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Those Who Will Be Deprived of The Fragrance of Paradise: A Survey of Hadith Literature

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Abstract

This worldly life of ours is a test from Allah swt. We are required to live this life as vicegerents of Allah swt. This means that we should run our lives as well as the systems of this world according to how their True Ruler wants them to be run. He has given us the code of conduct for this life in His book and through the life of His messenger ﷺ. Those who fulfill this responsibility will be rewarded with the Paradise which is so beautiful that no eye has ever seen anything like it nor any mind has mind ever imagined. It would be a great loss for the ones who live a lifestyle contrary to the commands of their Creator and get deprived of the great rewards that He has prepared for the successful ones. There are certain people about whom it is mentioned in the ahadith of the Prophet ﷺ that they would be the ones who would not even smell the fragrance (or perfume) of Paradise. It is accordingly very important to identify all the reasons that lead to this outcome and avoid them in our lives. With this objective in mind, we have surveyed hadith literature to identify all narrations that are linked to this topic. As a result, twenty-five types of actions and behaviors have been identified and reported in this paper. May Allah swt enable us to avoid these behaviors, attributes, actions, and attitudes and enable us to live a life of purity and righteousness.

Keywords: Hadith, Paradise, Fragrance, Major Sins and Akhlaq

Introduction

It is a great blessing of Allah swt that He sent down His final word, the Quran, upon us. With His word, He also sent His mercy to all the world to elaborate and explain it to humanity in the form of our beloved Master Muhammad ﷺ (Al-Munajjid, 2007). His blessed life is the best example for the believers at the individual, communal, national, and global levels. He has taught us the best Akhlaq

and manners. His teachings are not confined to a particular time, nation, ethnicity, geography, or any other factors that divide humanity (Nadvī, 1993). If we can embody his timeless teachings in a manner that suits their glory, we will be able to fulfill the rights of being Allah's vicegerent on earth.

Islam, being a complete and perfect code of life, provides guidance in every sphere of life (Islahi, 1976). It not only talks about the matters that can refine us as an individual (e.g. not being stingy, not engaging in adultery, and so on) but also about the matters that relate to international affairs and the running of state (e.g. the relation with the people with whom there are agreements of the Muslim government, the legal system of the state, and so on). Scholars have written volumes and volumes of books on these different topics. This ranges from books of collections of ahadith and their explanations to the detailed studies of Fiqh and legal theories. These works of great intellectual mettle are a treasure and a matter of pride for the Muslims. The wonderful thing with the study of Islam, however, is that as time progresses, we continue to discover new pearls of wisdom about its teaching and new ways in which it answers the problems and questions of the era we live in (Israr, 2000, pp. 85, 123). The intellectual process, accordingly, continues. The present work is also situated in this context.

Overview of The Objective and Organization of The Current Paper

Aim of the Study

Our aim in the current work has been to identify all the relevant ahadith that mention those people upon whom the fragrance (or perfume) of paradise has been forbidden. May Allah swt protect us from among them.

Intended Benefit

The benefit of the current study is that we will have a summary of actions that are so grave that they result in their doers being deprived of the fragrance (or perfume) of Paradise which can otherwise be felt even when one is many year's distances away from it. This knowledge will help us uproot those actions and attributes from our conduct and attain tazkiyyah of our hearts for it is the purification of the hearts that really matters on the last day (Yusuf, 2004).

The Previous Body of Literature

There is an existing book in the Urdu language (Azhar, 2014) that deals with this topic; however, it was identified that there are many other relevant narrations that are not covered in that book. Moreover, the focus of that book is an interpretation of the selected traditions whereas we have emphasized the collection and thematic analysis.

Organization of the paper

The rest of this paper has been divided into the following sections.

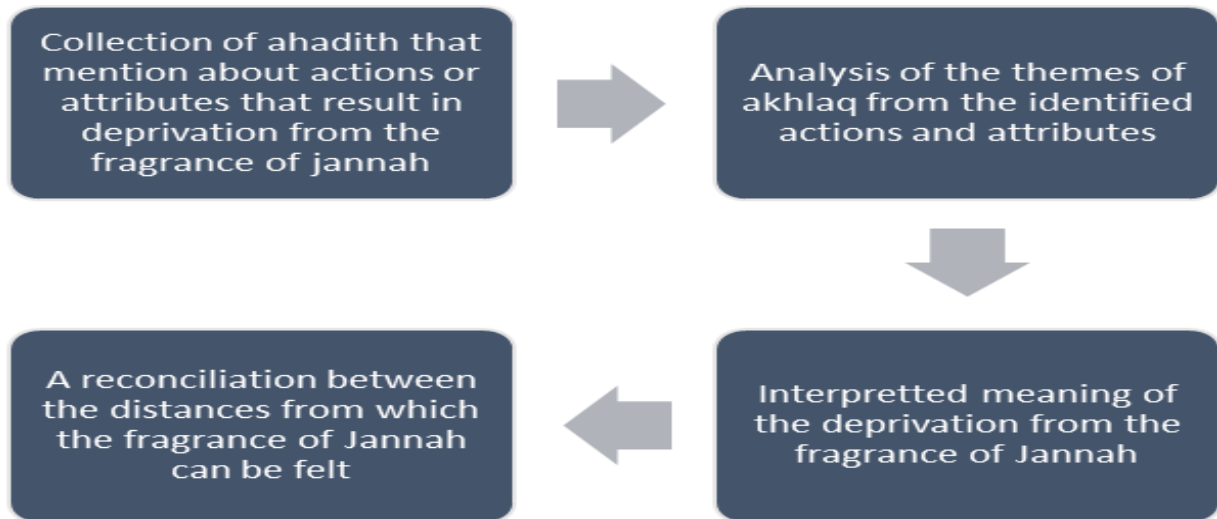


Figure: Organization of the current paper

Collection of Ahadith That Mention About Actions or Attributes That Result In Deprivation From The Fragrance (Or Perfume) Of Paradise

Preliminary Consideration

It is to be considered that some of these narrations are weak. There is no difference of opinion that Mawdoo [fabricated narrations are definitely to be rejected and they do not become evidence for anything in religion] (Usman & Wazir, 2018). However, there are different scholarly opinions regarding whether mildly weak narrations can be used for establishing virtues of good deeds and other aspects of religion including encouragement for good actions, behaviors, and Akhlaq; Mawa'iz (advice); stories and details of incidents not found in the Saheeh narrations, At-Targheeb Wa At-Tarheeb (exhortations and intimidations), and other relevant matters. Some scholars allow their selective use in these matters (al-Fārsiyyah & Moosa, 2022). We have adopted this position in the current paper.

Research Methodology

Various combinations of keywords and various search engines (e.g., Sunnah.com, Easy Quran Wa Hadith App, Maktaba Shamila, and others) have been used for identifying the relevant traditions. It is also to be noted that though we have tried our best to comprehensively scan the hadith literature and identify all the relevant texts, it is possible that some narrations, and accordingly the actions mentioned in them, might have got missed.

The Outcome of the Survey

A total of 25 actions and attributes have been identified that result in the prevention of the fragrance (or perfume) of Paradise to their doers. For some of them, multiple narrations explain the rulings concerning them. Where multiple narrations convey the same point, we have just mentioned their reference rather than repeating the narrations.

Those Who Harm People and Consider Them Insignificant

The evidence for this is the hadith below:

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا جَرِيرٌ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ ﷺ " صِنْفَانِ مِنَ أَهْلِ النَّارِ لَمْ أَرَهُمَا

قَوْمٌ مَعَهُمْ سِيَاطٌ كَأُدْنَابِ الْبَقَرِ يَضْرِبُونَ بِهَا النَّاسَ وَنِسَاءٌ كَاسِيَاتٍ عَارِيَّاتٌ مُمِيلَاتٌ مَائِلَاتٌ رُءُوسُهُنَّ كَأَسْنِمَةِ الْبُخْتِ الْمَائِلَةِ لَا يَدْخُلْنَ الْجَنَّةَ وَلَا يَجِدْنَ رِيحَهَا وَإِنْ رِيحَهَا لِيُوجَدُ مِنْ مَسِيرَةِ كَذَا وَكَذَا " .

Abu Hurayra R.A. reported that the Prophet of Allah ﷺ said, "There are two types of people who will be punished in Hell and whom I have not seen: men having whips like the tails of cows and they will be beating people with them, and, women who will be dressed but appear to be naked, inviting to evil; and they themselves will be inclined to it. Their heads will appear like the humps of the Bactrian camel inclined to one side. They will not enter Paradise and they will not smell its fragrance (or perfume) which is perceptible from such and such a distance." (Sahih Muslim 2128)

The various interpretations about who this hadith refers to are as follows:

- Imam Nawawi opined that the mention of the people who would carry the whips refers to police (as explained in his Sharh of Sahih Muslim, 17/191).
- According to Imam Sakhaawi, this refers to those who assist the oppressors in their oppression, i.e. the most wretched group of people that amass around the oppressors to gain their favours. In his opinion, it can also refer to the oppressors themselves too (as explained in Al-Isha'ah Li Ashratil Sa'ah, P119)
- Imam Ahmed has presented a narration in this regard according to which these people, i.e. those with the whips which will be like the tails of the cattle, will begin their morning in the wrath of Allah swt and come back under His wrath too (as reported in Musnad Ahmed 5/315). This narration is considered as Saheeh by Imam Hakim in his Mustadrak (4/383), and by Imam Ibn Al-Hajar Al-Asqalani in Al-Qaulal Musaddad p. 53-54.

The Arrogant

Anyone who even has arrogance in his heart will not smell the fragrance (or perfume) of paradise as indicated by the narration below.

حَدَّثَنَا هَاشِمٌ , حَدَّثَنَا عَبْدُ الْأَحْمِيدِ , حَدَّثَنَا شَهْرٌ , سَمِعْتُ رَجُلًا , يَتَحَدَّثُ عَنْ عُقْبَةَ بْنِ عَامِرٍ , أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَا مِنْ رَجُلٍ يَمُوتُ حِينَ يَمُوتُ وَفِي قَلْبِهِ مِنْقَالٌ حَبَّةٌ مِنْ خَرْدَلٍ مِنْ كِبَرٍ تَحِلُّ لَهُ الْجَنَّةُ أَنْ يَرِيخَ رِيحَهَا وَلَا يَرَاهَا. فَقَالَ رَجُلٌ مِنْ فُرَيْشٍ يُقَالُ أَبُو رِيحَانَةَ: وَاللَّهِ يَا رَسُولَ اللَّهِ إِنِّي أَحِبُّ الْجَمَالَ وَأَسْتَهْبِئُهُ حَتَّىٰ إِنِّي لِأَجِبُّهُ فِي عِلَاقَةِ سَوَاطِي , وَفِي شِرَاكِ نَعْلِي , قَالَ رَسُولُ اللَّهِ ﷺ: لَيْسَ ذَلِكَ الْكِبْرُ إِنَّ اللَّهَ يُحِبُّ الْجَمَالَ , وَلَكِنَّ الْكِبْرَ مَنْ سَفِهَ الْحَقَّ وَغَمَصَ النَّاسَ

Uqba Ibn Amir R.A. said that he heard the Prophet of Allah ﷺ say: No man dies in a state that he has Kibr (i.e. arrogance) in his heart even if it is equivalent to mustard-seed's weight, except that paradise becomes forbidden for him that he smell its fragrance (or perfume) and see it. A man from Quresh known as Abu Raihana said: O Prophet of Allah ﷺ! Indeed, I love beauty (or to look beautiful), even I like it (i.e. the beauty) for the threads of my whip, and in my sandal strap. The Messenger ﷺ said: That is not kibr. Indeed, Allah swt loves beauty. The kibr is making a fool of the truth (or denying it) and slandering the people. (Musnad Uqba Ibn Amir Li Ibn Qutlaubagha 167)

This message can also be seen in Kanzul Ummal 7769; Majma Az-Zawaid 5/136, 7/7;. A comparable meaning can also be found in the next hadith which is from Saheeh Muslims as well as in other narrations.

Let us review another relevant text:

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَمُحَمَّدُ بْنُ بَشَّارٍ، وَإِبْرَاهِيمُ بْنُ دِينَارٍ، جَمِيعًا عَنْ بَيْحَى بْنِ حَمَادٍ، - قَالَ ابْنُ الْمُثَنَّى حَدَّثَنِي بَيْحَى بْنُ حَمَادٍ، - أَخْبَرَنَا شُعْبَةُ، عَنْ أَبِي بَنْ بِنِ تَعْلَبٍ، عَنْ فَضِيلِ الْفُقَيْمِيِّ، عَنْ إِبْرَاهِيمَ النَّخَعِيِّ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، عَنِ النَّبِيِّ ﷺ قَالَ " لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِنْقَالٌ دَرَّةٍ مِنْ كِبَرٍ " . قَالَ رَجُلٌ إِنَّ الرَّجُلَ يُحِبُّ أَنْ يَكُونَ تَوْبُهُ حَسَنًا وَتَعْلُهُ حَسَنَةً . قَالَ " إِنَّ اللَّهَ جَمِيلٌ يُحِبُّ الْجَمَالَ الْكِبْرُ بَطْرُ الْحَقِّ وَغَمَطُ النَّاسِ " .

Abdullah Ibn Mas'ood R.A. said that the Prophet of Allah ﷺ said: He will not enter paradise who has in his heart kibr in his heart equivalent to a mustard seed. A man said: (If) a man loves that his dress is good, and his shoes are good? He ﷺ said: Allah swt is al-Jameel (The Graceful, The Beautiful in His own majestic manner) and He swt loves beauty. [What is meant by] Kibr is to disregard the truth (or not accept it out of self-arrogance) and disrespect for the people (Saheeh Muslim 91a).

The One Who Recounts His Favors to Others

The evidence for this is the text below:

تراح رائحة الجنة من مسيرة خمسمائة سنة! ولا يجد ريحها منان بعمله، ولا عائق، ولا مدمن خمر. "طس، والخرائطي في مساوي الأخلق - عن أبي هريرة

The fragrance (or perfume) of Paradise can be felt from a distance of 500 years; however, its smell cannot be experienced by the one who wants others to recognize his good actions (or favors), nor by the disobedient, nor by the habitual drinker. At-Tabaraani narrated it in Muajjam Al-Auwsat; Al-Kharaiti reported it in Masawi Al-Akhlaq from Abu Hurayra R.A. (Kanzul Ummal 43903 – Daif).

According to Kanzul Ummah 43904, Allah swt will not even look at such a person on the day of judgment.

The Women Who are Dressed But are Yet Naked

The following hadith also describes the characteristics of women who will not be blessed to smell the fragrance (or perfume) of Paradise:

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ مُسْلِمِ بْنِ أَبِي مَرْيَمَ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ قَالَ نِسَاءٌ كَاسِيَاتٌ عَارِيَاتٌ مَائِلَاتٌ مُمِيلَاتٌ لَا يَدْخُلْنَ الْجَنَّةَ وَلَا يَجِدْنَ رِيحَهَا وَرِيحَهَا يُوجَدُ مِنْ مَسِيرَةِ خَمْسِمِائَةِ سَنَةٍ.

Abu Hurayra R.A. said, "Women who are naked even though they are wearing clothes, go astray and make others go astray, and they will not enter the Garden and they will not find its scent, and its scent is experienced from as far as the distance traveled in five hundred years." (Muwatta Imam Malik Book 48, Hadith 1661).

In the above translation, we have provided a generic meaning of the words mentioned in the narration. There more detailed description, as explained by Imam Al-Nawawi is as follows:

- كَاسِيَاتٌ عَارِيَاتٌ: These words are translated above as “clothed yet naked”. This, however, has been interpreted in many ways. One of the possible meanings is that these women will not cover their body in full; some of their body parts and their beauty will remain uncover to others. In this manner, they will be clothed yet naked. Another possible interpretation is that their clothes will be so thin that they will not conceal what they are supposed to conceal. Their adornment and bodies will be visible from underneath the clothing and hence they will be clothed yet naked. It is also possible that their clothes would be so tightly fitted that their figures and adornments will be visible from them.
- مَائِلَاتٌ مُمِيلَاتٌ: Regarding this phrase, which has been interpreted above as “walking with an inviting posture”, various explanations have been provided. It is a combination of two words which are in the form of Murakkab Tawseefi. According to one explanation, the first word in the murakkab refers to the women who would be deviating away from true submission to Allah swt and His commandments to be modest and chaste. They would be inclined towards the evil deeds and immodest acts. The second word, i.e. ‘mumeelat’ (a feminine plural) means, instructing and encouraging others to do what they do and be like them. The murrakab has also

been interpreted to mean that they will walk in such a manner that would show that they are immodest women and their actions would be such that would be aimed at tempting non-Mahram men by exposing their bodies and beauty.

In a previously mentioned narration about their attributes, the following description can also be seen:

رُءُوسُهُنَّ كَأَسْنِمَةِ الْبُخْتِ الْمَائِلَةِ (i.e. their heads will be such as if they are humps of the Bukht camels which are tilted to one side).

From this, some people have interpreted that if women tie their hair on one side, they will not smell the fragrance (or perfume) of Paradise. We consider this interpretation to be excessive and inappropriate at the time of writing this book. It is all these characteristics combined that make a woman the one who will not smell the fragrance (or perfume) of Paradise. We consider it inappropriate of some people to try to fit this narration on Muslim women wearing hijab and tying their hair in a bun underneath (irrespective of whether it is inclined to one side or not). In our opinion, there is nothing wrong with this if this is not to show adornments and invite men towards evil. How can the women who are not inclined towards evil, who are not inviting others to evil and are covering themselves be compared to the women of characteristics mentioned in the narration! It is those characteristics that one should save one's self from; disrespecting pious women who covered themselves well is a grave sin in the opinion of the author. The sisters who wish to be safer in their approach can try to tie their hair in the center rather than them being inclined to a side. Wallahu Aalam.

Women Who Ask for Divorce Unnecessarily

Islam wishes for the institution of marriage to flourish. The women who seek separation from their husbands without any valid reasons, will not smell the fragrance (or perfume) of Paradise.

حَدَّثَنَا أَحْمَدُ بْنُ الْأَزْهَرِ، حَدَّثَنَا مُحَمَّدُ بْنُ الْفَضْلِ، عَنْ حَمَّادِ بْنِ زَيْدٍ، عَنْ أَبِي بَرْزَةَ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي أَسْمَاءَ، عَنْ ثَوْبَانَ، قَالَ قَالَ رَسُولُ اللَّهِ - ﷺ - " أَيُّمَا امْرَأَةٍ سَأَلَتْ زَوْجَهَا الطَّلَاقَ فِي غَيْرِ مَا بَأْسٍ فَحَرَامٌ عَلَيْهَا رَائِحَةُ الْجَنَّةِ " .

Abu Asma narrated from Thawban who reported that the Prophet of Allah ﷺ said: Whichever woman asks her spouse for a Talaq for a reason which is not a major issue (Ba'ssin), then the fragrance (or perfume) of paradise is forbidden upon him. (Sunan Ibn Majah 2055 – Saheeh)

This message can also be seen in Jami` at-Tirmidhi 1187; Sunan Ibn Majah 2055 (it is a Hasan narration [i.e. not to the status of Saheeh] and mentions the fragrance (or perfume) of Paradise that it can be felt from 40 years).

The One Who Breaks the Relationships

The evidence for this is the narration below:

إِيَّاكُمْ وَعَقُوقُ الْوَالِدَيْنِ، فَإِنَّ رِيحَ الْجَنَّةِ يُوجَدُ مِنْ مَسِيرَةِ أَلْفِ عَامٍ، وَلَا يَجِدُهَا عَاقٌّ، وَلَا قَاطِعُ رَحِمٍ، وَلَا شَيْخُ زَانٍ، وَلَا جَارُ إِزَارِهِ خِيَلَاءَ، إِنَّمَا الْكِبْرِيَاءُ لِلَّهِ رَبِّ الْعَالَمِينَ

Beware of disobedience to parents! The fragrance (or perfume) of Paradise can be felt from a distance of the travel of one thousand years, even then its fragrance (or perfume) will not be found by the person who is disobedient, the one who breaks the relation or abandons it, or the old man who does Zina, and the one who hangs his Izaar (pajama or cloth to cover the lower part) out of arrogance. The Kibr is only for Allah swt (and the human beings do not deserve any of it as they are meager powerless creations of Allah swt who came into being from a dirty drop and are bound to die and become dust).

(Kanzul Ummal 44000 – Daif)

This message can also be seen in a Shia tradition Al-Kafi Vol.2 no. 6 in the exact same wording.

The One Who is Disobedient to Parent and the Stingy

The evidence for this is the hadith below:

ثَلَاثَةٌ لَا يَجِدُونَ رِيحَ الْجَنَّةِ وَإِنَّ رِيحَهَا لَتُوجَدُ مِنْ مَسِيرَةِ خَمْسِ مِائَةِ عَامٍ : الْعَاقُ لِوَالِدَيْهِ، وَمَدْمَنُ الْخَمْرِ، وَ الْبَخِيلُ الْمَنَانِ

There are three who will not even feel the fragrance (or perfume) of Paradise even though its fragrant wind can be smelled from a distance of travel of 500 years: The one who is disobedient to the parents, the one who is a habitual drinker, the miser person who wishes people to recount (any little) favors he did. (Kanzul Ummal 43905 – Mursal)

The One Attributes Himself to Other Than His Father

Attributing one's self to other than one's father is also a grave sin. The punishment for such an act is described in the narration below:

حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ، أَنبَأَنَا سُفْيَانُ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ قَالَ رَسُولُ اللَّهِ ﷺ : مَنْ ادَّعَى إِلَى غَيْرِ أَبِيهِ لَمْ يَرِحْ رَائِحَةَ الْجَنَّةِ وَإِنَّ رِيحَهَا لَيُوجَدُ مِنْ مَسِيرَةِ خَمْسِمِائَةِ عَامٍ".

From Abdullah Ibn Amr who reported that the Prophet of Allah ﷺ said: “Whoever claims to belong to someone other than his father will not smell the fragrance (or perfume) of Paradise, even though its fragrance (or perfume) may be detected from a distance of five hundred years.” (Sunan Ibn Majah 2611 – Saheeh).

The Ruler or Ameer or the One Who Has Been Certain People in His Care and He is Not Honest with Them

The evidence for this is the hadith below:

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا أَبُو الْأَشْهَبِ، عَنِ الْحَسَنِ، أَنَّ عُبَيْدَ اللَّهِ بْنَ زِيَادٍ، عَادَ مَعْقِلَ بْنَ يَسَارٍ فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ فَقَالَ لَهُ مَعْقِلٌ إِنِّي مُحَدِّثُكَ حَدِيثًا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ " مَا مِنْ عَبْدٍ اسْتَرْعَاهُ اللَّهُ رَعِيَّةً، فَلَمْ يَحْطُهَا بِنَصِيحَةٍ، إِلَّا لَمْ يَجِدْ رَائِحَةَ الْجَنَّةِ ".

Narrated Ma'qil during his illness because of which he died that he listened to Prophet ﷺ who was saying: "Any man whom Allah has given the authority of ruling some people and he does not look after them in an honest manner, will never feel even the smell of Paradise." (Sahih al-Bukhari 7150)

This message can also be seen in Kanzul Ummal 14736 (which mentions about the fragrance (or perfume) of Paradise that it can be felt from travel of a hundred years).

The following narration conveys a parallel meaning too:

"أيما امرئ ولى من أمر المسلمين ولم يحطهم بما يحوط به نفسه لم يرح رائحة الجنة". "عق عن ابن عباس".

From Ibn Abbas: If a person is made Ameer of the Muslims and he does not protect them with what he protects himself with (which could be the resources or a level of concern and so on), then he will not smell the scent of Paradise. (Kanzul Ummal 14654 – Daif)

Let us review another relevant text:

وعن أبي يعلى معقل بن يسار (رض) قال: سمعت رسول الله ﷺ يقول: "ما من عبد يستر عليه الله رعية، يموت يوم يموت وهو غاشٍ لرعيته، إلا حرم الله عليه الجنة" (متفق عليه) - وفي رواية: "فلم يحطها بنصحها لم يجد رائحة الجنة". وفي رواية لمسلم: "ما من أمير يلي أمور المسلمين، ثم لا يجهد لهم وينصح لهم، إلا لم يدخل معهم الجنة".

It is reported from Maqil Ibn Yasaar R.A.: Prophet of Allah (PBUH) said, "Any slave whom Allah makes him in charge of subjects and he dies while he is not sincere to them, Allah will make Paradise unlawful for him." (agreed by Imam Bukhari and Imam Muslim). According to another report: "if he does not surround them (i.e. cover them in all regards and aspects) with goodwill (and seriousness), he will not find the fragrant winds of paradise. According to another report brought by Imam Muslim: Any Ameer who has been given the affairs of Muslims in his hand and he does not make an effort for them (or does not put a struggle for them) and does not have goodwill for them, except that he will not enter in paradise with them. (Riyad as-Salihin 654)

Likewise, in a long narration that talks about stipends, their rates for various groups of people, and their spending from it on others, it is reported that Umar R.A. said:

من مات غاشاً لرعيته لم يرح رائحة الجنة. ابن سعد

If a person (who has been made the Ameer or responsible for others) died while he was oblivious to his subjects (or the ones that he was responsible for), he will not smell the fragrance (or perfume) of Paradise. (Kanzul Ummal 11657).

The Habitual Drinker

The narrations which mention that the fragrance (or perfume) of Paradise is forbidden upon the habitual drinker have already been presented above (e.g. Kanzul Ummal 43903, 43905).

Who Seeks Religious Knowledge for Worldly Gains?

The next few narrations explain that seeking religious knowledge or hadith and other deeni ilm for the things of this world (material gains or winning arguments and so on) will also result in one's deprivation from the fragrance (or perfume) of Paradise.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ، وَسُرَيْجُ بْنُ النُّعْمَانَ، قَالَ حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ مَعْمَرِ أَبِي طَوَّالَةَ، عَنْ سَعِيدِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ - ﷺ - " مَنْ تَعَلَّمَ عِلْمًا مِمَّا يُبْتَغَى بِهِ وَجْهَ اللَّهِ لَا يَتَعَلَّمُهُ إِلَّا لِيُصِيبَ بِهِ عَرَضًا مِنَ الدُّنْيَا لَمْ يَجِدْ عَرَفَ الْجَنَّةَ يَوْمَ الْقِيَامَةِ ". يَعْنِي رِيحَهَا . قَالَ أَبُو الْحَسَنِ أَنْبَاءُ أَبُو حَاتِمٍ، حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ، فَذَكَرَ نَحْوَهُ .

It was related that Abu Hurayrah said: "The Prophet of Allah said: 'Whoever acquires knowledge by which the pleasure of Allah is sought, but he only acquires it for the purpose of worldly gain, will not smell the fragrance (or perfume) of Paradise on the Day of Resurrection.'" (Hasan) Imam Ibn Majah presented another chain too through which this narration was reported. (Sunan Ibn Majah 252 – Saheeh)

This message can also be seen in Sunan Abi Dawud 3664.

The One Who Learns Hadith to Argue with Others and Boast About it

The evidence for this is the hadith below:

من طلب هذه الأحاديث ليماري بها ألسفهاء و يباهي بها ليحدث بها، لم يرح رائحة الجنة و ريحها يوجد من مسيرة خمس مائة عام

Who acquired these ahadith for arguing with the foolish; and to brag about it or to mention it in his talk (that I know so much and hence I am someone better), he will not feel the comfort because of the fragrance (or perfume) of Paradise (i.e. he will not be able to smell it) even though its fragrance (or perfume) can be felt from a distance of travel of 500 years. (Kanzul Ummal 29059).

Who Seeks Ilm to Argue and Boast About His Knowledge?

This narration is different from the above in terms of generality and applicability. It is broader in the sense that it describes the objective of knowledge seeking in general (rather than just religious knowledge or hadith).

"من طلب العلم ليباهي به العلماء أو يماري به السفهاء في المجالس لم يريح رائحة الجنة". "طب" عن معاذ

Whoever obtains knowledge so that he can boast in front of Ulema or argue with the foolish in the gathering will not smell the fragrance (or perfume) of Paradise. Imam Tabarani narrated it from Mua'dh R.A. (Kanzul Ummal 29056).

Who Fabricates A Lie About the Prophet or His Family?

When one's aim for knowledge and learning hadith becomes only to seek appreciation and boast himself, then it is very much possible that such a person will not refrain from even lying about the Prophet ﷺ. The same outcome is promised for such a person too as the one who seeks knowledge and hadith to argue and boast.

من كذب على نبيه أو عينيه أو على والديه فإنه لا يريح رائحة الجنة". ابن جرير، "طب، عد" والخرائطي في مساوي الأخلاق - عن أوس بن أوس الثقفي؛ وهو ثالث حديث له ولا رابع لها؛ قال "عد": لا أعلم يرويه غير إسماعيل بن عياش

Whoever lied about his Prophet ﷺ or his eyes (i.e. his witness) or his parents, he will not feel the pleasure of the smell of Paradise. All the known chains of this narration include Ismail Ibn Ay'yash (about whom it is known that the narrations that he narrated from the people of his own city were usually free of errors but what he narrated from the people of Hejaz and other areas usually had mixing in them and some errors). (Kanzul Ummal 29233 – Daif)

The message, however, that anyone who lies against the Prophet (without the mention of his offspring or parents) has his seat made in the hellfire is reported as the most mutawatir report.

The One Who Kills a Muahad or Dhimmi

It is one of the prime responsibilities of the Muslims and Muslim governments to protect the people of Dhimma (non-Muslims living under the protection of Muslims) or those with whom the state of the Muslims has done the contracts (or protection or peace) or agreements with.

حَدَّثَنَا قَيْسُ بْنُ حَفْصٍ، حَدَّثَنَا عَبْدُ الْوَّاحِدِ، حَدَّثَنَا الْحَسَنُ، حَدَّثَنَا مُجَاهِدٌ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، عَنِ النَّبِيِّ ﷺ قَالَ " مَنْ قَتَلَ نَفْسًا مُعَاهِدًا لَمْ يَرِحْ رَائِحَةَ الْجَنَّةِ، وَإِنَّ رِيحَهَا يُوجَدُ مِنْ مَسِيرَةِ أَرْبَعِينَ عَامًا ".

Abdullah Ibn Amr R.A. reported that the Prophet ﷺ said, "Whoever killed a Mu'ahid (a person who is granted the pledge of protection by the Muslims) shall not smell the fragrance (or perfume) of Paradise though its fragrance (or perfume) can be smelt at a distance of forty years (of traveling). [Some narrations mentioning this aspect says that its smell can be felt from a distance of seventy years] – (Sahih al-Bukhari 6914).

Let us review another relevant text:

أَخْبَرَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ، قَالَ حَدَّثَنَا إِسْمَاعِيلُ، عَنْ يُونُسَ، عَنِ الْحَكَمِ بْنِ الْأَعْرَجِ، عَنِ الْأَشْعَثِ بْنِ ثُرْمَلَةَ، عَنْ أَبِي بَكْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ ﷺ " مَنْ قَتَلَ نَفْسًا مُعَاهِدَةً بِغَيْرِ حِلِّهَا حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ أَنْ يَشْمَّ رِيحَهَا " .

Abu Bakrah R.A. reported that the Prophet of Allah ﷺ said: "Whoever kills a Mu'ahad with no justification, Allah will forbid Paradise to him and he will not even smell its fragrance (or perfume)." (Sunan an-Nasa'i 4748 – Saheeh)

This message can also be seen in Sunan Ibn Majah 2686, 2687; and other relevant narrations. Some other narrations explicitly mention about the people of Dhimma, for example, the ones below:

من قتل قتيلا من أهل الذمة لم يرح رائحة الجنة، وان ريحها ليوجد من مسيرة مائة عام

From Ibn Umar R.A.: Whoever killed a person from Ahl Ad-Dhimma (the people about whose safety the Muslim government is responsible), he will not get the comfort of smelling the fragrance (or perfume) of Paradise (i.e. he will not be able to smell or feel it) even though it can be felt from a distance of travel of a 100 years. (Kanzul Ummal 40114 – Daif)

This message can also be seen in Sunan an-Nasa'i 4749, 4750.

The Hypocrite

The munfaiqeen will be in the lowest pit of the blaze of hell. They will accordingly be deprived of even any remotest fragrance (or perfume) of Paradise.

إن في أمي اثني عشر منافقا، لا يدخلون الجنة ولا يجدون ريحها حتى يلج الجمل في سم الخياط ثمانية منهم، تكفيهم الدبيلة سراج من النار يظهر في أكتافهم حتى ينجم من صدورهم". (م عن حذيفة)

From Huzaifa: Indeed, in my nation (ummat), there are twelve munafiqeen. Eight of them will neither enter Paradise nor smell its fragrance (or perfume) till a camel pass through the hole of a sewing needle. From them Al-Dubayla will be sufficient – an intense fire that would spread on their backs and shine (or grows) out of their chests (i.e. when they will be hit by it at the back, the impact in terms of light and flames would be come across the body and be visible upon their chests as well; this could also have a metaphorical meaning of intense burning of hearts due to hypocrisy; Wallahu Aalam). (Kanzul Ummal 857)

Narrations conveying a similar meaning can also be seen in Saheeh Muslim.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو بَكْرِ بْنُ عَمْرٍو، حَدَّثَنَا شُعْبَةُ بْنُ الْحَجَّاجِ، عَنْ قَتَادَةَ، عَنْ أَبِي نَضْرَةَ، عَنْ قَيْسِ، قَالَ قُلْتُ لِعَمَّارٍ أَرَأَيْتُمْ صَنِيْعَكُمْ هَذَا الَّذِي صَنَعْتُمْ فِي أَمْرِ عَلِيٍّ أَرَأَيْتُمْ أَوْ شَيْئًا عَهْدَهُ إِلَيْكُمْ رَسُولُ اللَّهِ ﷺ فَقَالَ مَا عَهْدَ إِلَيْنَا رَسُولُ اللَّهِ ﷺ شَيْئًا لَمْ يَعْهَدْهُ إِلَى النَّاسِ كَافَّةً وَلَكِنْ حَذِيفَةُ أَخْبَرَنِي عَنِ النَّبِيِّ ﷺ قَالَ قَالَ النَّبِيُّ ﷺ " فِي أَصْحَابِي اثْنَا عَشَرَ مُنَافِقًا فِيهِمْ ثَمَانِيَّةٌ لَا يَدْخُلُونَ الْجَنَّةَ حَتَّى يَلْجَ الْجَمَلُ فِي سَمِّ الْخِيَّاطِ ثَمَانِيَّةٌ مِنْهُمْ تَكْفِيكُهُمْ الدَّبِيلَةُ وَأَرْبَعَةٌ " . لَمْ أَحْفَظْ مَا قَالَ شُعْبَةُ فِيهِمْ .

Qais R.A. narrated that he asked Ammar R.A.: Do you see this doing that you did in the matter of Ali (i.e. taking sides with him)? Is that an opinion you have formed yourself or is there anything that the Prophet of Allah ﷺ promised him (i.e. that people will have to support him if such a matter arises)? Ammar R.A. said: I have not found anything from the Prophet ﷺ which most of the people have not found; however, Hudhaifa R.A. gave me a report from the Prophet ﷺ that he ﷺ said: In my companions, there are twelve munafiqs; from them, 8 will not enter Jannat till a camel passes through the hole in the sewing needle; For 8 of them, Ad-Dubayla (a strong punishment) will be sufficient to take care of them. About the (remaining) four, I could not memorize what Shu'ba said about them (i.e. this is the comment of a narrator). (Sahih Muslim 2779a)

The One Who Worships to Show Off

Riya, worshipping to show off, is a form of Nifaq (hypocrisy).

عن ابن عباس: ريح الجنة توجد من مسيرة خمسمائة عام، ولا يجدها من طلب الدنيا بعمل الآخرة

The fragrance (or perfume) of Paradise can be felt from a distance of five hundred years; however, the one who wishes Dunya from the amal of Aakhirah will not be able to find it. (Kanzul Ummal 7492)

The One Who Breaks the Promise with Allah

In the narration below, the superstitions are refuted. Many a time, because of these superstitions, people do not fulfill the rights of people that Allah swt has obligated to them.

لا عدوى، ولا صفر ولا هامة ولا يتم شهران ستين يوماً ومن خفر بذمة الله لم يرح رائحة الجنة". "طب" عن أبي أمامة.

From Abu Umamah R.A. (narrated by Imam Tabarani): There are neither "contagious diseases" (i.e. considering every disease to be contagious and not visiting the sick because of this superstition), nor (any bad sign in) the month of Safar, nor any Hamah (interpreted as a poisonous snake in the belly, or another matter of superstition), and no two months add up to sixty (as we now know that scientifically the lunar month is 29 days and a fraction over it). And the one who breaks what Allah has protected (or what has been taken the Dhimma or responsibility of), then he will not feel the soothness of the fragrance (or perfume) of Paradise (i.e. he will not smell it). (Kanzul Ummal 28610 – Daif)

The One Who Gives a False Testimony

If the practice of giving false testimony prevails in society, it can derail the whole system of justice. Islam accordingly warns anyone who does that in strong words.

ثلاثة لا يريحون رائحة الجنة: رجل ادعى إلى غير أبيه، ورجل كذب علي، ورجل كذب على عينيه. "خط - عن أبي هريرة

There are three who will not smell the fragrance (or perfume) of Paradise: The man who attributes himself (as a son) to a man other than his father (in a biological sense); a man who fabricates a lie about me; and a man who makes a false statement about what his eyes saw (i.e. gives a wrong testimony). (Kanzul Ummal 43809 – Daif)

Those Who Give Undue Favors

We should neither disappoint our relatives when they deserve due consideration or favors from others nor should give them undue preference over the others. The narration below points us to this important aspect for us.

عن أبو بكر الصديق: " من ولى ذا قرابة له محابةً وهو يجدُ خيراً منه لم يرخ رائحة الجنة . "

Whoever favors his relatives with whom he has a close relation (and gives them some position) while he finds people who are better than him, will not smell the fragrance (or perfume) of Paradise. (Takhreej Fadheelatul Aadileen Li Sakhawi 103 – Daif)

The above narration has got Amr Ibn Waqid in the chain who is considered as Daif. He has also got the accusation of Kidhb because of which the authenticity of the narration above is doubtful.

This message can also be seen in Kanzul Ummal 14752.

Association by Slave - No Smell for Paradise

The evidence for this is the hadith below:

عن ابن عمرو: من ادعى إلى غير أبيه أو تولى غير مواليه لم يرح رائحة الجنة وإن ريحها يوجد من مسيرة سبعين عاما". "الخرائطي في مساوي الأخلاق

From Ibn Umar: The man who attributes himself (as a son) to a man other than his father (in a biological sense) and a slave who attributes himself to other than his master will not smell the fragrance (or perfume) of Paradise even though it can be smelled from a distance of seventy years. (Reported by Al-Kharaiti in Masavi Al-Akhlaq). (Kanzul Ummal 15320)

The Stingy and Day'yooth

It is the responsibility of the head of the family to ensure that his family is on the right path and they are not engaging in any sins. This responsibility is highlighted in the narration below.

إن الله تعالى لم يخلق بيده إلا ثلاثة أشياء وقال لسائر الأشياء: كن فكان خلق القلم و آدم والفردوس بيده وقال لها: وعزتي وجلالي لا يجاورني فيك بخيل ولا شم ريحك ديوث". "الدليمي عن علي

Allah swt did not create anything with His own hands except three. For the things other than these three, He just said, 'Kun' (be) and they were. He created (with His own hands) the Qalam (pen), Adam (A.S.), and Firdaus (paradise), and then He said to her (i.e. paradise): By My Honor and Glory, I will not enter any stingy person in you and no Day'yooth will smell your fragrance (or perfume). (Kanzul Ummal 15135 – Daif)

The meaning of Day'yooth can be understood from some narrations in which it is reported that the companions asked the Prophet ﷺ about its meaning:

- الَّذِي يُقْرُ فِي أَهْلِهِ الْخَبَثَ

(The one that agrees to or has no problem with his family engaging with filth)
Mishkat al-Masabih 3655, Saheeh At-Targheeb 2366, Musnad Ahmed 6113

- الَّذِي لَا يُبَالِي مَنْ دَخَلَ عَلَى أَهْلِهِ

(The one who does not care who enters upon his family)
Saheeh At-Targheeb 2071, 2367

- الَّذِي يَقْرُ السُّوءَ فِي أَهْلِهِ

(The one that agrees to or has no problem with his family engaging with sin)
Hadi Al-Arwah 98

According to some interpreters, the above definitions are a decent way of referring to a person whose family engages in adultery with his permission, and he might be an intermediary in the process.

The Old Man Who Does Fornication

The tradition which mentions about such a man and his deprivation of the fragrance (or perfume) of Paradise in one of the narrations quoted above (Kanzul Ummal 44000).

The One Who Dies His White Hair Fully Black

The evidence for this is the hadith below:

حَدَّثَنَا أَبُو تُوْبَةَ، حَدَّثَنَا عُْبَيْدُ اللَّهِ، عَنْ عَبْدِ الْكَرِيمِ الْجَزْرِيِّ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ قَالَ رَسُولُ اللَّهِ ﷺ "يَكُونُ قَوْمٌ يَخْضِبُونَ فِي آخِرِ الزَّمَانِ بِالسَّوَادِ كَحَوَاصِلِ الْحَمَامِ لَا يَرِيحُونَ رَائِحَةَ الْجَنَّةِ " .

Ibn Abbas R.A. reported that the Prophet of Allah ﷺ said: There will emerge some people near the end of times who will color their hair black like the (dark black) breasts of pigeons; they will not even smell Raihatil Jannati (i.e. the beautiful fragrant winds of the Jannat which can otherwise be smelled from a very long distance). (Sunan Abi Dawud 4212 – Saheeh)

This message can also be seen in Sunan an-Nasa'i 5075; and other relevant traditions.

Who Causes Pain to His Neighbour

According to the Shia narration below, the fragrance (or perfume) of Paradise is also forbidden upon the one who causes pain to his neighbor.

مَنْ أَدَى جَارَهُ حَرَّمَ اللَّهُ عَلَيْهِ رِيحَ الْجَنَّةِ، وَ مَاوَاهُ جَهَنَّمَ وَ بَيْتُ الْمَصِيرِ

Whoever harmed his neighbor (or caused pain to him), Allah swt has forbidden the fragrance (or perfume) of Paradise upon him; his abode will be hellfire, and what a painful destination it is. (Shia tradition: Wasail Ash-Shia 15841)

Analysis of the Narrations

In this section, we have covered the following:

- An explanation of the model which has been used as a basis for analysis
- Some findings and observations under that model

The Model

Dr. Israr Ahmed R.A. used to explain the concept of Deen in comparison to Religion in terms of the following components (Dr. Israr Ahmad, 2000; Dr Israr Ahmed, 2005). According to his description, religion is a subset of Deen which includes more elements than religion and covers system-level aspects as well.

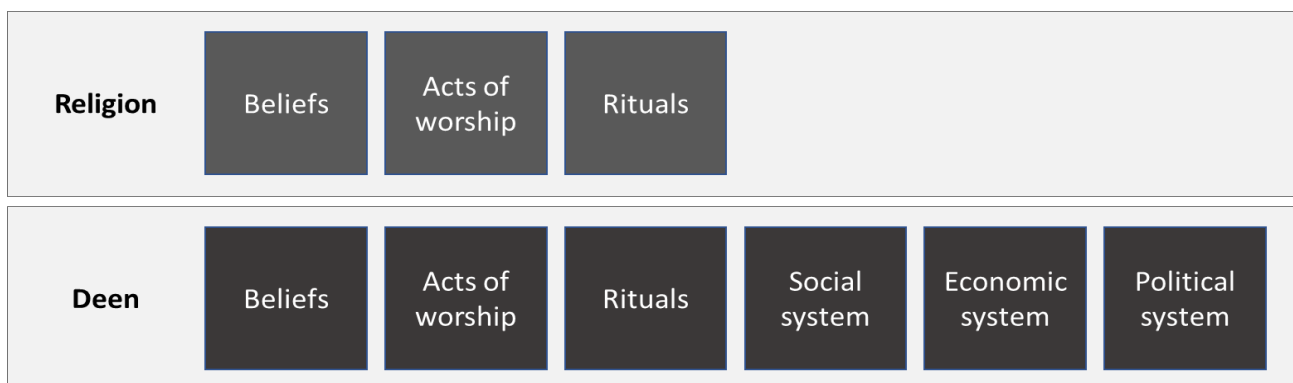


Figure 2: The comparison between the concept of Deen and Religion

He also used to clarify that there has been a varied level of importance given to each of them. The depth in which they are covered in the Quran and Sunnah also varies (Dr. Israr Ahmad, 1995b). The

aspects in which everyone has to play a role (e.g., one's family life, matters of Akhlaq, and so on) are covered in more depth as compared to some of the system-level aspects, e.g., the political system about which some guiding principles are set; as long as those principles are followed, several operating models can be constructed out of them.

In the current research, we will see how the identified narrations compare with this model.

Analysis

In terms of analysis, we have done the following:

- Thematic coding of the identified attributes in accordance with the six aspects of the model explained above
- Identification of the emphasis on each of them in the identified narrations
- Additional analysis and interpretation

The following codes have been assigned to various identified actions:

Attribute	Coding
Who seeks religious knowledge for worldly gains	Economic System
The one who kills a Muahad or Dhimmi	Political system
The ruler or Ameer or the one who has been certain people in his care and he is not honest with them	Political system
The one who gives a false testimony	Political system
The habitual drinker	Religious aspects
Who fabricates a lie about the prophet or his family	Religious aspects
The hypocrite	Religious aspects
The one who worships to show off	Religious aspects
The one who breaks the promise with Allah	Religious aspects
The one who learns hadith to argue with others and boast about it	Social system

Who seeks Ilm to argue and boast	Social system
The one dies his white hair completely black	Social system
Those who harm people and consider them insignificant	Social system
The arrogant	Social system
Those who give undue favors	Social system
Who causes pain to his neighbor	Social system
The women who are dressed but are yet naked	Social system
The one who recounts his favors to others	Social system
The stingy and Day'yooth	Social system
The old man who does fornication	Social system
Women who ask for divorce unnecessarily	Social system
The one who breaks the relationships	Social system
The one who is disobedient to parents and the stingy:	Social system
The one attributes himself to other than his father	Social system
Association by a slave to other than his master	Social system

Table: Thematic coding of the topics of identified reports

It is to be noted that the above coding is based on the analysis and interpretation of the researcher. It is possible that some of them might fall under multiple categories or might belong to a different category than the ones mentioned above. The systems are defined by human beings by collating and interpreting the Shariah injunctions in various spheres and it is possible for a human error to occur in such categorization and coding. The word 'system' and other relevant terminologies are driven in later times and the purpose of their usage is only to make it easy for people to relate to various groups

of teachings of Islam(Dr. Israr Ahmad, 1995a).

When analyzing the relative focus on each aspect, we identify the following:

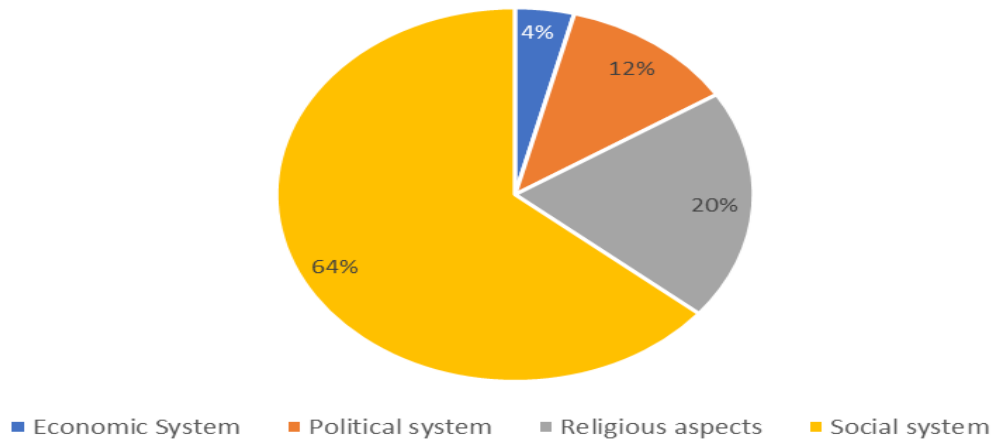


Figure: Relative focus on various aspects

From the above, the focus of the identified traditions is on the social aspects. That shows the importance of ensuring the right social fabric in Islamic society. Without the social system being intact, it often becomes difficult to even implement the basic religious aspects. Once this system is in order, it becomes much easier to implement the other aspects. Our teacher, Salman Asif Siddiqui, also says that in order to bring a major societal change, the approach has to be bottom-up rather than top-down. The political system can bring change to a certain degree only. The actual long-lasting outcomes become possible when the individual and social fabric becomes the basis of change(Okumuş, n.d.).

When we look at the social guidelines highlighted in the identified traditions, we realize that there has been a strong emphasis on mutual respect in society. It is an extremely important factor in terms of the emotional well-being of the members of society(PILISHVILI & DANILOVA, 2019; Salman Asif Siddiqui, 2018; Vasile, 2020). Disrespect and dishonor create emotionally disturbed individuals who are neither able to do well in their professional nor personal lives. These disorders often transfer from one generation to the others and hence leave a very long-lasting negative impact. Accordingly, Islam wishes to create a culture of respect where no one causes any trauma and hard feelings among family members, relatives, neighbors, and general members of the community. People should avoid unnecessarily arguing with each other. People should not try to make others feel insignificant. The Sunnah of our Aslaf has been that they always used to consider themselves insignificant rather than the other way around.

Another theme that we saw among the social teachings in the identified narrations relates to modesty. People should dress appropriately so that there is no undue attraction among the opposite genders and a chaste society can come into being. The women should cover themselves properly. The men should not appear to be what they are not to fool others. With age should come grace. Hiding the age to look attractive to the opposite gender is strictly forbidden. All these and other relevant aspects are means of blocking the means to the evil and ultimately worse outcomes. Those who cross that forbidden line and end up having Zina are doing some of the worst sins. If the elders in the society are engaged in this too, it would mean that the tarbiyyah of the youngsters would be at severe risk. Parents and elders should become role models for the youngsters. Their behavior should teach the youngsters to control their emotions rather than being devoid of any self-control and self-restraint.

In Islam, parents have a huge responsibility to ensure the tarbiyyah of the family members (ERDC, 2019). The person who is happy and settled for his family to engage in sin is ignoring one of his most important responsibilities. This behavior is breaking one of the foundational blocks of society – the family. The one whose crime is even bigger than this is the one who facilitates his family in sinning. If this mindset becomes prevalent in society, immorality and immodesty would become widespread and the family system would crumble down. Islam wishes to protect that institution and hence some of the guidelines in the identified narrations also talk about safeguarding the marriage and avoiding separation between husband and wife.

Another significant theme in the identified narrations is the focus on the rights of people and mending relationships. People should be respectful to their parents and not cut ties with their relatives. However, in doing so, the rights of others should not be subjugated. This is the beautiful balance that Islam wishes to inculcate in us and make us follow that in every walk of our lives.

Will the Above-Mentioned People Always Be Deprived of Paradise?

There can be various possibilities in this regard. One of the possibilities is that when others would be enjoying the fragrance (or perfume) of Paradise even from a distance and it would be refreshing them and filling their hearts with joy that they are going to get the blessed place, some people (as mentioned above) will not be able to experience this fragrance (or perfume). It might not mean that they are going to hell; missing smelling the fragrance (or perfume) of Paradise is itself a misfortune.

Another possibility is that if their sins are not forgiven and if their bad deeds out-weight their good deeds and they end up in hell-fire, they will be deprived of the fragrance (or perfume) of Paradise till the time they complete their punishment and are taken out of hellfire because of their iman (Salahi, 2005). Will some people be destined to hellfire for eternity? Shaykh Ibn Baaz R.A. said the following about it:

“Eternity” is of two different types:

- There is one type of eternity which will never end (i.e. it is an eternity in the literal sense). This will be the destination of the non-believers as they will suffer in hell for eternity and their punishment will never cease. This is based on an ayah of the Quran in which Allah swt has said that their deeds in the world will be shown to them as their regret in the hereafter. Because of this, their abode will be hellfire and they will never be taken out of it (interpreted meaning of ayah no. 167 from Surah Al-Baqarah).
- There is another type of eternity too which is defined in terms of a very long time but not in the sense of never-ending (i.e. it has been mentioned in metaphorical sense). This will be the case of some of the sinners such as those who do suicide or commit adultery (and die without repentance) or engage in war with Allah swt and His messenger ﷺ by taking and giving interest and facilitating this process.

[This is as per his explanation that is provided in Majmoo‘Fatawa Ibn Baaz 30/303]

Why is There a Difference Reported in the Distance in Terms of the Number of Years from Where the Fragrance (or Perfume) of Paradise Can Be Felt

A different number of years have been mentioned in the reports regarding the distance from which the fragrance (or perfume) of Paradise can be felt. The scholars have provided the following explanations for this:

- Some scholars say that the numbers of years mentioned are not in the literal sense. They are

mentioned in a metaphorical sense to show the extent of the fragrance (or perfume) of Paradise and the intensity of the sin of the people about whom it is mentioned that they will not be able to smell the fragrance (or perfume) of Paradise. As they are in a metaphorical sense and to convey the greatness of the fragrance (or perfume) of Paradise, they do not need to be exact in terms of the number of years mentioned.

- Some scholars (e.g., Imam Ibn Hajr) explain that people on Youm Al-Qiyamah will be standing at various distances from Paradise. The closest people will have forty years of travel between them and Paradise and they would start to smell it from that distance. The people who would be standing the farthest be at the maximum distance reported in the narrations.
- According to Hafiz Iraqi, the distance from where the smell can be felt would depend on the status of people. People of higher status can smell it from longer distances while others would only be able to smell it as they go near it.
- According to some scholars, Allah swt would give different capabilities to smell to different people in different situations.
- Paradise has got different levels. The different levels of Paradise may have different distances from where their fragrance (or perfume) can be felt.

Conclusion

In this paper, we have gathered the ahadith that explain the actions that result in the fragrance (or perfume) of Paradise being forbidden to their doers. The majority of the twenty-five identified attributes and actions deal with aspects related to the social system. The social system is one of the foundational systems upon which the structure of other systems in Islam are established upon and the individuals find the settings for practicing their beliefs, performing acts of worship, and following the relevant prescribed rituals. In the absence of a proper ideological social system, the whole society is at risk of crumbling down. It, therefore, makes perfect sense that Islam has put a significant aspect on the social system without ignoring the other aspects that make up the human society. It is accordingly the most perfect and most complete code of life and basis to construct the human society upon.

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