

# It is not Possible for the Slave of Allaah to Enter Paradise Except After Being Purified

Shaykh ul Islaam, al-Imaam  
Ibn al-Qayyim  
-Rahimahullaah-

This purification takes place in the  
Worldly dwelling by way of four  
matters.

If these four matters are not sufficient  
by purifying & cleansing him, then he  
is purified in Barzakh [whilst in the  
grave] by three matters.

If these three matters are not  
sufficient for purification, then he will  
be purified on the day of standing  
[Judgement] by three things.

If it is not sufficient to purify him with  
these three matters, then the Hell-fire  
will be purification for him & a  
cleansing of his evil.

So, when his evil is purified & he  
becomes good & pure, he will be taken  
out of the Hell fire & entered into  
Paradise.

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[SUMMARISED FROM  
MADARIJ AS-SALIKEEN  
1/162-163]

# It is not Possible for the Slave of Allaah to Enter Paradise Except After Being Purified

Translated & Compiled

By

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## The Text Summarised

Shaykh ul Islaam, al-Imaam Ibn al-  
Qayyim (d. 751 A.H.) -*Rahimahullaah*

It is not possible for the slave of  
Allaah to enter Paradise except after  
being purified.

This purification takes place in the worldly dwelling by way of four matters:

1 - Repentance

2 - Seeking forgiveness

3 - Good deeds which wipe out bad deeds

4 - Trials which expiate sins

If these four matters are not sufficient by purifying and cleansing him, then he is purified in Barzakh [whilst in the grave] by three matters:

1 - The prayer of the people of Eemaan for him, them seeking forgiveness for him and their interceding for him.

2 - The trial in the grave.

3 - What is gifted to him from his brother Muslims from gifts of good deeds.

If these three matters are not sufficient for purification, then he will be purified on the day of standing [Judgement] by three things:

1- The terrifying matters of the  
Day of Judgement

2 - the Intercession of the  
intercessors

3 - Allaah Azza wa Jal pardoning.

If it is not sufficient to purify him  
with these three matters, then the  
Hell-fire will be purification for him  
and a cleansing of his evil.

He will remain in there according to  
the amount his evil was, his  
harshness and his weakness and  
what he had accumulated.

So, when his evil is purified and he becomes good and pure, he will be taken out of the hell fire and entered into Paradise.

[Summarised from Madarij as-Salikeen  
1/162-163]

# It is not Possible for the Slave of Allaah to Enter Paradise Except After Being Purified

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‘It is not possible for the slave of Allaah  
to enter Paradise except after being  
purified.

This purification takes place in the  
worldly dwelling by four things:

### 1 - Repentance<sup>1</sup>

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<sup>1</sup> The One who Truly Repents has Freed himself  
from that Sin

Allaah Ta’ala said:

إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَٰئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ  
حَسَنَاتٍ<sup>٢</sup> وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

<<Except those who repent and believe (in  
Islamic Monotheism), and do righteous deeds,

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for those, Allaah will change their sins into good deeds, and Allaah is Oft-Forgiving, Most Merciful.﴾ [Furqan: 70]

From Abdullah bin Mas'ood -RadiAllaahu anhu- that the Messenger of Allaah -sallAllaahu alayhi wa sallam- said:

التَّائِبُ مِنَ الذَّنْبِ كَمَنْ لَا ذَنْبَ لَهُ

‘The one who repents from the sin is like the one who has no sin.’

[Collected by Ibn Majah, Tabrani, Abu Na'eem. It was declared Hasan by Ibn Hajr & Al-Albaani in Saheeh al-Jama no. 3008 and Ibn Baz authenticated it in Majmoo al-Fatawa 10/314]

### The Conditions of Repentance By the Noble Shaykh Salih bin Fawzaan Al-Fawzaan

Question: Could you talk to us about Tawbah (repentance), what are its conditions, and what does Tawbah an-Nasooaha (sincere repentance) mean?

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The Answer: ‘Tawbah is returning from sinning back to obedience, and it is obligatory.

وَتُوبُوا إِلَى اللَّهِ جَمِيعاً أَيُّهَا الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ

« And all of you beg Allaah to forgive you all, O believers, that you may be successful. »

[noor:31]

So it is obligatory upon a Muslim if he commits a sin to hasten to repent to Allaah Azza wa Jal. Allaah responds to the one who repents.

وَإِنِّي لَغَفَّارٌ لِّمَن تَابَ وَآمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَىٰ

«And verily, I am indeed Forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death). »

This is from the excellence of Allaah – Azza wa Jal. Allaah ordered with repentance and promised that He responds to the one who repents. He forgives a person of his sins. However, repentance is not just on the tongue,

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repentance has conditions, which are necessary to be implemented. The conditions are as follows:

**The first condition:** leaving off the sin and keeping away from it. It cannot be said ‘I repent to Allaah’, while he does not keep away from the sin and leave it.

**The Second condition:** to have firm determination not to return to that sin again. If a person repents to Allaah but he has intention to return to the sin at a later date, then his repentance is only temporary, which Allaah Ta’ala does not accept.

**The Third condition:** that he regrets what has preceded, visualises this sin and fears it, he does not say I have repented and that is it. So, he should be fearful of that sin, and regret what he has done.

These are the conditions for repentance, if they are present then Allaah – Subhanahu wa Ta’ala – accepts repentance as He promised.’

## 2 - Seeking forgiveness<sup>2</sup>

### <sup>2</sup> Seeking Forgiveness

Anas RadhiAllaahu anhu said I heard the Messenger of Allaah -sallAllaahu alayhi wa sallam- saying:

وَالَّذِي نَفْسِي بِيَدِهِ لَوْ أَخْطَأْتُكُمْ حَتَّى تَمَلَأَ خَطَايَاكُمْ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ، ثُمَّ اسْتَغْفَرْتُمْ اللَّهَ يَغْفِرَ لَكُمْ، وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَوْ لَمْ تُخْطِئُوا لَجَاءَ اللَّهُ بِقَوْمٍ يُخْطِئُونَ ثُمَّ يَسْتَغْفِرُونَ اللَّهَ فَيَغْفِرُ لَهُمْ

”I swear by the One in whose Hand is my soul – or he said: I swear by the One in whose Hand is the soul of Muhammad – if you sinned, until your sins filled what is between the heavens and the earth, then you sought forgiveness from Allaah Azza wa Jal, He would forgive you. I swear by the One in whose Hand is the soul of Muhammad – or he said: I swear by the One in whose Hand is my soul – if you did not sin, Allaah Azza wa Jal, would have brought a

### 3 - Good deeds which wipe out bad deeds<sup>3</sup>

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people who would sin and then seek forgiveness from Allaah, and He would forgive them.”

[Collected by Ahmad & Al-Albaani graded it Hasan Lighayrihi in Silsilah Saheehah: 1951]

#### <sup>3</sup> Good Deeds

From Abu Dhar Jundub bin Junadah, and Mu’adh bin Jabal -Radi Allaahu anhumah- that the Messenger of Allaah -sallAllaahu alayhi wa sallam- said:

اتَّقِ اللَّهَ حَيْثُ مَا كُنْتَ، وَاتَّبِعِ السَّيِّئَةَ الْحَسَنَةَ تَمْحُهَا، وَخَالِقِ النَّاسَ بِخُلُقٍ حَسَنٍ

‘Fear Allaah wherever you are, and follow up a bad deed with a good one and it will wipe it out, and behave well towards people.’

Tirmidhi collected the hadeeth and said it was Hasan, and in another version, he said it is Hasan Saheeh, Shaykh Al-Albaani declared this hadeeth



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to be Hasan in ‘Saheeh al-Jamia’ Sagheer’  
Hadeeth No. 97

## The Best Deed

From Abu Dharr who said: I said O Messenger of Allaah advise me. So he -*sallAllaahu alayhi wa sallam*- said:

إِذَا عَمِلْتَ سَيِّئَةً فَاتَّبِعْهَا حَسَنَةً تَمْحُهَا

‘If you do a bad deed then follow it up with a good deed and it will wipe it out.’

Then Abu Dharr said: I asked O Messenger of Allaah is ‘*La illah ill Allaah*’ from the good deeds?

He -*sallAllaahu alayhi wa sallam*- said:

هِيَ أَفْضَلُ الْحَسَنَاتِ

‘It is the best of good deeds.’

Collected by Ahmad & al-Albani declared it to be Saheeh due to supporting narrations.

[Taken from ‘Silsilah as-Saheehah’(3/361/1373) by al-Albaani]

## 4 - Trials which expiate sins<sup>4</sup>

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### 44 **Patience with Calamities**

From Anas bin Malik -*RadhiAllaahu anhu*- who said that the Messenger -*sallAllaahu alayhi wa sallam*- said:

إِذَا ابْتَلَى اللَّهُ الْعَبْدَ الْمُسْلِمَ بِبَلَاءٍ فِي جَسَدِهِ، قَالَ اللَّهُ: اكْتُبْ لَهُ صَالِحَ عَمَلِهِ  
الَّذِي كَانَ يَعْمَلُهُ، فَإِنْ شَفَاهُ غَسَلَهُ وَطَهَّرَهُ، وَإِنْ قَبَضَهُ غَفَرَ لَهُ وَرَحِمَهُ

'If Allaah trials His Muslim slave with a trial and affliction in his body, then Allaah says: write down the good deeds which he used to do, if he is cured wash him and purify him and if he is taken up then Allaah forgives him and has mercy on him. '

[Collected by Ahmad & al-Albaani declared it to be Hasan in Saheeh al-Jamia' & Saheeh Targheeb wa Tarheeb 3/185]

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From Abu Sa'eed and Abu Hurairah -  
*RadhiAllaahu anhu*- that the Messenger of  
 Allaah -*sallAllaahu alayhi wa sallam*- said:

مَا يُصِيبُ الْمُسْلِمَ، مِنْ نَصَبٍ وَلَا وَصَبٍ، وَلَا هَمٍّ وَلَا حُزْنٍ وَلَا أَذًى وَلَا غَمٍّ،  
 حَتَّى الشَّوْكَةِ يُشَاكُهَا، إِلَّا كَفَّرَ اللَّهُ بِهَا مِنْ خَطَايَاهُ

'A Muslim is not afflicted with hardships, nor disease, or sorrow, or sadness, nor any harm and distress, even being pricked by a thorn, except that Allaah expiates from his sins even by a thorn that pricks him.'

[Collected by Bukhari & Muslim]

From Abu Musa that the Messenger -*sallAllaahu alayhi wa sallam*- said:

لَا يُصِيبُ عَبْدًا نَكْبَةٌ فَمَا فَوْقَهَا أَوْ دُونَهَا إِلَّا بِذَنْبٍ، وَمَا يَعْفُو اللَّهُ عَنْهُ أَكْثَرُ

'A slave of Allaah is not afflicted with a calamity and what is more than that or less than that except due to a sin and what Allaah pardons is even more.'

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[Tirmidhi and it was declared as Hasan by al-Albaani in Saheeh al-Jami' 7609]

From Mahmood bin Labeed that the Prophet - *sallAllaahu alayhi wa sallam*- said:

إِذَا أَحَبَّ اللَّهُ قَوْمًا ابْتَلَاهُمْ، فَمَنْ صَبَرَ فَلَهُ الصَّبْرُ، وَمَنْ جَزِعَ فَلَهُ الْجَزَعُ

‘If Allaah loves a people He trials them, whosoever is patient then Allaah gives him patience, and whoever is impatient then He gives him impatience.’

[Taken from: ‘Saheeh Targheeb wa Tarheeb’ al-Albaani declared it Saheeh 3/331/3406]

Shurayh al-Qadi said:

‘Indeed I am trialed with afflictions, so I praise Allaah for these four matters:

I praise Allaah that the affliction is not greater than it could have been.

I praise Allaah that He provides me with patience upon it.

If these four matters are not sufficient by purifying and cleansing him, then he is purified in Barzakh [whilst in the grave] by three matters:

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I praise Allaah that He has given the promise of a reward which I have hoped for.

And I praise Allaah that He has not afflicted me in my Deen.'

[Taken from: 'Akhbaar Salaf' p.143, 'Seerah Ala'am' 4/105 Shurayh al-Qadi accepted Islaam at the time of the Prophet did not meet him]

# 1 - The prayer of the people of Eemaan for him,<sup>5</sup> them seeking

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## **<sup>5</sup> Interceding by the Janazah Prayer prayed by the people upon Tawheed**

The Prophet -*sallAllaahu alayhi wa sallam*- said:

مَا مِنْ مَيِّتٍ يُصَلِّي عَلَيْهِ أُمَّةٌ مِنَ الْمُسْلِمِينَ يَبْتَغُونَ أَنْ يَكُونُوا مِائَةً يَشْفَعُونَ إِلَّا شُفِّعُوا فِيهِ

‘There is no one who dies and a group of one hundred from the Muslims pray upon him, all of them interceding for him, except that he is interceded for.’

[Collected by Nisa’ee & graded Saheeh by al-Albaani]

From Kurayb the freed slave of Ibn Abbas who said from Abdullaah bin Abbas that he had a son who died at a place called Qudaaid or at Usfaan.

Ibn Abbas said: ‘O Kurayb, go and see if the people have gathered to pray for him.’

forgiveness for him and their  
interceding for him.

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Kurayb said: I went out and the people had gathered to pray for him, so I informed Ibn Abbas.'

Ibn Abbas said: 'Are there forty people?'

Kurayb said: 'Yes.'

Ibn Abbas said: 'Take his body out to pray upon him, since I heard the Messenger of Allaah - *sallAllaahu alayhi wa sallam*- saying:

مَا مِنْ رَجُلٍ مُسْلِمٍ يَمُوتُ، فَيَقُومُ عَلَى جَنَازَتِهِ أَرْبَعُونَ رَجُلًا، لَا يُشْرِكُونَ بِاللَّهِ شَيْئًا، إِلَّا شَفَعَهُمُ اللَّهُ فِيهِ

'There is no Muslim man who dies and forty people stand to pray his funeral prayer, who do not associate anything with Allaah, except that Allaah allows them to intercede for him.'

[Collected by Muslim]

## 2 - The trial in the grave.<sup>6</sup>

### <sup>6</sup> Punishment in the Grave

The Hadeeth of Bukhari from Ibn Abbas -Radi Allaahu anhu- who said: that the Prophet ﷺ passed by two graves and said:

إِهْمَا لِيُعَذَّبَانِ وَمَا يُعَذَّبَانِ مِنْ كَبِيرٍ بَلَىٰ أَمَّا أَحَدُهُمَا فَكَانَ يَسْعَىٰ بِالنَّمِيمَةِ، وَأَمَّا  
أَحَدُهُمَا فَكَانَ لَا يَسْتَتِرُ مِنْ بَوْلِهِ

‘As for the two inmates of these graves then they are being punished and they are not being punished for something major, as for one of them then he used to spread gossip and as for the other he would not protect himself from urine, - [and in another narration: would not veil himself from others while urinating or protect himself from urine splashing on himself.]’

Then the Prophet ﷺ ordered for a branch from a date tree to be brought to him and he broke it into two and placed a piece at the head of each grave, the companions asked him about this and



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he replied:

لَعَلَّهُ يُخَفِّفُ عَنْهُمَا مَا لَمْ يَنْبَسَا

‘Perhaps Allaah –Azza wa Jal- may lighten their punishment as long as these branches do not dry up.’

another Hadeeth in which the Prophet ﷺ said:

‘Protect yourself from urine as indeed most of the punishment in the grave is due to urine.’

[Daraqutni & Irwaa 1/311]

There are many Ahadeeth similar to this, and from these Ahadeeth is also the statement of the Prophet ﷺ when he passed by two graves of the *Mushrikoon* who had died in the time of *Jahileeyah*, the Prophet ﷺ said:

فَلَوْلَا أَنْ لَا تَدَافِنُوْا، لَدَعَوْتُ اللَّهَ أَنْ يُسْمِعَكُمْ مِنْ عَذَابِ الْقَبْرِ الَّذِي أَسْمَعُ مِنْهُ

‘If these had not been buried I would have made Dua to Allaah to let you hear the punishment of the grave, which I hear.’

[Bukhari & Muslim]

For more information about the punishment in

3 - What is gifted to him from his brother Muslims from gifts of good deeds [Dua].<sup>7</sup>

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the grave see:

<https://followingthesunnah.com/2012/09/06/punishment-in-the-grave-accept-it-but-do-not-believe-in-it/>

### **<sup>7</sup> Seeking Forgiveness for the Believers**

From Ubadah bin as-Samitt –*Radhi Allaahu anhu*— who said: I heard the Messenger of Allaah - *sallAllaahu alayhi wa sallam*- saying:

مَنْ اسْتَغْفَرَ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ كَتَبَ اللَّهُ لَهُ بِكُلِّ مُؤْمِنٍ  
وَمُؤْمِنَةٍ حَسَنَةً

‘Whoever sought forgiveness for believing men and believing women, Allaah writes a good deed for him for every believing man and woman.’

[Collected by Tabrani and al-Albaani declared it to be Hasan in Saheeh al-Jamia no. 6026]

If these three matters are not sufficient for purification, then he will be purified on the day of standing [Judgement] by three things:

1- The terrifying matters of the Day of Judgement<sup>8</sup>

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اللَّهُمَّ اغْفِرْ لِلْمُسْلِمِينَ وَالْمُسْلِمَاتِ ، وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ، الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ

O Allaah forgive Muslim men and Muslim women, believing men and believing women, those alive from them and the dead.

<https://bit.ly/2JSBcJa>

**<sup>8</sup> The order in which events will occur on the Day of Judgement**

By Shaykh Salih Alaa ash - Shaykh - *Hafidhullaah* - said :

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'That which the scholars of research from the people of knowledge have affirmed about the order in which events will occur on the Day of Judgement are as follows:

1 - When the people will be resurrected and stand up from their graves, they will go to the place of gathering (al-Hashr). Then they will wait standing in the place of gathering, standing there for a very long time. Their situation/condition and thirst at that time will be very dire, they will be extremely fearful at that time due to standing for a long time and their certainty of being taken to account, and due to what Allaah will cause to take place.

It is recorded in the book 'al-Hileeyah ' by Abu Na'eem from Shaddad bin Aws from the Prophet - *sallAllaahu alayhi wa sallam* - that Allaah Ta'ala said :

وَعِزَّتِي وَجَلَالِي لَا أَجْمَعُ لِعِبَادِي أَمْنَيْنِ وَلَا خَوْفَيْنِ إِنَّهُ هُوَ أَمْنِي فِي  
الدُّنْيَا أَخَفُّهُ يَوْمَ أَجْمَعُ عِبَادِي وَإِنَّهُ هُوَ خَافَنِي فِي الدُّنْيَا أَمْنَتُهُ يَوْمَ  
أَجْمَعُ عِبَادِي

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‘I swear by My Honour and My Magnificence, I will not gather for My slave two situations of security or of fear. If he thought he was secure from Me in the Dunyaa, I will make him feel fearful on the day I will gather all My slaves. If he was fearful of Me in the Dunyaa I will make him feel secure on the day I gather all My slaves.’

[Al-Albaani -*rahimahullaah* - declared it to be Hasan in Saheeh al-Jama.]

2 - When the standing on the Day of Judgement lengthens, the first matter which Allaah -Azza wa Jal - will raise for His Prophet - *sallAllaahu alayhi wa sallam* – is his watering lake. The lake of the Prophet - *sallAllaahu alayhi wa sallam* - will be on the plains where the people will be standing for judgement.

When their standing for the Lord of all that exists will become severe and difficult, on the day which is equivalent to fifty thousand years.

Whoever died upon following the Messenger's Sunnah, not changing it or innovating in it or

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replacing it; then the lake will be presented to him and he will be given drink from it.

Being given drink from the lake of our Prophet - *sallAllaahu alayhi wa sallam*- will be the first security. Then after that, the lake of every Prophet will be raised and the righteous of their Ummah will be given drink from it.

3 – After that, the people will stand for a very long time, after which the great intercession will take place - the intercession of the Prophet - *sallAllaahu alayhi wa sallam* - whereby Allaah - Azza wa Jal - hastens the taking of account of the creation as is mentioned in the well-known long hadeeth in which the people ask Adam about the intercession then Nuh then Ibrahim etc. Then they come to the Prophet -*sallAllaahu alayhi wa sallam* - and they say to him: O Muhammad, and they describe their condition to him and request that he frees the people from the hardships by hastening the taking of account.

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So due to this request, the Messenger -*sallAllaahu alayhi wa sallam* intercedes for them with our Lord, then the Messenger says the words :

(أنا لها ، أنا لها )

'I will intercede, I will intercede'.

The Prophet will come to the 'Arsh and will fall into Sajda (prostration) and will praise Allaah - Azza wa Jal - with those praises which Allaah - Azza wa Jal- has taught him, then Allaah will say:

يا محمد ارفع رأسك ، وسل تُعطَ واشفَعْ تُشَفَّعْ ،

'O Muhammad raise your head, ask and you will be given, intercede and your intercession will be accepted.'

So, his great intercession will be in the hastening the taking of account.

4 - After that deeds will be presented.

5 - After the presenting of deeds, will be the taking of account.

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6 - After the first taking of account, the records of a person's deeds will fly to him.

Therefore, the first taking of account is done when actions are presented; because at this time there will be a discussion and excuses are given by the creation.

The people of the right (the righteous) will be given their book on the right, the people of the left (the disobedient) will be given their book on the left, then there will be a reading of the book of one's deeds.

7 - After the reading of the record of deeds, accounts will be taken however this time there will be no excuses given by the creation and the evidence will be established by the reading of the record of deeds.

8 – After that, the scales will be brought forth, and the deeds will be weighed.



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9 - Then after the weighing of the scales, the people will be divided into groups and pairs; by pairs it means every type gathered with its type.

Then the banners/ flags will be raised - the banners of the Prophets - the banner of Muhammad -sallAllaahu alayhi wa sallam, the flag/banner of Ibrahim, the flag of Musa etc.

The people will re-adjust themselves under the flags according to their religion, every type according to his category.

The oppressive and disbelievers will also gather in types, those who are similar to each other, as Allaah said:

( احْشُرُوا الَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ وَمَا كَانُوا يَعْبُدُونَ \* مِنْ دُونِ اللَّهِ )  
(

«(It will be said to the Angels): ‘Assemble those who did wrong, together with their companions (from the devils) and what they used to worship. Instead of Allaah» [as-Saffat 22-23 ]

'with their companions' means their types and their counterparts. So the scholars of the Mushrikeen will be with the scholars of the Mushrikeen. The oppressive with the oppressive, those who denied the resurrection with those who denied the resurrection, and likewise.

**10** - Then after this, Allaah – Azza wa Jal- will push darkness from the direction of the Hell-fire and Allaah's refuge is sought, so the people will continue walking with the lights which they will have been given, this Ummah will continue with the hypocrites amongst them, and they will come to a well-known wall which will be placed in front of them:

فَضْرَبَ بَيْنَهُمْ بِسُورٍ لَهُ بَابٌ بَاطِنُهُ فِيهِ الرَّحْمَةُ وَظَاهِرُهُ مِنْ قِبَلِهِ الْعَذَابُ ( ) يُنَادُوهُمْ  
 أَلَمْ نَكُنْ مَعَكُمْ قَالُوا بَلَى وَلَكِنَّكُمْ فَتَنْتُمْ أَنْفُسَكُمْ وَتَرَبَّصْتُمْ وَارْتَبْتُمْ وَغَرَّتْكُمُ الْأَمَانِيُّ  
 حَتَّى جَاءَ أَمْرُ اللَّهِ وَغَرَّكُمْ بِاللَّهِ الْغُرُورُ ( ) فَالْيَوْمَ لَا يُؤْخَذُ مِنْكُمْ فِدْيَةٌ وَلَا مِنَ الَّذِينَ  
 كَفَرُوا مَأْوَاكُمُ النَّارُ هِيَ مَوْلَاكُمْ وَبِئْسَ الْمَصِيرُ ( ) الحديد/ ١٣-١٤ . الآيات

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« So, a wall will be put up between them, with a gate therein. Inside it will be mercy, and outside it will be torment."

(The hypocrites) will call the believers: "Were we not with you?" The believers will reply: "Yes! But you led yourselves into temptations, you looked forward for our destruction; you doubted (in Faith); and you were deceived by false desires, till the Command of Allaah came to pass. And the chief deceiver (Satan) deceived you in respect of Allaah."

So this Day no ransom shall be taken from you (hypocrites), nor of those who disbelieved, (in the Oneness of Allaah Islaamic Monotheism). Your abode is the Fire, that is the proper place for you, and worst indeed is that destination.»

[Hadid: 13-15]

However, Allaah -Azza wa Jal - will give the believers Noor (light) so that they are able to see the path, as for the Munafiqoon (hypocrites)

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they will not be given any Noor (light). In fact, they will be with the disbelievers falling and stumbling into the Hell fire, as they walk in front of them will be the Hell-Fire and Allaah's refuge is sought.

11 - Then the Prophet -*sallAllaahu alayhi wa sallam* - will come first and he will be on the bridge and he will ask for himself and his Ummah saying :

( اللهم سلّم سلّم ، اللهم سلّم سلّم )

'O Allaah save us save us, O Allaah save us save us. '

So the Messenger -*sallAllaahu alayhi wa sallam* - will cross it, and so will his Ummah, everyone will cross it with the amount of their deeds.

A person will also have with him light the equivalent to his deeds, then those whom Allaah -Azza wa Jal - has forgiven will continue along the bridge.

Allaah -Azza wa Jal - will cause to fall into the fire and punish whom He wills from those who are

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from the level of those who single out Allaah alone for worship [but are punished due to sins amassed.]

Then when they finish from the fire [having been taken out after being purified]; they will gather in the open areas in Paradise, the areas which Allaah -Azza wa Jal - has prepared, so that the people of Eemaan can settle their accounts with each other, and cancel out any hatred and malice until they enter Paradise and they have no hatred and malice in their hearts.

**12** - Those who will be the first to enter Paradise after the Prophet -*sallAllaahu alayhi wa sallam* - will be the poor from the Muhajireen, the poor from the Ansaar, then the poor from the general Ummah, the wealthy will be delayed due to the taking of account which is between them and the creation and due to them being taken to account because of their wealth.'

[Summarised from 'Sharh at- Tahaweeyah' (p.542) by Shaykh Salih Alaa ash -Shaykh]

## 2 - the Intercession of the intercessors<sup>9</sup>

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### <sup>9</sup> **The *Shafa'a* of the Angels**

Taken from the explanation of Aqeedatu Tahaweeya by Shaykh Salih aalush-Shaykh:

'*Ash-Shafa'a* on the Day of Judgement is not specifically for the Prophet -*sallAllaahu alayhi wa sallam*- nor for the other Prophets; rather the Angels will also intercede and the Believers will intercede according to their status': ( the scholars, the martyrs and the righteous people will intercede), as is established in the Saheeh that Allaah *Ta'ala* will say on the Day of Judgement: {{ the Angels have interceded, the Prophets have interceded, the believers have interceded and nothing remains except the mercy of The Most Merciful of those who show mercy, so Allaah *Ta'ala* will command that groups of people, who did not do any good

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whatsoever, should be taken out of the fire. }}  
 (hadeeth from Saheeh Muslim) to the end of the  
 hadeeth.

So here *ash-Shafa'a* is not specific to the Prophets, but the Angels will also intercede as Allaah *Ta'ala* said describing the Angels who carry the 'Arsh and other than them: <<and (they) ask forgiveness for those on the earth>> [Ash-Shurah: 5] and this seeking forgiveness, (in the above Ayaah) is before helping them from the worst destination and punishment. They are the most merciful -who have been given responsibility- for the people of *Eemaan*, since they have seen the punishment and the worst destination.

Allaah said: {{the Angels have interceded, the Prophets have interceded, the believers have interceded}} so there is a general *ash-Shafa'a* for every righteous believer to intercede; he will intercede for his close relatives and for whomever he wills.

## The *Shafa'a* of Children for their Parents

Hadeeth – taken from Silsilah Saheehah No. 3416

From Habeebah or Umm Habeebah who said: 'We were sitting in the house of 'Aa'ishah, and the Messenger of Allaah -*sallAllaahu alayhi wa sallam*- entered and said:

ما من مسلمين يموت لهما ثلاثة أطفال لم يبلغوا الحنث،  
إلا جيء بهم حتى يُوقفوا على باب الجنة، فيقال لهم: ادخلوا  
الجنة، فيقولون: أندخل ولم يدخل أبوانا؟! فيقال لهم- فلا أدري في  
الثانية-: ادخلوا الجنة وآبائكم، قال: فذلك قول الله عز وجل: (فما  
تنفعهم شفاع الشافعين) ؛ قال: نفعت الآباء شفاع أولادهم

'There are no two parents whose three children die before they reach the age of accountability, except that they are brought until they are standing at the door of Paradise.

It will be said to them: 'Enter Paradise.'

They will say: 'Should we enter Paradise even though our parents have not yet entered?!'



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So it will be said to them again to enter, - I do not know if it is the second time but it will be said to them-: ‘Enter Paradise along with your parents.’ The Messenger said ‘and that is the saying of Allaah –*Azza wa Jal* - << So no intercession of intercessors will be of any use to them>>’ [Al-Muddathir: 48] and the Messenger also said: ‘the intercession of children benefits their parents.’

[Narrated by Ishaq bin Rahawayah in his Musnad & authenticated by Shaykh al-Albaani in Silsilah Saheehah no. 3416

From Abu Hassaan who said I said to Abu Hurairah: ‘Two of my sons have just died, will you not narrate to me a hadeeth from the Messenger of Allaah -*sallAllaahu alayhi wa sallam*- to make our souls feel better about our deceased?’

He said: ‘Yes,’ the Messenger said:

صغارهم دعاميص الجنة، يتلقى أحدهم أباه - أو قال: أبويه - فيأخذ  
بثوبه - أو

### 3 - Allaah Azza wa Jal pardoning.<sup>10</sup>

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قال بيده - كما أخذ أنا بصنفة ثوبك هذا فلا يتناهى - أو قال: فلا  
 ينتهي - حتى  
 يدخله الله وإياه الجنة

‘Their young ones [the deceased] are the young of Paradise one of them will meet his father – or he said: his parents – and he will hold on to his garment – or he said: his hand, just like I am taking a hold the hem of your garment.

The child will not stop holding – or he said: he will not stop - until Allaah enters the child and the parent into Paradise.’

[Silsilah Saheehah No. 431]

#### <sup>10</sup> Allaah Forgives Whom He Wishes

Allaah Ta’ala says:

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ  
 الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

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

From Ibn Mas'ood from the Prophet -*sallAllaahu alayhi wa sallam*:

إن الله تعالى عفو يحب العفو

‘Indeed Allaah Ta’ala is Oft-Pardoning and loves Pardoning.’

[Collected by al-Hakim & Albaani authenticated it in Saheeh al-Jamia’ Sagheer No. 1779, Silsilah Saheehah No. 1638]

The hadeeth of Ibn Umar -*radiAllaah anhu* -:

‘Indeed Allaah comes close to the believer, and covers him then asks him, between Himself and the slave: Did you not do such and such on such and such day? Until the slave of Allaah acknowledges his sins, and is

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certain that he will definitely be destroyed, and Allaah says to him: I covered up your sins in the Duniya and today I will forgive them for you.'

[Narrated by Bukhari and Muslim - Taken from 'an-Nahaj al-Asma' fee Sharh 'Asmaa Allaah al-Hussna 3/103]

From Abu Hurairah - *RadhiAllaahu anhu* - that the Prophet - *sallAllaahu alayhi wa sallam* - said :

كان رجل يداين الناس وكان يقول لفتاه إذا أتيت معسرا فتجاوز عنه لعل الله عز وجل يتجاوز عنا فلقى الله فتجاوز عنه

'There was a man who used to lend the people money, and he used to say to his servant, if you come to a person who has a debt then pardon and overlook him, perhaps Allaah - Azza wa Jal- will pardon and overlook us, so he will meet Allaah and He will have pardoned him.'

[Collected by Bukhari, Muslim & Nisa'ee]  
Targheeb 905

If it is not sufficient to purify him with these three matters, then the Hell-fire will be purification for him and a cleansing of his evil.

He will remain in there according to the amount his evil was, his harshness and his weakness and what he had accumulated.

So, when his evil is purified and he becomes good and pure, he will be

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taken out of the Hell fire<sup>11</sup> and  
entered into Paradise.<sup>12</sup>

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<sup>11</sup> From Abu Sa'eed al-Khudri from the Prophet -  
*sallAllaahu alayhi wa sallam*:-

أما أهل النار الذين هم أهلها (وفي رواية: الذين لا يريد الله عز  
وجل  
إخراجهم) فإنهم لا يموتون فيها ولا يحيون، ولكن ناس أصابتهم  
النار بذنوبهم) يريد الله عز وجل إخراجهم (فأماتهم إماتة، حتى إذا  
كانوا فحماً أذن بالشفاعة، فجاء بهم ضبائر ضبائر، فبثوا على  
أنهار  
الجنة، ثم قيل: يا أهل الجنة أفيضوا عليهم، فينبتون نبات الحبة  
تكون في حميل السيل

‘As for the people of the Hell-Fire, of those who actually are its people, [In another narration: those whom Allaah –Azza wa Jal- does not want to take out of Hell-Fire] those people will not die in it [not being able to rest] nor will they live [a good living]. However, those people who are afflicted with the Fire due to their sins [those whom

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Allaah –Azza wa Jal- wants to take out of it] Allaah will cause them to die completely, until they become like coal, and then intercession will be allowed, so they will be brought in groups, and they will be sent to the rivers of Paradise then it will be said: ‘O people of Paradise pour upon them, and they sprout like a seed sprouts in a torrential stream.’

[Silsilah Saheehah No. 1551]

From Abu Sa’eed al-Khudri from the Prophet -  
*sallAllaahu alayhi wa sallam*:-

إن الله عز وجل يخرج قوما من النار بعدما لا يبقى منهم فيها  
إلا الوجوه، فيدخلهم الله الجنة

‘Indeed Allaah –Azza wa Jal- takes out of the Hell-Fire a group of people after there remains nothing of them except their faces, then Allaah enters them into Paradise.’

[Silsilah Saheehah No. 1661]

<sup>12</sup> From Abu Hurairah who said: the Messenger of Allaah -*sallAllaahu alayhi wa sallam*- said:

إنَّ أولَ زمرةٍ يدخلون الجنة: على صورة القمر ليلة البدر، والذين يلونهم: على أشدِّ كوكب دري في السَّماءِ إضاءةً؛ لا يبولون، ولا يتغَوَّطون، ولا يمتخطون، ولا يتفلون، أمشاطهم الذهب، ورشُّهم المسكُ، ومجامرهم الألوة، وأزواجهم الحور العين، أخلاقُهم على خلق رجل واحد، على صورة أبيهم آدم؛ ستون ذراعاً في السماء

‘The first group who will enter Paradise will be in the form of the moon on the night of a full moon. Then those after them: will be like an extremely bright star twinkling in the bright sky. They will not urinate, or defecate, or blow their noses, or spit. Their combs will be made of gold, and their perspiration will be Musk, and their container for burning perfume is aloe. Their wives will be *Hoor al-Ain* (Maidens of Paradise). Their forms like the creation of one single man, upon the form of their father Adam; sixty forearm lengths high in the sky.’

[Silsilah Saheehah No. 3519]



From Sa'ad bin Abi Waqqas -Radi Allaahu anhu-  
from the Prophet -sallAllaahu alayhi wa sallam-  
who said:

لو أنّ ما يُقِلُّ ظفرُ ممّا في الجنّةِ بدّا؛ لتزخرفت له خوافقُ  
السموات والأرض، ولو أنّ رجلاً من أهل الجنّةِ اطلع فبدا  
أساوره؛ لطمس ضوء الشمس كما تطمس الشمس ضوء النجوم

‘If there appeared what was less than a finger nail of what is in Paradise then it would beautify all corners of the heavens and the earth. And if a man from Paradise appeared and his bracelets were shown, then they would cover the light of the sun just like the sun smothers/covers the light of the stars.’

[Silsilah Saheehah No. 3396]

From Anas that the Messenger of Allaah -  
sallAllaahu alayhi wa sallam- said:

إنّ في الجنّةِ لسوقاً يأتونها كلّ جمعة؛ (فيه كُتبانُ  
المسك)، فتهبُ ريحُ الشمال، فتحنو في وجوههم وثيابهم (المسك  
)،

فيزدادون حسناً وجمالاً، فيرجعون إلى أهلهم، وقد ازدادوا حسناً  
وجمالاً، فيقول لهم أهلوهم: والله! لقد ازددتم بعدنا حسناً وجمالاً،

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فَيَقُولُونَ: وَأَنْتُمْ وَاللَّهِ! لَقَدْ أَزْدَدْتُمْ بَعْدَنَا حُسْنًا وَجَمَالًا

‘Indeed in Paradise there is a market place where a person will come to it every Friday [in it is a hill/dune of Musk], a northern wind will blow, it would throw Musk in their faces and upon their garments, and they would increase in goodness and beauty. They would return to their families having increased in goodness and beauty, and their families would say to them: ‘I swear by Allaah! Indeed you have increased in goodness and beauty while you were away, and he will say: and you too – I swear by Allaah – indeed you have increased in goodness and beauty while we were away.’

Silsilah Saheehah No. 3471

[Summarised from Madarij as-Salikeen  
1/162-163]

All Praise belongs to Allaah, may His  
peace

and blessings be upon our final

Prophet Muhammad, his

family, his companions

and all those who

follow his

guidance.

## Full Arabic Text

وَهَذَا التَّمْحِصُ يَكُونُ فِي دَارِ الدُّنْيَا بِأَرْبَعَةِ  
 أَشْيَاءَ: بِالتَّوْبَةِ، وَالِاسْتِغْفَارِ، وَعَمَلِ الْحَسَنَاتِ  
 الْمَاحِيَةِ، وَالْمَصَائِبِ الْمُكَفِّرَةِ، فَإِنْ مَحَّصْتُهُ هَذِهِ  
 الْأَرْبَعَةَ وَخَلَّصْتُهُ كَانَ مِنَ الَّذِينَ تَتَوَفَّاهُمُ الْمَلَائِكَةُ  
 طَيِّبِينَ [النحل: ٣٢]، يُبَشِّرُونَهُمْ بِالْجَنَّةِ، وَكَانَ مِنَ  
 الَّذِينَ تَنْزَلُ عَلَيْهِمُ الْمَلَائِكَةُ عِنْدَ الْمَوْتِ {أَنْ لَا  
 تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ  
 - نَحْنُ أَوْلِيَاؤُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَلَكُمْ فِيهَا  
 مَا تَشْتَهِي أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدْعُونَ - نُزُلًا مِنْ  
 غُفُورٍ رَحِيمٍ} [فصلت: ٣٠ - ٣٢]. ]

وَإِنْ لَمْ تَفِ هَذِهِ الْأَرْبَعَةَ بِتَمْحِصِهِ وَتَخْلِصِهِ، فَلَمْ  
 تَكُنِ التَّوْبَةُ نَصُوحًا وَهِيَ الْعَامَّةُ الشَّامِلَةُ الصَّادِقَةُ وَلَمْ

يَكُنِ الْإِسْتِغْفَارُ النَّافِعُ، لَا اسْتِغْفَارَ مَنْ فِي يَدِهِ قَدْحُ  
السُّكْرِ، وَهُوَ يَقُولُ: أَسْتَغْفِرُ اللَّهَ، ثُمَّ يَرْفَعُهُ إِلَى فِيهِ،  
وَلَمْ تَكُنِ الْحَسَنَاتُ فِي كَمِّيَّتِهَا وَكَيْفِيَّتِهَا وَافِيَةً  
بِالتَّكْفِيرِ، وَلَا الْمَصَائِبُ، وَهَذَا إِمَّا لِعِظَمِ الْجَنَايَةِ، وَإِمَّا  
لِضَعْفِ الْمُمَحَّصِ، وَإِمَّا لَهُمَا - مُحَصَّ فِي الْبَرْزَخِ  
بِثَلَاثَةِ أَشْيَاءَ:

أَحَدُهَا: صَلَاةُ أَهْلِ الْإِيمَانِ الْجَنَازَةَ عَلَيْهِ،  
وَأَسْتَغْفَارُهُمْ لَهُ، وَشَفَاعَتُهُمْ فِيهِ.

الثَّانِي: تَمْحِيطُهُ بِفِتْنَةِ الْقَبْرِ، وَرَوْعَةِ الْفِتَانِ، وَالْعَصْرَةِ  
وَالْإِنْتِهَارِ، وَتَوَابِعِ ذَلِكَ.

الثَّالِثُ: مَا يُهْدِي إِخْوَانُهُ الْمُسْلِمُونَ إِلَيْهِ مِنْ هَدَايَا  
 الْأَعْمَالِ، مِنَ الصَّدَقَةِ عَنْهُ، وَالْحَجِّ، وَالصَّيَامِ عَنْهُ،  
 وَقِرَاءَةِ الْقُرْآنِ عَنْهُ، وَالصَّلَاةِ، وَجَعَلَ ثَوَابَ ذَلِكَ لَهُ،  
 وَقَدْ أَجْمَعَ النَّاسُ عَلَى وُصُولِ الصَّدَقَةِ وَالِدُعَاءِ، قَالَ  
 الْإِمَامُ أَحْمَدُ: لَا يَخْتَلِفُونَ فِي ذَلِكَ، وَمَا عَدَاهُمَا فِيهِ  
 اخْتِلَافٌ، وَالْأَكْثَرُونَ يَقُولُونَ بِوُصُولِ الْحَجِّ، وَأَبُو  
 حَنِيفَةَ يَقُولُ: إِنَّمَا يَصِلُ إِلَيْهِ ثَوَابُ الْإِنْفَاقِ، وَأَحْمَدُ  
 وَمَنْ وَافَقَهُ مَذْهَبُهُمْ فِي ذَلِكَ أَوْسَعُ  
 الْمَذَاهِبِ، يَقُولُونَ: يَصِلُ إِلَيْهِ ثَوَابُ جَمِيعِ الْقُرْبِ،  
 بِدَنِيِّهَا وَمَالِيَّهَا، وَالْجَامِعُ لِلْأَمْرَيْنِ، وَاحْتَجُّوا بِأَنَّ النَّبِيَّ  
 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِمَنْ سَأَلَهُ "يَا رَسُولَ اللَّهِ،  
 هَلْ بَقِيَ مِنْ بِرِّ أَبَوَيَّ شَيْءٌ أَبْرُهُمَا بِهِ بَعْدَ  
 مَوْتِهِمَا؟ قَالَ: نَعَمْ، فَذَكَرَ الْحَدِيثَ"، وَقَدْ قَالَ صَلَّى

اللَّهُ عَلَيْهِ وَسَلَّمَ «مَنْ مَاتَ وَعَلَيْهِ صِيَامٌ صَامَ عَنْهُ  
وَلِيَّهُ.»»

فَإِنْ لَمْ تَفِ هَذِهِ بِالتَّمَحِيصِ، مُحْصَ بَيْنَ يَدَي رَّبِّهِ فِي  
الْمَوْقِفِ بِأَرْبَعَةِ أَشْيَاءَ: أَهْوَالُ الْقِيَامَةِ، وَشِدَّةُ  
الْمَوْقِفِ، وَشَفَاعَةُ الشُّفَعَاءِ، وَعَفْوُ اللَّهِ عَزَّ وَجَلَّ.  
فَإِنْ لَمْ تَفِ هَذِهِ الثَّلَاثَةَ بِتَمَحِيصِهِ فَلَا بُدَّ لَهُ مِنْ  
دُخُولِ الْكَبِيرِ، رَحْمَةً فِي حَقِّهِ لِيَتَخَلَّصَ وَيَتَمَحَّصَ،  
وَيَتَطَهَّرَ فِي النَّارِ، فَتَكُونَ النَّارُ طُهْرَةً لَهُ وَتَمَحِيصًا  
لِحَبْثِهِ، وَيَكُونَ مُكْثُهُ فِيهَا عَلَى حَسَبِ كَثَرَةِ الْخَبَثِ  
وَقِلَّتِهِ، وَشِدَّتِهِ وَضَعْفِهِ وَتَرَاكُمِهِ، فَإِذَا خَرَجَ خَبْثُهُ  
وَصُفْيَ ذَهَبُهُ، وَصَارَ خَالِصًا طَيِّبًا، أُخْرِجَ مِنَ النَّارِ،  
وَأُدْخِلَ الْجَنَّةَ.

## كتاب مدارج السالكين بين منازل إياك نعبد وإياك

### نستعين

[ابن القيم] فصل في منازل إياك نعبد فصل العزم

## Summarised Arabic Text

قال الإمام ابن القيم رحمه الله:

(العبد لا يمكن دخوله الجنة إلا بالتمحيص

■ وهذا التمحيص يكون في دار الدنيا بأربعة أشياء :



① - التوبة.

② - الاستغفار.

③ - الحسنات الماحية.

④ - المصائب المكفرة



■ وإن لم تفِ هذه الأربعة بتخليصه وتمحيصه،

مُحَصِّص في البرزخ بثلاثة أشياء :

① - صلاة أهل الإيمان عليه،

واستغفارهم له، وشفاعتهم له.

② - فتنة القبر.

③ - ما يهدي إليه إخوانه

المسلمون من هدايا الأعمال.

■ فإن لم تفِ هذه الثلاثة بالتمحيص مُحَصِّص في

الموقف بثلاثة أشياء:

① - أهوال القيامة وشدة الموقف.

② - شفاعة الشفعاء.

③ - عفو الله - عز وجل .

■ فإن لم تفِ هذه الثلاثة بتمحيصه فتكون النار  
طهرة له وتمحيصاً لخبثه،

■ ويكون مكثه فيها على حسب كثرة الخبث وقلته  
، وشدته وضعفه ، وتراكمه فإذا خرج خبثه وصار  
خالصاً طيباً ، أخرج من النار ، وأدخل الجنة) .

[ مدارج السالكين ]