

**SAVE YOURSELF AND YOUR FAMILY
FROM**

THE HELLFIRE

A compilation from the works of

Shaykh Al-Allaamah Abdul Azeez Ibn Baaz

(The Obligation of Protecting Yourself and Family from the Fire)

and

Shaykh Abdullah Bin Uthmaan Ath-Thamaaree

(The fire, it lets nothing remain and leaves nothing [unburnt])

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THE OBLIGATION OF PROTECTING YOURSELF AND FAMILY FROM THE FIRE ¹

In the Name of Allāh, may prayers and salutations be sent upon the Messenger of Allāh; to proceed:

Allāh, the Sublime and Exalted, says in His Noble Book,

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ
عَلَيْهَا مَلَائِكَةٌ غِلَظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا
يُؤْمَرُونَ ﴾

“O you who believe! Protect yourselves and your families from a fire whose fuel is men and stones, over which are angels stern and severe, who disobey not the Commands they receive from Allāh, but do that which they are commanded.” ²

In this verse, Allāh, the Sublime and Exalted, commands His Believing slaves to protect themselves and their families from His punishment. This can only be done by fearing Allāh and requiring your family to do the same.

¹ The origin of this treatise was a lecture delivered by his eminence in *Masjid al-Iftā*, in the city of Riyadh, [K.S.A.], Wednesday, 1415/6/6A. H. you may also consult the shaykh's compilation of verdicts and essays: (9/136).

² Sūrah at-Tahrīm [66:6]

Protecting yourself from the Fire takes place by practicing the *taqwā* of Allāh and being upright and steadfast upon His religion.

You must also practice this with all members of your family such as your parents, your children, your brothers and sisters, and the rest of your relatives, by advising them to fear Allāh and be upright and steadfast upon His legislation.

This is achieved by enjoining them with the truth, cooperating with them upon righteousness and piety, giving them advice, enjoining them with the good and forbidding them from the evil. This is how the Believer should be with his family members, his Muslim brothers and others. He should strive to protect himself and protect others from Allāh's punishment by calling and inviting them to Allāh, the Mighty and Majestic. This task demands from those who wish to carry it out a great deal of patience and sincerity for Allāh, along with honesty and continuousness.

Those who deserve your benevolence and goodness most are your family members and relatives, just as the Prophet (ﷺ) says,

كُلُّكُمْ رَاعٍ، وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ، فَالْإِمَامُ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالرَّجُلُ رَاعٍ فِي أَهْلِهِ وَهُوَ مَسْئُولٌ فِي رَعِيَّتِهِ

“Each and every one of you is a shepherd and responsible for his herd. The leader is a shepherd and he is responsible for his herd. A man is the shepherd of his family and is responsible for his herd.” ³

The greatest type of looking after your family is making sure that they receive salvation from Allāh’s punishment. You can only do this by ordering them to fear *Allāh*, requiring them to abide by His commands along with warning them from falling into that which He has made unlawful for them.

Moreover, it is binding upon you to be continuous upon this great act of good until you meet your Lord, just as Allāh, the Mighty and Majestic, has said in His Noble Book:

﴿وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا﴾

“Worship Allāh and join none with Him in worship.” ⁴

Then He, the Sublime, said:

﴿وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ﴾

³ Agreed upon from the narration of ‘Abdullāh Ibn ‘Umar, *radiyallāhu ‘anhumā*: *al-Bukhārī* (no. 893) *Muslim* (no. 1829).

⁴ *Sūrah an-Nisā’* [4:36]

**“And be good to your parents, kinsfolk,
orphans and the poor.”⁵**

After Allāh, the Sublime and Exalted, ordered you to fulfill his right- which is His *Tauhīd*, sincerity and devotion unto Him, and leaving off associating partners with Him in worship- He ordered you to be good and benevolent to your parents and relatives who are the members of your household.

Hence the responsibility of each and every Muslim is to place a great deal of importance on this issue and to work diligently in being a reason behind his family reaching salvation on the Day of Judgment. Their salvation will be one of the fruits of the sincere advice that you gave them, along with your looking after them, enjoining them with the good and forbidding them from the evil.

This is how the Muslim should be with his brothers. He should be sincere in his advice to them, enlightening and instructing them towards good, hoping for Allāh’s reward and fearing His punishment, just as He, the Sublime, has stated:

﴿وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ
وَيَنْهَوْنَ عَنِ الْمُنْكَرِ﴾

⁵ Sūrah an-Nisā' [4:36]

“The believers, men and women, are Auliyā' (helpers, supporters, friends, protectors) of one another; they enjoin the good and forbid the evil.” ⁶

This is the manner in which the Believers should behave amongst themselves and their families. They should perform and carry out their duties to their families, and Muslim brethren, the whole time hoping for Allāh's reward and fearing His torment.

Indeed, Allāh has said to His Prophet (ﷺ):

﴿ وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا لَا نَسْنَأَكَ رِزْقًا مِّنْ رَّزُقِكَ
وَالْعَقِيبَةُ لِلنَّقْوَى ﴾ (١٣٢)

“And enjoin the prayer on your family, and be patient in offering it.” ⁷

He, the Sublime, has informed us that His Prophet and Messenger, Ismā'īl, *'alayhis-salātu was-salām*, was true in his promise and a messenger and a prophet. Ismā'īl used to order his family with prayer and *Zakāt*, and he was very pleasing to His Lord. This is when He, the Exalted, said in Sūrah Maryam:

⁶ Sūrah at-Taubah [9: 71]

⁷ Sūrah Tāhā [20: 132]

﴿وَأَذْكُرُ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَبِيًّا ﴿٥١﴾
وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا ﴿٥٢﴾﴾

“And mention in the Book Ismā’il. Verily! He was true to what he promised, and he was a Messenger, and a Prophet. And he used to enjoin on his family prayers and Zakāt, and his Lord was pleased with him.” ⁸

Thus your family, children and relatives deserve your good treatment, benevolence and hard efforts to save them from the Fire more than anyone else.

This is the most excellent manner of showing them kindness which you should do acting upon the previously mentioned verse:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا ﴿٥١﴾﴾

“O you who believe! Protect yourselves and your families from a fire.” ⁹

This great matter is far more important than giving them monetary assets such as *dirhams* and *dīnars* [i.e. money] that they need for their worldly life. Instead, striving to save them from

⁸ Sūrah Maryam [19:54-55]

⁹ Sūrah at-Tahrīm [66: 6]

Allāh's punishment and anger on the Day of Judgment is far more important and essential.

Treating them kindly by spending on them and giving them charity is from the good acts that you are commanded to do; however, to advise them to obey Allāh, and force them to comply with what Allāh has made incumbent upon them to the best of your ability is far more important than all of that.

It is binding upon you to prevent them from that which Allāh has made unlawful upon them. You yourself must be upright and steadfast in performing what is obligatory and avoiding what is prohibited. In doing so you will become a good example and a fine role model in all which is good.

From this is that you hasten to the prayer and strictly guard performing it in congregation, protect your tongue from all that is unnecessary, honor your relatives and neighbors, enjoin the good and forbid the evil, call to Allāh and perform other righteous deeds.

You should be a good example for the members of your household, your friends, colleagues and neighbors.

Always keep in mind that carrying out this noble task will demand a great deal of patience and sincerity for Allāh, along with truthfulness; for certainly it is a magnificent station, the station of calling, instructing and giving sincere advice.

It is the station of you and your family's salvation from the Fire. All of this should be done out of implementing the saying of Allāh, the Sublime and Exalted:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ﴾

“O you who believe! Protect yourselves and your families from a fire whose fuel is men and stones.” ¹⁰

...to the end of the verse

Allāh, the Sublime and Exalted, has called out addressing them with the title of *al-Īmān*, because it orders and calls them to act upon this command, even though saving oneself and family from the Fire is obligatory upon everyone.

Hence, it is upon all of those who are held liable for their deeds and actions to fear Allāh and to strive hard in saving themselves, their families and all of mankind from Allāh's punishment. Each and every person who is held liable for his deeds and actions is ordered to do this.

However, the people of *al-Īmān* are required to adhere to this command even more and their duty is much greater. For this reason has Allāh, the Sublime and Exalted, spoken to them when He said:

¹⁰ Sūrah at-Tahrīm [66:6]

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ﴾

“O you who believe! Protect yourselves and your families from a Fire whose fuel is men and stones.” ¹¹

Therefore, beware of being from its fuel.

Then He, the Sublime, said:

﴿عَلَيْهَا مَلَائِكَةٌ غِلَاطٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ﴾

“Over which are angels stern and severe, who disobey not the Commands they receive from Allāh, but do that which they are commanded.” ¹²

This means: The angels execute everything that *Allāh* commands them to do, and that they aren't like the people of the worldly life, those who behave treacherously or take bribes.

As for these angels, then it is impossible for them to leave off what they have been commanded to do. Rather, they have to execute all that they have been commanded, such as them throwing you or anyone else into the Fire.

¹¹ Sūrah at-Tahrīm [66:6]

¹² Sūrah at-Tahrīm [66:6]

So beware of meeting your Lord whilst you are in a state that angers Allāh, the Sublime and Exalted, a state that requires for you to enter the Fire.

It is a must that you constantly look after this affair with truthfulness and sincerity, and that you ask Allāh, the Mighty and Exalted, to aid and bless you with the *taufiq* [divine success].

It is binding that you yourself be a good example for your family in order that they can see you rushing forth and hastening to perform good deeds; perhaps they may take you as a positive role model.

Just as it is also a must that they see you cautious and weary from performing bad deeds, and that you stay far away from them, lest they take you as a negative role model.

This abode [the *Dunyā*, i.e. worldly life] is one of constant struggle, patience, and cooperation upon righteousness and piety, *taqwā*, recommending each other with the truth and bearing patience there upon.

As for the abode of Hereafter, then it is the abode of reward and recompense for the good and bad that you have done. This abode is one of deeds and actions; the abode of preparation and outfitting. For this reason does He, the Sublime and Exalted, say:

﴿ وَالْعَصْرِ ﴿١﴾ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ﴿٢﴾ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصُوا بِالحَقِّ وَتَوَّصُوا بِالصَّبْرِ ﴿٣﴾ ﴾

“By al-'Asr (time).” Verily, man is in loss, except those who believe and do righteous good deeds, and recommend one another to the truth and recommend one another to patience.”¹³

He, the Sublime, also says:

﴿ وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ﴾

“Help you one another in al-Birr and at-Taqwā; but do not help one another in sin and transgression.”¹⁴

The Prophet (ﷺ) says,

الدِّينُ النَّصِيحَةُ، الدِّينُ النَّصِيحَةُ، الدِّينُ النَّصِيحَةُ" قِيلَ لِمَنْ يَا رَسُولَ اللَّهِ؟ قَالَ: "لِلَّهِ، وَلِكِتَابِهِ، وَلِرَسُولِهِ، وَلِأُمَّةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ.

“The Religion is nasīhah, the Religion is nasīhah, the Religion is nasīhah.” It was asked, ‘To who O Messenger of Allāh?’ He answered, ‘To Allāh, His book, His

¹³ Sūrah al-'Asr [103:1-3]

¹⁴ Sūrah al-Māidah [5:2]

Messenger, and unto the leaders of the Muslims and their general people.”¹⁵

Hence, it is a must that we recommend each other with the truth, give each other advice and be truthful. All of this must be done whilst patiently persevering until you meet your Lord.

You must fulfill all of this and at the same time be one who is perseverant, one who hopes for the reward, and one who is a *mujāhid* [one who strives hard in Allāh’s cause; a warrior]. For this reason does He, the Exalted and Sublime, say:

﴿ وَالَّذِينَ جَاهَدُوا فِيْنَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ ﴾

“As for those who strive hard in Our cause, We will surely guide them to Our paths. And verily, Allāh is with the Muh’sinūn (the people of al-Ihsān).”¹⁶

The truthful *mujāhid* in Allāh’s cause is he who Allāh guides, aids and corrects. Hence the saying of His, the Exalted:

﴿ وَالَّذِينَ جَاهَدُوا فِيْنَا ﴾

“As for those who strive hard in Our cause.”

¹⁵ Collected by Muslim (#55) on the authority of Tamīm ad-Dārī, *radiyallāhu ‘anhu*

¹⁶ Sūrah al-‘Ankabūt [29:69]

This means those who strive hard against themselves, against the enemies of Allāh, against the Devil, against their whims and base desires.

This is the reason behind Allāh, the Sublime, generally mentioning the term *al-Jihād* in the previously mentioned verse, so that it would include and entail all types of *Jihād*.

Therefore work hard in obeying your Lord and fight your soul until the point that it is upright and steadfast. Strive hard against all those who are under your care and supervision until they become upright and steadfast, and Allāh will be with you:

﴿ وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ ﴾

“As for those who strive hard in Our cause, We will surely guide them to Our paths. And verily, Allāh is with the Muh’sinūn (the people of al-Ihsān).”¹⁷

We ask Allāh to make us and all of the Muslims from those who fight and strive hard in His path. We also ask Him to make us all from the callers to guidance and supporters of the Truth.

We ask Him to bless us all with the divine success and to allow us to be from those who rush forth to perform all acts of good and those

¹⁷ Sūrah al-‘Ankabūt [29:69]

who are watchful and weary from every type of evil, indeed He is the All Hearing, Ever Close.

May Allāh extol prayers and salutations upon our Prophet Muhammad, and all of his companions and family.



APPENDIX A: TAFSĪR OF THE VERSE

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا قَوْمًا أَنفُسُهُمْ وَأَهْلِيكُمْ نَارًا وَقَوْدُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاطٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٦﴾﴾

“O you who believe! Protect yourselves and your families from a fire whose fuel is men and stones, over which are angels stern and severe, who disobey not the Commands they receive from Allāh, but do that which they are commanded.”

Said Imām Ibn Kathīr, may Allāh have mercy on him:

"Alee, radiyallāhu 'anhu, said regarding the saying of His, the Exalted:

﴿قَوْمًا أَنفُسُهُمْ وَأَهْلِيكُمْ﴾

“Protect yourselves and your families from a fire.”

أَدَّبُوهُمْ وَعَلَّمُوهُمْ

"Teach them good behavior and educate them." ¹⁸

¹⁸ In the chain of narration of this *athar* is a man whose name is unknown [*mubham*] therefore it is weak; however, the meaning of this *athar*, without any doubt, is correct. [Trans]

Said Ibn 'Abbās, *radiyallāhu 'anhumā*:

﴿قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ﴾

“Protect yourselves and your families from a fire.”

اعْمَلُوا بِطَاعَةِ اللَّهِ، وَاتَّقُوا مَعَاصِيَ اللَّهِ، وَمَرُّوا أَهْلِيكُمْ بِالذِّكْرِ،
يُنَجِّيكُمْ اللَّهُ مِنَ النَّارِ

“Perform the obedience of Allāh, avoid disobeying Allāh, and order your families to remember Allāh, then Allāh will save you from the Fire.”

Stated Mujāhid:

﴿قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ﴾

“Protect yourselves and your families from a fire.”

اتَّقُوا اللَّهَ، وَأَوْصُوا أَهْلِيكُمْ بِتَقْوَى اللَّهِ

This means: Fear Allāh and order your family to have Taqwā of Him.”

Qatādah said:

يَأْمُرُهُمْ بِطَاعَةِ اللَّهِ، وَيَنْهَاهُمْ عَنِ مَعْصِيَةِ اللَّهِ، وَأَنْ يَقُومَ عَلَيْهِمْ بِأَمْرِ
 اللَّهِ، وَيَأْمُرُهُمْ بِهِ وَيُسَاعِدُهُمْ عَلَيْهِ، فَإِذَا رَأَيْتَ لِلَّهِ مَعْصِيَةً، فَدَعْتَهُمْ
 عَنْهَا وَرَجَزْتَهُمْ عَنْهَا

"He should command them with the obedience of Allāh, and to avoid disobeying Him. He should uphold Allāh's commandments amongst his family and aid them in doing so. Whenever you see them performing an act of disobedience, you should stop and forbid them from doing it."

Dahhāk and Muqātil said similarly:

حَقٌّ عَلَى الْمُسْلِمِ أَنْ يُعَلِّمَ أَهْلَهُ، مِنْ قَرَابَتِهِ وَ إِمَائِهِ وَعَبِيدِهِ، مَا
 فَرَضَ اللَّهُ عَلَيْهِمْ، وَمَا نَهَاهُمْ اللَّهُ عَنْهُ .

"It is an obligation for the Muslim to teach his near family members, and his male and female slaves what Allāh has made obligatory and forbidden upon them."

There is a hadīth that confirms the meaning of this *āyah* which is the narration collected by Ahmad, Abū Dawūd and at-Tirmidhī, all of them from the route of Rabi` bin Sabrah who reported that his father said that the Messenger of Allāh (ﷺ) said:

مُرُوا الصَّبِيَّ بِالصَّلَاةِ إِذَا بَلَغَ سَبْعَ سِنِينَ، فَإِذَا بَلَغَ عَشَرَ سِنِينَ
فَأَضْرِبُوهُ عَلَيْهَا

"Order your child to pray when he reaches the age of seven, and when he reaches the age of ten, discipline him for (not performing) it."

This is the wording of Abū Dāwūd's version. At-Tirmidhī said, "This hadīth is *hasan*."¹⁹ Abū Dāwūd has also collected the narration of 'Amr Ibn Shu'ayb, from his father, on the authority of his grandfather who reported a narration similar to this from the Prophet (ﷺ).²⁰

The *fuqahā'* [scholars of Fiqh] say the same ruling applies to fasting. You should order you children to fast as a means of training and preparing them for future worship. So when they reach adolescence they will already be accustomed to performing constant worship and obedience, and avoiding acts of disobedience and evil, and Allāh is the only One Who can give divine success. Then Allāh said:

﴿وَقُودُهَا النَّاسُ وَالْحِجَارَةُ﴾

"Whose fuel is men and stones."

¹⁹ *Sunan Abī Dāwūd* (#494), *Sunan at-Tirmidhī* (#407), and it has also been collected by Imām Ahmad (#15339), and many others. It is an authentic hadīth; refer to *Sahīh Abī Dāwūd* (2/401).

²⁰ *As-Sunan* (#495)

﴿وَقُودُهَا﴾

“Whose fuel is”

Indicating that the corpses of the Children of Ādam will be fuel fed to the Fire. There is another opinion which states that the fuel of the Fire will be the idols that are worshipped, the proof for this being the saying of His, the Exalted:

﴿إِنَّكُمْ وَمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ حَصَبُ جَهَنَّمَ أَنْتُمْ لَهَا وَرَدُونَ﴾

“Certainly you and that which you are worshipping now besides Allāh, are (but) fuel for Hell!” ²¹

Ibn Mas`ūd, Mujāhid, Abu Ja`far al-Bāqir and as-Suddī said:

﴿هِيَ حِجَارَةٌ مِنْ كِبْرَيْتٍ﴾

“These are sulfur stones.”

Mujāhid added:

﴿أَنْتَنُ مِنَ الْجِيفَةِ﴾

“That are more putrid than rotten corpses.”

²¹ Sūrah al-Anbiyā[21:98]

Allāh's statement:

﴿عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ﴾

“Over which are angels stern and severe”

Means, their nature and behavior is stern, because the mercy has been taken out of their hearts for those who disbelieve in Allāh.

﴿شِدَادٌ﴾

“Severe”

Meaning, their structure is extremely powerful, strong and frightening.

﴿لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ﴾

“Who disobey not the Commands they receive from Allāh, but do that which they are commanded.”

Meaning, whatever Allāh commands them to do, they rush to obey Him without delaying it for even the twinkling of an eye. They are fully capable to fulfill His commands and they are called *az-Zabāniyah*, meaning, the keepers and

guards of Hell, may *Allāh* give us shelter from them." ²²

Said Ibn Sī'dī, may *Allāh* have mercy on him:

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا قَوْمًا أَنفُسُهُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ
عَلَيْهَا مَلَائِكَةٌ غِلَاطٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا
يُؤْمَرُونَ﴾

“O you who believe! Protect yourselves and your families from a fire whose fuel is men and stones, over which are angels stern and severe, who disobey not the Commands they receive from *Allāh*, but do that which they are commanded.”

In other words: O you whom *Allāh* has blessed with the gift of *Īmān*, fulfill the requirements and conditions of your faith. So therefore:

﴿قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا﴾

“Protect yourselves and your families from a fire”

That has these abominable and terrifying descriptions.

²² *Tafsīr al-Qur'ān al-'Adhīm* [*Tafsīr Ibn Kathīr*] (8/167-168) with abridgement

Protecting yourselves and family [from this fire] is obtained by obliging yourself with Allāh's commandments, complying to all of His orders, avoiding all of His prohibitions, and repenting from all which angers Allāh and necessitates His punishment.

As for protecting your family and children, then this takes place by you teaching them good behavior and manners, educating them, and forcing them to adhere to *Allāh's* regulations.

Hence, the slave can never be safe [from this fire] unless he carries out that which Allāh has commanded him with regards to himself and those who are under his control and protection such as his wives, his children, and others whom he looks after and cares for.

Allāh has described this fire with several descriptions in order that He may inhibit His slaves from neglecting His commands. So He said:

﴿وَقُودُهَا النَّاسُ وَالْحِجَارَةُ﴾

“Whose fuel is men and stones.”

Just as He, the Exalted, has said:

﴿إِنَّكُمْ وَمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ حَصَبُ جَهَنَّمَ أَشَدُّ

لَهَا وَرُدُّونَ ﴿٨﴾﴾

“Certainly you and that which you are worshipping now besides Allāh, are (but) fuel for Hell!” ²³

﴿عَلَيْهَا مَلَائِكَةٌ غُلَاظٌ شِدَادٌ﴾

“Over which are angels stern and severe”

In other words, their character is extremely violent and harsh, and their scolding is quite ungracious. They frighten the inhabitants of the fire with their voices and terrify them with their outward appearances. They humiliate the inhabitants of the Fire with their strength and carry out what Allāh has ordered them to do with them [the inhabitants of the fire], He [Allāh, the Exalted] Who has made their punishment indispensable and imposed their excruciating torment.

﴿لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٦﴾﴾

“Who disobey not the Commands they receive from Allāh, but do that which they are commanded.”

This also entails a lauding of these noble angels and a praise of their submission to Allāh's commands and obedience to Him in everything that He orders them to do.” ²⁴

²³ Sūrah al-Anbiyā' [21:98]

²⁴ *Taysīru Karīmir-Rahmān* (pg. 874).

APPENDIX B: IMPORTANT ADVICE REGARDING SOME MAJOR SINS ²⁵

From ‘Abdul-‘Azīz Ibn ‘Abdillāh Ibn Bāz to all of his Muslim brethren- may Allah grant all of us the success to do that which pleases Him, protect us from all that angers Him, and keep us far away from every act of disobedience; *āmīn*.

Salaamum ‘alaykum wa rahmatullāhi wa barakātuhu

To proceed...

My advice to every Muslim is to fear Allāh, The Sublime and Exalted, during all times and in all situations. I advise him to protect his tongue and refrain from speaking except in a case in which he sees a clear benefit from doing so. This is because indulging in lawful speech could possibly lead you to saying something that is unlawful, or at least something that is disliked. Furthermore, this is something which is widespread amongst the people.

Allāh, the Exalted, says:

﴿ مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَيْنٌ ﴾

²⁵ *Majmū’ Fatāwā Ibn Bāz* (vol. 3/pg. 236)

“Not a word does he utter, but there is a watcher by him ready.” ²⁶

He, the Exalted, also says:

﴿ وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا ﴾ (٢٦)

“And follow not that of which you have no knowledge. Verily! The hearing, and the sight, and the heart, of each of those, man will be questioned.” ²⁷

The Prophet (ﷺ) said in the hadīth that is agreed upon:

مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيصْمُتْ

“Whoever believes in Allāh and the Last Day should say something positive or keep silent.”

There are many sins and evil deeds that are caused by speaking which we must point out and warn from because they are from the major sins which bring on a person Allah’s anger and excruciating punishment. We must bring them to your attention because many of these sins

²⁶ Sūrah Qāf [50:18]

²⁷ Sūrah al-Isrā’ [17:36]

and evil deeds [just as we have previously mentioned] have become widespread and commonly practiced amongst many societies and communities.

From them is:

1. *Ghībah* [Backbiting]

Ghībah is for you to mention about your brother that which he hates and dislikes. This ruling applies whether what you say about him reaches him or not. Whether what you mention about him pertains to one of his shortcomings, physical defects, his lineage, character, actions, statements, his religion or his worldly life, or even about his clothes or his riding beast.

Narrated Abū Hurayrah, *radiyallāhu ‘anhu*, the Messenger of Allāh (ﷺ) said:

أَتَدْرُونَ مَا الْغَيْبَةُ؟

“Do you know what *ghībah* is?”

They replied, ‘Allāh and His Messenger surely know best.’ He said to them,

أَذْكُرُكَ أَخَاكَ بِمَا يَكْرَهُ

“It is for you to mention about your brother that which he dislikes.”

One of the Companions then asked, **‘What if what I am saying about him is actually true?’**

He answered,

إِنْ كَانَ فِيهِ مَا تَقُولُ فَقَدْ اغْتَبَيْتَهُ، وَإِنْ لَمْ يَكُنْ فِيهِ مَا تَقُولُ فَقَدْ بَهَيْتَهُ

“If what you say about him is true you have committed *ghībah* against him, and if not, then you have made a lie against him.”

This hadīth has been collected by Muslim.

Ghībah is totally unlawful no matter what the reason behind you indulging in it may be. Such as, removing your anger, flattering and aiding your guests in their conversation, showing off, jealously, playing around, joking or passing time; thus mentioning the faults of others to make the people laugh.

Allāh, The Exalted, has certainly prohibited this and warned His slaves from falling therein when He, The Mighty and Majestic, said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا

تَجَسَّسُوا وَلَا يَغْتَب بَّعْضُكُم بَعْضًا أَيُّبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ

أَخِيهِ مَيْتًا فَكْرِهُهُمْ وَأَنقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ ﴿١٣﴾

“O you who believe! Avoid many suspicions, indeed some suspicions are

sins. And spy not, neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it. And fear Allah. Verily, Allāh is the Ever Acceptor of repentance, Most Merciful.”²⁸

In the hadīth narrated by Abū Hurayrah, *radiyallāhu ‘anhu*, the Messenger of Allāh (ﷺ) said:

كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ دَمُهُ وَ مَالُهُ وَ عِرْضُهُ

“Every Muslim’s blood, property and honor are sacred to a Muslim.”

This hadīth has been collected by Muslim.²⁹

He (ﷺ) also said in his sermon during the farewell Hajj,

إِنَّ دِمَاءَكُمْ وَ أَمْوَالَكُمْ وَ أَعْرَاضَكُمْ حَرَامٌ عَلَيْكُمْ كَحُرْمَةِ يَوْمِكُمْ هَذَا، فِي شَهْرِكُمْ هَذَا، فِي بَلَدِكُمْ هَذَا، أَلَا هَلْ بَلَّغْتُ

“Indeed your blood, your property and your honor are sacred to you all like the sacredness of this day of yours, in this month of yours, in this city of yours. Have I then conveyed and fulfilled the message?!”

²⁸ Sūrah al-Hujurāt [49:12]

²⁹ (2564).

This hadīth has been collected by al-Bukhārī and Muslim.³⁰

Abū Hurayrah, *radiyallāhu ‘anhu*, has also narrated that the Messenger of Allāh (ﷺ) said:

مِنْ أَرْبَى الرَّبَا اسْتِطَالَةُ الْمَرْءِ فِي عِرْضِ أَخِيهِ

“From the most prevalent kinds of usury is going to lengths in talking unjustly against a Muslim’s honor.”

This hadīth has been collected by Al-Bazzār and Abū Dāwūd.³¹

Furthermore, the authentic *ahādīth* that have been reported from the Messenger of Allāh (ﷺ) regarding the impermissibility of *ghībah*, its dispraise and warning there from are countless.

From that which we must also avoid, stay far away and warn from is...

2. an-Namīmah

(tale- carrying) which is taking someone’s speech from one person to the next, or from one group to the next, or from one tribe to the next with the

³⁰ Al-Bukhārī (#1652) and Muslim (#1679)

³¹ Al-Bazzār (4/93), Abū Dāwūd (no. 4876) and others from the narration of Sa’id Ibn Zayd, *radiyallāhu ‘anhu*, see *As-Sahīhah* (#3950) and *Sahīh at-Targhīb* (2/338 #2532)

intention of causing corruption and stirring up problems between them.

It is also exposing that which is disliked to be exposed. This ruling applies regardless if what is being exposed is disliked by the person from who you carry the speech, or if it is disliked by the person who you tell, or a third person; whether it is exposed by way of speech, writings, codes, or signals. Regardless if that which you pass on about the person is a statement, an action, a fault, or a shortcoming.

It is incumbent upon you to keep silent about all that you see about a person except for that which is a benefit in passing on and speaking about, such as it (i.e. that which is spoken about) being a benefit for a Muslim or keeping him away from harm.

The motive behind *namimah* is either having an evil intention for the person you wish to carry tales about, to show your love to the person you carry the tales unto, listening to false speech, and involving yourself in excess and false speech; hence, all of this is unlawful.

Whenever *namimah* is brought to you –no matter what type it may be– you must not believe it because the person of *namimah* is considered a *fāsiq* [an open, rebellious sinner] whose testimony is unacceptable.

Allāh, The Exalted, says:

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا إِن جَاءَكَ فَاسِقٌ مِّنْ يَدَيْهِ فَسَيِّئُوا أَن يُصِيبُوا قَوْمًا
بِجَهْلَةٍ فَلُصِّحُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ ﴿٦﴾﴾

“O you who believe! If an open rebellious sinner person comes to you with news, verify it, lest you harm people in ignorance.” ³²

It is also upon you to prohibit the tale-carrier from doing this, give him sincere advice and declare his action to be ugly and disgusting due to the saying of His, The Exalted:

﴿وَأْمُرْ بِالْمَعْرُوفِ وَأَنْهَ عَنِ الْمُنْكَرِ﴾

“And enjoin the good and forbid the evil.”³³

You must also hate him (i.e. the tale carrier) for Allāh’s sake and do not think negatively or ill of your brother about whom the tales have been brought to you; rather, it is binding upon you to think good of your brother due to the saying of His, The Exalted:

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا أَحْسَبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّك بِبَعْضِ الظَّنِّ إِتَّمُ﴾

³² Sūrah al-Hujurāt [49:6]

³³ Sūrah Luqmān [31:17]

“O you who believe! Avoid many suspicions; indeed some suspicions are sins.” ³⁴

Also due to the saying of the Prophet (ﷺ):

إِيَّاكُمْ وَ الظَّنَّ، فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ

“Beware of suspicion, for suspicion is the most lying form of speech.” ³⁵

The authenticity of this hadīth is agreed upon. ³⁶

You are also required to avoid spying on the one about whom the news has been brought, and not to be pleased for yourself to do that which you have forbidden the tale bearer from doing by passing on the *namīmah* that has been brought to you.

The proofs and evidences regarding the impermissibility of *namīmah* are countless in the Book and the Sunnah. From them is the saying of His, The Exalted:

﴿ وَلَا تَطْعَمْ كُلَّ حَلَاظٍ مَّهِينٍ ﴿١٠﴾ هَازِ مَشَاءَ بَنِي سَيْمٍ ﴿١١﴾ ﴾

“And obey not everyone who swears much, and is considered worthless, A slanderer, going about with calumnies.” ³⁷

³⁴ Sūrah al-Hujurāt [49:12]

³⁵ Translation of Mishkat al-Masabih by James Robson (2/1045)

³⁶ Al-Bukhārī (#5143) Muslim (#2563)

³⁷ Sūrah al-Qalam [68:10-11]

Also the saying of His, The Exalted:

﴿وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ﴾

“Woe to every slanderer and backbiter.”

38

On the authority of Hudhayfah, *radiyallāhu ‘anhu*, who reported that the Messenger of Allāh (ﷺ) said:

لَا يَدْخُلُ الْجَنَّةَ تَامٌّ

“A tale bearer will never enter paradise.”

This hadīth is also agreed upon. ³⁹

Ibn Mas’ūd, *radiyallāhu ‘anhu*, also reported that the Prophet (ﷺ) said:

أَلَا أُنبِئُكُمْ مَا الْعَضَةُ؟ هِيَ النَّمِيمَةُ الْقَالَةُ بَيْنَ النَّاسِ

“Shall I not inform you of what al –‘Ad-hu [great falsehood and slander] is? It is the tale carrying that is said among the people.”

This hadīth is collected by Muslim. ⁴⁰

Namimah is from the things that bring about punishment in the grave and this is proven by

³⁸ Sūrah al-Humazah [104:1]

³⁹ Al-*Bukhārī* (#6056), Muslim (#105)

⁴⁰ (#2606)

that which Ibn ‘Abbaas, *radiyallāhu ‘anhumā*, reported that the Messenger of Allāh (ﷺ) passed by two graves and said,

إِنَّهُمَا يُعَذَّبَانِ وَ مَا يُعَذَّبَانِ فِي كَبِيرٍ، بَلَى، كَانَ أَحَدُهُمَا لَا يَسْتَتِرُ مِنْ
بَوْلِهِ، وَ كَانَ الْآخَرُ يَمْشِي بِالنَّمِيمَةِ

“Their occupants are being punished, but not for a great sin. Rather indeed their sins were great sins. One of them did not protect himself from the splash of his urine, and the other one used to go about spreading tales.”

This hadīth is agreed upon.⁴¹

Ghībah and *namīmah* have only been made unlawful because of that which they entail of going around causing strife and corruption between the people. They have also been made unlawful because they include separation, chaos, kindling the fire of hatred, malice, envy and hypocrisy. In addition to that, all affection is removed and all of the love is destroyed by splitting up the people, and pushing them away from brotherhood and unity.

Also because of that which they entail of lying, treachery, cheating, deception, accusing the innocent, causing cursing and insulting, and mentioning ugly things and they are (i.e. *ghībah*

⁴¹ *Al-Bukhārī* (#216), *Muslim* (#292)

and *namimah*) two clear signs of a base, weak coward.

All of this atop of the sad reality that those who commit *ghibah* and *namimah* bear many sins which lead them to Allāh's anger, abhorrence and painful punishment.

From those sins that the slave must avoid and stay far away from is the vile characteristic of:

3. Hasad [jealousy and envy]

Which is when a person wishes and hopes that a blessing that Allāh has endowed another slave with is stripped away from him, regardless of whether the blessing pertains to the religion or the worldly life. When a slave does this, he has challenged [the wisdom behind] Allah's divine pre-ordainment and objected to Allāh's decision in the mercy that He has spread amongst His slaves and blessed them with.

This is an act of oppression from this jealous one against his own self; consequently, his *emaan* decreases and he brings on himself all types of misfortunes and worries which lead him to a very fast destruction. Allāh, the Sublime and Exalted, says:

﴿ أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ ﴾

“Or do they envy men for what Allah has given them of His Bounty?”⁴²

Narrated Abū Hurayrah, *radiyallāhu ‘anhu*, the Prophet (ﷺ) said:

لَا تَحَاسِدُوا وَلَا تَبَاغِضُوا وَلَا تَدَابِرُوا وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا

“Do not be jealous and envious of one another; do not hate one another; do not turn away from each other; but be brothers to each other, o you slaves of Allāh.”

This hadīth has been collected by Muslim.⁴³

Abū Hurayrah, *radiyallāhu ‘anhu*, also reported that the Prophet (ﷺ) said:

إِيَّاكُمْ وَالْحَسَدَ فَإِنَّ الْحَسَدَ يَأْكُلُ الْحَسَنَاتِ كَمَا تَأْكُلُ النَّارُ الْحَطَبَ

“Avoid jealousy and envy, for jealousy and envy devours good deeds just as fire devours fuel [i.e. fire wood].”⁴⁴

This narration has been collected by Abū Dāwūd.^{45 46}

⁴² Soorah an-Nisā' [4:54]

⁴³ (#2564)

⁴⁴ Mishkat Al-Masabih (pg. 1047).

⁴⁵ (#4903)

⁴⁶ In the chain of narration of this hadīth is a narrator whose name has not been mentioned [*mubham*] therefore its *isnād* is weak. Imām al-Bukhārī declared this hadīth to be in-authentic; consult “*at-Tārīkh al-Kabīr*” (1/272).

It is also necessary to for us to stay far away from:

4. Dhulm

[Wrong doing and oppression] which is tyranny and placing something in its improper legislative place. The worst type of oppression is to associate partners with Allāh, the Sublime and Exalted, and openly contest with Him by opposing His commands and disobeying His orders.

Allāh, the Sublime and Exalted, says:

﴿إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾ (١٣)

“Verily! Shirk is a great dhulm (wrong) indeed.” ⁴⁷

This also applies to stealing the people's wealth, taking their property, their land and showing them acts of aggression. All of these horrible acts are from the major sins and disobedience to Allāh. These acts are only done when there is darkness in the heart, and refuge is sought in Allāh. Yet, if the heart was enlightened with guidance then he would take heed. Allāh, the Sublime and Exalted, says:

⁴⁷ Sūrah Luqmān [31:13]

﴿ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ ﴾ (٢٥٤)

“And it is the disbelievers who are the dhālimūn (wrong-doers and oppressors).”⁴⁸

He, the Exalted, also says:

﴿ مَا لِلظَّالِمِينَ مِنْ حَمِيٍّ وَلَا شَفِيعٍ يُطَاعُ ﴾ (١٨)

“There will be no friend, nor an intercessor for the dhālimūn, who could be given heed to.”⁴⁹

He the Exalted says:

﴿ وَمَا لِلظَّالِمِينَ مِنْ نَصِيرٍ ﴾ (٧١)

“And for the dhālimūn there is no helper.”⁵⁰

He, the Sublime, also says:

﴿ وَلَا تَحْسَبَنَّ اللَّهَ غَفِيلاً عَمَّا يَعْمَلُ الظَّالِمُونَ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ الْأَبْصَارُ ﴾ (٤٢)

⁴⁸ Sūrah al-Baqarah [2:254]

⁴⁹ Sūrah Ghāfir [40:18]

⁵⁰ Sūrah al-Hajj [22:71]

“Consider not that Allāh is unaware of that which the dhālimūn do, but He gives them respite up to a Day when the eyes will stare in horror.”⁵¹

He, the Exalted, also says:

﴿وَمَنْ يَظْلِمْ مِنْكُمْ نُذِقْهُ عَذَابًا كَبِيرًا﴾

“And whoever among you does wrong, We shall make him taste a great torment.”⁵²

Sahīh Muslim on the authority of *Abū Dharr, radiyallāhu ‘anhu*, the Prophet (ﷺ) said (that Allaah , the Exalted said or in a Hadith Qudsi):

يَقُولُ اللهُ تَعَالَى: يَا عِبَادِي إِنَّي حَرَّمْتُ الظُّلْمَ عَلَى نَفْسِي وَجَعَلْتُهُ بَيْنَكُمْ مُحَرَّمًا فَلَا تَظَالَمُوا

“O my slaves, I have made oppression unlawful for myself and I have made it unlawful to you, so do not oppress one another.”

To the end of the *hadīth*.⁵³

Jābir, radiyallāhu ‘anhumaa, reported that the Messenger of Allāh (ﷺ) said:

⁵¹ Sūrah Ibrāhīm [14:42]

⁵² Sūrah al-Furqān [25:19]

⁵³ (#2577)

اتَّقُوا الظُّلْمَ فَإِنَّ الظُّلْمَ ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ

“Beware of oppression for oppression will produce excessive darkness on the resurrection.”⁵⁴

To the end of the *hadīth*.⁵⁵

Narrated ‘Abdullāh Ibn ‘Amr Ibn al-‘Aas, *radiyallāhu ‘anhumaa*, the Prophet (ﷺ) said:

المُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَ يَدِهِ، وَ الْمُهَاجِرُ مَنْ هَجَرَ مَا
نَهَى اللهُ عَنْهُ

“The Muslim is he from whose tongue and hand the Muslims are safe, and the emigrant is he who abandons what Allāh has prohibited.”⁵⁶

This *hadīth* is agreed upon.⁵⁷

These *ahādīth* and many others that have similar meanings all prove that it is obligatory to be weary of committing *dhulm* against oneself or transgressing the boundaries regarding the honor and wealth of the people. This is because of the great evils, tremendous corruption and

⁵⁴ Translation of Mishkat al-Masabih (pg. 394)

⁵⁵ *Sahīh Muslim* (#2578)

⁵⁶ Translation of Mishkat al-Masabih (Pg. 6)

⁵⁷ *Al-Bukhārī* (no. 6484), *Muslim* (#40) in abridged version

horrid outcomes that will come as a result of falling into oppression.

These texts also prove that it is incumbent upon the slave to offer repentance unto Allāh from any of these deeds that he may have committed. We also benefit from these texts the obligation of advising each other to leave off that which Allāh has made unlawful upon us such as *dhulm* and other acts of disobedience.

May Allāh give us all the success to have good character and righteous actions. May He protect us all from having poor character and falling into evil actions. We ask Allah to guide us to the straight path; indeed, He is Ever Munificent, Ever Generous.

May Allāh extol prayers and salutations on our Prophet Muhammad and family, *was-Salāmu ‘alaykum wa rahmatullāhi wa barakātuhu*.



APPENDIX C: HOW CAN YOU REPENT TO ALLĀH?

Q. I am a young man who is nineteen years old. I have transgressed the boundaries against my own soul by committing many acts of disobedience, so much that I don't even offer prayer in the masjid nor have I fasted an entire Ramadan in my life. I also commit countless other bad deeds. Quite often have I taken it upon myself to offer repentance, but I always end up relapsing. I also stay in the company of many non-religious youths and many of my brother's friends come over my house who are just like me.

Allāh knows that I have oppressed myself and committed ugly deeds, but I still have the burning desire to offer repentance, but I relapse and fall back into what I used to do, so please point me to the direction that will draw me near to my Lord and make me far from these evil deeds.

A. Allāh, the Mighty and Majestic, says:

﴿ قُلْ يَاعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ ۚ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴾

“Say: "O 'Ibādī (My slaves) who have transgressed against themselves! Despair

not of the Mercy of Allāh, verily Allāh forgives all sins. Truly, He is Oft-Forgiving, Most Merciful.” ⁵⁸

The scholars have unanimously agreed that this noble verse was sent down regarding those who repented from sins. Therefore, Allāh will forgive whoever offers sincere repentance from all of his sins. The proof for this is above mentioned verse along with the saying of Allāh, the Sublime,

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا تَوْبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا عَسَىٰ رَبُّكُمْ أَن يُكَفِّرَ
عَنكُمْ سَيِّئَاتِكُمْ وَيُدْخِلَكُم جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ﴾

“O you who believe! Turn to Allāh with sincere repentance! It may be that your Lord will remit from you your sins, and admit you into Gardens under which rivers flow.” ⁵⁹

Hence, in this verse, He, the Exalted, has made the expiation of the slave’s sins and his allowance into gardens of Paradise pending on his repentance. The sincere repentance that demands for him to leave off previously committed sins and stay cautions from them, along with having regret for committing them. Another condition of this repentance is to firmly resolve never to return back to committing those sins out of respect and magnification of Allāh, the Exalted. His Taubah must also be driven by

⁵⁸ Sūrah az-Zumar [39:53]

⁵⁹ Sūrah at-Tahrim [66:8]

his hoping for Allāh's reward and being afraid of His punishment.

If the sins that you committed pertained to the rights of the slaves of Allah, then you must free yourself from those acts of disobedience. If you oppressed someone regarding their blood, property or honor, then you must make amends. If you cannot free yourself from speaking ill of your brother's honor then you should make a lot of *du'ā* for him and mention him by the best of his deeds that he performs in those places and times in which you used to speak ill of him. This is because the good deeds erase the bad deeds. He, the Sublime, has said:

﴿ وَتَوُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَا الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣١﴾ ﴾

“And all of you turn unto Allāh in repentance, O believers, that you may be successful.” ⁶⁰

In this verse Allāh, the Mighty and Majestic, has made the condition of achieving success offering *Taubah*. This proves that the repentant will be the happy successful one. If he follows up his *taubah* with faith and righteous actions, Allāh will do away with his bad deeds and exchange them with good deeds. This is proven by the verse in *Sūrah al-Furqān* in which He, the Sublime and Exalted, mentioned shirk, murder and fornication,

⁶⁰ Sūrah an-Nūr [24:31]

﴿ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا ﴿١٨﴾ يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدْ فِيهِ مُهَانًا ﴿١٩﴾ إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَٰئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٢٠﴾ ﴾

“And whoever does this shall receive punishment. The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace; Except those who repent and believe, and do righteous deeds, for those, Allāh will change their sins into good deeds, and Allāh is Oft-Forgiving, Most Merciful.” ⁶¹

From the reasons that will aid you in offering a sincere *taubah* is to turn to Allāh, the exalted and ask Him for guidance and success, that He bless you and accept your *Taubah*, and He is the One Who says:

﴿ وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۗ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ۗ ﴾

“And when My slaves ask you concerning Me, then (answer them), I am indeed near. I respond to the invocations of the supplicant when he calls on Me.” ⁶²

⁶¹ Sūrah al-Furqān [25:68-70]

⁶² Sūrah al-Baqarah [2:186]

To the end of this verse.

From the reasons behind a successful *taubah* is to be steadfast and upright upon the requirements of your repentance. You must also accompany the righteous and follow their example in performing good deeds, and stay far away from bad and evil companions.

It is authentically reported that the Messenger of Allāh (ﷺ) said,

الْمَرْءُ عَلَى دِينِ خَلِيلِهِ فَلْيَنْظُرْ أَحَدُكُمْ مَنْ يُخَالِلُ

“A man is on the religion of his intimate friend.”⁶³

He (ﷺ) also said,

مَثَلُ الْجَلِيسِ الصَّالِحِ كَصَاحِبِ الْمِسْكِ، إِمَّا أَنْ يُحْدِثَكَ، وَإِمَّا أَنْ تَبْتَاعَ مِنْهُ، وَإِمَّا أَنْ تَحْدِ مِنْهُ رِيحاً طَيِّبَةً، وَمَثَلُ الْجَلِيسِ السُّوءِ كَنَافِخِ الْكَبِيرِ، إِمَّا أَنْ يُحْرِقَ ثِيَابَكَ، وَإِمَّا أَنْ تَحْدِ مِنْهُ رِيحاً خَبِيثَةً

“The likeness of the good companion and the bad companion is that of the seller of musk and the blacksmith. The seller of musk will either give you some perfume for free, or you will either buy some from him, or at the least you will smell a pleasant fragrance from him. As for the

⁶³ Collected by Abū Dāwūd (#4835), at-Tirmidhī (#3545), and said that it was “*Hasanun Gharīb*”, Ahmad (#8028) and others; see “*Sahīh al-Jāmi*” (#2378).

blacksmith, then he will either burn your clothing, or you will at least experience a bad odor from him.”⁶⁴



⁶⁴ Agreed upon: al-*Bukhārī* (#2101) Muslim (#2628)

APPENDIX D: SOME REASONS BEHIND ENTERING PARADISE IN THE AUTHENTIC SUNNAH ⁶⁵

REASON NUMBER ONE

Saying the Shahādatayn:

Narrated 'Ubādah Ibn as-Sāmit, *radiyallāhu 'anhu*, the Messenger of Allāh (ﷺ) said:

مَنْ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ
وَرَسُولُهُ، وَأَنَّ عِيسَى عَبْدُ اللَّهِ وَرَسُولُهُ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ
وَرُوحٌ مِنْهُ، وَالْجَنَّةُ حَقٌّ، وَالنَّارُ حَقٌّ، أَدْخَلَهُ اللَّهُ الْجَنَّةَ عَلَى مَا كَانَ
مِنَ الْعَمَلِ

"Whoever bears witness that there is no deity worthy of worship but Allāh, alone without any partner, that Muhammad is His servant and messenger, that 'Isā is His servant and messenger, His word which He cast into Maryam and a spirit from Him, and that Paradise and Hell are real, Allāh will allow him to enter Paradise no matter what he has done."

⁶⁵ Quoted from "Mūjibāt al-Jannah fis-Sunnah" with abridgement

This *hadīth* is agreed upon.⁶⁶

REASON NUMBER TWO

Obeying the Messenger of Allāh (ﷺ):

On the authority of Abū Hurayrah, *radiyallāhu 'anhu*, who reported that, the Messenger of Allāh (ﷺ) said:

كُلُّ أُمَّتِي يَدْخُلُونَ الْجَنَّةَ إِلَّا مَنْ أَبِي، قَالُوا: يَا رَسُولَ اللَّهِ وَمَنْ
يَأْبَى؟ قَالَ: مَنْ أَطَاعَنِي دَخَلَ الْجَنَّةَ وَمَنْ عَصَانِي فَقَدْ أَبَى

"All of my nation shall enter Paradise except for those who refuse." On being asked who will refuse, he replied, "Whoever obeys me will enter Paradise, and whoever disobeys me has refused."

This *hadīth* is collected by al-Bukhāri.⁶⁷

REASON NUMBER THREE

Memorizing Allāh's Most Beautiful Names:

Narrated Abū Hurayrah, *radiyallāhu 'anhu*, the Messenger of Allāh (ﷺ) said:

⁶⁶ Al-Bukhāri (#3435) Muslim (#28)

⁶⁷ (#7280)

إِنَّ لِلَّهِ تِسْعَةً وَتِسْعِينَ اسْمًا، مِائَةً إِلَّا وَاحِدًا مَنْ أَحْصَاهَا دَخَلَ الْجَنَّةَ

"Verily Allāh has ninety nine names, whoever memorizes them will enter Paradise."

This *hadīth* is agreed upon.⁶⁸

REASON NUMBER FOUR

Reciting the Qur'ān:

On the authority of 'Abdullāh Ibn 'Amr, *radiyallāhu 'anhu*, the Messenger of Allāh (ﷺ) said:

يُقَالُ لِصَاحِبِ الْقُرْآنِ : اقْرَأْ وَارْتَقِ وَرَتِّلْ كَمَا كُنْتَ تُرْتِّلُ فِي الدُّنْيَا ،
فَإِنَّ مَنَزِلَتَكَ عِنْدَ آخِرِ آيَةٍ تَقْرُؤُهَا

"[In the Hereafter] It will be said to the one who was devoted to the Qur'ān, 'Recite, ascend and recite in a slow and pleasant style as you recited when you were in the worldly life, for you will reach your abode when you come to the last verse you recite.'"

⁶⁸ Al-Bukhārī (#7236) Muslim (#2677)

This *hadīth* has been collected by Ahmad⁶⁹, *Abū Dāwūd*⁷⁰, at-*Tirmidhī*⁷¹ and others.

REASON NUMBER FIVE

Remembering Allāh:

Narrated Ibn Mas'ūd, *radiyallāhu 'anhu*, the Messenger of Allāh (ﷺ) said:

لَقَيْتُ إِبْرَاهِيمَ لَيْلَةَ أُسْرِي بِي، فَقَالَ: يَا مُحَمَّدُ، أَقْرَأُ أُمَّتَكَ مِنِّي
السَّلَامَ، وَأَخْبِرُهُمْ أَنَّ الْجَنَّةَ طَيِّبَةُ التُّرْبَةِ، عَذْبَةُ الْمَاءِ، وَأَنْهَا فَيْعَانٌ،
وَأَنَّ غِرَاسَهَا سُبْحَانُ اللَّهِ، وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ

“I met Ibrāhīm on the night in which I was taken to the heavens so he said to me, 'O Muhammad! Send your nation my salāms and inform them that Jannah has good soil and sweet water, that it consists of level, treeless plains, and that its plants are 'Subhanallāhu', wal-Hamdulillah, wa lā ilāha illallāh, wallāhu akbar.”⁷²

⁶⁹ (2/192)

⁷⁰ (#1464)

⁷¹ (# 2914-*Sahīh at-Tirmidhī* 3/10)

⁷² Translation of *Mishkat Al-Masabih* of James Robson (1/490) with adjustment

REASON SIX:

Asking Allāh for Paradise:

On the authority of Anas, *radiyallāhu 'anhu*, who reported that the Messenger of Allāh (ﷺ) said:

مَنْ سَأَلَ اللَّهَ الْجَنَّةَ ثَلَاثَ مَرَّاتٍ قَالَتِ الْجَنَّةُ: اللَّهُمَّ ادْخِلْهُ الْجَنَّةَ،
وَمَنْ اسْتَجَارَ مِنَ النَّارِ ثَلَاثَ مَرَّاتٍ قَالَتِ النَّارُ: اللَّهُمَّ اجْرِهِ مِنَ
النَّارِ

"Whoever asks Allāh for Paradise three times, the Paradise will ask Allāh, saying, 'O Allāh, cause him to enter Paradise', and whoever seeks protection from the Fire three times, the Fire will ask Allāh saying, 'O Allāh, grant him protection from the Fire.'"

This *hadīth* has been collected by at-Tirmidhī⁷³, an-Nasā'ī⁷⁴, Ibn Mājah⁷⁵ and others.

⁷³ (#2572)

⁷⁴ (8/279)

⁷⁵ (#4340), Consult *Sahīh al-Jāmi'* (#6275)

REASON NUMBER SEVEN:**The Most Excellent Manner of Seeking Allāh's Forgiveness [Sayyidul-Istighfār]:**

Narrated Shaddād Ibn Aus, *radiyallāhu 'anhu*, who reported that the Messenger of Allāh (ﷺ) said:

سَيِّدُ الْاِسْتِغْفَارِ : اَنْ يَقُوْلَ: اَللّٰهُمَّ اَنْتَ رَبِّي ، لَا اِلهَ اِلاَّ اَنْتَ ،
 خَلَقْتَنِيْ وَاَنَا عَبْدُكَ ، وَاَنَا عَلٰى عَهْدِكَ وَاَعُوْذُكَ مَا اسْتَطَعْتُ ، اَعُوْذُ
 بِكَ مِنْ شَرِّ مَا صَنَعْتُ ، اَبُوْءُ لَكَ بِنِعْمَتِكَ عَلَيَّ ، وَاَبُوْءُ لَكَ بِذَنْبِيْ ،
 فَاغْفِرْ لِيْ ذُنُوْبِيْ ، فَاِنَّهُ لَا يَغْفِرُ الذُّنُوْبَ اِلاَّ اَنْتَ . مَنْ قَالَهَا مِنَ النَّهَارِ
 مُوقِنًا بِهَا ، قَمَاتَ مِنْ يَوْمِهِ قَبْلَ اَنْ يُمَسِّيَ فَهُوَ مِنْ اَهْلِ الْجَنَّةِ ، وَمَنْ
 قَالَهَا مِنَ اللَّيْلِ وَهُوَ مُوقِنٌ بِهَا ، قَمَاتَ قَبْلَ اَنْ يُصْبِحَ ، فَهُوَ مِنْ اَهْلِ
 الْجَنَّةِ

"The most excellent manner of seeking Allāh's forgiveness is to say, 'O Allāh, You are my Lord. There is no deity worthy of worship but You. You have created me, and I am Your servant and hold to Your covenant and promise as much as I can. I seek refuge in You from the evil of what I have done. I acknowledge Your favor upon me, and I acknowledge my sin. So forgive me, for none but You forgives sins.' Whoever

says it during the daytime with firm belief and certainty and dies that day before evening, he will be one of those who goes to Paradise; and if anyone says it during the night with firm belief in it and dies before morning, he will one of those who goes to Paradise." ⁷⁶

This *hadīth* has been collected by al-Bukhārī.⁷⁷

REASON NUMBER EIGHT

Seeking Knowledge Sincerely for Allāh's Face:

On the authority of *Abū Hurayrah*, *radiyallāhu 'anhu*, who reported that the Messenger of Allāh (ﷺ) said:

مَنْ سَلَكَ طَرِيقاً يَبْتَغِي فِيهِ عِلْماً سَهَّلَ اللَّهُ لَهُ طَرِيقاً إِلَى الْجَنَّةِ

"Whoever pursues a path in search of knowledge, Allāh will make easy for him a path to Paradise."⁷⁸

⁷⁶ See James Robson's translation of *Mishkat Al-Masabih* (1/495)

⁷⁷ (#6306)

⁷⁸ Translation of *Mishkat Al-Masabih* (1/51)

REASON NUMBER NINE

Offering Prayer:

Narrated 'Ubādah Ibn as-Sāmit, *radiyallāhu 'anhu*, who reported that, the Messenger of Allāh (ﷺ) said:

خَمْسُ صَلَوَاتٍ كَتَبَهُنَّ اللَّهُ عَلَى الْعِبَادِ، فَمَنْ جَاءَ بِهِنَّ لَمْ يُضَيِّعْ مِنْهُنَّ
شَيْئًا اسْتِخْفَافًا بِحَقِّهِنَّ، كَانَ لَهُ عِنْدَ اللَّهِ عَهْدٌ أَنْ يُدْخِلَهُ الْجَنَّةَ، وَمَنْ
لَمْ يَأْتِ بِهِنَّ فَلَيْسَ لَهُ عِنْدَ اللَّهِ عَهْدٌ، إِنْ شَاءَ عَذَّبَهُ، وَإِنْ شَاءَ أَدْخَلَهُ
الْجَنَّةَ

"Five prayers have been prescribed on the slaves by Allāh. Whoever performs them perfectly and wastes nothing from them out of disrespect to them, will have a covenant with Allāh to forgive him; but whoever does not do so won't have a covenant from Allāh. If Allāh wills He will forgive him and if He wills He will punish him."

This *hadīth* has been collected by Ahmad⁷⁹, *Abū Dāwūd*⁸⁰, an-Nasā'ī⁸¹, Ibn Mājah⁸² and others.

⁷⁹ (5/315)

⁸⁰ (#425)

⁸¹ (#461)

⁸² (#1401), see *Sahīh al-Jāmi'* (#3243)

REASON NUMBER TEN

Constantly Attending the Masjid:

On the authority of *Abū Hurayrah*, *radiyallāhu 'anhu*, who reported that the Messenger of Allāh (ﷺ) said:

مَنْ غَدَا إِلَى الْمَسْجِدِ أَوْ رَاحَ ، أَعَدَّ اللَّهُ لَهُ فِي الْجَنَّةِ نَزْلًا كُلَّمَا غَدَا أَوْ رَاحَ

"Whoever goes out in the morning or in the evening to the masjid, Allāh will prepare for him his food and hospitable entertainment in Paradise as often as he goes out in the morning or in the evening."

This *hadīth* is agreed upon.⁸³

REASON NUMBER ELEVEN

Building a Masjid:

Narrated 'Uthmān Ibn 'Affān, *radiyallāhu 'anhu*, who reported that the Messenger of Allāh (ﷺ) said:

مَنْ بَنَى مَسْجِدًا يَبْتَغِي بِهِ وَجْهَ اللَّهِ بَنَى اللَّهُ لَهُ مِثْلَهُ فِي الْجَنَّةِ

⁸³ Al-Bukhārī (#662) Muslim (#669)

"Whoever constructs a masjid seeking the face of Allāh, He will build for him a house in paradise."

This *hadīth* is agreed upon.⁸⁴

REASON NUMBER TWELVE

Repeating after the Mu'adhin:

On the authority of the Commander of the Believers, 'Umar Ibn al-Khattāb, *radiyallāhu 'anhu*, who reported that the Messenger of Allāh (ﷺ) said:

إِذَا قَالَ الْمُؤَدِّنُ: اللهُ أَكْبَرُ اللهُ أَكْبَرُ، فَقَالَ أَحَدُكُمْ: اللهُ أَكْبَرُ اللهُ أَكْبَرُ،
فَإِذَا قَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ، قَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ. فَإِذَا
قَالَ: أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللهِ، قَالَ: أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللهِ،
ثُمَّ قَالَ: حَيَّ عَلَى الصَّلَاةِ، قَالَ: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، ثُمَّ قَالَ:
حَيَّ عَلَى الْفَلَاحِ، قَالَ: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، ثُمَّ قَالَ: اللهُ أَكْبَرُ
الله أَكْبَرُ، قَالَ: اللهُ أَكْبَرُ اللهُ أَكْبَرُ، ثُمَّ قَالَ: لَا إِلَهَ إِلَّا اللهُ، قَالَ: لَا إِلَهَ
إِلَّا اللهُ مِنْ قَلْبِهِ دَخَلَ الْجَنَّةَ

⁸⁴ Al-Bukhārī (#544) Muslim (#533)

"When the mu'adhin says, 'Allāhu Akbar, Allāhu Akbar', and one of you makes the response, 'Allāhu akbar, Allāhu akbar', then says, 'Ashadu an lā ilāha illallāh', and he makes the response, 'Ashadu an lā ilāha illallāh', then says, 'Ashadu anna Muhammadar-Rasūlullāh', and he makes the response, 'Ashadu anna Muhammadar-Rasūlullāh', then says, 'Hayya 'alas-Salāh,' and he makes the response, 'Lā hawla wa lā quwwata illā billāh', then says, 'Hayya alal-Falāh,' and he makes the response, 'Lā hawla wa lā quwwata illā billāh'; then says, 'Allāhu Akbar, Allāhu Akbar'; then says, 'Lā ilāha illallāh', and he makes the response, 'Lā ilāha illallāh', if he says this from his heart, he will enter Paradise."

This *hadīth* has been collected by Muslim.⁸⁵

REASON NUMBER THIRTEEN

Sticking to the Jamā'ah:

Narrated 'Umar, *radiyallāhu 'anhū*, the Messenger of (ﷺ) said:

⁸⁵ (#285)

عَلَيْكُمْ بِالْجَمَاعَةِ، وَإِيَّاكُمْ وَالْفُرْقَةَ، فَإِنَّ الشَّيْطَانَ مَعَ الْوَاحِدِ وَهُوَ
مِنَ الْاِثْنَيْنِ أَبْعَدُ، مَنْ أَرَادَ بُحْبُوحَةَ الْجَنَّةِ فَلْيَلْزِمِ الْجَمَاعَةَ

"Hold fast and stick to the jamā'ah and beware of separation, for surely the devil can be with one person but he is further away from two. Whoever likes to reach the very middle of Paradise should stick to the jamā'ah."

This *hadīth* has collected by at-Tirmidhī.⁸⁶

REASON NUMBER FOURTEEN

A Woman's Obedience to Her Husband:

On the authority of *Abū Hurayrah*, *radiyallāhu 'anhu*, the Messenger of Allāh (ﷺ) said:

إِذَا صَلَّتِ الْمَرْأَةُ حَمْسَهَا، وَصَامَتْ شَهْرَهَا، وَحَفِظَتْ فَرْجَهَا،
وَأَطَاعَتْ زَوْجَهَا، قِيلَ لَهَا: ادْخُلِي الْجَنَّةَ مِنْ أَيِّ أَبْوَابِ الْجَنَّةِ شِئْتَ

"If a woman prays her five daily prayers, fasts her month, guards her chastity and obeys her spouse, it will be said to her, 'Enter through any of the gates of Paradise you wish.'"

⁸⁶ (#2165) consult *Sahīh al-Jāmi'* (#2546)

This *hadīth* has been collected by Ibn Hibbān in his *Sahīh*.⁸⁷

وصلى الله وسلم وبارك على عبده ورسوله نبينا محمد وعلى آله
وصحبه آمين



⁸⁷ *Mawārid adh-Dham'ān* (#1296)-consult *Sahīh al-Jāmi'* (#660)

**THE FIRE, IT LETS NOTHING REMAIN AND
LEAVES NOTHING [UNBURNT] ⁸⁸**

Verily, all praise belongs to Allah. We praise Him, seek His assistance, and repent to Him. We seek refuge in Allah from the evil of ourselves and the evil of our actions. Whoever Allah guides, none can misguide, and whoever Allah leads astray then none can guide him. I bear witness that none has the right to be worshipped in truth except Allah. He is alone and has no partner, and I testify that Muhammad is His slave and messenger.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ﴾



⁸⁸ A Lecture given by: Shaykh 'Abdullaah bin 'Uthman Ad-Dhaarimi

**“O you who believe, fear Allah the way
He should be feared, and do not die
except as Muslims.” 89**

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا

وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ

اللَّهُ كَانَ عَلَيْكُمْ رَقِيبًا ﴿١﴾

**“O mankind, fear your Lord who created
you from a single soul, and from that
soul He created his mate, and from the
two of them spread many men and
women; And fear Allah through whom
you demand your mutual rights, and do
not cut off the ties of the womb. Indeed
Allah is Ever an All-Watcher over you.” 90**

89 Ali-Imran (3:102)

90 An-Nisaa (4:1)

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٧٠﴾ يُصْلِحْ لَكُمْ

أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا

عَظِيمًا ﴿٧١﴾﴾

“O you who believe, fear Allah and speak the truth; He will direct you to do righteous deeds, and will forgive you of your sins. And whosoever obeys Allah and His messenger has indeed achieved a great success.” ⁹¹

As for the following, verily, the most truthful speech is the book of Allah, and the best guidance is the guidance of Muhammad (may the peace and blessings of Allah be upon him), and the worst of affairs are those newly invented matters; for verily, every newly invented matter is an innovation, and every innovation is misguidance, and every misguidance is in the

⁹¹ Al-Ahzab (33: 70-71)

hellfire. May Allah protect us and you (from the hell fire).

Brothers in faith, he who looks at the ranks of the Muslims and the conditions of the Muslims, then it becomes clear to him from their condition that there is a severe negligence, rather a great audacity among the Muslims. Thus, sins are committed and good deeds are abstained from. And due to this, there are many sins that are the cause for being punished in the hell fire. As for the punishment of Allah then Allah has prepared it for the sinners no matter how noble their lineages may be, and as for Allah's Paradise, then Allah has prepared it for the righteous obedient servants, even if their lineages may be inferior.

﴿إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَنْفَتَكُمْ﴾

“Indeed, the most noble of you with Allah is the most God-fearing of you.” ⁹²

⁹² al-Hujuraat (49: 13)

Therefore, the individual who is noble with Allah is he who is God-fearing.

This audacity has taken place in the ranks of the Muslims. From the children of the Muslims is he who has become negligent about the prayer, rather, some of them have abandoned the prayer. From them are those who practice usury; from them are those who steal; from them are those who cheat; from them are those who lie; from them are those who devour the wealth of the people in falsehood; from them are those who are undutiful to his parents; from them are those who harm his neighbors; from them are those who fall into backbiting and tale carrying; from them are those who bear witness to falsehood; from them are those who cut off the ties of kinship; from them are those who break (the fast) in Ramadan; from them are those who rule by other than what Allah has revealed; from them are those who imitate the Jews and Christians in their ways and manners; from them are those who show enmity to the righteous; from them are those who follow the

way of the hypocrites; from them are those who fall into the crime of fornication; from them are those who consume intoxicants; from them are those who abandon their children and mess around with their lives; and they do not raise them upon the religion nor do they teach them the correct pure belief. Rather, it is possible they aide them upon evil and produce for them devices of corruption and vitiation. Homes are filled with sounds of devices of amusement, joy and voices of singers. And, they (i.e., homes) have been filled with plays and (TV show) series. The Muslims have become negligent about the recitation of the noble Quran, except he who Allah has mercy upon. And the Quran has been replaced with (musical) instruments, bagpipes and with the voices of the devil. Are not these sins responsible for causing those who do them to go to the hell fire? Certainly, rather, one sin from these sins is capable of destroying the Ummah (Muslim nation) in this life and the hereafter.

A nation was destroyed due to having deficient measure and balance. A nation was destroyed due to the crime of homosexuality, and like this, the nations were destroyed due to sins.

وَسَأَلْتَهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَةَ الْبَحْرِ إِذْ يَعْدُونَ فِي

السَّبْتِ إِذْ تَأْتِيهِمْ حِيتَانُهُمْ يَوْمَ سَبْتِهِمْ شُرَعًا وَيَوْمَ لَا

يَسْتُونَ لَا تَأْتِيهِمْ كَذَلِكَ نَبِّئُهُمْ بِمَا كَانُوا يَفْسُقُونَ ﴿١١٣﴾ وَإِذْ

قَالَتْ أُمَّةٌ مِّنْهُمْ لِمَ تَعِظُونَ قَوْمًا اللَّهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيدًا قَالُوا

مَعذِرَةٌ إِلَىٰ رَبِّنَا وَلَعَلَّهُمْ يَنْقُونَ ﴿١١٤﴾ فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ أَنجَيْنَا الَّذِينَ

يَنْهَوْنَ عَنِ السُّوءِ وَأَخَذْنَا الَّذِينَ ظَلَمُوا بِعَدَابِ بَيْسٍ بِمَا كَانُوا

يَفْسُقُونَ ﴿١١٥﴾

“And ask them about the town that was present at the sea, when they transgressed on Saturday; when their fish came to them openly on their Saturday, and when it was not Saturday it would not come to them.

Thus, We put them to trial due to them being disobedient. And when a community among them said; ‘Why do you preach to a people whom Allah will destroy them or punish them with a severe punishment?’ They said; ‘So that we may be excused from your Lord, and perhaps they may fear Allah. So when they forgot what they were reminded of, We saved those who use to prohibit evil, and we seized those who did wrong with a severe punishment, because they disobeyed (Allah).’”⁹³

This nation was destroyed because they use to fish by means of trickery on Saturday, and Allah had prohibited them from fishing on Saturday. So they use to dig excavations on Friday then fish would enter (into the nets) on Saturday, and the people would take the fish out on Sunday. Thus, they were destroyed in this life, and their punishment will be disastrous in the hereafter.

⁹³ Al-A'raf (8:163-165)

And how numerous are the tricks that are present in the ranks of the Muslims today?!

O believers, this took place due to heedlessness mounting upon our hearts, and we are not true believers with the required faith that is necessary for the creation in the hereafter. It has come in the Saheehain (i.e., Al-Bukhari and Muslim) from the Hadeeth of Anas (may Allah be pleased with him) who said, "The Messenger of Allah gave a sermon that I have not heard the likes of it ever. He said,

لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَضَحِكْتُمْ قَلِيلًا وَ

لَبَكَيْتُمْ كَثِيرًا

"If you knew what I know you would laugh a little and cry much."

Anas said, "So the companions of the Messenger of Allah (Sallahu alayhi wa salam) covered their faces, and they were sniffing." Meaning, (they were) crying; and in another wording, something

reached the Messenger of Allah (Sallahu alayhi wa salam) about his companions, so he (Sallahu alayhi wa salam) gave a sermon and said,

عُرِضَتْ عَلَيَّ الْجَنَّةُ وَالنَّارُ فَلَمْ أَرَ كَالْيَوْمِ فِي
الْخَيْرِ وَالشَّرِّ، وَ لَوْ تَعَلَّمُونَ مَا أَعْلَمُ
لَضَحِكْتُمْ قَلِيلًا وَ لَبَكَيْتُمْ كَثِيرًا

“Paradise and Hell were shown to me, and I have not seen such a day of good and evil. And if you knew what I know you would have laughed a little and cried a lot.”

Anas said,

فَمَا أَتَى عَلَى أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَ سَلَّمَ يَوْمَ أَشَدُّ مِنْهُ.

“And a day has not come that was more severe on the companions of the

Messenger of Allah (Sallahu alayhi wa salam) than it.”

He said,

عَطَّوْا رُؤُوسَهُمْ وَ لَهُمْ خَزِيْنٌ

“They covered their faces and they were sniffing.”⁹⁴

Look at these tender soft hearts. If you knew what I know, you would laugh a little and cry a lot. So, they cried and increased in crying, and their crying intensified from the fear of Allah, the Lord of all that exists. As for us, then how many verses do we hear? And how many sermons do we hear? And how many advices do we hear? And we are not afraid, except he who Allah has mercy upon. And in the hadeeth of Abu Dhar, which is collected by at-Tirmidhee, that the Prophet (Sallahu alayhi wa salam) said,

⁹⁴ (Collected by Al-Bukhari (4621) and the second wording is from Saheeh Muslim (2309))

إِنِّي أَرَى مَا لَا تَرَوْنَ، وَ أَسْمَعُ مَا لَا تَسْمَعُونَ،

أَطَّتِ السَّمَاءُ، وَ حُقَّ لَهَا أَنْ تَنِيْطَ .

“Verily, I see what you do not see, and I hear what you do not hear; the sky has screeched and it has the right to screech.”

And this screeching takes place for the one who has a heavy load on him—from the screeching of the baggage when the load is heavy.

مَا فِيهَا مَوْضِعٌ أَزْبَعُ أَصَابِعَ إِلَّا وَ مَلَكٌ وَاضِعٌ

جَبْهَتَهُ سَاجِدًا لِلَّهِ تَعَالَى .

“There is not in it (i.e., the sky) a place (the distance) of four fingers, except that there is an angel placing its forehead down prostrating to Allah, the Most High.”

The sky is filled and packed with angels; there is not in it a place (the distance) of four fingers except that there is an angel prostrating in it to Allah, the Most High. Then he (Sallahu alayhi wa salam) said,

لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَضَحِكْتُمْ قَلِيلًا وَ
 لَبْكَيْتُمْ كَثِيرًا، وَ مَا تَلَذَّذْتُمْ بِالنِّسَاءِ عَلَى
 الْفُرُشِ، وَ لَخَرَجْتُمْ إِلَى الصُّعَدَاتِ تَجَارُونَ إِلَى
 اللَّهِ .

“If you knew what I know, you would laugh a little and cry a lot, and you would not have pleasure with women in bed, and you would have left to an elevated area supplicating ardently to Allah.” ⁹⁵

If we knew what was with Allah from the (different) types of punishment and the distress

⁹⁵ (Collected by at-Tirmidhee (2312) from the hadeeth of Abu Dhar and he said the hadeeth is hasan ghareeb.)

and hardships, we would not have pleasure with women in bed; rather, our feet would not remain at home, and we would go out in the roads supplicating to the Lord of the worlds to save us from His punishment. This is the speech of our Prophet (Sallahu alayhi wa salam). O noble Muslim, in these two tremendous hadeeth are an indication of a tremendous painful punishment that is being saved with Allah for the sinners, as well as a difficult distressful torment that is being saved with the Lord of the worlds for the disobedient. Take heed. What is astonishing is he who laughs and his heart is at ease, and he is falling into sin and he does not know where his end will be. What are amazing are us, O brothers. How are we heedless about that which is waiting for us? Glorified is Allah, did not we read the Quran? Of course; by Allah, did not we read the sunnah? Certainly; therefore, what is wrong with us? Indeed, there is a barrier between understanding the Quran and the Quran entering the hearts, and between

our hearts. There are barriers of sins that have blocked the Quran from entering the hearts.

﴿ أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا ﴾ (٢١)

**“Do they not reflect about the Quran?
Or, are (their) hearts closed up?”** ⁹⁶

O noble brother, how will you be if death strikes you and you are in a state of neglect? And Allah states in His noble book:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تُلْهِكُمْ ءَأْمَوَالُكُمْ وَلَا أَوْلَادُكُمْ عَن

ذِكْرِ اللَّهِ وَمَن يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ الْخَاسِرُونَ ﴾ (١) وَأَنْفِقُوا

مِن مَّا رَزَقْنٰكُمْ مِن قَبْلِ أَن يَأْتِيَكُمُ الْمَوْتُ فَيَقُولَ رَبِّ لَوْلَا

أَخَّرْتَنِي إِلَيَّ أَجَلٌ قَرِيبٌ فَأَصْدَقَ وَأَكُن مِّنَ الصَّالِحِينَ ﴾ (١٠) وَلَن يُؤَخَّرَ

اللَّهُ نَفْسًا إِذَا جَاءَ أَجَلُهَا وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴾ (١١)

**“O you who believe, do not let your
wealth nor your children divert you from**

⁹⁶ Muhammad (47: 24)

the remembrance of Allah. And whosoever does that then they are from the losers. And give from that which We have provided you with, before death comes to one of you, and he says, ‘My Lord, if only You gave me respite for a little while, then I would spend and be from the righteous.’ And Allah will not give respite to none when his time has come. And Allah is aware of what you do.” 97

Or, how will you be, O Muslim, when you enter the grave and you are excessive and engaged in sins, and you are preoccupied by negligence? Allah states in His noble book:

﴿أَنْ تَقُولَ نَفْسٌ بِحَسْرَتٍ عَلَىٰ مَا فَرَّطْتُ فِي جَنبِ اللَّهِ وَإِنْ كُنْتُ

لِمَنِ السَّخِرِينَ ﴿٥٦﴾ أَوْ تَقُولَ لَوْ أَنَّ اللَّهَ هَدَانِي لَكُنْتُ مِنَ

الْمُتَّقِينَ ﴿٥٧﴾ أَوْ تَقُولَ حِينَ تَرَى الْعَذَابَ لَوْ أَنَّ لِي كَرَّةً

فَأَكُونَ مِنَ الْمُحْسِنِينَ ﴿٥٨﴾ بَلَىٰ قَدْ جَاءَ تَكَءَايَاتِي فَاكْذَبْتَ بِهَا

وَأَسْتَكْبَرْتَ وَكُنْتَ مِنَ الْكٰفِرِينَ ﴿٥٩﴾ وَيَوْمَ الْقِيٰمَةِ تَرَىٰ

الَّذِينَ كَذَبُوا عَلَىٰ اللَّهِ وُجُوهُهُم مُّسْوَدَّةٌ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى

لِلْمُتَكَبِّرِينَ ﴿٦٠﴾

“Lest one says, ‘Unfortunately, my regret that I was not dutiful to Allah, and I was from those who mocked.’ Or he says, ‘If only Allah had guided me then I would have been from the pious.’ Or he says when he sees the punishment, ‘If only I had another chance, then I would have been from the good doers.’ Indeed, My signs came to you; thus, you denied them and were arrogant, and were from the disbelievers. And on the Day of Judgment you will see those who lied on

**Allah; their faces black. Is there not an
abode in hell for the arrogant?" 98**

O noble Muslim, the Lord of the worlds has informed you of the circumstances of those who will be punished, so that you may be cautious of falling into sins, and so that you may not follow their way. For, indeed if you follow their way in this life, then you will follow their way in the hereafter. And due to this, look at their circumstances there while they pass into the place of reckoning, from one place to another until they enter the gates of Hell and they enter the blazing fire. Look at their circumstances, and Allah clarifies for us their state of affairs so that we may be cautious from their ending. Our Lord states in His noble Book,

﴿ وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ مَوْقُوفُونَ عِنْدَ رَبِّهِمْ يَرْجِعُ بَعْضُهُمْ

إِلَىٰ بَعْضِ الْقَوْلِ ﴾

“And if you see when the wrongdoers are standing before their Lord, casting the (blaming) word to one another.” ⁹⁹

How does shaytan beautify the deed in this life? He beautifies it for mankind and makes it appear good in his sight. This is in the worldly life; and due to this, often times, some people rejoice when carrying out wicked hopes; and often times, some people rejoice when they commit some crimes and sins and when they cooperate upon corruption in Allah's land. This is in this life; as for there (i.e., the hereafter), then ponder over the saying of Allah, the Exalted,

﴿وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ مَوْقُوفُونَ عِنْدَ رَبِّهِمْ﴾

“And if you see when the wrongdoers are standing before their Lord.”

Standing in front of Allah on their feet, they will stand for fifty thousand years; and they will not

⁹⁹ Saba (34: 31)

move from the place reckoning to their abode except after fifty thousand years. “And if you see when the wrongdoers are standing before their Lord casting the (blaming) word to one another.” As for oppression, then it divides into two categories: a category for the caller and leader, and a category for the follower—the follower and the one being followed. As for the oppression between the follower and the leader,

﴿ وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ مَوْقُوفُونَ عِنْدَ رَبِّهِمْ يَرْجِعُ بَعْضُهُمْ

إِلَىٰ بَعْضِ الْقَوْلِ يَقُولُ الَّذِينَ اسْتَضَعُوا ﴾

“And if you see when the wrongdoers are standing before their Lord casting the (blaming) word on one another. Those who were weak will say...”

They are the followers who use to be deceived by this life, and inclined to desires, and responded for the sake of the dirham and dinar (i.e., money), and ran behind money; and they were willing to follow every evil-doer upon his evil, so

that he would give them something of material possession.

﴿ يَقُولُ الَّذِينَ أَسْتَضِعُّوْا لِلَّذِي أَسْتَكْبَرُوْا لَوْلَا اَنْتُمْ لَكُنَّا

مُؤْمِنِيْنَ ﴾ ﴿٣١﴾ قَالَ الَّذِيْنَ اَسْتَكْبَرُوْا لِلَّذِيْنَ اَسْتَضِعُّوْا اَمْحَنُ

صَدَدْتُمْ كُمْ عَنِ الْهُدٰى بَعْدَ اِذْ جَاءَكُمْ بِالْكُتُبِ ۗ تَجْرِمِيْنَ ﴿٣٢﴾ ﴿

“Those who were weak will say to the arrogant, ‘Had it not been for you, we would have believed.’ Those who were arrogant will say to the weak, ‘Did we turn you away from guidance after it had already come to you? Rather you were criminals.” ¹⁰⁰

We do not know you except to be upon wrongdoing, and we have not seen from you uprightness. Those are their leaders, and those are their commanders who lead them to wickedness in this life; and on the Day of Judgment, they will say to them,

¹⁰⁰ Saba (34: 31-32)

﴿ اَمْحَنَّا صَدَدًا نَكُرُ عَنْ الْهُدَىٰ بَعْدَ اِذْ جَاءَكَ بِرَبِّكَ بَلْ كُنْتُمْ مُجْرِمِينَ ﴿٣٣﴾ ﴾

“Did we turn you away from guidance after it had already come to you? Rather you were criminals.”

We have not known you except to be with us upon wrongdoing, and we have not seen you except to be criminals.

﴿ وَقَالَ الَّذِينَ اَسْتَضَعِفُوا لِلَّذِينَ اَسْتَكْبَرُوا بَلْ مَكْرُ الْاَيْلِ وَالنَّهَارِ ﴾

“And those who were weak will say to the arrogant, ‘Rather, it was your plotting night and day.’” ¹⁰¹

You use to plot during the night and day, and would plan night and day against the religion and by attacking Islam.

﴿ بَلْ مَكْرُ الْاَيْلِ وَالنَّهَارِ اِذْ تَاْمُرُوْنَ اَنْ نَّكْفُرَ بِاللّٰهِ وَنَجْعَلَ لَهٗ

اَنْدَادًا وَاَسْرُوْا النَّدَامَةَ لَمَّا رَاَوْا الْعَذَابَ ﴾

¹⁰¹ Saba (34: 33)

“Rather, it was (your) plotting by night and day when you ordered us to disbelieve in Allah, and to make rivals with Him. And they will conceal their regrets when they see the punishment.”

(This) is a discussion between the dwellers of Hell at the place of reckoning; and our Lord says about them in His book:

﴿ وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّ لَنَا كَرَّةً فَنَتَّبَرًا مِّمَّنْهُمْ كَمَا تَبَرَّءُوا مِنَّا ۗ﴾

﴿ كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ ۗ وَمَا هُمْ بِيَخْرُجِينَ مِنَ النَّارِ ۗ﴾



“If those who did wrong could see the punishment that all power belongs to Allah, and that Allah is severe in punishment. When those who were followed will disown those who followed (them), and they see the punishment and their relations are cut off. And those who followed (them) will say, ‘If only we had

another chance then we would disown them as they disowned us.’ Thus, Allah shows them their deeds as regrets for them, and they will (never) come out of the fire.” ¹⁰²

Look at the followers and the one who was followed on the Day of Judgment. The one who was followed will announce his disownment from his followers, and the followers will wish they could return to this life to announce their disownment of their leaders.

﴿إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأَوْا الْكُذَّابَ وَتَقَطَّعَتْ

بِهِمُ الْأَسْبَابُ﴾ (m)

“When those who were followed will disown those who followed them, and

¹⁰² Al-Baqarah (2:167)

they see the punishment, and their relations are cut off.” ¹⁰³

The relations will end, the love will end, and the cooperation upon evil will end.

﴿ ١٦٨ ﴾

“Friends that day will be enemies to one another, except for the pious.” ¹⁰⁴

They will become enemies to one another, an enmity that will be a constant enmity.

﴿ وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّا كُنَّا نَدْرِكُهُمْ لَسَخَّطْنَا لَهُمْ عَنَّا وَكُنَّا بِعُقُوبَتِهِمْ نَكَرَةً ۚ فَكَذَّبُوا بِآيَاتِنَا كَذِبًا مُّبِينًا ۚ ﴾

﴿ كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ ۗ وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ ۗ ﴾

﴿ ١٧٧ ﴾

**“And those who followed (them) will say:
“If only we had another chance (to)
return to this life, then we would disown**

¹⁰³ Al-Baqarah (2:166)

¹⁰⁴ Az-Zukhruf (43: 68)

them as they disowned us. Thus, Allah shows them their deeds as regrets for them. And they will never come out of the fire.” ¹⁰⁵

At the place of reckoning, the reckoning will intensify against them, and the Prophet (Sallahu alayhi wa salam) has said,

“Whoever is disputed with, regarding the reckoning, will be punished.”

And the hadeeth is in Al-Bukhari and Muslim from the hadeeth of Aisha (May Allah be pleased with her) (Collected by al-Bukhari (6536), Muslim (2876)). Therefore, look at their circumstances at the place of reckoning when their sadness and their grief will increase while they (stand) before Allah begging Him to return them to this world so that they may do righteous deeds.

O Muslim, the opportunity is still obtainable for you. Here, you can still do righteous deeds, and Allah clarifies to us that which will take place at

¹⁰⁵ Al-Baqarah (2:167)

the place of reckoning so that we will not be remorseful, and so that we may be wary of the regret there. Allah clarifies to us the condition of the criminals at the place of reckoning, and indeed, they will stand separated.

“And O you criminals, separate yourselves this day.”

They will be separated from the believers; thus, the criminals will stand on one level, and the people who committed crime (will stand) in the same manner. However, in spite of their crimes being different, and their oppression and their falsehood being different, and their categories and languages being different, and their eras and days being different, and their languages in this life being different, all of them will speak asking for one request, and they will not oppose one another. They will request that Allah return them back to this world, in order to do righteous deeds. Our Lord says in His noble book:

﴿وَلَوْ تَرَىٰ إِذِ الْمُجْرِمُونَ نَاكِسُوا رُءُوسِهِمْ عِنْدَ رَبِّهِمْ﴾

“And if you could see when the criminals will have their heads lowered before their Lord.”¹⁰⁶

Glorified is Allah, where are those who were proud? Where are those who use to look down on the righteous servants of Allah? Where are those who were arrogant against the Muslim nation, from the (Christian) crusaders and Jews and all (the other) disbelievers? Verily, they have already gathered, and they have already lowered their heads, and their appearance will be of failure, and their appearance will be lowly. "And if you could see when the criminals will have their heads lowered before their Lord (saying),

﴿وَلَوْ تَرَىٰ إِذِ الْمُجْرِمُونَ نَاكِسُوا رُءُوسِهِمْ عِنْدَ رَبِّهِمْ رَبَّنَا

أَبْصَرْنَا وَسَمِعْنَا﴾

‘Our Lord, we have seen and heard.’”

¹⁰⁶ As-Sajdah (32:12)

We have seen Your promise and Your threat, and we have heard Your promise and Your threat, and Your promise and threat has become indisputable knowledge, indisputable truth, and certainty of sight. We do not have any doubt about this, our Lord. We have seen and we have heard, so what do you want?

﴿ فَأَرْجِعْنَا نَعْمَلْ صَالِحًا إِنَّا مُوقِنُونَ ﴿١٢﴾ ﴾

“So return us back then we will do righteous deeds. Verily, we believe with certainty.”

Certainty has come now. Return us back to the worldly life, so that we may do righteous deeds. Do you not read this, O Muslim? Take heed; do not be negligent in doing righteous deeds. For, there will come a day when your regret will be severe. Look; what do they want? They want to return to this life so that they may do righteous deeds.

﴿ رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا فَارْجِعْنَا نَعْمَلْ صَالِحًا إِنَّا مُوقِنُونَ ﴿١٢﴾ ﴾

“Our Lord, we have seen and heard, so return us then we will do righteous deeds. Verily, we believe with certainty.”

And Allah says,

﴿ وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدًى وَلَٰكِنْ حَقَّ الْقَوْلُ مِنِّي لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ ﴿١٣﴾ فَذُوقُوا بِمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا إِنَّا نَسِينَاكُمْ وَذُوقُوا عَذَابَ الْخُلْدِ بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٤﴾ ﴾

“And had We willed, We would have given every person their guidance, but the word from Me took effect, that I will fill Hell with jinn and mankind altogether. So taste (the torment) because you forgot the meeting of this day. Indeed, We have forgotten you, so taste the

abiding torment for what you use to do.”

107

For disbelieving in Allah, for the sins, for the corruption, for the wrong doing, for abandoning the prayer, for usury, for drinking intoxicants, for lying, for oppression, for eating the wealth of the people in falsehood...

﴿ وَذُوقُوا عَذَابَ الْخُلْدِ بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٤﴾ ﴾

“So taste the abiding torment for what you use to do”

For your deeds of wrongdoing. Look at their circumstances. They will look to the fire and Hell will have filled (its) wrath against them, and its fury will intensify. Our Lord says in His noble book:

﴿ إِذَا رَأَوْهُم مِّن مَّكَانٍ بَعِيدٍ سَمِعُوا لَهَا تَغِيْطًا وَزَفِيرًا ﴿١٣﴾ ﴾

“When it (i.e., Hell) sees them from a far place, they will hear its wrath and its roaring.” ¹⁰⁸

They will hear it as if it is a powerful enemy. It will threaten the one who annoyed it. Thus, the hell fire will threaten them, and it will desire them.

﴿ إِذَا رَأَتْهُمْ مِنْ مَّكَانٍ بَعِيدٍ سَمِعُوا لَهَا تَغَيُّظًا وَزَفِيرًا ﴾ (١٢)

“When it sees them from a far place, they will hear its wrath and its roaring.”

It will be angry due to its rage and wrath against them, and it will desire tearing the flesh. They will proceed until they reach the shore of Hell, and the fire will be brought to the place of reckoning, as our Lord states in His noble book:

﴿ وَجَاءَ يَوْمَئِذٍ بِجَهَنَّمَ يَوْمَئِذٍ يَتَذَكَّرُ الْإِنْسَانُ وَأَنَّى لَهُ

الذِّكْرَى ﴿١٣﴾ يَقُولُ يَلَيْتَنِي قَدَّمْتُ لِحَيَاتِي ﴾ (١١)

“And on that day the Hell fire will be brought (near). On that day man will remember, but how will remembering benefit him? He will say, ‘If only I had put forth (good deeds) for my life!’” ¹⁰⁹

﴿ وَحَآئِئَ يَوْمَئِذٍ بِجَهَنَّمَ ﴾

“And on that day the Hell fire will be brought (near).”

The scholars have said,

“When the fire is brought then no close angel and no Prophet will stay except that he will fall down to his knees, due to the severity of the horror.”

And in Saheeh Muslim, from the hadeeth of Ibn Masud (may Allah be pleased with him), he said,

¹⁰⁹ Al-Fajr: (89:23-24)

يُؤْتَى بِجَهَنَّمَ يَوْمَئِذٍ : أَي يَوْمَ الْقِيَامَةِ ((لَهَا
سَبْعُونَ أَلْفَ زِمَامٍ مَعَ كُلِّ زِمَامٍ سَبْعُونَ أَلْفَ
مَلَكٍ يَجُرُّونَهَا .

“The Hell fire will be brought on that day,”

meaning on the Day of Judgment.

“It will have seventy thousand reins and, with every rein, there will be seventy thousand angels pulling them.” ¹¹⁰

And due to this, Allah says,

﴿ وَبُرِّزَتِ الْجَحِيمُ لِلْغَاوِينَ ﴾

“And the fire will be placed in full view for the misguided.” ¹¹¹

It will draw near and they will bring it on the Day of Judgment. And in this place, the nations

¹¹⁰(Saheeh Muslim, 2842)

¹¹¹ Ash-Shuaraa (26: 91)

will enter until no one remains, except that he will fall to his knees. Even the messengers will say:

“Myself, myself, because of the severity of the horror.”

Also, no one will look at anyone else, and no one will turn to anyone. The scholars have stated:

“Even Eesa (Alayhis Salaam) will say, ‘O Allah, verily, this day I do not (even) ask You for my mother, Maryam, rather, myself, myself, due to the severity of the horror.’” ¹¹²

And the Messenger (Sallahu alayhi wa salam) has said, as it comes in the Saheehain from the hadeeth of Adee bin Haatim,

((مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا وَ سَيَكَلِّمُهُ رَبُّهُ يَوْمَ

الْقِيَامَةِ لَيْسَ بَيْنَهُ وَ بَيْنَهُ تَرْجُمَانٌ)) كَلَامَ

¹¹² (Az-Zuhd of Mubarak (225) and the Az-Zuhd of Ahmad (121-122))

كَفَاحٍ يَسْمَعُهُ ((فَيَنْظُرُ أَيَّمَنَ مِنْهُ فَلَا يَرَى إِلَّا
مَا قَدَّمَ)) لَا يَرَى إِلَّا الْأَسْمَاءَ ((وَ يَنْظُرُ أَشْأَمَ مِنْهُ
فَلَا يَرَى إِلَّا مَا قَدَّمَ ، وَ يَنْظُرُ بَيْنَ يَدَيْهِ فَلَا يَرَى
إِلَّا النَّارَ تَلْقَاءَ وَجْهِهِ)) .

“There is not one of you except that his Lord will speak to him on the Day of Judgment, there will not be between him and (his Lord) an interpreter.”

Contentious speech that he will hear:

“Thus, he will look to his right, and he will not see except that which he has put forth (of good and bad deeds).”

He will not see except names.

“And he will look to his left and he will not see except that which he has put forth, and then he will look in front of him and he will not see except the fire

before

him.”¹¹³

(Meaning) in front of his face, while he is on the shore looking at it, there, the regret of the disbelievers will increase when they stand on the shore of Hell. Our Lord says in His Noble book:

﴿ وَلَوْ تَرَىٰ إِذْ وَقَفُوا عَلَى النَّارِ فَقَالُوا يَلَيْسَٰنَا نُرْدُ وَلَا نَكْذِبُ بِآيَاتِ رَبِّنَا

وَنَكُونُ مِنَ الْمُؤْمِنِينَ ﴿١٧﴾

“And if you could see when they will be brought over the Hell fire. They will say, ‘If only we were sent back, then we would not deny the verses of our Lord, and we would be believers.’” ¹¹⁴

Look at what they will wish for themselves:

﴿ يَلَيْسَٰنَا نُرْدُ وَلَا نَكْذِبُ بِآيَاتِ رَبِّنَا وَنَكُونُ مِنَ الْمُؤْمِنِينَ ﴿١٧﴾

¹¹³ (Saheeh al-Bukhari (7512) and Saheeh Muslim (1016))

¹¹⁴ Al-An'aam (6:27)

“If only we were sent back, then we would not deny the verses of our Lord, and we would be believers.”

This will be their desire and this will be their wish; but will wishes be of any benefit on that day? No, and here, they will precede and the Judgment of Allah will come; and Allah says in His noble book,

﴿وَلَوْ تَرَىٰ إِذْ وَقُفُّوا عَلَىٰ رَبِّهِمْ ؕ قَالَ أَلَيْسَ هَذَا بِالْحَقِّ ؕ﴾

“And if you could see when they will be brought before their Lord. He will say, ‘Is this not the truth?’” 115

O assembly of jinn and mankind, is not this punishment the truth? Because of what you did of deeds, and because of what you committed of sins, and because of what you fell into of crimes,

﴿أَلَيْسَ هَذَا بِالْحَقِّ ؕ قَالُوا بَلَىٰ وَرَبِّنَا ؕ قَالَ فَذُوقُوا الْعَذَابَ ؕ﴾

**“Is this not the truth? They will say,
‘Yes, indeed, our Lord, He will say, ‘So
taste you the punishment.’”**

So taste you (the punishment), O you who use to enjoy (committing) sins in this life, so taste you the punishment because you use to disbelieve; taste this for the recompense of the deeds that you did. Allah prohibited usury and you practiced it; He prohibited fornication and you fell into it; He prohibited lying and you said lies; He prohibited oppression and you oppressed; He commanded you to pray and you abandoned it; therefore, taste the punishment because of what you use to earn, taste you (the punishment). And here, their group will proceed to the shore of Hell and their crowds will become congested on the edge of the Hell fire, and the angels will carry them in a violent (manner).

﴿ يَوْمَ يُدْعَوْنَ إِلَىٰ نَارِ جَهَنَّمَ دَعَا ﴾

**“The day they will be pushed (by force)
to the Hell fire with a (forceful) pushing.”**

116

And their crowds will proceed and their groups will proceed, so that they witness the inevitable result and final result, which there is no way to escape it nor exit from it. Our Lord says in His noble book:

﴿وَسِيقَ الَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ زُمَرًا ۖ حَتَّىٰ إِذَا جَاءُوهَا فَفُتِحَتْ

أَبْوَابُهَا﴾

“And those who disbelieved will be carried to Hell in groups, until they reach it and its gates are opened.” ¹¹⁷

The gates will be prepared, the gates will be opened; they will already be opened and made ready and prepared. And the Hell fire will crave to eat the flesh of the sinners, and its wrath will be powerful. They will hear its wrath and its

¹¹⁶ At-Toor (52:13)

¹¹⁷ Az-Zumar (39:71)

sighing. There, they will tremble, and their hearts will tremble with fear as they hear the sighing of the Hell fire as it lets out deep breath after deep breath.

﴿ وَسِيقَ الَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ زُرَّاجًا ۖ إِذَا جَاءُوهَا فَتِيحت

أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَتْلُونَ عَلَيْكُمْ

آيَاتِ رَبِّكُمْ ۚ

“And those who disbelieved will be carried to Hell in groups, until they reach it and its gates are opened, and its keepers will say to them, ‘Did not messengers come to you from yourselves reciting to you the verses of your Lord?’”

Did not the messengers come to you? Did they not read to you the scriptures? Did not the warning come to you? Did you not hear the speech of your Lord? Did you not hear the warners? Did you not hear the speech of the messengers?

﴿الَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَتْلُونَ عَلَيْكُمْ آيَاتِ رَبِّكُمْ وَيُنذِرُونَكُمْ
لِقَاءَ يَوْمِكُمْ هَذَا قَالُوا بَلَىٰ وَلَٰكِن حَقَّتْ كَيْمَةُ الْعَذَابِ عَلَى
الْكَافِرِينَ ﴿٧١﴾ قِيلَ ادْخُلُوا أَبْوَابَ جَهَنَّمَ﴾

“Did not messengers come to you from yourselves reciting to you the verses of your Lord? They will say, ‘Yes, certainly! We have heard and read.’ They will say, ‘Yes, certainly! However, the word of torment has been imposed on the disbelievers.’ It will be said to them, ‘Enter you the gates of Hell.’” ¹¹⁸

You will find that which Allah had promised you, you will find Allah's threat when (you) first enter; you will find Allah's threat:

﴿ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فِئْسَ مَثْوَى الْمُتَكَبِّرِينَ﴾

﴿٧٢﴾

¹¹⁸ Az-Zumar (39:71-72)

“Enter the gates of Hell, you will abide therein forever. And what an evil abode of the arrogant!”

And our Lord says in His noble book:

﴿كَلَّمَآ أَلْحَىٰ فِيهَا فَوْجٌ سَأَلْتُمْ خَزَنَتَهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ ﴿٨﴾ قَالُوا بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِن شَيْءٍ إِنْ أَنشُدْ إِلَّا فِي ضَلَالٍ كَبِيرٍ ﴿٩﴾﴾

“Every time a group is thrown in, its keepers will ask, ‘Did not a warner come to you?’ They will say, ‘Yes, certainly! Indeed a warner came to us, but we denied and said, ‘Allah has not revealed anything, rather, you (i.e., The warner) are in great error.’” 119

So, here they will claim that they are insane, and they will acknowledge that their intellect did not benefit them; but they were not insane; however, their intellect did not benefit them.

﴿وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ ﴿١٠﴾﴾

“They will say, ‘If only we had listened or comprehended, then we would not be from the dwellers of the blazing fire.’” ¹²⁰

If we had intellect, we would not have ruled by other than what Allah revealed. If we had intellect, we would not have disbelieved in

Allah nor would we have ascribed partners to Him. If we had intellect, we would not have committed sins; if we had intellect, we would not have practiced usury.

If we had intellect, we would not have abandoned the prayer; if we had intellect, we would not have been negligent about the prayer; if we had intellect, we would not have practiced bribery. If we had intellect, we would not have drunk intoxicants; if we had intellect, we would not have eaten the wealth of the orphans wrongfully. If we had intellect, we would not have been undutiful to (our) fathers and mothers; if we had intellect, we would not have harmed the neighbors; if we

¹²⁰ Al-Mulk (67:10)

had intellect, we would not have done business by lying.

﴿ وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ ﴿١٠﴾ فَأَعْرِضُوا

﴿ يَذُنُّهُمْ فُجْحًا لِأَصْحَابِ السَّعِيرِ ﴿١١﴾ ﴾

“They will say, ‘If only we had listened or comprehended, then we would not be from the dwellers of the blazing fire.’ Thus, they will acknowledge their sins. So away with the dwellers of the blazing fire!” ¹²¹

And there they will fall onto the fire, and as they fall into the fire they will curse one another and swear at one another.

Allah clarifies (this) to us in His noble book. Allah will say,

﴿ قَالَ ادْخُلُوا فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِكُمْ مِنَ الْجِنَّ وَالْإِنْسِ فِي النَّارِ ﴾

¹²¹ Al-Mulk (67:10-11)

“Enter with the nations who have passed away before you of jinn and men.” 122

Enter (the fire), you shall find your commanders in Hell; enter (the fire), you shall find the one who directed you to evil in Hell. For indeed, a nation has already preceded you, and a large amount of enemies (of Allah) have already preceded you. Thus, they will (enter the fire) and proceed and they will find those who preceded them there, as the flames burn them, and (their) skin burns and tears, and their bowels melt, and their flesh breaks up.

﴿ ادْخُلُوا فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِكُمْ مِنَ الْجِنَّ وَالْإِنْسِ فِي النَّارِ كُلَّمَا

دَخَلَتْ أُمَّةٌ لَعَنَتْ أُخْتَهَا ﴾

“Enter with the nations who passed away before you of jinn and men in Hell. Every time a nation enters, it will curse its sister (nation).”

In the worldly life, they would cooperate upon evil; as for there, then they will curse (one another).

﴿كُلَّمَا دَخَلَتْ أُمَّةٌ لَمَنَتْ أُخْتَهَا حَتَّىٰ إِذَا آدَرَكُوا فِيهَا جَمِيعًا قَالَتْ

أُخْرَاهُمْ لِأَوْلَاهُمْ رَبَّنَا هَؤُلَاءِ أَضَلُّونَا فَعَاتِبِهِمْ عَذَابًا ضِعْفَيْنِ مِنَ النَّارِ﴾

“Every time a nation enters, it will curse its sister (nation). Until they are gathered together in it. The last of them will say to the first of them, ‘Our Lord, they lead us astray so give them a doubled punishment of the fire.’”

Every one of them will have already taken his complete share (of punishment), however, you know not. And why will every individual think that the person who has the most severe punishment is himself? And, that there is no one in Hell who has a more severe punishment? The Prophet (Sallahu alayhi wa sallam) said,

إِنَّ أَهْوَنَ أَهْلِ النَّارِ عَذَابًا يَوْمَ الْقِيَامَةِ لَرَجُلٌ
تُوضَعُ فِي أَحْمَصِ قَدَمَيْهِ جَمْرَتَانِ يَغْلِي
مِنْهُمَا دِمَاغُهُ.

“Verily, the dweller of Hell with the lightest punishment on the Day of Judgment will be a man who will have two coals placed at the bottom of his feet, which will make his brain boil.” ¹²³

And in another wording,

إِنَّ أَهْوَنَ أَهْلِ النَّارِ عَذَابًا مَنْ لَهُ نَعْلَانِ وَ
شِرَاكَانِ مِنْ نَارٍ يَغْلِي مِنْهُمَا دِمَاغُهُ كَمَا
يَغْلِي الْمَرْجُلُ، مَا يَرَى أَنَّ أَحَدًا أَشَدُّ مِنْهُ عَذَابًا
، وَإِنَّهُ لَأَهْوَنُهُمْ عَذَابًا.

¹²³ (Al-Bukhari (6562) and Muslim (213), from the hadeeth of Numan Ibn Basheer)

“Verily, the dweller of Hell with the lightest punishment will be an individual who has two shoes and shoe laces that will be from fire, and it will boil his brain just like a caldron boils. He will not think anyone has a greater punishment than him; however, he has the lightest punishment of them.” ¹²⁴

Imagine, O my brother, the brain will boil; it will boil from two coals that are under his feet. This is the dweller of Hell with the lightest punishment, so what about the person who has the most severe punishment?! Allah, the Glorified and Exalted, states,

﴿ قَالَ لِكُلِّ ضِعْفٌ وَلٰكِنْ لَا تَعْلَمُونَ ﴾ (٣٨) وَقَالَتْ أُولٰٓئِهِمْ لِأٰخِرَتِهِمْ فَمَا

كَانَ لَكُمْ عَلَيْنَا مِنْ فَضْلٍ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْسِبُونَ ﴿٣٩﴾

إِنَّ الَّذِي كَذَّبُوا بِآيَاتِنَا وَأَسْتَكْبَرُوا عَنْهَا لَا نُفْتِحُ لَهُمْ أَبْوَابُ السَّمَاءِ وَلَا

¹²⁴ (Collected by Muslim, 213)

يَدْخُلُونَ الْجَنَّةَ حَتَّى يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ وَكَذَلِكَ نَجْزِي

الْمُجْرِمِينَ ﴿١٠﴾

“He (Allah) will say, ‘For each one there will be doubled (punishment), but you know not.’ The first of them will say to the last of them, ‘You were not superior to us, so taste the torment for what you use to earn.’ Verily, those who deny Our verses and are arrogant towards them, then the gates of paradise will not open for them, and they will not enter paradise until the camel goes through the eye of a needle. Thus, do We recompense the criminals.” ¹²⁵

Allah clarifies the severity of the punishment that will afflict them.

¹²⁵ Al-A'raf (7:38-40)

﴿لَهُمْ مِنْ جَهَنَّمَ مِهَادٌ وَمِنْ فَوْقِهِمْ غَوَاشٍ ۚ وَكَذَلِكَ نَجْزِي الظَّالِمِينَ﴾



“For them will be a bed of fire, and above them coverings (of fire). Thus, do We recompense the wrongdoers.” ¹²⁶

In the ground will be layers of fire, a bed of fire, and above them will be coverings (of fire). Thus, the fire will be below them, the fire will be above them, and the fire will enter the center of them.

﴿وَكَذَلِكَ نَجْزِي الظَّالِمِينَ﴾ (41)

“Thus, do We recompense the wrongdoers.”

And when they enter it, they will find eternal miserable garments and the eternal garments of the wretched will already be prepared. Likewise, they will find liquids prepared; boiling liquids

¹²⁶ Al-A'raf (7:41)

will be prepared. Our Lord says in His noble book:

﴿فَالَّذِينَ كَفَرُوا قُطِعَتْ لَهُمْ ثِيَابٌ مِّن نَّارٍ﴾

“And those who disbelieved will have garments of fire cut out for them.” ¹²⁷

Meaning, they will be cut out (for them), and who is the one who cut them out? He is the one who says to something, “Be,” and it is (Allah). He will cut out for them garments from fire. Indeed, it is a wretched garment; indeed, it is a miserable garment; indeed, it is an eternally painful garment.

﴿قُطِعَتْ لَهُمْ ثِيَابٌ مِّن نَّارٍ﴾

“They will have garments of fire cut out for them.”

Glorified is Allah, what kind of body can endure a garment of fire? Glorified is Allah, how did

¹²⁷ Al-Hajj (22:19)

Allah cut it out? It was cut out by He who caused the tree of Zaqoom to sprout in the bottom of Hell.

﴿ إِنَّهَا شَجَرَةٌ تَخْرُجُ فِي أَصْلِ الْحَجِيمِ ﴿١١﴾ طَلْعُهَا كَأَنَّهُ رُءُوسُ

الشَّيْطَانِ ﴿١٢﴾ ﴾

“Verily, it is a tree that springs out of the bottom of Hell. Its sprouts are like the heads of devils!” 128

This tree springs out from Hell, and this tree’s appearance is dreadful and horrifying. So what do you think when its dwellers will eat from it?!

﴿ فَأَتَتْهُمْ لَأَكُونَنَّ مِنْهَا فَأَلْتُونَ مِنْهَا الْبُطُونَ ﴿١٢﴾ ﴾

“And indeed they will eat from it and fill their stomachs.” 129

And Allah states,

¹²⁸ As-Saffaat (37:64-65)

¹²⁹ As-Saafaat (37:66)

﴿ قَطَعَتْ لَهُمْ ثِيَابٌ مِّن نَّارٍ ﴾

“Garments will be cut out for them from fire.”

O you who use to wear wicked garments in the worldly life, there the garments will be cut out for you from fire. O you who were not shy of Allah and wore immoral clothing in the worldly life, there you shall wear a wretched garment. This is the infernal fire suit that is prepared for the dwellers of Hell, which will be attached to them forever.

﴿ قَطَعَتْ لَهُمْ ثِيَابٌ مِّن نَّارٍ يُصَبُّ مِنْ فَوْقِ رُءُوسِهِمُ الْحَمِيمُ ۝١٩ ﴾

“Garments will be cut out of fire for them, and boiling water will be poured on top of their heads.” ¹³⁰

Allah did not settle for (just) garments of fire, but rather, angels will come to them with those hot liquids on top of their heads. And do not think,

¹³⁰ Al-Hajj (22:19)

O my brother, that the head of a man and woman in Hell is like their head today (in this life); no. The Prophet (Sallahu alayhi wa sallam) has said,

ضَرْسُ الْكَافِرِ أَوْ نَابُ الْكَافِرِ مِثْلُ أُحُدٍ، وَ
غَلْظُ جِلْدِهِ مَسِيرَةُ ثَلَاثٍ .

“The molar tooth of the disbeliever or the canine tooth of the disbeliever is like (the size) of Mount Uhud (i.e., a mountain in Al-Madinah), and the thickness of his skin is the distance of three.” ¹³¹

And the Prophet (Sallahu alayhi wa sallam) said,

مَا بَيْنَ مَنْكَبِي الْكَافِرِ فِي النَّارِ مَسِيرَةُ ثَلَاثَةِ
أَيَّامٍ لِلرَّكِبِ الْمُسْرِعِ

¹³¹ (Collected by Muslim 2851, from the hadeeth of Abu Hurayrah)

“That which is between the two shoulders of the disbeliever in Hell is the distance of three days for the fast rider.”

132

Therefore, how much boiling water will come down on his skull and his head? His head is a desert, which its borders are not seen due to the vastness of his head. If the mouth was to hold a series of (connected) wide mountains, what do you think about the skull? Allah says,

﴿يُصَبُّ مِنْ فَوْقِ رُءُوسِهِمُ الْحَمِيمُ﴾

“Boiling water will be poured over their heads.” ¹³³

If this boiling water comes down on the skull, what will it do? Once it is poured down, it will immediately melt the skull until it becomes liquid; then it will pass through the skull causing liquids and valleys (of boiling water) to

¹³² (Collected by Al-Bukhari (6551) and Muslim (2852), from the hadeeth of Abu Hurayrah)

¹³³ Al-Hajj (22:19)

go down through the throat. It will be an enormous throat, which is bigger than the biggest city in a country. Boiling liquids will go down a single throat, and when it drops and goes down the bowels, what will it do to it? It will melt the bowels in the stomach; it will melt the bowels of the individual's abdomen until it melts the bowels and the boiling water exits from the anus. Thereafter, it will pour out and go on the skin, and the skin will come off from the scalp of the head and fall to the ground; then suddenly a man in Hell will walk and his skin will drag behind him. Allah says in His noble book,

﴿يُصَبُّ مِنْ فَوْقِ رُءُوسِهِمُ الْحَمِيمُ ﴿١١﴾ يُصْهَرُ بِهِ مَا فِي بُطُونِهِمْ

وَالْجُلُودُ ﴿١٢﴾﴾

“Boiling water will be poured over their heads. It will melt that which is in their stomachs and (their) skins.” ¹³⁴

¹³⁴ Al-Hajj (22:19-20)

In addition to this, they will have iron rods (for punishing them). Nation of Muhammad (Sallahu alayhi wa sallam), why do we not think about the ending for the sinners and wrongdoers? Why are we not cautious of our sins? And there are no promises or agreements between us and Allah that we are from the inhabitants of paradise. Sins are what judge the creation in this life and the hereafter; so look at their circumstances while they are plunged into the fire of Hell, and the mountains of Hell, and the valleys of Hell. Hence, fire will be above (them) and fire will be below (them). Our Lord states in His noble book:

﴿قُلْ إِنَّ الْخَاسِرِينَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ وَأَهْلِيَهُمْ يَوْمَ الْقِيَامَةِ أَلَا ذَلِكَ هُوَ

الْخَسْرَانُ الْمَبِينُ ﴿١٥﴾ لَهُمْ مِنْ فَوْقِهِمْ ظُلَلٌ مِنَ النَّارِ وَمِنْ تَحْتِهِمْ ظُلَلٌ ﴿١٦﴾﴾

“Say, ‘The losers are those who lose themselves and their families on the Day of Judgment.’ Verily, that is a manifest loss!” There will be coverings of fire

above them, and covering of fire below them.” ¹³⁵

No matter how much we think about the hotness of Hell, it will not be possible for us to reach a correct result. So reflect about this hadeeth that has been collected by Abu Y'ala with an authentic chain, on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (Sallahu alayhi wa sallam) said to his companions—and perhaps they were in the masjid—he said,

If there were one hundred thousand people or more in this masjid, and there was a man from the dwellers of Hell among them and he breathed—meaning, his breath came out—and his breath hit them, the masjid would burn along with whoever was in it.” ¹³⁶

One breath, this is the breath, so what about the fire that remains in his abdomen? This is steam

¹³⁵ Az-Zumar (39:15-16)

¹³⁶ (Musnad Abi Y'ala (12\22) number 6670)

that exits from a man from the dwellers of Hell, so how about the Hellfire?! Allah says in His noble book,

﴿إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصَلِّيهِمْ نَارًا كَمَا تَصِجَتِ جُلُودُهُمْ

بَدَلْنَهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ﴾

“Verily, those who disbelieve in Our verses, We shall burn them in fire. As soon as their skins are roasted through, We will change them with other skins, so that they may taste the punishment.”

137

Some scholars have said, "Their skins will be changed in one hour one hundred times." ¹³⁸
(Collected by Ibn Jareer 9837, and others)

¹³⁷ An-Nisaa (4:56)

¹³⁸{Footnote: On the authority of Hasan Al-Basree, who said concerning the verse—"As soon as their skins are roasted through, We will change them with other skins."—he said, "The fire will consume them every day twenty thousand times. Every time they are consumed, it will be said to them, "Return (as you were), thus, they will return

And the skin will be as thick as 42 cubits.

“This hadeeth is Marfoo', collected by Ahmed 2,334,363, and others.”

So it will burn in one hour one hundred times, and Allah will return it to new. O Muslims, what is wrong with us? And why have our localities been filled with sin? And why have our homes been filled with sin? Have we become safe from the punishment of the Hell fire? And have we become safe from Allah's power?

﴿ مَا أَمِنْتُمْ مَنْ فِي السَّمَاءِ أَنْ يَخِفَّ بِكُمْ الْأَرْضَ فَإِذَا هِيَ تَمُورُ ﴾ (١٦) أَمْ

أَمِنْتُمْ مَنْ فِي السَّمَاءِ أَنْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ



“Do you feel safe that He, who is above the Heaven, will not make the earth sink with you, and then it quakes? Or, do you feel safe that He, who is above the

as they were.” (And Shaykh Al-Albani has authenticated it in Ad-Daeefah under number 6899.)

**Heaven, will not send a violent wind
against you? Then, you will know how
(My) warning was.” 139**

Do we feel secure from Allah's torment? Who is safe from Allah's torment? Look at their circumstances while they are in Hell calling out to one another. The weak will request from the arrogant saying to them, “We were your followers in the worldly life. We were obedient and listened to you in the worldly life. Every time you commanded us, we carried it out, and every time you called upon (us), we responded; so where is our compensation? Compensate us for following and obeying you.” Allah states:

﴿ وَبَرُّوا لِلَّهِ جَمِيعًا فَقَالَ الضُّعَفَاءُ لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا

لَكُمْ تَبَعًا فَهَلْ أَنْتُمْ مُغْنُونَ عَنَّا مِنْ عَذَابِ اللَّهِ مِنْ شَيْءٍ قَالُوا لَوْ

هَدَانَا اللَّهُ لَهْدَيْنَاكُمْ سَوَاءٌ عَلَيْنَا أَجْرُنَا أَمْ صَبْرُنَا مَا لَنَا مِنَ

مَجِيبٍ ﴿١١﴾

“And they all will appear before Allah; thus, the weak will say to the arrogant, ‘Verily, we use to follow you; can you benefit us in anything from Allah's punishment?’ They will say, ‘Had Allah guided us, then we would have guided you. No matter if we are impatient or patient we have no refuge.’” ¹⁴⁰

Had Allah guided us in the worldly life, we would have guided you. Did you not use to say that you were upon guidance and the Muslims are upon misguidance? Did you not use to say that? Of course, they use to say that.

﴿ قَالُوا لَوْ هَدَانَا اللَّهُ لَهْدَيْنَاكُمْ سَوَاءٌ عَلَيْنَا أَجْرَعْنَا أَمْ صَبَرْنَا ﴾

﴿ مَا لَنَا مِنْ مَّحِيصٍ ﴾ (٢١)

“Had Allah guided us then we would have guided you. No matter if we are

¹⁴⁰ Ibrahim (14:21)

impatient or patient we have no refuge.”

141

Whether we are hasty or we are patient with the torment, we have no way to get out of this punishment. And our Lord said about them in His noble book,

﴿ وَإِذْ يَتَحَاوَرُونَ فِي النَّارِ فَيَقُولُ الضُّعَفَاءُ لِلَّذِينَ

أَسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنْتُمْ مُغْنُونَ عَنَّا

نَصِيبًا مِنَ النَّارِ ﴿١٤١﴾

“And when they will dispute in Hell, the weak will say to the arrogant, ‘Verily, we followed you, so can you take some portion of the fire from us?’” 142

We followed you in the worldly life; therefore, compensate and repay us. Take from us, even if it is (only) a small portion, as a compensation for you.

¹⁴¹ Ibrahim (14:21)

¹⁴² Al-Ghafir (40:47)

﴿ فَهَلْ أَنْتُمْ مُعْتَبَرُونَ عَنَّا نَصِيبًا مِّنَ النَّارِ ۖ ﴾ قَالَ الَّذِينَ

أَسْتَكْبَرُوا إِنَّا كُلٌّ فِيهَا إِنَّكَ اللَّهُ قَدْ حَكَمَ بَيْنَ الْعِبَادِ ۖ ﴾ (١٨)

“So can you take some portion of the fire from us?’ Those who were arrogant will say, ‘Verily, we all are in it (i.e., Hell).’ Indeed, Allah has already judged between His slaves.” ¹⁴³

Meaning that everyone is submerged in the torment and he cannot endure that which he is in of punishment. And Allah clarifies their circumstances and says,

﴿ وَقَالَ الَّذِينَ فِي النَّارِ لِخَزَنَتِهِ جَهَنَّمَ ﴾

“And those in the fire will say to the keepers of Hell.”

O keepers of Hell, is there (any) mercy? Have mercy on us; our skins have ripped apart; our bowels have melted; our bones have dissolved;

¹⁴³ Al-Ghafir (40:47-48)

our flesh has fallen off. Have mercy on us; call upon Allah (for us), intercede with Allah for us; call upon your Lord to lighten for us the punishment for a day, even just one day.

﴿ وَقَالَ الَّذِينَ فِي النَّارِ لِخَزَنَةِ جَهَنَّمَ ادْعُوا رَبَّكُمْ يُخَفِّفْ عَنَّا

يَوْمًا مِّنَ الْعَذَابِ ﴿١٩﴾ قَالُوا أَوْلَٰئِكَ تَأْتِيكُمْ رُسُلُكُمْ

بِالْبَيِّنَاتِ قَالُوا بَلَىٰ قَالُوا فَادْعُوا وَمَا دُعَاتُ الْكَافِرِينَ إِلَّا فِي

ضَلَالٍ ﴿٥٠﴾ ﴿

“And those in the fire will say to the keepers of Hell, ‘Call upon your Lord to lighten for us the punishment for a day.’ They will say (i.e., the keepers of Hell), ‘Did not your messengers come to you with (clear) proofs?’ They will say, ‘Yes.’ They will reply, ‘Then call,’ and the invocation of the disbeliever will only be in vain.” 144

Meaning, that no matter how much you supplicate and no matter how much you beg Allah, it is not possible that Allah will respond to you, ever. Rather, that which is even greater than that is they will ask for the Lord of the world's help, and they will request from Allah that He gives them a drink, even if it is only one drink. And after a long supplication, the relief will come to them; do you know what this relief is? Allah states in His noble book:

﴿ وَقُلِ الْحَقُّ مِن رَّبِّكَ فَمَن شَاءَ فَلْيُؤْمِن وَمَن شَاءَ فَلْيُكْفُرْ إِنَّا

أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا وَإِن يَسْتَغِيثُوا يُغَاثُوا بِمَاءٍ

كَالْمُهْلِ يَشْوِي الْوُجُوهَ ﴾

“And say, ‘The truth is from your Lord.’ Therefore, whoever wills let him believe and whoever wills let him disbelieve. Verily, We have prepared for the wrongdoers a fire whose walls will surround them. And if they ask for relief, they will be relieved with water like

boiling oil, which will roast their faces.”

145

The scholars have said, "After a long supplication, the angels will come with water." However, what (type of) water is this? This water has reached the highest temperature; so due to the severe thirst that has severed the throats, they will rush to drink from this water, and they will not be cautious. However, if they go close to the water suddenly, their skin on (their) faces will precede them. Then all of a sudden, (their) skin on their faces will precede them; then the wretched person will go close and drink and he will not feel (anything) except that, before he drinks (it), the skin on his face has already fallen into the water.

None deserves to be worshipped (in truth) except Allah. Who can endure this torment? We are weak and cannot endure this torment. By Allah, we do not have the ability to tolerate the sun. O my brother, can you stand in the sun for a full

¹⁴⁵ Al-Kahf (18:29)

day naked without clothes? No, you do not have the ability; so what do you think about this water which makes boulder rocks melt under its pressure and its fuel is men and stone, coal rocks? Who can tolerate it? So why have we become audacious about committing sins and we are weak and do not have the ability to endure the Hell fire? O Muslim, one of us; and how many times have we heard and seen a person catch on fire with just a little (boiling) water in this life, and his skin peels off, and no one can touch (his) skin that caught on fire? One day, there was gas that caught on fire in a house, and then, in a blink (of an eye), one of the residents of the home caught on fire. And all of a sudden, in the blink (of an eye), (his) skin got roasted, and no one was able to hold him except by (grabbing his) teeth. The skin became melted and torn, so they gave him cloth, so he bit it in order for them to pick him up with it. One burn; so how about those who, day and night are in Hell and they drink hot (boiling) water, and they eat from Az-Zaqoom? And there are layers of fire above (them) and layers of fire below (them)?!

﴿لَهُمْ مِنْ فَوْقِهِمْ ظُلَلٌ مِنَ النَّارِ وَمِنْ تَحْتِهِمْ ظُلَلٌ ذَلِكَ يُخَوِّفُ اللَّهَ بِهِ﴾

عِبَادَهُ يَعْبَادُونَ فَأَنْفُورٌ ﴿١٦﴾ ﴿﴾

“Above them will be coverings of fire and below them are coverings (of fire). With it Allah frightens His servants. O servants, thus, fear Me.” ¹⁴⁶

How bold we are about the Hell fire, and Allah says,

﴿وَقُلِ الْحَقُّ مِنْ رَبِّكَ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ إِنَّا

أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهَا مِنْ سُرَادِقُهَا وَإِنْ يَسْتَعِيثُوا يُغَاثُوا بِمَاءٍ

كَالْمُهْلِ يَشْوِي الْوُجُوهَ بِئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا ﴿٢١﴾ ﴿﴾

“And when they ask for relief, they will be relieved with water that is like boiling

oil, which will roast their faces. What an evil drink, and evil dwelling.” ¹⁴⁷

One of them will wish to drink even if it is ocean water,

﴿ وَنَادَىٰ أَصْحَابُ النَّارِ أَصْحَابَ الْجَنَّةِ أَنْ أَفِضُوا عَلَيْنَا مِنَ الْمَاءِ أَوْ

مِمَّا رَزَقَكُمُ اللَّهُ ﴾

“And the dwellers of Hell will call out to the inhabitants of paradise (saying), ‘Pour on us some water or that which Allah has provided you with.’” ¹⁴⁸

O dwellers of paradise, have mercy on us; give us a drink, even if it is (only) a mouthful of water,

﴿ مِنْ الْمَاءِ أَوْ مِمَّا رَزَقَكُمُ اللَّهُ قَالُوا إِنَّ اللَّهَ حَرَّمَهَا عَلَى

الْكَافِرِينَ ﴿٥٠﴾

¹⁴⁷ Al-Kahf (18:29)

¹⁴⁸ Al-A'raf (7:50)

“water or that which Allah has provided you with. They will say, “Verily, Allah has forbidden them for the disbelievers.”

They will live for millions of years and will not find one drink, a drink of water, O nation of Muhammad (Sallahu alayhi wa sallam). O Muslims, our souls are priceless to us, so why are we not merciful to them? Here we are today protecting our bodies from the heat of the sun, and a little cold and dust, and people are fending off mosquitoes and insects, so how is it that we do not show mercy to our souls from this torment, O nation of Muhammad? O nation of Muhammad, take heed and be cautious of the Hell fire; it spares not, nor does it leave (anything unburnt). Be cautious of the punishment of the Lord of the worlds; be cautious of sins and wrongdoings. Try yourself, O my brother, put before yourself the fire of this world; can you endure it? One day, I saw a person who passed by electricity and its cables exploded; it did not last for even a moment, not

even seconds; rather, maybe even a second or less, and that blast caused his face to get burnt.

I visited him in the hospital, and by Allah, I could not recognize him—and I know him like I know myself—as I looked at his face that had become disfigured, swollen and altered. (I thought) glorified is Allah, is this so and so? And they say about (him) he is so and so; a blast, in the blink (of an eye). The fire of this world is not equivalent to the fire of the hereafter, so what do you think about he who stays night and day in Hell? How will his condition be there? And how will his body be there? How will his circumstance be there? O nation Muhammad (Sallahu alayhi wa sallam), Allah says in His noble book,

﴿ فَأَنْذَرْتُمْ كُرْ نَارًا تَلْتَظَى ﴿١٤﴾ لَا يَصْلَاهَا إِلَّا الْأَشْقَى ﴿١٥﴾ ﴾

**“And I have warned you of a blazing fire.
None will enter it except the wicked.
Who denies and turns away.”** ¹⁴⁹

This is Allah's warning to us. He warns us of the fire:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ ﴾

**“O you who believe, save yourselves and
your families from a fire whose fuel is
men and stone.”** ¹⁵⁰

I ask Allah, by His Glory and His Majesty, to save me and you from the fire, and that He rectifies our actions and statements, and that He unites our congregation. And I ask Allah to save us from Hell and from the deeds of Hell. And I ask Allah to guide us by His favor and mercy to the abode of His mercy, and to the abode of His honor, to paradise. Indeed, He is the most merciful of those who show mercy. Glorified are you, O Allah, and praise belongs to you. None

¹⁴⁹ (Al-Lail (92:14-15)

¹⁵⁰ At-Tahreem (66:6)

has the right to be worshipped but You. We seek
Your forgiveness and repent to You.

