

Taken from <http://ummibraheem.wordpress.com/2008/09/02/v2-cd3-the-muslims-that-day/>

### *The Muslim Sinners*

Allah subhaana wa ta'aala mentions in the Qur'an that a few sins have specific punishments on the day of judgment. We're not talking about jannah and naar yet. We are talking about the situation of people on the Day of Judgment itself. We have nine points.

#### *1. Those who do not pay Zakah*

Their punishment varies. In one hadith, RasulAllah sallallahu 'alayhi wa sallam says, "Whoever is made wealthy by Allah and does not pay the Zakat of his wealth, then on the Day of Resurrection his wealth will be made like a bald-headed poisonous male snake with two black spots over the eyes. The snake will encircle his neck and bite his cheeks and say, 'I am your wealth, I am your treasure.'" Then the Prophet recited the holy verses: "And let not those who covetously withhold of that which Allah has bestowed on them of His Bounty (Wealth) think that it is good for them (and so they do not pay the obligatory Zakat). Nay, it will be worse for them; the things which they covetously withheld shall be tied to their necks like a collar on the Day of Resurrection. And to Allah belongs the heritage of the heavens and the earth; and Allah is Well Acquainted with all that you do." (3:180) [Bukhaari, 2/24/486] This is one form of punishment.

And then, RasulAllah sallallahu 'alayhi wa sallam mentions in another hadith, "If any owner of gold or silver does not pay what is due on him, when the Day of Resurrection would come, plates of fire would be beaten out for him; these would then be heated in the fire of Hell and his sides, his forehead and his back would be cauterized with them. Whenever these cool down, (the process is) repeated during a day the extent of which would be fifty thousand years, until judgment is pronounced among servants, and he sees whether his path is to take him to Paradise or to Hell." It was said: "Messenger of Allah, what about the camel?" He (the Prophet) said: "If any owner of the camel does not pay what is due on him, and of his due in that (camel) is (also) to milk it on the day when it comes down to water. When the Day of Resurrection comes a soft sandy plain would be set for him, as extensive as possible, (he will find) that not a single young one is missing, and they will trample him with their hoofs and bite him with their mouths. As often as the first of them passes him, the last of them would be made to return during a day the extent of which would be fifty thousand years, until judgment is pronounced among servants and he sees whether his path is to take him to Paradise or to Hell." It was (again) said: "Messenger of Allah, what about cows (cattle) and sheep?" He said: "If any owner of the cattle and sheep does not pay what is due on them, when the Day of Resurrection comes a soft sandy plain would be spread for them, he will find none of them missing, with twisted horns, without horns or with a broken horn, and they will gore him with their horns and trample him with their hoofs. As often as the first of them passes him, the last of them would be made to return to him during a day the extent of which would be fifty thousand years, until judgment would be pronounced among the servants. And he would be shown his path-path leading him to Paradise or to Hell." [...] [And the hadith is much longer than this.] [Muslim, B.5, #2161]

To be miserly over a small amount of money and then suffer for 50,000 years is not worth it at all. You won't have barakah [blessing] in that money in the first place, and then on top of that, you pay the price for it in akhirah. The money that was withheld in dunya and spent over a short period of time, you will pay for it so much longer in the akhirah – because you won't live 50,000 years. Allah subhaana wa ta'aala will give. You weren't created with anything, and Allah provided you with what you have today. He gave it and He can take it away. So you have your rizq [sustenance] already written for you.

## *2. Arrogance*

This sin is very dangerous and it is the cause of Allah's Wrath on His worse creation – ibbles. This sin is what caused ibbles to go from the high level and rank to being the lowest. Iblees had the "I am better than him" attitude.

This sin is so dangerous that RasulAllah sallallahu 'alayhi wa sallam says "whoever has the equivalent of even a small grain of arrogance in his heart will not even smell paradise." If even the amount of a dharra (an atom) of arrogance could get in the heart, that person will not even smell paradise. He won't even get close, never mind get in.

RasulAllah sallallahu 'alayhi wa sallam said that on the day of judgment, the arrogant will be assembled on the day of judgment in the forms of men, but in the sizes of ants; humiliation will come to them from every direction. Dharr are the ants that are very small. They will be stepped on by everyone. People will be running on the Day of Judgment and stepping on it.

Whoever has arrogance is actually lying. Why? Because as a creation, we are humble. Allah is the One who gives us value. Otherwise, we would be worthless. Allah says: "Has there not been over man a period of time, when he was nothing to be mentioned?" (76:1) Whenever we are arrogant, we are claiming something that doesn't belong to us. That is why it's a lie. This lie will be exposed on the Day of Judgment, and Allah will bring them in the form that they deserve.

RasulAllah sallallahu 'alayhi wa sallam said that the most belittled and humiliated name on the day of judgment is the name of a man, who called himself in al-dunya, "the king of kings." Allahu 'Alam who this refers to, but there was a time in Persia when the king would call himself Shan an-Shah, which means the king of kings. On the Day of Judgment, this king will come in the form of an ant.

## *3. Those Allah will Not Look at*

There are some sins, if committed, will result in Allah not looking at you on the day of resurrection.

Allah subhaana wa ta'aala says: "Verily, those who conceal what Allah has sent down of the Book, and purchase a small gain therewith (of worldly things), they eat into their bellies nothing but fire. Allah will not speak to them on the Day of Resurrection, nor purify them, and theirs will be a painful torment. Those are they who have purchased error at the price of Guidance, and torment at the price of Forgiveness. So how bold they are (for evil deeds which will push them) to the Fire." (2:174-175) Those are the ones who had the knowledge and the truth, but concealed it.

In another hadith, RasulAllah sallallahu ‘alayhi wa sallam says that the one who is given knowledge and then conceals it, Allah subhaana wa ta’aala will conceal their mouths with fire on the day of judgment. Knowledge has been revealed by Allah subhaana wa ta’aala for the purpose of conveying it. So what use is the knowledge if one conceals it and doesn’t convey it? There is a principle in fiqh which says: “It is not allowed to delay conveying the message past its time.” For example, if you see a particular sin in front of your eyes, you need to bring awareness to the people that this is a mistake. If you do not, then you must have justification of delaying it. An acceptable excuse would be that you are afraid if you tell them the truth, their revolt against it will cause a greater munkar – evil. Otherwise, the general rule is that you cannot delay the message past its time.

There’s another ayah: “Verily, those who purchase a small gain at the cost of Allah’s Covenant and their oaths, they shall have no portion in the Hereafter (Paradise). Neither will Allah speak to them, nor look at them on the Day of Resurrection, nor will He purify them, and they shall have a painful torment.” (3:77) This is the talking about those who sell their religion for a worldly benefit, return. That is, they compromise their religion to get something in return. An example of this would be the scholars of the sultan (a king or president). These would be scholars who would give a fatwa to please the king or president. They are using their religion to justify the falsehood and evil. The punishment for this is that Allah will not look at them on the Day of Judgment and He will not purify them. Also included in this are those who make an oath in the name of Allah and they lie. For example, “In the name of Allah, I did such and such” and it is a lie. There are many hadith that Ibn Kathir mentions in the tafsir of this ayah. In a hadith recorded by Muslim, Abu Dharr said that he heard the Prophet sallallahu ‘alayhi wa sallam say, “There are three persons whom Allah will not speak to, look at on the Day of Resurrection or purify, and they shall taste a painful torment.” I said, “O Messenger of Allah! Who are they, may they gain failure and loss.” He said, repeating this statement thrice, “The Musbil (man whose clothes reach below the ankles), he who swears while lying so as to sell his merchandize and the one who gives charity and reminds people of it).” There is another hadith which specifies that the punishment is for those who drag their clothes for pride and arrogance. The second person is the one who lies to sell, for example, he says, “wAllahi [By Allah], this cost me \$10!” when it actually cost you \$5. Allah will not speak to this person. The third person is al-mannaan who always reminds people of his favours. For example, “Remember, a year ago I did such and such for you.” This shows that this person is not doing it for Allah; rather they are doing it for a return.

[In part of a hadith narrated by Bukhaari and Muslim]: [...] Upon this the Messenger of Allah sallallahu ‘alayhi wa sallam remarked: “He who perjured for appropriating the wealth of a Muslim, whereas he is a liar, would meet Allah while He would be angry with him.” This verse was then revealed: ‘Verily those who barter Allah’s covenant and their oaths at a small price...’ [Muslim, B.1, #254]

In another hadith narrated by Ahmad, Abu Dawud and at-Tirmidhi: Abu Hurayrah says that RasulAllah sallallahu ‘alayhi wa sallam says, “There are three whom Allah will not speak to on the day of judgment, and will not look at, and will not purify and will punish them: a man who prevents the traveller from surplus water that they have; someone who makes an oath on their merchandise after ‘asr; someone who gives bay’ah to the imam [khalifa/leader] [and does not fulfill it].”

As for the person who prevents the traveller from surplus water that he has, RasulAllah sallallahu ‘alayhi wa sallam says in another hadith that on the day of judgment, Allah will tell that person, How come you prevented something that did not belong to you? Water is something that belongs to everyone. If you have surplus water with you and someone else is in need of it, then that surplus water does not belong to you.

What does it mean to make an oath on your merchandise after ‘asr? Usually, the business day used to be until ‘asr. If you didn’t sell by ‘asr, then most likely it meant you would take those things with you back home. At the end of the day, you are just trying to get rid of what you have. This person is trying to get rid of the additional merchandise they have, so they make oaths on it until they get it sold, and they are lying in their oaths.

On a side note, in the old days, they used to work all day. Now, our days are shorter, yet we still use work as an excuse for not fulfilling our Islamic duties. People before did not have shorter office hours – they used to work from fajr until maghrib. Nevertheless, they did all of the ibadaat. Allah put barakah in their time because they had taqwa of Allah.

As for the person who gives bay’ah – it is talking about the one who gives his allegiance as long as the imam pays them and takes care of them, but if he does not pay and take care of them, they give up their allegiance. That is the case of some of al ‘araab, who became Muslim. They would just go to whoever paid them more; they change allegiance according to who pays more.

I found a similar hadith in Bukhaari:

Narrated Abu Huraira: Allah’s Apostle said, “There are three persons whom Allah will not look at on the Day of Resurrection, nor will he purify them and theirs shall be a severe punishment. They are: A man possessed superfluous water, on a way and he withheld it from travelers; A man who gave a pledge of allegiance to a ruler and he gave it only for worldly benefits. If the ruler gives him something he gets satisfied, and if the ruler withholds something from him, he gets dissatisfied; And man displayed his goods for sale after the aAsr prayer and he said, ‘By Allah, except Whom None has the right to be worshipped, I have been given so much for my goods,’ and somebody believes him (and buys them).” The Prophet then recited: “Verily! Those who purchase a little gain at the cost of Allah’s Covenant and their oaths.” (3:77) [Bukhaari 3/40/547]

It is narrated on the authority of Abu Hurayrah that the Messenger of Allah (may peace be upon him) observed: “Three (are the persons) with whom Allah would neither speak, nor would He absolve them on the Day of Resurrection. [Abu Mu’awiya added: He would not look at them and there is grievous torment for them]: the aged adulterer, the liar king and the proud destitute.” [Muslim, B. 1, #195] What is the common thing among these three people? There is no need for them to commit these sins. The old man has past the age of strong urges, nonetheless he is committing zina. It is not a matter of shahwa – desire, but it’s a matter of insisting on doing the falsehood. A king has the power, so he does not need to lie. The liar usually lies because he in a position of weakness and wants to get out of it. And the other person mentioned is the poor person who is arrogant. All of these people show they have very little waraa` – righteousness.

RasulAllah sallallahu ‘alayhi wa sallam says that the three Allah will not look at on the day of judgment are: ones who are cruel and disobedient to their parents, the masculine woman and ad-

dayooth. Ad dayooth is any man who has no jealousy. For example, if a man has a mother or a sister, etc who is committing indecencies and he doesn't mind, he would be called ad-dayooth.

#### *4. The Rich and the Extravagant*

In a hadith by at-Tirmidhi and Ibn Majah and Al-Haakim, there was a man sitting with RasulAllah sallallahu 'alayhi wa sallam. This man was burping, burping, burping. RasulAllah sallallahu 'alayhi wa sallam said, "Keep your burping away from us! The ones who fill their stomachs most in dunya will suffer hunger the most on the day of judgment."

In another hadith narrated by Bukhaari and Muslim: [...] He (Abu Dharr) said: So I walked along with him [RasulAllah] for some time and he sallallahu 'alayhi wa sallam said: "The wealthy persons would have little (reward) on the Day of Resurrection, except upon whom Allah conferred goodness (wealth). He [the one with the wealth] dispensed it to his right, left, in front of him and at his back (just as the wind diffuses fragrance) and did good with it (riches)." [Muslim B.5, #2175]

Another hadith, which compliments this one, "The ones with the most are the ones who are the lowest on the day of judgment, except the ones who spend it here and there and they receive it by halaal means." So the way these people [the exceptions] earn the money is hallal, and the way they spend it is in righteousness.

Money in itself does not carry a tag that says it is evil. In fact, Allah subhaana wa ta'aala called money in Qur'an khayra/khayr, which means good. Allah actually gave it good titles – khayr and zeena (the adornment of this life). It only becomes bad when it is used in a wrong way. It is a tool that can be used for good or evil, just like any other rizq Allah gives you (for example, knowledge and health). We need to keep it mind that money continuously needs to be purified, and that is by spending it.

We know that many of the prominent sahabah were very wealthy. 'Uthmaan ibn 'Affaan was one of the wealthiest of the Muslims. 'AbdurRahman ibn 'Awf might have been the wealthiest of the Muslims; he was one of the ten given the glad tidings of jannah while still in this dunya. 'Umar and Abu Bakr were also pretty well off. All of them knew how to use that money. Also, amongst the prophets, Dawud [David] and Sulaymaan [Solomon] were very wealthy.

#### *5. Al-Ghaadir – the One who Betrays*

RasulAllah sallallahu 'alayhi wa sallam says, "For every betrayer (perfidious person), a flag will be raised on the Day of Resurrection, and it will be announced (publicly) 'This is the betrayal (perfidy) of so-and-so, the son of so-and-so.'" [Bukhaari, 8/73/196]

In another hadith, it says that this flag will be coming out of the back of this person and that person will be going around with it. The size and height of the banner depends on how bad the betrayal was.

It is narrated on the authority of Abu Sa'id that the Messenger of Allah (may peace be upon him) said: "On the Day of Judgment there will be a flag for every person guilty of the breach of faith.

It will be raised in proportion to the extent of his guilt; and there is no guilt of treachery more serious than the one committed by the ruler of men.” [Muslim B19, #4310] This betrayal is worse because the leader of the masses is betraying of everyone.

#### *6. Al-Ghalool*

The direct meaning of al-ghalool is anything stolen from the booties of war. A general meaning of the word would also include anything taken without right. The punishment for this, Allah says in the Qur’an: “It is not for any Prophet to take illegally a part of booty (Ghulul), and whosoever deceives his companions as regards the booty, he shall bring forth on the Day of Resurrection that which he took (illegally). Then every person shall be paid in full what he has earned – and they shall not be dealt with unjustly.” (3:161)

RasulAllah sallallahu ‘alayhi wa sallam says that if you have stolen a camel, you will be carrying that camel on your shoulders on the day of judgment – the same goes for stealing a cow or a goat. It has been narrated on the authority of Abu Humaid as-Sa’idi who said: The Messenger of Allah sallallahu ‘alayhi wa sallam appointed a man from the Asad tribe who was called Ibn Lutbiyya in charge of Sadaqa (i. e. authorised him to receive Sadaqa from the people on behalf of the State.) When he returned (with the collections), he said: “This is for you and (this is mine as) it was presented to me as a gift.” The narrator said: The Messenger of Allah sallallahu ‘alayhi wa sallam stood on the pulpit and praised God and extolled Him. Then he said: “What about a State official whom I give an assignment and who (comes and) says: ‘This is for you and this has been presented to me as a gift’? Why didn’t he remain in the house of his father or the house of his mother so that he could observe whether gifts were presented to him or not? By the Being in Whose Hand is the life of Muhammad, any one of you will not take anything from it but will bring it on the Day of Judgment, carrying on his neck a camel that will be growling, or a cow that will be bellowing or an ewe that will be bleating.” Then he raised his hands so that we could see the whiteness of his armpits. Then he said twice: “O God, I have conveyed (Your Commandments).” [Muslim, B. 20, #4509] Why would people give him gifts? So that he would be lenient and overlook. This was given as the title of a gift, but in reality it is a bribe. I want to clarify that if you are in a position of leadership, it does not mean you cannot accept gifts period. You can accept gifts, whoever you are, whatever position you are in. You cannot accept gifts when it is given with the intention of getting favor that doesn’t belong to the person.

#### *7. The One who Takes the Land Illegally*

The Prophet sallallahu ‘alayhi wa sallam said, “Whoever takes a piece of the land of others unjustly, he will sink down the seven earths on the Day of Resurrection.” [Bukhaari, 3/43/634]

#### *8. Dhul-wajhayn / Double Faith*

Double faith means you are with two faces. RasulAllah sallallahu ‘alayhi wa sallam says, “You will find that the worse people on the Day of Judgment are the people who have double face. They meet people with one face and others with a different face.

In another hadith, the Prophet sallallahu ‘alayhi wa sallam said, “Whoever used to have two faces in dunya will have a tongue of fire on the day of judgment.” Because the two faces are really the tongue – it is the tongue that changes. The reason is because Islam is descent. Islam

does not like crookedness. Islaam likes being direct and honest, but also at the same time, not to be rude.

### *9. A Leader who Hides from the People*

RasulAllah sallallahu ‘alayhi wa sallam says, “Whoever assumes a leadership position amongst the Muslims and then hides away from the needy and poor, Allah subhaana wa ta’aala will veil Himself from that person and the needs of that person on the day of judgement.” If you assume a position of leadership and then refuse to meet the needs of the people that you are responsible, then on the Day of Judgment, when you need Allah, Allah will take revenge for those people and not help you.

With the khulafaa`, their doors were open for every need. A man came from Egypt to complain about the son of the governor of Egypt – the governor was ‘Amr ibn Al ‘Aas [a famous companion]. And the man came into Madinah and walked right in to speak with ‘Umar ibn AlKhattaab. ‘Umar was not living in a palace or a castle; he was living in a very modest house. Amazingly enough, that house did not even have a door – there was only a curtain at the entrance. All you had to do was uncover the curtain. You just call from outside for ‘Umar, and if he calls you in, you walk in and speak with him.

One of the kings of Persia came to Madinah to convey a message to the khalifa. He asked, “Where is the khalifa?” They said you might find him in the house or the masjid. The King went both places and didn’t find him. He came to the people and asked again. One of the men pointed and said, “You see that man sleeping under and tree? That’s the khalifa.” This Persian leader went and stood over ‘Umar, who was sleeping under the tree in the desert, amazed, and said, “You ruled with justice, so you were peaceful and you were able to sleep!” He is comparing this situation to Persia – where it’s impossible for the king to sleep like this without royal guards surrounding him!

Hiding from the needs of the people is a crime. We need to redefine leadership. Whenever the leadership does something good in our society, we praise a lot whatever was done. We forget that it’s their obligation. They aren’t doing anyone a favour. That’s what they were appointed to do! When they do something wrong, we are quiet, as if they have a right to abuse the nations.

In Islam, the position of leadership is a responsibility, and you will be questioned about your responsibility.

We lost this concept, but the sahabah were very aware of it and it was alive in their hearts. One day, ‘Umar ibn AlKhattaab stood on the mimbar one day to give a khutbah. He said, “Listen and obey!” Salmaan al-Farsi stood up and said, “We’re not going to listen and we’re not going to obey!” Salmaan al-Farsi was amongst the righteous companions. ‘Umar said, “Why?” Salmaan said, “Because you have given every one of us one thawb (cloth) and you have taken two for yourself.” This is wealth that came to Madinah, pieces of cloth, and ‘Umar distributed them to everyone. He gave everyone one piece. Salmaan noticed that when ‘Umar stood up to give the khutbah, he had two pieces. ‘Umar didn’t speak, so he told his son, “Tell them, ‘Abdullah.” So ‘Abdullah stood up and said, “My father is tall, wide and well-built. One piece of cloth is not enough for him, so I gave him mine. That’s why he has two pieces.”

### *10. Beggars*

RasulAllah sallallahu ‘alayhi wa sallam said in a hadith narrated by Abu Dawud and An-Nasaa’i, “Whoever begs and has enough, that begging will come as scars on their faces on the day of judgment.”

Because Islam wants people to have dignity, Islam allows people who have gone through catastrophes and are in great need to ask for help. Islam gives them the right to ask, and gives us the obligation to help. But if you already have enough and you ask, that is just greed.

#### 11. The One who Lies About their Dream

RasulAllah sallallahu ‘alayhi wa sallam says, “Whoever claims to have seen a dream which he did not see, will be ordered to make a knot between two barley grains which he will not be able to do. And if somebody listens to the talk of some people who do not like him (to listen) or they run away from him, then molten lead will be poured into his ears on the Day of Resurrection; and whoever makes a picture, will be punished on the Day of Resurrection and will be ordered to put a soul in that picture, which he will not be able to do.” [Bukhaari, 9/87/165]

Sometimes people are very affected by dreams, so you can cause people agony by lying about a dream. Also, people may lie about seeing the Prophet sallallahu ‘alayhi wa sallam because they may want to claim a high position of wilaya. People may try to justify their position or cause by making up a dream. People have a lot of trust in dreams.

#### 12. *Eavesdropping and Spying*

If you listen to spy on people or eavesdrop on them when they don’t want you to listen, then molten metal or copper will be poured in the ear of a person who does so. Allah will pour hot fluid in the ears of a person who does that because you are transgressing on the rights of others. People have a right to privacy. This is one of the Islamic rights. We are not allowed to spy on other people or backbite on them or involve in their personal affairs, even if what they are doing is a sin.

If people are drinking alcohol in their house, we do not have a right to spy on them. If they are doing it in the privacy of their house, this is a sin that is between them and Allah. Allah will handle it on the Day of Judgment. If somebody takes out their can of beer in the street, then punishment is done on that person because this is exposing the sin.

There were people during the time of ‘Umar and ‘Uthmaan – and maybe even Abu Bakr – who used to commit these sins in their houses and they were never punished for it because they didn’t do it in public. There were people who were Muslim by name and committing these sins in the privacy of their own homes, and they were left alone. Islam does not want them to be exposed. Maybe Allah will guide them to tawbah (repentance). And if they don’t, then maybe Allah will forgive them. Allah forgives whomever He wants and punishes whomever He wants.

#### *The Muttaqeen – the righteous – that Day*

Who are the ones who are safe on the Day of Judgment? We’ll start with the ones mentioned in the Qur’an.



“Indeed, those for whom the best [reward] has preceded from Us – they are from it far removed. They will not hear its sound, while they are, in that which their souls desire, abiding eternally. They will not be grieved by the greatest terror, and the angels will meet them, [saying], ‘This is your Day which you have been promised.’” [21:101-103]

What is the reason for them feeling so secure on the Day of Judgment when everyone else is being terrorized and afraid? We have the answer for that in Qur’aan and Sunnah. These righteous men and women used to say this when they were in dunya: “Verily, We fear from our Lord a Day, hard and distressful, that will make the faces look horrible (from extreme dislikeness to it).” (76:10) Ibn Abbaas says that qantareera means a long day and Qatadah says it means a day of hardship. You would see the sorrow and despair on the faces of people. These righteous people used to say that they feared that day in the dunya, therefore Allah will make them safe on the Day of Judgment.

RasulAllah sallallahu ‘alayhi wa sallam says in Hadith Qudsi: Allah said: “In My Name, I will not combine for My servant two moments of peace or two moments of fear. If my servant does not fear the Day of Judgment in dunya, then they will fear it on the Day of Judgment. If they fear the Day of Judgment in dunya, then I will give them peace and tranquillity on the Day of Judgment.”

It’s much better to be afraid of the Day of Judgment in the dunya, because we know that the earlier the hardship, the easier it becomes in the end. If you commit a sin, it is much easier to wash away that sin while in the dunya than it is later.

*How are the sins purified?*

Ø There are more than 11 ways, but briefly:

If you have committed sins, Allah will forgive and compensate for them by the hardships in dunya (disease, problems, disasters, financial difficulty, etc).

Ø If that is not enough, then in the moments of death, the pain that you will feel when the soul comes out, that will take care of the sins.

Ø If that is not enough, there will be punishment in the grave. If that is not enough, then the horror of the Day of Judgment.

Ø If that is not enough, then the person will spend some time in the hellfire. Because the sins have to be cleared.

Allah will not admit anyone into Jannah, except if they are 100% pure. There is not impurity allowed in Jannah. You must pay for what you have done in this process. In dunya it is easy to purify these sins – all you have to do is make tawbah. The pain in the dunya is much easier than

the pain of Akhirah. Allah says, “They will not have patience in Hellfire.” No one can handle the pain and suffering of Hell. It is easier to get out of the sins the earlier you try.

We have a lack of awareness of akhirah. We are unaware. SubhaanAllah, the issue of akhirah does not have 1% of the affect it had on the sahabah. Whenever RasulAllah sallallahu ‘alayhi wa sallam would talk about akhirah, they would cry and weep. They always had the meeting with Allah on their minds.

It is mentioned that ‘Umar ibn ‘AbdulAziz had all of what dunya could offer under his hands. He could own whatever he wants. He was ruling the greatest super power of the time – the Islamic khilaafa. It was the biggest super power of its time. ‘Umar once went to bed, his wife, Faatimah ibn ‘AbdulMaalik, said, “My husband went to sleep and suddenly he was shaking. He was crying until morning because he wouldn’t sleep. I asked him why, and he said, ‘I remember the day when I will be told to either go to Jannah or Hellfire. On that day, the final decision will be made.’ When he remembered that day, he was crying all night.”

The fear that the sahabah, the salifeen and the righteous had in itself is a form of ‘ibaadah. Having hope of Allah and fearing Allah’s punishment is a form of ‘ibaadah in itself.

Ibn AlQayyim says we have to have two wings: a wing of rajaa` [hope] and a wing of khowf [fear]. We have one wing to have good expectations of Allah, that He will be merciful, and that wing will be balanced by the fear of the severe punishment of Allah. If one outweighs the other, the bird cannot fly. If you only have good expectations, that will make you lazy and procrastinate. You will have a “Allah will forgive my sins” attitude. If you have too much fear, you will give up and think you cannot make it to Jannah. Do not go to either extreme, but have a balance. Always remind yourself of akhirah and that will develop the fear of Allah in the heart.

### *The Ones whom Allah will provide with Shade*

There is no shade on the Day of Judgment – there are no mountains or buildings or trees; the land will be flat. There will be no shade, except under the throne of Allah. This is an exclusive group of people, not everyone can join. Allah will admit those people according to their qualities.

What are their qualities?

RasulAllah sallallahu ‘alayhi wa sallam: “Seven are (the persons) whom Allah would give protection with His Shade on the Day when there would be no shade but that of Him (i.e. on the Day of Judgment, and they are): a just ruler, a youth who grew up with the worship of Allah; a person whose heart is attached to the mosques; two persons who love and meet each other and depart from each other for the sake of Allah; a man whom a beautiful woman of high rank seduces (for illicit relation), but he (rejects this offer by saying): ‘I fear Allah’ ; a person who gives charity and conceals it (to such an extent) that the right hand does not know what the left has given; and a person who remembered Allah in privacy and his eyes shed tears.” [Muslim, 5/2248]

1. An-Nawawi said that the first to be mentioned is the just ruler because his benefit would help everyone. Everyone would enjoy the justice of the ruler. The thing that would provide people with peace in al-dunya is justice. It would make them peaceful and secure. We underestimate justice. Ibn Taymiyyah says that the heavens and the earth are established with

justice. With justice, the people will be well off, healthy, peaceful and safe. When the ruler is just, this justice permeates through the whole society. Because that ruler made people's lives safe and peaceful, Allah will make his life peaceful in the hereafter.

2. When people are in their youth years, sometimes they are not serious about the religion of Allah, but they are more willing to involve in the religion when they are older. You usually find that the younger the person is, the less serious they are about the religion. This is not true for everyone, of course. There are many youth that are serious about the religion, and the religion is built on the shoulders of the youth, but the youth are more playful. If a youth grows up worshipping Allah and never goes into a phase of growing astray, Allah will reward this youth with shade. That youth kept istiqama (staying on the path of Allah continuously) and that youth has never been manipulated by evil.