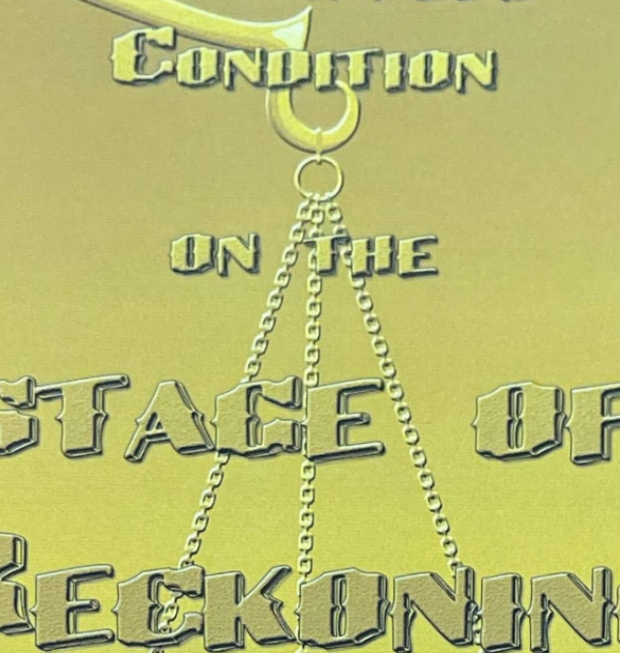


THE SINNERS'
CONDITION

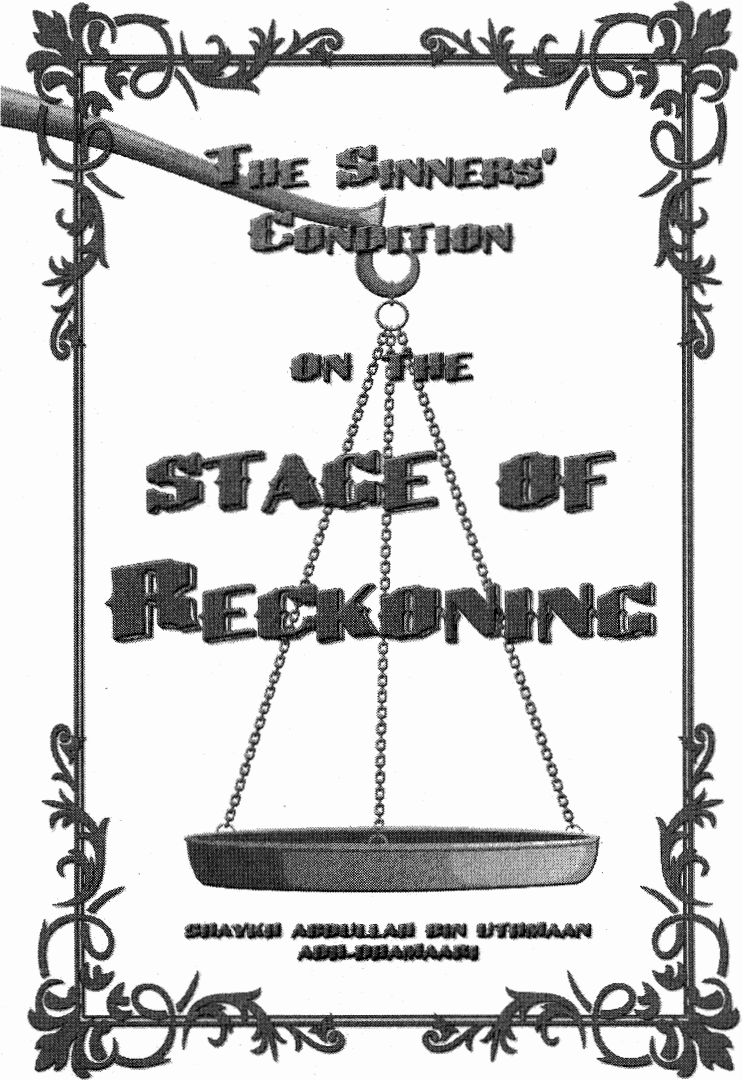
ON THE

STAGE OF

RECKONING



SHAYKH ABDULLAH BIN UTHMAAN
ADH-DHAMAARI



THE SINNERS'
CONDITION

ON THE

STAGE OF

RECKONING



**SHAYKH ABDULLAH BIN UTHMAN
ABU-BANNAH**

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THE CONDITION OF THE SINNERS ON THE STAGE OF RECKONING

ARABIC SYMBOL TABLE

Arabic Symbols & their meanings

رَضِيَ اللَّهُ عَنْهُ	(i.e. a male companion of the Prophet Muhammad)
سُبْحَانَ اللَّهِ وَتَعَالَى	Glorified & Exalted is Allāh
عَزَّ جَلَّ	(Allāh) the Mighty & Sublime
تَبَارَكَ وَتَعَالَى	(Allāh) the Blessed & Exalted
جَلَّ وَعَلَا	(Allāh) the Sublime & Exalted
عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ	May Allāh send Blessings & Safety upon him (i.e. a Prophet or Messenger)
صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ	May Allāh send Blessings & Safety upon him and his family (i.e. Du'aa send mentioned the Prophet Muhammad)
رَحِمَهُ اللَّهُ	May Allāh have mercy upon him
رَضِيَ اللَّهُ عَنْهُمْ	May Allāh be pleased with them (i.e. Du'aa made for the Companions of the Prophet Muhammad)
جَلَّ جَلَالُهُ	(Allāh) His Majesty is Exalted
رَضِيَ اللَّهُ عَنْهَا	May Allāh be pleased with her (i.e. a female companion of the Prophet Muhammad)

INTRODUCTION



Indeed, the praise is for Allāh; we praise Him, we seek His aid, we ask for His forgiveness. We seek refuge with Allāh from the evil of our souls and the consequences of our evil actions. Whomsoever Allāh guides there is none to misguide and whoever He misguides there is none to guide him. I testify that none has the right to be worshiped except Allāh; He is One and has no associates. I testify that Muhammad is His servant and Messenger.

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ

إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴿١٠٢﴾ ﴾

“O you who believe! Fear Allāh as He should be feared, and die not except in a state of Islaam (as Muslims).” [Soorah Aali Imran 3:102]

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﴿ 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 اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

﴿ ٧ ﴾

“O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife, and from them both He created many men and women and fear Allāh through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship.) Surely, Allāh is Ever an All-Watcher over you.” [Soorah An-Nisa 4:1]

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا
﴿ ٧ ﴾ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ
اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴿ ٧ ﴾

“O you who believe! Keep your duty to Allāh and fear Him, and speak (always) the truth. He will direct you to do righteous good deeds and

will forgive you your sins. And whosoever obeys Allāh, and His Messenger has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and made to enter Paradise).” [Soorah Al-Ahzab 33:70-71]

As to proceed:

Indeed, the truest speech is the Book of Allāh, the Exalted. The best guidance is the guidance of Muhammad (صلى الله عليه وسلم), and the worst of all matters are the newly invented matters. For every newly invented matter is an innovation, and every innovation is a deviation, and every deviation is in the fire. I take refuge with Allāh, for us and you, from the fire.

**INDEED, THE LIFE OF THIS WORLD IS
SHORT AND FLEETING**



Indeed, the life of this world is short and fleeting. However long the lifespan of the servant may be, his days expire quickly. When anyone reflects upon that which has passed from his life he will find that that which has passed from his life is as if it was a dream; and in that which remains from it and he is not safe from the sudden end of his life by night or by day; by morning or by evening. It is a decree of Allāh, the Mighty and Majestic, which must come to pass, and the slave cannot flee from it. Then, before him, lies a life that has no ending, and this is the life of the Hereafter. Due to this, it is obligatory upon every Muslim to prepare for the meeting with his Lord by way of righteous actions and to spend his life in that which will draw him near to Allāh. He must spend the rest of his life in doing good deeds and abandoning despicable acts. We always hear, from time to time: 'So and so has died,' or: 'Such and such (sister) passed away.' We are soon to be engulfed by that which we hear regarding those around us. For every person is a

traveler and a transient. Allāh, the Blessed, and High said:

﴿ كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ﴾

“Everyone shall taste death.” [Soorah Aali Imran
3:185]

So there is nothing between him and its descending upon the slave except a numbered amount of days and a restricted period. He cannot increase them nor can he decrease them. Allāh, the Mighty and Majestic, said:

﴿ وَلِكُلِّ أُمَّةٍ أَجَلٌ فَإِذَا جَاءَ أَجَلُهُمْ لَا يَسْتَأْخِرُونَ

سَاعَةً وَلَا يَسْتَقْدِمُونَ ﴿٣٤﴾ ﴾

“And every nation has its appointed term; when their term is reached, neither can they delay it nor can they advance it an hour (or a moment).”
[Soorah Al-A’râf 7:34]

Our Lord (تَبَارَكَ وَتَعَالَى) said:

﴿ وَلَنْ يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجَلُهَا وَاللَّهُ خَبِيرٌ

بِمَا تَعْمَلُونَ ﴿١١﴾ ﴾

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“And Allāh grants respite to none when his appointed time (death) comes. And Allāh is All-Aware of what you do.” [Soorah Al-Munafiqun 63:11]

In this lies an eloquent admonition and a sufficient reminder for the believer who has Taqwa for him to increase in drawing near to Allāh and goodness; and for the disobedient sinner for him to restrain himself and rectify his actions and withhold from evil deeds out of precaution from the consequences of his sins within the Dunyaa and that which is worse and more terrifying of a punishment and torment in the Hereafter. This is that which is proper for the intelligent person to beware of and fear for himself. Due to this, I would like this to be the topic of my speech within this treatise.

THE CONDITIONS OF THE PEOPLE IN THE REALM OF THE RECKONING



We will examine within—with the Help of Allāh—some of the conditions of the people in the realm of the reckoning. This is the realm in which every individual who has a soul shall be gathered. All of the two classes, mankind, and the Jinn, as well as the animals, the wild beasts, the livestock, the birds, the vermin, and other than them. Our Lord has mentioned in His Book:

﴿ وَإِذَا الْوُحُوشُ حُشِرَتْ ﴿٥﴾ ﴾

“And when the wild beasts shall be gathered together;” [Soorah At-Takwir 81:5]

Our Lord also mentioned in His Noble Book:

﴿ وَمِنْ آيَاتِهِ خَلْقَ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ﴿١١﴾ ﴾

﴿ مِنْ دَابَّةٍ وَهُوَ عَلَىٰ جَمْعِهِمْ إِذَا يَشَاءُ قَدِيرٌ ﴿١١﴾ ﴾

“And among His signs is the creation of the heavens and the earth, and whatever moving (living) creatures He has dispersed in them

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both. And He is All-Potent over their assembling them whenever He will." [Soorah Ash-Shura 42:29]

Our Lord mentioned in His Noble Book:

﴿ وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ
إِلَّا أُمَّةٌ أَمْثَلُكُمْ مَا قَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ثُمَّ
إِلَىٰ رَبِّهِمْ يُحْشَرُونَ ﴾ ﴿٣٨﴾

"There is not a moving (living) creature on earth, nor a bird that flies with its two wings, but are communities like you. We have neglected nothing in the Book, then unto their Lord they (all) shall be gathered." [Soorah Al-An'am 6:38]

Hence, all will be gathered before Allāh. On that Day, the creation will be presented before its Lord and will stand along with their deeds. There will be nothing hidden from Allāh. Our Lord said in His Noble Book:

﴿ يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَىٰ مِنْكُمْ خَافِيَةٌ ﴾ ﴿١٨﴾

“That Day shall you be brought to Judgment, not a secret of you will be hidden.” [Soorah Al-Haqqah 69:18]

Meaning: all of the actions that you have done in the Dunyaa will be shown and made apparent today.

Our Lord said in His Noble Book:

﴿ وَعُرِضُوا عَلَىٰ رَبِّكَ صَفًّا لَّقَدْ جِئْتُمُونَا كَمَا خَلَقْنَاكُمْ
أَوَّلَ مَرَّةٍ ۗ بَلْ زَعَمْتُمْ أَلَّن نَّجْعَلَ لَكُم مَّوْعِدًا ۗ ﴾

“And they will be presented before your Lord in (lines as) rows, (and Allāh will say): “Now indeed, you have come to Us as We created you the first time.”[Soorah Al-Kahf 18:48]

This day is the day of presentation; the states of the slaves and their actions will be presented. On that Day, the people will be of two categories:

- (a.) the Believers
- (b.) the disbelievers.

The believers are divided into two categories:

1.) The category of the purely pious and righteous.

These are the people of lofty objectives and firm determination. These people will be in safety, contentment, and happiness. Our Lord has said in His Noble Book:

﴿ إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِنْ كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا ﴿٥﴾
 عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا ﴿٦﴾ يُوفُونَ بِالنَّذْرِ
 وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا ﴿٧﴾ وَيُطْعَمُونَ أَلْطَعَامَ عَلَىٰ
 حَيْثُ مَسَكِينَا وَيَتِيمَا وَأَسِيرًا ﴿٨﴾ إِنَّمَا نَطْعَمُكُمْ لِيُجِوهَ اللَّهُ لَا
 نُزِيدُ مِنْكُمْ جَزَاءً وَلَا شُكُورًا ﴿٩﴾ إِنَّا نَخَافُ مِنْ رَبِّنَا يَوْمًا عَبُوسًا
 قَمْطَرِيرًا ﴿١٠﴾ فَوَقَّعَهُمُ اللَّهُ شَرَّ ذَٰلِكَ الْيَوْمِ وَلَقَّعَهُمْ نَصْرَةً
 وَسُرُورًا ﴿١١﴾ وَحَرَّيْنَاهُمْ بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا ﴿١٢﴾ ﴾

“Verily, the Abrâr (pious) shall drink a cup (of wine) mixed with water from a spring in Paradise called Kâfûr. A spring wherefrom the slaves of Allâh will drink, causing it to gush forth abundantly. They (are those who) fulfill

(their) vows, and they fear a Day whose evil will be wide-spreading. And they give food, in spite of their love for it, to Miskin (poor), the orphan, and the captive, (Saying): "We feed you seeking Allāh's Countenance only. We wish for no reward, nor thanks from you. Verily, We fear from our Lord a Day, hard and distressful, that will make the faces look horrible." So Allāh saved them from the evil of that Day and gave them a light of beauty and joy. And their recompense shall be Paradise, and silken garments because they were patient." [Soorah Al-Insan 76:5-12]

These are they who hoped for the meeting with Allāh and had a fear of that Day, which is painful and distressful. So they did righteous deeds and avoided sins and disobedience.

They will be in safety on the Day of Standing. Hence, they will not be frightened when the people are frightened. They will not grieve when the people are in grief. Our Lord said in His Noble Book:

﴿ أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ

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يَجْزُونَ ﴿٦٣﴾ الَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ ﴿٦٤﴾
لَهُمُ الْبُشْرَىٰ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ لَا
تَبْدِيلَ لِكَلِمَاتِ اللَّهِ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٦٥﴾



“No, doubt! Verily, the friends of Allāh no fear shall come upon them nor shall they grieve, Those who believed and used to fear Allāh, for them are glad tidings, in the life of the present world (i.e. righteous dream seen by the person himself or shown to others), and in the Hereafter. No change can there be in the Words of Allāh, this is indeed the supreme success.”

[Soorah Yunus 10:62-64]

Our Lord has said in His Noble Book:

﴿ الْأَخِلَّاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا
الْمُتَّقِينَ ﴾ ﴿٦٧﴾ يَعْجَادِ لَا خَوْفَ عَلَيْكُمْ الْيَوْمَ وَلَا أَنْتُمْ

تَخْرُونَ الَّذِينَ ءَامَنُوا بِآيَاتِنَا وَكَانُوا مُسْلِمِينَ ﴿٦٨﴾



“Friends on that Day will be foes one to another except the righteous; (It will be said to the true believers): My worshippers! No fear shall be on you this Day, nor shall you grieve, (You) who believed in Our Ayat (proofs, verses, lessons, signs, revelations, etc.) and were Muslims.”
[Soorah Az-Zukhruf 43:67-69]

Allāh clarified that this blessed category of righteous believers; on the Day of Standing they shall be those whom no fear comes to them nor will sadness afflict them. Our Lord dais within His Noble Book:

﴿ إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَىٰ أُولَٰئِكَ عَنْهَا مُبْعَدُونَ ﴿٦٩﴾ لَا يَسْمَعُونَ حَسِيسَةً وَهُمْ فِي مَا أَشْتَهَتْ أَنفُسُهُمْ خَالِدُونَ ﴿٧٠﴾ لَا يَحْزَنُهُمْ أَفْرَغَ الْأَكْبَرُ وَتَتَلَقَّيْهِمُ الْمَلَائِكَةُ هَٰذَا يَوْمُكُمْ ﴿٧١﴾ الَّذِي كُنْتُمْ تُوعَدُونَ ﴿٧٢﴾ ﴾

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“Verily those for whom the good has preceded from Us, they will be removed far from that place (Hell). They shall not hear the slightest sound of it (Hell) while they abide in that which their selves desire. The greatest terror (on the Day of Resurrection) will not grieve them, and the angels will meet them, (with the greeting): “This is your Day, which you were promised.”
[*Soorah Al-Anbiya* 21:101-103]

The proofs that these pious, righteous people will be in safety on the Day of Standing are many.

**THE PEOPLE OF MAJOR SINS WHO DIED
UPON MAJOR SINS WITHOUT
REPENTING**



2.) The Disobedient Muslims

They are the people of major sins who died upon major sins without repenting. They are in great danger; for they are subject to the displeasure of Allāh and His punishment. They have burst through the doors of destruction and will be terrorized by its fire and torment. Every Muslim must know that the reckoning is intricate; the One calling them to account is one who has insight and that the punishment is painful and severe. If we knew, with certainty, the danger of the situation none of us would have fallen into sin. However, heedlessness has exposed the hearts; except the believer who has been given Tawfeeq to make Tawbah and refrain. However, the wicked will continue to indulge in disobedience and move about within its pasture; utilizing that which Allāh has blessed him with to disobey Him. He sees the favor from his Lord to be a nobility, and he deems the

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forbearance of Allāh and His overlooking him to mean that He has pardoned him; thus he has wishful thinking regarding Allāh.

On that tremendous day, the covering over him will be removed, and false hopes will vanish from him, and the rope of self-delusion shall be cut. He will not find before him except that which he sent forth. The Most Merciful has said:

﴿ يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَى مِنْكُمْ خَافِيَةٌ ﴾

“That Day shall you be brought to Judgment, not a secret of you will be hidden.” [*Soorah Al-Haqqah* 69:18]

Meaning, nothing will be hidden from Allāh, from your actions nor your affairs. Every disobedient person will be made to stand along with his disobedience and every sinner along with his sin; to the point that the mucus that was spit in the Masjid and not buried will be resurrected on the Day of Standing and stand in the face of its companion. This is due to that which is reported by Ibn Khuzaymah and others from the Hadeeth of Ibn Umar (رضي الله عنه) who said:

تُتَعَثُ النُّخَامَةُ يَوْمَ الْقِيَامَةِ فِي الْقِبْلَةِ وَهِيَ
فِي وَجْهِ صَاحِبِهَا .

“Mucus that is spat in the direction of the Qiblah will be resurrected on the Day of Standing and stand in the face of its companion (who spat it)”¹

Rather, there has come narrated by Aboo Daawud, Ibn Hibbaan, and others from the Hadeeth of Hudhayfah (رضي الله عنه) who said: Allāh’s Messenger (صلى الله عليه وسلم) said:

مَنْ تَفَلَ تَجَاهَ الْقِبْلَةِ جَاءَ يَوْمَ الْقِيَامَةِ تَفْلُهُ
بَيْنَ عَيْنَيْهِ .

“He who spits in the direction of the Qiblah his spit will be in front of his eyes on the Day of Standing.”²

¹ Reported by Al-Bazaar within Al-Musnad (no. 5904) and Ibn Khuzaymah (2/278) no. 1313 as well as Ibn Hibbaan within As-Saheeh (4/517) no. 1638

² Reported by Aboo Daawud no. 3824 and Ibn Khuzaymah within As-Saheeh (2/62) no. 925 as well as Ibn Hibbaan in As-Saheeh (4/518) no. 1639 and Al-Bayhaqee within Al-Kubraa (3/76) no. 4834

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Look; those faces will be resurrected stained with this phlegm. In this lies evidence for the intricate nature of the reckoning. Therefore, cause your heart—O brother in faith—to contemplate that which Allāh and His Messenger have said regarding this affair. On the stage of reckoning, Allāh will separate the creation, one from another.

The Most Merciful will gather the people of each action on the same level. The Mushrik will be with the Mushrik; the hypocrite along with the hypocrite; the fornicator along with the fornicators; the consumer of Ribaa along with the consumers of Ribaa; the drinker of alcohol along with the drinkers of alcohol; those who are disrespectful to their parents will be along with those who disrespect their parents; the liars along with the liars; the oppressors along with the oppressors; the wicked along with the evil; the corrupt along with the corrupt; the criminals along with the criminals.

The people of each sin and each action will be gathered on the same level. Our Lord says in his Noble Book:

﴿ * أَحْشُرُوا الَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ وَمَا كَانُوا يَعْبُدُونَ ﴾

﴿ ٢٢ ﴾ مِنْ دُونِ اللَّهِ فَأَهْدُوهُمْ إِلَى صِرَاطِ الْجَحِيمِ ﴿ ٢٣ ﴾ وَقَفُوهُمْ

﴿ ٢٤ ﴾ إِنَّهُمْ مَسْئُولُونَ ﴾

“(It will be said to the angels): “Assemble those who did wrong, together with their companions and what they used to worship instead of Allāh, and lead them on to the way of flaming Fire; but stop them, verily they are to be questioned.”

[Soorah As-Saaffaat 37:22-24]

The statement of Allāh, the Mighty, and Majestic:

﴿ * أَحْشُرُوا الَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ ﴾

“Assemble those who did wrong, together with their companions,”

Means: those who were similar to them in deeds. The Chief of the Believers (رَضِيَ اللَّهُ عَنْهُ) said:

يَحْشُرُ الْكَافِرَ مَعَ الْكُفَّارِ ، وَ الزَّانِيَ مَعَ الزَّانَةِ ،
وَ آكِلُ الرَّبَا مَعَ أَكَلَةِ الرَّبَا إِلَى آخِرِهِمْ .

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“The disbeliever will be gathered along with the disbelievers; the fornicator along with the fornicators; the consumer of Ribaa along with the consumers of Ribaa, etc.”³

Our Lord, the Glorified and High, said in His Noble Book:

﴿ وَإِذَا النُّفُوسُ زُوِّجَتْ ﴾

“And when the souls shall be paired up.”
[Soorah At-Takwir 81:7]

Meaning: When the similar souls shall be joined; each person of sin shall be gathered with those similar to him in that action, and each person of righteous action shall be joined with that similar to him.

In this regard, there is that which has come within the two Saheehs from the Hadeeth of Anas (رضي الله عنه) who said:

³ Reported by Abdur-Razzaq, Al-Faryaabee, Ibn Aboo Shaybah, and Ibn Muneeh' within his Musnad; as well as 'Abd ibn Humayd, Ibn Jareer, Ibn Al-Mundhir, Ibn Aboo Haatim, and Al-Haakim within his Saheeh; also Ibn Mardawayh, and Al-Bayhaqee within Al-Ba'th, as is within Ad-Durr Al-Manthoor by As-Suyootee 7/83

أَنَّ رَجُلًا سَأَلَ النَّبِيَّ - صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ - :
مَتَى السَّاعَةُ يَا رَسُولَ اللهِ ؟ قَالَ : مَا أَعَدَدْتُ لَهَا
؟ قَالَ : مَا أَعَدَدْتُ لَهَا مِنْ كَثِيرٍ صَلَاةٍ وَ لَا صَوْمٍ
وَ لَا صَدَقَةٍ ، وَ لَكِنِّي أُحِبُّ اللهُ وَ رَسُولَهُ . قَالَ :

“A man asked the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) saying:
‘When will be the hour, O Messenger of Allāh?’
He said: “What have you prepared for it?” He
said: ‘I haven’t made much in terms of prayer,
fasting, or charity. But I love Allāh and His
Messenger. He said:

أَنْتَ مَعَ مَنْ أَحَبَبْتَ

‘You will be along with those whom you
love.’⁴

Within the two *Saheeh*, there is the Hadeeth of Aboo
Moosaa ⁵ (رَضِيَ اللهُ عَنْهُ) and the Hadeeth of Ibn Masood, ⁶
who said that the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

⁴ Saheeh Al-Bukhaaree (no. 6171) Muslim (no. 2639)

⁵ Reported by Al-Bukhaaree (no. 6170) and Muslim (no. 2641)

⁶ Reported by Al-Bukhaaree (no. 6169) and Muslim (no. 2640)

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الْمَرْءُ مَعَ مَنْ أَحَبَّ

"A person will be along with the one he loves."

THE DISOBEDIENT WILL BE THOSE WHOM ARE SIMILAR TO HIM IN DISOBEDIENCE



It is known that when the slave performs an act of disobedience then he loves that act of defiance, and he loves those who are similar to him from the people of that disobedience. Therefore, on the Day of Standing they will be gathered along with those they love from the people who are similar to them.

Our Lord, the Glorified and High, said in His Noble Book:

﴿ وَأَمْتَرُوا الْيَوْمَ أَيُّهَا الْمُجْرِمُونَ ﴾

“(It will be said): “Distinguish yourselves today, O criminals.” [Soorah Ya-Sin 36:59]

The people of each crime will be on the same level. This is from the completion of Allāh’s Justice. Just as the population of each crime gathered with those who did the same offence within the Dunyaa, Allāh, the Mighty

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and Majestic, will gather them in the same place on the Day of Standing in order that they may be exposed before the creation for those crimes.

So picture—O believer—these criminals as being groups on the stage of reckoning; you get a glimpse into their state from the Book of Allāh and the Sunnah of His Messenger, and it is as if you are watching them right now before your eyes. So when you see the stage of reckoning and the terrors are such that they will emerge having signs waving upon their heads; flags will wave above their heads while they are within a painful punishment.

It is as if you can say: Who are these people? Why are there signs on their heads? What are their sins? What are their crimes? So you move forward to see who they are and what are those crimes. So when you move forward, you see signs of various sizes and types. Each sign is waving, written upon it is:

هَذِهِ غَدْرَةُ فُلَانٍ بِنِ فُلَانٍ

“This is the perfidy of so and so, the son of so and so.”

So the creation will know that these are the people of treachery. Allāh, the Mighty and Majestic, will expose them on the stage of reckoning. This is because they were, in the Dunyaa, people of treachery. They would make covenants and not uphold them. They loved to lie to the people and that their treachery should be feared. Therefore, the Lord of all that exists will expose them before the creation.

There has come within the two Saheehs from the Hadeeth of Ibn 'Umar (رَضِيَ اللهُ عَنْهُ) who said: "Allāh's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

إِذَا جَمَعَ اللهُ الْأَوَّلِينَ وَالْآخِرِينَ يَوْمَ الْقِيَامَةِ يُرْفَعُ
لِكُلِّ غَادِرٍ لِيَوَاءٍ ، فَقِيلَ : هَذِهِ غَدْرَةُ فُلَانٍ بِنِ فُلَانٍ

'When Allah will gather together, on the Day of Judgment, all the earlier and later generations of mankind, a flag will be raised (to mark off) every person guilty of breach of faith, and it will be announced that this is the treachery of so and so, son of so and so.'⁷

⁷ Reported by Al-Bukhaaree (no. 2177) and Muslim (no. 1735) and this is his wording

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How great of an exposition is this, in front of these witnesses! These signs will be erected from the buttocks of each person from the people of betrayal.

Imaam Muslim reported within his Saheeh from the Hadeeth of Aboo Sa'eed Al-Khudree (رضي الله عنه) that he said: "Allāh's Messenger (صلى الله عليه وسلم) said:

لِكُلِّ غَادِرٍ لَوَاءٌ عِنْدَ اسْتِهِ يَوْمَ الْقِيَامَةِ

"Everyone who breaks a covenant will have a flag on his backside on the Day of Resurrection."⁸

Meaning, it will be by his buttocks. This is the severity of that which will be in the exposition and the punishment. These flags will differ in accordance to the betrayal, and if the deception is greater, then the flag will be more enormous.

There has come within Saheeh Muslim from the Hadeeth of Aboo Sa'eed (رضي الله عنه) that the Messenger of Allāh (صلى الله عليه وسلم) said:

⁸ Reported by Muslim (no. 1738)

لِكُلِّ غَادِرٍ لَوَاعٍ يَوْمَ الْقِيَامَةِ يُرْفَعُ لَهُ بِقَدْرِ غَدْرِهِ
، أَلَا وَ لَا غَادِرٍ أَعْظَمُ غَدْرًا مِنْ أَمِيرٍ عَامَّةٍ .

“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 severe than the one committed by the ruler.”⁹

None has the right to be worshiped except Allāh! The Messenger 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,”

The greater his treachery, the greater will be the flag, and the more celebrated the exposition will be.

The meaning of his statement:

“...and there is no guilt of betrayal more severe than the one committed by the ruler,”

⁹ Reported by Muslim (no. 1738)

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Is: The one who is responsible for the Ummah; if he betrays the trust then perhaps his treachery will harm millions or tens of millions. Hence, his flag will for his betrayal shall be greater than the one who betrays some individuals. The punishment shall be greater, and the exposition shall be worse. Allāh will recompense His slaves with that which they deserve in proportion to their crimes. In the past, the Arabs were such that if a person was treacherous they would correspond with him and if he persisted upon that which he was upon they would raise a flag for him in the gathering places of the people and the marketplaces to expose him in front of the people. Due to this, one of the Arabs said:

أُسْمِي وَيْحَكَ هَلْ سَمِعْتَ بِغَدْرَةِ

رُفَعِ اللَّوَاءُ لَنَا بِهَا فِي الْمَجْمَعِ

“He would be mentioned by name: Woe to you, have you heard about the treachery? A flag was raised for us in the gathering place.”

Hence, these frightening sights will be on the Day of Standing, in the open for the betrayers. The treachery will be written along with the name of the person upon

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ADH-DHAMAAREE

a flag raised above the creation on the stage of the reckoning. Sufficient is this as a humiliation and shame; every sincere believer seeks to avoid it, and every righteous person who has Taqwaa seeks refuge with Allāh from it.

THE PUNISHMENT FOR USURY



However, here you will be taken by surprise by the most horrendous sight. Since you can see — by way of the texts of the Book and the Sunnah — the stage of the Reckoning that the general populous of the people will be brought forth, reaching millions of people; rather, hundreds of millions; rather, trillions will be brought forth to the stage of the Reckoning resembling completely those who are insane, crawling with their hands and feet on the ground. You will say: “What is wrong with these people? What is their crime? Why are they crawling with their hands and feet? Why has their color changed? Why has their state changed? What is their crime that they used to do?”

It will be said to you: “These are the consumers of usury, and that is their sign.” Our Lord has said in His Noble Book:

﴿ الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ
الَّذِي يَتَحَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ذَٰلِكَ بِأَنَّهُمْ قَالُوا

إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا
فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَى فَلَهُ مَا سَلَفَ
وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ
فِيهَا خَالِدُونَ ﴿٢٧٥﴾

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

The meaning of this is that if they die without repenting to Allāh from Ribaa then they will be resurrected insane. They will be punished with this punishment for 50,000 years. After the period ends,

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they will transition from the stage of the reckoning to the Hellfire. As Allāh (تَبَارَكَ وَتَعَالَى) said:

﴿ فَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٧٥﴾ ﴾

“Such are the dwellers of the Fire - they will abide within.” [Soorah Al-Baqarah 2:275]

(They will be) disputing on the stage of reckoning and the heads therein will become gray.

When you cast your vision in the other direction, a large group will be brought forth upon the stage of reckoning. They will have marks which other than them from the people do not have. You will ask: **“Who are they? No doubt they are Muslims, but what is their crime?”** You will see that their faces will have changed and have become lacerated and scratched. They will have clear and evident wounds upon them, a terrifying sight. You will say:

“Why are their faces disfigured? What is their crime?” It will be said to you: **“These are they who used to beg the people while possessing that which they could eat and drink for the duration of the day.”**

There has come with Aboo Daawud, At-Tirmidhi, An-Nasaa'ee and others from the Hadeeth of Ibn Mas'ood (رضي الله عنه) who said: Allāh's Messenger (صلى الله عليه وسلم) said:

مَنْ سَأَلَ وَلَهُ مَا يُغْنِيهِ جَاءَتْ مَسْأَلَتُهُ يَوْمَ
الْقِيَامَةِ خُدُوشاً أَوْ خُمُوشاً أَوْ كُدُوحاً فِي وَجْهِهِ

“Whoever begs when he has enough to suffice him, his begging will come on the Day of Resurrection having lacerations or scratches on his face.”¹⁰

Look; this is exposition! They will be resurrected, and their faces will be lacerated, scratched, scared, and wounded. Terrifying sights! What is the crime that they have done? They used to beg the people and perhaps they have gathered an abundance of wealth from begging. Perhaps wealth as amassed with them to the point that they have become affluent. The more they begged, the more wounds there will be upon their faces. The Messenger (صلى الله عليه وسلم) said:

¹⁰ Reported by Ahmad (1/388, 441, 466) Aboo Daawud (no. 1626) An-Nasaa'ee (no. 2592), At-Tirmidhi (no. 950), Ibn Maajah (no. 1840), Al-Haakim (1/565 no. 1479)

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مَسْأَلَةُ الْغَنِيِّ شَيْنٌ فِي وَجْهِهِ يَوْمَ الْقِيَامَةِ

“The begging of a wealthy person will be disfigurement upon his face on the Day of Standing.”¹¹

His statement: “شين” disfigurement, means deformity. Hence, these wealthy people who get rich from the wealth of the people will have their faces come to be in this deformed horrifying image. If you were to see them within the Dunyaa, perhaps you could not bear the sight. How about if you were to see millions of men and women—the majority of them will be men—and they will be brought forth on the stage of reckoning having their faces lacerated, scratched, and torn, their crime being begging whilst possessing that which would suffice them?!

Behold, you will look before you on the stage of standing, and you will find other faces the flesh of which has been snatched away, so there is no covering upon them; their bones will be exposed such that they have become mere skulls. How hideous is this sight!?

¹¹ Reported by Ahmad (4/426 and 436), At-Tabaraanee (18/164 no. 326) and in Al-Awsat (7/156 no. 71045 and 8/129 no. 8177) from the Hadeeth of ‘Imraan ibn Husayn, may Allaah be pleased with him

How severe is this as an exposition?! You will say: **“Who are they? What is their crime?”** One will say to you: **“These are also those who begged abundantly.”** This is due to that which has come within the two Saheehs from the Hadeeth of Ibn ‘Umar, may Allāh be pleased with him, who said: The Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

لَا تَزَالُ الْمَسْأَلَةُ بِأَحَدِكُمْ حَتَّى يَلْقَى اللَّهَ وَ لَيْسَ
فِي وَجْهِهِ مُزْعَةٌ لَحْمٍ

“One of you will continue to beg until he meets Allāh having the flesh snatched from his face.”¹²

This category of people will be resurrected on the Day of Standing having their faces like skeletons; bones without flesh upon them. This contains, from terrible punishment, that which will frighten (the one who sees it). If one of us were to have a piece of flesh snatched from his face, the snatching of it would cause him the severest pain and great anguish. How about the one who has the flesh of his face snatched away to the point

¹² Reported by Al-Bukhaaree and no. 1474 and Muslim (no. 1040); and this is Muslim’s wording.

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that the white bones are made apparent and there is not a single piece of flesh upon them; this causing pain for a period of 50,000 years. This is the recompense for gathering the wealth of the people (by begging); the occupation which many of the people take lightly and deem to be insignificant. Sufficient to frighten one from this and make one flee from it is this image in which these beggars will be resurrected. If we were to see one man with his flesh, dermis, nerves, and veins fully intact, however, the flesh of his face has been snatched away to the point that there does not remain upon his face except bones, this would be a frightening and terrifying sight. Perhaps we would not be able to look at him due to the despicable nature of his appearance.

Tell me, when millions of people from this category are seen on the stage of reckoning, how will this sight be?! It will be, without a doubt, a most frightening and gruesome sight. Our Lord only said:

﴿ فَكَيْفَ تَتَّقُونَ إِنْ كَفَرْتُمْ يَوْمًا يَجْعَلُ الْوِلْدَانَ

شِيْبًا ﴿١٧﴾ ﴿

“Then how can you avoid the punishment, if you disbelieve, on a Day that will make the

children grey-headed?" [*Soorah Al-Muzzammil*
73:17]

Due to these terrors and their likes; horrors that will cause the heads of children, who have not committed any sin or any act of disobedience, to become gray. Their heads will only become gray on the Day of Standing due to the frightening sights.

When you look at these people—and without doubt their appearance will be frightening and horrifying—you will be surprised by another sight; a group of sinful Muslims who have been brought forth and made to stand on the stage of reckoning. Their stomachs have been enlarged and fattened to the point that their feet are unable to carry them. You will come forward so that you can know their story.

What is the affair of these people, and what is their crime? What is within their bellies? Behold, you will perceive that fire fills their bellies by the Lord of all that exists. Such that their intestines are exploding there from and they are screaming, crying and seeking deliverance. However, they will not find anyone to deliver them nor anyone who will have mercy on them.

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You will say: "A group of people whom fire fills their bellies, what is their crime?" It will be said to you: "These are those who used to eat the wealth of the orphans oppressively and in injustice."

Allāh, the Exalted, said in His book:

﴿ إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَّا
يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَسَيَصْلَوْنَ سَعِيرًا ﴿١٠﴾ ﴾

"Verily, those who unjustly eat up the property of orphans, they eat up only a fire into their bellies, and they will be burnt in the blazing Fire!" [Soorah An-Nisa 4:10]

Meaning on the day of judgment their stomachs shall remain filled with fire, blazing therein for a period of fifty thousand years, and after the passing of fifty thousand years they shall move on from the stage of reckoning to the greater fire of hell.

**ON THE STAGE OF RECKONING THERE
SHALL BE SIGHTS THAT PEOPLE
CANNOT FATHOM**



O believers, on the stage of the reckoning, there shall be sights that people cannot fathom and terrors that will cause the hearts to become dislodged from the chests. However, we are in a state of heedlessness, O brothers. Tell me if you were to see a man from amongst the people whose stomach has been enlarged and it has within it illness from the diseases that are present within the Dunyaa, then how would this sight be? So what do you think regarding the one whose stomach is filled with fire burning the insides and scorching his intestines and the flame cannot be extinguished nor can its heat be cooled for a period of 50,000 years? He is not able to free himself from it nor rest from it for even one second. He will remain, for 50,000 years, in this state while screaming, crying, falling out, seeking deliverance and seeking refuge. However, he will not find anyone who can have mercy upon him or anyone who will deliver him.

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These are those who eat the wealth of the orphan oppressively. None has the right to be worshiped except Allāh! How great is our heedlessness from that which awaits us?! Indeed, it is sufficient as a punishment for one of us to see these people being punished. So how about if one were to be from amongst these individuals? However, many from amongst the people are forgetful about that day after that every person shall be known by way of his deeds which he used to do, of right or evil. So that which was secret shall be exposed and the one who used to stand before his Lord committing major sins shall be exposed. On that day you shall see people from the amongst the Muslims – from those who you know and some of them from those who you lived amongst, and perhaps they are from your friends and relatives – you shall see them in a state other than the one upon which you know them. Their makeup has been altered, and way of their inequities will call them. These are sights that cannot be fathomed if they were to be revealed to the people. However, the people are headless regarding that day. So who is it that will protect the disobedient one from this, O Ummah of Muhammad? How severe is our heedlessness?

**THE PUNISHMENT FOR THOSE WHO
USE TO LISTEN TO OTHERS SPEECH
WITH THEIR PERMISSION**



And there in the midst of those terrors and horrifying dreadful sights amongst the ranks of the sinful Muslims you shall be surprised by a terrifying image; a group from amongst the Muslims standing forth who have been brought by the angels having along with them containers of molten lead within the hellfire. It shall be poured into their ears. Woe to them, if it had been molten lead that was heated by the fire of the Dunyaa, then it would have been a severe punishment and the one experiencing it would wish for a hastened death. How about when it is heated by the fire of hell, and the person is decreed to be punished by it for 50,000 years?

The angels will make them lie down and pour this molten lead from the fire of hell into their ears. They will be crying, screaming and falling out. And they will not find anyone to have mercy on them.

You will say:

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“Who are these people and what is their crime?”

It will be said to you: “These are those who used to listen to the speech of others without their permission. Those who spied, those who secretly listened to the speech and information of the people.”

There has come within Saheeh Al-Bukhaaree from the Hadeeth of Ibn ‘Abbaas (رَضِيَ اللهُ عَنْهُ) that he said: “The Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

مَنْ تَحَلَّمَ بِحُلْمٍ لَمْ يَرَهُ ، كُفِّفَ أَنْ يَعْقِدَ بَيْنَ
شَعِيرَتَيْنِ وَ لَنْ يَفْعَلَ

‘He who claims to have seen a dream that he did not see will be ordered to tie a knot between two barley grains and he will never be able to do so.’

Meaning: Allāh will order him with a command of punishment saying to him: “Tie a knot between two barley leaves.” And he will never be able to do so. And how could he be able to do such a thing.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) went on to say:

وَمَنْ اسْتَمَعَ إِلَى حَدِيثِ قَوْمٍ وَهُمْ لَهُ كَارِهُونَ
أَوْ يَفِرُّونَ مِنْهُ ، صُبَّ فِي أُذُنِهِ الْأَنْكُ يَوْمَ الْقِيَامَةِ

“And he who listens to the speech of people while they dislike that or they move away from him (to prevent him from hearing) then molten lead will be poured into his ears on the Day of Judgment.” ¹³

Everyone knows the high level of sensitivity within the ears, and the eardrums are more sensitive. For if a small insect were to enter into it, then we would be deprived of sleep, and due to it one would experience great anguish and that would cause him severe annoyance. He would not be able to relax, and nothing would remove this state from him except its removal. This is that which an insect would do. So tell me, by your Lord, what if molten lead heated with the heat of the Hellfire should be poured into the ear of an individual? How about if the molten lead of the Dunyaa heated with the fire of the Dunyaa and a drop of it were to fall on the thigh of the person? Perhaps it would not stop until it reached the bone. So what do

¹³ Reported by Al-Bukhaaree no. 7042

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you think regarding the lead of the hellfire being poured for 50,000 years?

So let these eavesdroppers know that which they have embarked upon from danger and that which they are venturing to do. Let us know that we are in great danger and that safety from these sins is a painful affair.

Who is it that can feel safe from these types of punishment? Indeed, the affair is a very dangerous one. Would that we had not been created and had not seen the Dunyaa. Would that we were stones upon mountains, and we had not seen the Dunyaa and not known it. When you see these poor people and the angels pouring molten lead into their ears while they are screaming and crying, you will be surprised by another terrible sight. A group from amongst the Muslims from men and women from amongst the disobedient Muslims; they will be made to stand, and their tongues will burst into flames and change from flesh into a blazing fire. They will be screaming and crying; their tongues have become a punishment for them. Each one is wishing that Allāh will cut off his tongue deeming this to be better than having it turned into a fire. However, there will be neither escape nor a place of refuge. They will cry and scream and will not

find anyone to have mercy on them. They will be falling out for 50,000 years. However, they will not find any means of deliverance nor any refuge.

You will be taken aback, and you will say: **“Who are these people, why have the tongues of one of them become two tongues made of fire?”** Indeed, they are not punished by the splitting of their tongues alone. Rather, their tongues have split and become a blazing fire. Indeed, by your Lord, when the tongue of the servant becomes a punishment against him he will not be able to remove it from himself and the fire cannot be put out nor will its punishment be lightened. And his screaming will not subside. He will not know what to do. This is a dangerous affair. Who are these people? These are those who go about among the people with two faces, they go between two opposing parties or disputants, going to this group with one face and to that group with another face, with the intent of causing confusion and corruption between them.

There has come within the Sunan of Aboo Daawud as well as Al-Adab Al-Mufrad by Al-Bukhaaree, also being reported by Aboo Ya'laa and others from the Hadeeth of 'Ammar ibn Yaasir (رضي الله عنه) who said: **“The Messenger of Allāh (صلى الله عليه وسلم) said:**

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مَنْ كَانَ لَهُ وَجْهَانِ فِي الدُّنْيَا كَانَ لَهُ يَوْمَ الْقِيَامَةِ
لِسَانَانِ مِنْ نَارٍ

“He who has two faces in the Dunyaa shall have two tongues of fire on the day of judgment.”¹⁴

O Ummah of Muhammad that which we fear the most for ourselves is our tongues. The tongue is a morsel of flesh. Fear the tongue, O Ummah of Muhammad. The Prophet (ﷺ) said to Mu'aadh (رضي الله عنه):

وَهَلْ يَكُفُّ النَّاسَ عَلَى وُجُوهِهِمْ فِي النَّارِ - أَوْ
قَالَ: عَلَى مَنَاخِرِهِمْ - إِلَّا حَصَائِدُ أَلْسِنَتِهِمْ

¹⁴ Reported by Aboo Daawud no. 4873 as well as Ad-Daarimee 2/405 no. 2764. And Al-Bukhaaree within Al-Adab Al-Mufrad no. 1310. Also Aboo Ya'laa 3/207 no. 1637. Ibn Hibbaan reported it as well 13/68 no. 5756 and 'Abdullah ibn Ahmad reported it within Az-Zuhd pg. 216. As well as ibn Abid-Dunyaa within the book As-Samt no. 2704 and Al-Bayhaqee 10/246.

“Will the people be dragged on their faces into the fire? (or he said: “...upon their noses,”) except due to the harvest of their tongues.”¹⁵

So withhold your tongues, O Ummah of Muhammad; for indeed it is the tongue that will lead the person to the fire. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was asked concerning the majority of that which will enter the people into the fire, he said:

الْفَمُّ وَالْفَرْجُ

“The mouth and the private parts.”¹⁶

Indeed, it is the tongue that the pious from amongst mankind give importance to restraining, therefore, beware of your tongues. How many individuals' tongues are unleashed and they do not withhold their tongues nor clarify the truth and thus slip considerably. O Ummah of Islaam, withhold your

¹⁵ Reported by Ahmad 5/231, 236, 237. As well as At-Tirmidhi no. 2616 and ibn Maajah no. 3973. At-Tirmidhi said: “The Hadeeth is Hasan Saheeh.”

¹⁶ Reported by Ahmad 2/291, 392 and 442. At-Tirmidhi under no. 2004 and he said: “The Hadeeth is Saheeh Ghareeb” Ibn Maajah reported it no. 4246 as well as ibn Hibban 2/224 no. 476. Al-Haakim reported it 4/260 no. 7919 and he said: “Its chain of narration is Saheeh.”

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tongues; for indeed the affair is dangerous, and the reckoning will be difficult.

Inform me by your Lord, if you were to see one man within this Dunyaa whose tongue has been split into two halves and become two tongues made of flesh, then how would that sight be when his tongue splits and becomes two pieces?

How about if his tongue were to become two tongues made of fire while he cries, screams and falls out wishing that he had not said a statement that was displeasing to Allāh.

O Ummah of Muhammad, the reckoning will be filled with terrors and dreadful sights. The affair is not as you think and assume oh headless one. Ponder how 50,000 years will pass upon you seeing these fearful and awful sights. This is the case, and these people being punished are Muslims, so how about the disbelievers?

SHAYKH ABDULLAAH IBN UTHMAAN
ADH-DHAMAAREE

**THE PUNISHMENT FOR THOSE WHO
WITHHELD THE ZAKAT DUE UPON
THEIR WEALTH**



When you see these sick individuals on the stage of reckoning from the disobedient Muslims and they will appear with these various images you will be surprised with another sight; a group of people, the majority of them being men. They will appear on the stage of reckoning, and the angels of Ar-Rahman will come with metal plates that are heated with the hell fire. They will also be kindled, and they will place (the burning plates) on the foreheads of these people, and they will place them on their sides and their back and they will be crying and seeking deliverance and falling out, yet they will not find anyone to have mercy upon them, nor anyone who can lighten their punishment.

You will be startled at that which is being done to them, and you will say: "Who are these people, and what is the crime of these people?" It will be said to you: "These are those who withheld the Zakat upon their wealth." Our Lord said in His Noble Book:

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﴿ وَالَّذِينَ يَكْتُمُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يَنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ﴿٣٤﴾ يَوْمَ يُحْمَى عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكْوَى بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ هَذَا مَا كَنْزْتُمْ لِأَنْفُسِكُمْ فَذُوقُوا مَا كَنْتُمْ تَكْتُمُونَ ﴿٣٥﴾ ﴾

“And those who hoard up gold and spend it not in the Way of Allāh, -announce unto them a painful torment. On the Day when that will be heated in the Fire of Hell and with it will be branded on their foreheads, their flanks, and their backs, (and it will be said unto them):- "This is the treasure that you hoarded for yourselves. Now taste of what you used to save." [Soorah At-Tawbah 9:34-35]

This is your wealth due to which you toiled and due to which you stayed up at night and by way of which you traveled, and due to which you left your family and your land. However, you did not pay Zakat upon it. Therefore, since you have withheld paying Zakat for it, you have acquired this punishment that none can repel

from you. And neither your wealth nor an intercessor would avail you.

Reflect, O believer; metal plates of fire. And which fire is this? (It is) The fire of hell. They will be placed on the forehead, sides and backs of the people. How can a person be patient bearing metal plates from the fire of hell? You know that if a metal plate were to be taken and heated with the fire of the Dunyaa and placed upon an individual, perhaps it would cut him into two halves from the severity of its heat.

So what do you think regarding metal plates that have been heated by the hell fire? Do you not know that the hell fire is seventy times hotter than the fire of the Dunyaa since the fire of the Dunyaa is such that the hottest it could be is all on one level? As for the hellfire, then it is seventy parts; each part is similar to the fire of the Dunyaa, although, this portion of the fire of the Dunyaa would be sufficient.

For by way of it the strongest types of metals and solid materials are melted down. So tell me, how about the fire of hell? The people shall be branded with it, and they are not made of steel or brass. Allāh (ﷻ) says:

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﴿ وَالَّذِينَ يَكْتُمُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ﴾



“And those who hoard up gold and silver, and spend it not in the Way of Allāh, -announce unto them a painful torment.” [Soorah At-Tawbah 9:34]

Meaning, the punishment will be more severe than this.

He said:

﴿ يَوْمَ يُحْمَى عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكْوَى بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ ﴾

“On the Day when that will be heated in the Fire of Hell and with it will be branded on their foreheads, their flanks, and their backs.” [Soorah At-Tawbah 9:35]

The foreheads will be branded until the heat of the branding iron comes out from the back of the head. The

sides will be branded until the heat of the branding iron exits the other side. The back shall be branded until the heat of the branding iron exits from beneath the pectorals. This action shall continue for 50,000 years.

It has come within Saheeh Muslim from the Hadeeth of Aboo Hurayrah (رَضِيَ اللهُ عَنْهُ) that he said: Allāh's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

مَا مِنْ صَاحِبٍ ذَهَبٍ وَ لَا فِضَّةٍ لَا يُؤَدِّي حَقَّ اللَّهِ
مِنْهَا إِلَّا إِذَا كَانَ يَوْمُ الْقِيَامَةِ صُفِّحَتْ لَهُ صَفَائِحُ
مِنْ نَارٍ فَيُحْمَى عَلَيْهَا فِي نَارِ جَهَنَّمَ، فَيُكْوَى
بِهَا جَنْبُهُ وَ جَبِيئُهُ وَ ظَهْرُهُ ، كُلَّمَا بَرَدَتْ
أُعِيدَتْ لَهُ .

“There is no one who owns gold nor silver and does not give the right of Allāh upon it except that on the Day of Judgment he will have two metal plates of fire heated by the fire of hell and he shall be branded on his sides, forehead and back with them. Every time it cools it shall be repeated.”

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Meaning: As it will begin to cool it shall be heated again by the fire, and he will be branded all over again.

Glorified be Allāh if a person were to be branded in his childhood, the mark of the branding iron would remain upon his body until he died. So tell me, by your Lord, what will those scorching branding irons do when they are placed upon the weak bodies while one is screaming and not able to flee from them. Nor is he able to find one who will save him or have mercy upon him or deliver him.

Glorified be Allāh, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said: "There is no person who owns gold nor silver..." What enters into this is the one who owns currency. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) continues:

مَا مِنْ صَاحِبِ ذَهَبٍ وَ لَا فِضَّةٍ لَا يُؤَدِّي حَقَّ اللَّهِ
مِنْهَا إِلَّا إِذَا كَانَ يَوْمَ الْقِيَامَةِ صُفِّحَتْ لَهُ صَفَائِحُ
مِنْ نَارٍ فَيُحْمَى عَلَيْهَا فِي نَارِ جَهَنَّمَ ، فَيُكْوَى
بِهَا جَنْبُهُ وَ جَبِينُهُ وَ ظَهْرُهُ ، كُلَّمَا بَرَدَتْ
أُعِيدَتْ لَهُ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ
سَنَةٍ ، حَتَّى يُقْضَى بَيْنَ الْعِبَادِ .

“Who does not give the right of Allāh from them except that on the day of Judgment plates of fire shall be heated for him from the fire of hell and he shall be branded with them upon his sides, forehead and back. Every time they cool down they should be heated again, and the same process shall be repeated for a day the measure of which will be 50,000 years. This will continue until the judgment is pronounced amongst Allāh’s slaves.”¹⁷

These are punishments that are continuous and ongoing for 50,000 years. There will be no relief from its pain, nor any coolness for one’s skin. You will not find relaxation nor will you attain mercy and there will be no help for him. Can you fathom his difficult situation?

You, O my brother, if you were to be placed in a prison for a period of one week, your chest will become tight and you would want to be released from the jail walls and you will be eating and drinking and have clothing and bedding with you.

¹⁷ Reported by Muslim in his Saheeh Hadeeth no. 987.

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RECKONING

You will have a mild temperature, and your family will visit you every now and again. How about this deprived individual who will be branded and find no one to have mercy upon him?

**HAVE MERCY UPON ONESELF BEFORE
REGRET AND DISAPPOINTMENT NOT
AVAIL HIM**



O Ummah of Al-Islaam, by Allāh we are living in danger. By Allāh, we are in danger. Beware that each individual have mercy upon himself before he has regret and disappointment that will not benefit him on the day of judgment, even if you are to cut your fingers off in regret it will not help you on that day. Pay attention to yourselves oh Ummah of Muhammad. Indeed, the affair is dangerous; rather it is extremely dangerous.

Once you see these people being punished, you shall be surprised by a vision. The terror of which has not been seen before. You will see a large of number of people presented upon the stage of reckoning. They will be carrying much weight, and none of them will be able to drop the weight that he is barring. He will carry it in spite of the fact that he wants to get rid of it. They will be plunging into the earth, and the earth will envelope them. It will tear their flesh and crack their bones. They will be screaming and crying, yet they will

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not find anyone to have mercy on them. You will say: **"Who are these people and what is their crime?"** It will be said to you: **"These are those who oppressively seized the lands of some of the people. This is their punishment for 50,000 years."** There has come within Saheeh Al-Bukhaaree from the Hadeeth of Ibn 'Umar (رضي الله عنه) that he said: **"The Messenger of Allāh (صلى الله عليه وسلم) said:**

مَنْ أَخَذَ مِنَ الْأَرْضِ شَيْئًا بغيرِ حَقِّهِ خُسِفَ بِهِ
يَوْمَ الْقِيَامَةِ إِلَى سَبْعِ أَرْضِينَ.

'He who seizes, the land of anyone without right will be made to sink seven earths into it on the Day of Judgment.'¹⁸

He will remain falling from the first earth down to the seventh earth. Its stones will lacerate him and tear his body and cut it apart. It will totally engulf him. How will his state be once it entirely overwhelm him, and he is not able to free himself from it?

There's come within the two Saheehs from the Hadeeth of 'Aishah (رضي الله عنها), also from the Hadeeth of

¹⁸ Reported by Al-Bukhaaree within his Saheeh no. 2454

Sa'eed ibn Zayd (رَضِيَ اللهُ عَنْهُ) that he said: "The Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

مَنْ ظَلَمَ قَيْدَ شِبْرٍ مِنَ الْأَرْضِ طَوْفَهُ مِنْ سَبْعِ
أَرْضِينَ

'Whoever oppressively takes from someone a hand span of land...'

(Meaning, he who brutally takes the equivalent of a hand span or more or less of land)

"...will be engulfed by seven earths."¹⁹

And the word **طَوْفَهُ** means that it shall entirely overwhelm him and he will carry it with all of its stones, dirt and trees and all else that this higher land contains all the way down to the seventh earth. He will be carrying it with his body, and it will cause his body to sink, and it will make his body collapse. He will not be able to free himself from it. Who could free themselves from it? None can free him from it except

¹⁹ Reported by Al-Bukhaaree no. 2452 and Muslim no. 1612 from the Hadeeth of 'Aishah (رَضِيَ اللهُ عَنْهَا). Al-Bukhaaree reported it no. 2453 and Muslim reported it no. 1610 from a Hadeeth of Sa'eed ibn Zaid, (رَضِيَ اللهُ عَنْهُ).

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Allāh. How could he free himself from it whereas Allāh, the Mighty, and Majestic, is the one who punished him and tormented him by way of this as a punishment that precisely fits his crime? For he oppressively took the inheritance of his sister or the inheritance of his paternal aunt or the inheritance of his maternal aunt, the inheritance of his relative, the inheritance of his brother. He took from their right and added it to his own.

Or this person usurped the farmland of his brother and changed the borders of the land, therefore, oppressively taking the right of his brother by way of meters. Or another would usurp the land of his brother as it relates to the earth on which he lived and thus took part of it oppressively adding it to his own. Indeed, these people have brought upon themselves a great crime that they cannot bear and how great this is like a crime; a high sin indeed.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

مَنْ ظَلَمَ قَيْدَ شِبْرٍ مِنَ الْأَرْضِ طَوْفَهُ مِنْ سَبْعِ
أَرْضِينَ

“He who oppressively takes, seven earths shall engulf a hand span of land.”

So how will these people stand forth while carrying a property upon their necks; carrying its stones, soil, trees, greenery and whatever it contains? They will carry it while crying, stumbling, wailing and screaming. They will not find anyone to have mercy on them. Each one of them will be concerned with himself and will be afraid for himself. Each one of them will say: **“Me, myself.”**

None has the right to be worshiped except Allāh. This is the judgment, oh Ummah of Muhammad. This is that which has been prepared for the people on the stage of reckoning. These terrifying sights will take place in front of Allāh. Allāh has said:

﴿ يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَىٰ مِنْكُمْ خَافِيَةٌ ﴾

“That Day shall you be brought to Judgment, not a secret of you will be hidden.” [Soorah Al-Haqqah 69:18]

Speech regarding this is much and the texts that indicate the punishment of Allāh for disobedient Muslims on the Day of Judgment are very many, in

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general, and in detail. Therefore, each person should have mercy upon himself, and each person should call himself to account as long as he is alive before he dies.

As for after one passes away, then regret will not benefit. So return to Allāh, O Ummah of Islaam and bear in mind these affairs and reflect, O Muslim regarding your state on that day. Will you see those terrifying sights even if you are not from its people?

Reflect that if you were to see your neighbor or your relative being punished with one of these types of punishments, rather if you were to see one of your relatives being punished with this penalty. Rather if you were to see one of these people rather if you were to be punished with two punishments or more from these punishments, how would your state be? You would wish that you were able to ransom yourself from these punishments with whatever you owned in the Dunyaa. As Allāh, the Exalted has said in His Noble Book:

﴿ وَلَوْ أَنَّ لِكُلِّ نَفْسٍ ظَلَمَتْ مَا فِي الْأَرْضِ لَافْتَدَتْ ﴾

﴿ بِهِ ﴾

“And if every person who had wronged (by disbelieving in Allāh and by worshipping others besides Allāh), possessed all that is on earth, and sought to ransom himself therewith (it will not be accepted).” [Soorah Yunus 10:54]

Meaning, if a person were to win the entirety of the earth, then he would say: **“O my Lord, take all of this as a ransom for myself and save me.”**

So what do you think regarding yourself where you do not own anything except a small amount of the Dunyaa? Therefore, beware and return to Allāh and hasten to do so, and let us always reflect regarding the meeting of Allāh on the Day of Judgment and let us always remember the stage of reckoning. Let us not forget the conditions of the people concerning the punishment on the Day of Judgment from time to time so that this would be a source of rebuke for us from falling into iniquities.

Likewise it is obligatory upon the believer that his heart should always be in a state of remembrance of Allāh and mindful of his Lord, preserving his set limits, avoiding the destructive sins and repentant from errors, seeking forgiveness before death and before it occurs. As for after it has occurred, then there

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is no way out. And what could be the way out from this.

Indeed he to whom one of these affairs takes place there will not remain for him anyway out. He will not be able to ransom himself, nor will he be able to resort to one who can intercede for him. And don't think, O evil-doer that you will be able to free yourself on that day as you can free yourself in the Duniyaa by way of giving so and so person who asks, or such and such employee a certain amount of money, and therefore you will be saved. No, this is not the case. You will be before One who is Compelling and before One who is Free of all Needs and Praiseworthy. You will be before Allāh, the One from whom nothing is hidden. Allāh says:

﴿ إِنَّ اللَّهَ لَا يَخْفَى عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي

السَّمَاءِ ﴿

“Actually, nothing is hidden from Allāh, in the earth or the heavens.” [Soorah Aali Imran 3:5]

THE STAGE OF RECKONING IS SWARMING WITH VARIOUS TYPES OF PEOPLE BEING PUNISHED



So as we have said, the stage of reckoning is swarming with various types of people being punished, and we have mentioned the state of a group amongst them. This is merely the beginning by way of specifying the state of those who misappropriate the spoils of war on the Day of Judgment.

There have come within the two Saheehs, and this wording is from Muslim while Bukhaaree has a Hadeeth with a similar meaning. From the Hadeeth of Aboo Hurayrah (رضي الله عنه) who said:

“The Messenger of Allāh (صلى الله عليه وسلم) stood amongst us one day and he mentioned the misappropriation of the spoils of war and he declared it to be a serious matter and a grave sin. He said:

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RECKONING

لَا الْفَيْنَ أَحَدَكُمْ يَجِيءُ يَوْمَ الْقِيَامَةِ عَلَى رَقَبَتِهِ
شَاةٌ لَهَا نُعَاءٌ، يَقُولُ: يَا رَسُولَ اللَّهِ اغْنِنِي! فَأَقُولُ
: لَا أَمْلِكُ لَكَ شَيْئًا قَدْ أَبْلَغْتُكَ . لَا الْفَيْنَ
أَحَدَكُمْ يَجِيءُ يَوْمَ الْقِيَامَةِ عَلَى رَقَبَتِهِ نَفْسٌ لَهَا
صِيَاحٌ ، فَيَقُولُ: يَا رَسُولَ اللَّهِ اغْنِنِي . فَأَقُولُ: لَا
أَمْلِكُ لَكَ شَيْئًا قَدْ أَبْلَغْتُكَ .

لَا الْفَيْنَ أَحَدَكُمْ يَجِيءُ يَوْمَ الْقِيَامَةِ عَلَى رَقَبَتِهِ
رِقَاعٌ تَحْفَرُ ، فَيَقُولُ: يَا رَسُولَ اللَّهِ اغْنِنِي . فَأَقُولُ
: لَا أَمْلِكُ لَكَ شَيْئًا قَدْ أَبْلَغْتُكَ . الْفَيْنَ أَحَدَكُمْ
يَجِيءُ يَوْمَ الْقِيَامَةِ عَلَى رَقَبَتِهِ صَامِتٌ ، فَيَقُولُ:
يَا رَسُولَ اللَّهِ اغْنِنِي! فَأَقُولُ: لَا أَمْلِكُ لَكَ شَيْئًا
قَدْ أَبْلَغْتُكَ .

“Let me not find that one of you should come
on the day of Judgment with a camel mounted
upon his neck while it is grunting, and he will
appeal to me for help saying: ‘O Messenger of

Allāh help me.' And I will say: I have no authority to help you. I already conveyed the message to you.

And let me not find any of you coming to me on the Day of Judgment with a horse mounted upon his neck and it shall be neighing and he will say to me: 'O Messenger of Allāh help me.' And I will say: I have no authority to help you. I have already conveyed the message to you.

And let me not find one of you coming on the Day of Judgment with a crying sheep mounted on his neck, and he will say to me: 'O Messenger of Allāh help me.' And I will say: I have no authority to help you. I have already conveyed the message to you.

And let me not find any of you coming to me on the Day of Judgment with a person loudly crying mounted upon his neck; and he will say to me: 'O Messenger of Allāh help me.' And I will say: I have no authority to help you. I have already conveyed the message to you.

And let me not find that any of you shall come on the Day of Judgment with fluttering Riqaa' wrapped around his neck, and he will say to me:

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'O Messenger of Allāh help me.' And I will say: I have no authority to help you. I have already conveyed the message to you.

And let me not find that any of you should come on the day of judgment with a heap of gold and silver placed upon his neck, saying to me: 'O Messenger of Allāh help me.' And I will say: 'I have no authority to help you, for I have already conveyed the message to you.'"²⁰

Be mindful of yourself, O Muslim while you are alive. What thing have you taken oppressively from general or specific wealth of the people? You shall come carrying it on the Day of Judgment.

So prepare yourself to take this for indeed you will carry it, and this is inevitable. So if one were to wear a camel or a horse or a cow or whatever you wish it should be, then you shall carry it around your neck, and you walk about with it on that day.

The Messenger (صلى الله عليه وسلم) said:

²⁰ Reported by Al-Bukhaaree no. 3073 and Muslim no. 1831.

لَا أَلْفِينَ أَحَدَكُمْ يَجِيءُ يَوْمَ الْقِيَامَةِ وَعَلَى
رَقَبَتِهِ نَاقَةٌ.

**“Let me not find one of you coming on the Day
of Judgment carrying a camel upon his neck...”**

He had taken a camel oppressively within the Dunyaa. Therefore, he will come bringing it upon his neck while it is grunting. So if he took two, he would come carrying two. And if he took ten camels, he shall come taking ten camels that he oppressively took. He will take that whether he wants to or not. Then the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

لَا أَلْفِينَ أَحَدَكُمْ يَجِيءُ يَوْمَ الْقِيَامَةِ وَعَلَى رَقَبَتِهِ
فَرَسٌ

**“And let me not find one of you coming on the
Day of Judgment carrying a horse upon his
neck...”**

He deceptively took a horse from the spoils of war, or he took it by force, or he possessed it without right. The horse shall come on the Day of Judgment while it is

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moaning; meaning that it will be neighing as if it is saying:

“O my Lord, take my right back from this oppressive person who has taken me oppressively from my owner. Take from this oppressor.” And the person will be saying: “O Messenger of Allāh, save me.” The Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) will say:

لَا أَمْلِكُ لَكَ شَيْئًا قَدْ أَبْلَغْتُكَ

“I do not have the ability to help you. For I have already conveyed the message to you.”

Meaning, I am not able to do anything for you on this day because I have already warned you of this action, and I have warned you of this punishment.

Then the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

لَا أَلْفَيْنَ أَحَدَكُمْ يَجِيءُ يَوْمَ الْقِيَامَةِ وَعَلَى رَقَبَتِهِ شَاةٌ .

“Let me not find one of you coming on the Day of Judgment having a sheep upon his neck.”

Meaning he took a sheep from the general wealth or the wealth of a particular person.

لَهَا نُعَاءٌ

“And it shall be bleating.”

Meaning, it will be crying as if it is saying:

يَا رَبِّ هَذَا الْعَبْدُ أَخَذَنِي ظُلْمًا وَعُدْوَانًا

“O my Lord this servant has taken me oppressively and in injustice.”

He will be saying:

يَا رَسُولَ اللَّهِ اغْنِنِي!

“O Messenger of Allāh, help me.”

The Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) will respond to him by saying:

أَمَلِكُ لَكَ شَيْئًا قَدْ أَبْلَغْتُكَ

“I am not able to do anything for you. For I have already conveyed the message to you.”

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Meaning, I am not able to do anything for you at all.

Then the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

لَا أُلْفِينَ أَحَدَكُمْ يَجِيءُ يَوْمَ الْقِيَامَةِ عَلَى رَقَبَتِهِ
نَفْسٌ لَهَا صِيَاخٌ

“Let me not find one of you coming on the Day of Judgment having a person who will be screaming upon his neck.”

Meaning, he has killed a person without right. So he will come carrying him on the Day of Judgment and this person shall be screaming out saying: **“This person killed me oppressively.”** And he will continue carrying him for 50,000 years while he walks about with him on the stage of reckoning. He will call out saying:

يَا رَسُولَ اللَّهِ اغْنِنِي . فَأَقُولُ : لَا أَمْلِكُ لَكَ شَيْئًا
قَدْ أَبْلَغْتُكَ .

“O Messenger of Allāh, help me.” The Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) will say: **“I do not have**

the ability to help you today, for I have already conveyed the message."

Then the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

لَا أَلْفَيْنَ أَحَدَكُمْ يَجِيءُ يَوْمَ الْقِيَامَةِ عَلَى رَقَبَتِهِ
رِقَاعٌ

"Let me not find one of you coming on the Day of Judgment carrying upon his neck رِقَاعٌ."

The work الرِقَاع refers to papers upon which words are written. This person, therefore, has taken from an office where notebooks are compiled. Or that person has taken from an office where pens are stored.

Or that person has taken from an office where papers were filed. Or this person has taken that, and that person has taken this. He will come on the day of judgment with these papers fluttering above his head while he is screaming from that which Allāh has placed upon him from punishment and he will say:

يَا رَسُولَ اللَّهِ اغْنِنِي

"O Messenger of Allāh help me."

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The Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) will say to him:

لَا أَمْلِكُ لَكَ شَيْئًا قَدْ أبلغْتُكَ .

"I am not able to do anything for you on this day, for I have already conveyed the message to you."

Then the Messenger said:

أَلْفَيْنًا أَحَدَكُمْ يَجِيءُ يَوْمَ الْقِيَامَةِ عَلَى رَقَبَتِهِ
صَامِتٌ

"Let me not find one of you coming on the Day of Judgment carrying صامت upon his neck."

The wealth that is صامت refers to gold and silver as well as paper currency, earth, land, lead, metal, aluminum, and diamonds. Meaning, that the person will be carrying any type from amongst the types of wealth which is called صامت. They all enter into this. He will come carrying them on the Day of Judgment, even shoes which he has taken from the Masjid. He will come bringing them on the Day of Judgment while screaming and saying:

يَا رَسُولَ اللَّهِ اغْنِنِي.

“O Messenger of Allāh help me.”

This is evidence that they shall be punished because they will not be seeking deliverance from the Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) except the severe punishment that they are in. You will see them seeking liberation from the Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) saying:

يَا رَسُولَ اللَّهِ اغْنِنِي.

“O Messenger of Allāh, help me.”

In spite of the fact that the Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) is merciful towards them, however, he will say:

لَا أَمْلِكُ لَكَ شَيْئًا

“I am not able to do anything for you.”

The Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) is more merciful to us than we are to ourselves. However, on the Day of Judgment he will not be able to do anything for us, and he will say to them one by one:

لَا أَمْلِكُ لَكَ شَيْئًا فَذُ أَبْلَغْتُكَ .

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“I am not able to do anything for you, for I have conveyed the message to you.”

Meaning, on this day I am not able to do anything for you. Hence, the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) will not be able to do anything for you. So other than him will even more so be incapable of helping you, and he will not be able to do anything for you. Allāh, the Mighty and Majestic, has said:

﴿ يَوْمَ لَا تَمَلِكُ نَفْسٌ لِنَفْسٍ شَيْئًا وَالْأَمْرُ يَوْمَئِذٍ

لِلَّهِ ۝۱۹﴾

“(It will be) the Day when no person shall have power (to do) anything for another, and the Decision, that Day will be (wholly) with Allāh.”

[Soorah Al-Infitar 82:19]

So O Ummah of Islaam, beware of sins and disobedience; beware of that which opposes the Legislation of Allāh and return to Allāh in hopes that Allāh will have mercy upon us on the day of judgment.

We ask Allāh to have mercy upon us on the Day of Judgment and that He not make us from those who are being punished. We ask Allāh to pour down mercy upon us from above the earth and from under the

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ADH-DHAMAAREE

earth, and on the day after that we are made to stand before Him. And we ask Allāh, the Glorified and High, to forgive us for our lapses; and to expiate from us our sins and to raise us in levels and to save us from all of the types of punishments.

