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THE FINAL DAY

PARADISE AND HELL

In the Light of the Qur'an and Sunnah

الجنة والنار

Dr. 'Umar S. al-Ashqar

الدار العالمية للكتاب الإسلامي

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IN THE NAME OF

ALLAH

THE ALL-COMPASSIONATE, ALL-MERCIFUL



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AND
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PUBLISHER'S NOTE

All praise and thanks are due to Allah, "the Exalted," Lord of the worlds. Blessings and peace be upon the last of the prophets and messengers Muhammad who delivered the Message as revealed to him and upon the members of his family, his Companions and all those who follow his footsteps until the Last Day.

"Paradise and Hell" is a central issue of any religion. Paradise is the ultimate goal of every believing soul while the chief purpose of all the struggles of this life is to save oneself from the torments of Hell.

Paradise and Hell is the 3rd and last part of "The Final Day" sub-series, of Dr. Al-Ashqar's '*Aqeedah* (Islamic Creed) Series. Dr. Al-Ashqar has earned wide-spread recognition for his work on the esteemed '*Aqeedah* series due to his strict adherence to the original sources - the Qur'an and the Sunnah. *Al-hamdu lillah*, the book is well received by the readers of both Arabic and English. This is the fourth revised and improved edition of the book with a number of corrections and additions made in accordance with the latest Arabic version. Realizing the importance and significance of the book, efforts are underway to publish it in other languages also. Our French translation is ready to go to press.

May Allah bless with acceptance the efforts of the writer and all those associated with the production of this great work.

Muhammad ibn 'Abdul-Muhsin Al-Tuwaijri

General Manager

International Islamic Publishing House, IIPH
Riyadh, Saudi Arabia

TRANSLATOR'S FOREWORD

Praise be to Allah (ﷻ), the Lord of the Universe, and Blessings and Peace be upon our beloved Prophet Muhammad, his Family and Companions.

Paradise and Hell is one of many books by the prolific Jordanian author 'Umar al-Ashqar, in which the author gives us a clear overview of Islamic teachings regarding the two possible destinations in the Hereafter. Quoting extensively from the Qur'an, Hadith and writings of well-known Muslim scholars, he presents us with a clear view of both the Garden and the Fire.

The descriptions of Hell are alarming; its torments and punishments are described in horrifying detail, and should persuade us to strive our utmost to avoid being among those who will suffer there in the Hereafter. In contrast, the delights and luxuries of Paradise are presented in the most attractive and appealing fashion, which should inspire us to increase our efforts and good works, and to pray and hope earnestly for the Mercy of Allah, so that we might enter its blessed gates on the Day of Resurrection.

The English version of the book will enhance the readership and its benefit will be widespread. While translating the book, the interpretations of Qur'anic quotations have been taken from the three most well-known translations in circulation today, namely those by 'Abdullah Yusuf 'Ali (The Meaning of the Holy Qur'an), Marmaduke Pickthall (The Meaning of the Glorious Qur'an), and Drs. Muhammad Muhsin Khan and Muhammad Taqi-ud-Deen al-Hilali (Interpretations of the Meanings of the Noble Qur'an). Archaic language has been modernized, e.g. "thou" and "goeth" have been changed to "you" and "goes." Biblical style has also been altered,

such as “servant of Allah” is changed to “slave of Allah.” Finally, in a few places where it was felt that the style was not that of native-spoken English, adjustments have been made accordingly.

May Allah, the Almighty, reward the author for his efforts to educate the Muslims about these most important aspects of their religion. May He guide us to the Straight Path, save us from the Fire of Hell, and grant us admittance to Paradise by His Mercy.

Naaṣiruddin al-Khaṭṭab

AUTHOR'S FOREWORD

Praise be to Allah (ﷻ), Who has created Paradise and Hell, and has created inhabitants for each of them, and has made Paradise the abode of His beloved and Hell the abode of His enemies. Blessings and peace be upon the Seal of His Prophets, the noblest of His creation, who came calling mankind to the blessings of Paradise and warning against the horrors of Hell.

May Allah send blessings and greetings of peace upon the family and Companions of the Prophet and those who followed them in sincerity, those who fully understood the issue at hand and strove to the utmost, spending their nights in prayer, seeking the forgiveness of Allah, confiding in Him, and reciting His Book, and devoting their days to drawing closer to Him through fasting. They understood that it is a most serious matter: there is no escaping the Fire, or admittance to Paradise, except through concerted effort.

This book (the Arabic text) on Paradise and Hell is the third in the series on the Hereafter (The Final Day).

The book is divided into two parts:

Section One deals with Hellfire, in ten chapters preceded by an introduction.

The introductory chapter is devoted to proving the belief (*'aqeedah*) of *Ahl as-Sunnah wal-Jama'ah* that Paradise and Hell have already been created, and refuting the claims of other sects and groups that contradict this.

The second chapter discusses the keepers of Hell, the angels, who stand guard over the Fire; their numbers and might are described.

The third chapter is a description of Hellfire, where it is located and how vast it is. Its levels, gates, fuel, intense heat, its speech, nature of its creation and its influence on the people of this world are described.

The fourth chapter is devoted to proving that Hell is eternal and will never end, and the claims of those who say it will cease to exist one day are refuted.

The fifth chapter is a discussion of the people of Hell, who are of two types: those who remain there eternally; the *kuffaar* (disbelievers) and *mushrikeen* (polytheists), and those who will not remain there forever; the sinners among the believers of the One and Only God (monotheists). The sins for which they deserve to enter Hell are also described here.

The sixth chapter describes the huge number of inhabitants of Hell. We quote the texts that indicate how many are doomed, and how few are saved, and the wisdom behind this state of affairs. The chapter also addresses the issue of why women constitute the majority of the inhabitants of Hell, and the wisdom behind this.

The seventh chapter discusses the huge size of the people of Hell.

The eighth chapter describes the food and drink of the people of Hell.

The ninth chapter is a lengthy one. It describes the punishments of the people of Hell. It describes the various types and degrees of punishment prepared by Allah for them, such as melting, burning, dragging, blackening of the face, roasting of the skin, disemboweling and rising fire to their hearts. I also quote texts, which refer to their chains, bonds and the hammers with which they are punished.

The tenth and final chapter describes the ways in which human beings may save themselves from the fire of Allah.

Section Two deals with Paradise, and consists of seven chapters preceded by an introduction, which is a definition of Paradise.

The first chapter describes entry into Paradise, and paints a scene of the Believers' entry into Paradise, the Prophet's intercession for them, and how the believer will enter Paradise after being cleansed and purified. I also dealt with the first of the believers and the first group to enter Paradise, and about the seventy thousand members of this ummah (nation) who will be allowed to enter Paradise without having to give an account of themselves. I described how the poor of the *muhaajireen*¹ will enter Paradise ahead of their wealthy counterparts. There is also a lengthy discussion of how the sinners among the monotheists who had entered Hell will be brought forth from it by the grace of the Most Merciful and the intercession of those who intercede. I explained the opinions of *Ahl as-Sunnah* [those who follow the Sunnah or way of the Prophet (Blessings and Peace be upon him)] concerning this intercession, and presented a refutation of the view of those who deny and reject it. The chapter ends with two discussions, one regarding the last people to enter Paradise, and the second concerning those who will enter Paradise before the Day of Judgement.

The second chapter is devoted to proving that Paradise is eternal and its inhabitants will remain there forever, and refuting the opinion of those who claim otherwise.

The third chapter deals with a description of Paradise, its immense blessings, its gates, its levels, its soil, its rivers, its springs, its palaces, its light, its scent, its trees, its fruits, its perfume and its animals.

¹ The *muhaajireen* (migrants) were the Muslims who migrated from Makkah to Yathrib (later Madeenah) for the sake of Allah.

The fourth chapter is a discussion of the people of Paradise and the deeds for which they deserved to enter it. It is discussed how the people of the Paradise will inherit the share of Paradise that would have gone to the people of Hell had they believed and had good deeds. The poor and weak will outnumber the rich in Paradise, and there will be more men than women. I also discussed the issue of whether the children of the believers and the *mushrikeen* will enter Paradise. Also included is the fact that the masters of Paradise will be middle-aged men, young men and women. I mentioned the ten who were given the good news in their lifetime that they would enter Paradise (*'Ashara Mubashara*), and I gave the names of some of those whom the texts say would enter Paradise. This chapter ends with the statement that Paradise is not merely equivalent to the good deeds a person may do, good deeds may be a reason for entering Paradise, but the true reason of a person getting admittance is the mercy and grace of Allah.

The fifth chapter describes the people of Paradise and the blessings and luxuries they enjoy.

The sixth and longest chapter discusses the blessings of the people of Paradise, and explains that the pleasures of Paradise far outweigh the joys of this world. I described the kinds of food and drink enjoyed by the people of Paradise, as well as their couches, servants, markets, vessels for eating and drinking, and the clothes they would wear. Whatever they desire will materialize in the most amazing fashion, that has no match in this world.

This chapter also describes the wives of the people of Paradise, whether they are *Hoor al-'Iyn* or their wives from among the women of this world.

This chapter further explains how the greatest gift given to the people of Paradise will be the Pleasure of Allah, may He be glorified, and the

joy of gazing upon His blessed face; among the pleasures of this blessed abode will be the glorification and sanctification of the Almighty.

The seventh and final chapter is a discussion of the debate between Paradise and Hell, and Allah's ruling between them.

I ask the Almighty Allah to help us to be obedient to Him, and to save us from Hellfire through His mercy and blessings. May He admit us to Paradise by His Grace and Mercy, for He is the All-Hearing, the One Who answers the prayers of His slaves and is close to them at all times. May the blessings and peace of Allah be upon His Slave and Messenger, Muhammad.

'Umar Sulaymaan al-Ashqar

SECTION ONE

AN-NAAR

[HELL]

INTRODUCTION

Definition and Explanation

Hell is the abode which Allah (ﷻ), has prepared for those who do not believe in Him, those who rebel against His laws and disbelieve in His messengers. It is the punishment for His enemies, the prison for evildoers.

It is the ultimate humiliation and loss; there is nothing worse:

﴿ رَبَّنَا إِنَّكَ مَن تُدْخِلِ النَّارَ فَقَدْ أَخْرَيْتَهُ وَمَا لِلظَّالِمِينَ مِّنْ أَنْصَارٍ ۝۱۹۲ ﴾

﴿Our Lord! Verily, whom You admit to the Fire, indeed, You have disgraced him, and never will the *Zaalimoon* [polytheists and wrongdoers] find any helpers.﴾

(*Qur'an* 3: 192)

﴿ أَلَمْ يَعْلَمُوا أَنَّهُ مَن يُكَادِدِ اللَّهَ وَرَسُولَهُ فَأَنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا ذَٰلِكَ الْخِزْيُ الْعَظِيمُ ۝۱۹۳ ﴾

﴿Know they not that whoever opposes and shows hostility to Allah and His Messenger, certainly for him will be the Fire of Hell to abide therein? That is extreme disgrace.﴾

(*Qur'an* 9: 63)

﴿ ... إِنَّ الْخَاسِرِينَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَأَهْلِيَهُمْ يَوْمَ الْقِيَمَةِ أَلَا ذَٰلِكَ هُوَ الْخَسْرَانُ الْمُبِينُ ۝۱۹۴ ﴾

﴿...The losers are those who will lose themselves and their families on the Day of Resurrection. Verily, that will be a manifest loss!﴾

(*Qur'an* 39: 15)

How could Hell be other than we have described, when it is full of utterly indescribable torment, pain and grief? It is eternal and its inhabitants will remain there forever. Allah (ﷻ), has condemned them and their place in the Fire:

﴿إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا ۝٦٦﴾

«Evil indeed it [Hell] is as an abode and as a place to dwell.»
(*Qur'an* 25: 66)

﴿هَٰذَا وَارَبُ اللَّطِيفِينَ ۖ لَشَرَّ مَنَآبٍ ۝٥٥ جَهَنَّمَ يَصْلَوْنَهَا فَنَسُوا الْآيَاتِ ۝٥٦﴾

«This is so! And for the *Taaghnoon* [transgressors, criminals...], - will be an evil final return [Fire], - Hell! Where they will burn, and worst [indeed] is that place to rest!»
(*Qur'an* 38: 55-56)

CHAPTER ONE

PARADISE AND HELL HAVE ALREADY BEEN CREATED

Aṭ-Ṭaḥaawī said, in his book on *Al-‘Aqeedah as-Salafiyah* (correct belief in accordance with that of the early generations of Islam - the pious predecessors) known as “*Al-‘Aqeedah aṭ-Ṭaḥaawiyah*”: “Paradise and Hell have already been created. They will never come to an end or cease to exist. Allah, the Exalted, created Paradise and Hell before the rest of creation, and He created inhabitants for each of them. Whoever He wishes will enter Paradise by His grace and mercy, and whoever He wishes will enter Hell as a result of His justice. Every person will behave according to that for which he is created, and his destiny will be that for which he is created; good deeds and evil deeds are foreordained for all men.”

Muhammad ibn Muhammad ibn Abu al-‘Izz al-Ḥanafī remarked, in his commentary on this text:

“With regard to his saying that Paradise and Hell have already been created, *Ahl as-Sunnah* agree that Paradise and Hell have been created and are in existence at the present moment. *Ahl as-Sunnah* continue to hold this view. Stalwarts of the *Mu‘tazilah* and *Qadariyah*¹ denied that. These groups said: Allah will create them (Paradise and Hell) on the Day of Resurrection. They said this because of their false arguments by means of which they seek to impose regulations on what Allah should do; they say it befits Allah to do this, or it does not befit Allah to do that. They compare Him to His creation and their actions. This is a kind of anthropomorphism with regard to deeds; they have

¹ *Mu‘tazilah* and *Qadariyah*: sects that differed from mainstream Sunni Islam on numerous issues.

allowed the ideas of *Jahamiyah*² to creep into their thinking, and have become *mu'aṭṭalah* (those who deny that Allah can see, etc.). They said: "It does not make sense for Paradise to be created before the time of reward, because it will not be used or inhabited for a very long time. They rejected the basic texts that contradict their false notions they seek to project onto Allah. They misinterpreted the texts and accused those who disagreed with them of going astray and concocting innovations (*bid'ah*)."

Al-Ḥanafī then quoted from the Qur'an and Sunnah in support of the view that Paradise and Hell have already been created. For example about the Garden we read:

﴿... أُعِدَّتْ لِلْمُتَّقِينَ ﴿١٣٣﴾﴾

﴿...[It is] prepared for *Al-Muttaqoon* [the pious].﴾

(*Qur'an* 3: 133)

﴿... أُعِدَّتْ لِلَّذِينَ ءَامَنُوا بِاللَّهِ وَرُسُلِهِ... ﴿٢١﴾﴾

﴿...[It is] prepared for those who believe in Allah and His Messengers...﴾

(*Qur'an* 57: 21)

And about the Hell we read:

﴿وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ ﴿١٣١﴾﴾

﴿And fear the Fire, which is prepared for the disbelievers.﴾

(*Qur'an* 3: 131)

﴿إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا ﴿٢١﴾ لِلطَّاغِيَتِينَ ﴿٢٢﴾ مَنَابَا ﴿٢٣﴾﴾

﴿Truly, Hell is a place of ambush, a dwelling place for the *Taaghnoon* [those who transgress the boundary limits set by Allah...].﴾

(*Qur'an* 78: 21-22)

² *Jahamiyah*: A sect of *Mu'tazilah* named after Jahm ibn Ṣafwaan.

﴿وَلَقَدْ رَآهُ نَزْلَةً أُخْرَىٰ ۖ عِنْدَ سِدْرَةِ الْمُنْتَهَىٰ ۚ عِنْدَهَا جَنَّةُ الْمَأْوَىٰ ۖ﴾

«And indeed he [Muhammad] saw him [Jibreel (Gabriel)] at a second descent [i.e. another time], near *Sidrat al-Muntaha* [lote-tree of the utmost boundary beyond which none can pass], near it is the Paradise of Abode.» (Qur'an 53: 13-15)

The Prophet (ﷺ) "Blessings and Peace be upon him," saw *Sidrat al-Muntaha* (a tree in heaven), and near it the Paradise of Abode, as is mentioned by Bukhari and Muslim in the hadith of Anas (رضي الله عنه) (may Allah be pleased with him). At the end of this narrative of *Al-Isra'* (the Prophet's Night Journey), the Prophet (ﷺ) said:

"Then Jibreel brought me to *Sidrat al-Muntaha*, which was veiled in colours indescribable. Then I entered Paradise, and its lights were of pearls and its soil was musk."

Bukhari and Muslim also reported from 'Abdullah ibn 'Umar that the Messenger of Allah (ﷺ) said:

"When any one of you dies, he is shown his position (in the Hereafter) morning and evening. If he is one of the people of Paradise, then he is shown the place of the people of Paradise, and if he is one of the people of Hell, then he is shown the place of the people of Hell, and he is told: 'This is your position, until Allah resurrects you on the Day of Resurrection.'"

According to a hadith narrated by Al-Bara' ibn 'Aazib, that the Messenger of Allah (ﷺ) said: "A herald calls out from heaven: 'My slave has spoken the truth, so prepare for him a place in Paradise, and open a gate for him to Paradise.' The Prophet (ﷺ) then said: 'Then its good scent reaches him.'" Anas reported a hadith similar in meaning.

Muslim reported from 'Aa'ishah (may Allah be pleased with her) that there was a solar eclipse during the time of the Messenger of Allah

(ﷺ). She said: “The Messenger of Allah (ﷺ) said:

‘Whilst I was standing here, I saw everything that you have been promised. I even saw myself picking some of the fruits of Paradise, when you saw me stepping forward. And I saw Hellfire, parts of it consuming other parts, when you saw me stepping backward.’”

Bukhari and Muslim reported from ‘Abdullah ibn ‘Abbaas: The sun was eclipsed during the time of the Messenger of Allah (ﷺ)... “They said, ‘O’ Messenger of Allah, we saw you picking something, then we saw you recoiling.’ He (ﷺ) said,

“I saw Paradise, and I tried to take a bunch of its fruit. If I had managed to do so, you would have eaten from it until the end of the world. And I saw the Fire of Hell, I never saw anything so horrific or terrifying. I saw that the majority of its inhabitants are women.” They said, ‘Why, O’ Messenger of Allah?’ He said, ‘Because of their ingratitude (*kufir*).’ He was asked, ‘Do they show ingratitude towards (or disbelieve in) Allah?’ He said: ‘They show ingratitude for friendship and good treatment; if you were to treat one of them well for a lifetime, then she saw one fault on your part, she would say, ‘I have never seen anything good from you!’”

Muslim reported from Anas that the Prophet (ﷺ) said:

“By the One in Whose hand is my soul, if you had seen what I saw, you would laugh little and cry much.” They said: “What did you see, O’ Messenger of Allah?” He said: “I saw Paradise and Hell.”

According to *Al-Muwatta* (of Imam Maalik) and *As-Sunan* (of Abu Dawood), Ka’b ibn Maalik (رضي الله عنه) said: “The Messenger of Allah (ﷺ) said:

‘Verily the soul of the believer is a bird hanging on the trees of Paradise, until Allah returns it to its body on the Day of Resurrection.’”³

This makes it clear that souls will enter Paradise before the Day of Resurrection.

Muslim, Abu Dawood and Imam Ahmad reported from Abu Hurayrah (رضي الله عنه) that the Messenger of Allah (ﷺ) said:

“When Allah created Paradise and Hell, He sent Jibreel (Gabriel) to Paradise, saying: ‘Go and look at it and the things that I have prepared therein for its inhabitants.’ So he went and looked at it and at what Allah had prepared therein for its inhabitants. He then came back and said: ‘By Your Glory, whosoever will hear of it will long to enter it.’ So He ordered that it be surrounded by forms of hardship, and said to Gabriel: ‘Go back and look at what I have prepared therein for its inhabitants.’ So he went back and found that it was surrounded by forms of hardship.⁴ Then he came back and said: ‘By Your glory, I fear that no-one will enter it.’

Then He sent him to the Fire of Hell, saying, ‘Go and look at it and at what I have prepared therein for its inhabitants.’ So he looked at it and saw that it was in layers, one above the other. Then he came back and said: ‘By Your glory, whoever hears of it will never try to enter it.’ So He ordered that it be surrounded by passions and desires, and said: ‘Go and see what I have prepared therein for its inhabitants.’ So he went and looked at it, then came back and said, ‘By Your glory, I fear that no-one will escape from entering it.’” There are many similar reports

³ The commentator on *At-Tahaawiyah* said: It is *ṣaḥeeḥ* (authentic).

⁴ *Makarih*: here refers to forms of religious discipline which many may find burdensome [Translator].

in the books of hadith.⁵

Bukhari devoted a chapter of his *ṣaḥeeḥ* under “the reports of the description of Paradise and the fact that it is already created”⁶ in which he has quoted many hadiths that prove that Paradise has already been created. Among them are the hadiths which state that when the deceased is placed in the grave, Allah shows him his position in Paradise or Hell whatever the case may be; that the Prophet (ﷺ) saw Paradise and Hell; that the Prophet (ﷺ) saw the palace of ‘Umar ibn al-Khaṭṭāb (رضي الله عنه) in Paradise, and so on. Ibn Ḥajar was correct when he said: “Even clearer than the report mentioned by Bukhari is the hadith narrated by Aḥmad and Abu Dawood with a strong *isnaad* from Abu Hurayrah (رضي الله عنه), that the Prophet (ﷺ) said: “When Allah created Paradise, He told Jibreel, ‘Go and look at it.’”⁷

The commentator of *Aṭ-Ṭaḥaawiyah* discussed the specious arguments of those who say that Hell has not been created yet, and refuted them.

Specious arguments: As for the specious arguments of those who say that Hell has not been created yet, they say: If it is already created now, then it would of necessity have to come to an end on the Day of Resurrection, and everyone in it would have to perish, because Allah (ﷻ), says:

﴿... كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ ...﴾

﴿...Everything will perish save His Face...﴾

(*Qur'an* 28: 88)

⁵ *Sharḥ aṭ-Ṭaḥaawiyah*, Pp. 476-478.

⁶ *Kitaab Bada' al-Khalq* (The Book of the Beginning of Creation), *Faṭḥ al-Baari*, 6/317).

⁷ *Faṭḥ al-Baari* 6/320.

And:

﴿ كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ... ﴾ ①

﴿Everyone shall taste death...﴾ (Qur'an 3: 185)

Tirmidhi reported, in his *Jaami'*, that Ibn Mas'ood (رضي الله عنه) said that the Messenger of Allah (ﷺ) said:

"I met Ibraheem (Abraham) on the night of the *Isra'*. He said to me: 'O' Muhammad, convey greetings of peace (*salaam*) to your ummah from me, and tell them that Paradise is of pleasant soil and sweet water, and that it is an empty plain, and that its plants are *Subḥaan Allah, Al-Ḥamdulillahi, Laa ilaaha illaallahu* and *Allahu Akbar*.'"⁸

Tirmidhi said that this hadith is *ḥasan ghareeb*. He also reports from Abu az-Zubayr, from Jaabir, from the Prophet (ﷺ), who said:

"Whoever says '*Subḥaan-Allahi wa bi ḥamdihi*,' a palm-tree will be planted for him in Paradise."⁹ (Tirmidhi said that this hadith is *ḥasan ṣaḥeeḥ*.)

They say: If Paradise had already been created and completed, it would not have been an empty plain, and there would have been no sense in this planting, or in the *Aayah* (verse) in which Pharaoh's wife says:

﴿ ... رَبِّ أَنْبِئْنِي بِمَنْ بَنَىٰ فِي الْجَنَّةِ ... ﴾ ②

﴿...My Lord! Build for me a home with You in Paradise...﴾ (Qur'an 66: 11)

⁸ Sheikh Naaṣiruddeen al-Albaani said, in his commentary on *Sharḥ at-Taḥaawiyah*, Pp. 106, that this is also reported by Bukhari and Muslim.

⁹ He also said that this hadith is *ṣaḥeeḥ*; Ibid., Pp. 64.

The response to this is: If you mean that Paradise does not exist until the Trumpet is blown and people are resurrected from their graves, then this is incorrect and is refuted by the evidence quoted above and other proofs which we have not mentioned here. If you mean that Allah, the Exalted, has not yet completed the creation of everything that He will prepare for the inhabitants of Paradise, and that He is still creating more and more things in it, and that when the believers enter Paradise, Allah will create even more things in it, then this is true and cannot be refuted, and the evidence that you give can only mean this. But when you use the *aayah* (verse), ﴿...Everything will perish save His Face.﴾ (Qur'an 28: 88) as evidence, your problem is that you misinterpret this *aayah*. Using it to prove that Paradise and Hell do not yet exist is like your colleagues' using it to prove that (Paradise and Hell) will both be destroyed and their inhabitants will all perish! You and your colleagues did not understand the *aayah* properly; only the leading jurists and scholars of Islam have understood it properly. They said that 'everything' for which Allah has decreed destruction and oblivion 'will perish (*haalik*),' but Paradise and Hell have been created to last forever and not to pass away, as is the Throne, which forms the roof of Paradise.

It is said that it means everything would perish except His dominion (and authority), it is also said that: it means 'everything will perish save the things done for His sake.' Yet there is another suggestion that when Allah, the Exalted, revealed the word:

﴿كُلُّ مَنْ عَلَيْهَا فَانٍ﴾

﴿Whatsoever is on it [the earth] will perish.﴾

(Qur'an 55: 26),

- the angels said, 'The people of earth are doomed,' and hoped that they would remain. Allah said that the people of heaven and earth would perish, and said:

﴿... كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ ...﴾

﴿...Everything will perish save His Face...﴾

(Qur'an 28: 88)

- because He, the Almighty, is the Living and does not die. Then the angels realized that they too were destined to die. Their words should be taken in the light of and reconciled with other texts. Clear and unambiguous reports prove that both Paradise and Hell are eternal. God willing we will be dealing with them in the following pages!”¹⁰

¹⁰ *Sharḥ at-Taḥaawiyah*, Pp. 479; see also Siddeeq Ḥasan Khan, *Yaqazat 'Uli al-I'tebaar*, Pp. 37 and *'Aqeedat as-Safaarini*, 2/230.

CHAPTER TWO

THE KEEPERS OF HELL

Standing over Hell are mighty and stern angels who never disobey Allah, the Exalted, Who has created them. They do whatever He commands them, as Allah (ﷻ), says:

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا فَوْاْ أَنفُسُكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاطٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٦٦﴾﴾

«O' you who believe! Save yourselves and your families from a Fire whose fuel is men and stones, over which are [appointed] angels stern [and] severe, who flinch not [from executing] the Commands they receive from Allah, but do [precisely what] they are commanded.»

(*Qur'an* 66: 6)

Their number is nineteen, as Allah (ﷻ), says:

﴿سَٰخِلِيهِ سَقَرٌ ﴿٦٧﴾ وَمَا أَذْرَكَ مَا سَقَرٌ ﴿٦٨﴾ لَا بُقْي وَلَا نَذْرٌ ﴿٦٩﴾ لَّوَاۤءَةٌ لِلنَّبَرِ ﴿٧٠﴾﴾
﴿عَلَيْهَا تِسْعَةَ عَشَرَ ﴿٧١﴾﴾

«Soon I will cast him into Hellfire. And what will explain to you what Hellfire is? Naught does it permit to endure, and naught does it leave alone! Darkening and changing the colour of man! Over it are nineteen [angels as guardians and keepers of Hell].» (*Qur'an* 74: 26-30)

This number was a captivating trial for the *kuffaar* (disbelievers) who thought that they would easily overcome such a small number, but they did not realize that one of these angels has the strength to confront the whole of mankind on his own. For this reason, Allah (ﷻ), said in the next *aayah* (verse):

﴿وَمَا جَعَلْنَا أَصْحَابَ النَّارِ إِلَّا مَلَائِكَةً وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِلَّذِينَ كَفَرُوا...﴾



﴿And We have set none but angels as guardians of the Fire, and We have fixed their number [19] only as a trial for the disbelievers...﴾
(*Qur'an* 74: 31)

Ibn Rajab said: "What is known and well-established among the earlier and later generations (*As-Salaf wal-Khalaf*) is that the trial came about when the number of angels was mentioned and the *kuffaar* thought that it was possible to kill them. They thought that they would be able to fight and resist them. They did not know that humankind in its entirety would not be able to resist even one of them."¹

These angels are the ones whom Allah (ﷻ), called the guards of Hell:

﴿وَقَالَ الَّذِينَ فِي النَّارِ لِخَزَنَةِ جَهَنَّمَ ادْعُوا رَبَّكُمْ يُخَفِّفْ عَنَّا يَوْمًا مِّنَ

الْعَذَابِ ﴿١٩﴾﴾

﴿And those in the Fire will say to the keepers [angels] of Hell: "Call upon your Lord to lighten for us the torment for a day!"﴾
(*Qur'an* 40: 49)

¹ *At-Takhweef min an-Naar*, Pp. 174.

CHAPTER THREE

DESCRIPTION OF HELL

1 - The Location of Hell

The scholars differ as to where Hell is located at present. Some say that it is in the lower earth, others say that it is in the heavens, and yet others refrain from discussing the matter at all. This last group is correct, because there are no sound and clear reports that define the location of Hell. One of those who prefer not to discuss the matter at all is Suyuṭī. He said: “Do not discuss Hell, i.e., do not discuss where it may be located, for no-one knows this except Allah (ﷻ), and I know of no hadith that I could rely on with regard to this issue.”¹

Sheikh Shah Waliullah ad-Dahlawi says, in his *‘Aqeedah*: “There is no clear text, which states their location (i.e. the location of Paradise and Hell). They are wherever Allah (ﷻ), wishes them to be, and we cannot comprehend all the universes created by Allah.”² Şiddeeq Ḥasan Khan while commenting on these words of Ad-Dahlawi says: “I say: this is the best and most cautious of opinions, *insha Allah*.”³

2 - The Vast Extent of Hell

Hell is huge and vast and immensely deep, as is proven by several things:

1) Those who will enter Hell are innumerable. In addition to the vast number of the disbelievers in Hell, the structure and makeup of only

¹ Şiddeeq Ḥasan Khan, *Yaqāzat ‘Uli al-I’tibaar*, Pp. 47.

² Ibid., Pp. 47.

³ Ibid.

one of them will be so huge that his molars will be as big as Mount Uhud, and the distance between his shoulders will be equivalent to three days' walking. Nevertheless, Hell will accommodate the huge number of *kuffaar* and evildoers who have existed throughout history, in spite of their huge size, and there will still be room for more, as Allah (ﷻ), says in the Qur'an:

﴿يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلَأَتْ وَنَقُولُ هَلْ مِنْ مَزِيدٍ﴾

«On the Day when We will say to Hell: "Are you filled?" It will say: "Are there any more [to come]?"»

(*Qur'an* 50: 30)

The Fire of Hell is like a mill to which are brought thousands upon thousands of tons of grain, which it grinds tirelessly until it is all done, then waits for more. In the hadith that describes the debate between Paradise and Hell, it says that Allah (ﷻ) said to Hell:

"You are My punishment; I will punish in you whomsoever I will.' Both Paradise and Hell will be filled, but Hell will not be filled until Allah places His foot in it. In another version it says: Until, Allah, the All-Glory and All-High, will put His leg and it will say 'Enough, enough!' Then it will be filled, and its different parts will come closer to one another. Allah will not wrong any one of His creation." Bukhari and Muslim reported on the authority of Abu Hurayrah (رضي الله عنه).⁴

Anas (رضي الله عنه) reported that the Prophet (ﷺ) said:

"People will continue to be thrown into Hell, and it will continue to say 'Are there any more?' until the Lord of Glory places His foot in it. Its different parts will come closer to one another, and it will say 'Enough, enough, by Your glory and

⁴ *Jaami' al-Uṣool*, 10/544.

honour!’” (Bukhari and Muslim)⁵

2) Another indication of its vast depth is the fact that a stone thrown from the top of Hell takes a very long time to reach the bottom. Muslim reports that Abu Hurayrah (رضي الله عنه) said: “We were with the Messenger of Allah (ﷺ), and we heard the sound of something falling. The Prophet (ﷺ) said:

‘Do you know what that was?’ We said, ‘Allah and His Messenger know best.’ He said, ‘That was a stone that was thrown into Hell seventy years ago, and it is yet in the way in (to reach the other side of the) Hell until now.’”⁶

Haakim reports from Abu Hurayrah, and Ṭabaraani from Mu‘aadh and Abu Umamah (may Allah be pleased with them) that the Prophet (ﷺ) said:

“If there was a huge stone as big as seven *khalfaat* stones, and it was thrown from the edge of Hell, it would fly through it for seventy years and yet it will not reach the bottom.”⁷

3) Great number of angels will bring Hell forth on the Day of Resurrection. The Messenger (ﷺ) described how Hell will be brought forth on the Day of Resurrection, concerning which Allah (ﷻ), said:

﴿وَجَاءَ يَوْمَئِذٍ عَذَابٌ عَظِيمٌ ...﴾

﴿And Hell will be brought near that Day...﴾

(Qur'an 89: 23)

The Prophet (ﷺ) said:

⁵ *Mishkaat al-Maṣabeeh*, 3/109.

⁶ Muslim, *Kitaab al-Jannah*, *Baab fi Shiddat ḥarr an-Naar* (4/2184, hadith no. 2844).

⁷ *Ṣaḥeeḥ al-Jaami' aṣ-Ṣagheer*, 5/58, hadith no. 5124. Its *isnaad* is *ṣaḥeeḥ*.

“Hell will be brought forth that Day by means of seventy thousand ropes, each of which will be held by seventy thousand angels.” (Muslim on the authority of ‘Abdullah ibn Mas‘ood)⁸

We can only imagine the vastness of this terrifying creation that requires such a huge number of strong and powerful angels whose strength is known only to Allah (ﷻ).

4) Another indication of the vastness of Hell is the fact that two great creations like the sun and the moon will be two rolled-up bulls in Hell. Aṭ-Ṭaḥaawi reports in his *Mushakkal al-Aathaar*, that Salamah ibn ‘Abdur-Raḥmaan said: Abu Hurayrah told us that the Prophet (ﷺ) said:

“The sun and the moon will be like two rolled-up bulls in Hell on the Day of Resurrection.”

Bayhaqi also reported this in ‘*Al-Ba‘th wan-Nushoor*’, as did Al-Bazzaar, Al-Isma‘ili and Al-Khaṭṭaabi, with an *isnaad* that is *ṣaḥeeḥ* according to the conditions of Bukhari, who reported in *Aṣ-Ṣaḥeeḥ al-Mukhtaṣar* with the wording “The sun and moon will be rolled up in Hell on the Day of Resurrection.”⁹

3 - The Levels of Hell

There are variations in the degrees of heat in Hell, and in the levels of punishment which Allah (ﷻ), has prepared for its inhabitants. There is not just one level, as Allah (ﷻ), says:

﴿ إِنَّ الْمُتَّقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ ... ﴾

⁸ Muslim, *Kitaab al-Jannah wa Ṣifat na‘eem ahliha, Baab fi Shiddat ḥarr jahannam* 4/2184, hadith no. 2842.

⁹ Sheikh Naaṣiruddeen al-Albani narrated this hadith in *Silsilat al-Aḥaadeeth aṣ-Ṣaḥeeḥah*, 1/32, hadith no. 124.

﴿Verily the hypocrites will be in the lowest depths [grade] of the Fire...﴾ (Qur'an 4: 145)

It is said that both Paradise and Hell have different levels; the lower the level in Hell, the greater the intensity of the heat. The hypocrites will suffer the worst punishment, and so they will be in the lowest level of Hell.

Allah (ﷻ), the All-Glorious, refers to levels of Paradise and Hell in the Qur'an:

﴿وَلِكُلِّ دَرَجَتٌ مِّمَّا عَمِلُوا ...﴾

﴿For all there will be degrees [or ranks] according to what they did...﴾ (Qur'an 6: 132)

﴿أَفَمَنْ أَتَّبَعَ رِضْوَانَ اللَّهِ كَمَنْ بَاءَ بِسَخَطٍ مِّنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ﴾¹⁰ هُمْ دَرَجَتٌ عِنْدَ اللَّهِ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ ﴿١٦٣﴾

﴿Is then one who follows [seeks] the good Pleasure of Allah like the one who draws on himself the Wrath of Allah? His abode is Hell - and worst, indeed, is that destination! They are in varying grades with Allah, and Allah is All-Seer of what they do.﴾

(Qur'an 3: 162-163)

'Abdur-Rahmaan ibn Zayd ibn Aslam (رضي الله عنه) said: "The levels of Paradise go up and the levels of Hell go down."¹⁰ It is reported from some of the *salaf* (early pious generations) that the sinners among the monotheists who enter Hell would be in the first level, the Jews would be in the second level, the Christians in the third level, the Sabians in the fourth level, the Magians (Zoroastrians) in the fifth level, the polytheist Arabs in the sixth level, and the

¹⁰ Ibn Rajab, *At-Takhweef min an-Naar*, Pp. 50.

hypocrites in the seventh level.¹¹ Some books give names to these levels: the first is called *Jahannam*, the second *Laḥa*, the third *Al-Ḥuṭamah*, the fourth *As-Sa'eer*, the fifth *Saqar*, the sixth *Al-Jaḥeem*, and the seventh *Al-Haawiyah*.

There is no proof for this division of the inhabitants of Hell, or the names that have been attributed to the various levels. The truth is that all of these names - *Jahannam*, *Laḥa*, *Al-Ḥuṭamah*, etc.- are alternative names by which Hell in its entirety is known, and they are not applied to one part or another of it. It is also known that people will be placed in different levels of Hell according to the extent of their *kufṛ* (disbelief) and sins.

4 - The Gates of Hell

Allah (ﷻ), has told us that Hell has seven gates, as He (ﷻ), said:

﴿وَأِنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ ﴿٤٣﴾ لَهَا سَبْعَةُ أَبْوَابٍ لِّكُلِّ بَابٍ مِّنْهُمْ جُزْءٌ مَّقْسُومٌ﴾

﴿And surely, Hell is the promised place for them all. It [Hell] has seven gates, for each of these gates is a [special] class [of sinners] assigned.﴾ (Qur'an 15: 43-44)

Ibn Katheer, commenting on this *aayah*, said: "This means that each gate has been allotted its share of the followers of *Iblees* who will enter it, and they will not be able to avoid it. May Allah protect us from it. Each will enter a gate according to his deeds, and will be assigned a level of Hell according to his deeds."

¹¹ If this division is based on *ijtihaad* and as per our understanding of the texts that indicate the intensity of evil of the various groups, then it needs to be revised, for the Magians who worship fire are no less sinners than the Arab polytheists; it is better not to engage in speculation about matters that are not found in the texts - (nuṣoos) - author.

It is reported that 'Ali ibn Abi Tāalib (عليه السلام) said during a *khuṭbah* (sermon): "The gates of Hell are such-and-such." Abu Haaron said, "They are in layers, one above the other." It is also reported that he said: "There are seven gates of Hell, one above the other. The first will be filled, then the second, then the third, until all of them are filled."¹²

When the disbelievers will be brought to Hell, its gates will be opened, and they will enter, to remain there forever:

﴿وَسِيقَ الَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ زُمَرًا ۖ حَتَّىٰ إِذَا جَاءُوهَا فَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَتْلُونَ عَلَيْكُمْ آيَاتِ رَبِّكُمْ وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا قَالُوا بَلَىٰ وَلَكِنْ حَقَّتْ كَلِمَةُ الْعَذَابِ عَلَى الْكَافِرِينَ﴾ (٧١)

﴿And those who disbelieved will be driven to Hell in groups, till, when they reach it, the gates thereof will be opened [suddenly like a prison at the arrival of the prisoners]. And its keepers will say, "Did not the Messengers come to you from yourselves, - reciting to you the Verses of your Lord, and warning you of the Meeting of this Day of yours." They will say, "Yes," but the Word of torment has been justified against the disbelievers!﴾
(Qur'an 39: 71)

After they are admitted, they will be told:

﴿... ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَبِئْسَ مَثْوًى لِّلْمُتَكَبِّرِينَ﴾ (٧٢)

﴿...Enter you the gates of Hell, to abide therein. And [indeed] what an evil abode of the arrogant!﴾
(Qur'an 39: 72)

¹² Tafseer Ibn Katheer, 4/162.

These gates will be shut upon the evildoers, and they will have no hope of ever escaping from them after that, as Allah (ﷻ), says:

﴿وَالَّذِينَ كَفَرُوا يَتَائِبُنَا لَهُمُ اصْحَابُ الْمَشْأَمَةِ ﴿٩٨﴾ عَلَيْهِمْ نَارٌ مُّؤَصَّدَةٌ ﴿٩٩﴾﴾

﴿But those who reject Our Signs, they are the [unhappy] companions of the Left Hand. On them will be Fire vaulted over [all round].﴾ (Qur'an 90: 19-20)

Ibn 'Abbaas said: "Vaulted" (literally: 'shut over them') means that the gates will be locked." Mujaahid pointed out that the word used (*mu'sadah*) is the word used in the dialect of Quraysh to mean "locked" or shut."¹³

In the Qur'an, Allah, the Exalted, says:

﴿وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ﴿١﴾ الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ ﴿٢﴾ يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ ﴿٣﴾ كَلَّا لَيُنْبَذَنَّ فِي الْحُطَمَةِ ﴿٤﴾ وَمَا أَدْرَاكَ مَا الْحُطَمَةُ ﴿٥﴾ نَارُ اللَّهِ الْمَوْفُودَةُ ﴿٦﴾ الَّتِي تَطَّلِعُ عَلَى آلِافْتِدَىٰ ﴿٧﴾ إِنَّهَا عَلَيْهِمْ مُّؤَصَّدَةٌ ﴿٨﴾ فِي عَمَدٍ مُمَدَّدَةٍ ﴿٩﴾﴾

﴿Woe to every [kind of] scandal-monger and backbiter, who piles up wealth and lays it by. Thinking that his wealth would make him last forever! By no means! He will be sure to be thrown into that which Breaks to Pieces. And what will explain to you that which Breaks to Pieces? [It is] the Fire of [the wrath of] Allah, kindled [to a blaze], which does mount [right] to the hearts. It shall be made into a vault over them, in columns outstretched.﴾ (Qur'an 104: 1-9)

¹³ Tafseer Ibn Katheer, 7/298. Mujaahid's comment has been paraphrased here [Translator].

Allah (ﷻ), informs us that the gates of Hell will be locked behind them. Ibn ‘Abbaas said: “In columns outstretched” means that the gates will be stretched out.” ‘Aṭiyah said: “It is a pillar of iron.” Muqaatil said: “The gates will be closed firmly behind them, and locked with a bolt of iron, so that the pain and heat turn again to them intensified. The expression ‘stretched forth’ applies to the ‘pillar’, meaning that the bolts with which the gates are locked will be very long, because a long bolt is stronger than a short one.”¹⁴

The gates of Hell may be opened and closed before the Day of Judgement. The Prophet (ﷺ) told us that the gates of Hell are locked during the month of Ramaḍaan. Abu Hurayrah (رضي الله عنه) reported that the Prophet (ﷺ) said:

“When Ramaḍaan comes, the gates of Paradise are opened, and the gates of Hell are closed., and the *Shayateen* (Satan and his jinn deputies) and devils are tied up.”¹⁵

Tirmidhi reported that Abu Hurayrah said: “The Prophet (ﷺ) said:

‘When the first night of Ramaḍaan comes, the *Shayateen* and devils are chained up. The gates of Hell are closed, and not one of them is opened. The gates of Paradise are opened, and not one of them is closed.’”¹⁶

5 - The Fuel of Hell

Stones and the rebellious disbelievers are the fuel of Hell, as Allah (ﷻ), says:

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا أَنفُسُهُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ...﴾ (١)

¹⁴ Ibn Rajab, *At-Takhweef min an-Naar*, Pp. 61.

¹⁵ Ibid., Pp. 66.

¹⁶ Ibid.

«O' you who believe! Save yourselves and your families from a Fire whose fuel is men and stones.»

(Qur'an 66: 6)

﴿ ... فَأَنْفُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارُ أُعِدَّتْ لِلْكَافِرِينَ ﴾

«...Then fear the Fire [Hell] whose fuel is men and stones, prepared for the disbelievers.» (Qur'an 2: 24)

What is meant by the people who will be fuel for the Fire is the disbelievers and polytheists. As for the type of stone that will fuel the Fire, Allah (ﷻ) knows best what it really is. Some of the pious predecessors (*salaf*) thought that this stone is brimstone or sulphur. 'Abdullah ibn Mas'ood said: "It is a stone of sulphur, which Allah created in the first heaven, the day He created the heavens and the earth, and prepared it for the disbelievers." This is reported by Ibn Jareer, Ibn Abi Haatim and Haakim in *Al-Mustadrak*. Ibn 'Abbaas, Mujaahid and Ibn Jurayj were also of this opinion.¹⁷

If this opinion was based on something that the Messenger of Allah (ﷺ) had said, then we could accept it without hesitation and any argument. But as it is a matter of *ijtihad* (juristic reasoning in the context of the Qur'an and Sunnah), based on knowledge of the nature and qualities of stones, then it cannot be taken for granted. There may be other stones that are superior to sulphur in strength and flammability. The Muslims of the early period might have seen that sulphur has qualities that do not exist in other stones, so they thought that it would be the fuel of Hell. Ibn Rajab said: "Most of the *mufasssireen* suggest that what is meant by stones is sulphur, with which the Fire of Hell will be fuelled. It was said that it includes five kinds of torment that are not found in other stones: it catches fire quickly, it has an unpleasant odour, it produces a lot of smoke, it

¹⁷ *Tafseer Ibn Katheer*, 1/107.

sticks to flesh, and it is very hot when it is heated.”¹⁸ Allah (ﷻ) may create other kinds of stones that are superior to sulphur, and we can be sure that whatever exists in the Hereafter will be different from this world.

Another source of fuel for the Fire will be the gods, which were worshipped instead of Allah (ﷻ):

﴿إِنَّكُمْ وَمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ حَصَبُ جَهَنَّمَ أَنْتُمْ لَهَا وَرَدُونَ ﴿٩٨﴾ لَوْ كَانَتْ هَتُولاَءِ ءَالِهَةً مَا وَرَدُوهَا وَكُلٌّ فِيهَا خَالِدُونَ ﴿٩٩﴾﴾

«Certainly! You [disbelievers] and that which you are worshipping now besides Allah, are [but] fuel for Hell! [Surely], you will enter it. Had these [idols, etc.] been *aaliha* [gods], they would not have entered there [Hell], and all of them will abide therein.» (Qur'an 21: 98-99)

“....Al-Jawhari said: “Everything that is used to feed the Fire or increase it is its fuel.” Abu ‘Ubaydah said: “Everything that you throw into the Fire is fuel for it.”¹⁹

6 - The Intensity of its Heat and the Vastness of its Smoke and Sparks

Allah (ﷻ), says:

﴿وَأَصْحَابُ الْيَمَانِ مَا أَصْحَابُ الْيَمَانِ ﴿٩١﴾ فِي سُمُورٍ وَجَمِيرٍ ﴿٩٢﴾ وَظِلٍّ مِنْ يَحْمُورٍ ﴿٩٣﴾ لَا بَارِدٌ وَلَا كَرِيمٍ ﴿٩٤﴾﴾

«And those on the Left Hand - who will be those on the Left Hand? In fierce hot wind and boiling water, And

¹⁸ Ibn Rajab, *At-Takhweef min an-Naar*, Pp. 107.

¹⁹ *Yaqazat ‘Uli al-I’tibaar*, Pp. 61.

shadow of black smoke, [That shadow] neither cool, nor
[even] pleasant. ﴿ (Qur'an 56: 41-44)

This *aayah* includes all of the things that people avail themselves of in this world when it is too hot; these three things are: water, air and shade. But the *aayah* (verse) states that these things will be of no help whatsoever to the people of Hell. The air of Hell is *As-Sumoom*, which is an intensely hot wind; its water is *Al-Hameem*, boiling water; its shade is *Al-Yahmoom*, which is a part of the smoke of Hell.²⁰

Just as this *aayah* emphasizes the horrifying position of those on the Left Hand, who are the people of Hell, another *aayah* emphasizes the horror of Hell itself. Allah (ﷻ), says:

﴿وَأَمَّا مَنْ حَقَّتْ مَوَازِينُهُ﴾ ﴿فَأُتْمِمْ هَاوِيَةً﴾ ﴿وَمَا أَدْرَاكَ مَا هِيَ﴾ ﴿نَارٌ حَامِيَةٌ﴾ ﴿

﴿But he whose balance [of good deeds] will be [found] light, will have his home in a [bottomless] pit. And what will explain to you what this is? [It is] a Fire blazing fiercely!﴾ (Qur'an 101: 8-11)

The shade referred to in the *aayah*,

﴿وَطَلٌّ مِنْ يَحْمُومٍ﴾ ﴿

﴿And shadow of black smoke,﴾ (Qur'an 56: 43)

- is the shadow cast by the smoke of Hell. Shade usually makes one feel cool and comfortable, and people love to feel it, but this shade (in Hell) will be neither cool nor pleasant; it is the shadow of black smoke.

²⁰ *At-Takhweef min an-Naar*, Pp. 85.

The Qur'an tells us that this shade is the smoke of Hell which rises above the Fire:

﴿أَنْطَلِقُوا إِلَى ظِلٍّ ذِي ثَلَاثِ شُعَبٍ ﴿٣٣﴾ لَا ظَلِيلٍ وَلَا يُغْنِي مِنَ الْهَبِّ ﴿٣٤﴾ إِنَّهَا تَرْمِي بِشَرَرٍ كَالْقَصْرِ ﴿٣٥﴾ كَأَنَّهُ جِمَالَتٌ صُفْرٌ ﴿٣٦﴾﴾

«Depart you to a shadow [of smoke ascending] in three columns, [Which yields] no shade of coolness and is of no use against the fierce Blaze. Indeed! It [Hell] throws about sparks [huge] as forts. As if there were [a string of] yellow camels [marching swiftly].» (Qur'an 77: 30-33)

This *ayah* states that the smoke that rises from Hell is so great that it is divided into three columns. It gives shade, but it is not cooling and it offers no protection from the raging Fire. The sparks that fly from this Fire are like huge castles, and they are likened to yellow or black camels.

Allah, the Exalted, explained how strong this Fire is, and how it affects the tormented:

﴿سَأُصْلِيهِ سَقَرَ ﴿٢٦﴾ وَمَا أَدْرَاكَ مَا سَقَرٌ ﴿٢٧﴾ لَا يَقْنِي وَلَا تَنْزَرُ ﴿٢٨﴾ لَوَاحَةٌ لِّلنَّارِ ﴿٢٩﴾﴾

«Soon will I cast him into Hellfire. And what will explain to you exactly what Hellfire is? Naught does it permit to endure, and naught does it leave alone! Darkening and changing the colour of man!»

(Qur'an 74: 26-29)

The Fire consumes all, destroying everything and leaving nothing untouched. It burns skin, reaching to the bone, melting the contents of the stomach, mounting to the hearts and exposing what is innermost and vitals. The Prophet (ﷺ) told us:

“Fire as we know it is one-seventieth part of the Fire of Hell.”
Someone said, “O’ Messenger of Allah, it is enough as it is!”

He (ﷺ) said, “It (the Fire of Hell) is as if sixty-nine equal portions were added to fire as we know it.” (Bukhari)

According to a version narrated by Muslim, the Prophet (ﷺ) used the phrase “...fire as you know it and as it is used by the sons of Adam...”²¹

This Fire never dies down, no matter how much time passes:

﴿ فَذُوقُوا فَلَنْ نَزِيدَكُمْ إِلَّا عَذَابًا ۖ ﴾

﴿So taste you [the results of your evil actions]; no increase shall We give you, except in torment.﴾

(*Qur'an* 78: 30)

﴿ ... كُلَّمَا خَبَتْ زِدْنَاهُمْ سَعِيرًا ۖ ﴾

﴿...Whenever it abates, We shall increase for them the fierceness of the Fire.﴾

(*Qur'an* 17: 97)

The disbelievers will not taste the luxury of respite, and the torment will not be lessened for them no matter how long it lasts:

﴿ ... فَلَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنصَرُونَ ۖ ﴾

﴿...Their torment shall not be lightened nor shall they be helped.﴾

(*Qur'an* 2: 86)

The Fire is rekindled every day, as is stated in the hadith reported by Muslim from ‘Amr ibn ‘Absah(رضي الله عنه), who said: “The Prophet (ﷺ) said:

‘Pray *Ṣalaat aṣ-Ṣubḥ* (the early morning prayer), then stop praying when the sun is rising until it is fully up, for it rises between the horns of *Shayṭaan*, and the disbelievers prostrate to the sun at that time. Then pray, for the prayer is witnessed

²¹ Bukhari: *Kitaab Bada' al-Khalq*, *Baab Ṣifat an-Naar*, 6/230; and Muslim: *Kitaab al-Jannah*, *Baab Shiddat ḥarr an-Naar*, 4/2184.

(by the angels) until the shadow becomes the length of a lance. Then cease prayer, for at that time Hell is heated up. Then when the shadow moves forward, pray...”

Bukhari and Muslim report from Abu Hurayrah (رضي الله عنه) that the Prophet (ﷺ) said:

“When it becomes very hot, wait until it cools down to pray, because the intense heat is a breeze from Hell.”

The Fire of Hell will be further refuelled on the Day of Resurrection when it receives its inhabitants:

﴿وَإِذَا الْجَنَّةُ أُرْلِفَتْ ﴿٧٣﴾ وَإِذَا الْجَحِيمُ سُعِرَتْ ﴿٧٤﴾﴾

﴿And when Hellfire shall be kindled to a fierce blaze, and when Paradise shall be brought near.﴾

(Qur'an 81: 12-13)

7 - Hell Speaks and Sees

Whoever reads the descriptions of Hell in the Qur'an and the hadiths will discover that it is a creation that can see, speak and complain. The Qur'an tells us that Hell will be able to see its people from afar when they are coming towards it, and it will start to utter terrifying cries that will indicate how much anger and hatred it feels towards these evildoers:

﴿إِذَا رَأَوْهُمْ مِنْ مَكَانٍ بَعِيدٍ سَمِعُوا لَهَا تَغَيُّطًا وَزَفِيرًا ﴿٢٥﴾﴾

﴿When it [Hell] sees them from a far place, they will hear its raging and roaring.﴾

(Qur'an 25: 12)

Ibn Jareer reports that Ibn 'Abbaas said: “A man will be dragged towards Hell, which will shrink into itself. Allah will say: ‘What is the matter with you?’ It will say, ‘He is seeking refuge with you from me.’ He will say, ‘Release My slave.’ Another man will be dragged

towards Hell, and he will say, 'O' my Lord, I did not expect this of You.' Allah will say, 'What did you expect?' He will say, 'That Your mercy would extend to me too.' Allah (ﷻ) will say, 'Release My slave.' Another man will be dragged towards Hell, and it will send out a gust of air like a mule snorting at a camel, then it will take in a gust of air, and there will be no-one left except it will terrify him."²²

Imam Aḥmad and Tirmidhi report from Abu Ṣāliḥ from Abu Hurayrah (رضي الله عنه) that the Prophet (ﷺ) said:

"On the Day of Resurrection, a neck will stretch forth from Hell; it will have two eyes to see, two ears to hear, and a tongue to speak. It will say: 'I have been appointed to take care of three types of people: every arrogant tyrant, every person who called on some deity other than Allah, and those who made pictures.'" (Tirmidhi stated that this hadith was *ṣaḥeeḥ*)²³

8 - Ibn 'Umar's Vision of Hell

Bukhari and Muslim report that Ibn 'Umar said: "I saw in a dream that two angels came to me. Each of them was holding a whip of iron in his hand. Then I met (another) angel who was also holding a whip of iron in his hand. They said, 'Do not worry, you are a good man; we just wish that you prayed more at night.' They took me to the edge of Hell, which looked like a well with horns: between every two horns stood an angel holding a whip of iron. I saw men hanging upside-down, held with chains, and I recognized some men of Quraysh. Then they led me away, towards the right. I told Ḥafṣah about my dream, and she told the Messenger of Allah (ﷺ), who said,

²² Ibn Katheer quoted this report in *An-Nihaayah*, 2/21, and said that its *isnaad* is *ṣaḥeeḥ*.

²³ *At-Takhweef min an-Naar*, Pp. 179. See also *Jaami' al-Uṣool*, 10/518; the editor said: its *isnaad* is *ḥasan*. Tirmidhi said: this is a *ghareeb ṣaḥeeḥ ḥasan* hadith.

“Abdullah is a righteous man.””²⁴

9 - Does Anybody see Hell in Reality before the Day of Resurrection?

We know that our Prophet (ﷺ) saw Hell, just as he saw Paradise during his lifetime. Bukhari and Muslim report from ‘Abdullah ibn ‘Abbaas that the Prophet (ﷺ) said concerning *Ṣalaat al-Khusoof* (the eclipse prayer):

“I saw Paradise, and I reached out to take a bunch of its fruits. If I had managed to do so, you would have eaten from it until the end of this world. And I saw Hell, I never saw anything more terrifying. I saw that most of its inhabitants are women.”²⁵

Bukhari reports from Asma’ that the Messenger (ﷺ) said:

“Paradise came so close to me that had I wanted, I could have taken some of its fruits. Hell was brought so close to me that I said, ‘O’ my Lord, even when I am still with them?’ I saw a woman being scratched by a cat, I asked, ‘Why is this?’ They told me, ‘She detained her (the cat) until she died of hunger; she did not feed her or let her loose so that she could eat of the vermin of the earth.’”²⁶

Imam Aḥmad reports from Al-Mugheerah ibn Shu‘bah that the Messenger of Allah (ﷺ) said:

“Hell was brought so close to me that I tried to blow its heat away from my face. I saw there the man with the stick with the crooked end, and one who had tended *Al-Baḥeerah* (a she-camel let loose for free pasture for idols, upon which nothing

²⁴ *At-Takhweef min an-Naar*, Pp. 51.

²⁵ *Mishkaat al-Maṣabeeh*, 1/480.

²⁶ *Ṣaḥeeḥ al-Jaami*, 4/133, hadith no. 4247.

was allowed to be carried), and the man of *Himyar*, and the woman who had imprisoned the cat.”²⁷

Muslim reports from Jaabir (رضي الله عنه) that the Prophet (ﷺ) said:

“Paradise and Hell were shown to me. Paradise was brought close to me that I tried to take fruit from it, but I could not reach it. Hell was shown to me, and was brought so close that I stepped back for fear that it would touch me. I saw a *Himyar* woman who was tall and black, being punished on account of a cat that she owned: she had tied it up, not giving it anything to eat or drink, nor let it go to eat of the vermin of the earth. I also saw Abu Thumaamah ‘Umar ibn Maalik being dragged by his trachea through Hell.”²⁸

After people die they are shown, in *Barzakh* (the period between death and Judgement), their position in Paradise (if they are believers) or Hell (if they are disbelievers).

10- How Hell Affects this Earth and its Inhabitants

Bukhari reports that Abu Hurayrah (رضي الله عنه) said: “Hell complained to its Lord, saying, ‘O’ my Lord, some parts of me have consumed others.’ He thus allowed it to exhale twice, once in the winter and once in the summer. That is why you find extreme heat (in the summer) and extreme cold (in the winter).”

Bukhari also narrated from Abu Sa‘eed (رضي الله عنه) that the Prophet (ﷺ) said: “Delay your prayers until it cools down, for the intensity of heat is from the exhaled air of Hell.”²⁹

²⁷ Ibid, 2/181, hadith no. 1968.

²⁸ *Ṣaḥeeḥ al-Jaami’*, 2/298, hadith no. 2394.

²⁹ Bukhari: *Kitaab Bada’ al-Khalq*, *Baab Ṣifat an-Naar wa annaha makhluqah* and *Fath al-Baari*, 6/330. The author of *Jaami’ al-Uṣool*, 10/517 attributed these two reports to Bukhari, Muslim and Tirmidhi.

CHAPTER FOUR

HELL IS ETERNAL AND WILL NEVER CEASE TO EXIST

Hell is eternal and will never cease to exist or come to an end, as Aṭ-Ṭahāwī says in his *'Aqeedah*: "Paradise and Hell are two created entities, they will never cease to exist or come to an end."¹

Ibn Ḥazm mentions that the entire ummah is agreed on this matter. In *Al-Milal wan-Niḥal* he says: "All groups in the ummah agree that Paradise and its pleasures will never pass away, and neither will Hell and its torments. (The only one who disagrees is) Al-Jahm ibn Safwan."²

In his book *Maraatib al-Ijmaa'*, Ibn Ḥazm says: "Hell is real; it is the abode of punishment that does not pass away; its inhabitants will remain in it and never die."³

The texts that indicate the eternal nature of Hell are many, and we will quote several of them in the following discussion. It is sufficient to know that Allah, the Exalted, has called Hell *Daar al-Khuld* ("the abode of eternity").

This is the opinion of *Ahl as-Sunnah wal-Jama'ah*, that Hell is eternal and will never pass away, that its inhabitants will remain therein forever. No-one will come out of Hell except the sinners from among the believers in the Oneness of God - the monotheists; the disbelievers - *kuffaar* - and the polytheists - *mushrikeen* will abide there forever.

¹ *Sharḥ aṭ-Ṭahāwīyah*, Pp. 476.

² Ibn Ḥazm, *Al-Milal wan-Niḥal*, 4/83.

³ *Maraatib al-Ijmaa'*, 173.

Those Who say that Hell will Come to an End

There are seven groups who disagree with the people of truth with regard to this issue:

1) ***Al-Jahamiyah***: They say that both Hell and Paradise will come to an end. At the end of his book *Al-Radd 'ala az-Zanadiqah*, Imam Aḥmad says: “The *Jahamiyah* think that Hell and Paradise will come to an end, but this is refuted by the fact that the texts of the Qur'an and Hadith state that they will never end.

2) ***Al-Khawaarij***⁴ and ***Al-Mu'azilah***: They say that everyone who enters Hell will remain there forever, even if he is a monotheist. The reason for this, the *Khawaarij* think, is that a Muslim becomes a *kaafir* if he commits a sin, so everyone who commits a sin is a *kaafir*, and will remain in Hell forever. The *Mu'tazilah* think that whoever commits a sin is in an in-between position: he is neither a Muslim nor a *kaafir*, and the laws of Islam should continue to be applied to him in this world, but in the Hereafter he will remain in the Fire of Hell forever.

We have already mentioned numerous texts to prove that the people of *Tawḥeed* (monotheists) will be brought out of the Fire eventually.

3) **The Jews**: They claim that they will be punished in the Fire for a limited time, then others will take their place. Allah, the Almighty, All-High, declared that this claim of theirs was a lie:

﴿وَقَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَعْدُودَةً قُلْ أَتَّخِذُكُمْ عِنْدَ اللَّهِ عَهْدًا فَلَنْ يُخْلِفَ اللَّهُ عَهْدَهُ ۚ أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ﴾ ﴿٨٩﴾ بَكَّى مَن

⁴ *Khawaarij*: An Islamic sect who fought with 'Ali against Mu'aawiyah, then rebelled against 'Ali. They tended to be very strict and literal in their interpretations.

كَسَبَ سَنِينَهُ وَأَخْطَأَ بِهِ حَاطَتُهُ فَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا
خَالِدُونَ ﴿٨١﴾

«And they [Jews] say, “The Fire shall not touch us but for a few numbered days.” Say [O’ Muhammad]: “Have you taken a covenant from Allah, so that Allah will not break His Covenant? Or is it that you say of Allah what you know not?” Yes! Whosoever earns evil and his sin has surrounded him, they are dwellers of the Fire [i.e. Hell]; they will dwell therein forever.» (Qur’an 2: 80-81)

﴿أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُدْعَوْنَ إِلَىٰ كِتَابِ اللَّهِ لِيَحْكُمَ
بَيْنَهُمْ ثُمَّ يُتَوَلَّىٰ فَرِيقٌ مِّنْهُمْ مُّعْرِضُونَ ﴿٨٢﴾ ذَٰلِكَ بِأَنَّهُمْ قَالُوا لَن نَّمَسْكَنَ
النَّارَ إِلَّا أَيَّامًا مَّعْدُودَاتٍ وَغَرَّبُوا فِي دِينِهِم مَّا كَانُوا يَفْتَرُونَ ﴿٨٣﴾﴾

«Have you not seen those who have been given a portion of the Scripture? They are being invited to the Book of Allah to settle their dispute, then a party of them turn away, and they are averse. This is because they say: “The Fire shall not touch us but for a number of days.” And that which they used to invent regarding their religion has deceived them.» (Qur’an 3: 23-24)

In his *Tafseer*, Ibn Jareer reports that Ibn ‘Abbaas said, concerning this *aayah*: “The enemies of Allah, the Jews, said, ‘Allah will not send us to Hell except to fulfill His oath that He made at the time when we began to worship the calf, which lasted for forty days. When those forty days are over, we will not be punished any further.’”

Ibn Jareer mentions that As-Suddi said: “The Jews said: ‘Allah will send us to Hell for forty days, until the Fire has erased our sins, then a voice will call out: ‘Send forth those who are circumcised among the Children of Israel.’ For this reason we were commanded to

circumcise our sons, and not one of us will be left behind in Hell except that they will take him out.”⁵

He also reports that Ibn ‘Abbaas said: “It is said that the Jews found written in the Torah that the distance from one side of Hell to the other is like forty years’ walking, and it ends at the tree of *Zaqqoom*, which is firmly rooted at the bottom of Hell.” Ibn ‘Abbaas used to say: “Hell is *Saqar*, and in it is the tree of *Zaqqoom*. The enemies of Allah claim that they will not stay in Hell any longer than the number of days they find mentioned in their Book.”

Ibn Jareer said: “This means the (forty years’) journey that will bring them to the bottom of Hell. They said, ‘When this time is up, there will be no more punishment and Hell will be destroyed, as we find in the Qur’an:

﴿وَقَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَعْدُودَةً...﴾

﴿They say: The Fire shall not touch us but for a few numbered days...﴾ (Qur’an 2: 80)

- meaning the time that is appointed for them. Ibn ‘Abbaas said: “When they enter the gate of Hell, they will walk in torment, until they reach the tree of *Zaqqoom* on the last of their appointed days. The keeper of Hell will say to them: ‘You claimed that the Fire would only touch you for a few numbered days, and that time has now passed, but you are staying here forever,’ and he will start to take them even deeper into Hell.”⁶

4) Ittiḥadiyah (It is yet another group with novel belief): The Imam of the pantheists, Ibn ‘Arabi aṭ-Ṭa’ee, claims that the people of Hell will be punished for a while, then their nature will become fiery;

⁵ *Tafseer Ibn Jareer*, 1/381.

⁶ *Ibid.*

they will then enjoy the Fire and it will be suited to their nature. Ibn Hajar said in *Al-Fath*: “This is the opinion of some of those *Zanaadiq* who claim to be *ṣufis*.”⁷

5) There are still others who claim that the people of Hell will be brought forth from it, but that Hell will remain as it is forever and will never come to an end.

6) Abu Hudhayl al-‘Allaaf, one of the Imams of the *Mu‘tazilah*, claimed that the life of the people of Hell will come to an end, and they will become solid, unable to move or feel pain. He thought that it was impossible for any created being not to come to an end. This contradicts the clear, proven evidence by resorting to false rationale.

7) There is yet another group who say that Allah (ﷻ), will bring forth from Hell whomsoever He wishes, as is reported in the hadith, then He will leave Hell for a while before destroying it, because He has defined a time for it, and when that time is up, it will come to an end.⁸

The last of the views is favoured by *Al-‘Allaamah Sheikh al-Islam* Ibn Taymiyah, may Allah have mercy on him and forgive him. Some of the students of *Al-‘Allaamah ibn al-Qayyim*, may Allah have mercy on him, also shared this view.

So many scholars sought to explain the error in this way of thinking. Ibn Hajar al-‘Asqallani said, after reporting this idea: “Some of the later scholars leaned towards this idea, and brought evidence from different angles to support it. It is a foolish idea that deserves to be rejected. Subki the great, has explained in detail how weak this was, and he did well.”⁹

⁷ *Fath al-Baari*, 11/421.

⁸ *Sharḥ at-Ṭahāwīyah*, Pp. 483; *Sharḥ ‘Aqeedah as-Safarini*, 2/234; Ṣiddeeq Ḥasan Khan, *Yaqāzat ‘Uli al-I‘tebaar*, Pp. 41; *Fath al-Baari*, 11/421.

⁹ *Fath al-Baari*, 11/422.

The book referred to is *Al-I'tebār bi Baqa' al-Jannah wan-Naar* by Taqiy ad-Deen 'Ali ibn 'Abdul-Baqi as-Subki al-Shafi'i (d. 756 AH). Şiddeeq Ḥasan Khan said: "*Al-'Allamah ash-Sheikh Mar'i al-Karami al-Ḥanbali wrote, Tawfeeq al-Fareeqayn 'ala Khulood ahl ad-Daarayn*. In it there is a passage by As-Sayyid al-Imam Muhammad ibn Isma'eel al-Ameer, and another by Al-Qaḍi al-'Allamah al-Mujtahid Muhammad ibn 'Ali ash-Shawkani, both of whom conclude that Paradise and Hell will remain forever and their people will abide therein forever."¹⁰

There are some matters that we would like to make clear as under:

1) This is a false argument, even though two prominent scholars of Islam happen to have favoured it. *Sheikh al-Islam* Ibn Taymiyah and his student Ibn al-Qayyim taught us that love of truth should take precedence over love of people. Evidence that this idea is wrong can be found in many texts that prove the eternal nature of Hell. We have already quoted clear, and unambiguous texts, and the consensus of the scholars that Hell is eternal.

2) It is not permissible under any circumstances to condemn *Sheikh al-Islam* Ibn Taymiyah and his student Ibn al-Qayyim on account of this opinion. Some people denounced them as *kaafir* and some as *faassiq* because of it, but this is not appropriate. They are *Mujtahidoon* who will be rewarded for their *ijtihaad*. Had they come to know that the truth differed from their opinion, they would have followed it. Saying that whoever has a different opinion in such matters is a *kaafir* might lead one to believe that many of the prominent scholars of this ummah, whose knowledge and pre-eminence are beyond question, are *kuffaar* too. 'Umar ibn al-

¹⁰ Şiddeeq Ḥasan Khan, *Yaqāzat 'Uli al-I'tebār*, Pp. 42; and *Risaalah al-Şan'ani*, published by *Al-Maktab al-Islami*, Beirut, ably edited by *Sheikh Naaşiruddeen al-Albani*, who also wrote a comprehensive introduction.

Khattaab was of the opinion that if a traveller could not find water, he was under no obligation to perform *tayummum* or to pray, whereas the ummah agreed on the opposite. Imam Maalik thought that the words "*Bismillaahir Raḥmaanir Raheem*" were not part of the Qur'an, whereas the ummah agreed that whatever is between the covers of the *Muṣḥaf* is part of the Qur'an. Some people thought that *Eemaan* cannot increase or decrease, despite the fact that the Qur'an and Sunnah state quite clearly, and the scholars are in agreement, that it can do both.

3) We should point out that Ibn Taymiyah and Ibn al-Qayyim say that Hell will never end. In *Majmoo' al-Fataawa*, Ibn Taymiyah says, in response to a question: "The *salaf* (first pious generations) and Imams (leading religious scholars) of this ummah, and *Ahl as-Sunnah wal-Jama'ah*, agreed that there are created entities that will never come to an end at all, like Paradise, Hell, the Throne and so on. Nobody suggests that every created thing will perish apart from a few philosophers - scholastics (*Ahl al-Kalaam*) and innovators, like Al-Jahm ibn Ṣafwaan and the *Mu'tazilah* and similar types who agreed with him. This is a flawed opinion that contradicts the Book of Allah, the Sunnah of His Messenger, and the consensus of the *salaf* and Imams of this ummah."¹¹

If this is indeed so, that they have two opinions, then it is not right to assert that they said Hell would end unless we know for certain that this was their final verdict. If we do not know which was their final opinion, then it is better not to attribute either to them.

4) Some of the evidence used by *Sheikh al-Islam* Ibn Taymiyah and Ibn al-Qayyim (may Allah have mercy on them) to show that Hell will end is not *ṣaḥeeḥ* (sound or correct); that which is *ṣaḥeeḥ* is not clear, and could be interpreted differently. Instead of meaning that the

¹¹ *Sheikh al-Islam* Ibn Taymiyah, *Majmoo' al-Fataawa*, 18/307.

whole of Hell will pass away, it could be taken to mean that the part of Hell in which the sinners among the monotheists will be punished will ultimately cease to exist. Aş-Şan‘ani discussed this in his thesis which refuted the evidence used by Ibn Taymiyah and Ibn al-Qayyim and explained how it could not be taken to support their opinion. This thesis is entitled *Bi Raf‘ al-Astaar li ibṭaal adillat al-Qa‘ileen bi fanaa an-Naar*.¹²

Another scholar who discussed this issue was Qurṭubī, in *At-Tadhkirah*, where he listed the texts that prove the eternal existence of Paradise and Hell, and tell that death will be slaughtered in a place between Paradise and Hell, then it will be said: “O’ people of Paradise, you will remain forever; there is no death. O’ people of Hell, you will remain forever; there is no death.” Qurṭubī said: “These hadiths clearly indicate that the people of the two abodes will remain there forever, and not merely for a set time, abiding there for evermore, with no death, no life, no rest and no escape.”¹³ Then he refuted those who say that Hell will end, and explained that what will cease to exist is the fire entered by the sinners among the monotheists. He said: “Those who say that they will be brought forth from it, and that Hell will remain utterly empty, and will ultimately be destroyed, are saying something irrational that contradicts the teachings of the Prophet (ﷺ) and the consensus of *Ahl as-Sunnah* and the prominent Imams. The part of Hell that will be emptied is the uppermost level, where the sinners among the monotheists will be punished, along whose edge *jirjir* (watercress) grows.”¹⁴ Faḍl ibn Şaliḥ al-Mu‘aafiri said: ‘We were with Maalik ibn Anas (رحمته الله) one

¹² Published by *Al-Maktab al-Islami*, Beirut.

¹³ Qurṭubī, *At-Tadhkirah*, Pp. 436.

¹⁴ This suggestion has no proof; it is as if the one who said this meant that the level of Hell in which the sinners among the monotheists will dwell will cool down so much that these plants will start to grow along its edges. [Author]

day, and he told us to disperse. In the evening we came back to him. He said, "I told you to disperse because a man had sought permission to see me, claiming that he had come all the way from Syria to ask me a question. He asked me: 'O' Abu 'Abdullah, what do you think about eating watercress? For it is said that it grows along the edge of Hell.' I told him, 'There is nothing wrong with it.'¹⁵ Then he bade me farewell." Al-Khateeb Abu Bakr Aḥmad, may Allah have mercy on him, mentioned this incident, as did Abu Bakr al-Bazzaar, from 'Amr ibn Maymoon, from 'Abdullah ibn 'Amr ibn al-'Aaṣ, who said: "There will come a time when a wind will blow through the gates of Hell, and there will be nobody in it - meaning nobody who is a monotheist. This is a *mawqūf* report narrated from 'Abdullah ibn 'Amr, not from the Prophet (ﷺ); a man like this would not have said something based on his own ideas. This report is *marfoo'*."¹⁶

¹⁵ If this story is true, the questioner went to a great deal of effort to find out about something that is very clear indeed for better understanding! [Author]

¹⁶ Qurṭubī, *At-Tadhkirah*, Pp. 437.

CHAPTER FIVE

THE PEOPLE OF HELL AND THEIR EVIL DEEDS

1 - The People Who will Abide Therein Forever

The people of Hell who will abide therein forever, never leaving it and never dying, are the disbelievers and polytheists. Allah (ﷻ), says:

﴿وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٣٦﴾﴾

«But those who reject Our Signs and treat them with arrogance, they are Companions [or dwellers] of the Fire, to dwell therein forever.» (Qur'an 7: 36)

﴿لَوْ كَانَتْ هَتُّولًا ۖ ءَالِهَةً مَا وَرَدُّوهَا وَكُلٌّ فِيهَا خَالِدُونَ ﴿٩٩﴾﴾

«If these had been gods, they would not have got there [Hell]! But each one will abide therein.» (Qur'an 21: 99)

﴿إِنَّ الْمُجْرِمِينَ فِي عَذَابٍ جَهَنَّمَ خَالِدُونَ ﴿٧٤﴾﴾

«The sinners will be in the punishment of Hell, to dwell therein [forever].» (Qur'an 43: 74)

﴿وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ جَهَنَّمَ لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا وَلَا يُخَفَّفُ عَنْهُمْ مِنْ عَذَابِهَا ... ﴿٣٦﴾﴾

«But those who reject Allah, for them will be the Fire of Hell. No term shall be determined for them, so they should die, nor shall its Penalty be lightened for them...» (Qur'an 35: 36)

﴿وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٣٩﴾﴾

«But those who reject Faith and belie Our Signs, they shall be companions [or dwellers] of the Fire; they shall abide therein.»
(*Qur'an* 2: 39)

﴿إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ أُولَٰئِكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ﴿١٦١﴾ خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنظَرُونَ ﴿١٦٢﴾﴾

«Verily, those who reject faith, and die rejecting - on them is Allah's Curse and the curse of the angels and of all mankind. They will abide therein: their penalty will not be lightened, nor will respite be their lot.»

(*Qur'an* 2: 161-162)

﴿أَلَمْ يَعْلَمُوا أَنَّهُ مِنْ يُحَادِدِ اللَّهِ وَرَسُولِهِ فَأَبَى لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا ذَٰلِكَ الْخِزْيُ الْعَظِيمُ ﴿٦٣﴾﴾

«Know they not that for those who oppose Allah and His Messenger is the Fire of Hell - wherein they shall dwell? That is the supreme disgrace.»
(*Qur'an* 9: 63)

﴿مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسَاجِدَ اللَّهِ شَاهِدِينَ عَلَىٰ أَنْفُسِهِم بِالْكَفْرِ أُولَٰئِكَ حِطَّتْ أَعْمَالُهُمْ فِي النَّارِ هُمْ خَالِدُونَ ﴿١٧﴾﴾

«It is not for such as join gods with Allah to visit or maintain the Mosques of Allah while they witness against their own souls to infidelity [or disbelief]. The works of such bear no fruit: in Fire shall they dwell.»

(*Qur'an* 9: 17)

Because they will abide therein forever, Allah (ﷻ), described the torment of Hell as a lasting torment, one that will never end, one that is eternal:

﴿يُرِيدُونَ أَن يُخْرَجُوا مِنَ النَّارِ وَمَا هُمْ بِخَارِجِينَ مِنْهَا وَلَهُمْ عَذَابٌ مُّقِيمٌ﴾

«Their wish will be to get out of the Fire, but never will they get out therefrom: their Penalty will be one that endures.»
(*Qur'an* 5: 37)

﴿ثُمَّ قِيلَ لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ الْخُلْدِ هَلْ تُجْزَوْنَ إِلَّا بِمَا كُنْتُمْ تَكْسِبُونَ﴾

«At length it will be said to the wrongdoers: "Taste you the enduring punishment! You get but the recompense of what you earned!"»
(*Qur'an* 10: 52)

Bukhari narrated from Ibn 'Umar that the Prophet (ﷺ) said:

"The people of Paradise will enter Paradise, and the people of Hell will enter Hell. Then a caller will stand between the two and proclaim 'O' people of Hell, there is no death; O' people of Paradise, there is no death. It is eternal.'"¹

He narrates from Abu Hurayrah that the Messenger of Allah (ﷺ) said:

"It will be said to the people of Paradise: 'O' people of Paradise, there is no death,' and to the people of Hell, 'O' people of Hell, it is forever, there is no death.'"²

This will be said after death has been slaughtered, as is stated in the hadith narrated from Ibn 'Umar by Bukhari: "The Messenger of Allah (ﷺ) said:

¹ Bukhari: *Kitaab ar-Riqaq*, *Baab Yadkhul al-jannah sab'oon alfan bi ghayri hisaab*; *Fath al-Baari*, 11/406.

² Ibid.

‘When the people of Paradise reach Paradise, and the people of Hell reach Hell, death will be brought to a place between Paradise and Hell, and will be slaughtered. Then a caller will proclaim: ‘O’ people of Paradise, there is no death. O’ people of Hell, there is no death.’ The joy of the people of Paradise will increase, and the despair of the people of Hell will increase.”³

Muslim reports from Abu Sa‘eed, who said: “The Messenger of Allah (ﷺ) said:

‘Death will be brought like a horned ram, and will be made to stand between Paradise and Hell.’ It will be said, ‘O’ people of Paradise, do you know what this is?’ They will raise their heads and look, and will say, ‘Yes, this is death.’ It will be said, ‘O’ people of Hell, do you know what this is?’ They will raise their heads and look, and will say, ‘Yes, this is death.’ Then the command will be given for death to be slaughtered. Then it will be said, ‘O’ people of Paradise, it is eternal, there is no death. O’ people of Hell, it is eternal, there is no death.’ Then the Messenger of Allah (ﷺ) recited:

﴿وَأَنذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ﴾

﴿And warn them of the Day of grief and regrets, when the case has been decided, while [now] they are in a state of carelessness, and they believe not.﴾ (Qur’an 19: 39)”⁴

Tirmidhi reported from Abu Sa‘eed al-Khudri, who narrated it from the Prophet (ﷺ), who said:

“When the Day of Resurrection comes, death will be brought like a horned ram, and will be made to stand between Paradise

³ Bukhari: *Kitaab ar-Riqaaq, Baab Şifat al-jannah wan-naar, Fath al-Baari*, 11/415.

⁴ Muslim: *Kitaab al-Jannah wa Şifat na’eemiha*, 4/2188.

and Hell. It will be slaughtered while the people are looking on. If any were to die of joy it would be the people of Paradise, and if any were to die of despair, it would be the people of Hell.” (Tirmidhi said, “This is a *ṣaḥeeḥ ḥasan* hadith.”)⁵

2 - Hell will be the Dwelling-place of the Disbelievers and Polytheists

Because the disbelievers and polytheists will remain in Hell forever, it is considered to be their abode or dwelling-place, just as Paradise is the abode or dwelling-place of the believers:

﴿... وَمَأْوَهُمُ النَّارُ وَبِئْسَ مَثْوَى الظَّالِمِينَ﴾

﴿...Their abode will be the Fire: and evil is the home of the wrongdoers.﴾
(*Qur'an* 3: 151)

﴿أُولَٰئِكَ مَأْوُهُمُ النَّارُ بِمَا كَانُوا يَكْسِبُونَ﴾

﴿...Their abode is the Fire, because of the [evil] they earned.﴾
(*Qur'an* 10: 8)

﴿... أَلَيْسَ فِي جَهَنَّمَ مَثْوَى لِّلْكَافِرِينَ﴾

﴿...Is there not a home in Hell for those who reject Faith?﴾
(*Qur'an* 29: 68)

Hell is the abode that they deserve:

﴿... مَاوَنَكُمْ النَّارُ مِن مَّوَلَانَكُمْ ...﴾

﴿...Your abode is the Fire: that is the proper place to claim you...﴾
(*Qur'an* 57: 15)

Hell is the worst abode and destination:

⁵ Qurṭubī, *At-Tadhkirah*, Pp. 436.

﴿... فَحَسْبُهُ جَهَنَّمُ وَلَيْتَسَ الْمِهَادُ ﴿٢٠٦﴾﴾

﴿...Enough for him is Hell - an evil bed indeed [to lie on]!﴾
(*Qur'an* 2: 206)

﴿... وَإِنَّ لِلظَّالِمِينَ لَشَرَّ مَنَاقِبٍ ﴿٥٥﴾ جَهَنَّمُ يَصَلَوْنَهَا فَيَنَسُ الْمِهَادُ ﴿٥٦﴾﴾

﴿...But for the wrongdoers will be an evil place of [final] Return! - they will burn therein - and evil bed [indeed to lie on]!﴾
(*Qur'an* 38: 55-56)

3 - Those Who Call Others to Hell

Those who follow misguided beliefs and ideologies that contradict the laws of Allah, and those who believe in their false causes, are the ones who call others to Hell:

﴿... أُولَئِكَ يَدْعُونَ إِلَى النَّارِ ... ﴿٢٢١﴾﴾

﴿...Those [unbelievers] do [but] beckon you to the Fire...﴾
(*Qur'an* 2: 221)

﴿وَجَعَلْنَاهُمْ أَيْمَةً يَدْعُونَ إِلَى النَّكَارِ وَيَوْمَ الْقِيَمَةِ لَا يُنصُرُونَ ﴿٢٨١﴾﴾

﴿And We made them [but] leaders inviting to the Fire: and on the Day of Judgement no help shall they find.﴾
(*Qur'an* 28: 41)

One of them is *Shayṭaan* (Satan):

﴿... أَوْلَوْكَانَ الشَّيْطَانُ يَدْعُوهُمْ إِلَى عَذَابِ السَّعِيرِ ﴿٣١﴾﴾

﴿...[would they do so] even if it is *Shayṭaan* beckoning them to the Penalty of the [Blazing] Fire?﴾

(*Qur'an* 31: 21)

﴿... إِنَّمَا يَدْعُوا حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ ﴿١﴾﴾

﴿...He [Shayṭaan] only invites his adherents, that they may become companions [or dwellers] of the blazing Fire.﴾
(Qur'an 35: 6)

Those who call others to the Fire in this world will lead their people and their followers to the Fire in the Hereafter. An example is Pharaoh:

﴿يَقْدُمُ قَوْمَهُ يَوْمَ الْحِسَابِ فَأُورِدَهُمُ النَّارَ ...﴾

﴿He will go before his people on the Day of Judgement, and lead them into the Fire...﴾ (Qur'an 11: 98)

All evil leaders who call people to their belief systems that go against Islam are in fact calling people to the Fire of Hell, because the only way to escape the Fire of Hell and enter Paradise is to follow the Path of Faith:

﴿وَنَقُومَ مَا لِيَ أَدْعُوكُمْ إِلَى النَّجْوَى وَتَدْعُونَنِي إِلَى النَّارِ﴾

﴿And O' my people! [strange] it is for me to call you to salvation while you call me to the Fire!﴾ (Qur'an 40: 41)

They - the followers of Pharaoh, were calling him to the *kufir* and *shirk* of Pharaoh, while he was calling them to *Tawheed* and faith in Allah (ﷻ), Because the *kuffaar* - the disbelievers invite people to the Fire, Allah forbade believing men to marry *mushrik* - the polytheists women, just as He forbade believing women to marry *mushrik* men:

﴿وَلَا تَنْكِحُوا الْمُشْرِكَةَ حَتَّىٰ تُؤْمِنَ ۚ وَلَأَمَةٌ مُّؤْمِنَةٌ خَيْرٌ مِّنْ مُّشْرِكَةٍ وَلَا تُعْجِبُكُمْ أَعْيَبَكُمْ وَلَا تَنْكِحُوا الْمُشْرِكِينَ حَتَّىٰ يُؤْمِنُوا وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ وَلَوْ أَعْجَبَكُمْ أُولَٰئِكَ يَدْعُونَ إِلَى النَّارِ وَاللَّهُ يَدْعُو إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ ۚ وَيَسِّرُ الْيُسْرَىٰ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ﴾

﴿And do not marry unbelieving [literally, polytheist] women until they believe. A slave woman who believes

is better than a [free] unbelieving woman, even though she allures you. Nor marry [your girls] to unbelievers until they believe: a male slave who believes is better than a [free] unbeliever, even though he allures you. Those [unbelievers] do [but] beckon you to the Fire, but Allah invites by His Grace to the Garden [of Bliss] and forgiveness, and makes His Signs clear to mankind that they may receive admonition. ﴿ (Qur'an 2: 221)

4 - The Worst Evil Deeds of those who will Remain in Hell Forever

The Qur'an speaks at length of the evil deeds for which those who will abide in Hell forever deserve their never-ending fate. Here we will mention the most serious of them:

1) **Kufr and shirk:** Allah, the Almighty, tells us that it will be said to those who disbelieved, when they are in the Fire, that Allah's hatred of them will be greater than their own hatred towards themselves because of their disbelief. He then explains that their eternal fate in Hell is because of their *kufr* and *shirk*:

﴿ إِنَّ الَّذِينَ كَفَرُوا يُنَادُونَ لِمَقْتُ اللَّهِ أَكْبَرُ مِنْ مَقْتِكُمْ أَنْفُسَكُمْ إِذْ دُعِيتُمْ إِلَى الْإِيمَانِ فَكَفَرْتُمْ ۚ قَالُوا رَبَّنَا أَتَيْنَا نَارَيْنِ وَأَحْيَيْتَنَا اثْنَتَيْنِ فَاعْتَرَفْنَا بِذُنُوبِنَا فَهَلْ إِلَى خُرُوجٍ مِنْ سَبِيلٍ ۚ ذَٰلِكُمْ بِأَنَّهُ إِذَا دُعِيَ اللَّهُ وَحْدَهُ كَفَرْتُمْ وَإِنْ يُشْرَكَ بِهِ تُؤْمِنُوا فَلِلَّهِ الْعَلِيُّ الْكَبِيرُ ۚ ﴾

﴿The unbelievers will be addressed: "Greater was the aversion of Allah to you than [is] your aversion to yourselves, seeing that you were called to the Faith but you used to refuse. They will say: 'Our Lord! Twice have You made us without life, and twice have You given us life! Now have we recognized our sins: is there

any way out [of this]?' [The answer will be]: 'This is because, when Allah was invoked as the Only [object of worship], you did reject Faith, but when partners were joined to Him, you believed! The Command is only with Allah, All-High, All-Great! ﴿﴾ (Qur'an 40: 10-12)

Allah, the Almighty, All-Powerful, tells us that the keeper of Hell will ask the *kuffaar*, as they will be approaching Hell:

﴿... أَوَلَمْ تَكُ تَأْتِيكُمْ رَسُولُكُمْ بِالْبَيِّنَاتِ ... ﴿﴾﴾

﴿...Did there not come to you your messengers with clear signs?...﴾ (Qur'an 40: 50)

The response will be that they deserved Hell because they disbelieved in the Messengers and their Message:

﴿قَالُوا بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِن شَيْءٍ إِنْ أَنتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ ﴿﴾﴾

﴿They will say: "Yes indeed; a Warner did come to us, but we rejected him" and said: "Allah never sent down any [Message], you are in nothing but a great error!"﴾ (Qur'an 67: 9)

Concerning those who disbelieved the Qur'an, Allah (ﷻ), says:

﴿... وَقَدْ آتَيْنَاكَ مِن لَّدُنَّا ذِكْرًا ﴿٩٩﴾ مَن أَعْرَضَ عَنْهُ فَإِنَّهُ يَحْمِلُ يَوْمَ الْقِيَمَةِ وِزْرًا ﴿١٠٠﴾ خَلِيلَيْنِ فِيهِ وَسَاءَ لِمَن يَوْمَ الْقِيَمَةِ حِمْلًا ﴿١٠١﴾﴾

﴿...For We have sent you a Message from Our own Presence. If any do turn away therefrom, verily they will bear a burden on the Day of Judgement. They will abide in this [state], and grievous will that burden be to them on that Day.﴾ (Qur'an 20: 99-101)

Concerning those who disbelieve the Qur'an and associate partners

with Allah, Allah, the Exalted, says:

﴿الَّذِينَ كَذَّبُوا بِالْكِتَابِ وَمِمَّا أَرْسَلْنَا بِهِ رُسُلَنَا فَسَوْفَ يَعْلَمُونَ ﴿٧١﴾ إِذِ الْأَغْلُلُ فِي أَعْنَاقِهِمْ وَالسَّلَاسِلُ يُسْحَبُونَ ﴿٧٢﴾ فِي الْحَمِيمِ ثُمَّ فِي النَّارِ يُسْجَرُونَ ﴿٧٣﴾ ثُمَّ قِيلَ لَهُمْ أَتَيْتَ مَا كُنتُمْ تُشْرِكُونَ ﴿٧٤﴾ مِنْ دُونِ اللَّهِ قَالُوا ضَلُّوا عَنَّا بَلْ لَمْ تَكُنْ تَدْعُوا مِنْ قَبْلُ شَيْئًا كَذَلِكَ يَضِلُّ اللَّهُ الْكَافِرِينَ ﴿٧٥﴾ ذَلِكَ بِمَا كُنتُمْ تَفْرَحُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَمِمَّا كُنتُمْ تَمْرَحُونَ ﴿٧٦﴾ ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَبِئْسَ مَثْوًى الْمُتَكَبِّرِينَ ﴿٧٧﴾﴾

«Those who reject the Book and the [Revelations] with which We sent Our Messengers: but soon shall they know, when the yokes [shall be] round their necks, and the chains, they shall be dragged along. In the boiling fetid fluid, then in the Fire shall they be burned. Then shall it be said to them, “Where are the [deities] to which you gave part-worship in derogation of Allah?” They will reply: “They have left us in the lurch. Nay, we invoked not, of old, anything [that had real existence].” Thus does Allah leave the unbelievers to stray. That was because you were wont to rejoice on the earth in things other than the Truth, and that you were wont to be ignorant. Enter the gates of Hell, to dwell therein, and evil is [this] abode of the arrogant!» (*Qur'an* 40: 70-76)

Concerning those *kuffaar* and *mushrikeen* who regarded their gods as equal to the Lord of the Worlds, Allah (ﷻ), says:

﴿فَكَبِّهُوا فِيهَا هُمْ وَالْعَاوَنَ ﴿٧٨﴾ وَجُنُودَ إِبْلِيسَ أَجْمَعُونَ ﴿٧٩﴾ قَالُوا وَهُمْ فِيهَا يَخْتَصِمُونَ ﴿٨٠﴾ تَاللَّهِ إِنْ كُنَّا لَفِي ضَلَالٍ مُبِينٍ ﴿٨١﴾ إِذْ تُسَوِّدُكُمْ رَبِّ الْعَالَمِينَ ﴿٨٢﴾﴾

«Then they will be thrown headlong into the [Fire], -

they and those straying in Evil and the whole hosts of *Iblees* together. They will say there in their mutual bickerings: "By Allah, we were truly in an error manifest, when we held you [false gods] as equals with the Lord of the worlds." ﴿٢٦﴾ (Qur'an 26: 94-98)

Concerning the fate on the Day of Judgement of those who disbelieved, Allah (ﷻ), says:

﴿بَلْ كَذَّبُوا بِالسَّاعَةِ وَأَعْتَدْنَا لِمَنْ كَذَبَ بِالسَّاعَةِ سَعِيرًا﴾ ﴿٢٧﴾

﴿Nay, they deny the Hour [of the Judgement to come], but We have prepared a Blazing Fire for such as deny the Hour.﴾ (Qur'an 25: 11)

﴿وَأِنْ تَعْجَبْ فَعَجَبٌ قَوْلُهُمْ أَإِذَا كُنَّا تُرَابًا أَوَّأْنَا لِيَ خَلْقٍ جَدِيدٍ أُولَئِكَ الَّذِينَ كَفَرُوا بِرَبِّهِمْ وَأُولَئِكَ الْأَغْلَالُ فِي أَعْنَاقِهِمْ وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ﴾ ﴿٢٨﴾

﴿If you do marvel [at their want of faith], strange is their saying: "When we are [actually] dust, shall we indeed then be a creation renewed?" They are those who disbelieve in their Lord! They are those around whose necks will be yokes [of servitude]. They will be companions of the Fire to dwell therein [for aye]!﴾

(Qur'an 13: 5)

﴿... مَا أَوْفَرْتُمْ جَهَنَّمَ كُلَّمَا خَبَتْ زِدْنَاهُمْ سَعِيرًا﴾ ﴿٢٩﴾ ذَلِكَ جَزَاؤُهُمْ بِأَنَّهُمْ كَفَرُوا بِآيَاتِنَا وَقَالُوا أَإِذَا كُنَّا عِظْمًا وَرَفَتًا أَوَّأْنَا لِمَبْعُوثُونَ خَلْقًا جَدِيدًا﴾ ﴿٣٠﴾

﴿...Their abode will be Hell; every time it shows abatement, We shall increase for them the fierceness of the Fire. That is their recompense, because they rejected Our Signs and said: "When we are reduced to bones and broken fragments, should we really be raised up [to be] a

new creation?"»

(*Qur'an* 17: 97-98)

2) Failing to fulfill the legislated duties, as well as denying the Day of Judgement: Allah (ﷻ), tells us that the people of Paradise will ask the people of Hell:

﴿ مَا سَلَكَكُمْ فِي سَقَرٍ ۖ ﴾ (٤٢)

﴿What led you into Hellfire?﴾

(*Qur'an* 74: 42)

They will reply:

﴿ ... لَمْ نَكُ مِنَ الْمُصَلِّينَ ۖ وَلَمْ نَكُ نُطْعِمِ الْمَسْكِينِ ۖ وَكُنَّا نَحُوسُ مَعَ الْخَافِضِينَ ۖ وَكُنَّا نَكْذِبُ يَوْمَ الدِّينِ ۖ حَتَّىٰ آتَانَا الْيَقِينُ ۖ ﴾ (٤٣-٤٤)

﴿...We were not of those who prayed, Nor were we of those who fed the indigent, But we used to talk vanities with vain talkers, And we used to deny the Day of Judgement, Until there came to us [the Hour] that is certain.﴾

(*Qur'an* 74: 43-47)

3) Obeying the misguided leaders of *kufr* and accepting the principles by means of which they mislead people and turn them away from the religion of Allah as taught by the Prophets:

﴿ وَقَبَضْنَا لَهُمْ قُرْآنَهُ فَزَيَّنُوا لَهُمْ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَحَقَّ عَلَيْهِمُ الْقَوْلُ فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِهِمْ مِنَ الْغَيْنِ وَالْإِنْسِ إِنَّهُمْ كَانُوا خَسِرِينَ ۖ وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا لِهَذَا الْقُرْآنِ وَالْغَوَا فِيهِ لَعَلَّكُمْ تَعْلَمُونَ ۖ فَلَنُذِيقَنَّ الَّذِينَ كَفَرُوا عَذَابًا شَدِيدًا وَلَنَجْزِيَنَّهُمْ أَشْرَ الَّذِي كَانُوا يَعْمَلُونَ ۖ ذَلِكَ جَزَاءُ أَعْدَاءِ اللَّهِ النَّارُ هُمْ فِيهَا دَارُ الْخُلْدِ جَزَاءُ بِمَا كَانُوا بِآيَاتِنَا يَمْحَدُونَ ۖ ﴾ (٤٥-٤٨)

﴿And We have destined for them intimate companions [of like nature], who made alluring to them, what was before them and what was behind them. And the Sentence among the previous generations of jinns and

men who have passed away, is proved against them; for they are utterly lost. The unbelievers say: "Listen not to this Qur'an, but talk at random in the midst of its [reading] that you may gain the upper hand!" But We shall certainly give the unbelievers a taste of a severe penalty, and We shall requite them the worst of their deeds. Such is the requital of the enemies of Allah - the Fire, therein will be for them the eternal home, a [fit] requital for that they used to reject Our Signs.﴾

(Qur'an 41: 25-28)

When the *kuffaar* - the disbelievers - are thrown into Hell, they will be filled with regret for having disobeyed Allah and His Messenger and having followed their masters and leaders:

﴿إِنَّ اللَّهَ لَعَنَ الْكَافِرِينَ وَأَعَدَّ لَهُمْ سَعِيرًا ﴿٤٨﴾ خَالِدِينَ فِيهَا أَبَدًا لَا يَجِدُونَ وِلِيًّا وَلَا نَصِيرًا ﴿٤٩﴾ يَوْمَ تُقَلَّبُ وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ يَلَيِّنَّا أَطْعَمَنَا اللَّهُ وَأَطْعَمَنَا الرَّسُولَ ﴿٥٠﴾ وَقَالُوا رَبَّنَا إِنَّا أَطْعَمْنَا سَادَتَنَا وَكِبَرَاءَنَا فَأَصَلَّوْنَا السَّبِيلَ ﴿٥١﴾﴾

﴿Verily, Allah has cursed the unbelievers, and has prepared for them a blazing Fire, to dwell therein; no protector will they find, nor helper. The Day that their faces will be turned upside down in the Fire, they will say, "Woe to us! Would that we had obeyed Allah and obeyed the Messenger." And they would say: "Our Lord! We obeyed our chiefs and our great ones, and they misled us as from the [Right] Path."﴾ (Qur'an 33: 64-67)

4) Hypocrisy: Allah (ﷻ), has promised Hell to the hypocrites, a promise that He has taken upon Himself never to break:

﴿وَعَدَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْكُفَّارَ نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا هِيَ حَسْبُهُمْ وَلَعْنُهُمُ اللَّهُ وَلَهُمْ عَذَابٌ مُّقِيمٌ ﴿١٠٧﴾﴾

﴿Allah has promised the hypocrites, men and women, and the rejecters of Faith, the Fire of Hell, therein shall they dwell. Sufficient is it for them. For them is the curse of Allah, and an enduring punishment.﴾ (Qur'an 9: 68)

He has told us that the position of the hypocrites is the lowest level of Hell, where the heat and agony are most intense:

﴿إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ يَجِدَ لَهُمْ نَصِيرًا ۝١٤٥﴾

﴿The hypocrites will be in the lowest depths of the Fire; no helper will you find for them.﴾ (Qur'an 4: 145)

5) Arrogance: This is a quality shared by most of the people of Hell. Allah (ﷻ), says:

﴿وَالَّذِينَ كَذَبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ۝٣٦﴾

﴿But those who reject Our Signs and treat them with arrogance - they are the companions [dwellers] of the Fire, to dwell therein [forever].﴾ (Qur'an 7: 36)

Muslim devoted a chapter of his *Ṣaḥeeḥ* to this issue, entitled *Baab an-Naar yadkhuluha al-jabbaaroon wal-jannah yadkhuluha ad-du'afa'* (the Chapter on "Hell to be entered by the arrogant and Paradise to be entered by the weak"). In this chapter he refers to the debate between Paradise and Hell, what they said and what Allah (ﷻ), said to them. Muslim quotes the hadith of Abu Hurayrah (رضي الله عنه), which goes back to the Prophet (ﷺ), in which it is stated that Hell said: "The arrogant and proud will enter me." According to another report, Hell said, "I will become rich (have too many) from the proud and arrogant." Allah, the Almighty, said: "You are My punishment with which I will punish whomsoever I will."⁶

⁶ Muslim: 4/2186, hadith no. 2846.

Bukhari, Muslim and Tirmidhi report from Ḥarīthah ibn Wahb (رضي الله عنه) that the Messenger of Allah (ﷺ) said:

“Shall I not tell you about the people of Paradise? Every meek person who is considered to be so humble that if he were to adjure something by Allah, He would fulfil it for him. Shall I not tell you about the people of Hell? Every haughty, greedy and proud person.”⁷

According to a report by Muslim, he (ﷺ) said:

“Every proud, mean and arrogant person.”⁸ This is confirmed by the Qur’an:

﴿... النَّاسِ فِي جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِينَ ۝۶۰﴾

﴿...Is there not in Hell an abode for the Haughty [i.e., arrogant]?﴾
(Qur'an 39: 60)

﴿... فَالْيَوْمَ يُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنتُمْ تَسْتَكْبِرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَإِنَّمَا كُنتُمْ تَنْفُسُونَ ۝۶۱﴾

﴿...But today shall you be recompensed with a penalty of humiliation, for that you were arrogant on earth without just cause, and that you [ever] transgressed.﴾

(Qur'an 46: 20)

﴿فَأَمَّا مَنْ طَغَى ۝۷۹ وَآثَرَ الْحَيَاةَ الدُّنْيَا ۝۸۰ إِنَّ الْجَحِيمَ هِيَ الْمَأْوَى ۝۸۱﴾

﴿Then, for such as had transgressed all bounds, And had preferred the life of this world, the Abode will be Hellfire.﴾
(Qur'an 79: 37-39)

⁷ Jaami' al-Uṣool, 10/547, hadith no. 8111.

⁸ The various versions of this hadith may be found in Muslim, Baab an-Naar yadkhuluha al-jabbaaroon, 4/2190, hadith no. 2853.

5 - The Evil Deeds that Lead One to Hell

Sheikh al-Islam Ibn Taymiyah, may Allah have mercy on him, was asked: “What are the deeds of the people of Hell, and what are the deeds of the people of Paradise?” He replied: “The deeds of the people of Hell are: associating partners in worship with Allah, disbelieving in His Messengers, *kufṛ* (ingratitude, disbelief), *ḥasad* (malicious envy), lying, treachery, oppression and wrongdoing (*Zulm*), promiscuity, back-stabbing, cutting off the ties of kinship, cowardice at the time of jihad, miserliness, inconsistency between what is in one’s heart and the face one shows to people, despairing of the mercy of Allah, feeling secure from the plan of Allah, panicking blindly at the time of crisis, pride and extravagance at the time of plenty, abandoning one’s duties towards Allah, transgressing His limits, violating His sanctity, fearing a created being instead of the Creator, showing off, going against the Qur’an and Sunnah in word or deed, obeying a created being in some act of disobedience to the Creator, blindly supporting falsehood, mocking the Signs of Allah, rejecting the truth, withholding knowledge and testimony that should be revealed, witchcraft and magic, disobeying one’s parents, killing any soul forbidden by Allah except for reasons of justice, consuming the wealth of the orphan, *riba* (usury), desertion from the battlefield and slandering the reputation of innocent, chaste, believing women.”⁹

The Messenger of Allah (ﷺ) mentioned all the sins that will lead one to Hell. Muslim reports from ‘Iyaaḍ ibn Ḥimaar that the Messenger of Allah (ﷺ) said, during a lengthy *khuṭbah* (sermon):

“...The people of Hell are five: the weak who lack the power to (avoid evil); the (carefree) who pursue (everything irrespective of whether it is good or evil) and who have no concern for their families or their wealth; the dishonest people whose greed

⁹ *Yaqāzat ‘Uli al-I’tibaar*, Pp. 222.

cannot be concealed even in the case of minor things; and those who betray you, morning and evening, with regard to your family and your property. He also mentioned misers, liars, and those who are in the habit of abusing people and using obscene, foul language.”¹⁰

6 - Specific People Who will be in Hell

The disbelievers (*kuffaar*) and the polytheists (*mushrikeen*) will be in Hell, there is no doubt about it. But the Qur'an and the Hadith also mention specific people who will be in the Fire. One of them is the Pharaoh who ruled at the time of Moosa (Moses) (عليه السلام):

﴿يَقْدُمُ قَوْمَهُ يَوْمَ الْقِيَمَةِ فَأَوْرَدَهُمُ النَّارَ ...﴾ (١١)

«He [Pharaoh] will go before his people on the Day of Judgement, and will lead them into the Fire...»

(Qur'an 11: 98)

Also included are the wives of Nooh (Noah) and Loot (Lot):

﴿ضَرَبَ اللَّهُ مَثَلًا لِّلَّذِينَ كَفَرُوا امْرَأَتَ نُوحٍ وَامْرَأَتَ لُوطٍ كَانَتَا تَحْتَ عَبْدَيْنِ مِّنْ عِبَادِنَا صَالِحَيْنِ فَخَانَتَاهُمَا فَلَمَّا يُغْنِيَا عَنْهُمَا مِنَ اللَّهِ سَعْيًا وَقِيلَ ادْخُلَا النَّارَ مَعَ الدَّاخِلِينَ﴾ (١٢)

«Allah sets forth for an example to the unbelievers, the wife of Nooh and the wife of Loot. They were [respectively] under two of Our righteous slaves, but they were false to their [husbands] and they profited nothing before Allah on their account, but were told: “Enter the Fire, along with those who enter!”»

(Qur'an 66: 10)

¹⁰ Muslim: *Kitaab al-Jannah wa shifat na'eemiha, Baab as-Sifaat allati yu'raf biha fi'd-dunya ahl al-Jannah wa ahl an-Naar*, 4/2197, hadith no. 2865.

Abu Lahab and his wife are also among those mentioned specifically:

﴿تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ۝ مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ۝ سَمَّىٰ نَارًا ذَاتَ لَهَبٍ ۝ وَامْرَأَتُهُ حَمَّالَةَ الْحَطَبِ ۝ فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ۝﴾

﴿Perish the hands of the Father of Flame [Abu Lahab]!
Perish he! No profit to him from all his wealth and all his
gains! Burnt soon will he be in a Fire of blazing flames!
His wife shall carry the [crackling] wood, as fuel! A
twisted rope of palm fibre round her [own] neck!﴾

(*Qur'an* 111: 1-5)

Another of them is 'Amr ibn 'Aamir al-Khuzaa'i, whom the Prophet saw being disembowelled in Hell¹¹; and the one who killed 'Ammaar and plundered his possessions. A report with a *ṣaḥeeḥ isnaad* quoted in *Mu'jam at-Ṭabaraani* from 'Amr ibn al-'Aaṣ and his son states that the Prophet (ﷺ) said: "The one who killed 'Ammaar and plundered his possessions will be in Hell."¹²

7 - The Disbelievers Among the Jinn will be in Hell

The disbelievers among the jinn will enter Hell just like the disbelievers among mankind, for the jinn are held responsible for their actions just as human beings are:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنسَ إِلَّا لِيَعْبُدُونِ ۝﴾

﴿And I have only created jinns and men that they may
worship Me [alone].﴾

(*Qur'an* 51: 56)

On the Day of Resurrection, the jinn and mankind will be gathered alike:

¹¹ A *Ṣaḥeeḥ* hadith narrated by Bukhari, Muslim and Aḥmad.

¹² *Ṣaḥeeḥ al-Jaami'*, 4/110, hadith no. 4170.

﴿وَيَوْمَ يُحْشَرُهُمْ جَمِيعًا يَمْعَسِرَ الْإِنِّ قَدْ اسْتَكْبَرُوا مِنَ الْإِنِّ ...﴾ (١٧٨)

«And on the Day when He will gather them [all] together, [and say]: “O’ assembly of jinns! Many did you mislead of men”...» (Qur'an 6: 128)

﴿فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ وَالشَّيَاطِينَ ثُمَّ لَنُخْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًا ﴿١٧٩﴾ ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيعَةٍ أَنتُمْ أَشَدُّ عَلَى الرَّحْمَنِ عَيْنًا ﴿١٨٠﴾ ثُمَّ لَنَعْلَمَنَّ بِالَّذِينَ هُمْ أَوْلَىٰ بِهَا صِلًا ﴿١٨١﴾﴾

«So by your Lord, without doubt, We shall gather them together, and [also] the Evil Ones [with them], then We shall bring them forth on their knees round about Hell. Then shall We certainly drag out from every sect all those who were worst in obstinate rebellion against Allah the All-Gracious. And certainly We know best those who are most worthy of being burned therein.» (Qur'an 19: 68-70)

Then Allah (ﷻ), will tell the disbelieving jinn:

﴿... أَدْخُلُوا فِي أَمْرٍ قَدْ خَلَتْ مِنْ قَبْلِكُمْ مِنَ الْإِنِّ وَالْإِنِّ فِي النَّارِ ...﴾ (١٨١)

«Enter you in the company of nations who passed away before you, of men and jinns, into the Fire...» (Qur'an 7: 38)

Then they will be thrown on their faces in Hell:

﴿فَنُكَبِّرُوا فِيهَا هُمْ وَالْغَاوُونَ ﴿٩٤﴾ وَجُودُ الْإِبْلِيسَ أَجْمَعُونَ ﴿٩٥﴾﴾

«Then they will be thrown headlong into the [Fire], they and those straying in evil. And the whole hosts of *Iblees* together.» (Qur'an 26: 94-95)

Thus Allah's promise that Hell will be filled with the disbelievers among the jinn and mankind will be fulfilled:

﴿... وَنَمَتَ كَلِمَةُ رَبِّكَ لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ﴾

﴿...And the word of your Lord shall be fulfilled: "Surely I will fill Hell with jinns and men all together."﴾

(*Qur'an 11: 119*)

﴿... وَحَقَّ عَلَيْهِمُ الْقَوْلُ فِي أُمِّ قَدْ خَلَتْ مِنْ قَبْلِهِمْ مِنَ الْجِنِّ وَالْإِنْسِ ...﴾



﴿...And the Sentence among the previous generations of jinns and men that had passed away is proved against them...﴾

(*Qur'an 41: 25*)

8 - Those Who Will not Remain in Hell Forever

1) Definition: Those who will enter Hell and be brought forth at a later time are the monotheists who did not associate anything with Allah, but they committed many sins that far outweigh their good deeds. They will enter Hell for a period known only to Allah, then they will be brought forth through the intercession of those who intercede, and Allah will bring forth, through His mercy, people who never did any good at all.

2) The sins for which Allah has promised Hell: Here we will mention some of the sins which the Qur'an and the Hadith state will earn the punishment of Hell:

i) Groups and sects that go against the Sunnah: Abu Dawood, Ad-Daarami, Ahmad, Al-Haakim and others narrate that Mu'awiyah ibn Abi Sufyaan said: The Messenger of Allah (ﷺ) stood up among us and said:

“Behold! The People of the Book before you were divided into seventy-two sects. This nation will be divided into seventy-three sects, seventy-two of whom will be in Hellfire, and only one in Paradise, that is *Al-Jama‘ah*.”

This is a *ṣaḥeeḥ* hadith. After mentioning its various *asaaneed* (chain of narrators), Al-Ḥaakim remarked: “These *asaaneed* prove that this hadith is *Ṣaḥeeḥ*.” Adh-Dhahabi agreed with him. *Sheikh al-Islam* Ibn Taymiyah said: “It is a *mashhoor ṣaḥeeḥ* hadith.” Ash-Shaṭibi said, in *Al-I’tiṣām*, that it is *ṣaḥeeḥ*. *Sheikh Naaṣiruddeen al-Albani* listed its *asaaneed* and stated that it is *ṣaḥeeḥ* without any doubt.¹³

Ṣiddeeq Ḥasan Khan suggested that the wording, “all of them are doomed except one,” or “seventy-two are in the Fire,” are additions and *ḍa‘eef*. He transmitted this opinion from his *Sheikh* Al-Shawkaani, who narrated it from Ibn al-Wazeer and Ibn Ḥazm before him. He approved the opinion of the one who said: “This addition is one of the fabrications of the atheists, because it puts people off Islam and scares them away from embracing it.”¹⁴

But *Sheikh Naaṣiruddeen al-Albani* refuted the opinion that this addition is *ḍa‘eef* on two counts:

- a) Scholarly critical examination of the hadith indicates that this addition is *ṣaḥeeḥ*, so the opinion that it is *ḍa‘eef* carries no weight.
- b) Those who say that it is *ṣaḥeeḥ* are greater in number and more knowledgeable than Ibn Ḥazm, who is well-known among the scholars for being extremely strict in his criticism. His opinion should not be taken as evidence, if he is the only one who says so, even if there is no conflict, so how can it be taken as evidence when it differs from everyone else’s view?

¹³ *Silsilat al-Aḥaadeeth aṣ-Ṣaḥeeḥah*, hadith no. 204.

¹⁴ *Yaqāzat ‘Uli al-I’tibaar*, Pp. 206.

Ibn al-Wazeer rejects the hadith on the grounds of its meaning rather than its *isnaad*. Şiddeeq Ḥasan Khan spoke of this in *Yaqāẓat 'Uli al-I'tebāar*, explaining that the implication of this addition is that those of this ummah who will enter Paradise are few in number, whereas well-proven *ṣaḥeeḥ* texts indicate that those of this ummah who will enter Paradise are very many, so many that they will be half the population of Paradise.”¹⁵

This may be reconciled in the following ways:

a) Dividing the ummah into seventy-three sects does not mean that most of this ummah will be in Hell, because most of this ummah consist of '*awaam*' ("rank and file") and they will not join those sects. Those who deviated and established rules that contradict the Sunnah are few in number when compared to those who avoided falling into that trap.

b) Not everyone who differs from *Ahl as-Sunnah* on some issue is counted as contradicting the Sunnah. What is meant is those people who adopted rules that made them a separate, independent group and caused them to abandon many texts of the Qur'an and the Sunnah, like the *Khawaarij*, *Mu'tazilah* and *Raafidh*.

As for those who adopt the Qur'an and the Sunnah and do not deviate from them, if they differ in some matter it does not mean that they are counted as one of the (doomed) sects.

c) This addition indicates that all other sects will enter Hell, but that does not necessarily mean that they will abide there forever.

It is well-known that some of these sects are *kaafirs* - the disbelievers - and will abide eternally in Hell, like the extreme *Batinis* who make a show of faith whilst concealing *kufir* in their hearts, and the *Isma'ilis*, *Druze*, *Nuṣayris* and so on.

¹⁵ *Silsilat al-Aḥaadeeth aṣ-Ṣaḥeeḥ*, hadith no. 204; *Yaqāẓat 'Uli al-I'tebāar*, Pp. 207.

There are others who differ from *Ahl as-Sunnah* on some serious issues, but that does not mean that they become disbelievers - (enter *kufir*). They have no definite guarantee of entering Paradise - Allah, the Most Merciful, may forgive them or punish them as He wills. They may do some righteous deeds that will save them from Hell, or they may be saved by the intercession of those who intercede, or they may enter Hell and remain there for as long as Allah wills, then be brought forth through the intercession of those who intercede and the Mercy of the Most Merciful.

ii) Refusing to migrate for the sake of Allah: Muslims are not permitted to remain in *Daar al-Kufr* (non-Muslim countries) if there are Muslim countries to which they could migrate, especially when staying in *Daar al-Kufr* exposes them to trials and temptations. Allah (ﷻ), will not accept any excuse from those who refused to migrate. He tells us that the angels will rebuke these people at the time of death, and will not accept their claims that they were weak and oppressed on earth:

﴿إِنَّ الَّذِينَ تَوَفَّيْنَاهُمْ لَمْ تَكُنْ أَرْضُ اللَّهِ وَسِعَةً فَهَاجَرُوا فِيهَا فَاُولَئِكَ مَاوَهُمْ جَهَنَّمَ وَسَاءَتْ مَصِيرًا ۝٧٧ إِلَّا الْمُسْتَغْفِرِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا﴾

«When angels take the souls of those who die in sin against their souls, they say: "In what [plight] were you?" They reply: "Weak and oppressed were we in the earth." They [the angels] say: "Was not the earth of Allah spacious enough for you to move yourselves away from evil?" Such men will find their abode in Hell - what an evil refuge [or destination]! Except those who are really weak and oppressed - men, women and

children, who have no means in their power, nor [a guide post] to direct their way. ﴿ (Qur'an 4: 97-98)

Allah (ﷻ), will not excuse any of them except for those weak and oppressed persons who had no means of migrating and could find no way of moving to Islamic lands.

iii) Judging unjustly: Allah (ﷻ), revealed the Shari'ah to establish justice among mankind, and He (ﷻ) commanded His slaves to be just:

﴿ إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ ... ﴾

﴿Verily, Allah commands justice [and] the doing of good...﴾ (Qur'an 16: 90)

He, the Almighty, has made it obligatory for rulers and judges to be just and never to be unfair:

﴿ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا أَلَامَنَاتِ إِلَى أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ ... ﴾

﴿Allah commands you to render back your trusts to those to whom they are due; and when you judge between man and man, that you judge with justice...﴾ (Qur'an 4: 58)

Allah threatens Hell to those who do not judge with justice. Buraydah ibn al-Huṣayb narrated that the Messenger of Allah (ﷺ) said:

“There are three types of judges: one will be in Paradise, and the other two in Hell. The one who will be in Paradise is the one who knows the truth and judges according to it. As for the one who knows the truth but is unjust in his judgement, he will be in Hell, as will the one who judges between people without understanding or knowledge.” (Abu Dawood)¹⁶

¹⁶ *Jaami' al-Uṣool*, 10/168. The editor of this book said: it is *ṣaḥeeḥ ḥasan*.

iv) Lying about (falsely attributing words to) the Messenger of Allah: Ibn al-Atheer included in his famous book *Jaami' al-Uṣool* a chapter in which he quoted many hadith that warn against lying about the Prophet (ﷺ). These include the report by Bukhari, Muslim and Tirmidhi from 'Ali ibn Abi Ṭalib (رضي الله عنه), who said: "The Messenger of Allah (ﷺ) said:

'Do not lie about me (or falsely attribute anything to me), for whoever lies about me will enter Hell.'"

Bukhari reported that Salamah ibn al-Akwa' said: "I heard the Messenger of Allah (ﷺ) say:

'Whoever attributes to me words that I did not say, let him take his place in Hell.'"

Bukhari and Abu Dawood reported that 'Abdullah ibn az-Zubayr narrated from his father Az-Zubayr ibn al-'Awwaam: "I heard the Messenger of Allah (ﷺ) say:

'Whoever lies about me deliberately, let him take his place in Hell.'"

Bukhari and Muslim narrated from Al-Mugheerah ibn Shu'bah: "The Messenger of Allah (ﷺ) said:

'Lying about me is not like lying about anybody else. Whoever lies about me, let him take his place in Hell.'"¹⁷

v) Pride: One of the major sins (*Al-Kaba'ir*) is pride. Abu Hurayrah (رضي الله عنه) narrated: The Messenger of Allah (ﷺ) said that Allah, says:

"Pride is My cloak and greatness is My robe. Whoever competes with Me in respect of either of them, I shall admit him to Hellfire." (According to another report, "I will make him taste Hellfire.") (Muslim)

¹⁷ *Jaami' al-Uṣool*, 10/211.

Ibn Mas'ood (رضي الله عنه) said: The Messenger of Allah (ﷺ) said:

“No one who has an atom’s weight of pride in his heart will enter Paradise.” A man said, “But what if a man likes his clothes and shoes to look good?” He said, “Allah is beautiful and loves beauty. Pride is rejecting the truth and looking down on people.” (Muslim)¹⁸

vi) **Killing a person for no legitimate reason:** Allah (ﷻ), says:

﴿وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا﴾ (٩٣)

﴿If a man kills a believer intentionally, his recompense is Hell to abide therein [forever], and the Wrath and the Curse of Allah are upon him, and a dreadful Penalty is prepared for him.﴾
(*Qur'an* 4: 93)

It is not permitted for a Muslim to kill another except in three cases, as explained in the hadith narrated by Bukhari and Muslim from Ibn Mas'ood, who said that the Messenger of Allah (ﷺ) said:

“It is not permitted to shed the blood of any Muslim who testifies that there is no god but Allah and that I am His Prophet, except in three cases: a soul for a soul (i.e. in the case of murder), the married man who commits adultery, and the one who forsakes his religion and abandons the *jama'ah*.”¹⁹

Bukhari narrates from Ibn 'Umar that the Messenger of Allah (ﷺ) said:

“The believer has a chance so long as he does not spill blood, that is forbidden to spill.”

¹⁸ These two hadiths and others that condemn and warn against pride may be found in *Mishkaat al-Maṣabeeh*, 3/634-635.

¹⁹ *Tafseer Ibn Katheer*, 2/355.

Ibn 'Umar said: "One of the situations from which there is no escape for the one who falls into it is the shedding of blood for no legitimate reason."²⁰

The Prophet (ﷺ) warned the Muslims against fighting one another, and stated that the killer and his victim will both be in Hell. Abu Bakrah said: "The Messenger of Allah (ﷺ) said:

'If two Muslims face one another with swords, both the slayer and the slain will be in Hell.' I asked, or it was asked, 'O' Messenger of Allah, (it is clear about) the slayer, but what about the slain?' He said, 'He was trying hard to kill his counterpart.'²¹

Hence the righteous slave of Allah refuses to fight his brother, for fear that he may be among the people of Hell, for the slayer will carry his own sins and those of his slain brother:

﴿ وَأَتْلُ عَلَيْهِمْ نَبَأَ ابْنَيْ آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتُقْبِلَ مِنْ أَحَدِهِمَا وَلَمْ يُقْبَلْ مِنَ الْآخَرِ قَالَ لَأَقْتُلَنَّكَ قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ ﴿١٧﴾ لَئِن بَسَطْتَ إِلَيَّ يَدَكَ لِتَقْتُلَنِي مَا أَنَا بِبَاسِطٍ يَدِيَ إِلَيْكَ لِأَقْتُلَكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ ﴿١٨﴾ إِنِّي أُرِيدُ أَنْ تَبُوءَ بِإِثْمِي وَإِثْمِكَ فَتَكُونَ مِنْ أَصْحَابِ النَّارِ وَذَلِكَ جَزَاءُ الظَّالِمِينَ ﴿١٩﴾ ﴾

«Recite to them the truth of the story of the two sons of Adam. Behold, they each presented a sacrifice [to Allah]: it was accepted from one but not from the other. Said the latter: "Be sure I will slay you." Said the former: "Allah does accept the sacrifice of those who are

²⁰ Bukhari: *Kitaab al-Diyyaat, Baab Qawl Allah ta'ala, wa man yaqtul mu'meean muta 'ammidan*; *Fath al-Baari*, 12/187.

²¹ Muslim: *Kitaab al-Fitan, Baab Idha tuwajaha al-muslimaan bi sayfayhima*, 4/2213.

righteous. If you do stretch your hand against me to slay me, it is not for me to stretch my hand against you to slay you, for I fear Allah, the Cherisher of the Worlds. For me, I intend to let you draw on yourself my sin as well as yours, for you will be among the companions [or dwellers] of the Fire, and that is the reward of those who do wrong.” ﴿٢٩﴾ (Qur'an 5: 27-29)

vii) Consuming *Riba* (Usury): One of the sins that will condemn a person to Hell is consuming *riba*. Allah (ﷻ), says of those who indulge in this sin after they have come to know that He has forbidden it:

﴿وَمَنْ عَادَ فَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ﴾ ﴿٢٧﴾

﴿...But those who repeat the offence [*riba*] are companions [dwellers] of the Fire - they will abide therein [forever].﴾ (Qur'an 2: 275)

﴿يَأْتِيهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُّضَاعَفَةً وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ﴾ ﴿١٤﴾ وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ ﴿١٣﴾

﴿O' you who believe! Devour not [usury (*riba*)], doubled and multiplied, but fear Allah that you may [really] prosper. Fear the Fire, which is prepared for those who reject Faith.﴾ (Qur'an 3: 130-131)

According to a hadith whose authenticity is agreed upon, the Prophet (ﷺ) counted *riba* as one of the seven sins that would doom the one who committed them to Hell. Bukhari and Muslim report that Abu Hurayrah (رضي الله عنه) said: “The Messenger of Allah (ﷺ) said:

‘Avoid the seven sins. that will condemn the one who commits them to Hell.’ They asked, ‘What are they, O' Messenger of Allah?’ He said: ‘Associating anything in worship with Allah; magic and witchcraft; killing anyone whose killing Allah has

forbidden, except in the course of justice; consuming *riba*; consuming the wealth of the orphan; running away from the battlefield; and slandering the reputation of innocent, chaste believing women.”

viii) Consuming people's wealth or property unjustly: Another of the sins that will earn the punishment of Hell for the one who is guilty of it is consuming the wealth or property of other people unjustly, as Allah, the Exalted, says:

﴿يٰۤاَيُّهَا الَّذِيْنَ ءٰمَنُوْا لَا تَاْكُلُوْا اَمْوَالَكُمْ بَيْنَكُمْ يَبْسُوْلًا وَّلَا اَنْ تَكُوْنَتْ بَيْعَرَةً عَنْ رَّٰضٍ مِنْكُمْ وَلَا تَقْتُلُوْا اَنْفُسَكُمْ اِنَّ اللّٰهَ كَانَ يَكْتُمُ رَحِيْمًا ﴿٢٩﴾ وَمَنْ يَفْعَلْ ذٰلِكَ عُدُوْنَا وَظُلْمًا فَسَوْفَ نُصْلِيْهِ نَارًا وَكَانَ ذٰلِكَ عَلَى اللّٰهِ يَسِيْرًا ﴿٣٠﴾﴾

«O' you who believe! Eat not up your property among yourselves in vanities; but let there be amongst you traffic and trade by mutual good will. Nor kill [or destroy] yourselves, for verily Allah has been to you All-Merciful. If any do that in rancour and injustice, soon shall We cast him into the Fire, and easy is it for Allah.»

(*Qur'an* 4: 29-30)

The one who consumes the wealth of people unjustly also consumes the property of orphans unjustly. Allah made specific mention of the property of orphans because of their weak position and the ease with which their property may be consumed, and the particular ugliness of this sin:

﴿اِنَّ الَّذِيْنَ يٰۤاْكُلُوْنَ اَمْوَالَ الْيَتٰمٰى ظُلْمًا اِنَّهُمْ يٰۤاْكُلُوْنَ فِيْ بُطُوْنِهِمْ نَارًا وَسَيَصْلَوْنَ سَعِيْرًا ﴿٣١﴾﴾

«Those who unjustly eat up the property of orphans eat up a Fire into their own bellies, and they will soon be

enduring a blazing Fire! ﴿﴾ (Qur'an 4: 10)

ix) Those who make images of animates: The people who will be most severely punished on the Day of Resurrection are those who make images and seek to imitate the creation of Allah (ﷻ). Bukhari and Muslim narrate that 'Abdullah ibn Mas'ood (رضي الله عنه) said: "I heard the Messenger of Allah (ﷺ) say:

'The people who will be most severely punished on the Day of Resurrection are those who make images.'"²²

Ibn 'Abbaas said: "I heard the Messenger of Allah (ﷺ) say:

'Every maker of images will be in the Fire, and for every image he made Allah will create for him a soul [i.e. so that the punishment will be multiplied accordingly], and Allah will punish him in Hell.'" (Bukhari and Muslim)²³

'Aa'ishah (may Allah be pleased with her) reported that the Prophet (ﷺ) said, concerning a pillow that had pictures on it:

"The makers of these images will be punished on the Day of Resurrection. It will be said to them: 'Give life to that which you have created.'" (Bukhari and Muslim)²⁴

'Aa'ishah (may Allah be pleased with her) also reported that the Prophet (ﷺ) said: "Those who will be most severely punished are those who imitate the creation of Allah."²⁵ Abu Hurayrah said: I heard the Messenger of Allah (ﷺ) say:

"Allah, said: 'Who is a greater wrongdoer than the one who tries to create something like My creation? Let them create a grain or let them create a seed or a grain of barley.'" (Bukhari

²² *Mishkaat al-Maṣabeeh*, 2/505.

²³ *Ibid.*

²⁴ *Ibid.*

²⁵ *Ibid.*

and Muslim)²⁶

x) Inclining towards those who do wrong: One of the reasons why people will enter Hell is inclining towards and supporting those who do wrong, the enemies of Allah and their allies:

﴿وَلَا تَزْكُوا إِلَى الَّذِينَ ظَلَمُوا فَنَمَسْكُمُ النَّارُ ...﴾

﴿And incline not to those who do wrong, or the Fire will seize you,...﴾
(*Qur'an 11: 113*)

xi) Women who are dressed but appear naked, and those who whip the backs of the people: Another type of person who will enter Hell is the corrupt woman who makes a display of herself and tempts men, and never obeys Allah. Abu Hurayrah (رضي الله عنه) reported that the Prophet (ﷺ) said:

“There are two types of people of Hell that I have never seen: people with whips like the tails of cattle, with which they strike the people, and women who are dressed but appear naked, walking with an enticing gait, with their heads looking like the humps of camels leaning to one side. They will never enter Paradise, nor even smell its fragrance, although its fragrance can be discerned from such and such a distance.” (Muslim, Al-Bayhaqi and Ahmad)²⁷

Concerning those who have whips like the tails of cattle, Qurtubi said: “This type of whip can be seen among us in Morocco until now.” Commenting on Qurtubi’s remarks, Şiddeeq Hasan Khan said: “Indeed, it can be seen in every time and place, and it is increasing day by day among the leaders. We seek refuge with Allah from all that Allah despises.”²⁸

²⁶ Ibid.

²⁷ *Silsilat al-Aḥaadeeth aṣ-Ṣaḥeeḥah*, 3/316, hadith no. 1326.

²⁸ *Yaqazat 'Uli al-I'tebaar*, Pp. 113.

And I would like to add that: we still see such people in many places, striking the people. May they and their like perish.

Nowadays there are many women who are dressed but appear naked, although perhaps this phenomenon has never been quite so widespread as it is now. They are exactly as the Prophet described them:

“Dressed but naked, walking with an enticing gait, with their heads looking like the humps of camels leaning to one side.”

xii) Those who torture living beings: Muslim reports from Jaabir (رضي الله عنه) that that the Messenger of Allah (ﷺ) said:

“I was shown Hell, and I saw a woman of Banu Isra’eel (the Children of Israel) who was being punished because of a cat that she had owned. She tied it up and did not feed it, or let it eat of the vermin of the earth, until it died of hunger.”²⁹

If this is the case for one who tormented a cat, then how will it be for those who use all kinds of methods to torture human beings, especially when it is the righteous who are being tortured for their faith and their Islam?

xiii) Insincerity in seeking knowledge: Al-Ḥafīẓ al-Mundhiri mentions many hadiths that warn the person who seeks knowledge for a cause other than the sake of Allah. We will quote a few of them here. Abu Hurayrah (رضي الله عنه) said: “The Messenger of Allah (ﷺ) said:

‘Whoever seeks knowledge that should be sought only for the sake of Allah, seeks it purely for some worldly gain, will not smell the fragrance of Paradise on the Day of Resurrection.’” It is reported by Abu Dawood and Ibn Maajah, by Ibn Ḥibban in his *Ṣaḥeeḥ*, and by Al-Ḥaakim, who said: “It is *ṣaḥeeḥ* according to the conditions of Bukhari and Muslim.”

²⁹ *Mishkaat al-Maṣabeeḥ*, 3/688.

Jaabir (رضي الله عنه) said: The Messenger of Allah (ﷺ) said:

“Do not seek knowledge in order to compete with the knowledgeable, or to win arguments with the ignorant, or to show off in gatherings. Whoever does any of that will be in Hell.” It is reported by Ibn Maajah, Ibn Hibban, and by Al-Bayhaqi.

Ibn ‘Umar said that the Messenger of Allah (ﷺ) said:

“Whoever seeks knowledge for a reason other than for the sake of Allah, then let him take his place in Hell.” It is reported by Tirmidhi and Ibn Maajah from Ibn ‘Umar via Khaalid ibn Durayk, who did not hear it directly from him; the men in their *isnaads* are *thiqaat*.³⁰

xiv) Those who drink from vessels of gold and silver: Bukhari and Muslim reported from Umm Salamah that the Messenger of Allah (ﷺ) said:

“The one who drinks from a vessel of gold and silver is pouring the Fire of Hell into his stomach.” According to a report narrated by Muslim, the wording is: “The one who eats and drinks from vessels of gold and silver...”³¹

Hudhayfah (رضي الله عنه) said: I heard the Messenger of Allah (ﷺ) say:

“Do not wear silk or brocade, do not drink from vessels of gold and silver, and do not eat from such platters, for these belong to them in this world, and to you in the Hereafter.” (Bukhari and Muslim)³²

³⁰ These hadiths and their sources may be found in *At-Targheeb wat-Tarḥeeb* by Al-Ḥafīẓ al-Mundhiri, 1/91.

³¹ *Mishkaat al-Maṣabeeḥ*, 2/462.

³² Ibid.

xv) The one who cuts down trees that offer shade to people: ‘Abdullah ibn Ḥubaysh (رضي الله عنه) said: The Messenger of Allah (ﷺ) said:

“Whoever cuts down shade trees, Allah will cast him into Hell by his head.” (Abu Dawood)³³

Al-Bayhaqi reported, with a *Ṣaḥeeḥ isnaad* from ‘Aa’ishah, that the Messenger of Allah (ﷺ) said:

“Those who cut down shade trees will be thrown in Hell on their heads.”³⁴

xvi) Those who commit suicide: Bukhari and Muslim reported from Abu Hurayrah that the Prophet (ﷺ) said:

“Whoever kills himself with iron (a sharp instrument), then his iron will be in his hand, and he will go on stabbing himself in the stomach with it forever in the Fire of Hell. Whoever kills himself with poison, he will go on drinking that poison forever in the Fire of Hell. Whoever throws himself from a mountain and kills himself, he will be throwing himself down forever in the Fire of Hell.”³⁵

Bukhari reported from Abu Hurayrah (رضي الله عنه) that the Prophet (ﷺ) said: “The one who strangles himself will go on strangling himself in Hell, and the one who stabs himself will go on stabbing himself in Hell.”³⁶

³³ Ibid, 2/125. *Sheikh* Naaṣiruddeen al-Albani mentioned it in *Ṣaḥeeḥ al-Jaami’*, 5/341, hadith no. 6352, and ascribed it to Abu Dawood and Aḍ-Ḍeeya’ in *Al-Mukhtarah*. He (Al-Albani) said it is *ṣaḥeeḥ*.

³⁴ *Ṣaḥeeḥ al-Jaami’*, 2/88; Al-Albani said it is *ṣaḥeeḥ*.

³⁵ *At-Takhweef min an-Naar*, Pp. 148.

³⁶ *Ṣaḥeeḥ al-Jaami’*, 5/114.

CHAPTER SIX

THE VAST NUMBER OF PEOPLE IN HELL

1 - The Texts that Indicate the Vast Number of People Who will be in Hell

Many texts indicate the large numbers of the children of Adam who will enter Hell, and the few who will enter Paradise.

Allah, the Exalted, says:

﴿وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ ﴿١٠٣﴾﴾

«Yet no faith will the greater part of mankind have, however ardently you desire it.» (Qur'an 12: 103)

﴿وَلَقَدْ صَدَقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ إِلَّا فَرِيقًا مِّنَ الْمُؤْمِنِينَ ﴿٢٠﴾﴾

«And on them did *Iblees* [*Shaytaan*] prove true his idea, and they followed him, all but a party that believed.» (Qur'an 34: 20)

﴿لَأَمْلَأَنَّ جَهَنَّمَ مِنكَ وَمِمَّن يَتَّبِعُكَ مِنْهُمْ أَجْمَعِينَ ﴿٨٥﴾﴾

«[Allah said to *Iblees*] "...I will certainly fill Hell with you and those who follow you, every one."» (Qur'an 38: 85)

An indication of the large numbers of *kuffaar* and *mushrikeen* who rejected the call of the Messengers is the fact that the Prophets will come on the Day of Resurrection, some with a small group (of less than ten), others with one or two, and some with no followers at all. Muslim reports from Ibn 'Abbaas that the Prophet (ﷺ) said:

“I was shown the nations, and I saw a Prophet accompanied by a small group, another accompanied by one or two men, and another with no companions at all...”¹

Many texts indicate that nine hundred and ninety-nine out of every thousand of the children of Adam will enter Hell, and only one (in a thousand) will enter Paradise.

Bukhari narrates from Abu Sa‘eed that the Prophet (ﷺ) said:

“Allah will say: ‘O’ Adam!’ Adam will reply, ‘I respond to Your call, I am obedient to Your commands, and all good is in Your hands.’ Then Allah will say to Adam, ‘Send forth the people of the Fire.’ Adam will say, ‘How many are the people of the Fire?’ Allah will say, ‘Out of every thousand, take nine hundred and ninety-nine.’ At that time, children’s hair will turn grey and every pregnant female will spontaneously abort, and you will see the people looking as if they are drunk, although they are not, but Allah’s punishment will be most severe.”

This speech distressed his Companions, and they said, “O’ Messenger of Allah, who amongst us will be that man (one in a thousand)?” He (ﷺ) said,

“Be of good cheer: the thousand will be from Ya’jooj and Ma’jooj (Gog and Magog), and the one will be from among you.” Then he said: “By Him in Whose hand is my soul, I hope that you will be one third of the people of Paradise.’ We praised and glorified Allah, then he said, ‘By Him in Whose hand is my soul, I hope that you will be half of the people of Paradise, as you are among the nations like a white hair on the hide of a black bull, or a round hairless spot on the foreleg

¹ Muslim: 1/198, hadith no. 220.

of a donkey.”²

‘Imraan ibn Ḥuṣayn reported that once, when the Messenger of Allah (ﷺ) was on a journey and some of his Companions had fallen behind, he raised his voice and recited:

﴿يَأَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ إِنَّ زَلْزَلَةَ السَّاعَةِ شَفْءٌ عَظِيمٌ ﴿١﴾ يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَرَىٰ وَمَا هُمْ بِسُكَرَىٰ وَلَٰكِنَّ عَذَابَ اللَّهِ شَدِيدٌ ﴿٢﴾﴾

‘O’ mankind! Fear your Lord, for the convulsion of the Hour [of Judgement] will be a thing terrible! The Day you shall see it, every mother giving suck will forget her suckling babe, and every pregnant female will drop her load [unformed], and you shall see mankind as in a drunken riot, yet not drunk, but dreadful will be the Wrath of Allah.﴾
(*Qur'an* 22: 1-2)

When his Companions heard that, they speeded up, because they knew that he had something to say. When they caught up with him, he (ﷺ) said,

“Do you know what Day that is? On that Day, Adam, upon whom be peace, will be called upon by His Lord, Who will say: ‘O’ Adam, send forth the people of Hell.’ He will say: ‘O’ Lord, how many are the people of Hell?’ Allah will say: ‘From every thousand, nine hundred and ninety-nine will enter Hell, and one will enter Paradise.’”

² Bukhari: *Kitaab ar-Raqaaq, Baab Qawl Allah 'azza wa jalla, inna zalzalat as-sa'ah shay'un 'azim; Fath al-Baari*, 11/388.

His Companions were filled with despair, and stopped smiling. When he (ﷺ) saw that, he said:

“Be of good cheer and strive hard, for by the One in Whose hand is the soul of Muhammad, you will be alongside two creations who are far greater in number than anyone else: Ya’jooj and Ma’jooj, and - in addition - those who are doomed of the children of Adam and the children of *Iblees*.”

His Companions cheered up when they heard this. Then the Prophet (ﷺ) said:

“Strive hard and be of good cheer, for by the One in Whose hand is the soul of Muhammad, in comparison to the rest of mankind, you are like a birthmark on the side of a camel or a hairless spot on the foreleg of a donkey.”

It is reported by Aḥmad, Tirmidhi and An-Nasaa’i in the chapters of *Tafseer* in their books, and Tirmidhi said: it is *ṣaḥeeḥ ḥasan*.³

Tirmidhi narrates from ‘Imraan ibn Ḥuṣayn that when the *aayah*, ‘O’ mankind! Fear your Lord, for the convulsion of the Hour [of Judgement] will be a thing terrible. (Qur’an 22: 1) was revealed, whilst he was on a journey, the Prophet (ﷺ) said:

“Do you know what Day that is?” They said, “Allah and His Messenger know best.” He said, “That is the Day when Allah will say to Adam: ‘Send forth the people of Hell.’ Adam will say, ‘O’ Lord, who are the people of Hell?’ He will say: ‘Nine hundred and ninety-nine will go to Hell and one will go to Paradise.’”

The Muslims started to weep, then the Messenger of Allah (ﷺ) said:

³ *Tafseer Ibn Katheer*, 4/610; *Musnad Aḥmad*, 4/435.

“Try to do your best, for there was no Prophethood except it was surrounded by *jaahiliyah*. That number will be taken from the *jaahiliyah*, and if it is incomplete, the remainder will be taken from the *munaḥiqeen*. Compared to the other nations, you are like a hairless spot on the foreleg of an animal, or a birthmark on the hide of a camel.” Then he said: “I hope that you will be half of the people of Paradise,” and they shouted “*Allahu Akbar!*”

(The narrator) said: I am not sure whether he said “two-thirds of the people of Paradise.” This is reported by Imam Aḥmad; Tirmidhi said: it is a *ṣaḥeeḥ ḥasan* hadith.⁴

It might be asked: How can we reconcile between these hadith and the report from Abu Hurayrah in Bukhari according to which the Prophet (ﷺ) said:

“The first person to be called on the Day of Resurrection will be Adam, and he will look at his descendants. It will be said, ‘This is your father Adam.’ Adam will say, ‘I am at Your service and am obedient to all Your commands.’ Allah will say, ‘Send forth the people of Hell from among your descendants.’ Adam will say, ‘O’ my Lord, how many should I send forth?’ Allah will say: ‘Send forth ninety-nine out of every hundred.’” The people said, “O’ Messenger of Allah, if ninety-nine out of every hundred are taken from us, what will be left of us?” He said, “My ummah, in comparison to other nations, is like a white hair on a black bull.”⁵

It is obvious that these reports do not contradict the other *Ṣaḥeeḥ* reports that we have quoted above, because these figures are referring

⁴ *Tafseer Ibn Katheer*, 4/610.

⁵ Bukhari: *Kitaab ar-Riqaaq*, *Baab al-ḥashr*; *Fath al-Baari*, 11/378.

to different groups. The hadith that mentions a ratio of nine hundred and ninety-nine may be interpreted as referring to all the progeny of Adam, whilst the hadith of Bukhari that mentions a ratio of ninety-nine may be interpreted as referring to the progeny of Adam excluding *Ya'jooj* and *Ma'jooj*. This reconciliation is more likely to be correct - as Ibn Hajar suggests - because *Ya'jooj* and *Ma'jooj* are mentioned in the hadith of Abu Sa'eed whereas they are not mentioned in the hadith of Abu Hurayrah. It may be said that the first hadith refers to all of creation, so the ratio of people admitted to Hell when all nations are taken into account is 999 in every thousand. The latter hadith of Bukhari explains the ratio of people who will enter Hell from this ummah alone. Ibn Hajar said: "This interpretation is supported by the words of the *Ṣaḥabah* (Companions) in the hadith of Abu Hurayrah: 'If ninety-nine out of every hundred are taken from us, what will be left of us?' This division of people could happen twice: once involving all the nations, when one in a thousand will enter Paradise, and a second time involving this ummah alone, when ten out of every thousand will enter Paradise."⁶

2 - The Wisdom Behind There being so Many People in Hell

The reason why there will be so many people in Hell is not that the truth failed to reach them all, wherever or whenever they lived. Allah, the Exalted, does not blame anyone whom His call did not reach:

﴿... وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ تَبْعَثَ رَسُولًا ۖ﴾

﴿...Nor would We punish with Our Wrath until We had sent a Messenger [to give warning].﴾ (*Qur'an* 17: 15)

⁶ *Fath al-Baari*, 11/390. He mentions other reports as well. Which any reader may refer it who wishes to know more.

Hence Allah (ﷻ), sent a warner to every nation:

﴿... وَإِنْ مِنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ ۝﴾

﴿...And there never was a people, without a warner having lived among them [in the past].﴾ (Qur'an 35: 24)

The reason behind it is the fact that those who responded to the Messengers were few in number, while the number of those who disbelieved was great. Furthermore, many of those who responded were not pure and sincere in faith.

In his book *At-Takhweef min an-Naar*, Ibn Rajab discussed the reason why so few people will enter Paradise and so many will enter Hell. He said: "These hadiths and other similar reports prove that most of the children of Adam will enter Hell, and that the followers of the Messengers are few in number when compared with the rest of mankind. Those who did not follow the Messengers will enter Hell, except for those whom the Message did not reach, or who could not understand it because of the garbled form in which they heard it. Many of those who claim to be followers of the Messengers are in fact adhering to a distorted religion and an altered book, and they too will be among the people of Hell," as Allah (ﷻ), says:

﴿... وَمَنْ يَكْفُرْ بِهِ، مِنَ الْأَحْزَابِ فَالْنَارُ مَوْعِدُهُ ۝﴾

﴿...But those of the sects that reject it [the Qur'an], the Fire will be their promised meeting-place...﴾

(Qur'an 11: 17)

As for those who claim to follow the Book and Law of Allah, the true religion, many of them will also enter Hell. These are the *munaḥfiqeen* (hypocrites) who will be in the lowest level of the Fire. Many of those who claim to follow it openly and in secret will be tested by ambiguities and doubts - these are the misguided inventors and followers of *bid'ah* (reprehensible innovations, heresies). Several

hadiths have been narrated which state that the ummah will split into over seventy sects, all of which will be in Hell except for one. Many people will also be tested with forbidden desires for which the promised punishment is Hellfire, although in this case it is not necessarily an eternal punishment. No one from this ummah will be saved from the Fire, or deserve the absolute promise of Paradise, apart from the one sect or group, who follow the example and practice of the Prophet (ﷺ) and his Companions openly and in secret and are saved from the temptation and trials of desires and doubts. Such are very few indeed, especially in recent times.”⁷

The main reason why so many follow their desires is that the love of such things is deeply rooted in the human psyche:

﴿رُبَّيْنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ
مِنَ الذَّهَبِ وَالْفِصَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ذَلِكَ
مَتَنَعُ الْحَيَاةِ الدُّنْيَا...﴾ ﴿١٤﴾

«Fair in the eyes of men is the love of things they covet: women and children; heaped-up hoards of gold and silver [wealth]; horses branded [for blood and excellence]; and [wealth of] cattle and well-tilled land. Such are the possessions of this world's life...»

(*Qur'an* 3: 14)

Many people want to fulfill these desires in whatever way they wish, without paying attention to the revealed laws of Allah, and by adhering to the customs of their forefathers in ways that contradict these laws:

⁷ Ibn Rajab, *At-Takhweef min an-Naar*, Pp. 214.

﴿وَكَذَلِكَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ فِي قَرْيَةٍ مِنْ نَذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا وَجَدْنَا
 آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَرِهِمْ مُّقْتَدُونَ ﴿٢٣﴾ قُلْ أُولَٰئِكَ حُتُّوا بَاهْدَىٰ
 مِمَّا وَجَدْتُمْ عَلَيْهِ آبَاءَكُمْ قَالُوا إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ ﴿٢٤﴾﴾

«Just in the same way, whenever We sent a Warner before you [Muhammad] to any people, the wealthy ones among them said: “We found our fathers following a certain religion, and we will certainly follow in their footsteps.” [The Warner] said: “What! Even if I brought you better guidance than that which you found your fathers following?” They said, “For us, we deny that you [Prophets] are sent [on a mission at all].”»

(*Qur'an* 43: 23-24)

Loving the ways of one's forefathers to the point of sanctifying them is a disease which many nations are suffering from, and its effects on the deeply-rooted desires of men are no less, if it is not counted as a desire in itself.

Tirmidhi, Abu Dawood and Nasaa'i report from Abu Hurayrah (رضي الله عنه) that the Messenger of Allah (ﷺ) said:

“When Allah created Hell, He told Jibreel, ‘Go and look at it.’ Jibreel went and looked at it, and when he came back he said: ‘By Your glory, I think not that whoever hears of it will ever enter it.’ So He surrounded it with desires, and said, ‘Go and look at it.’ Jibreel went and looked at it, and when he came back, he said, ‘By Your glory, I fear that there will be no-one left who does not enter it.’” (After the phrase “Go and look at it,” the version narrated by Nasaa'i adds the words “and at what I have prepared for its inhabitants in it.”)⁸

⁸ *Jaami' al-Uṣṣool*, 10/520, hadith no. 8068. The commentator noted that Tirmidhi described this hadith as *ṣaḥeḥ ḥasan*.

Bukhari and Muslim narrate from Abu Hurayrah (رضي الله عنه) that the Prophet (ﷺ) said:

“Hell is veiled with desires, and Paradise is veiled with hardships.”

The version narrated in Muslim uses the word “surrounded” instead of “veiled.”⁹

Şiddeeq Ḥasan Khan said: “What is meant by desires is the things that people want and enjoy.”¹⁰ Qurṭubī said: “Desires are all those things that people like and towards which they are inclined, and surrounding a thing means placing something all around it, so that it cannot be reached without going through it.”¹¹

3 - Most of Those Who Enter Hell will be Women

Most of the sinners among the monotheists who enter Hell will be women, as is reported in the two *Ṣaḥeeḥs* - the authentic collection of hadiths (Bukhari and Muslim) via Ibn ‘Abbaas: in the *khuṭbah* given during a solar eclipse, the Prophet (ﷺ) said:

“I saw Hell and I saw that most of its inhabitants were women.”

Bukhari and Muslim report from Abu Sa‘eed al-Khudri that the Prophet (ﷺ) said:

“O’ women, give in charity, for I have seen that you form the majority of the people of Hell.” They asked, “Why is that so, O’ Messenger of Allah?” He said: “Because you curse too much, and are ungrateful for good treatment (by your husbands).”

⁹ Ibid., hadith no. 8069.

¹⁰ *Yaqazat ‘Uli al-I’tibaar*, Pp. 220.

¹¹ Ibid.

Bukhari and Muslim report from Usaamah ibn Zayd (رضي الله عنه) that the Prophet (ﷺ) said:

“I stood at the gate of Hell, and saw that most of those who entered were women.”

Muslim reports from ‘Imraan ibn Ḥuṣayn (رضي الله عنه) that the Prophet (ﷺ) said:

“Few of the inhabitants of Paradise are women.”

This does not contradict the fact that every man in Paradise will have more than one wife. What is referred to by the women who will be the majority of the inhabitants of Hell is women who are descendants of Adam; the inhabitants of Paradise will have many wives from among *Al-Ḥoor al-‘Iyn* (the Houris).

“Women will be few among the inhabitants of Paradise because in most cases they prefer the immediate pleasures of this life, as they are less wise and unable to keep the Hereafter in mind. They are too weak to strive and prepare themselves for it, and are more inclined towards this world. In spite of all this, they are the strongest factor in this world that distracts men from the Hereafter, because men are inclined to desire them and they are not concerned with the Hereafter. They are quick to follow those who call them to deviate from Islam, and reluctant to follow those pious people who call them to the Hereafter and righteous deeds.”¹²

In spite of all this, there are many righteous women among them, who stay within the limits set by Allah, adhere to His laws, and obey Allah and His Messenger. Many of these women will enter Paradise, and many of them excel over men in their faith and righteous deeds.

¹² Qurṭubī, *At-Tadhkirah*, 1/369.

CHAPTER SEVEN

THE HUGE SIZE OF THE PEOPLE OF HELL

When the people of Hell enter the Fire, they will be huge in their stature and size, in a form that none can comprehend except the One Who created them. According to a hadith narrated by Abu Hurayrah, the Messenger of Allah (ﷺ) said:

“The distance between the shoulders of the *kaafir* in Hell will be like three days’ travelling for a fast rider.” This is reported by Muslim.¹

Abu Hurayrah reported that the Messenger of Allah (ﷺ) said:

“The molar of the *kaafir*, or the eye-tooth of the *kaafir*, will be like mount Uḥud, and the thickness of his skin will be like a journey of three (days).”²

Zayd ibn Arqam said: “The man who is destined for Hell will become huge in preparation for it, so that one of his molars will be as big as Mount Uḥud.” This is narrated by Aḥmad, who attributes it to the Prophet (ﷺ), but Zayd did not state that he heard it from the Prophet.³

Abu Hurayrah (رضي الله عنه) reported that the Prophet (ﷺ) said:

¹ Muslim: *Kitaab al-Jannah, Baab Yadhkuluha al-jabbaroon*, 4/2190.

² Ibid, *Baab an-Naar yadhkuluha al-jabbaroon*, 4/2189. In *Silsilat al-Aḥaadeeth aṣ-Ṣaḥeeḥah* (4/132), it is attributed to Muslim, Tirmidhi, Al-Ḥaakim, Ibn Maajah and Aḥmad.

³ *Silsilat al-aḥaadeeth aṣ-Ṣaḥeeḥah*, 4/131. Al-Albani said: its *isnaad* is *ṣaḥeeḥ* according to the conditions of Muslim.

“The *kaafir*’s skin will be forty-two cubits thick, and his molar will be like mount Uḥud, and the space he occupies will be as wide as the distance between Makkah and Madeenah.” (Tirmidhi)⁴

Abu Hurayrah reported that the Prophet (ﷺ) said:

“The molar of the *kaafir* on the Day of Resurrection will be like Uḥud, and the thickness of his skin will be seventy cubits. His upper arm will be like *Al-Baydaa*’, his thigh will be like *Warqaan*, and the space he occupies will be like the distance between me and *Ar-Rabdhah*.” (Al-Ḥaakim and Aḥmad)⁵

This increasing of the *kaafir*’s body size will increase his suffering and torment. Commenting on the hadith narrated by Muslim on this subject, An-Nawawi said: “All of this is in order to intensify the suffering, and all of this is possible for Allah. We must believe in it because the truthful (Prophet) has told us about it.”⁶ Ibn Katheer, in a comment on these hadiths, said: “So that their punishment and suffering may be more severe, as Allah (ﷻ), the Severe in punishment says:

﴿... لِيَذُوقُوا الْعَذَابَ...﴾

﴿...that they may taste the Penalty...﴾ (Qur’an 4: 56)”⁷

⁴ *Mishkaat al-Maṣabeeḥ*, 3/103. The editor of *Al-Mishkaat* said: “It is narrated by Tirmidhi, who said: ‘it is a *ṣaḥeeḥ ḥasan* hadith,’ and I say its *isnaad* is *ṣaḥeeḥ*.”

⁵ *Silsilah al-Aḥaadeeth aṣ-Ṣaḥeeḥah*, 4/94. Al-Albani attributed the authentication of this hadith to Al-Ḥaakim and Adh-Dhahabi, and agreed with them despite the fact that one of the narrators, Ibn Ishaaq, is *ḍa’eef*. Al-Albani mentioned many other corroborating hadiths. *Al-Baydaa*’ could be the name of a mountain or it may refer to the well-known city in Morocco.

⁶ *Sharḥ an-Nawawi ‘ala Muslim*, 17/186.

⁷ Ibn Katheer, *An-Nihaayah*, 2/139.

CHAPTER EIGHT

THE FOOD, DRINK AND CLOTHING OF THE PEOPLE OF HELL

The food of the people of Hell is *Ad-Daree'* and *Az-Zaqqoom*, and their drink is *Al-Hameem*, *Al-Ghasleen* and *Al-Ghassaaq*.

Allah (ﷻ), says:

﴿لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيعٍ ۖ لَا يَسْمِنُ وَلَا يُغْنِي مِنْ جُوعٍ ۖ﴾ (٧)

«No food will there be for them but a bitter *Daree'* obnoxious thorny plant, which will neither nourish nor satisfy hunger.» (Qur'an 88: 6-7)

Ad-Daree' is a thorny plant known as *Ash-Shubruq* that grows in Hijaz. Ibn 'Abbaas said: "It is a low-growing thorny plant; when it grows tall it is called *daree'*." Qataadah said: "It is one of the very worst types of food."¹ This food of the people of Hell will be of no benefit whatsoever to them, and they will not enjoy it in the least; this is one of the forms of punishment that they will suffer. Allah, the Almighty, says:

﴿إِنَّ سَجَرَتَ الرَّقُومِ ۖ طَعَامُ الْأَثِيمِ ۖ ۝ كَالْمُهْلِ يَغْلِي فِي الْبُطُونِ ۖ ۝ كَغَلْيِ الْحَمِيمِ ۖ﴾ (١٩)

«Verily the tree of *Zaqqoom* will be the food of the sinful, like molten brass, it will boil in their insides, like the boiling of scalding water.» (Qur'an 44: 43-46)

The tree of *Zaqqoom* is described in another *aayah* (verse):

¹ Ibn Rajab, *At-Takhweef min an-Naar*, Pp. 115.

﴿أَذَلَّكَ خَيْرٌ نُّزُلًا أَمْ سَجَرَةُ الزَّقُّومِ ۚ إِنَّا جَعَلْنَاهَا فِتْنَةً لِلظَّالِمِينَ ۝ إِنَّا سَجَرَةُ تَخْرُجُ فِي أَصْلِ الْجَحِيمِ ۝ طَلْعُهَا كَأَنَّهُ رِئَوسُ الشَّيَاطِينِ ۝ فَإِنَّهُمْ لَأَكْلُونَ مِنْهَا فَمَالُونَ مِنْهَا الْبُطُونَ ۝ ثُمَّ إِنَّ لَهُمْ عَلَيْهَا لَشَوْبًا مِنْ حَمِيمٍ ۝ ثُمَّ إِنَّ مَرْجِعَهُمْ لَإِلَى الْجَحِيمِ ۝﴾

«Is that [Paradise] the better entertainment or the tree of *Zaqqoom* [a horrible tree in Hell]? For We have truly made it [as] a trial for the wrongdoers. For it is a tree that springs out of the bottom of Hellfire. The shoots of its fruit-stalks are like the heads of devils; Truly, they will eat thereof and fill their bellies therewith. Then on top of that they will be given to drink a mixture made of boiling water. Then, shall their return be to the blazing Fire of Hell.»
(*Qur'an* 37: 62-68)

Elsewhere in the *Qur'an*, Allah (ﷻ), says:

﴿ثُمَّ إِنَّكُمْ إِنَّمَا أَصَاوُونَ الْمَكِيدُونَ ۝ لَأَكْلُونَ مِنْ سَجَرٍ مِّنْ دَقْقٍ ۝ فَمَالُونَ مِنْهَا الْبُطُونَ ۝ فَشَرِبُوا عَلَيْهِ مِنَ الْعَمِيمِ ۝ فَشَرِبُوا شُرْبَ الْعَمِيمِ ۝ هَذَا نَزَلْنَاهُ يَوْمَ الدِّينِ ۝﴾

«Then, will you truly - O' you that go wrong, and treat [Truth] as Falsehood! You will surely taste of the tree of *Zaqqoom*. Then you will fill your insides therewith, and drink boiling water on top of it. Indeed you will drink like diseased camels raging with thirst! Such will be their entertainment on the Day of Requitall!»

(*Qur'an* 56: 51-56)

What we may understand from these *aayaat* (verses) is that this tree is a repulsive tree, whose roots go deep into the bottom of Hell, and whose branches stretch forth all over. Its fruits are so ugly that they are likened to the heads of devils, so that everyone may easily

understand just how ugly they are, even though they have never seen them. Although this tree is so vile and obnoxious, the people of Hell will become so hungry that they will have no choice but to eat from it until they are full. When they have filled their bellies, this food will start to churn like boiling oil, which will cause a great deal of suffering to them. At that point they will rush to drink *Al-Hameem*, which is an extremely hot water, and they will drink it like camels that drink and drink but their thirst is never quenched because of some disease. Then it will tear their innards:

﴿... وَشُقُوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاءُهُمْ﴾

﴿...[they] will be given to drink, boiling water, so that it cuts up their bowels [to pieces].﴾ (Qur'an 47: 15)

This is the hospitality that will be offered to them on that awesome Day. May Allah protect us from this by His Grace and Mercy.

When the people of Hell eat this vile food of *Ad-Daree* and *Az-Zaqqoom*, they will choke because of its foulness:

﴿إِنَّ لَدَيْنَا أَنْكَالًا وَجَحِيمًا ﴿٧٣﴾ وَطَعَامًا ذَا غُصَّةٍ وَعَذَابًا أَلِيمًا ﴿٧٤﴾﴾

﴿Verily with Us are fetters [to bind them] and a raging Fire [to burn them], And a food that chokes and a Penalty grievous.﴾ (Qur'an 73: 12-13)

The food that makes people choke is the food that sticks in the throat. The Prophet (ﷺ) portrayed for us the ugly and terrifying nature of *Az-Zaqqoom*: "If one drop from *Az-Zaqqoom* were to land on this world, the people of earth and all their means of sustenance would be destroyed. So how must it be for the one who must eat it?" It is reported by Tirmidhi, who said: it is a *ṣaḥeeḥ ḥasan* hadith.²

² *Mishkaat al-Maṣabeeḥ*, 3/105; the narrator of this hadith is Ibn 'Abbaas.

Another kind of food that will be eaten by the people of Hell is *Al-Ghisleen*. Allah (ﷻ), says:

﴿ فَلَيْسَ لَهُ الْيَوْمَ هُنَا حَمِيمٌ ﴿٣٥﴾ وَلَا طَعَامٌ إِلَّا مِنْ غَسِيلٍ ﴿٣٦﴾ لَا يَأْكُلُهُ إِلَّا الْخَاطِئُونَ ﴿٣٧﴾ ﴾

﴿So no friend has he here this Day, Nor has he any food except corruption [or filth] from the washing of wounds [*Al-Ghisleen*], which none do eat but those in sin.﴾

(*Qur'an* 69: 35-37)

﴿ هَذَا فَلْيَذُوقُوهُ حَمِيمٌ وَعَسَاقٌ ﴿٥٧﴾ وَءَاخِرُ مِنْ سُكَّالٍ ؕ أَرْوَحُ ﴿٥٨﴾ ﴾

﴿Yea, such! - Then shall they taste it, - a boiling fluid and a fluid dark, murky, intensely cold [*ghassaaq*]! And other penalties of a similar kind, - to match them!﴾

(*Qur'an* 38: 57-58)

Al-Ghisleen and *Al-Ghassaaq* mean the same thing, which is the festering pus that oozes out of the skin of the people of Hell. It is suggested that it refers to the offensive discharge that flows from the private parts of adulterous women, and the decaying skin and flesh of the *kuffaar*. Qurtubi said: "It is the juice of the people of Hell."³

Allah (ﷻ), tells us that *Al-Ghisleen* is just one of many similarly obnoxious punishments.

The drink of the people of Hell will be *Al-Hameem*. Allah, the All-Powerful, says:

﴿ ... وَشُقُوا مَاءٌ حَمِيمًا فَقَطَّعَ أَمْعَاءَهُمْ ﴿١٥﴾ ﴾

﴿...[they] will be given to drink, boiling water, so that it cuts up their bowels [to pieces].﴾ (*Qur'an* 47: 15)

³ *Yaqzat 'Uli al-I'tebaar*, Pp. 86.

﴿... وَإِنْ يَسْتَعِثُّوا بِغَائِثٍ أَوْ يَمَآءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ يَتُوبُ الشَّرَابِ
وَسَاءَتْ مُرْتَقَقًا ۝﴾

﴿...And if they implore relief, they will be granted water like melted brass that will scald their faces. How dreadful the drink! How uncomfortable a couch to recline on!﴾
(Qur'an 18: 29)

﴿...وَيُسْقَىٰ مِنْ مَّآءٍ صَٰدِرٍ ۝ يَتَجَرَّعُهُ وَلَا يَكَادُ يُسِغُهُ... ۝﴾

﴿...And he will be made to drink boiling, festering water. He will sip it unwillingly, and he will find great difficulty in swallowing it...﴾
(Qur'an 14: 16-17)

﴿هَٰذَا فَلْيَذُوقُوهُ حَمِيمٌ وَعَٰسًا ۝﴾

﴿Yea such! - Then shall they taste it, - a boiling fluid and a fluid dark, murky, intensely cold.﴾ (Qur'an 38: 57)

These *aayaat* (verses) mention four kinds of drink that the people of Hell will have to drink:

1) **Al-Hameem:** That is, an extremely hot water, as Allah (ﷻ), says:

﴿يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ ؕ ۝﴾

﴿In its midst and in the midst of the boiling hot water will they wander round!﴾
(Qur'an 55: 44)

This was explained as being ultra-hot water. And Allah (ﷻ), says:

﴿تُسْقَىٰ مِنْ عَيْنٍ ؕ ۝﴾

﴿They will be given to drink from a boiling hot spring.﴾
(Qur'an 88: 5)

2) **Al-Ghassaaq:** This is also one of the kinds of food and drink of the people of Hell. We have discussed it above.

3) Aş-Şadeed (pus): This is what flows from the flesh and skin of the *kaafir*. Muslim reports from Jaabir that the Prophet (ﷺ) said:

“Anyone who drinks intoxicants will be made to drink the mud of *khabaal*.” They asked, “O’ Messenger of Allah, what is the mud of *khabaal*?” He (ﷺ) said, “The sweat of the people of Hell,” or “the juice of the people of Hell.”

4) Al-Muhl: According to the hadith of Abu Sa’eed al-Khudri narrated by Aḥmad and Tirmidhi that the Prophet (ﷺ) said:

“It is like boiling oil, and when it is brought near a person’s face, the skin of the face falls off into it.”

Ibn ‘Abbaas said: “It is like very thick oil.”

Their Food is Fire

Some of the sinners will be fed the burning coals of Hell as an appropriate punishment:

﴿إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا...﴾



﴿Those who unjustly eat up the property of orphans, eat up a Fire into their own bellies...﴾ (Qur’an 4: 10)

﴿إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلَ اللَّهُ مِنْ الْكِتَابِ وَيَشْرُونَ بِهِ ثَمَنًا قَلِيلًا أُولَٰئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ...﴾ ﴿١٧٤﴾

﴿Those who conceal Allah’s Revelations in the Book, and purchase for them a miserable profit - swallow into themselves naught but Fire...﴾ (Qur’an 2: 174)

As for the dress of the people of Hell, Allah (ﷻ), has told us that garments of fire will be tailored for them, as it says in the Qur’an:

﴿... فَالَّذِينَ كَفَرُوا قُطِعَتْ لَهُمْ ثِيَابٌ مِنْ نَارٍ يُصَبُّ مِنْ فَوْقِ رُءُوسِهِمُ الْحَمِيمُ﴾

﴿...But for those who deny [their Lord], for them will be cut out a garment of Fire; over their heads will be poured out boiling water.﴾ (Qur'an 22: 19)

Whenever Ibraheem at-Taymi recited this *ayah*, would say, "Glory be to Allah Who has created garments out of fire."⁴

Allah (ﷻ), says:

﴿وَتَرَى الْمُجْرِمِينَ يَوْمَئِذٍ مُقَرَّنِينَ فِي الْأَصْفَادِ ﴿٤٩﴾ سَرَابِيلُهُمْ مِنْ قَطَرَانٍ وَتَنْفُسُهُمْ فِي النَّارِ ﴿٥٠﴾﴾

﴿And you will see the sinners that Day bound together in fetters. Their garments of liquid pitch, and their faces covered with Fire.﴾ (Qur'an 14: 49-50)

This pitch or tar is melted copper. According to a hadith narrated by Muslim from Abu Maalik al-Ash'ari, the Prophet (ﷺ) said:

"The woman who wails for the dead, if she does not repent before she dies, she will be resurrected on the Day of Resurrection, wearing a shirt of tar and a shield of scabs."

Ibn Maajah reported this with the wording:

"The woman who wails over the dead, who does not repent before she dies, Allah will cut out for her a garment of tar and a shield of scabs."

⁴ *At-Takhweef min an-Naar*, Pp.126.

CHAPTER NINE

THE PUNISHMENT OF THE PEOPLE OF HELL

1 - The Intensity of the Suffering of the People of Hell

The Fire is an intense punishment, in which there are different types of torment and people would give the dearest possessions that they own in order to escape:

﴿ إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ فَلَنْ يُغْفَلَ مِنْ أَحَدِهِمْ مِثْلُ الْأَرْضِ ذَهَبًا وَلَوْ افْتَدَى بِهِ أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ وَمَا لَهُمْ مِنْ نَاصِرِينَ ﴾ (31)

﴿As for those who reject Faith, and die rejecting - never would be accepted from any such as much gold as the earth contains, though they should offer it for ransom. For such is [in store] a penalty grievous, and they will find no helpers.﴾ (Qur'an 3: 91)

﴿ إِنَّ الَّذِينَ كَفَرُوا لَوْ أَنَّ لَهُمْ مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَيَفْتَدُوا بِهِ مِنْ عَذَابِ يَوْمِ الْقِيَامَةِ مَا تُقْبَلُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴾ (36)

﴿As to those who reject faith - if they had everything on earth and twice repeated, to give as ransom for the Penalty of the Day of Judgement, it would never be accepted of them. Theirs would be a grievous Penalty.﴾ (Qur'an 5: 36)

Muslim reports from Anas ibn Maalik that the Messenger of Allah (ﷺ) said:

“One of the people of Hell who found the most pleasure in the life of this world will be brought forth on the Day of

Resurrection, and will be dipped into the Fire of Hell. Then he will be asked: ‘O’ son of Adam, have you ever seen anything good? Have you ever enjoyed any pleasure?’ He will say, ‘No, by Allah, O’ Lord.’”¹

Just a few short moments will make the *kuffaar* - disbelievers - forget all the good times and pleasure that they had enjoyed. Bukhari and Muslim report from Anas ibn Maalik that the Messenger of Allah (ﷺ) said:

“On the Day of Resurrection, Allah will say to one whose punishment in the Fire is the lightest, ‘If you had whatever you wanted on earth, would you give it to save yourself?’ He will say, ‘Yes.’ Allah will say, ‘I wanted less than that from you: when you were still in the loins of Adam, I asked you not to associate anything in worship with Me, but you insisted on associating others in worship with Me.’”²

The horror and intensity of the Fire will make a man lose his mind, and he would give up everything he holds dear to escape it, but he will never be able to:

﴿... يَوَدُّ الْمُجْرِمُ لَوْ يَفْتَدِي مِنْ عَذَابِ يَوْمِهِ بَنِيهِ ۖ وَصَحْبَهُ وَآخِيهِ ۚ (١٧)
وَفَصِيلَتِهِ الَّتِي تُتَوَكَّلُ عَلَيْهَا ۚ (١٨) وَمَنْ فِي الْأَرْضِ جَمِيعًا ثُمَّ يُنْجِيهِ ۚ (١٩) كَلَّا إِنَّهَا لَأُفْلَكُ
نَزَاعَةٌ لِلشَّوَى ۚ (٢٠)﴾

﴿...the sinner’s desire will be: would that he could redeem himself from the Penalty of that Day by [sacrificing] his children, his wife and his brother, his kindred who sheltered him, and all, all that is on earth, so

¹ (Muslim); *Mishkaat al-Maṣabeeh*, 3/102.

² Bukhari: *Kitaab ar-Raqaq*, *Baab Ṣifat al-jannah wan-naar*, *Fath al-Baari*, 11/416. See also *Mishkaat al-Maṣabeeh*, 3/102.

it could deliver him. By no means! For it would be the
Fire of Hell! Plucking out [his being] right to the skull! ﴿
(Qur'an 70: 11-16)

This horrendous ongoing punishment will make the life of these evildoers one of continual sorrow and pain.

2 - Pictures of their Punishments

1) The punishment of the people of Hell will vary in degree: Hell has various levels. In some of them the torment and horror is greater than others. The people of Hell will be given different levels of punishment as per deeds. According to a hadith narrated by Muslim and Ahmad from Samurah, the Prophet (ﷺ) said concerning the people of Hell:

“There are some whom the Fire will take up to their ankles, others up to their knees, others up to their waists, and yet others up to their collarbones.” According to another report, “up to their necks.”³

The Messenger (ﷺ) has told us about those who will receive the lightest punishment in Hell. Bukhari reports from An-Nu'maan ibn Basheer, who said: I heard the Messenger of Allah (ﷺ) say:

“The person who will have the least punishment among the people of Hell on the Day of Resurrection will be a man under the arch of whose feet will be placed a smouldering ember, and his brains will boil because of it.”

In another report also narrated by Bukhari from An-Nu'maan ibn Basheer (رضي الله عنه), the Prophet (ﷺ) said:

“The person who will have the least punishment among the

³ Muslim: *Kitaab al-Jannah wa sifat na'eemiha*, Baab Shiddat harr an-naar, 4/2185.

people of Hell on the Day of Resurrection will be a man under the arch of whose feet will be placed two smouldering embers, because of which his brains will boil like water boils in a *mirjal* (copper vessel) or *qumqum* (narrow-necked vessel)."⁴

According to a report narrated from An-Nu'maan ibn Basheer (رضي الله عنه) by Muslim, the Prophet (ﷺ) said:

"The person who will have the least punishment among the people of Hell on the Day of Resurrection is a man who will be given shoes and laces of fire, because of which his brains will boil like water in a *mirjal* (copper vessel). He will not think that anyone could be more severely punished than himself, yet he will be the one with the lightest punishment."⁵

Muslim reports from Abu Sa'eed al-Khudri that the Prophet (ﷺ) said:

"The person who will have the least punishment among the people of Hell will be made to wear shoes of fire, from whose heat his brains will boil."⁶

Bukhari and Muslim both narrate from Abu Sa'eed al-Khudri that he heard the Messenger of Allah (ﷺ) say, when his uncle Abu Tālib was mentioned:

"Maybe my intercession will help him on the Day of Resurrection, so that he may be put in a shallow part of Hell, with fire reaching to his ankles and causing his brain to boil."⁷

⁴ Bukhari: *Kitaab ar-Riqaq*, *Baab Şifat al-jannah wan-naar*, *Fath al-Baari*, 11/417; Muslim: *Kitaab al-Eemaan*, 1/196, hadith no. 363.

⁵ Muslim: *Kitaab al-Eemaan*, 1/196, hadith no. 364.

⁶ Ibid, hadith no. 361.

⁷ Bukhari: *Kitaab ar-Riqaq*, *Baab Şifat al-jannah wan-naar*, *Fath al-Baari* 11/417; Muslim: *Kitaab al-Eemaan*, *Baab shifa'at an-Nabi li Abi Tālib*, 1/195, hadith no. 360, and he mentioned a number of similar hadiths.

Many *aayaat* (verses) confirm the different levels of punishment that will be given to the people of Hell:

﴿ إِنَّ الْمُنَافِقِينَ فِي الدَّرَجَةِ الْأَسْفَلِ مِنَ النَّارِ ... ﴾ ١٤٥

«The hypocrites will be in the lowest depths of the Fire...»
(*Qur'an* 4: 145)

﴿ ... وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ ﴾ ١٤٦

«...And [the Sentence will be] on the Day that Judgement will be established [it will be said to the angels]: “Cast the people of Pharaoh into the severest Penalty!”»
(*Qur'an* 40: 46)

﴿ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ زِدْنَاهُمْ عَذَابًا فَوْقَ الْعَذَابِ بِمَا كَانُوا يُفْسِدُونَ ﴾ ١٥٣

«Those who reject Allah and hinder [men] from the Path of Allah, for them will We add penalty to penalty, for that they used to spread mischief [or corruption].»
(*Qur'an* 16: 88)

Qurṭubi dealing on the subject said: “This chapter indicates that the *kufir* of the person who simply disbelieves is not like the *kufir* of a person who oppresses, disbelieves, rebels and disobeys. There is no doubt that the - disbelievers - *kuffaar* will suffer different levels of punishment in Hell (as per their respective deeds), as is known from the Qur'an and the Sunnah. We know for certain that the punishment of those who oppressed and killed the Prophets and Muslims, and spread corruption and disbelief on earth, will not be the same as the punishment of those who simply disbelieved, but treated the Prophets and Muslims well. Do you not see Abu Ṭalib, how the Prophet (ﷺ) will bring him up to a shallow level of Hell, because he helped him, protected him and treated him well? The hadith narrated by Muslim

from Samurah may be interpreted as referring to the *kuffaar*, as there is a hadith about Abu Ṭalib, or it may be interpreted as referring to those monotheists who will be punished.”⁸

Ibn Rajab said: “Know that the different levels of punishment suffered by the people of Hell will be according to the levels of their deeds for which they entered Hell.” He then quotes the evidence for that, such as the words of Ibn ‘Abbaas: “The punishment of those who were extreme in their disbelief and spread corruption on earth, calling others to *kufr*, will not be like the punishment of those who did not do such things.” Then Ibn Rajab says: “Similarly, the punishments of the monotheists in Hell will be at different levels, according to their deeds. The punishment of those who were guilty of major sins (*kaba’ir*) will not be like that of those who were guilty of minor sins (*sagha’ir*). The punishment may be reduced for some of them because of other good deeds, or for whatever reason Allah wills. Hence some of them may die in the Fire.”⁹

2) Roasting of the skin: The Fire of the Almighty will burn the skin of the people of Hell. The skin is the site of sensation, where the pain of burning is felt, for this reason Allah, the All-Powerful, will replace the burnt skin with a new one, to be burnt anew, and this will be repeated endlessly:

﴿إِنَّ الَّذِينَ كَفَرُوا يَأْتِيَنَّا سَوْفَ نُصْلِيهِمْ نَارًا كُلَّمَا نَضِجَتْ جُلُودُهُمْ بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا﴾

«Those who reject Our Signs, We shall soon cast them into the Fire. As often as their skins are roasted through,

⁸ Qurṭubī, *At-Tadhkirah*, Pp. 409.

⁹ *At-Takhweef min an-Naar*, Pp. 142-143.

We shall change them for fresh skins, that they may taste the penalty. For Allah is Exalted in Power, All-Wise.﴾

(Qur'an 4: 56)

3) Melting: One of the kinds of torment will be the pouring of *Al-Hameem* over their heads. *Al-Hameem* is ultra-heated water. Because of its extreme heat, it will melt their innards and everything inside:

﴿... فَأَلْدَيْنَ كَفْرُوا قُطِعَتْ لَهُمْ ثِيَابٌ مِنْ نَارٍ يُصَبُّ مِنْ فَوْقِ رُءُوسِهِمُ الْحَمِيمُ ۖ يُصْهَرُ بِهِ مَا فِي بُطُونِهِمْ وَالْجُلُودُ﴾

﴿...Then as for those who disbelieve, garments of fire will be cut out for them, boiling water will be poured down over their heads. With it will melt or vanish away what is within their bellies, as well as [their] skins.﴾

(Qur'an 22: 19-20)

Tirmidhi reported from Abu Hurayrah that the Prophet (ﷺ) said:

"*Al-Hameem* will be poured on their heads and will dissolve through until it reaches their sides and all their innards will drop out, until it comes out of their feet, and everything is melted, then they will be restored as they were." He (Tirmidhi) said; it is a *shaheeh ghareeb hasan* hadith.¹⁰

4) Scorching (the face): The noblest and most dignified part of a person is the face, hence the Prophet (ﷺ) forbade us to strike the face. One of the ways in which Allah, the Exalted, will humiliate the people of Hell is by gathering them on their faces, blind, deaf and dumb, on the Day of Resurrection:

﴿... وَنَحْشُرُهُمْ يَوْمَ الْقِيَمَةِ عَلَى وُجُوهِهِمْ عُمًى وَبُكْمًا وَصُمًّا مَأْوَاهُمْ جَهَنَّمُ ۖ كُلَّمَا خَبَتْ زِدْنَاهُمْ سَعِيرًا﴾

¹⁰ Ibn Rajab, *At-Takhweef min an-Naar*, Pp. 145; *Jaami' al-Usool*, 10/540.

﴿...We shall gather them together prone on their faces, blind, dumb and deaf; their abode will be Hell; every time it shows abatement, We shall increase for them the fierceness of the Fire.﴾
(Qur'an 17: 97)

They will be thrown on their faces in the Fire:

﴿وَمِنْ جَاءَ بِالسَّيِّئَةِ فَكُبَّتْ وَجُوهُهُمْ فِي النَّارِ هَلْ تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ ﴿٩٨﴾﴾

﴿And if any do evil, their faces will be thrown headlong into the Fire: "Do you receive a reward other than that which you have earned by your deeds?"﴾

(Qur'an 27: 90)

The Fire will burn and cover their faces forever, with no barrier between them and it:

﴿لَوْ يَعْلَمُ الَّذِينَ كَفَرُوا حِينَ لَا يَكْفُرُونَ عَنْ وَجُوهِهِمُ النَّارَ وَلَا عَنْ ظُهُورِهِمْ وَلَا هُمْ يُنصَرُونَ ﴿٩٩﴾﴾

﴿If only the unbelievers knew [the time] when they will not be able to ward off the Fire from their faces, nor yet from their backs, and [when] no help can reach them!﴾

(Qur'an 21: 39)

﴿تَلْفَحُ وَجُوهُهُمْ النَّارُ وَهُمْ فِيهَا كَالِحُونَ ﴿١٠٠﴾﴾

﴿The Fire will burn their faces, and they will therein grin, with their lips displaced.﴾

(Qur'an 23: 104)

﴿سَرَابِيلُهُمْ مِنْ قَطَرَانٍ وَتَشْنَى وَجُوهُهُمْ النَّارُ ﴿١٠١﴾﴾

﴿Their garments of liquid pitch, and their faces covered with fire.﴾

(Qur'an 14: 50)

﴿أَفَمَنْ يَتْلَىٰ بَوَجهِهِ سُوءَ الْعَذَابِ يَوْمَ الْقِيَمَةِ ... ﴿١٠٢﴾﴾

﴿Is then one who has to fear the brunt of the Penalty on the Day of Judgement [and receive it on] his face, [like one guarded therefrom]?...﴾ (Qur'an 39: 24)

Look at this horrific scene that makes one shudder!

﴿يَوْمَ تُقَلَّبُ وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ يَلَيْتَنَّا أَطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولَ﴾
﴿٦٦﴾

﴿The Day that their faces will be turned upside down in the Fire, they will say: "Woe to us! would that we had obeyed Allah and obeyed the Messenger."﴾

(Qur'an 33: 66)

Didn't you see how meat turns into when put on Fire? And how fish turns when fried? Their (those in Hell) faces will turn likewise in the Fire of Hell. We seek refuge with Allah from the punishment of the people of Hell.

5) Dragging: Another of the painful torments that the disbelievers (*kuffaar*) will suffer is being dragged on their faces into Hell:

﴿إِنَّ الْمُجْرِمِينَ فِي ضَلَالٍ مُّعْرِ ۖ يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَى وُجُوهِهِمْ ذُوقُوا مَسَّ سَقَرَ﴾
﴿٦٨﴾

﴿Truly those in sin are the ones straying in mind, and mad. The Day they will be dragged through the Fire on their faces [they will hear]: "Taste the touch of Hell!"﴾

(Qur'an 54: 47-48)

Their pain at being dragged will be increased by the fact that they will be tied up in chains and fetters:

﴿... فَسَوْفَ يَعْلَمُونَ ۖ﴾ (٦٩) ﴿إِذِ الْأَغْطُلُ فِي أَعْنَاقِهِمْ وَالسَّلَاسِلُ يُسْحَبُونَ﴾
﴿٧١﴾ ﴿فِي الْحَمِيمِ ثُمَّ فِي النَّارِ يُسْجَرُونَ﴾ (٧٢) ﴿

﴿...But soon shall they know - when the yokes [shall be] round their necks, and the chains, they shall be dragged along, in the boiling fetid fluid, then shall they be burned.﴾
 (Qur'an 40: 70-72)

Qataadah said: "They will be dragged once in the Fire, and once in *Al-Hameem*."¹¹

6) Blackening of the faces: Allah, the Almighty, will blacken the faces of the people of Hell in the Hereafter:

﴿يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكَفَرْتُمْ بَعْدَ إِيمَانِكُمْ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿١٠٦﴾﴾

﴿On the Day when some faces will be [lit up with] white and some faces will be [in the gloom of] black; to those whose faces will be black [it will be said]: "Did you reject Faith after accepting it? Taste then the Penalty for rejecting Faith."﴾
 (Qur'an 3: 106)

This is intense blackness, as if the darkness of night had covered their faces:

﴿وَالَّذِينَ كَسَبُوا السَّيِّئَاتِ جَزَاءُ سَيِّئَةٍ يَمْثِلُهَا وَيُرْهِقُهُمْ ذُلُّهُمَا لَمْ يَنْجِ اللَّهَ مِنْ عَاصِرٍ كَانَمَا أَغْشِيَتْ وُجُوهُهُمْ قِطْعًا مِّنَ اللَّيْلِ مُظْلِمًا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿١٠٧﴾﴾

﴿But those who have earned evil will have a reward of like evil, and ignominy will cover their faces. No defender will they have from [the wrath of] Allah. Their faces will be covered, as it were, with pieces from the darkness of night. They are companions [or dwellers] of

¹¹ Ibn Rajab, *At-Takhweef min an-Naar*, Pp. 147.

the Fire, they will abide therein [for aye!]. ﴿

(Qur'an 10: 27)

7) The Fire will surround the *kuffaar*: The people of Hell are the *kuffaar* whose sins and disobedience surround them, leaving no *hasanah* for them. Allah (ﷻ) said, in response to the Jews who claimed that the Fire would only touch them for a certain length of time:

﴿ بَلَىٰ مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَطِيئَتُهُ فَأُولَٰئِكَ أَصْحَابُ
النَّارِ هُمْ فِيهَا خَالِدُونَ ﴾ (Al)

﴿Nay, those who seek gain in evil and are girt round by their sins - they are companions [or dwellers] of the Fire; therein shall they abide [forever].﴾ (Qur'an 2: 81)

No one will be in such a state unless he is a *kaafir* and *mushrik*. Şiddeeq Ḥasan Khan says: "What is referred to here by evil deeds is a certain type of deed, that is overwhelming, and surrounding everything, from every side so much so that nothing of *hasanah* is retained, blocking all hopes of salvation. Eternity in Hell is for the *kuffaar* and *mushrikeen*, so evil and sin in this *aayah* have to be interpreted as meaning *kufir* and *shirk*, respectively. Thus, the arguments of the *Mu'tazilah* and *Khawaarij* are proven false because there are *mutawatir* reports (*sunnah*) that the sinners from among the monotheists will eventually be brought forth from Hell."¹²

Sins and evil deeds surround the *kaafir* (disbeliefer) like a bracelet and bangle around a wrist, so their punishment should fit their crimes. Hence the Fire will surround the *kuffaar* on all sides, as Allah (ﷻ), says:

﴿ هُمْ مِنْ جَهَنَّمَ مِهَادٌ وَمِنْ فَوْقِهِمْ غَوَاشٍ ... ﴾ (Al)

¹² *Yaqzat 'Uli al-I'tibaar* Pp. 67.

﴿Theirs will be a bed of Hell [Fire], and over them coverings [of Hell-fire]...﴾ (Qur'an 7: 41)

The "bed" is what comes under them, and the "coverings" are what come over them. What is meant is that fire will surround them from above and below, as Allah (ﷻ), says:

﴿يَوْمَ يَغْشَاهُمْ الْعَذَابُ مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ ...﴾ (30)

﴿On the Day when the torment [Hellfire] shall cover them from above them and from underneath their feet...﴾ (Qur'an 29: 55)

﴿لَهُمْ مِنْ فَوْقِهِمْ ظُلَلٌ مِنَ النَّارِ وَمِنْ تَحْتِهِمْ ظُلَلٌ ...﴾ (31)

﴿They shall have coverings of Fire above them, and coverings [of Fire] beneath them...﴾ (Qur'an 39: 16)

﴿... وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ﴾ (32)

﴿...And verily Hell is surrounding the disbelievers.﴾ (Qur'an 9: 49)

Some of the *salaf* (the pious predecessors) interpreted the "bed" (*Al-Mihaad*) as meaning a mattress, and the "cover" (*Al-Ghawaash*) as being a blanket.¹³

The "surrounding" may be interpreted in another way too, that is the Hell will have a wall to surround the *kuffaar*, so that they will never be able to get out of or escape from it, as Allah (ﷻ), says:

﴿... إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا وَإِنْ يَسْتَغِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ بِئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا﴾ (33)

﴿...Verily, We have prepared for the wrongdoers a Fire

¹³ *Tafseer Ibn Katheer*, 3/168.

whose [smoke and flames], like the walls and roof of a tent, will hem them in: if they implore relief, they will be granted water like melted brass, that will scald their faces. How dreadful the drink! How uncomfortable a couch to recline on! ﴿*Qur'an 18: 29*﴾

8) The Fire will leap up over their hearts: We have already explained that the physical bodies of the people of Hell will be made huge in size. In spite of that, the Fire will penetrate their bodies until it reaches their innermost depths:

﴿سَأَصْلِيهِ سَفَرٌ ﴿٧٩﴾ وَمَا أَدْرَاكَ مَا سَفَرٌ ﴿٨٠﴾ لَا بُغْيَ وَلَا نَذْرٌ ﴿٨١﴾ لَوَاعَةٌ لِلنَّاسِ ﴿٨٢﴾﴾

﴿Soon will I cast him into Hellfire! And what will explain to you what Hellfire is? Naught does it permit to endure, and naught does it leave alone, Darkening and changing the colour of man!﴾ (*Qur'an 74: 26-29*)

Some of the *salaf* said concerning the phrase “naught does it leave alone” that it meant: “It eats bones and flesh and brains, and does not leave anything untouched.”¹⁴

Allah (ﷻ), says:

﴿كَلَّا لَيُبَدِّلَنَّا فِي الْمَطْمَةِ ﴿١٠١﴾ وَمَا أَدْرَاكَ مَا الْمَطْمَةُ ﴿١٠٢﴾ نَارُ اللَّهِ الْمَوْفُودَةُ ﴿١٠٣﴾ أَلَيْسَ تَطْلُعُ عَلَى الْأَفْنَدِ ﴿١٠٤﴾﴾

﴿By no means! He will be sure to be thrown into that which Breaks to Pieces. And what will explain to you what that which Breaks to Pieces is? [It is] the fire of [the wrath of] Allah, kindled [to a blaze], that which mounts [right] to the hearts.﴾ (*Qur'an 104: 4-7*)

¹⁴ Ibn Rajab, *At-Takhweef min an-Naar*, Pp. 146.

Muhammad ibn Ka'b al-Qarzi said: "The Fire eats into him until it reaches his heart, then his body will be created anew. It is reported that when Thaabit al-Banani read this *aayah*, he said: 'The Fire will burn them until it reaches their hearts, while they are still alive; this is how great their suffering is!' Then he wept."¹⁵

9) Their entrails will be spilled out in the Fire: Bukhari and Muslim report from Usaamah ibn Zayd (رضي الله عنه) that the Prophet (ﷺ) said:

"A man will be brought forth on the Day of Resurrection and thrown into the Fire. Then his entrails will be spilled out into the Fire, and he will be forced to walk around and around like a donkey in a treadmill. The people of Hell will gather around him and will say: 'O' So-and-so, what is wrong with you? Did you not enjoin us to do good and forbid us to do evil?' He will say, 'I used to order you to do good, but I did not do it, and I used to forbid you to do evil, but I used to do it myself.'¹⁶ Then he will walk around and around like a donkey in a treadmill."

One of the people whose entrails will be spilled out in Hell is 'Amr ibn Laḥay, who was the first to change the religion of the Arabs. The Prophet (ﷺ) saw him dragging his own entrails in Hell. Muslim reports from Jaabir ibn 'Abdullah (رضي الله عنه) that the Messenger of Allah (ﷺ) said:

"I saw 'Amr ibn 'Aamir al-Khuza'i dragging his own entrails in Hell, and he was the first one to institute *As-Saa'ibah* (a she-camel turned loose for free pasture for the sake of idols, upon which nothing was allowed to be carried)."¹⁷

¹⁵ Ibid.

¹⁶ (Bukhari and Muslim) *Mishkaat al-Maṣabeeh*, 2/642, hadith no. 5139.

¹⁷ *Mishkaat al-Maṣabeeh*, 2/642. 'Amr was the first one to make this a tradition =

10) The chains, fetters and hammers of the people of Hell: Allah (ﷻ) has promised that the people of Hell will have chains, fetters and hammers in the Fire:

﴿ إِنَّا أَغْنَيْنَا لِلْكَافِرِينَ سَلَاسِلًا وَأَغْلَلًا وَسَعِيرًا ۝١٠١ ﴾

﴿For the Rejecters We have prepared iron chains, yokes, and a blazing Fire.﴾ (Qur'an 76: 4)

﴿ إِنَّ لَدَيْنَا أَنْكَالًا وَحِمَامًا ۝٧٣ وَطَعَامًا ذَا غُصَّةٍ وَعَذَابًا أَلِيمًا ۝٧٤ ﴾

﴿With Us are fetters [to bind them], and a Fire [to burn them], and a food that chokes, and a penalty grievous.﴾ (Qur'an 73: 12-13)

The yokes will be placed around their necks:

﴿ ... وَحَعَلْنَا الْأَغْلَلَ فِي آعْنَاقِ الَّذِينَ كَفَرُوا هَلْ يُحْزَنُونَ إِلَّا مَا كَانُوا يَعْمَلُونَ ۝٣٣ ﴾

﴿...We shall put yokes on the necks of the unbelievers. It would only be a requital for their ill [or evil] deeds.﴾ (Qur'an 34: 33)

﴿ إِذِ الْأَغْلَلُ فِي آعْنَاقِهِمْ وَالسَّلَاسِلُ يُسْحَبُونَ ۝٧١ ﴾

﴿When yokes [shall be] round their necks, and the chains, they shall be dragged along.﴾ (Qur'an 40: 71)

The chains or fetters are something with which Allah (ﷻ), will punish them:

﴿ إِنَّ لَدَيْنَا أَنْكَالًا ... ۝٧٢ ﴾

= for the Arabs. He forbade what Allah had allowed, and forbade the use (slaughtering, milking or riding) of certain kinds of cattle without authority and for reasons that Allah did not command. [Author]

﴿With Us are fetters...﴾

(*Qur'an* 73: 12)

The chains are another kind of punishment, with which the wrongdoers will be tied up, just as criminals are chained in this world. See how the Qur'an describes them:

﴿عَذُّوْهُ فُتُوْهُ ۖ ثُمَّ لِّلْجَنَّةِ صَلَوٰهُ ۖ ثُمَّ فِي سِلَاسٍ ذَرَعُهَا سَبْعُوْنَ ذِرَاعًا
فَاسْلُكُوْهُ﴾

﴿[The stern command will say]: Seize him and bind him, and burn him in the blazing Fire, further, make him march in a chain, whereof the length is seventy cubits!﴾

(*Qur'an* 69: 30-32)

Allah (ﷻ) has promised the people of Hell hooked rods of iron, which are like hammers, the evildoers will be beaten with when they try to escape from the Fire, and they will be thrown even deeper into Hell:

﴿وَلَهُمْ مَّقْنِعٌ مِّنْ حَديدٍ ۖ كُلَّمَا أَرَادُوْا أَنْ يَخْرُجُوْا مِنْهَا مِنْ غَمٍّ أُعِيدُوْا
فِيْهَا وَذُوقُوا عَذَابَ الْحَرِيْقِ﴾

﴿And for them are hooked rods of iron [to punish them] Every time they seek to get away therefrom, from anguish, they will be driven back therein, and [it will be] said to them: "Taste the torment of burning!"﴾

(*Qur'an* 22: 21-22)

11) They will be accompanied by their objects of worship and their devils in Hell: The disbelievers (*kuffaar*) and the polytheists (*mushrikeen*) used to glorify the false deities that they worshipped instead of Allah, they would defend them and would spend money and sacrifice their lives for them and their way. On the day of Resurrection, Allah will cause those deities that they used to worship instead of Him to enter the Fire, as a source of humiliation and shame

for them, so that they will know that they were misled and that they worshipped something that had no power either to benefit them or to harm them:

﴿إِنَّكُمْ وَمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ حَصَبُ جَهَنَّمَ أَنْتُمْ لَهَا وَرَدُونَ ﴿١٨﴾ لَوْ كَانَتْ هُنَا آلِهَةٌ مَا وَرَدُوهَا وَكُلٌّ فِيهَا خَالِدُونَ ﴿١٩﴾﴾

«Verily, you [disbelievers] and the [false] gods that you worship besides Allah are [but] fuel for Hell! To it will you [surely] come! If these had been gods, they would not have got there! But each one will abide therein.»

(Qur'an 21: 98-99)

Ibn Rajab says: "Because the *kuffaar* worship their gods instead of Allah, and believe that they will intercede for them with Allah and will bring them closer to Him, they will be punished by having these gods in Hell with them as a source of humiliation and shame, and to make them feel deep sorrow and regret. Because when a punishment is accompanied by the thing that was the reason for the punishment, the pain and sorrow becomes more intense."¹⁸

For this reason the sun and the moon will be thrown into Hell, and will be fuel for it, to punish those wrongdoers who used to worship them instead of Allah, the Almighty. As the hadith says:

"The sun and the moon will be rolled up in Hell."¹⁹

Qurṭubi says: "They will be placed in Hell, because they were worshipped instead of Allah. It is not a punishment for them, because they are inanimate, but that will be done in order to increase the

¹⁸ *At-Takhweef min an-Naar*, Pp. 105.

¹⁹ Al-Bayhaqi in *Shu'ab al-Eemaan*, and Al-Bazzaar, Al-Isma'ili and Al-Khaṭṭabi. See *Silsilat al-aḥaadeeth aṣ-Ṣaḥeeḥah*, 1/32.

sorrow and shame of the *kaafireen* (disbelievers). This is what some of the scholars said.”²⁰

For the same reason, the *kuffaar* and their devils will be gathered together, so as to make the punishment more intense:

﴿وَمَنْ يَعْشُ عَنْ ذِكْرِ الرَّحْمَنِ نُقَيِّضْ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ ﴿٦٦﴾ وَإِنَّهُمْ لَيَصَّدُّونَهُمْ عَنِ السَّبِيلِ وَيَحْسَبُونَ أَنَّهُمْ مُّهْتَدُونَ ﴿٦٧﴾ حَتَّىٰ إِذَا جَاءَنَا قَالَ يَلَيْتَ بَيْنِي وَبَيْنَكَ بَعْدَ الْمَعْرِفَةِ فِتْنَةٌ أَلْقَيْنُ الْكَافِرِينَ ﴿٦٨﴾ وَلَنْ يَنْفَعَكُمْ الْيَوْمَ إِذْ ظَلَمْتُمْ أَنتُمْ فِي الْعَذَابِ مُشْتَرِكُونَ ﴿٦٩﴾﴾

﴿And if anyone withdraws himself from the remembrance of [Allah] the All-Gracious, We appoint for him an evil one to be an intimate companion to him. Such evil ones really hinder them from the Path, but they think that they are being guided aright! At length, when [such a one] comes to Us, he says [to his evil companion], “Would that between me and you were the distance of east and west.” Ah, evil is the companion indeed! When you have done wrong, it will avail you nothing, that Day that you shall be partners in punishment!﴾ (Qur'an 43: 36-39)

12) Their sorrow, regret and supplications: When the disbelievers (*kuffaar*) see Hell, they will be filled with intense regret, at a time when regret will be of no avail:

﴿... وَأَسْرَأُ التَّذَامَةَ لَمَّا رَأَوْا الْعَذَابَ وَفُضِيَ بَيْنَهُمْ بِالْقِسْطِ وَهُمْ لَا يُظْلَمُونَ ﴿٣٩﴾﴾

﴿...And they would feel in their hearts regret when they see the torment, and they will be judged with justice and

²⁰ Qurṭubi: *At-Tadhkirah*, Pp. 392.

no wrong will be done unto them.﴾ (Qur'an 10: 54)

When the *kaafir* will look at the record of his deeds, and sees his *kufir* and *shirk*, for which he deserves eternal Hell, he will pray for oblivion and death:

﴿وَأَمَّا مَنْ أُوْقِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ ﴿١٦﴾ فَسَوْفَ يَدْعُوا ثُبُورًا ﴿١٧﴾ وَيَصْلَى سَعِيرًا ﴿١٨﴾﴾

﴿But he who is given his Record behind his back, soon will he cry for perdition, and he will enter a blazing Fire.﴾ (Qur'an 84: 10-12)

They will repeat their prayer for oblivion when they are thrown into the Fire and its heat touches them:

﴿وَإِذَا أُلْقُوا مِنْهَا مَكَانًا ضَيِّقًا مُقَرَّبِينَ دَعَوْا هُنَالِكَ ثُبُورًا ﴿١٣﴾ لَا تَدْعُوا الْيَوْمَ ثُبُورًا وَجِدًا وَادْعُوا ثُبُورًا كَثِيرًا ﴿١٤﴾﴾

﴿And when they are cast, bound together, into a constricted place therein, they will plead for destruction there and then! This Day plead not for a single destruction: plead for destruction oft-repeated.﴾

(Qur'an 25: 13-14)

Their screams will grow louder and more desperate, and they will call on their Lord, hoping that He will take them out of the Fire:

﴿وَهُمْ يَصْطَرِخُونَ فِيهَا رَبَّنَا أَخْرِجْنَا نَعْمَلْ صَالِحًا غَيْرَ الَّذِي كُنَّا نَعْمَلُ ﴿١٥﴾ ...﴾

﴿Therein will they cry aloud [for assistance]: "Our Lord! Bring us out, we shall work righteousness, not the [deeds] we used to do."...﴾ (Qur'an 35: 37)

At that time, they will come to realize the error and foolishness of their *kufir*:

﴿وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ ﴿١٠﴾ فَأَعْرِضُوا بِذُنُوبِهِمْ فَسُحْقًا لِأَصْحَابِ السَّعِيرِ ﴿١١﴾﴾

﴿They will further say: “Had we but listened or used our intelligence, we would not [now] be among the companions [or dwellers] of the blazing Fire!” They will then confess their sins; but far will be [forgiveness] from the companions of the blazing Fire.﴾ (Qur'an 67: 10-11)

﴿قَالُوا رَبَّنَا أَمَتْنَا اثْنَتَيْنِ وَأَحْيَيْتَنَا اثْنَتَيْنِ فَأَعَرَفْنَا بِذُنُوبِنَا فَهَلْ إِلَى خُرُوجٍ مِنْ سَبِيلٍ ﴿١١﴾﴾

﴿They will say: “Our Lord! Twice have You made us without life and twice have you given us life! Now have we recognized our sins: is there any way out [of this]?”﴾ (Qur'an 40: 11)

But their prayer will be turned down. They will be answered, as animals deserve to be answered:

﴿قَالُوا رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْمًا ضَالِّينَ ﴿١٠٦﴾ رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا فَإِنَّا ظَالِمُونَ ﴿١٠٧﴾ قَالَ أَخْسَرُوا فِيهَا وَلَا تَكْلُمُونَ ﴿١٠٨﴾﴾

﴿They will say: “Our Lord! Our misfortune overwhelmed us, and we became a people astray. Our Lord! Bring us out of this; if ever we return [to evil], then shall we be wrongdoers indeed!” He [Allah] will say: “Be driven into it with ignominy! And speak not to Me!”﴾ (Qur'an 23: 106-108)

The promise will come true, and they will reach a destination where no prayer will benefit them and there will be no hope:

﴿ وَلَوْ تَرَىٰ إِذِ الْمُجْرِمُونَ نَاكِسُوا رُءُوسِهِمْ عِندَ رَبِّهِمْ رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا فَانْجِعْنَا نَعْمَلْ صَالِحًا إِنَّا مُوقِنُونَ ﴿١٣﴾ وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدًىهَا وَلَكِنْ حَقَّ الْقَوْلُ مِنِّي لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ ﴿١٤﴾ فَذُوقُوا بِمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا إِنَّا نَسِينَكُمْ وَذُوقُوا عَذَابَ الْخُلْدِ بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٥﴾ ﴾

﴿If only you could see when the guilty ones will bend low their heads before their Lord, [saying]: “Our Lord! We have seen and we have heard; now then send us back [to the world], we will work righteousness, for we do indeed [now] believe.” If We had so willed, surely We could certainly have brought every soul its true guidance, but the Word from Me will come true: I will fill Hell with jinns and men all together. Taste you then - for you forgot the Meeting of this Day of yours, and We too will forget you - taste the penalty of eternity for your [evil] deeds!﴾
(*Qur'an* 32: 12-14)

After that, the people of Hell will call upon the keepers of the Fire, asking them to intercede so that Allah (ﷻ), might reduce the torment for them:

﴿ وَقَالَ الَّذِينَ فِي النَّارِ لِخَزَنَةِ جَهَنَّمَ ادْعُوا رَبَّكُمْ يُخَفِّفْ عَنَّا يَوْمًا مِّنَ الْعَذَابِ ﴿١٦﴾ قَالُوا أَوَلَمْ نَكُ تَأْتِيكُمْ رُسُلُكُمْ بِالْبَيِّنَاتِ قَالُوا بَلَىٰ قَالُوا فَادْعُوا وَمَا دُعَاؤُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ ﴿١٧﴾ ﴾

﴿Those in the Fire will say to the keepers of Hell: “Pray to your Lord to lighten us the penalty for a day [at least]!” They will say: “Did there not come to you your Messengers with clear signs?” They will say, “Yes.” They will reply, “Then pray [as you like]! But the prayer

of those without Faith is nothing but [futile wandering]
in [mazes of] error!” ﴿ (Qur'an 40: 49-50)

They then will ask for intercession so that their Lord might annihilate them:

﴿ وَنَادَوْا بِمَلَائِكِهِمْ لَقِطُوا عَلَيْنَا رُبَّمَا تَتَكَلَّمُونَ ﴾

﴿And they will cry: “O’ Maalik [Guard of Hell]! Would that your Lord put an end to us.” He will say, “Nay, but you shall abide.”﴾ (Qur'an 43: 77)

Everything they ask for will be turned down. There will be no coming out of the Fire, no reduction in the torment, and no oblivion. Rather, it is an ongoing, eternal punishment, and at that time they will be told:

﴿ ...فَاصْبِرُوا أَوْ لَا تَصْبِرُوا سَوَاءٌ عَلَيْكُمْ إِنَّمَا تُجْرُونَ مَا كُنتُمْ تَعْمَلُونَ ﴾

﴿...And whether you are patient of it or impatient of it, it is all the same. You are only being requited for what you used to do.﴾ (Qur'an 52: 16)

Then their wailing will increase, and they will weep for a long time:

﴿ فَلْيَضْحَكُوا قَلِيلًا وَلْيَبْكُوا كَثِيرًا جَزَاءٌ بِمَا كَانُوا يَكْسِبُونَ ﴾

﴿Let them laugh a little: much will they weep: a recompense for the [evil] that they do.﴾ (Qur'an 9: 82)

They will weep until no tears are left, then they will weep blood, and their tears will leave traces on their faces like the heavy rain and flood leave traces in the rock. In *Al-Mustadrak* by Al-Haakim there is a report from ‘Abdullah ibn Qays that the Messenger of Allah (ﷺ) said:

“The people of Hell will weep so much that if ships were placed in their tears they would float, and they will weep

blood - meaning, instead of tears.”

Anas ibn Maalik reported that the Prophet (ﷺ) said:

“The people of Hell will be made to weep, and they will weep until they have no tears left. Then they will weep blood until they have as it were channels in their faces, if ships were put in them, they would float.”²¹

Those evildoers lost their own souls and their families when they preferred *kufr* to *Eemaan*. Listen to the wailing and cries when they are punished:

﴿يَوْمَ تُقَلَّبُ وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ يَلَيْتَنَّا أَطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولَ﴾
﴿وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكِبَرَاءَنَا فَأَصَلَّوْنَا السَّبِيلَ﴾
﴿ضَعُفَيْنِ مِنَ الْعَذَابِ وَالْعَنَتُمْ لَعْنًا كَبِيرًا﴾

﴿The Day when their faces will be turned upside down in the Fire, they will say, “Woe to us! Would that we had obeyed Allah and obeyed the Messenger!” And they would say: “Our Lord, verily we obeyed our chiefs and our great ones, and they misled us from the [Right] Path. Our Lord, give them double penalty and curse them with a very great curse!”﴾ (Qur'an 33: 66-68)

²¹ Sheikh Naaşiruddeen al-Albani narrated these two hadiths in *Silsilat al-aḥaadeeth aṣ-ṣaḥeeḥah*, 4/245, hadith no. 1679, and attributed the first hadith to Al-Ḥaakim in *Al-Mustadrak*. Al-Ḥaakim said about it: “It is a hadith whose *isnaad* is *ṣaḥeeḥ*.” Adh-Dhahabi agreed with him. Sheikh Naaşir said: He should have added: according to the conditions of Bukhari and Muslim. “All the men of its *isnaad* are men who narrated the hadith they (Bukhari and Muslim) recorded. He mentioned that one of them, Abu'n-Nu'maan, whose nickname was 'Aarim, would confuse (sometimes).” Sheikh Naaşir quoted the second hadith in support of the first, and attributed it to Ibn Maajah and Ibn Abi'd-Dunya. Yazeed al-Raqqaas, one of the narrators, is *ḍa'eef*, but the rest of the narrators are those from whom Bukhari and Muslim narrated.

Listen to how Allah (ﷻ), describes their condition (we seek refuge with Allah from that):

﴿ فَأَمَّا الَّذِينَ شَقُوا فِي النَّارِ لَهُمْ فِيهَا زَفِيرٌ وَشَهِيقٌ ﴿١٠٦﴾ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ ... ﴾ ١٠٧ ﴿

﴿As for those who are wretched, they will be in the fire, sighing in a high and low tone. They will dwell therein for all the time that the heavens and earth endure, except as your Lord wills...﴾ (Qur'an 11: 106-107)

Az-Zajjaaj said: "The 'high tone' (*Az-Zafeer*) is because of the intensity of their groaning, and it is very high. It is also suggested that *Az-Zafeer* means the panting of the breath in the chest due to extreme fear, so that the ribs become swollen. The 'low tone' (*Ash-Shaheeq*) is a long drawn-out breath, or an intake of breath; in either case it is an indication of the great extent of their grief and anguish. Their situation is likened to that of the one whose heart is overwhelmed by heat and whose soul is surrounded by it.

Al-Layth said: "*Az-Zafeer* means that a man will take deep breaths because of his intense grief, and *Ash-Shaheeq* refers to his exhaling."²²

²² Şiddeeq Ḥasan Khan, *Yaqāẓat 'Uli al-I'tebaar*, Pp. 72.

CHAPTER TEN

HOW TO SAVE ONESELF FROM THE FIRE

As it is *kuf'r* that will condemn a person to eternal Hell, the way to be saved from Hell is through *eemaan* (faith) and righteous deeds. So the Muslims pray to their Lord with faith to save them from the Fire:

﴿الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّنَا آمَنَّا فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ ۝﴾

«Those who say: “Our Lord! We have indeed believed: forgive us, then, our sins and save us from the agony of the Fire.”»
(*Qur'an* 3: 16)

﴿... رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا سُبْحَنَكَ فَقِنَا عَذَابَ النَّارِ ۝﴾ رَبَّنَا إِنَّكَ مَن
تُدْخِلِ النَّارَ فَقَدْ أَخْزَيْتَهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ۝﴾ رَبَّنَا إِنَّنَا سَمِعْنَا
مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ
عَنَّا سَيِّئَاتِنَا وَتَوَقَّنَا مَعَ الْأَبْرَارِ ۝﴾ رَبَّنَا وَءَايِنَا مَا وَعَدْتَنَا عَلَى رُسُلِكَ وَلَا
تُخْزِنَا يَوْمَ الْقِيَمَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ ۝﴾

«...“Our Lord! Not for naught have You created [all] this, glory to You! Give us salvation from the torment of the Fire. Our Lord! Any whom You admit to the Fire, truly You cover with shame, and never will wrongdoers find any helpers. Our Lord! We have heard the call of one calling [us] to Faith: “Believe in your Lord,” and we have believed. Our Lord! Forgive us our sins and blot out from us our iniquities, and take to Yourself our souls in the company of the righteous [*Al-Abraar*]. Our Lord! Grant us what You did promise unto us through Your Messengers and save us from shame on the Day of

Judgement, for You never break Your promise.”¹

(*Qur'an* 3: 191-194)

Many hadiths speak in detail about this matter and describe the deeds that will protect one from the Fire, for example, love of Allah. In Al-Ḥaakim's *Al-Mustadrak* and Aḥmad's *Al-Musnad*, a report from Anas ibn Maalik (رضي الله عنه) states: The Messenger of Allah (ﷺ) said:

“By Allah, Allah will never throw one who loves Him and whom He loves into the Fire.”¹

Fasting is also a source of protection from the Fire, as Aḥmad reports in *Al-Musnad*, and Al-Bayhaqi in *Shu'ab al-Eemaan*, with a *ḥasan isnaad* from Jaabir ibn 'Abdullah (رضي الله عنه): The Prophet (ﷺ) said:

“Allah, the Exalted, says: ‘Fasting is a shield with which one may protect oneself from the Fire.’”²

In *Shu'ab al-Eemaan*, Al-Bayhaqi reports from 'Uthmaan ibn Abi al-'Aaṣ that the Prophet (ﷺ) said:

“Fasting is a shield from the punishment of Allah.”

It is reported by Aḥmad, Nasaa'i, Ibn Maajah and Ibn Khuzaymah, and its *isnaad* is *ṣaḥeeḥ*.³ If fasting is accomplished at the time of jihad against the enemy, then that is a great victory, as it is reported from Abu Sa'eed al-Khudri that the Messenger of Allah (ﷺ) said:

“Whoever fasts for one day when he is engaged in jihad for the sake of Allah, Allah will remove him (lit. his face) ‘seventy years’ distance from the Fire.” (Aḥmad, Bukhari, Muslim, Tirmidhi and Nasaa'i)⁴

¹ *Ṣaḥeeḥ al-Jaami'*, 6/104, hadith no. 6/104.

² *Ibid*, 4/114.

³ *Ibid*, 3/264

⁴ *Ibid*, 5/310.

Other means of salvation from the Fire are fear of Allah, and jihad for His sake:

﴿وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٌ﴾

﴿But for him who fears the standing before his Lord,
there will be two Gardens [i.e. in Paradise].﴾

(*Qur'an* 55: 46)

Tirmidhi and Nasaa'i reported from Abu Hurayrah (رضي الله عنه) that the Messenger of Allah (ﷺ) said:

"No-one who weeps out of fear of Allah will enter Hell until the milk goes back into the breast (i.e. never), and a man will never have both the dust from fighting in the way of Allah and the smoke of Hell."⁵

Bukhari reports from Abu 'Abs that the Messenger of Allah (ﷺ) said:

"No two feet that get dusty for the sake of Allah will ever be touched by the Fire."⁶

Muslim reports from Abu Hurayrah (رضي الله عنه) that the Messenger of Allah (ﷺ) said:

"A *kaafir* and the one who kills him will never meet in the Fire of Hell."⁷

We may also be shielded from the Fire by seeking protection with Allah (ﷻ), from it:

⁵ *Mishkaat al-Maṣabeeh*, 2/356, hadith no. 3828. The commentator said: its *isnaad* is *ṣaḥeeḥ*.

⁶ *Ibid*, 2/349, hadith no. 3794.

⁷ *Ibid*, 2/349, hadith no. 3795.

﴿وَالَّذِينَ يَقُولُونَ رَبَّنَا أَصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّكَ عَذَابُهَا كَانَ غَرَامًا
 ﴿١٦﴾ إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا ﴿١٧﴾﴾

Those who say: "Our Lord! Avert from us the wrath of Hell, for its wrath is indeed an affliction grievous." Evil indeed is it as an abode and as a place to rest in.﴿

(*Qur'an* 25: 65-66)

Aḥmad, Ibn Maajah, Ibn Ḥibbaan and Al-Ḥaakim report, with a *ṣaḥeeḥ isnaad* from Anas, that the Messenger of Allah (ﷺ) said:

"No-one asks Allah for Paradise three times, but Paradise will say: 'O' Allah, admit him to Paradise.' And no Muslim man asks Allah for protection from Hell three times, but Hell will say: 'O' Allah, save him from me.'" ⁸

Bukhari and Muslim report from Abu Hurayrah (رضي الله عنه) that when the Prophet (ﷺ) was discussing the angels who seek out gatherings of *Dhikr*,⁹ he said:

"Allah asks them and He knows best: 'What are they seeking protection from?' They tell him, 'From the Fire.' He asks, 'And have they seen it?' They say: 'No, by Allah, O' Lord, they have not seen it.' He says: 'How would it be if they had seen it?' They say: "They would be even more afraid and anxious to escape it.' He says: 'Bear witness that I have forgiven them.'" ¹⁰

⁸ Ibid, 5/145, hadith no. 5506.

⁹ *Dhikr*: Remembrance or mentioning of Allah (ﷻ), This refers to gatherings where people discuss Islam and seek to learn more about their faith. [Translator]

¹⁰ *Ṣaḥeeḥ al-Jaami'*, 2/233, hadith no. 2169; it is attributed to Bukhari, Muslim and Aḥmad.

SECTION TWO

AL-JANNAH

[PARADISE]

INTRODUCTION

DEFINITION AND EXPLANATION

Paradise is the tremendous reward which Allah, the All-Powerful, has prepared for His beloved (*awliyyaa* ') and those who obey Him. It is perfect joy and pleasure, where nothing is lacking and nothing can disturb its purity. What Allah, the Almighty, and His Messenger (ﷺ) have told us about it makes us mystified with undescrivable joy because our minds are not able to comprehend the greatness of such blessings.

Listen to the words of Allah (ﷻ) in this hadith *qudsi* [Sacred, words of Allah narrated by the Messenger (ﷺ)]:

“I have prepared for My righteous slaves that which no eye has seen, no ear has heard, and has never crossed the mind of any human being.” Then the Prophet (ﷺ) said, “Recite, if you wish:

﴿فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ﴾

﴿No person knows what is kept hidden for them of joy as a reward for what they used to do.﴾ (*Qur'an* 32: 17)”¹

The joys of Paradise are far greater than the pleasures of this world, which pale into great insignificance in comparison. Bukhari reports from Sahl ibn Sa'd as-Sa'idee (رضي الله عنه) that the Messenger of Allah (ﷺ) said: “A space the size of a whip in Paradise is better than this world and all that is in it.”²

¹ Bukhari: *Kitaab Bada' al-Khalq, Baab Ma jaa' fi shifat an-Naar; Fath al-Baari*, 6/318, hadith no. 3244.

² *Fath al-Baari*, 6/319; An-Nawawi's commentary on Muslim, 17/166.

Because admittance to Paradise and salvation from the Fire are according to Allah's will and judgement, it is a great victory and tremendous success, as Allah (ﷻ), says:

﴿... فَمَنْ رُحِيَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ ...﴾ (١٨٥)

﴿...Only he who is saved far from the Fire and admitted to the Garden, will have indeed attained the object of life [or: been successful]...﴾ (Qur'an 3: 185)

﴿وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسْكَنٌ طَيِّبٌ فِي جَنَّاتٍ عَدْنٍ وَرِضْوَانٌ مِّنَ اللَّهِ أَكْبَرُ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ﴾ (٧٦)

﴿Allah has promised to believers - men and women - Gardens under which rivers flow, to dwell therein [forever], and beautiful mansions in Gardens of everlasting bliss. But the greatest bliss is the Good Pleasure of Allah. That is the supreme felicity [or success].﴾ (Qur'an 9: 72)

﴿... وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَلِكَ الْفَوْزُ الْعَظِيمُ﴾ (١٣)

﴿...And those who obey Allah and His Messenger will be admitted to Gardens with rivers flowing underneath, to abide therein [forever], and that will be the supreme achievement.﴾ (Qur'an 4: 13)

CHAPTER ONE

ADMITTANCE TO PARADISE

There is no doubt that the joy of the believers will be incomparable when they will be led to the blessed Garden of Paradise with all honour and dignity, group after group. When they reach Paradise, its gates will be opened for them, and they will be welcomed by noble angels congratulating them on their safe arrival after suffering so much hardship and witnessing so much horror:

﴿وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا حَتَّى إِذَا جَاءُوهَا وَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خَالِدِينَ﴾

¶And those who feared their Lord will be led to the garden in crowds until, behold, they arrive there: its gates will be opened and its keepers will say, "Peace be upon you! Well have you done! Enter here, to dwell therein [forever]."

(*Qur'an* 39: 73)

In other words: your words, thoughts and deeds were good, so your hearts and souls have become pure, and for that you deserve Paradise.

1 - Intercession with Regard to Entering Paradise

It is proven in the *ṣaḥeeḥ* hadith that the believers will stand for a long time on the Day of Recompense, asking the Prophets to plead to open the gates of Paradise for them. All of them will refuse in turn, saying, "I am not in a position to do that," until the matter reaches our Prophet Muhammad (ﷺ). He will intercede in the matter, and his intercession will be accepted. Muslim reports from Ḥudhayfah ibn al-Yamaan and Abu Hurayrah (may Allah be pleased with both of them) that the Messenger of Allah (ﷺ) said:

“Allah, may He be blessed and exalted, will gather mankind together. The believers will stand up, and Paradise will come close to them. They will come to Adam, and will say, ‘O’ our father, ask that Paradise be opened for us.’ He will say, ‘Did anything cause you to be expelled from Paradise but the sin of your father? I am not in a position to do that.’”¹

The hadith mentions that all of the Prophets will refuse (in their respective turn) to do it, until they come to Muhammad (ﷺ), the believers then will be permitted to enter.

2 - The Believers will be Purified before They Enter Paradise

After the Believers have passed over *As-Siraat* (the bridge over Hell), they will be kept on a bridge between Paradise and Hell, where they will be purified by means of their settling any wrongs that existed between any of them in this world. Then when they enter Paradise they will be pure and clean, none of them will bear any ill-will towards another or demanding anything of another.

Bukhari reported from Abu Sa‘eed al-Khudri (رضي الله عنه) that the Messenger of Allah (ﷺ) said:

“The believers will be saved from the Fire, then they will be kept on a bridge between Paradise and Hell. They will settle their accounts with one another for any wrongs that existed between them in this world, until they are purified and cleansed, and will be permitted to enter Paradise. By the One in Whose hand is the soul of Muhammad, each of them will know his dwelling in Paradise better than he knew his

¹ Muslim: *Kitaab al-Eemaan, Baab Udnia ahl al-Jannah manzilah*, 4/186, hadith no. 195.

dwelling in this world.”²

We have already quoted before the hadiths on intercession on the Day of Resurrection, that our Prophet (ﷺ) will be the first to ask Allah for the gates of Paradise to be opened, after Adam, the father of mankind, and all the other great Prophets refuse to plead for the same.

3 - The First People to Enter Paradise

The first of mankind to enter Paradise will be our Prophet Muhammad (ﷺ), and the first nation to enter Paradise will be his ummah, and the first member of this ummah to enter will be Abu Bakr aṣ-Ṣiddiq (رضي الله عنه).

Ibn Katheer ³ has quoted a number of hadith that state this, such as the report of Muslim from Anas (رضي الله عنه), according to which the Messenger of Allah (ﷺ) said: “I will be the first one to knock at the gates of Paradise.”

Muslim also reported from Anas that the Messenger of Allah (ﷺ) said:

“I will come to the gate of Paradise and ask for it to be opened. The gatekeeper will ask, ‘Who are you?’ I will say, ‘Muhammad.’ The gatekeeper will say, ‘I was ordered not to open the gate for anyone else before you.’”

Bukhari, Muslim and Nasaa’i report from Abu Hurayrah (رضي الله عنه) that the Prophet (ﷺ) said:

“We are the last (to appear as ummah), but we will be the first on the Day of Resurrection. We will be the first of mankind to enter Paradise.”

² Bukhari: *Kitaab ar-Riqaq*, *Baah al-Qiṣaaṣ yawm al-Qiyamah*; *Fath al-Baari*, 11/395.

³ Ibn Katheer, *An-Nihaayah*, 2/213.

Abu Dawood reports from Abu Hurayrah (رضي الله عنه) that the Prophet (ﷺ) said:

“Jibreel came to me, and showed me the gate of Paradise through which my ummah will enter.” Abu Bakr said: “O’ Messenger of Allah, would that I had been with you to see it!” The Messenger of Allah (ﷺ) said: “But you, O’ Abu Bakr, will be the first of my ummah to enter Paradise.”

4 - Those who will Enter Paradise Without being Called to Account

The first group of this ummah to enter Paradise will be those who were pre-eminent in their *Eemaan* (faith), *taqwa* (piety or consciousness of Allah), righteous deeds and adherence to the true religion. They will enter Paradise in one rank: the first of them will not enter until the last of them enters, their faces will be as bright as the full moon.

Bukhari reports from Abu Hurayrah that the Messenger of Allah (ﷺ) said:

“The first group to enter Paradise will be as beautiful with bright faces as the full moon. They will not spit, blow their noses or excrete. Their vessels will be of gold, their combs of gold and silver, their incense of aloe and their sweat of musk. Each of them will have two wives, the marrow of whose leg-bones will be visible through their flesh because of their extreme beauty. There will be no differences or hatred among them (the people of Paradise); their hearts will be as one, and they will glorify Allah morning and evening.”⁴

⁴ Bukhari: *Kitaab Bada' al-Khalq, Baab Ma jaa' fi sifat al-Jannah; Fath al-Baari*, 6/318. It is also narrated by Muslim, Tirmidhi, et al.

Bukhari reports from Sahl ibn Sa‘d (رضي الله عنه) that the Messenger of Allah (ﷺ) said:

“Seventy thousand - or seven hundred thousand - of my ummah will enter Paradise; the first of them will not enter until the last of them does so, and their faces will look like the full moon.”⁵

It is true that with each one of these seventy, Allah will give His Prophet seventy thousand. Aḥmad reports with a *ṣaḥeeḥ isnaad* from Abu Bakr (رضي الله عنه) that the Messenger of Allah (ﷺ) said:

“I have been given seventy thousand of my ummah, who will enter Paradise without being called to account. Their faces will be like the full moon, and their hearts will be as one. I asked my Lord, may He be glorified, for more, and He gave me, along with each of them, seventy thousand more.”⁶

Aḥmad, Tirmidhi and Ibn Ḥibbaan report with a *ṣaḥeeḥ isnaad* from Abu Umaamah that the Messenger of Allah (ﷺ) said:

“My Lord promised me that seventy thousand of my ummah would enter Paradise without being called to account and without being punished, and with each one will be seventy thousand, and three handfuls of people picked up by my Lord [i.e. it will be a great number].”⁷ The reference to three handfuls is an addition that appears in this particular version of the hadith.

The Prophet (ﷺ) described the characteristics of these seventy thousand. Bukhari reports from Ibn ‘Abbaas that the Prophet (ﷺ) said:

⁵ Ibid, *Fath al-Baari*, 6/319.

⁶ *Ṣaḥeeḥ al-Jaami*, 1/350, hadith no. 1068.

⁷ Ibid, 6/108, hadith no. 2988.

“I was shown the nations, and I saw a Prophet pass by with a group of his people, and another with a band of his people, another with only ten, another with five, and another on his own (with no followers). Then I looked and saw a large crowd of people. I asked, ‘O’ Jibreel, are these my ummah?’ He said, ‘No, but look at the horizon.’ So I looked, and saw a huge multitude of people. Jibreel said: ‘These are your ummah, and those seventy thousand in front will not be called to account or punished.’ I asked, ‘Why?’ He said, ‘They did not treat themselves with branding (cauterization) or with *ruqya* (charms), and they did not see evil omens in things [i.e., they were not superstitious]; they put their trust only in their Lord.’”

‘Ukaashah ibn Miḥṣan stood up and said, “Pray to Allah to make me one of them.” The Prophet (ﷺ) said: “O’ Allah, make him one of them.” Then another man stood up and said, “Ask Allah to make me one of them.” The Prophet (ﷺ) said: “Ukaashah has preceded you.”⁸

These may be the ones whom Allah, the Exalted, has called *Al-Muqarraboona* (those nearest to Allah):

﴿وَالسَّابِقُونَ السَّابِقُونَ ﴿١٠﴾ أُولَئِكَ الْمُقَرَّبُونَ ﴿١١﴾ فِي جَنَّاتِ النَّعِيمِ ﴿١٢﴾﴾

﴿And those foremost [in faith] will be foremost [in the Hereafter]. These will be those nearest to Allah [Al-Muqarraboona], In the Gardens of Bliss.﴾

(*Qur'an* 56: 10-12)

More of them will come from the early generations than from later generations:

﴿ثَلَاثَةٌ مِّنَ الْأَوَّلِينَ ﴿١٣﴾ وَقَلِيلٌ مِّنَ الْآخِرِينَ ﴿١٤﴾﴾

⁸ Bukhari: *Kitaab ar-Riqaq, Baab Yadhkhul al-Jannah sab'oon alfan bi ghayri ḥisaab; Faṭḥ al-Baari* 11/405.

﴿A multitude of those [foremost] will be from the first generations [who embraced Islam], and a few of those [foremost] will be from the later generations.﴾

(*Qur'an* 56: 13-14)

5 - The Poor will Enter Paradise Ahead of the Rich

Muslim reports from 'Abdullah ibn 'Amr (رضي الله عنه) that the Messenger of Allah (ﷺ) said:

"The poor of the *Muhajireen* will enter Paradise forty years ahead of the rich."⁹

Tirmidhi reported from Abu Sa'eed and Ahmad, Tirmidhi and Ibn Maajah reported from Abu Hurayrah, that the Messenger of Allah (ﷺ) said:

"The poor of the *Muhajireen* will enter Paradise five hundred years ahead of the rich of the *Muhajireen*."¹⁰

Elsewhere, the Prophet (ﷺ) explained that these are the people who have nothing to be brought to account for, and this is in addition to their jihad and virtue. Al-Haakim reported from 'Abdullah ibn 'Amr that the Messenger of Allah (ﷺ) said:

"Do you know who will be the first group of my ummah to enter Paradise?" I said, "Allah and His Messenger know best." He said, "The poor of the *Muhajireen*. They will come to the gate of Paradise on the Day of Resurrection and ask for it to be opened. The gatekeepers will say to them: 'Have you been brought to account?' They will say, 'What do we need to be brought to account for? We were carrying our swords and fighting for the sake of Allah until we died.' Then the gates

⁹ *Mishkaat al-Maṣabeeḥ*, 2/663, hadith no. 5235.

¹⁰ *Ṣaḥeeḥ al-Jaami'*, 4/90, hadith no. 4104.

will be opened for them, and they will stay there for forty years before anyone else enters.”¹¹

Bukhari reports from Usaamah ibn Zayd that the Prophet (ﷺ) said:

“I stood by the gate of Paradise and saw that the majority of those who entered were the poor and wretched. The rich (Muslims) were detained while the people of Hell were ordered to be taken to Hell.”¹²

Some of the hadiths quoted above state that the poor will enter Paradise forty years ahead of other people, while others state that the difference will be five hundred years. The two statements may be reconciled by pointing out that the poor are not all alike, neither are the rich. Qurṭubī¹³ suggests, the poor vary in the strength of their *Eemaan* and their achievements, and the same applies to the rich. If we think in terms of the first of the poor and the last of the rich to enter Paradise, then the time-span will be five hundred years, but if we are thinking of the last of the poor and the first of the rich, then the time-span is forty years. Allah knows best.¹⁴

6 - The First Three to Enter Paradise

Tirmidhi reported with a *ḥasan isnaad* from Abu Hurayrah that the Prophet (ﷺ) said:

“I was shown the first three to enter Paradise: the *Shaheed* (martyr); the one who is chaste and dignity conscious; and the

¹¹ *Silsilah al-Aḥaadeeth as-Ṣaḥeeḥah*, 2/532, hadith no. 853. Sheikh Naṣīruddeen al-Albani said: “It is reported by Al-Ḥaakim who said it is *ṣaḥeeḥ* according to the conditions of Bukhari and Muslim; Adh-Dhahabi agreed with him. I suggest that it is *ṣaḥeeḥ* only according to the conditions of Muslim.”

¹² Bukhari: *Kitaab ar-Riqaq*, *Baab Ṣifat al-Jannah wan-Naar*; *Fath al-Baari*, 2/345.

¹³ Qurṭubī, *At-Tadhkirah*, Pp. 470.

¹⁴ Ibn Katheer, *An-Nihaayah*, 2/345.

slave who worships Allah with devotion and is faithful and sincere towards his master.”¹⁵

7 - The Sinners Among the Believers will Enter Paradise

1) They will be brought forth from Hell and will enter Paradise through intercession: Muslim reports from Abu Sa‘eed that the Messenger of Allah (ﷺ) said:

“The people of Hell will remain there, never dying and never living. But there are people who will enter Hell because of their sins, and will be killed therein they turn like coals. Permission will be granted for intercession to be made, and they will be brought out of it in groups and spread over by the side of the rivers of Paradise, and it will be said: ‘O’ people of Paradise, pour water on them. Then they will grow like seeds in the silt left by a flood.”¹⁶

Muslim also reports from Jaabir ibn ‘Abdullah (رضي الله عنه) that the Messenger of Allah (ﷺ) said:

“Some people will be brought out of the Fire, having been burnt all over except for their faces, and they will enter Paradise.”¹⁷

The people of Paradise will call these people who are brought out of Hell and admitted to Paradise “*Al-Jahannamiyoon*.” Bukhari reports from ‘Imraan ibn Ḥuṣayn (رضي الله عنه) that the Prophet (ﷺ):

¹⁵ *Jaami’ al-Uṣool*, 10/535. The editor of *Al-Jaami’* attributed it to Aḥmad, Al-Ḥaakim and Al-Bayhaqi.

¹⁶ Muslim: *Kitaab al-Eemaan*, *Baab ash-Shafaa’ah wa ikhraj al-Muwahhhideen min an-naar*, 1/172.

¹⁷ Ibid, *Baab Adna ahl al-Jannah manzilatan*, 1/178.

“Some people will be brought out of Hell through the intercession of Muhammad. They will enter Paradise, and will be known as *Al-Jahannamiyoon*.”¹⁸

According to another *ṣaḥēḥ* hadith narrated by Jaabir: “The Prophet (ﷺ) said:

‘They will be brought out of the Fire through intercession, as if they are *tha’areer*.’ I asked, ‘What are *tha’areer*?’ He said: ‘*Daghabis* (snake cucumbers)’”¹⁹

Bukhari reported from Anas ibn Maalik that the Prophet (ﷺ) said:

“Some people will be brought out of Hell after the Fire has touched them for a while. They will enter Paradise, and the people of Paradise will call them *Al-Jahannamiyoon*.”²⁰

Muslim reports a lengthy hadith from Abu Hurayrah (رضي الله عنه), in which the Prophet (ﷺ) describes the Hereafter, he says:

“...When Allah will finish judging mankind, and would want to bring whomever He would will, out of Hell by His Mercy, He will order angels to bring out those upon whom He wishes to bestow His Mercy, of the people who never associated anything in worship with Allah, and who said ‘*Laa ilaaha illa-Allah*.’ The angels will recognize them in Hell, and will know them by the mark of *sujood* on their foreheads. The Fire will consume all of a man except the mark of *sujood*, which Allah has forbidden the Fire to consume. They will be brought forth, having been burned in the Fire; the water of life will be poured

¹⁸ Bukhari: *Kitaab ar-Riqaaq, Baab Şifat al-Jannah wan-Naar; Fath al-Baari*, 11/418. They are also mentioned in a hadith narrated from Jaabir by Muslim, 1/179.

¹⁹ Bukhari: *Kitaab ar-Riqaaq, Baab Şifat al-Jannah wan-Naar; Fath al-Baari*, 11/416.

²⁰ Ibid., *Fath al-Baari*, 11/416.

on them, and they will grow like seeds left by silt after a flood.”²¹

It is reported in more than one hadith that Allah, the Exalted, will bring out of Hell whoever has a *dinaar*’s weight of faith in his heart, or even half a *dinaar*’s weight or an atom’s weight. Even such people will be brought out of Hell who never did any good deeds at all. Abu Sa’eed al-Khudri reported that the Messenger of Allah (ﷺ) said:

“Allah will admit the people of Paradise to Paradise, and He will admit whomsoever He wills by His Mercy. And He will admit the people of Hell to Hell, then He will say: ‘Look for anyone who has the weight of a mustard seed of faith in his heart, and bring him out.’”²²

One of the reports about Hell is the hadith narrated by Jaabir ibn ‘Abdullah concerning entering Hell-fire:

“Then intercession will be permitted, and they will intercede until whoever says *Laa ilaaha illa-Allah* and has a barley-grain’s worth of goodness in his heart will be brought out of it. They will be made to stand in the courtyard of Paradise, and the people of Paradise will start to pour water over them, until they begin to grow like seeds left by silt after a flood. All traces of the Fire will disappear, then he (the person who was brought out of Hell) will keep asking until he is given the equivalent of this world and ten times more.”²³

Anas ibn Maalik reported that the Prophet (ﷺ) said:

“Whoever says *Laa ilaaha illa-Allah* and has a barley-grain’s weight of goodness in his heart, will be brought out of the Fire.

²¹ Muslim: *Kitaab al-Eemaan*, *Baab ar-Ru’yah*, 1/299, hadith no. 182.

²² Ibid, *Baab Ithbat ash-Shafa’ah wa ikhraaj al-muwahhideen*, 1/172.

²³ Ibid, *Baab Adna ahl al-Jannah Manzilatan*, 1/178.

Then whoever says *Laa ilaaha illa-Allah* and has a wheat-grain's weight of goodness in his heart will be brought out of the Fire. Then whoever says *Laa ilaaha illa-Allah* and has an atom's-weight of goodness in his heart will be brought out of the Fire."²⁴

There are many hadiths that discuss this matter.

2) Opinions of different groups on intercession: The *Khawarij* and *Mu'tazilah* deny that there will be any intercession to protect those who are guilty of major sins and have been ordered to enter Hell for doing so, or to bring out those who have already entered it. Qurtubi said: "This intercession was denied by the innovators, *Khawarij* and *Mu'tazilah*. Their denial is based on their corrupt principles, which are based on what they saw as rational thinking."²⁵

These reprehensible ideas, which go against the *mutawaatir*, *ṣaḥeeḥ* hadith, emerged while the *Ṣaḥābah* were still alive. Muslim reports in his *ṣaḥeeḥ* from Yazeed al-Faqeer, who says:

"I was infatuated with one of the ideas of the *Khawarij*, so a large group of us went out, intending to go for Ḥajj and then go out to fight the people. We came to Madeenah, where we found Jaabir ibn 'Abdullah sitting by a pillar, narrating hadith to the people. When he mentioned *Al-Jahannamiyoon*, I said, 'O' Companion of the Messenger of Allah, what is this that you are narrating, when Allah, the All-High, says:

²⁴ Muslim: *Kitaab al-Eemaan*, *Baab Adna ahl al-Jannah Manzilatun*, 1/182.

²⁵ *Al-Khawarij* are a sect that emerged after the battle of *Ṣiffin*. They denounced 'Ali and Mu'awiyah, and whoever followed them, as *kaafirs*, and claimed that whoever commits a sin would remain forever in Hell. The *Mu'tazilah* are the followers of Waṣil ibn 'Aṭaa' who believed in the *Mu'tazili* doctrine that whoever commits major sins (*kaba'ir*) will remain eternally in Hell, but did not judge their position (Muslim or *kaafir*) in this life. [Author]

﴿...إِنَّكَ مَنْ تُدْخِلُ النَّارَ فَقَدْ أَخْرَيْتَهُ...﴾

﴿...Verily, whom You admit to the Fire, indeed, You have disgraced him...﴾
(Qur'an 3: 192)

And:

﴿...كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا أُعِيدُوا فِيهَا...﴾

﴿...Every time they wish to get away therefrom, they will be put back thereto...﴾
(Qur'an 32: 20)

So what is it that you are saying?' He said, 'Have you read the Qur'an?' I said, 'Yes.' He asked, 'Have you heard about the (exalted) position of Muhammad (i.e. the position to which Allah would raise him)?' I said, 'Yes.' He said, 'That is the honoured position of Muhammad by which Allah will bring out whosoever He wishes to bring out.' Then he described *Aş-Şiraaṭ* (the bridge over Hell) and the passing of the people over it, then said, 'I am afraid that I may not have remembered exactly what he said. But he said that people would be brought out of Hell after entering it. He meant that they would come out looking like the wood of the ebony tree; they would enter one of the rivers of Paradise and bathe in it, then they would come out looking (white) like sheets of paper.' We turned back and said, 'Woe to you! Do you think this *sheikh* (old man) would tell lies about the Messenger of Allah? We turned back (from the views of the *Khawarij*), and by Allah every one of us abandoned this group except for one man.'"²⁶

The *Khawarij* and *Mu'tazilah* went to extremes with their claim that people guilty of major sins (*kabaa'ir*) would never come out of Hell, and that the intercession of those who intercede would be of no avail

²⁶ Muslim: *Kitaab al-Eemaan*, Baab Adna ahl al-Jannah Manzilatan, 1/179, hadith no. 191.

for them. The *Murji'ah* went to the opposite extreme by stating that no-one who was guilty of major sins would necessarily enter Hell, believing that all such people would enter Paradise without being punished at all. Both groups are in conflict with the well-known *mutawaatir* Sunnah, and with the consensus of the *salaf* (the pious predecessors) and Imams of this ummah. Allah (ﷻ), has guided *Ahl as-Sunnah wal-Jama'ah* to the truth in this matter where others have erred, by His Will. They (*Ahl as-Sunnah*) believe that those who are guilty of major sins are subject to the will of Allah: if He wills, He will forgive them, out of mercy, and if He wills, He will punish them for their sins, then admit them to Paradise by His mercy.

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ. وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ...﴾ (ﷻ)

¶Allah forgives not that partners should be set up with Him, but He forgives anything else, to whom He pleases...¶
(*Qur'an* 4: 48)

﴿قُلْ يَاعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنْفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْعَفُورُ الرَّحِيمُ﴾ (ﷻ)

¶Say: "O' My slaves who have transgressed against themselves [by committing evil deeds and sins]! Despair not of the Mercy of Allah, verily Allah forgives all sins. Truly He is Oft-forgiving, All-Merciful."¶

(*Qur'an* 39: 53)

Shirk (polytheism, associating anything in worship with Allah) will not be forgiven, but any other sin is subject to the Will of Allah. The one who repents will be as if he never sinned. The *aayaat* that the *Khawarij* use to prove that intercession will not be accepted actually refer to the kinds of intercession believed in by the *mushrikeen*. They think that interceding with Allah (ﷻ) is like interceding with rulers or authorities on earth, where a person may intercede with someone

(a man of authority) without that person's permission and even if the one in authority is displeased with the one on whose behalf intercession is made. This is not so in the case of Allah, may He be glorified. Several texts reject this type of intercession, for example:

﴿وَأَتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا شَفَعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَذْلٌ ...﴾ ﴿٤٨﴾

﴿And fear a Day [of judgement] when a person shall not avail another, nor shall intercession be accepted from him nor will compensation be taken from him...﴾

(Qur'an 2: 48)

﴿فَمَا نَفَعُهُمْ شَفَعَةُ الشَّافِعِينَ﴾ ﴿٤٨﴾

﴿Then will no intercession of [any] intercessors profit them.﴾

(Qur'an 74: 48)

﴿... مَا لِلظَّالِمِينَ مِنْ حَمِيرٍ وَلَا شَفِيعٍ يُطَاعُ﴾ ﴿٧٨﴾

﴿...No intimate friend, nor intercessor will the wrongdoers have, who could be listened to.﴾

(Qur'an 40: 18)

Several texts explain that no-one can intercede with Allah (ﷻ), except with His permission and unless He is pleased with both the intercessor and the one for whom he seeks to intercede:

﴿... مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ...﴾ ﴿٢٥٥﴾

﴿...Who is he that can intercede with Him except with His Permission?...﴾

(Qur'an 2: 255)

﴿... وَلَا يَشْفَعُونَ إِلَّا لِمَنْ ارْتَضَى ...﴾ ﴿٧٨﴾

﴿...And they cannot intercede except for him with whom He is pleased...﴾

(Qur'an 21: 28)

﴿وَكَم مِّن مَّلَكٍ فِي السَّمَوَاتِ لَا تُغْنِي شَفَعُهُمْ شَيْئًا إِلَّا مِنْ بَعْدِ أَنْ يَأْذَنَ اللَّهُ لِمَنْ يَشَاءُ وَيَرْضَى﴾ (٢٦)

﴿And there are many angels in the heavens, whose intercession will avail nothing except after Allah has given leave for whom He wills and pleases.﴾

(Qur'an 53: 26)

Allah (ﷻ), also says about the angels:

﴿يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يَشْفَعُونَ إِلَّا لِمَنْ ارْضَىٰ وَهُمْ مِنْ خَشْيَتِهِ مُشْفِقُونَ﴾ (٢٨)

﴿He knows what is before them, and what is behind them, and they cannot intercede except for him with whom He is pleased. And they stand in awe for fear of Him.﴾

(Qur'an 21: 28)

And He, the Exalted, says:

﴿وَلَا تَنْفَعُ الشَّفَعَةُ عِنْدَهُ إِلَّا لِمَنْ أَذِنَ لَهُ...﴾ (٢٣)

﴿No intercession can avail in His presence, except for those to whom He has granted permission...﴾

(Qur'an 34: 23)

These *aayaat* reject and refute the kind of intercession believed in by the *mushrikeen*, i.e. intercession via angels, Prophets and righteous people ("saints"), and confirm only that intercession which takes place with the permission of Allah and when He is pleased with both the intercessor and the one on whose behalf he intercedes. Allah (ﷻ), is not pleased with the *kuffaar* (infidels) and *mushrikeen* (polytheists). As for the sinning monotheists, intercessors will intercede for them, but they will not intercede for a *mushrik*. Bukhari narrated that Abu Hurayrah (رضي الله عنه) said: "I said, 'O' Messenger of

Allah, who will be the most happy with your intercession on the Day of Resurrection?’ He (ﷺ) said,

‘I thought, O’ Abu Hurayrah, that no-one would ask me this question before you, because I have seen that you are so eager to learn hadith. The one who will be the most happy with my intercession on the Day of Resurrection will be the one who says *Laa ilaaha illa-Allah* (there is no god save and except Allah) sincerely and from the heart.’²⁷

8 - The Last Person to Enter Paradise

The Prophet (ﷺ) has told us about the last man who will be brought out of Hell and will be admitted in Paradise, and the conversation that will take place between him and his Lord, and the incredibly great honour that Allah (ﷻ) will bestow upon him. Ibn al-Atheer collected all of the hadiths on this topic in *Jaami’ al-Uṣool*, from which we will quote the following:

1) ‘Abdullah ibn Mas‘ood (رضي الله عنه) said: “The Messenger of Allah (ﷺ) said:

‘I know the last of the people of Hell who will be brought out of it, and the last of the people of Paradise to enter it. It is a man who will come out of Hell crawling on all fours.’ Allah will say to him: ‘Go and enter Paradise.’ So he will come to it, and will suppose that it is full. He will go back and say, ‘My Lord, I found it full.’ Allah, may He be glorified, will say, ‘Go and enter Paradise, for there you have something like the world and ten times over (or you have something ten times better than the world).’ He will say, ‘Are You making fun of me - or laughing

²⁷ Bukhari: *Kitaab ar-Riqaq*, *Baab Şifat al-Jannah wan-Naar*; *Fath al-Baari* 11/418.

at me - and You are the Sovereign of all?' I ('Abdullah) saw the Messenger of Allah smiling so broadly that his back teeth were visible. He used to say: 'That is the one who is lowest in status of the people of Paradise.'" (Bukhari and Muslim)

According to a report narrated by Muslim, he ('Abdullah) said: "The Messenger of Allah (ﷺ) said:

'I know the last person who will come out of the Fire. It is a man who will come out crawling. It will be said to him: 'Go and enter Paradise.' He will go and enter Paradise, but he will find that people have already taken their places. It will be said to him, 'Do you remember the time that you were in (Hell)?' He will say, 'Yes.' He will be told, 'Make a wish,' so he will make a wish, then he will be told, 'Your wish is granted, and ten times the world.' He will say, 'Are You making fun of me, and You are the Sovereign of all?' I saw the Messenger of Allah (ﷺ) smiling so broadly that his back teeth were visible."

Tirmidhi reported a version similar to that narrated by Muslim.²⁸

2) 'Abdullah ibn Mas'ood (رضي الله عنه) reported that the Messenger of Allah (ﷺ) said:

"The last person to enter Paradise will be a man who will alternately walk, stagger and be touched by the Fire. Once he has passed out of the Fire, he will turn to face it and say: 'Blessed be He Who has saved me from you. Allah has given me something that He did not give to the earlier and later generations. Then a tree will be raised up for him, and he will say, 'O' my Lord, bring me closer to this tree so that I may

²⁸ Bukhari, 11/386, in *Kitaab ar-Riqaq*, *Baab fi sifat al-Jannah wan-Naar*; *Kitaab at-Tawheed*, *Baab Kalaam ar-Rabb 'azza wa jall yawm al-Qiyamah ma'a al-Anbiya' wa ghayrihim*; Muslim, hadith no. 186, *Baab Aakhir ahl an-Naar khuroojan*; and Tirmidhi, hadith no. 2598, in *Safah Jahannam*, chapter no. 10.

enjoy its shade and drink of its water.' Allah, may He be glorified, will say, 'O' son of Adam, if I grant you this, will you ask Me for something else?' He will say, 'No, O' Lord,' and he pleads that he will ask Him nothing. Allah will excuse him because he is seeing something that he has no patience to resist, so He will bring him closer, and he will enjoy its shade and drink its water. Then another tree, better than the first, will be raised up for him, and he will say, 'O' my Lord, bring me near to this tree, so that I may drink its water and enjoy its shade, I will not ask you for anything more.' Allah will say, 'O' son of Adam, did you not promise Me that you would not ask me for anything else? He will further say may be that if I bring you closer to this tree, you will ask for more?' The man will pledge not to ask for any more, and Allah will excuse him seeing that he has no patience to resist. He will bring him closer, and he will enjoy its shade and drink its water. Then a third tree will be raised up at the gate of Paradise, and it will be better than the first two. The man will say, 'O' my Lord, bring me closer to this (tree) so that I may enjoy its shade and drink its water, and I will not ask for anything more. Allah will say, 'O' son of Adam, did you not promise Me that you would not ask Me for anything more?' He will say, 'Yes, O' Lord, I will not ask you for anything more.' His Lord, may He be glorified, will excuse him seeing that he has no patience to resist. He will bring him closer to this tree. When he is brought close, he will hear the voices of the people of Paradise, and will say: 'O' my Lord, admit me to it.' Allah will say, 'O' son of Adam, what do you want for sure so that you ask Me not anything else thereafter? Will it please you if I give you the world along with similar to that?' He will say, 'O' Lord, are You making fun of me when You are the Lord of the Worlds?'"

Ibn Mas'ood smiled, and said, "Why do you not ask me why I am smiling?" They asked, "Why are you smiling?" He said, "Because the Messenger of Allah smiled." "They asked, 'Why are you smiling, O' Messenger of Allah?'"

He said, 'Because the Lord of the Worlds will smile when He is asked, 'Are You making fun of me when You are the Lord of the Worlds?' He will say, 'I am not making fun of you, but I am able to do whatever I will.'"²⁹

This version of the hadith is reported by Humaydi only, in *Ifraad* of Muslim, whilst the report quoted before it is agreed upon (Bukhari and Muslim). Humaydi said: "We counted it as being narrated only by Muslim because of the extra details included in it."

Abu Sa'eed al-Khudri (رضي الله عنه) reported that the Messenger of Allah (ﷺ) said:

"The person who has the lowest status in Paradise will be a man whose face Allah will turn away from Hell towards Paradise, and cause him to see a shade tree. The man will say, 'O' Lord, bring me nearer to this tree so that I may be in its shade.'" The rest of the hadith is similar to that reported by Ibn Mas'ood, except that it does not include the words, "O' son of Adam, what do you want for sure so that you will ask me not anything else thereafter?" etc.

Abu Sa'eed's version adds:

"Allah will tell him, 'Ask for such and such,' and when he will state his wishes, Allah will say: 'You will have them and ten times more.' Then he will enter his house (in Paradise), and his two wives from among *Al-Hoor al-'Iyn* will enter and say,

²⁹ Muslim, hadith no. 187, *Kitaab al-Eemaan, Baab Aakhir ahl an-Naar khurujaan*.

‘Praise be to Allah who has created you for us, and created us for you.’ He will say, ‘No-one has ever been given anything like that which I have been given.’”

It is reported like this by Muslim, immediately following the hadith of Ibn Mas‘ood.³⁰

9 - Those Who will Enter Paradise Before the Day of Resurrection

The first human being ever to enter Paradise was the father of mankind, Adam (ﷺ):

﴿وَقُلْنَا يَتَادُمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَعَدًا حَيْثُ شِئْتُمَا ...﴾



﴿We said: “O’ Adam! Dwell you and your wife in the Garden and eat of the bountiful things therein [where and when] you will...﴾ (Qur’an 2: 35)

And the Almighty said:

﴿وَيَتَادُمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ فَكُلَا مِنْ حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ

فَتَكُونَا مِنَ الظَّالِمِينَ﴾

﴿O’ Adam! Dwell you and your wife in the Garden and enjoy [its good things] as you wish, but approach not this tree, or you run into harm and transgression.﴾

(Qur’an 7: 19)

But Adam disobeyed Allah by eating from the tree which Allah had forbidden him to eat from, so Allah (ﷻ), sent him down from the Garden of Paradise to this world of distress and misery:

³⁰ Muslim, hadith no. 188, *Kitaab al-Eemaan, Baab Adna ahl al-Jannah Manzilatan*.

﴿وَلَقَدْ عَهِدْنَا إِلَىٰ آدَمَ مِنْ قَبْلِ نَسِىَ وَلَمْ نَجِدْ لَهُ عَزْمًا﴾ ﴿١١٥﴾ وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى ﴿١١٦﴾ فَقُلْنَا يَتَّخِذْ لَكَ عَدُوًّا لَكَ وَلِزَوْجِكَ فَلَا يُخْرِجَنَّكَ مِنَ الْجَنَّةِ فَتَشْقَى ﴿١١٧﴾ إِنَّ لَكَ أَلًا تَجُوعُ فِيهَا وَلَا تَعْرِى ﴿١١٨﴾ وَأَنَّكَ لَا تَظْمَأُ فِيهَا وَلَا تَصْحَى ﴿١١٩﴾ فَوَسْوَسَ إِلَيْهِ الشَّيْطَانُ قَالَ يَتَّخِذُكَ هَهُنَا أَدُلُّكَ عَلَى شَجَرَةِ الْخُلْدِ وَمُلْكٍ لَّا يَبُلَى ﴿١٢٠﴾ فَأَكَلَا مِنْهَا فَبَدَتْ لَهُمَا سَوْءُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ وَعَصَى آدَمُ رَبَّهُ فَغَوَى ﴿١٢١﴾ ثُمَّ لَجْنَبَهُ رَبُّهُ فَأَبَى عَلَيْهِ وَهَدَى ﴿١٢٢﴾ قَالَ أَهْبِطَا مِنْهَا جَمِيعًا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ... ﴿١٢٣﴾ ﴿


¶We had already, beforehand, taken the covenant of Adam, but he forgot, and We found on his part no firm resolve. When We said to the angels: "Prostrate yourselves to Adam." They prostrated themselves, but not Iblees: he refused. Then We said, "O' Adam! Verily, this is an enemy to you and your wife. So let him not get you both out of the Garden, so that you are landed in misery. Therein is [enough provision] for you not to go hungry nor to go naked, nor to suffer from thirst nor from the sun's heat." But *Shaytaan* whispered evil to him: he said: "O' Adam! Shall I lead you to the Tree of Eternity and to a kingdom that never decays?" As a result, they both ate of the tree, and so their nakedness appeared to them, and they began to sew together leaves from the Garden for their covering. Thus did Adam disobey his Lord, and allow himself to be seduced. But his Lord chose him [for His Grace]; He turned to him with forgiveness, and gave him guidance. He [Allah] said: "Get you down, both of you - all together, from the Garden, with enmity one to another...;¶

(Qur'an 20: 115-123)

The Messenger of Allah (ﷺ) also saw Paradise. Bukhari reports from 'Imraan ibn Ḥuṣayn that the Prophet (ﷺ) said:

"I have seen Paradise, and I saw that its inhabitants are the poor; and I have seen Hell, and I saw that most of its inhabitants are women."³¹

Among those who will enter Paradise before the Day of Resurrection are *Shuhadaa'* (the martyrs). Muslim reports that Masrooq said: "We asked 'Abdullah ibn Mas'ood about this *ayah*:

﴿وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءُ عِنْدَ رَبِّهِمْ يُرْزَقُونَ﴾


«Think not of those who are slain in Allah's way as dead. Nay, they live, finding their sustenance in the presence of their Lord.»
(Qur'an 3: 169)

He ('Abdullah ibn Mas'ood) said, "We asked about that too, and the Prophet (ﷺ) said,

'Their souls are in the bellies of green birds, and they have lights suspended from the Throne. They wander about in Paradise wherever they wish, then they take shelter in those lights. Their Lord will come suddenly to them and ask, 'Do you desire anything?' They will say: 'What thing could we wish for when we can wander wherever we wish in Paradise?' Allah will come and ask this three times. When they see that they will not be allowed to be silent and without reply, they will say: 'O' Lord, would that we could return to our bodies and be killed for Your sake one more time.' When Allah, the Almighty, All-Merciful, sees that they have no wants or needs,

³¹ Bukhari: *Kitaab Bada' al-Khalq, Baab ma jaa' fi sifat al-Jannah, Fath al-Baari*, 6/318.

they will be left as it is.”³²

Whoever dies will be shown his position in Paradise or Hell morning and evening. Muslim reports from Ibn ‘Umar that the Messenger of Allah (ﷺ) said:

“When any one of you dies, he is shown his position (in the Paradise or Hell) morning and evening. If he is one of the people of Paradise, he will be shown his position in the Garden as one of the people of Paradise, and if he is one of the people of Hell, he will be shown his place in Hell as one of the people of Hell, and he will be told: ‘This is your position until Allah resurrects you to it on the Day of Resurrection.’”³³

³² *Mishkaat al-Maṣabeeḥ*, 2/351, hadith no. 3804.

³³ Muslim, see *Muslim bi sharḥ an-Nawawī*, 17/300.

CHAPTER TWO

PARADISE IS ETERNAL AND ITS PEOPLE WILL ABIDE THEREIN FOREVER

1 - Texts that Indicate This

Paradise is eternal and will never pass away or cease to exist. Its inhabitants will abide therein forever, never leaving it and never dying:

﴿ لَا يَذُوقُونَ فِيهَا الْمَوْتَ إِلَّا الْمَوْتَةَ الْأُولَىٰ وَوَقَّاهُمْ عَذَابَ الْجَحِيمِ ﴾
﴿٥٦﴾

﴿They will never taste death therein except the first death [of this world], and He will save them from the torment of the blazing Fire.﴾
(Qur'an 44: 56)

﴿ إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا ﴿١٧٧﴾ خَالِدِينَ فِيهَا لَا يَبْغَوْنَ عَنْهَا جُزْأً ﴿١٧٨﴾ ﴾

﴿Verily! Those who believe and do righteous deeds shall have the Gardens of *Al-Firdaus* [Paradise] for their entertainment, wherein they shall dwell [forever]. No desire will they have for removal therefrom.﴾

(Qur'an 18: 107-108)

We have already quoted, in our discussion of the eternal nature of Hell, the hadith in which the Messenger of Allah (ﷺ) tells of how death will be slaughtered in a place between Paradise and Hell, then it will be said to the people of Paradise and Hell: "O' people of Paradise, it is eternal, there is no death; O' people of Hell, it is eternal, there is no death."

What these texts indicate is that Paradise has been created in such a way that neither it nor its inhabitants will ever perish. Abu Hurayrah (رضي الله عنه) reported that the Prophet (ﷺ) said:

“Whoever enters Paradise is blessed with a life of joy; he will never feel miserable, his clothes will never wear out and his youth will never fade away.”¹

Listen to the divine call that will be addressed to the people of Paradise after they enter:

“I grant for you that you will be healthy and never fall sick; you will live and never die; you will be young and never grow old; you will be joyful and never feel miserable.”

Similarly, Allah (ﷻ), says in the Qur'an:

﴿... وَنُودُوا أَنْ تِلْكُمُ الْجَنَّةُ أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ﴾

﴿...And they shall hear the cry: “Behold the Garden before you! You have been made its inheritors, for your deeds [of righteousness].”﴾ (Qur'an 7: 43)²

2 - Those Who say that Paradise will Cease to Exist

Al-Jahm ibn Ṣafwan said that Paradise would cease to exist, just as he said that Hell would cease to exist, although he had no precedence whatsoever for making such a suggestion. None of the *Ṣaḥabah* or those who followed them sincerely had ever said anything of the sort. Neither any of the leading scholars (*aimmah*) of Islam nor any of *Ahl as-Sunnah*. All denounced him for this opinion. Abu al-Hudhayl al-'Allaaf, the *sheikh* of the *Mu'tazilah*, said that the people of Paradise

¹ Muslim: *Kitaab al-Jannah, Baab fi Dawam Na'eem al-Jannah*, 4/2181, hadith no. 2836.

² Ibid, hadith no. 2837.

and Hell would cease to move. They would become immobile permanently. All of this is falsehood. The commentator of *Aṭ-Ṭaḥaawiyah* said: “As for the eternal nature of Paradise is concerned, it will exist forever and will never cease to exist. This is the only way to believe as the Prophet (ﷺ) informed us about. Allah (ﷻ), says:

﴿وَأَمَّا الَّذِينَ سُعِدُوا فَيَ الْجَنَّةِ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ عَطَاءٌ غَيْرَ مَجْذُوفٍ﴾

﴿And those who are blessed, they will be in Paradise, abiding therein for all the time that the heavens and earth endure, except as your Lord will, a gift without end.﴾

(*Qur'an* 11: 108)

This means that it will never stop, which does not contradict Allah's words ‘except as your Lord will.’”³

The commentator of *Aṭ-Ṭaḥaawiyah* discussed the differing opinions of the *salaf* on this exception: “The *salaf* differed with regard to this exception. It is said: ‘It means, except for the length of their stay in Hell, and this refers to those who will enter Hell and then be brought out, not to all of them.’ Another suggestion is: ‘It refers to the length of time that they will wait before the Judgement,’ or ‘it refers to the length of time they will spend in the grave and waiting for the Judgement.’ Other suggestions are: ‘This exception is for Allah, but He will not necessarily act upon it, like you might say ‘By Allah, I will hit you;’ I might change my mind, but do not think that you will change your mind, because you are determined to hit him.’ Others, who were grammarians, suggested that ‘*illa*’ (except) meant ‘*wa*’ (and), but this is a weak opinion. Sibawayh suggested that it meant ‘*laakin*’ (but), so that the exception would be exclusive. Ibn Jareer thought that this was the most likely, and said: ‘Allah does not break

³ *Sharḥ aṭ-Ṭaḥaawiyah*, 481.

His promises. This exception is followed by the phrase ﴿...a gift without end.﴾ (Qur'an 11: 108). Some said: it is like saying 'you may stay in my house for a whole year except as you want' - meaning as long as you want, even if it is longer than a year.' Another suggestion is that this exception is to let them know that even though they were to stay in Paradise forever, they are still subject to the will of Allah, for there is no escape from His will. This does not contradict the divine decree that they will stay there forever, as Allah (ﷻ), the All-Glorious, says:

﴿وَلَيْنَ شِئْنَا لَنُدْهَبَنَّ بِالَّذِي أَوْحَيْنَا إِلَيْكَ...﴾ (٨٦)

﴿And if We willed We could surely take away that which We have revealed to you [i.e., this Qur'an]...﴾

(Qur'an 17: 86)

And:

﴿... فَإِنْ يَشَاءَ اللَّهُ يَخْتِمْ عَلَىٰ قَلْبِكَ...﴾ (٦١)

﴿If Allah willed, He could have sealed your heart...﴾

(Qur'an 42: 24)

And:

﴿قُلْ لَوْ شَاءَ اللَّهُ مَا تَلَوْتُمْ عَلَيْكُمْ وَلَا أَدْرَاكُمْ بِهِ...﴾ (٦٦)

﴿Say: "If Allah had so willed, I should not have recited it to you nor would He have made it known to you..."﴾

(Qur'an 10: 16)

There are many such texts in which Allah (ﷻ), tells His slaves that everything is subject to His will, may He be glorified. What He wills, exists, and what He does not will, does not exist.

It is further said that Arabic 'ma' (what) may mean 'man' (who), in other words: except for whoever Allah wanted to send to Hell first for

his sins. And there were other suggestions too. Whatever may be the case, this exception is ambiguous. When Allah, the Almighty, All-Powerful, says:

﴿... عَطَاةٌ غَيْرَ مَحْدُودَةٍ ۝﴾

﴿“...a gift without end.”﴾ (Qur'an 11: 108),

﴿إِنَّ هَذَا لَرِزْقُنَا مَا لَمْ يَنْفَادِ ۝﴾

﴿[It will be said to them] Verily this is Our provision which will never end.﴾ (Qur'an 38: 54) and:

﴿... أَكُلُهَا دَائِمٌ وَظِلُّهَا ۝﴾

﴿...Its provision is eternal and so is its shade...﴾

(Qur'an 13: 35),

Allah (ﷻ), has stressed the confirmation concerning the eternity of the people of Paradise in several places in the Qur'an. He, the All-Glorious, All-Majestic, told us that:

﴿لَا يَذُوقُونَ فِيهَا الْمَوْتَ إِلَّا الْمَوْتَةَ الْأُولَىٰ وَوَقَّعَهُمْ عَذَابَ الْجَحِيمِ ۝﴾

﴿They will never taste death therein except the first death [of this world]...﴾ (Qur'an 44: 56)

This exception is exclusive, and if it is compared with the exception in the *ayah* quoted above,

﴿... إِلَّا مَا شَاءَ رَبُّكَ ۝﴾

﴿...except as your Lord will...﴾ (Qur'an 11: 108),

- it will become clear that what is meant here is exception of the portion of eternity that they did not spend in Paradise, just as the exception of the first death is an exception from the idea of death as a

whole, and this first death will precede their eternal life, that is keeping off from the Paradise preceded the eternal entry into it.”⁴

⁴ *Sharḥ ‘Aqeedah at-Taḥaawiyah*, 481.

CHAPTER THREE

DESCRIPTION OF PARADISE

1 - Paradise: There is Nothing Like It

The delights of Paradise surpass the imagination and defy description. They are like nothing known to the people of this world; no matter how advanced we may become, what we achieve is nothing in comparison with the joys of the Hereafter. As is mentioned in several reports, there is nothing like Paradise: “It is sparkling light, aromatic plants, a lofty palace, a flowing river, ripe fruit, a beautiful wife and abundant clothing, in an eternal abode of radiant joy, in beautiful, soundly-constructed high houses.”¹

The *Ṣaḥabah* asked the Prophet (ﷺ) about the buildings of Paradise. He replied with a wonderful description:

“Bricks of gold and silver, and mortar of fragrant musk, pebbles of pearl and sapphire, and soil of saffron. Whoever enters it is filled with joy and will never feel miserable; he will live there forever and will never die; their clothes will never wear out and their youth will never fade.”²

Allah (ﷻ), describes:

﴿وَإِذَا رَأَيْتَ ثَمَّ رَأَيْتَ نَعِيمًا وَمَلَكًا كَبِيرًا﴾

¹ This report is narrated by Ibn Maajah in *As-Sunan, Kitaab az-Zuhd, Baab Sifat al-Jannah*, 2/1448, hadith no. 4332. He did not attribute it to the Prophet (ﷺ) because of doubts concerning its *isnaad*. Ibn Hibbaan narrated it in his *ṣaḥeeḥ* and its beautiful meaning is supported by numerous texts of the Qur'an and the Hadith.

² Aḥmad, Tirmidhi and Ad-Daarimi. See *Mishkaat al-Maṣabeeḥ*, 3/29. Its *asnaad* are *ṣaḥeeḥ*, as the editor of *Al-Mishkaat* indicates.

I stayed until he finished speaking. At the end of the description, he said:

“In it is what no eye has seen, no ear has heard, and no human heart can imagine.” He then recited the *aayah* (verse):

﴿ نَسَجَافِي جُنُوبِهِمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿١٦﴾ فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿١٧﴾ ﴾

﴿Their sides forsake their beds, to invoke their Lord in fear and hope, and they spend [in Allah’s cause] out of what We have bestowed on them. No person knows what is kept hidden for them of joy as a reward for what they used to do.﴾
(*Qur’an* 32: 16-17)

2 - The Gates of Paradise

Paradise has gates through which the believers will enter, as the angels enter therein:

﴿ جَنَّاتِ عَدْنٍ مُّفْتَحَةٌ لَهُمُ الْأَبْوَابُ ﴿٥٠﴾ ﴾

﴿‘*Adn* [Eden] [everlasting Gardens] of Paradise, whose doors will be opened for them.﴾ (*Qur’an* 38: 50)

﴿...وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ ﴿٢٣﴾ سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فِعْمَ عَفَى الدَّارِ ﴿٢٤﴾ ﴾

﴿...And angels shall enter unto them from every gate [with the salutation]: “Peace be unto you for that you persevered in patience! How excellent is the final home!”﴾
(*Qur’an* 13: 23-24)

Allah (ﷻ) has told us that these gates will be opened when the believers reach them, and they will be welcomed by the angels with

greetings of peace:

﴿... حَتَّىٰ إِذَا جَاءُوهَا وَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خَالِدِينَ﴾ ﴿٧٣﴾

﴿...till, when they reach it, its gates will be opened, and its keepers will say: “Salaamun ‘alaykum [Peace be upon you]! You have done well, so enter here to abide therein.”﴾
(Qur'an 39: 73)

The number of gates in Paradise is eight, one of them is called *Ar-Rayyaan*, which is exclusively for those who fast. Bukhari and Muslim report from Sahl ibn Sa'd as-Sa'eedi that the Messenger of Allah (ﷺ) said:

“In Paradise there are eight gates. There is one gate called *Ar-Rayyaan*. No-one will enter it except those who fast, and when they have entered it will be locked behind them, and no-one else will enter it.”⁴

There are also gates for those who pray much, those who give in charity and those who fight in jihad, as well as the gate called *Ar-Rayyaan* for those who fast. In a hadith reported by both Bukhari and Muslim, Abu Hurayrah narrated that the Messenger of Allah (ﷺ) said:

“Whoever spends a pair (of anything) from his wealth for the sake of Allah, will be called from the gates of Paradise, and Paradise has eight gates. Whoever will be from the people of *Ṣalaat* (i.e. praying regularly, properly, obligatory and supererogatory), will be called from the gate of prayer; whoever will be from among the people of *Ṣadaqah* (i.e. spending money on charity) will be called from the gate of charity;

⁴ Ibn Katheer, *An-Nihaayah*, 2/214.

whoever will be from among the people of jihad will be called from the gate of jihad, and whoever will be from among the people of fasting (fasting obligatory and optional) will be called from the gate of fasting.” Abu Bakr (ؓ) said: “By Allah, it would not matter if a person was called from any of them, but will anyone be there to be called from all of them, O’ Messenger of Allah?” He (ﷺ) said, “Yes, and I hope that you will be one of them.”⁵

Abu Bakr’s question refers to a person in whom are combined all of these good qualities: prayer, fasting, charity, jihad, etc., so that he will be called from all the gates. The Prophet (ﷺ) said:

“Whoever spends a pair (of anything) for the sake of Allah will be called from all eight gates of Paradise. He also spoke of the person who performs *wuḍoo’* and does it properly, then lifts his gaze to the sky and says: ‘*Ashhadu an laa ilaaha illaallah waḥdahu laa shareeka lah, wa ashhadu anna Muḥammadan ‘abduhu wa rasooluhu,*’ the eight gates of Paradise will be opened to him, and he will enter it through any gate he wishes.”

Muslim, Aḥmad and others reported that *Ameer al-Mu’mineen* ‘Umar ibn al-Khaṭṭab (ؓ) said: The Messenger of Allah (ﷺ) said:

“Whoever performs *wuḍoo’* and does it well, then lifts his gaze to the heavens and says: ‘*Ashhadu an laa ilaaha illaallah waḥdahu laa shareeka lah, wa ashhadu anna Muḥammadan ‘abduhu wa rasooluhu,*’ the eight gates of Paradise will be opened to him, and he will enter it through any gate he wishes.”⁶

⁵ Ibid.

⁶ Ibid, 2/219.

The Prophet (ﷺ) told us that there is a gate, which is specific for those who will not be called to account: this is the right-hand gate of Paradise. The rest of them will enter Paradise with all other nations through other gates. In a hadith about *Ash-Shafa'ah* (intercession) reported by Bukhari and Muslim, Abu Hurayrah (رضي الله عنه) narrated that the Prophet (ﷺ) said:

“Allah will say: ‘O’ Muhammad, admit those of your ummah who do not need to be brought to account through the right-hand gate; and the others will enter through other gates like the rest of the people.”

In the same hadith, the Prophet (ﷺ) described the width of the gates of Paradise, stating that the width between the two sides of the gate is like the distance between Makkah and Hajar, or between Makkah and Baṣra. The Prophet (ﷺ) said:

“By the One in Whose hand is the soul of Muhammad, the distance between two panels of the gates of Paradise, or between the two gateposts, is like the distance between Makkah and Hajar, or between Makkah and Baṣra.”⁷

The Prophet (ﷺ) has told us that the gates of Paradise are opened during Ramaḍaan. Bukhari, Muslim and Aḥmad report from Abu Hurayrah that the Messenger of Allah (ﷺ) said:

“When the month of Ramaḍaan comes, the gates of heaven are opened.”

According to another report:

“...The gates of Paradise are opened, and the gates of Hell are closed.”⁸

⁷ Ibid., 2/221.

⁸ *Mishkaat al-Maṣabeeh*, 1/612.

In some reports it is stated that the distance between the two gate-panels, when they are open, is that of a forty-year journey. Aḥmad reported in *Al-Musnad*, and Abu Na‘eem in *Al-Ḥilyah*, from Ḥakeem ibn Mu‘aawiyah from his father Mu‘aawiyah, that the Messenger of Allah (ﷺ) said:

“The distance between the two gate-panels of one of the gates of Paradise is the distance of forty-year’s walking, but a time will come when it would be very crowded.” (Its *isnaad* is *ṣaḥeeḥ*)

Muslim and Aḥmad reported that ‘Utbah ibn Ghazwaan said: “We were told that the distance between the two gate-panels of one of the gates of Paradise is like the distance of forty-year’s walking, but there will come a time when it would be very crowded indeed.”

Aṭ-Ṭabarani reported in *Al-Mu‘jam al-Kabeer* from ‘Abdullah ibn Salaam:

“The distance between the two gate-panels of one of the gates of Paradise is like the distance of forty-year’s walking, and it will become as crowded as a drinking-trough surrounded by thirsty camels.”⁹

3 - The Grades of Paradise

1) The evidence that Paradise has various grades, and its inhabitants will be in different ranks and categories: Paradise consists of grades, some of which are above others, and its people will be of differing levels and categories according to their position in Paradise. Allah (ﷻ), says:

﴿وَمَنْ يَأْتِهِ مُؤْمِنًا قَدْ عَمِلَ الصَّالِحَاتِ فَأُولَٰئِكَ لَهُمُ الدَّرَجَاتُ الْعُلَىٰ﴾

⁹ Adapted from *Silsilat al-Hadeeth as-ṣaḥeeḥah* by Sheikh Naaṣiruddeen al-Albani, 4/273, hadith no. 1698.

﴿But whoever comes to Him as a believer, and has done righteous good deeds, for such are the high ranks [in the Hereafter].﴾
(Qur'an 20: 75)

One of those who explained and clarified this issue was *Sheikh al-Islam* Ibn Taymiyah, who said: Paradise has grades that are widely differentiated. The beloved [Awliya] of Allah who believe and are pious will be placed in those levels according to their faith and *taqwa*. Allah (ﷻ), says:

﴿مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلَاهَا مَذْمُومًا مَدْحُورًا ۝ وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ كَانَ سَعْيُهُمْ مَشْكُورًا ۝ كُلًّا نُّمِدُّ هُنَّوْلًا وَهُنَّوْلًا مِنْ عَطَاءِ رَبِّكَ وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا ۝ أَنْظِرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ وَلِلْآخِرَةِ أَكْبَرُ دَرَجَاتٍ وَأَكْبَرُ تَفْضِيلًا ۝﴾

﴿Whoever wishes for the quick-passing [transitory enjoyment of this world], We readily grant him what We will for whom We like. Then afterwards, We have appointed for him Hell, he will burn therein disgraced and rejected, [- far away from Allah's Mercy]. And whoever desires the Hereafter and strives for it, with the necessary effort due for it [i.e. does righteous deeds of obedience to Allah] while he is a believer [in the Oneness of Allah], then such are the ones whose striving shall be appreciated, [thanked and rewarded by Allah]. To each - these as well as those - We bestow from the Bounties of your Lord. And the Bounties of your Lord can never be forbidden. See how We prefer one above another [in this world] and verily, the Hereafter will be greater in degrees and greater in preference.﴾

(Qur'an 17: 18-21)

Allah (ﷻ), explains how He gives more of His Bounty in this world or the next, as He wills, and His Bounty is not withheld [forbidden] from either the righteous or the sinful. Then He, the Exalted, says:

﴿ أَنْظِرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ وَلِلْآخِرَةِ أَكْبَرُ دَرَجَاتٍ وَأَكْبَرُ تَفْضِيلًا ﴾



﴿See how We prefer one above another [in this world] and verily, the Hereafter will be greater in degrees and greater in preference.﴾ (Qur'an 17: 21)

Allah (ﷻ), explains that the differences between people in the Hereafter will be greater than the differences between them in this life, and the difference between the levels or ranks of the Hereafter is greater than the differences here in this life. Allah also differentiates between His Prophets as He does between the rest of His believing slaves. Allah (ﷻ), the All-Majestic, says:

﴿ تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَرَفَعَ بَعْضُهُمْ

دَرَجَاتٍ ۚ وَءَاتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْكِتَابَ وَآيَدْنَاهُ رُوحَ الْقُدُسِ ... ﴿٥٦﴾ ﴾

﴿Those Messengers! We preferred some to others; to some of them Allah spoke [directly]; others He raised to degrees [of honour]; and to 'Eesa [Jesus], the son of Maryam [Mary], We gave clear proofs and evidence, and supported him with *Rooḥ al-Quds* [Jibreel]...﴾

(Qur'an 2: 253) and:

﴿ وَرَبُّكَ أَتَعْلَمُ يَمُنُ فِي السَّمَوَاتِ وَالْأَرْضِ ۖ وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَى بَعْضٍ

وَأَتَيْنَا دَاوُدَ ذُبُورًا ﴿٥٥﴾ ﴾

﴿... And indeed, We have preferred some of the Prophets above others, and to Dawood [David] We gave the *Zaboor* [Psalms].﴾ (Qur'an 17: 55)

Muslim reports from Abu Hurayrah (رضي الله عنه) that the Prophet (ﷺ) said:

“A strong believer is better and more beloved to Allah, than a weak believer, although both are good. Pay attention to that which benefits you, seek Allah’s help, and never feel helpless. If something happens to you, do not say, ‘If only such and such would have happened.’ Say instead: ‘Allah has decreed it and He does what He wills.’ Saying ‘if only’ opens the way for *Shaytaan* (Satan).”

Bukhari and Muslim report from Abu Hurayrah and ‘Amr ibn al-‘Aas (رضي الله عنه) that the Prophet (ﷺ) said:

“If a judge forms an independent judgement to decide an issue in the light of the Qur’an and the Sunnah (*Ijtihad*) and is correct, he will have two rewards, and if he is mistaken, he will have one reward.”

Allah, may He be Glorified and Exalted, says:

﴿... لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَتْلَ أُولَئِكَ أَعْظَمُ دَرَجَةً مَنِ الَّذِينَ أَنْفَقُوا مِنْ بَعْدِ وَقَتْلُوا وَكَأَنَّ اللَّهَ الْحَسْبَىٰ ... ﴾ (١٢)

﴿...Not equal among you are those who spent and fought before the conquest [of Makkah] [with those among you who did so later]. Such are higher in degree than those who spent and fought afterwards. But to all, Allah has promised the best [reward]...﴾ (Qur'an 57: 10)

And:

﴿... لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولَى الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً وَكَأَنَّ اللَّهَ الْحَسْبَىٰ وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا ﴾ (١٥)

﴿...مَغْفِرَةً وَرَحْمَةً وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴾ (١٦)

﴿Not equal are those of the believers who sit [at home], except those who are disabled [by injury or are blind or lame, etc.], and those who strive hard and fight in the Cause of Allah with their wealth and their lives. Allah has preferred in grades those who strive hard and fight with their wealth and their lives above those who sit [at home]. Unto each, Allah has promised good [Paradise], but Allah has preferred those who strive hard and fight, above those who sit [at home] by a huge reward; degrees of [higher] grades from Him, and Forgiveness and Mercy. And Allah is Ever Oft-Forgiving, All-Merciful.﴾

(Qur'an 4: 95-96) And:

﴿ أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ ءَامَنَ بِاللّٰهِ وَالْيَوْمِ
الْآخِرِ وَجَاهَدَ فِي سَبِيلِ اللّٰهِ لَا يَسْتَوُونَ عِنْدَ اللّٰهِ وَاللّٰهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ
﴿٩٥﴾ الَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللّٰهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَكْظَمَ دَرَجَةً
عِنْدَ اللّٰهِ وَأُولَٰئِكَ هُمُ الْفَائِزُونَ ﴿٩٦﴾ يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِنْهُ وَرِضْوَانٍ
وَجَنَّتِ لَهُمْ فِيهَا نَقِيَّةٌ مُّقِيَّةٌ ﴿٩٧﴾ خَالِدِينَ فِيهَا أَبَدًا إِنَّ اللّٰهَ عِنْدَهُ أَجْرٌ
عَظِيمٌ ﴿٩٨﴾ ﴾

﴿Do you consider the providing of drinking water to the pilgrims and the maintenance of *Al-Masjid al-Haram* [at Makkah] as equal to the worth of those who believe in Allah and the Last Day, and strive hard and fight in the Cause of Allah? They are not equal before Allah. And Allah guides not those people who are the *Zaalimoon* [wrongdoers]. Those who believed and emigrated and strove hard and fought in Allah's Cause with their wealth and their lives are far higher in degree with Allah. They are the successful. Their Lord gives them glad tidings of Mercy from Him, and His being pleased [with

them], and of Gardens [Paradise] for them wherein are everlasting delights. They will dwell therein forever. Verily, with Allah is great reward. ﴿*Qur'an* 9: 19-22)

And:

﴿أَمَّنْ هُوَ قَنِتٌ ءَانَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَرَجُوا رَحْمَةً رَبِّهِ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُوا الْأَلْبَابِ ﴿٩﴾﴾

﴿Is one who is obedient to Allah, prostrating himself or standing [in prayer] during the hours of the night, fearing the Hereafter and hoping for the Mercy of his Lord [like one who disbelieves]? Say: "Are those who know equal to those who know not?" It is only men of understanding who will remember [i.e. learn a lesson from Allah's Signs].﴾ (*Qur'an* 39: 9) And:

﴿... يَرْفَعُ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١١﴾﴾

﴿...Allah will exalt in degree those of you who believe, and those who have been granted knowledge. And Allah is Well-Acquainted with what you do.﴾ (*Qur'an* 58: 11)

Bukhari reported from Abu Hurayrah that the Prophet (ﷺ) said:

"Whoever believes in Allah and His Messenger, offers prayer perfectly and fasts the month of Ramaḍaan, will be granted Paradise as of right by Allah, no matter whether he fights in Allah's cause or remains in the land where he is born." The people said: "O' Messenger of Allah, shall we acquaint the people with this good news?" He said, "Paradise has one hundred grades (and ranks) which Allah has reserved for the *mujaahideen* who fight in His Cause, and the extent of difference (distance) between each of the two grades is like the

distance between the heavens and the earth. So when you ask Allah for something, ask for *Al-Firdaws*, which is the best and highest part of Paradise.” I (the narrator) think he (ﷺ) said: “Above it (*Al-Firdaws*) is the Throne of the Most Merciful, and from it originate the rivers of Paradise.”¹⁰

Bukhari also report from Anas (رضي الله عنه) that Umm Ḥarithah came to the Prophet (ﷺ), when her son Ḥarithah had been martyred at Badr, stricken by an arrow. She said, “O’ Messenger of Allah, you know how dear Ḥarithah was to my heart. If he is in Paradise, I will not weep over him, but if he is not there, you will see what I will do.” He (ﷺ) said, “Only one Paradise!!!? There are many Gardens, and he is in *Al-Firdaws*, the highest.”¹¹

The Prophet (ﷺ) explained that people will be in different grades in Paradise according to their status. Bukhari and Muslim report from Abu Sa’eed al-Khudri (رضي الله عنه) that the Prophet (ﷺ) said:

“The people of Paradise will look at the people dwelling in the chambers above them in the same way that people look at a brilliant star shining far away on the horizon, in the East or West, because of their superiority (in reward) over them.” The people asked, “O’ Messenger of Allah, are these the dwellings of the Prophets which no-one else can attain?” He replied: “No, by the One is Whose hand is my soul, they are for the men who believed in Allah and also in His Messengers.”¹²

¹⁰ Bukhari: *Kitaab al-Jihad, Baab Darajaat al-Mujahideen fi sabeelillah; Fath al-Baari*, 6/11.

¹¹ Bukhari: *Kitaab ar-Riqaq, Baab Şifat al-Jannah wan-Naar, Fath al-Baari*, 11/418.

¹² Bukhari: *Kitaab Bada’ al-Khalq, Baab Şifat al-Jannah wan-Naar, Fath al-Baari*, 6/220; Muslim: *Kitaab al-Jannah, Baab Tara’i ahl al-Jannah ahl al-ghuraf*, 4/2177, hadith no. 2831.

Aḥmad, Tirmidhi, Ibn Maajah and Ibn Ḥibbaan report from Abu Sa‘eed that the Prophet (ﷺ) said:

“The people in the higher grades will be seen by those below them as if they were looking at a star rising on the horizon. Abu Bakr and ‘Umar will be among them; what good people they are!”¹³

Qurtūbi said: “Know that these chambers will differ in height and appearance according to the deeds of their occupants. Some of them will be higher than others. When the Prophet (ﷺ) said:

‘No, by the One in Whose hand is my soul, they are for the men who believed in Allah and also in His Messengers,’ he did not mention deeds or anything other than faith and belief in the Messengers. This shows that he was referring to absolute faith and belief in the Messengers, with no doubts or questions. Otherwise, how could these chambers be reached through the faith and belief of the ordinary people? If that were the case, then all the Muslims would reach these highest levels, and that is impossible,”

as Allah (ﷻ), says:

﴿أُولَٰئِكَ يُجْزَوْنَ الْغُرَّةَ بِمَا صَبَرُوا وَيُلَقَّوْنَ فِيهَا نَجْوَةً وَسَلَامًا



﴿Those will be rewarded with the highest place [in Paradise] because of their patience...﴾ (Qur‘an 25: 75)

This patience involved self-sacrifice and being steadfast for the sake of Allah, focusing on Him, being a true slave to Him. These are the attributes of *Al-Muqarraboona*, as Allah (ﷻ), says:

¹³ *Ṣaḥeeḥ al-Jaami‘ aṣ-Ṣagheer*, 2/187, hadith no. 2026.

﴿ وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ بِالَّتِي تُقَرِّبُكُمْ عِندَنَا زُلْفَىٰ إِلَّا مَنْ ءَامَنَ وَعَمِلَ صَالِحًا فَأُولَٰئِكَ لَهُمْ جَزَاءُ الضَّعِيفِ بِمَا عَمِلُوا وَهُمْ فِي الْغُرُفَاتِ ءَامِنُونَ ﴿٣٧﴾ ﴾

¶And it is not your wealth, nor your children that bring you nearer to Us, but only he [will please Us] who believes and does righteous deeds; for such, there will be twofold reward for what they did, and they will reside in the high dwellings [Paradise] in peace and security.¶

(*Qur'an* 34: 37)

Here Allah (ﷻ), mentions the highest chambers or dwellings of Paradise, and states that they will not be attained by means of wealth and children, but through faith and righteous deeds, then they will have a double reward. Their place will be the high dwellings, which tells you that this is faith that gives one tranquillity and certainty, and fills the heart. A person with such faith is content no matter what happens to him, and in all situations and circumstances. If he does a good deed, he does not mix it with the opposite, the evil deeds. Good deeds that are uncontaminated with evil deeds cannot be achieved except by the one whose *Eemaan* is very great and who is content and has no doubts, no matter what his circumstances. The faith and deeds of the one whose good deeds are contaminated are not like that, so his status will be lower.”¹⁴

The inhabitants of the highest grades of Paradise will enjoy greater pleasures than the people below them. Allah (ﷻ), has promised two gardens to those who fear Him:

﴿ وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٍ ﴿٥٦﴾ ﴾

¶But for him who fears the standing before his Lord, there will be two Gardens [i.e., in Paradise].¶ (*Qur'an* 55: 46)

¹⁴ Qurṭubī, *At-Tadhkirah*, Pp. 464.

Allah described these Gardens, then He (ﷻ), said:

﴿وَمِنْ دُونِهِمَا جَنَّتَانِ﴾

﴿And besides these two, there are two other Gardens [i.e. in Paradise].﴾
(Qur'an 55: 62)

These two gardens will be lower in status. Whoever thinks of the characteristics of the two gardens which Allah mentioned second will realize that they are lower than the first two, because the first two are for the *muqarraboos* (those who are closer to Allah), whilst the second two are for *Aṣḥaab al-Yameen* (those on the Right Hand), as Ibn 'Abbaas and Abu Moosa al-Ash'ari said.¹⁵

Qurtubi said:

“When He described the two pairs of gardens, He referred to the difference between them. Describing the first two, He said ﴿In them [both] will be two springs flowing free,﴾ (Qur'an 55: 50), whereas in the second two ﴿...will be two springs gushing forth water.﴾ (Qur'an 55: 66) Gushing or bubbling water is not the same as flowing water; bubbling is of a lesser degree than flowing. Allah (ﷻ), says that in the first two gardens ﴿...will be every kind of fruit in pairs﴾ (Qur'an 55: 52) - all kinds of fruit, well-known and rare, moist and dry; this is a general statement. But in the second two gardens ﴿... will be fruits, and date palms and pomegranates﴾ (Qur'an 55: 68). Allah did not say that there would be every kind of fruit in pairs. In the first two gardens, the people will be ﴿Reclining upon the couches lined with silk brocade﴾ (Qur'an 55: 54) while in the second two gardens they will be ﴿Reclining on green cushions and rich beautiful mattresses﴾ (Qur'an 55: 76) which means embellished or embroidered, and there is no doubt that a couch lined with silk brocade is superior to an

¹⁵ Ibid, Pp. 440.

embroidered cushion. The *Hoor al-'Iyn* in the first two gardens are described as ﴿like rubies and coral﴾ (Qur'an 55: 58) while those in the second two gardens are described as ﴿fair [wives] good and beautiful﴾ (Qur'an 55: 70); not everything that is beautiful is as beautiful as rubies and coral. The first two gardens are described as ﴿with spreading branches﴾ (Qur'an 55: 48), while the second two are ﴿dark green [in colour]﴾ (Qur'an 55: 64), so intensely green that it is almost black. The first two clearly have many bushes and trees, whilst the second two are described simply as being green.”¹⁶

Bukhari and Muslim report from Abu Moosa al-Ash'ari (رضي الله عنه) that the Messenger of Allah (ﷺ) said:

“Two gardens of silver, their vessels and everything in them, and two gardens of gold, their vessels and everything in them, and there will be nothing between the people and their seeing Allah except the attire of pride over His Face in the Paradise (Garden) of 'Adn (Eden).”¹⁷

According to a report narrated by Tirmidhi, the Prophet (ﷺ) said:

“In Paradise there are two gardens of silver...” (the rest of the hadith is the same).¹⁸

Allah (ﷻ), described the drink of the pious in Paradise:

﴿إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِنْ كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا﴾

﴿Verily, the *Abraar* [pious, who fear Allah and avoid evil] will drink a cup [of wine] mixed with water from a spring in Paradise called *Kafoor*.﴾ (Qur'an 76: 5)

﴿وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَجْجِيلًا﴾

¹⁶ Ibid.

¹⁷ *Jaami' al-Uṣool*, 10/498, hadith no. 8029.

¹⁸ Ibid.

﴿And they will be given to drink there a cup [of wine] mixed with *Zanjabeel* [ginger].﴾ (Qur'an 76: 17)

It seems - and Allah knows best - that this is for *Ahl al-Yameen* (the People of the Right hand). Elsewhere, Allah (ﷻ), says:

﴿وَمَرَاتُهُمْ مِنْ تَسْنِيمٍ ۖ عَيْنًا يَشْرَبُ بِهَا الْمُعْرِضُونَ﴾

﴿It [that wine] will be mixed with *Tasneem*, A spring whereof drink those nearest to Allah.﴾

(Qur'an 83: 27-28)

Ahl al-Yameen will drink something mixed with *Tasneem*, whilst *Al-Muqarraboona* will drink a pure drink of *Tasneem*. *Tasneem* is the name of a spring in Paradise.

2) The highest and lowest positions in Paradise: Muslim reports from Al-Mughirah ibn Shu'bah that the Messenger (ﷺ) said:

"Moosa asked his Lord: 'Who will have the lowest position in Paradise?' Allah said: 'A man who will come after the people of Paradise have entered Paradise. He will be told, 'Enter Paradise,' and he will say, 'O my Lord, how? The people have already taken their places.' He will be asked, 'Will you not be content if you could have the equivalent of a kingdom on earth?' He will say, 'Yes, my Lord.' So he will be told: 'You will have that, and as much again, and as much again, and as much again, and as much again.' On the fifth time, he will say, 'I am content with that, my Lord.' He will be told: 'You will have all that and ten times more; you will have whatever your heart desires and whatever will delight your eyes.' The man will say, 'I am content with that.' Moosa asked: 'My Lord, who will have the highest status in Paradise?' Allah said: 'They are those whom I choose. I establish their honour with My own hand and then set a seal over it, (and they will be blessed with Bounties) which no eye has seen, no ear has heard, and no

human mind can comprehend.” This is confirmed by the words of Allah, may He be Glorified and Exalted:

﴿فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ﴾ (W)

﴿No person knows what is kept hidden for them of joy as a reward for what they used to do.﴾ (Qur'an 32: 17)

3) The highest position in Paradise: The highest position in Paradise will be attained by only one person, called *Al-Waseelah*. It will be attained, *insha Allah*, by the Chosen Prophet, the best of Allah's creation, our Prophet Muhammad (ﷺ). In *An-Nihayah*, Ibn Katheer said: “There is a mention of the highest position in Paradise, *Al-Waseelah*. This is the position for the Messenger of Allah (ﷺ).”

Bukhari narrated from Jaabir ibn ‘Abdullah that the Prophet (ﷺ) said:

“Whoever says, when he hears the call to prayer: ‘*Allahumma Rabba hadhihee’d-da’wati’t-Taammah wash-Shalaati’l-qa’imah aati Muhammadan al-Waseelah wal-fadeelah, wab’athhu maqaamam Maḥmoodan alladhi wa’adtahu* [O’ Allah, Lord of this perfect Call and the prayer to be offered, grant Muhammad *Al-Waseelah* (the highest position in Paradise), and also the eminence, and resurrect him to the praised position You have promised],’ intercession for him will be granted on the Day of Resurrection.”

Muslim reported that ‘Abdullah ibn ‘Amr ibn al-‘Aas (رضي الله عنه) said: “I heard the Messenger of Allah (ﷺ) say:

‘When you hear the *muadh-dhin* call, say what he says, then send blessings on me, for whoever sends blessings on me, Allah will return it to him tenfold. Then ask Allah to grant me *Al-Waseelah*, for whoever asks Allah to grant me *Al-Waseelah*, intercession will be granted for him.’”

The *Ṣaḥabah* asked the Prophet (ﷺ): “What is *Al-Waseelah*?” He said,

“It is the highest grade in Paradise, which only one man will reach, and I hope that I will be the one.”

This is reported by Aḥmad from Abu Hurayrah; Aḥmad also reported from Abu Sa‘eed that the Messenger of Allah (ﷺ) said:

“*Al-Waseelah* is a rank above which there is no other in the sight of Allah. Ask Allah to grant me *Al-Waseelah*.”¹⁹

4) Those who take their positions in the highest levels: Among those who will occupy the highest levels in Paradise are the *shuhada’* (martyrs), the best of whom are those who fight in the front ranks and never turn away until they are killed. Aḥmad and Ṭabaraani report with a *ṣaḥeeḥ isnaad* from Na‘eem ibn Hamaar ²⁰ that the Prophet (ﷺ) said:

“The best of the *shuhada’* are those who fight in the first rank, and do not turn their faces away until they are killed. They will have the pleasure of occupying the highest dwellings in Paradise. Your Lord will smile at them, and whenever your Lord smiles upon any of His slaves, that person will not be brought to account.”²¹

The one who helps widows and the destitute will have the status of a *mujāahid* in Paradise. Muslim reports from Abu Hurayrah (رضي الله عنه) that the Prophet (ﷺ) said:

“The one who helps widows and the destitute is like one who

¹⁹ Ibn Katheer, *An-Nihayah*, 2/2332.

²⁰ Ibn Ḥajar said in *Taqreeb at-Tahdheeb*: “Na‘eem ibn Hammaar, or Hibaar, or Khammaar. He belonged to the tribe Ghaṭafaan and was a *ṣaḥabi*, and the majority of sources give his father’s name as Himaar.”

²¹ Aḥmad: *Ṣaḥeeḥ al-Jaami’ aṣ-Ṣagheer*: 1/363, and hadith no. 1118.

fights in jihad for the sake of Allah.” I (the narrator) think he said: “And he is like the one who stands all night in prayer and never sleeps, and like the one who fasts continually and never breaks his fast.”²²

The one who sponsors an orphan will be close to the Prophet (ﷺ) in Paradise. Muslim reported from Abu Hurayrah that the Prophet (ﷺ) said:

“The one who sponsors an orphan, whether from his own wealth or from the orphan’s wealth, I and he will be like these two in Paradise,” - and Maalik (the narrator) gestured with his forefinger and middle finger.²³

Allah (ﷻ), will raise the status of fathers (parents) by the blessing of their children’s *du‘aa*. Ahmad reported from Abu Hurayrah that the Messenger of Allah (ﷺ) said:

“Allah will raise the status of His righteous slave in Paradise, and he will say, ‘O’ my Lord, how could I deserve this?’ He will say, ‘Because your child sought forgiveness for you.’”

Ibn Katheer said: This is reported with *ṣaḥeeḥ isnaad*, although none of the authors of the Six Books reported it. But there is a corroborating report in Muslim from Abu Hurayrah, that the Messenger of Allah (ﷺ) said:

“When a son of Adam dies, his good works come to an end, except for three: *Ṣadaqah jaariyah* (ongoing charity), beneficial knowledge (that he discovered or propagated), and a

²² Muslim: *Kitaab az-Zuhd, Baab al-Iḥsaan ilal-Armilah wal-Miskeen wal-Yateem*, 2/2286, hadith no. 2982.

²³ Ibid. The phrase “*lahu aw li ghayrihi*” (“whether from his own wealth or from the orphan’s wealth”) means whether he supports him from his own wealth or is a legal guardian over the orphan and he supports from the orphan’s wealth. [Author]

righteous son who prays for him.”²⁴

4 - The Soil of Paradise

Bukhari and Muslim reported the hadith of *Al-Mi'raaj* (the Prophet's ascent to heaven) through Anas ibn Maalik from Abu Dharr (رضي الله عنه), in which Abu Dharr said: The Messenger of Allah (ﷺ) said:

“I entered Paradise, where I saw lights of pearl, its soil was musk.” Muslim and Aḥmad reported from Abu Sa'eed that Ibn Ṣayyaad asked the Messenger (ﷺ) about the soil of Paradise. He said, “It is a fine white powder of pure musk.”

Aḥmad reported from Jaabir ibn 'Abdullah that the Messenger of Allah said, concerning the Jews:

“I am going to ask them about the soil of Paradise, which is a fine white powder.” So he asked them, and they said, “It is like a loaf of bread, O' Abul-Qaasim.” The Messenger of Allah (ﷺ) said: “Bread is like pearls.”²⁵

Aḥmad, Tirmidhi and Ad-Daarimi reported that Abu Hurayrah said: “I asked, ‘O' Messenger of Allah, ‘From what are people made?’ He (ﷺ) said,

‘From water.’ We asked, ‘From what is Paradise built?’ He said, ‘Bricks of gold and silver and mortar of fragrant musk; its pebbles are pearls and rubies, and its soil is saffron. Whoever enters it is blessed with joy and will never be miserable; he will remain there forever and will never die; his clothes will never wear out and his youth will never fade away.”²⁶

²⁴ Ibn Katheer, *An-Nihayah*, 2/340.

²⁵ Ibn Katheer: *An-Nihayah*, 2/242.

²⁶ *Mishkaat al-Maṣabeeh*, 3/89, hadith no. 5630. The editor of *Al-Mishkaat* said: It has corroborating *asaanid*. It appeared in the *Silsilat al-Aḥadeeth aṣ-Ṣaḥeeḥah*.

5 - The Rivers of Paradise

Allah, may He be Blessed and Exalted, has told us that rivers flow from beneath Paradise:

﴿وَبَشِّرِ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ ...﴾ (١٥)

﴿And give glad tidings to those who believe and do righteous good deeds, that for them will be Gardens under which rivers flow...﴾ (Qur'an 2: 25)

﴿أُولَٰئِكَ لَهُمْ جَنَّاتٌ عَدْنٍ تَجْرَى مِنْ تَحْتِهِمُ الْأَنْهَارُ ...﴾ (١٨)

﴿For them will be Gardens of Eternity: beneath them rivers will flow.﴾ (Qur'an 18: 31)

The Prophet (ﷺ) has told us clearly about the rivers of Paradise. He said that during his *Isra'* (Night Journey):

"...I saw four rivers flowing out from beneath *Sidrat al-Muntaha*, two visible and two hidden. He asked, 'O' Jibreel, what are these rivers?' He said, 'The two hidden rivers are rivers of Paradise, and the two visible rivers are the Nile and the Euphrates.'"²⁷

Bukhari reported from Anas ibn Maalik (رضي الله عنه) that the Messenger of Allah (ﷺ) said:

"I was shown *As-Sidrah*, where I saw four rivers, two visible rivers and two hidden rivers. The two visible rivers are the Nile and the Euphrates, and the two hidden rivers are rivers in Paradise."²⁸

²⁷ Muslim: *Kitaab al-Eemaan, Baab al-Isra'*, 1/150, hadith no. 164.

²⁸ *Jaami' al-Usool*, 10/507. The editor said: It is reported by Bukhari. Al-Hafiz said, in *Fath al-Baari*: (It is) Narrated by Abu 'Awanah, Al-Isma'ili and Aṭ-Ṭabaraani in *Aṣ-Ṣagheer*.

Muslim reported from Abu Hurayrah (رضي الله عنه) that the Messenger of Allah (ﷺ) said: “*Seeḥaan, Jeeḥaan*, the Euphrates and the Nile are all from the rivers of Paradise.”²⁹

Sheikh Naaṣiruddeen al-Albani said: “Perhaps what is meant is that these rivers originated in Paradise just as mankind did; this hadith does not contradict the well-established fact that these rivers spring forth from known sources on earth. If this is not in fact the meaning of this hadith, then it is one of the matters of the Unseen (*Al-Ghayb*), which we must believe and accept because the Prophet (ﷺ) has told us about it.”³⁰

Al-Qaree’ said: “These four rivers are considered to be among the rivers of Paradise, because they are so sweet and digestive, so fresh and wholesome. They contain blessings from Allah, and are honoured by the fact that Prophets came to them and drank from them.”³¹

Another of the rivers of Paradise is *Al-Kawthar*, which Allah, the Almighty has given to His Messenger (ﷺ):

﴿ إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ﴾

﴿Verily, We have granted you [O’ Muhammad] *Al-Kawthar* [a river in Paradise].﴾ (Qur’an 108: 1)

The Prophet (ﷺ) saw it and told us about it. Bukhari reported from Anas ibn Maalik that the Prophet (ﷺ) said:

“Whilst I was walking in Paradise, I saw a river whose banks

²⁹ Muslim: *Kitaab al-Jannah, Baab Ma fid-Dunya min anhaar al-Jannah*, 4/2183, hadith no. 2839. *Sheikh* Naaṣiruddeen al-Albani attributed it, in *Silsilat al-Aḥaadeeth aṣ-Ṣaḥeeḥah*, 1/6, to Muslim, Aḥmad, Al-Aajiri and Al-Khaṭeeb.

³⁰ *Silsilat al-Aḥaadeeth aṣ-Ṣaḥeeḥah*, 1/18.

³¹ *Sheikh* Naaṣiruddeen al-Albani reported in his footnotes on *Mishkaat al-Maṣabeeḥ*, 3/80.

were domes of hollow pearls, and I asked, 'What is this, O' Jibreel?' He said, 'This is *Al-Kawthar* which your Lord has given to you.' And its scent - or its mud - was of fragrant musk." Hudbah [one of the narrators] was not sure if he said *Teeb* (scent) or *Teen* (mud).³²

Ibn 'Abbaas explained: "*Al-Kawthar* means the abundant blessings which Allah has bestowed upon His Messenger (ﷺ)." Abu Bashir said to Sa'eed ibn Jaabir, who reported this comment from Ibn 'Abbaas: "There are people who claim that it is a river in Paradise." Sa'eed said: "The river in Paradise is one of the blessings that Allah has bestowed upon him."³³

Ibn Katheer compiled a number of hadiths in which the Prophet (ﷺ) spoke about *Al-Kawthar*, such as the report narrated by Muslim from Anas, which states that when the *ayah* ﴿Verily, We have granted you [O' Muhammad] *Al-Kawthar* [a river in Paradise].﴾ (*Qur'an* 108: 1) was revealed, the Prophet (ﷺ) said:

"Do you know what *Al-Kawthar* is?" They said, "Allah and His Messenger know best." He said, "It is a river that Allah has promised to me, and in it is much goodness."

He also quoted the hadith narrated by Ahmad from Anas, according to which the Prophet (ﷺ) said:

"I have been given *Al-Kawthar*, which is a river flowing across the face of the earth; its banks are domes of pearl and it is not covered. I touched its mud with my hand, and found that it was fragrant musk, and its pebbles were pearls."

According to another report, also narrated by Ahmad from Anas, the Prophet (ﷺ) said:

³² Bukhari: *Kitaab ar-Riqaq, Baab Fil-Hawd, Fath al-Baari* 11/464.

³³ Ibid, *Fath al-Baari* 11/463.

“It is a river that Allah has given to me in Paradise. Its mud is musk and its water is whiter than milk and sweeter than honey. Birds with necks like the necks of camels drink from it.”

Ibn Katheer also quotes many other similar reports.³⁴

The rivers of Paradise do not contain just water. There are rivers of water, of milk, of wine and of clear honey. Allah (ﷻ), says:

﴿مَثَلُ الْجَنَّةِ الَّتِي وَعَدَ الْمُتَّقُونَ فِيهَا أَنْهَارٌ مِنْ مَّاءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ مِنْ لَبَنٍ لَمْ يَتَغَيَّرَ طَعْمُهُ وَأَنْهَارٌ مِنْ حَمَرٍ لَذَّةٍ لِلشَّارِبِينَ وَأَنْهَارٌ مِنْ عَسَلٍ مُصَفًّى ...﴾ (٥)

«The description of Paradise which the *muttaqoon* [pious] have been promised is that in it are rivers of water the taste and smell of which are not changed; rivers of milk of which the taste never changes; rivers of wine delicious to those who drink; and rivers of clarified honey [clear and pure]...» (Qur'an 47: 15)

Tirmidhi reported, with a *ṣaḥeeḥ isnaad* from Ḥaakim ibn Mu'awiyah (the grandfather of Bahz ibn Ḥaakim) that the Messenger of Allah (ﷺ) said:

“In Paradise there is a sea of honey, a sea of wine, a sea of milk and a sea of water, and the rivers flow out of these seas.”³⁵

The rivers of Paradise flow out of these seas, as the Messenger of Allah (ﷺ) mentioned. He also told us of a river called *Baariq*, which flows by the gate of Paradise. During the period of *Barzakh* (the time between death and the Day of Resurrection), the *shuhada'* will be beside this river. Aḥmad, Aṭ-Ṭabaraani and Al-Ḥaakim reported from

³⁴ *An-Nihayah*, 2/246.

³⁵ *Jaami' al-Uṣool*, 10/508. The editor said: “Tirmidhi reported this in *Kitaab Sifat anhaar al-Jannah*, it is also reported by Ad-Darimi.” Tirmidhi said: It is a *ṣaḥeeḥ ḥasan* hadith, and it is as it is said.

Ibn ‘Abbaas that the Messenger of Allah (ﷺ) said:

“The *shuhada*’ (martyrs) are in a green dome beside the river of *Baariq*, by the gate of Paradise, from which provision comes to them morning and evening.”³⁶

6 - The Springs of Paradise

In Paradise there are many springs that provide drinks of different tastes:

﴿إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ ﴿١٥﴾﴾

«Truly, the *muttaqoon* [pious and righteous people] will be amidst Gardens and water-springs.» (Qur'an 15: 45)

﴿إِنَّ الْمُتَّقِينَ فِي ظِلِّلٍ وَعُيُونٍ ﴿١٦﴾﴾

«Verily, the *muttaqoon* [pious] shall be amidst shades and springs.» (Qur'an 77: 41)

Concerning the two Gardens which Allah (ﷻ), has prepared for those who fear their Lord, Allah (ﷻ), said:

﴿فِيهِمَا عَيْنَانِ تَجْرِيَانِ ﴿٥٠﴾﴾

«In them [both] will be two springs flowing [free].» (Qur'an 55: 50)

And concerning the two gardens beneath them, He (ﷻ), said:

﴿فِيهِمَا عَيْنَانِ فَضَّاخَتَانِ ﴿٦٦﴾﴾

«In them [both] will be two springs gushing forth water.» (Qur'an 55: 66)

³⁶ *Ṣaḥeeḥ al-Jaami' aṣ-Ṣagheer*, 3/235, hadith no. 3636.

In Paradise there are two springs from which the *muqarraboos* will drink pure and undiluted, whilst the *abraar* will drink their water mixed with something else.

The first is the spring of *Kafoor*, as Allah (ﷻ), says:

﴿ إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِنْ كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا ۖ عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا ۖ ﴾

«Verily, the *Abraar* [pious, who fear Allah and avoid evil], shall drink a cup [of wine] mixed with water from a spring in Paradise called *Kafoor*, A spring wherefrom the slaves of Allah will drink, causing it to gush forth abundantly.»
(*Qur'an* 76: 5-6)

He tells us that the pious will drink from it mixed with something else, whilst the slaves of Allah will drink it pure and undiluted.

The second spring is the spring of *Tasneem*, as Allah (ﷻ), the All-Supreme, says:

﴿ إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ۖ عَلَى الْأَرَآئِكِ يَنْظُرُونَ ۖ تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ ۖ يُسْقَوْنَ مِنْ رَحِيقٍ مَخْتُومٍ ۖ خِتَمُهُ مِسْكَ ۖ فِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ ۖ وَمِزَاجُهُمْ مِنْ تَسْنِيمٍ ۖ عَيْنًا يَشْرَبُ بِهَا الْمُقَرَّبُونَ ۖ ﴾

«Verily, *Al-Abraar* [the pious] will be in delight [Paradise], On thrones, looking [at all things]. You will recognize in their faces the brightness of delight. They will be given to drink pure sealed wine, the last thereof [that wine] will be the smell of musk, and for this let [all] those strive who want to strive [i.e. hasten earnestly to the obedience of Allah]. It [that wine] will be mixed with *Tasneem*, a spring whereof drink those nearest to Allah.»
(*Qur'an* 83: 22-28)

Yet another of the springs of Paradise is called *Al-Salsabil*, as Allah (ﷻ), says:

﴿وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَجْجِيلًا ﴿٧٦﴾ عَيْنًا فِيهَا تُسَمَّى سَلْسَبِيلًا ﴿٧٧﴾﴾

﴿And they will be given to drink there a cup [of wine] mixed with *zanjabil* [ginger], a spring there, called *Salsabil*.﴾
(Qur'an 76: 17-18)

This is probably the same spring mentioned above, i.e., *Kafoor*.

7 - The Palaces and Tents of Paradise

Allah (ﷻ), will build good and beautiful dwellings for the people of Paradise:

﴿...وَمَسْكِنٍ طَيِّبَةٍ فِي جَنَّاتٍ عَدْنٍ... ﴿٧٦﴾﴾

﴿...And beautiful mansions in Gardens of everlasting bliss...﴾
(Qur'an 9: 72)

In some places in the Qur'an, Allah (ﷻ), describes these dwellings as *ghurafaat* (chambers or dwellings):

﴿...وَهُمْ فِي الْعُرُفَاتِ ءَامِنُونَ ﴿٣٧﴾﴾

﴿...And they will reside in the high dwellings [Paradise] in peace and security.﴾
(Qur'an 34: 37)

The reward for the slaves of the All-Merciful, will be:

﴿أُولَٰئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا كَسَبُوا وَيُلَاقُونَ فِيهَا بَحْبَةً وَسَلَامًا ﴿٧٥﴾﴾

﴿Those will be rewarded with the highest place [in Paradise] because of their patience. Therein they shall be met with greetings and the word of peace and respect.﴾
(Qur'an 25: 75)

Allah, the All-Supreme, described these *Ghurafaat*:

﴿لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ غُرَفٌ مِنْ فَوْقِهَا غُرَفٌ مَبْنِيَّةٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
وَعَدَ اللَّهُ لَا يَخْلِفُ اللَّهُ الْوَعْدَ﴾

﴿But those who fear Allah and keep their duty to their Lord [Allah], for them are built lofty rooms, one above the other, under which rivers flow. [This is] the Promise of Allah, and Allah does not fail in [His] Promise.﴾

(*Qur'an* 39: 20)

Ibn Katheer said: "Allah (ﷻ), has told us about His blessed slaves who will have rooms (or dwellings) in Paradise: these will be lofty palaces 'lofty rooms, one above another' - storey upon storey, well-constructed, strong and decorated. The Prophet (ﷺ) described these palaces to us. According to a hadith narrated by Aḥmad and Ibn Hibbaan from Abu Maalik al-Ash'ari, and Tirmidhi from 'Ali (رضي الله عنه), the Prophet (ﷺ) said:

"In Paradise there are dwellings whose inside can be seen from the outside, and the outside can be seen from inside. Allah has prepared them for those who feed the hungry, and speak softly and gently, and fast continuously, and pray at night whilst the people are asleep."³⁷

Allah has also told us that there are tents or pavilions in Paradise:

﴿حُورٌ مَقْصُورَاتٌ فِي الْخِيَامِ﴾

﴿Houris [beautiful, fair females] restrained in pavilions.﴾

(*Qur'an* 55: 72)

These pavilions are wondrous tents, made of pearls - each one is made from a single, hollowed-out pearl. They are sixty miles high;

³⁷ *Shaḥeeḥ al-Jaami' aṣ-Ṣagheer*, 2/220, hadith no. 2119.

according to some reports they are sixty miles wide. Bukhari reported from 'Abdullah ibn Qays that the Messenger of Allah (ﷺ) said:

"The tent is a hollowed out pearl, thirty miles high; in each corner of it the believer will have a wife whom no one else can see." Abu 'Abd uş-Şamad and Al-Ḥarith reported from Abu 'Imraan that the wording was 'sixty miles high.'³⁸

Muslim reported from 'Abdullah ibn Qays that the Prophet (ﷺ) said:

"The believer in Paradise will have a tent made out of a single, hollowed-out pearl, sixty miles long, in which he will have (a number of) wives, whom he will visit in turn, none of whom will see the others."

According to a report narrated by Muslim, he (ﷺ) said:

"In Paradise there is a tent made of a single hollowed-out pearl, sixty miles wide; in every corner of it there is a wife, whom no-one else can see, and the believer will visit each of them in turn."³⁹

The Prophet (ﷺ) also told us about the characteristics of the palaces of some of his wives and Companions. Bukhari and Muslim reported that Abu Hurayrah said:

"Jibreel came to the Prophet (ﷺ) and said: 'O' Messenger of Allah, Khadeejah is coming, carrying a container of food. When she comes to you, convey to her greetings of peace from her Lord and from me, and give her the glad tidings of a house in Paradise made of brocade, in which there is no noise or exhaustion."⁴⁰

³⁸ Bukhari: *Kitaab Bada' al-Khalq, Baab Şifat al-Jannah, Faṭḥ al-Baari*, 6/318.

³⁹ Muslim: *Kitaab al-Jannah, Baab fi şifat khiyaam al-Jannah*, 4/2182, hadith no. 2838.

⁴⁰ *Mishkaat al-Maşabeeḥ*, 3/266.

Bukhari and Muslim report from Jaabir that the Messenger of Allah (ﷺ) said:

“I entered Paradise, where I saw Ar-Rumayṣa’, the wife of Abu Ṭalḥah. And I heard footsteps and asked, ‘Who is that?’ He (Jibreel) said, ‘That is Bilaal.’ And I saw a palace, with women in its courtyard. I asked, ‘Whose is this?’ They said, ‘It is for ‘Umar ibn al-Khaṭṭab.’ I wanted to go in and look at it, but I remembered your jealousy (where women are concerned).” ‘Umar said, “May my mother and father be sacrificed for you, O’ Messenger of Allah, would I feel jealous from you?”⁴¹

The Prophet (ﷺ) has told us of the way in which the believer may acquire more than one house in Paradise: the one who builds a masjid (mosque) for Allah, Allah will build for him a house in Paradise. Aḥmad reported with a *ṣaḥeeḥ isnaad* from Ibn ‘Abbaas that the Messenger (ﷺ) said:

“Whoever builds a mosque for Allah, even if it is as small as the nesting-place scratched out by the sand grouse for its eggs, Allah will build a house for him in Paradise.”⁴²

Aḥmad, Bukhari, Muslim, Tirmidhi and Ibn Maajah reported from ‘Uthmaan that the Messenger of Allah (ﷺ) said:

“Whoever builds a mosque for the sake of Allah, Allah will build something similar for him in Paradise.”⁴³

Muslim, Aḥmad, Abu Dawood, Nasaa’i and Ibn Maajah reported from Umm Ḥabeebah (may Allah be pleased with her) that the Messenger of Allah (ﷺ) said:

⁴¹ Ibid, 3/226.

⁴² *Ṣaḥeeḥ al-Jaami’ aṣ-Ṣagheer*, 5/265, hadith no. 6005.

⁴³ Ibid., hadith no. 6007.

“Whoever prays twelve extra (supererogatory) *rak'aahs* every day, Allah will build for him a house in Paradise.”⁴⁴

8 - The Light of Paradise

Qurtubi said: “The scholars said, there is no night and day in Paradise, rather they will be in eternal everlasting light. They will know when night comes because curtains or screens will be put up and doors will be closed, and they will know when day comes because the curtains or screens will be taken down and the doors will be opened. This is mentioned by Abu al-Faraj ibn al-Jawzi.”⁴⁵

Ibn Katheer, in his commentary on the *aayah*:

﴿... وَلَهُمْ رِزْقُهُمْ فِيهَا بُكْرَةً وَعَشِيًّا ۚ تِلْكَ الْجَنَّةُ الَّتِي نُورِثُ مِنْ عِبَادِنَا مَنْ كَانَ تَقِيًّا﴾

﴿... And they will have therein their sustenance, morning and evening. Such is the Paradise, which We shall give as an inheritance to those of Our slaves who have been *Al-Muttaqoon* [pious and righteous].﴾

(*Qur'an* 19: 62-63),

- said: “This means something approximate to the times of day and night; it does not mean that there will be day and night there. They will know the passing of time by changes in the light.”⁴⁶

On the same subject, Ibn Taymiyah said: “There is no sun or moon in Paradise, and no day or night, but they will know morning and evening from a light that shines from the direction of the Throne.”⁴⁷

⁴⁴ Ibid, 5/316, hadith no. 6234.

⁴⁵ Qurtubi, *At-Tadhkirah*, Pp. 504.

⁴⁶ *Tafseer Ibn Katheer*, 4/471.

⁴⁷ *Majmoo' al-Fataawa Sheikh al-Islam*, 4/312.

9 - The Fragrance of Paradise

Paradise is filled with a wonderfully pleasing fragrance, which the believers will be able to discern from a great distance. Aḥmad, Nasaa'i, Ibn Maajah and Al-Ḥaakim reported with a *ṣaḥeeḥ isnaad* that the Messenger (ﷺ) said:

“Whoever kills a man of *Ahl adh-Dhimmah* ⁴⁸ will not smell the fragrance of Paradise, even though its fragrance can be detected from a distance of forty years' travelling.”⁴⁹

Bukhari, Aḥmad, Nasaa'i and Ibn Maajah reported from 'Abdullah ibn 'Amr (رضي الله عنه) that the Messenger of Allah (ﷺ) said:

“Whoever kills a *Mu'aahad* ⁵⁰ will not smell the fragrance of Paradise, even though its fragrance can be discerned from a distance of forty years' travelling.”⁵¹

10 - The Trees and Fruits of Paradise

1) Its trees and fruits are of many kinds and everlasting: The trees of Paradise are abundant and good and of many kinds. Allah (ﷻ), has told us that there are grapevines, date palms and pomegranate trees in Paradise, as well as lotus and acacia trees:

﴿ إِنَّ لِلْمُتَّقِينَ مَفَارِجَ ۖ حَدَائِقَ وَأَعْنَابًا ﴾

﴿Verily, for the *muttaqoon*, there will be a success [Paradise], gardens and grape yards.﴾

(*Qur'an* 78: 31-32)

﴿ فِيهَا فَاكِهَةٌ وَنَخْلٌ وَرُمَّانٌ ﴾

⁴⁸ *Ahl adh-Dhimmah*: Non-Muslims living under Islamic rule and protection.

⁴⁹ *Ṣaḥeeḥ al-Jaami' aṣ-Ṣagheer*, 5/235, hadith no. 6324.

⁵⁰ *Muaahad*: A member of *Ahl adh-Dhimmah*.

⁵¹ *Ṣaḥeeḥ al-Jaami'*, 5/337, hadith no. 6333.

﴿In them [both] will be fruits, and date palms and pomegranates.﴾
(Qur'an 55: 68)

﴿وَأَصْحَابُ الْيَمِينِ مَا أَصْحَابُ الْيَمِينِ ﴿٧٧﴾ فِي سِدْرٍ مَّخْضُودٍ ﴿٧٨﴾ وَطَلْحٍ مَّنْضُودٍ ﴿٧٩﴾ وَظِلِّ مَمْدُودٍ ﴿٨٠﴾ وَمَاءٍ مَّسْكُوبٍ ﴿٨١﴾ وَفَنَكِهِمُ كَثِيرٌ ﴿٨٢﴾﴾

﴿And those on the Right Hand, - who will be those on the Right Hand? [They will be] among thornless lote-trees, Among *Talh* trees with fruits piled one above another, In shade long-extended, By water flowing constantly, And fruit in plenty.﴾ (Qur'an 56: 27-32)

The lotus tree (*As-Sidr*) is a thorny plant, but in Paradise it will be thornless. *At-Talh* (acacia tree) is a tree of Hijaz, a kind of '*idah* (a fair-sized thorny shrub), but in Paradise its fruits will be ready to eat, with no effort required.

What Allah (ﷻ), has told us about the trees of Paradise is only a small part of what Paradise contains. Hence Allah told us:

﴿فِيهَا مِنْ كُلِّ ثَمَرٍ أَثَرٌ ﴿٥٦﴾﴾

﴿In them [both] will be every kind of fruit in pairs.﴾
(Qur'an 55: 52)

Because of its abundance, people will be able to leave what they want and take what they want:

﴿مُتَّكِئِينَ فِيهَا يَدْعُونَ فِيهَا بِفَنَكِهِمُ كَثِيرٍ وَشَرَابٍ ﴿٥١﴾﴾

﴿...Therein they will call for fruits in abundance and drinks.﴾
(Qur'an 38: 51)

﴿وَفَنَكِهِمُ مِمَّا يَشْتَهُونَ ﴿٢٠﴾﴾

﴿With fruits, any that they may select.﴾
(Qur'an 56: 20)

﴿ إِنَّ الْمُنْفِقِينَ فِي ظِلِّلٍ وَعُيُونٍ ﴿٦١﴾ وَقَوَارِكِهِمْ مِمَّا يَشْتَهُونَ ﴿٦٢﴾ ﴾

﴿Verily, the *muttaqoon* [pious] shall be amidst shades and springs, And fruits, - such as they desire.﴾

(*Qur'an* 77: 41-42)

In short, Paradise contains all kinds of fruits and other joys that one's heart could desire:

﴿ يُطَافُ عَلَيْهِمْ بِصِحَافٍ مِّنْ ذَهَبٍ وَأَكْوَابٍ وَفِيهَا مِمَّا شَتَّهِهِ الْإِنْسُ وَكَذَلِكَ الْأَعْيُنُ وَأَنْتَ فِيهَا خَالِدٌ ﴿٧١﴾ ﴾

﴿Trays of gold and cups will be passed round them, [there will be] therein all that one's soul could desire, all that the eyes could delight in, and you will abide therein forever.﴾

(*Qur'an* 43: 71)

Ibn Katheer nicely described the greatness of the fruits of Paradise, and concluded that Allah conveyed about the abundance and greatness of those fruits very briefly. He said: "The lotus tree (*As-Sidr*) does not bear any fruit other than some insignificant, inferior fruits, and it is thorny; the acacia tree (*At-Talh*) is used only for shade in this world (not for fruit), but in Paradise there will be many of them, growing beautifully and bearing such abundant fruit that a single fruit will have seventy kinds of taste and colour that resemble one another. So how do you think the trees that are grown for their fruit on earth will be in Paradise, like apple trees, date palms, grape vines and so on? How do you think the flowers will be? In short, there will be what no eye has seen, no ear has heard and no human heart can comprehend, and we ask Allah (ﷻ), to grant us some of this, by His Grace.⁵²

⁵² Ibn Katheer, *An-Nihayah*, 2/262.

The trees of Paradise bear fruit constantly, unlike the trees of this world, which bear fruit only at certain times or seasons. The trees of Paradise always bear fruit and offer shade:

﴿ مَثَلُ الْجَنَّةِ الَّتِي وَعَدَ الْمُتَّقُونَ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ أُكُلُهَا دَائِمٌ وَظِلُّهَا ﴾ ... ﴿٢٥﴾ ﴿

«The description of the Paradise which the *Muttaqoon* [pious] have been promised! - Underneath it rivers flow, its provision is eternal and so is its shade...»

(*Qur'an* 13: 35)

﴿ وَفِيهَا كَثِيرٌ ﴿٣١﴾ لَا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ ﴿٣٢﴾ ﴾

«And fruit in plenty, whose season is not limited, and their supply will not be cut off.» (*Qur'an* 56: 32-33)

The supply is continuous, and the people of Paradise are never denied. One of the delights that the people of Paradise will enjoy is finding that its fruits are similar in appearance, but different in taste:

﴿ ... كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرٍ رِزْقًا قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ وَأَنُوتُوا بِهِ مُنْشِبِينَ ﴾ ... ﴿١٥﴾ ﴿

«...Every time they will be provided with a fruit therefrom, they will say: "This is what we were provided with before," and they will be given things in resemblance [i.e. in the same form but different in taste]...»

(*Qur'an* 2: 25)

The trees of Paradise are of rich and lush foliage,

﴿ وَلَمْ يَكُنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٍ ﴿١٦﴾ فَيَأْتِي مَالَهُمْ رِزْقًا يُكْرَبُونَ ﴿١٧﴾ ذَوَاتَا أَفْنَانٍ ﴿١٨﴾ ﴾

«But for him who fears the standing before his Lord,

there will be two Gardens, Then which of the Blessings of your Lord will you both [jinn and men] deny? With spreading branches. ﴿﴾ (Qur'an 55: 46-48)

And they are intensely green:

﴿ وَمِنْ دُونِهِمَا جَنَّاتٍ ﴿٦٦﴾ فَإِنَّ لَكُمْ فِيهَا مِنْ أَلْوَنًا مِمَّا تَرْضَوْنَ ﴿٦٧﴾ مُدَّاهَاتَانِ ﴿٦٨﴾ ﴾

﴿And besides these two, there are two other Gardens, Then which of the blessings of your Lord will you both [jinn and men] deny? Dark green [in colour].﴾

(Qur'an 55: 62-64)

The intensity of the colour is because of the density of the trees in Paradise.

The fruits of these trees will be low-hanging, in easy reach of the people of Paradise:

﴿ مُتَّكِئِينَ عَلَى فُرُشٍ بَطَائِنُهَا مِنْ إِسْتَبْرَقٍ وَحَى الْجَنَّتَيْنِ دَانٍ ﴿٥٤﴾ ﴾

﴿Reclining upon the couches lined with silk brocade, and the fruits of the two Gardens will be near at hand.﴾

(Qur'an 55: 54)

﴿ ... وَذَلَّلَتْ فَتُوفُّهَا نَزِيلًا ﴿٥٥﴾ ﴾

﴿...And the bunches of fruit thereof will hang low within their reach.﴾

(Qur'an 76: 14)

The shade of these trees will be as Allah (ﷻ), says:

﴿ ... وَنُدْخِلُهُمْ ظِلًّا ظَلِيلًا ﴿٥٧﴾ ﴾

﴿...And We shall admit them to shades wide and ever deepening.﴾

(Qur'an 4: 57)

﴿ وَظِلٌّ مَخْدُورٍ ﴿٥٨﴾ ﴾

﴿In shade long-extended﴾

(Qur'an 56: 30)

﴿إِنَّ الْمُنِيعِينَ فِي ظِلَالٍ وَعُيُونٍ﴾

﴿Verily, the *muttaqoon* [pious] will be amidst shades and springs.﴾

(Qur'an 77: 41)

2) Some of the trees of Paradise: The Messenger of Allah (ﷺ) told us wondrous things about some of the trees of Paradise which indicates that they are so amazingly huge that trying to imagine them makes one's head spin. We will quote some examples here:

a) A tree whose shadow it takes one hundred years to cross. This is a huge tree, whose true size is known only to its Creator. The Prophet (ﷺ) conveyed an impression of its size when he stated that a person riding a horse bred for racing would require one hundred years, riding at top speed, to cross its shadow. Bukhari and Muslim reported from Abu Sa'eed al-Khudri (رضي الله عنه) that the Prophet (ﷺ) said: "In Paradise there is a tree which the rider of a swift horse would need one hundred years to pass beneath."⁵³

Bukhari reported from Abu Hurayrah that the Prophet (ﷺ) said:

"In Paradise there is a tree in whose shade a traveller could travel for a hundred years." Recite, if you wish:

﴿وِظِلٍّ مَّمْدُودٍ﴾

﴿'In shade long-extended'﴾

(Qur'an 56: 30).⁵⁴

Muslim reported from Abu Hurayrah and Sahl ibn Sa'd (رضي الله عنه) that the Messenger of Allah (ﷺ) said:

⁵³ Bukhari: *Kitaab ar-Riqaq*, *Baab Şifat al-Jannah*, *Fath al-Baari*, 11/416; and Muslim: *Kitaab al-Jannah*, *Baab Inna fil-Jannah shajarah*, 2/2176, hadith no. 2828.

⁵⁴ Bukhari: *Kitaab Bada' al-Khalq*, *Baab Ma ja'a fi şifat al-Jannah*, *Fath al-Baari*, 6/319.

“In Paradise there is a tree under whose shade a traveller could travel for one hundred years and not reach the edge of it.”⁵⁵

b) *Sidrat al-Muntaha*. There is a tree in Paradise which Allah (ﷻ), has mentioned in a clear and unambiguous revelation. Allah told us that our Prophet Muhammad (ﷺ) saw Jibreel (ﷺ) in the form in which Allah created him at that tree, which is in the Paradise of Abode (*Jannat al-maawa*); He also told us that it was veiled with something known only to Allah when the Prophet (ﷺ) saw it:

﴿ وَلَقَدْ رَآهُ نَزْلَةً أُخْرَىٰ ۖ عِنْدَ سِدْرَةِ الْمُنْتَهَىٰ ۚ عِنْدَهَا جَنَّةُ الْمَأْوَىٰ ۖ إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَىٰ ۚ مَا زَاغَ الْبَصَرُ وَمَا طَغَىٰ ۚ ۝﴾

﴿And indeed he [Muhammad] saw him [Jibreel] at a second descent [i.e., a second time], near *Sidrat al-Muntaha* [the Lote-tree of the utmost boundary beyond which none may pass], near it is the Paradise of Abode. When that covered the lote-tree which covered it! The sight [of Prophet Muhammad] turned not aside [right or left], nor did it transgress beyond [the] limit [ordained for it].﴾ (Qur'an 53: 13-17)

The Prophet (Blessings and Peace be upon him) told us about what he saw of this tree:

“Then I was shown *Sidrat al-Muntaha*, and I saw its *Nabq* (fruits) which looked like the clay jugs of Hajar (a town in Arabia) and its leaves were like the ears of elephants. Jibreel said: ‘This is *Sidrat al-Muntaha*.’ There were four rivers, two hidden and two visible. I asked, ‘What is this, O’ Jibreel?’ He said, “The two hidden rivers are rivers of Paradise, and the two

⁵⁵ Muslim: *Kitaab al-Jannah, Baab Inna fil-Jannah shajarah yaseer ar-raakib fi zilliha mi'ah 'aam*, 2/2175, hadith no. 2826, 2827.

visible rivers are the Nile and the Euphrates.” (Bukhari and Muslim)⁵⁶

Bukhari and Muslim also reported that he (ﷺ) said:

“Then I was taken up until I reached *Sidrat al-Muntaha*. Its *Nabq* (fruits) looked like the clay jugs of Ḥajar, its leaves were like the ears of elephants, and one of these leaves could cover the whole of this ummah. It was veiled in colours indescribable. Then I entered Paradise, and its lights were pearls and its soil was musk.”⁵⁷

c) The tree of Ṭooba. This is a huge tree which produces the fabric for the clothing of the people of Paradise. Aḥmad, Ibn Jareer and Ibn Ḥibbaan reported from Abi Sa‘eed al-Khudri that the Messenger of Allah (ﷺ) said:

“Ṭooba is a tree in Paradise, as big as a hundred years’ journey; the clothes of the people of Paradise come from its calyces (the outer parts of its flowers).”⁵⁸

It is proven that the clothes of the people of Paradise will be produced by the fruits of Paradise, in a hadith narrated by Aḥmad from ‘Abdullah ibn ‘Amr (رضي الله عنه), who said: “A man came to the Prophet (ﷺ) and asked, ‘O’ Messenger of Allah, tell us about the clothes of the people of Paradise: are they created or are they woven?’ Some of the people laughed. The Messenger of Allah (ﷺ) said:

‘Why are you laughing? Because someone who does not know has asked someone who does know?’ Then he turned and

⁵⁶ *Ṣaḥeeḥ al-Jaami‘*, 3/18, hadith no. 2861; he attributed it to Bukhari, Muslim, Aḥmad and Tirmidhi.

⁵⁷ *Ṣaḥeeḥ al-Jaami‘ aṣ-Ṣagheer*, 4/82, hadith no. 4075; he attributed it to Bukhari and Muslim.

⁵⁸ *Silsilat al-Aḥaadeeth aṣ-Ṣaḥeeḥah*, 4/639, hadith no. 1985; the *isnaad* is ḥasan.

asked, 'Where is the one who asked the question?' The man said, 'Here I am, O' Messenger of Allah.' He said, 'No, they are produced by the fruits of Paradise' (he said it) three times."⁵⁹

3) The best aromatic plants in Paradise: Allah (ﷻ), has told us that in Paradise there are aromatic plants:

﴿ فَأَمَّا إِنْ كَانَ مِنَ الْمُقَرَّبِينَ ﴿٥٦﴾ فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتُ نَعِيمٍ ﴿٥٧﴾ ﴾

﴿Then, if he [the dying person] be of the *Muqarraboob* [those brought near to Allah], [There is for him] rest and provision,⁶⁰ and a Garden of delight.﴾

(*Qur'an* 56: 88-89)

The Prophet (ﷺ) told us that the best of the aromatic plants of Paradise is Henna. In '*Mu'jam at-Ṭabaraani al-Kabeer*,' a report from 'Abdullah ibn 'Amr, whose *isnaad* is *ṣaḥeeḥ* according to the conditions of Bukhari and Muslim, states that the Prophet (ﷺ) said:

"The best of the aromatic plants of Paradise is Henna."⁶¹

4) The trunks of the trees of Paradise are of gold: One of the wondrous things that the Messenger (ﷺ) told us is that the trunks of the trees of Paradise are of gold. Tirmidhi, Ibn Ḥibbaan and Al-Bayhaqi reported, with a *ṣaḥeeḥ isnaad* from Abu Hurayrah, that the Messenger of Allah (ﷺ) said:

"There is no tree in Paradise that does not have a trunk made of gold."⁶²

⁵⁹ Ibid., 4/640.

⁶⁰ Literally, 'sweet-smelling plants,' here used as symbolical of complete satisfaction and delight. See Abdullah Yusuf Ali, note 5268. [Translator]

⁶¹ Ibid., 3/407, hadith no. 1420.

⁶² *Ṣaḥeeḥ al-Jaami' aṣ-Ṣagheer*, 5/150. Ibn Katheer said in *An-Nihayah* (2/254): It was reported by Tirmidhi who said it is *ṣaḥeeḥ ḥasan*.

5) How can the believer increase his share of the trees of Paradise?: The Friend of the Most Merciful (*Khaleel ar-Rahmaan*) and Father of the Prophets, Ibraheem (Abraham) (عليه السلام), asked our Prophet Muhammad (ﷺ) on the night of the Isra' to convey his greetings to this ummah and to tell them the way in which they could increase their share of the trees of Paradise. Tirmidhi reported with a *hasan isnaad* from Ibn Mas'ood that the Messenger of Allah (ﷺ) said:

"I met Ibraheem on the night that I was taken on the Night Journey, and he said: 'O' Muhammad, tell your ummah that Paradise is a land whose soil is good and its water is sweet. It is an empty plain, which will be planted with *Subhaan Allah, Al-Hamdu-lillah, Laa ilaaha illa-Allah* and *Allahu Akbar*.'"⁶³

11 - The Animals and Birds of Paradise

The kinds of birds and animals that exist in Paradise are known only to Allah (ﷻ). He, may He be exalted, told us that among the delights enjoyed by the people of Paradise will be:

﴿ وَلَهُمْ طَيْرٌ مِّمَّا يَشْتَهُونَ ۖ وَحُورٌ عِينٌ ﴾

﴿...The flesh of fowls, any that they may desire. And [there will be] *Hoor* [fair females] with wide, lovely eyes [as wives for the pious].﴾ (Qur'an 56: 21-22)

Tirmidhi reported from Anas (رضي الله عنه): "The Messenger of Allah (ﷺ) was asked: 'What is *Al-Kawthar*?' He said,

'That is a river that Allah has given me - meaning in Paradise - it is whiter than milk and sweeter than honey, and in it are birds with necks like the necks of camels.' 'Umar said, 'These birds

⁶³ *Shaheeh al-Jaami' as-Sagheer*, 5/34, hadith no. 5028.

will be in bliss.’ The Messenger of Allah said: ‘Those who eat them will be more blissful.’”⁶⁴

Abu Na‘eem and Al-Ḥaakim reported from Ibn Mas‘ood:

“A man brought a haltered she-camel and said, ‘O’ Messenger of Allah, this she-camel is for the sake of Allah.’ He (ﷺ) said, ‘You will have seven hundred haltered she-camels in Paradise.’”

Al-Ḥaakim said: “It is *ṣaḥeeḥ* according to the conditions of Bukhari and Muslim,” and Dhahabi agreed with him. *Sheikh* Naaṣiruddeen al-Albani agreed with both of them.⁶⁵

Muslim reported a similar hadith from Abu Mas‘ood al-Anṣari, who said:

“A man brought a haltered she-camel and said: ‘This is for the sake of Allah.’ The Messenger of Allah (ﷺ) said: ‘For this, on the Day of Resurrection you will have seven hundred she-camels, each of them haltered.’”⁶⁶

⁶⁴ *Mishkaat al-Maṣabeeḥ*, 2/91. Naaṣiruddeen al-Albani said: It is reported by Tirmidhi who said it is a *gharib ḥasan* hadith; I say its *isnaad* is *ḥasan*.

⁶⁵ *Silsilat al-Aḥaadeeth aṣ-Ṣaḥeeḥah*, 2/228, hadith no. 634.

⁶⁶ *Mishkaat al-Maṣabeeḥ*, 2/350, hadith no. 3799.

CHAPTER FOUR

THE PEOPLE OF PARADISE

1 - The Deeds for Which People Will Deserve to Enter Paradise

The people of Paradise are the believers and monotheists. All those who associate others with Allah (ﷻ), or disbelieve in Him, or deny any of the principles of faith, will not be allowed to enter Paradise. Their destination will be Hell fire.

The Qur'an often states that the people of Paradise are the believers who do righteous deeds, and states that it is the righteous deeds that will earn Paradise for the one who does them. For example:

﴿وَبَشِّرِ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رِزْقًا قَالُوا هَذَا الَّذِى رُزِقْنَا مِنْ قَبْلُ وَأَتُوا بِهِ مُتَشَبِهًا وَلَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَهُمْ فِيهَا خَالِدُونَ ﴿٢٥﴾﴾

﴿And give glad tidings to those who believe and do righteous good deeds, that for them will be Gardens under which rivers flow. Every time they will be provided with a fruit therefrom, they will say: "This is what we were provided with before," and they will be given things in resemblance [i.e. in the same form but different in taste] and they shall have therein *Azawajun Mutahharatun* [purified mates or wives], and they will abide therein forever.﴾ (Qur'an 2: 25)

﴿وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا لَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَنُدْخِلُهُمْ ظِلًّا ظَلِيلًا ﴿٢٦﴾﴾

﴿But those who believe and do deeds of righteousness, We shall admit them to Gardens under which rivers flow, abiding therein forever. Therein they shall have *Azwajun Muṭahharatun* and We shall admit them to shades wide and ever deepening.﴾ (Qur'an 4: 57)

﴿وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿٥٧﴾﴾

﴿But those who believe and work righteousness - We tax not any person beyond his scope, such are the dwellers of Paradise. They will abide therein.﴾ (Qur'an 7: 42)

﴿وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسْكِنٌ طَيِّبٌ فِي جَنَّاتٍ عَدْنٍ وَرِضْوَانٌ مِّنَ اللَّهِ أَكْبَرُ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٧٢﴾﴾

﴿Allah has promised to the believers - men and women - Gardens under which rivers flow to dwell therein forever, and beautiful mansions in Gardens of 'Adn [Eden]. But the greatest bliss is the Good Pleasure of Allah. That is the supreme success.﴾ (Qur'an 9: 72)

﴿إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ يَهْدِيهِمْ رَبُّهُمْ بِإِيمَانِهِمْ تَجْرَى مِنْ تَحْتِهِمُ الْأَنْهَارُ فِي جَنَّاتِ النَّعِيمِ ﴿٩١﴾ دَعَوُهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَنَحْمُكَ فِيهَا سَلَامٌ وَأَخْرَ دَعْوَهُمْ أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٩٢﴾﴾

﴿Verily, those who believe and do deeds of righteousness, their Lord will guide them through their Faith; under them will flow rivers in the Gardens of delight. Their way of request therein will be *Subḥanak Allahumma* [Glory to You, O' Allah] and *Salaam* [peace, safe from each and every evil] will be their

greetings therein, and the close of their request will be *Al-Hamdu Lillaahi Rabb il-'Aalameen* [Praise be to Allah, Lord of the Worlds]. ﴿Our'an 10: 9-10﴾

﴿ أُولَٰئِكَ لَهُمْ جَنَّتٌ عَدْنٌ تَجْرَىٰ مِنْ تَحْتِهِمُ الْأَنْهَارُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِنْ سُندُسٍ وَإِسْتَبْرَقٍ مُتَّكِينَ فِيهَا عَلَى الْأَرَائِكِ نَبَّعُ الْوُحُبِ وَحَسِّنْتَ مَرْفَقًا ﴾ ﴿٣١﴾

¶These! For them will be Gardens of Eternity; beneath them rivers will flow. They will be adorned therein with bracelets of gold, and they will wear green garments of fine silk and heavy brocade. They will recline therein on raised thrones. How good the recompense! How beautiful a couch to recline on! ﴿Our'an 18: 31﴾

﴿ وَمَنْ يَأْتِهِ مُؤْمِنًا قَدْ عَمِلَ الصَّالِحَاتِ فَأُولَٰئِكَ لَهُمُ الدَّرَجَاتُ الْعُلَى ﴿٧٥﴾ جَنَّاتُ عَدْنٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۚ وَذَٰلِكَ جَزَاءُ مَنْ تَزَكَّى ﴿٧٦﴾ ﴾

﴿But whoever comes to Him [Allah] as a believer [in the Oneness of Allah, etc.], and has done righteous good deeds, for such are the high ranks [in the Hereafter], - 'Adn [Eden] Paradise [everlasting gardens], under which rivers flow, wherein they will abide forever: such is the reward of those who purify themselves.﴾

(Our'an 20: 75-76)

In some places the Qur'an states that people will deserve Paradise for their achievements in faith and righteous deeds, and speaks in detail and at length about righteous deeds:

Believers may earn Paradise through their *Eemaan* and Islam:

﴿يَعْبُدُوا لَا حَوْفَ عَلَيْكُمُ الْيَوْمَ وَلَا أَنتُمْ تَحْزَنُونَ ﴿٧٨﴾ الَّذِينَ ءَامَنُوا بِآيَاتِنَا وَكَانُوا مُسْلِمِينَ ﴿٧٩﴾ ادْخُلُوا الْجَنَّةَ أَنتُمْ وَأَزْوَاجُكُمُ تُحْبَرُونَ ﴿٨٠﴾﴾

«[It will be said to the true believers in Islamic monotheism]: My worshippers! No fear shall be on you this Day, nor shall you grieve, - [You] who believed in Our *aayaat* and were Muslims [i.e. who submitted totally to Allah's Will, and believed in the Oneness of Allah], enter Paradise, you and your wives, in happiness.»
(*Qur'an* 43: 68-70)

Or they may earn Paradise because they were sincere in their devotion to Allah (ﷻ):

﴿إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿٤٠﴾ أُولَٰئِكَ لَهُمْ رِزْقٌ مَّعْلُومٌ ﴿٤١﴾ فَوَكَّهٖ وَهُمْ يَكْرُمُونَ ﴿٤٢﴾ فِي جَنَّاتِ النَّعِيمِ ﴿٤٣﴾﴾

«Save the chosen slaves of Allah For them there will be a known provision [in Paradise], Fruits, and they shall be honoured, In the Gardens of delight.»(*Qur'an* 37: 40-43)

Or for the strength of their relationship with Allah (ﷻ), their longing for Him and worship of Him:

﴿إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِّرُوا بِهَا خَرُّوا سُجَّدًا وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ ﴿٥٦﴾ تَتَجَافَىٰ جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٥٧﴾ فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿٥٨﴾﴾

«Only those believe in our *aayaat* who, when they are reminded of them fall down prostrate, and glorify the Praises of their Lord, and they are not proud. Their sides forsake their beds, to invoke their Lord in fear and hope, and they spend [charity in Allah's Cause] out of what We have bestowed on them. No person knows what is kept hidden for them of joy as a reward for what they used to do.»
(*Qur'an* 32: 15-17)

Or for their patience and reliance on Allah (ﷻ):

﴿وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُبَوِّئَنَّهُم مِّنَ الْجَنَّةِ غُرَفًا تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا نِعَمَ أَجْرَ الْعَامِلِينَ ﴿٥٨﴾ الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٥٩﴾﴾

﴿And those who believe and do righteous good deeds, to them We shall surely give lofty dwellings in Paradise, underneath which rivers flow, to live therein forever. Excellent is the reward of the workers, those who are patient and put their trust [only] in their Lord [Allah].﴾
(*Qur'an* 29: 58-59)

Or for their steadfastness in faith:

﴿إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٣﴾ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ خَالِدِينَ فِيهَا جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿١٤﴾﴾

﴿Verily, those who say: "Our Lord is [only] Allah," and remain firm [on that Path] on them shall be no fear, nor shall they grieve. Such shall be the companions [dwellers] of the Garden [Paradise], dwelling therein [for aye]: a recompense for their good deeds.﴾
(*Qur'an* 46: 13-14)

Or for their humility:

﴿إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَخْبَتُوا إِلَىٰ رَبِّهِمْ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿٢٣﴾﴾

﴿Verily, those who believe and do righteous good deeds, and humble themselves [in repentance and obedience] before their Lord, - they will be dwellers of Paradise to dwell therein forever.﴾
(*Qur'an* 11: 23)

Or for their fear of Allah (ﷻ):

﴿ وَلِمَن خَافَ مَقَامَ رَبِّهِ جَنَّاتٌ ﴾

﴿But for him who fears the standing before his Lord,
there will be two Gardens.﴾ (Qur'an 55: 46)

Or for their hatred of the *kuffaar* and *mushrikeen*, and their refusal to befriend them:

﴿ لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ
وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَئِكَ
كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرَى مِنْ
تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ... ﴾

﴿You [O' Muhammad] will not find any people who believe in Allah and the Last Day, making friendship with those who oppose Allah and His Messenger, even though they were their fathers, or their sons, or their brothers, or their kindred [people]. For such He has written Faith in their hearts, and strengthened them with *Rooh* [proof, light and true guidance] from Himself. And We will admit them to Gardens under which rivers flow, to dwell therein [forever]. Allah is pleased with them and they with Him...﴾ (Qur'an 58: 22)

Some *aayaat* (verses) discuss in detail the righteous deeds for which a person may deserve Paradise, for example, Soorah ar-Ra'd states that people will deserve Paradise for their belief that what was revealed to the Prophet (ﷺ) is the truth, for their keeping their promises and not breaking their oaths, for upholding the ties of kinship as Allah commands, for fearing Allah, for fearing the Day of Judgement (dreading the terrible reckoning), for being patient for the sake of Allah, for establishing prayer, for spending secretly and openly, and for repelling evil with good:

﴿ أَفَمَن يَعْلَمُ أَنَّمَا أُنزِلَ إِلَيْكَ مِن رَّبِّكَ الْحَقُّ كَمَنْ هُوَ أَعْمَىٰ إِنَّمَا يَذَّكَّرُ أُولَٰئِكَ ﴾
 ﴿الَّذِينَ يُؤْتُونَ بِعَهْدِ اللَّهِ وَلَا يَنْقُضُونَ الْعَيْثَ﴾ ﴿وَالَّذِينَ يَصِلُونَ مَا
 أَمَرَ اللَّهُ بِهِ أَن يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ﴾ ﴿وَالَّذِينَ صَبَرُوا
 ابْتِغَاءَ وَجْهِ رَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَنفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً وَيَدْرَءُونَ
 بِالْحَسَنَةِ السَّيِّئَةَ أُولَٰئِكَ لَمْ يُعْطِ الدَّارَ﴾ ﴿جَنَّتٍ عَدْنٍ يَدْخُلُونَهَا وَمَن صَلَحَ مِن
 ءَابَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِم مِّن كُلِّ بَابٍ﴾ ﴿سَلَامٌ عَلَيْهِمْ
 بِمَا صَبَرْتُمْ فَنِعَمَ عُقْبَى الدَّارِ﴾ ﴿﴾

«Shall he who knows that what has been revealed to you [O' Muhammad] from your Lord is the truth be like him who is blind? But it is only the men of understanding who pay heed, those who fulfill the Covenant of Allah and break not the *mithaq* [bond, treaty, covenant], those who join that which Allah has commanded to be joined [i.e. they are good to their relatives and do not sever the bond of kinship], fear their Lord, and dread the terrible reckoning, and those who remain patient, seeking their Lord's Countenance, perform *Aş-Şalaat* [prayer], and spend out of that which We have bestowed on them, secretly and openly, and defend evil with good, for such there is a good end, 'Adn [Eden] Paradise [everlasting Gardens], which they shall enter and [also] those who acted righteously from among their fathers, and their wives, and their offspring. And angels shall enter unto them from every gate [saying]: '*Salaamun 'Alaykum* [peace be upon you] for that you persevered in patience! Excellent indeed is the final home!'» (Qur'an 13: 19-24)

At the beginning of *Soorah al-Mu'minoon*, Allah (ﷻ), explains that success is for the believers, then He describes the deeds that will qualify them for success, which will be their entry into *Al-Firdaws*, to

abide there forever:

﴿ قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿١﴾ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ﴿٢﴾ وَالَّذِينَ هُمْ عَنْ
الْفَخْرِ مَغْرَضُونَ ﴿٣﴾ وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ ﴿٤﴾ وَالَّذِينَ هُمْ لِفُرُوحِهِمْ
حَفِظُونَ ﴿٥﴾ إِلَّا عَلَى أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ﴿٦﴾
فَمَنْ أَبْغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ ﴿٧﴾ وَالَّذِينَ هُمْ لِأَمْتِنَتِهِمْ
وَعَهْدِهِمْ ذُرْعُونَ ﴿٨﴾ وَالَّذِينَ هُمْ عَلَىٰ صَلَوَاتِهِمْ يُحَافِظُونَ ﴿٩﴾ أُولَٰئِكَ هُمُ
الْمُورَثُونَ ﴿١٠﴾ الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ ﴿١١﴾ ﴾

«Successful indeed are the believers, those who offer their *ṣalaat* with all solemnity and full submissiveness, and those who turn away from *Al-Laghwa* [dirty, false, evil, vain talk, falsehood, and all that Allah has forbidden], and those who pay the Zakah, and those who guard their chastity, except from their wives or [the captives and slaves] that their right hands possess, - for then, they are free from blame; But whoever seeks beyond that, then those are the transgressors; Those who are faithfully true to their *Amaanah* [all the duties that Allah has ordained: honesty, moral responsibility and trusts, etc.] and to their covenants, and those who strictly guard their [five compulsory congregational] *ṣalawaat* [prayers] [at their fixed hours]. These are indeed the inheritors, who shall inherit the *Firdaws* [Paradise]. They shall dwell therein forever.» (*Qur'an* 23: 1-11)

The Prophet (ﷺ) told us about three great deeds through which a person may earn Paradise. Muslim reported from ‘Ayyaḍ ibn Himaar al-Mujashi‘i that the Messenger of Allah (ﷺ) said one day in his *Khuṭbah*:

“The people of Paradise are three: a ruler who is fair and just; a man who is compassionate and gentle towards every relative

and Muslim; and a man with a large family who is proud and does not beg.”¹

2 - The Way to Paradise is Very Difficult

Paradise is very high in grade and degree, and ascending to lofty places takes a great deal of effort. The way to Paradise is filled with things that go against human wishes and inclinations. This needs strong determination and willpower. In a hadith narrated by Bukhari and Muslim from Abu Hurayrah (رضي الله عنه), the Messenger of Allah (ﷺ) said:

“Hell has been veiled with desires, and Paradise has been veiled with hardships.”

The version recorded by Muslim says “surrounded” instead of “veiled.”²

Nasaa’i, Tirmidhi and Abu Dawood reported from Abu Hurayrah that the Messenger of Allah (ﷺ) said:

“When Allah created Paradise, He told Jibreel, ‘Go and look at it.’ So he went and looked at it, then he came back and said: ‘By Your Glory, no-one will hear of it but will be eager to enter it.’ So He surrounded it with hardships and said, ‘Go and look at it.’ So he went and looked at it, then came back and said: ‘By Your Glory, I fear that no-one will enter it.’”³

An-Nawawi commented on the first hadith: “This is an example of the beautiful, eloquent and concise speech of which the Prophet (ﷺ) was capable, in which he gives a beautiful analogy. It means that nothing will help you to reach Paradise except going through

¹ Muslim: *Sharḥ an-Nawawī ‘ala Muslim*, 17/198.

² *Jaami’ al-Uṣool*, 10/521, hadith no. 8069.

³ Ibid, 10/520, hadith no. 8068. Tirmidhi said: It is a *ghareeb ṣaḥeeḥ ḥasan* hadith.

hardships, and nothing will lead you to Hell but whims and desires. Both are veiled as described, and whoever tears down the veil will reach what was hidden behind it. The veil of Paradise is torn down by going through hardships, and the veil of Hell is torn down by giving into whims and desires. Hardship includes striving consistently and patiently in worship, restraining one's anger, forgiving, being patient, giving charity, being kind to those who mistreat, resisting physical desires, etc."⁴

3 - The People of Paradise will Inherit the Portion of Paradise that Would Have Gone to the People of Hell

Allah (ﷻ), has given two positions to every descendent of Adam: a position in Paradise and a position in Hell. Then whoever is destined to damnation of the *kuffaar* and *mushrikeen* will inherit the positions in Hell that had been allocated to the people of Paradise (if their deeds would have been detrimental), and those of the people of Paradise for whom eternal bliss is decreed will inherit the portions of Paradise that had been allocated to the people of Hell (in case they would have believed and would have been righteous). After describing the good deeds that would earn Paradise for the successful believers, Allah (ﷻ), said:

﴿أُولَٰئِكَ هُمُ الْوَارِثُونَ ۖ الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ ۝﴾

«These are indeed the inheritors, Who shall inherit the *Firdaws* [Paradise]. They shall dwell therein forever.»

(*Qur'an* 23: 10-11)

Ibn Katheer said, in his commentary on this *aayah*: "Ibn Abi Ḥaatim said - and he quoted the isnaad going back to Abu Hurayrah - that the Messenger of Allah (ﷺ) said:

⁴ *Sharḥ an-Nawawi 'ala Muslim*, 17/165.

‘There is no one among you who does not have two positions, one in Paradise and one in Hell. The believer will have a house built for him in Paradise, and his house in Hell will be demolished.’

A similar report is narrated from Sa’eed ibn Jubayr. The believers will inherit the positions of the *kuffaar*, because those positions were created for those who worship Allah alone and do not associate anything in worship with Him, because they did what they were commanded to do as far as worship is concerned, whilst the *kuffaar* neglected the duty for which they had been created. So the believers gained the share that the *kuffaar* would have gained if they had obeyed Allah, and they will gain even more than that. Muslim reported from Abu Burdah from Abu Moosa that the Prophet (ﷺ) said:

‘Some people from among the Muslims will come on the Day of Resurrection with sins as great as a mountain. Allah, the All-Merciful, will forgive them, and will pass (the burden of sin) to the Jews and Christians.’

According to another version of this hadith, the Prophet (ﷺ) said:

‘When the Day of Judgement comes, Allah will allocate a Jew or Christian for every Muslim, and will say: ‘This is your ransom from the Fire.’ This hadith reflects the words of Allah, the All-Supreme:

﴿ تِلْكَ الْجَنَّةُ الَّتِي نُورِثُ مِنْ عِبَادِنَا مَنْ كَانَ تَقِيًّا ﴾

﴿Such is the Paradise which We shall give as an inheritance to those of Our slaves who have been *Al-Muttaqoon* [pious and righteous persons].﴾

(*Qur'an* 19: 63)

And:

﴿وَتِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنتُمْ تَعْمَلُونَ﴾

«This is the Paradise which you have been made to inherit because of your deeds which you used to do [in the life of the world].» (Qur'an 43: 72)⁵

So they will inherit the share of the *kuffaar* in Paradise.

4 - The Weak and Destitute Will Constitute the Majority of the People of Paradise

Most of those who will enter Paradise will be the weak and destitute, whom people tend to ignore and care little about, but in the sight of Allah they are important, because they fear Him and worship Him faithfully and with humility. Bukhari and Muslim reported from Haarithah ibn Wahb that the Messenger of Allah (ﷺ) said:

“Shall I not tell you about the people of Paradise?” They said, “Of course.” He said, “Every weak and oppressed person; if he were to implore Allah for anything, He would grant it to him.”⁶

Commenting on this hadith, An-Nawawi said: “It refers to those whom others despise, scorn and oppress because of their weak position in this world. What is meant is that most of the people of Paradise will be of this type, but it does not mean that all of them will be (in Paradise).”⁷

Bukhari, Muslim and Ahmad reported from Usamah ibn Zayd (رضي الله عنه) that the Messenger of Allah (ﷺ) said:

“I stood at the gate of Paradise, and saw that most of those who entered were the poor and destitute. The people of means were

⁵ *Tafseer Ibn Katheer*, 5/10.

⁶ *Jaami' al-Uṣool*, 10/535.

⁷ *Sharḥ an-Nawawi 'ala Muslim*, 17/187.

held back, whilst the people of Hell had been ordered into the Fire. I stood by the gate of Hell, and saw that most of those who entered it were women.”⁸

Bukhari and Muslim reported from Ibn ‘Abbaas that the Messenger of Allah (ﷺ) said:

“I looked into Paradise, and saw that most of its inhabitants were the poor, and I looked into Hell and saw that most of its inhabitants were women.”⁹

5 - Will There be More Men or Women in Paradise?

Men and women engaged in a dispute at the time when the *ṣahqabah* were still alive. Muslim reported from Ibn Sireen: “Men and women disputed as to which of them would form the majority in Paradise. According to another report: either they were competing, or they were discussing, whether there would be more men or women in Paradise. They consulted Abu Hurayrah, who said that women would form the majority, on the basis of the words of the Prophet (ﷺ):

‘The first group to enter Paradise will be as beautiful as the full moon, and the group that follows them will be like the brightest shining stars in the sky; each man of them will have two wives, the marrow of whose leg-bones will be visible through the flesh because of their extreme beauty. None will remain bachelor in Paradise.’”¹⁰

This hadith clearly indicates that there will be more women than men in Paradise. Some others thought that there would be more men,

⁸ *Mishkaat al-Maṣabeeh*, 2/663, hadith no. 5233.

⁹ *Ibid.*, hadith no. 5234.

¹⁰ Muslim: *Kitaab al-Jannah*, *Baab Awwal zumrah tadkhul al-jannah*, 4/2179, hadith no. 2834.

because of the hadith: "I saw that they (women) formed the majority of the people of Hell." The answer is that: the fact that women will form the majority of the inhabitants of Hell does not necessarily mean that they will be a minority in Paradise, as Ibn Hajar al-'Asqalani said.¹¹

The two hadiths may be reconciled by stating that women will be in the majority in both Paradise and Hell, just as there are more women than men in this world. We could say that the hadith narrated by Abu Hurayrah indicates that the total number of women in Paradise, including both women of this world and *Al-Hoor al-'Iyn*, will outnumber men. The question then is: who will be greater in number in Paradise: the men of this world or the women? Qurṭubi reconciled between the two hadiths by suggesting that women will form the majority of the inhabitants of Hell before the *Shafa'ah* (intercession), when the sinners from among the monotheists will be brought out of Hell by the intercession of those who intercede and the Grace of the All-Merciful. Thereafter, women will form the majority of the people of Paradise.¹²

The small number of women in Paradise is indicated in a report narrated by Aḥmad and Abu Ya'la from 'Amr ibn al-'Aaṣ, who said: "Whilst we were with the Messenger of Allah (ﷺ) in this valley (on this mountain path), he (ﷺ) said:

'Look, can you see anything?' We said, 'We see crows, and one of them stands out because its beak and feet are red.' The Messenger of Allah (ﷺ) said: 'No women will enter Paradise except those who are as rare among them as this crow is among the others.'"¹³

¹¹ *Fath al-Baari*, 6/325.

¹² *At-Tadhkirah* by Qurṭubi, Pp. 475.

¹³ *Silsilat al-Aḥadeeth aṣ-Ṣaḥeeḥah*, 4/466, hadith no. 1851; Sheikh Naṣīruddeen al-Albani said that its *isnaad* is *ṣaḥeeḥ*.

6 - Those Who Die Before the Age of Legal Accountability

1) The children of the believers: The children of the believers who die before reaching the age of puberty will be in Paradise, *insha Allah*, by the Grace and Mercy of Allah. Allah (ﷻ), says:

﴿وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلَتْنَاهُمْ مِنْ عَمَلِهِمْ مِنْ شَيْءٍ كُلُّ امْرِئٍ بِمَا كَسَبَ رَهِينٌ﴾

«And those who believe and whose offspring follow them in Faith, - to them shall We join their offspring, and We shall not decrease the reward of their deeds in anything. Every person is a pledge for that which he has earned.»
(Qur'an 52: 21)

‘Ali ibn Abi Ṭaalib (رضي الله عنه) understood the *aayah*:

﴿كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ﴾

«Every person is a pledge for what he has earned.»
(Qur'an 74: 38)

- to indicate that the children of the believers would be in Paradise, because they did not earn anything for which they could be considered a pledge.¹⁴

Bukhari included a chapter in his *ṣaḥeeḥ* entitled *Baab Faḍl man maata lahu walad fa aḥtasaba* (“The virtue of one whose child dies and he bears it with patience for the sake of Allah”), in which he quoted the hadith of Anas (رضي الله عنه) who said that the Prophet (ﷺ) said:

“A Muslim whose three children die before reaching the age of puberty will be admitted to Paradise by Allah out of Mercy towards them.”

¹⁴ *At-Tadhkirah* by Qurṭubi, Pp. 511, Tirmidhi, *Nawadir al-Uṣool*.

According to a hadith narrated by Abu Sa'eed, the women asked the Prophet (ﷺ),

"Set aside a day for us." So he (ﷺ) preached to them and said: "Any woman whose three children die will be shielded from the Fire by them." A woman asked: "What about two?" He said: "And if two (die)."¹⁵

Bukhari compiled another chapter entitled *Baab Ma qeela fi awlaad al-muslimeen* ("What is said regarding the children of the Muslims"), in which he quoted the hadith of Anas referred to above, and a hadith from Abu Hurayrah according to which the Prophet (ﷺ) said:

"He whose three children died before the age of puberty, will have a shield against the Fire, or he will enter Paradise."

According to a hadith narrated by Al-Baraa' (رضي الله عنه): "When [the Prophet's son] Ibraheem died, the Messenger of Allah (ﷺ) said:

'There is a wet-nurse for him in Paradise.'¹⁶

The conclusion that may be drawn from the hadith quoted by Bukhari is that the children of the believers will be in Paradise, as Ibn Hajar says: "The one who is the reason for his parents being shielded from the Fire would himself be protected from the Fire at the outset, because he is the means and cause of mercy."¹⁷

A number of reports clearly indicate that the children of the believers will enter Paradise, for example:

The hadith of 'Ali (رضي الله عنه) which is quoted by 'Abdullah ibn Ahmad in '*Ziyaadat al-Musnad*,' according to which the Prophet (ﷺ) said:

¹⁵ Bukhari: *Kitaab al-Janaa'iz*, *Baab Faql man maata lahu walad fa ahtasaba*, *Fath al-Baari*, 3/118.

¹⁶ Ibid, *Baab Ma qeela fi awlaad al-Muslimeen*, *Fath al-Baari*, 3/244.

¹⁷ *Fath al-Baari*, 3/244.

“The Muslims and their children will be in Paradise.”¹⁸

Aḥmad reported that Abu Hurayrah quoted the Prophet (ﷺ) as saying:

“A Muslim couple whose three children die before reaching the age of puberty will be admitted by Allah to Paradise, they and their children, by His Grace and Mercy.”¹⁹

Muslim and Aḥmad reported from Abu Hurayrah (رضي الله عنه) that the Messenger of Allah (ﷺ) said:

“Their little ones are the page-boys of Paradise. One of them will meet his father - or said his parents - and take hold of his clothes - or said his hand - just as I am taking hold of the hem of your garment, and he will not let go.” Or he said: “And he will not let go until Allah admits him to Paradise.”²⁰

Imam Aḥmad, Ibn Ḥibbaan and Al-Ḥaakim reported from Abu Hurayrah that the Prophet (ﷺ) said:

“The children of the Muslims are in Paradise, being looked after by the Prophet Ibraheem (عليه السلام).”²¹

Abu Na‘eem, Ad-Daylami and Ibn ‘Asaakir reported from Abu Hurayrah that the Prophet (ﷺ) said:

“The children of the believers will be in Paradise, being looked after by the Prophet Ibraheem and (his wife) Saarah, until they give them back to their parents on the Day of Resurrection.”²²

¹⁸ Ibid., 2/245.

¹⁹ Ibid.

²⁰ *Silsilat al-Aḥaadeeth aṣ-Ṣaḥeeḥah*, 1/174, hadith no. 432.

²¹ Ibid., 2/156, hadith no. 603. The editor said: Al-Ḥaakim thought that the *isnaad* was *ṣaḥeeḥ* and Adh-Dhahabi agreed with him, but *Sheikh* Naaṣiruddeen al-Albani said that it is only *ḥasan*.

²² *Silsilat al-Aḥaadeeth aṣ-Ṣaḥeeḥah*, 3/451, hadith no. 1467.

An-Nawawi referred to the consensus of reliable Muslim scholars that any Muslim child who dies will be in Paradise, and stated that some scholars refrained from giving an opinion on this issue.²³

Qurṭubi stated that Hamaad ibn Zayd, Hamaad ibn Salamah and Is-haaq ibn Rahawayh refrained from giving an opinion.²⁴

An-Nawawi said: "Some of them refrained from giving an opinion because of the hadith of 'Aa'ishah (may Allah be pleased with her), reported by Muslim with the wording:

"A boy of the Anṣar died, and I said, 'It is good for him, because he did not do or know any evil.' The Prophet (ﷺ) said: 'You should not say that, because Allah has created its own people for Paradise...' The answer to that is that he was most likely forbidding her for hastening to say something so decisive with no proof, or else he said that before he knew that the children of the Muslims would be in Paradise."²⁵

I suggest that the best opinion is that this hadith indicates that it is not permitted to state definitely that any one particular person is one of the people of Paradise, even if we know that in general they will be in Paradise. The second point is that we should not be hasty in such matters, so that people will not dare to do what happens so often nowadays, when the bereaved claim that their departed loved one is in Paradise, even though he was the worst of people.

Ibn Taymiyah, may Allah have mercy on him, said: "We should not say of every single child of the believers that he is in Paradise, but we accept that this is the case in general."²⁶

²³ *Fath al-Baari*, 3/244.

²⁴ *At-Tadhiq* by Qurṭubi, Pp. 511.

²⁵ *Fath al-Baari*, 3/244.

²⁶ *Majmoo' al-Fataawa Sheikh al-Islam*, 4/281.

2) The children of the *mushrikeen*: Bukhari devoted a chapter of his *ṣaḥeeḥ* to this issue, entitled *Baab Ma qeela fi awlaad al-mushrikeen* ("What is said concerning the children of the *mushrikeen*"), in which he reported the hadith of Ibn 'Abbaas: The Messenger of Allah (ﷺ) was asked about the children of the *mushrikeen*, and he said:

"Allah Who created them knows best what they would have done."

Abu Hurayrah (رضي الله عنه) said: "The Prophet (ﷺ) was asked about the offspring of the *mushrikeen*. He said:

"Allah knows best what they would have done."

Abu Hurayrah also reported: The Prophet (ﷺ) said:

"Every child is born in a state of *fiṭrah* (the natural state of man), and his parents make him a Jew or a Christian or a Magian, just as an animal produces a perfect baby animal: do you find it mutilated?"²⁷

As Ibn Hajar said, Bukhari, may Allah have mercy on him, indicated that he was refraining from giving an opinion on the children of the *mushrikeen*. Later in his *ṣaḥeeḥ*, in the *tafseer* of *Soorah ar-Room*, he indicates that he favoured the suggestion that they are in Paradise. He also organized the hadith in this chapter in such a way that shows that this was his favoured opinion. He starts with a hadith which indicates that we cannot say one way or the other, then quotes a hadith which indicates that they are in Paradise, and follows that with a hadith that clearly states that this is the case: "As for the children around him, they are the children of mankind." In another version: "As for the two children around him, every child is born in a state of *fiṭrah*."

²⁷ Bukhari: *Kitaab al-Janaa'iz*, *Baab Ma qeela fi awlaad al-Mushrikeen*, *Fath al-Baari*, 3/246.

Some of the Muslims asked, 'Even the children of the *mushrikeen*?' He said, 'Even the children of the *mushrikeen*.'"²⁸

Ibn Hajar said: "This is supported by the hadith of Anas reported by Abu Ya'laa, in which the Prophet (ﷺ) is reported to have said:

'I asked my Lord for the *laheen* (those who play or those who are unaware) of the children of mankind, that they would not be punished, and that was granted to me.' (Its *isnaad* is *hasan*) *Laheen* is explained as meaning children, because of the hadith of Ibn 'Abbaas narrated by Al-Bazzaar."

Aḥmad reported from Al-Khansa' bint Mu'aawiyah ibn Ṣuraym from her paternal aunt who said: "I said, 'O' Messenger of Allah, who is in Paradise?' He (ﷺ) said:

'Prophets are in Paradise, martyrs are in Paradise and newborn babies are in Paradise.'" Its *isnaad* is *ḥasan*.²⁹

They also took as evidence, the hadith: "The children of the *mushrikeen* are the servants of the people of Paradise," which was narrated by Ibn Mandah in *Al-Ma'rifah*, Abu Na'eem in *Al-Hilyah* and Abu Ya'laa in *Al-Musnad*. Sheikh Naasiruddeen al-Albani deemed it to be *ṣaḥeeḥ* by the sum of its *asaaneed*.³⁰

The idea that they are in Paradise is the opinion of some scholars, and is the one that was favoured by Abu'l-Faraj ibn al-Jawzi.³¹ An-Nawawi said: "This is the correct position, and is derived by the researchers from the words of Allah:

﴿ ... وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا ﴾

²⁸ *Fath al-Baari*, 3/246.

²⁹ *Ibid*.

³⁰ *Silsilat al-Aḥaadeeth aṣ-Ṣaḥeeḥah*, 3/452, hadith no. 1468.

³¹ *Majmoo' al-Fataawa Sheikh al-Islam*, 24/382 and 4/303.

﴿...And We never punish until We have sent a Messenger
[to give warning]﴾ (Qur'an 17: 15)."

And he quoted as evidence the hadith narrated by Bukhari and others.³²

I would say: this is the opinion preferred by Qurtubi too. He reconciled the apparently conflicting reports by stating that the Prophet (ﷺ) had initially said that they would be in Hell with their parents, then he refrained from passing any judgement on the matter, and said "Allah knows best what they would have done," then it was revealed to him that no one would be punished for the sins of another:

﴿ ... وَلَا نُزِرُ وَأَزْرَ وَزَرُ أُخْرَى ... ﴾ (٥)

﴿...No bearer of burdens can bear the burden of another...﴾ (Qur'an 17: 15),

- so he stated that they would be in Paradise.³³ Qurtubi also mentioned the hadith narrated by 'Abdur-Razzaaq, but this hadith is *Da'eef*, as Ibn Hajar al-'Asqalani said.³⁴

The trouble with this reconciliation, as Ibn Hajar mentioned, is that this is not a matter that can be subjected to scrutiny and arrive at a conclusion on the basis of *Ijtihaad*. This matter is related to *Al-Ghayb* (the unseen), which can only be known through *Wahy* (revelation). And Allah knows best.

The problem with the saying that the children of both the Muslims and the *mushrikeen* are in Paradise is that numerous texts state that Allah (ﷻ), knows from eternity who is destined for Paradise and who is destined for Hell, and that when the angel visits the womb he

³² *Fath al-Baari*, 3/247.

³³ Qurtubi, *At-Tadhkirah*, Pp. 515.

³⁴ *Fath al-Baari*, 3/247.

writes down what will be the provision and ultimate fate - good or bad - of the foetus. It could be said in response that whoever dies young, before he can earn anything (by way of reward or punishment) will be written down as one of the blessed ones whilst he is still in his mother's belly, but Allah knows best what is correct.

Some scholars suggest that they are subject to the will of Allah. This opinion is reported from Hammaad ibn Zayd, Hammaad ibn Ṣalamah, Ibn al-Mubarak and Iṣḥaaq, and is transmitted by Al-Bayhaqi in *Al-I'tiqad* from Al-Shaafi'i as applying especially to the children of the *kuffaar*. Ibn 'Abdul-Barr said: "This might be the opinion of Maalik, although there is no written evidence for that. However, his companions stated that the children of the Muslims are in Paradise whilst the children of the *kuffaar*, in particular, are subject to the will of Allah, and the evidence on which this opinion is based is the hadith: 'Allah knows best what they would have done.'³⁵

Abu'l-Ḥasan al-Ash'ari attributed this opinion to *Ahl as-Sunnah wal-Jama'ah*.³⁶ It is also the view favoured by *Sheikh al-Islam* Ibn Taymiyah, who suggested that the children of the *mushrikeen* are subject to the will of Allah: they will be tested on the Day of Resurrection. He attributed this idea to Abu'l-Ḥasan al-Ash'ari and Imam Aḥmad. Ibn Taymiyah said: "The correct view is what was said concerning them: 'Allah knows best what they would have done.' We cannot say of any particular individual that he will be in Paradise or Hell. A number of hadiths state that on the Day of Resurrection they will be tested in the arena of judgement: they will be given commands and prohibitions, and those who obey will enter Paradise, whilst those who disobey will be sent to Hell." This is attributed by Abu'l-Ḥasan al-Ash'ari to *Ahl as-Sunnah wal-Jama'ah*.³⁷

³⁵ Ibid, 3/246.

³⁶ *Majmoo' al-Fataawa Sheikh al-Islam*, 4/281-404, 24/372.

³⁷ Ibid, 24/372, 4/303.

Elsewhere, Ibn Taymiyah said: "The children of the *mushrikeen* who did not reach the age of accountability in this world will be tested in the Hereafter, as is stated in numerous hadiths. This is the verdict reached by Abu'l-Hasan al-Ash'ari concerning the children of the *mushrikeen*, as is proven in the two *ṣaḥeeḥs* (Bukhari and Muslim), that the Prophet (ﷺ) was asked about them, and he said: 'Allah knows best what they would have done.'"³⁸

Ibn Hajar stated that they would be tested in the Hereafter by being shown the Fire: whoever enters it will find it cool and safe, but whoever refuses to enter it will be punished. Hadith to this effect are reported by Al-Bazaar from Anas and Abu Sa'eed, and by Aṭ-Ṭabaraani from Mu'aadh ibn Jabal. It has been proven through *ṣaḥeeḥ asaaneed* that the insane and those who lived between the time of Jesus (ﷺ) and Muhammad (ﷺ) will also be tested in the Hereafter. Al-Bayhaqi stated in *Al-I'tiqaad* that this is the correct opinion.³⁹

The soundness of this opinion is indicated by the clear, unambiguous *aayaat* of the Qur'an which tell the story of the righteous slave whom the Prophet of Allah, Moosa (Moses) (ﷺ) travelled to meet at the junction of the two seas. Explaining the reason why he killed the boy, he said:

﴿وَأَمَّا الْقَلْبُ فَكَانَ آبَاؤُهُ مُؤْمِنِينَ فَخَشِينَا أَنْ يُرْهِفَهُمَا طُغْيَانًا وَكُفْرًا﴾

﴿And as for the boy, his parents were believers, and we feared lest he should oppress them by rebellion and disbelief.﴾
(Qur'an 18: 80).

Muslim reports from Ibn 'Abbaas: The Messenger of Allah (ﷺ) said, concerning the boy who was killed by Al-Khidr:

³⁸ Ibid, 4/281.

³⁹ *Fath al-Baari*, 3/246.

“He was decreed from the beginning to be a *kaafir*, and if he had been left, he would have oppressed his parents with his rebellion and disbelief.”

Commenting on this hadith, Ibn Taymiyah said: “It means that Allah decreed it in *Umm al-Kitaab*, (the Register Book in Heaven) i.e. it was written that he would be a *kaafir* and if he had lived he would have been a *kaafir* indeed.”

Qurṭubī considered this opinion to be weak on the grounds that the Hereafter is the place of reward and punishment, not of testing. In *At-Tadhkirah*, he says: “What makes this idea (that they will be tested in the Hereafter) weak is the fact that the Hereafter is not the place of testing; it is the place of recompense - reward or punishment. Al-Hulaymi said: ‘This hadith is not proven to be sound, and it contradicts the basic beliefs of the Muslims, because the Hereafter is not the place of testing. Everyone will inevitably know about Allah, and there is no test when a thing is inevitable.’”⁴⁰

This objection that there is no responsibility or test after death is not correct. It is refuted by *Sheikh al-Islam* Ibn Taymiyah, saying: “Responsibility only ceases when one enters the abode of recompense, which is either Paradise or Hell. In the arena of judgement they will be tested just as they are tested in *Al-Barzakh*. The individual will be asked: ‘Who is your Lord? What is your religion? Who is your Prophet?’ Allah (ﷻ), says:

﴿ يَوْمَ يُكْشَفُ عَنْ سَاقٍ وَيُدْعَوْنَ إِلَى السُّجُودِ فَلَا يَسْتَطِيعُونَ ﴾

﴿[Remember] the Day when the Shin shall be laid bare [i.e. the Day of Resurrection] and they shall be called to prostrate [to Allah], but they [hypocrites] will not be able to do so.﴾

(Qur'an 68: 42)

⁴⁰ *At-Tadhkirah*, Pp. 514.

It is proven, with more than one *isnaad*, that the Prophet (ﷺ) said:

“Allah will reveal Himself to His slaves whilst they are awaiting judgement. It will be said: ‘Let every people follow that which they used to worship.’ So the *mushrikeen* will follow their false gods, and the believers will remain. Then Allah will appear to them in a form other than that which they know, and they will not recognize him. Then He will appear to them in a form that they will recognize, and the believers will prostrate to Him, but the backs of the *munaifiqeen* will remain (as stiff as) the horns of cattle; they will want to prostrate but they will not be able to. This is what is referred to in the *aayah*: ﴿[Remember] the Day when the Shin shall be laid bare...﴾ (Qur’an 68: 42).”⁴¹

Testing will only cease when a person enters Paradise or Hell. Qurṭubī’s suggestion that everyone will inevitably know Allah on that Day is correct, but the testing will take the form of orders and prohibitions as is reported in a number of texts. Allah (ﷻ), will test them by ordering them to enter the Fire: whoever will obey will be among the blessed, whoever will disobey will be doomed.

7 - The Number of People From This Ummah Who Will Enter Paradise

Many people from this ummah will enter Paradise: only Allah knows their exact number. Bukhari reported from Sa‘eed ibn Jubayr, who said: “Ibn ‘Abbaas told me that the Prophet (ﷺ) said:

“I was shown the nations, and I saw a Prophet passing by with his ummah, another with a band of followers, another with ten followers, another with five, and another who was alone. I

⁴¹ *Majmoo‘ al-Fataawa Sheikh al-Islam*, 24/372; see also: 17/309.

looked and saw a huge crowd of people, and I asked, 'O' Jibreel, are these my ummah?' he said, 'No; look at the horizon.' I looked and saw a vast multitude. He said, 'These are your ummah, and the seventy thousand in front will neither be brought to account nor be punished.'⁴²

The first crowd which the Prophet (ﷺ) thought was his ummah was in fact the Children of Israel, as is stated in a number of *ṣaḥeeḥ* reports:

"I hoped that this would be my ummah, but I was told that this was Moosa and his people."⁴³

There is no doubt that the ummah of Muhammad (ﷺ) will be greater in number than the Children of Israel. Concerning the words "a vast multitude." Ibn Hajar said: "A report from Sa'eed ibn Mansoor says 'huge' (*'Aẓeem*), and adds:

'It was said to me, 'Look at the horizon.' So I looked and saw a huge multitude. Then I was told, 'Look at the other horizon, it is just like the first one.'" According to a report by Ibn Faadil: "(I saw) a multitude that filled the horizon, and it was said to me: 'Look here and here, all across the horizon.'" According to the hadith of Ibn Mas'ood: "The horizon was filled with the faces of men." According to a version narrated by Ahmad: "I saw my ummah filling the plains and the mountains, and I was amazed at the numbers and their appearance. I was asked, 'Are you pleased, O' Muhammad?' and I said, 'Yes, O' Lord.'"⁴⁴

Some hadiths state that along with every thousand of the seventy thousand will be another seventy thousand, plus three handfuls added

⁴² Bukhari: *Kitaab ar-Riqaq*, Baab Yadhkhul al-jannah sab'oona alfan, *Fath al-Baari*, 11/406.

⁴³ *Fath al-Baari*, 11/407.

⁴⁴ *Fath al-Baari*, 11/408.

by Allah (ﷺ). Aḥmad, Tirmidhi and Ibn Maajah reported from Abu Umamah (may Allah be pleased with him), who said: I heard the Messenger of Allah (ﷺ) say:

“My Lord promised me that seventy thousand of my ummah will enter Paradise without being called to account or being punished; with each thousand there will be seventy thousand more, plus three handfuls added by Allah.”⁴⁵

There is no doubt that these three “handfuls” will admit a vast number of people to Paradise.

Our Prophet (ﷺ) hoped that this ummah would constitute half of the population of Paradise. In a hadith whose authenticity is agreed upon by Bukhari and Muslim, Abu Sa‘eed al-Khudri said that when the Messenger (ﷺ) was speaking about the people who would be sent to Hell, he said:

“By the One in Whose hand is my soul, I hope that you will be a quarter of the people of Paradise.” We said, “*Allahu Akbar!*” He said, “I hope that you will be a third of the people of Paradise,” and we said, “*Allahu Akbar!*” He said, “I hope that you will be half of the people of Paradise,” and we said, “*Allahu Akbar!*” He said, “Among the people you are no more than a black hair on the hide of a white bull, or a white hair on the hide of a black bull.”⁴⁶

Some hadith state that this ummah will constitute two-thirds of the population of Paradise. Tirmidhi reported with a *ḥasan isnaad*, and Ad-Darimi and Al-Bayhaqi also reported, from Buraydah, that the Messenger of Allah (ﷺ) said:

⁴⁵ *Mishkaat al-Maṣabeeḥ*, 3/64, hadith no. 5556; Tirmidhi considered it to be *ḥasan*, and Sheikh Naasiruddeen al-Albani considered its *isnaad* to be *ṣaḥeeḥ*.

⁴⁶ *Ibid*, 3/58, hadith no. 5541.

“The people of Paradise are one hundred and twenty ranks, eighty from this ummah and forty from the rest of the nations.”⁴⁷

Muslim reported from Anas that the Messenger of Allah (ﷺ) said:

“I will be the first intercessor in Paradise. No Prophet was believed in and followed by as I am believed in and followed by. Among the Prophets is one who was believed in by only one man.”⁴⁸

The reason why so many people of this ummah believed in the message of the last Prophet is of the great miracle of the Messenger of Allah (ﷺ). It is the recited revelation which addresses the hearts and minds. It is a miracle that is preserved and will remain until the Day of Judgement. Bukhari and Muslim reported from Abu Hurayrah that the Messenger of Allah (ﷺ) said:

“There is no Prophet who was not given a sign (or miracle) in which people believed and followed him. The sign and miracle which I have been given is a Revelation from Allah, and I hope that I will have the greatest number of followers on the Day of Resurrection.”⁴⁹

8 - The Leaders of the People of Paradise

1) The leaders of the men of Paradise: A number of the *Ṣaḥābah*, including ‘Ali ibn Abi Ṭalib, Anas ibn Maalik, Abu Hudhayfah, Jaabir ibn ‘Abdullah and Abu Sa‘eed al-Khudri (may Allah be pleased with them all) reported that the Messenger (ﷺ) said:

⁴⁷ Ibid, 3/92, hadith no. 5644.

⁴⁸ Ibid, 3/124, hadith no. 5744.

⁴⁹ Ibid, 3/124, hadith no. 5746.

“Abu Bakr and ‘Umar will be the leaders of the men of Paradise from the earlier and later generations.”

Sheikh Naaşiruddeen al-Albani mentioned the *asaaneed* of this hadith given in the books of the Sunnah, and said: “In conclusion, taking into account the different *asaaneed*, there is no doubt that this hadith is *ṣaḥeeḥ*, because some of the *asaaneed* are *ḥasan li dhatihi*, whilst others support them...”⁵⁰

2) The leaders of the youth of Paradise: The Prophet (ﷺ) said that Ḥasan and Ḥuşayn would be the leaders of the youth of Paradise. This is proven by many reports that reach the level of *Tawaatur*. *Sheikh Naaşiruddeen al-Albani* compiled the *asaaneed* of this report in his valuable work *Silsilat al-Aḥaadeeth aṣ-Ṣaḥeeḥah*.

Tirmidhi, Al-Ḥaakim, Aṭ-Ṭabaraani, Aḥmad and others reported from Abu Sa‘eed al-Khudri that the Messenger of Allah (ﷺ) said:

“Ḥasan and Ḥuşayn are the leaders of the youth of Paradise.”

Tirmidhi, Ibn Hibbaan, Aḥmad, Aṭ-Ṭabaraani and others reported from Hudhayfah (رضي الله عنه) who said: “I came to the Prophet (ﷺ) and prayed ‘*maghrib*’ with him, and he continued praying until ‘*isha*’, then he left, and I followed him. He told me:

‘An angel came to me who had sought permission to greet me and give me the good news that Ḥasan and Ḥuşayn would be the leaders of the youth of Paradise.’”

Al-Ḥaakim and Ibn ‘Asaakir reported from ‘Abdullah ibn ‘Umar that the Messenger (ﷺ) said:

“These two sons of mine will be the leaders of the youth of Paradise.”⁵¹

⁵⁰ *Silsilat al-Aḥaadeeth aṣ-Ṣaḥeeḥah*, 12/487, hadith no. 824.

⁵¹ *Ibid*, 2/438, hadith no. 797.

3) The leaders of the women of Paradise: The true (male) leader is the one whom his Lord praises and testifies to his virtue. The true (female) leader is the one with whom her Lord is pleased and whose deeds He accepts. The best women are those who attain the Paradise of delights. The women of Paradise are of different grades, and the leaders of the women of Paradise are Khadeejah, Faṭimah, Maryam (Mary) and Aasiyah. Aḥmad, Aṭ-Ṭaḥaawi and Al-Ḥaakim reported with a *ṣaḥeeḥ isnaad* from Ibn ‘Abbaas who said: “The Messenger of Allah drew four lines and said,

‘Do you know what these are?’ They said, ‘Allah and His Messenger know best.’ He said, ‘The best women of the women of Paradise are Khadeejah bint Khuwaylid, Faṭimah bint Muhammad, Maryam bint ‘Imraan and Aasiyah bint Muzahim the wife of Pharaoh.’”⁵²

Maryam and Khadeejah are the best of the four. Bukhari narrated from ‘Ali ibn Abi Ṭaalib (رضي الله عنه) that the Prophet (ﷺ) said:

“The best of its women is Maryam and the best of its women is Khadeejah.”⁵³

Maryam is the “First Lady,” the best of all women. Aṭ-Ṭabarani reported from Jaabir with an *isnaad* that is *ṣaḥeeḥ* according to the conditions of Muslim, that the Messenger of Allah (ﷺ) said:

“The leaders of the women of Paradise, after Maryam bint ‘Imran will be Faṭimah, Khadeejah and Aasiyah the wife of Pharaoh.”⁵⁴

The reason why Maryam is considered to be the best of all women is clearly stated in the Qur’an:

⁵² Ibid, 4/13, hadith no. 1508.

⁵³ Bukhari: *Kitaab Manaaghib al-Ansar, Baab Tazweej an-Nabi Khadeejah wa faḍliha, Fath al-Baari*, 7/133.

⁵⁴ *Silsilat al-Aḥaadeeth aṣ-Ṣaḥeeḥah*, 3/410, hadith no. 1424.

﴿وَإِذْ قَالَتِ الْمَلَكَةُ يَمْرُؤُا إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ وَاصْطَفَاكِ عَلَى نِسَاءِ
الْعَالَمِينَ﴾ ﴿٤٤﴾

«Behold! the angels said: ‘O’ Maryam! Allah has chosen you, and purified you, chosen you above the women of all nations.’»
(*Qur'an* 3: 42)

How could she not be the best of women when Allah (ﷻ), has clearly stated that:

﴿فَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا حَسَنًا ...﴾ ﴿٤٧﴾

«...her Lord [Allah] accepted her with a goodly acceptance. He made her to grow in a good manner...»
(*Qur'an* 3: 37)

These four women are beautiful examples of perfect, righteous women. Maryam the daughter of ‘Imran is praised by Allah in the *Qur'an*:


﴿وَمَرْيَمَ ابْنَتَ عِمْرَانَ الَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهِ مِنْ رُوحِنَا وَصَدَقَتْ
بِكَلِمَاتِ رَبِّهَا وَكُنْتِ مِنَ الْقَانِنِينَ﴾ ﴿١٢﴾

«And Maryam, the daughter of ‘Imran who guarded her chastity; and We breathed into [the sleeve of her shirt or garment] through Our *Rooḥ* [i.e. Jibreel], and she testified to the truth of the Words of her Lord, and [also believed in] His Scriptures, and she was of the *Qaaniteen* [i.e. obedient to Allah].» (*Qur'an* 66: 12)

Khadeejah aṣ-Ṣiddeeqah believed in the Messenger (ﷺ) without hesitation; she consoled him and supported him in every way. Her Lord gave her the good news, during her lifetime, of a palace in Paradise in which there would be no noise and no exhaustion. Bukhari reported from Abu Hurayrah:

“Jibreel came to the Prophet (ﷺ) and said: ‘O’ Messenger of Allah, Khadeejah is coming to you carrying a tray of food and drink. When she comes to you, convey to her greetings of peace from her Lord and from me, and give her glad tidings of a house in Paradise in which there is no noise and no confusion.’”⁵⁵

Aasiyah, the wife of Pharaoh, despised the power and luxuries of this world, and rejected Pharaoh and his false claims of divinity, so her husband tortured her until her soul departed and returned to its Creator:

﴿وَضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ ءَامَنُوا امْرَأَتَ فِرْعَوْنَ إِذْ قَالَتْ رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ وَنَجِّنِي مِنْ فِرْعَوْنَ وَعَمَلِهِ وَنَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ﴾


﴿And Allah sets forth an example for those who believe, the wife of Pharaoh, when she said, ‘My Lord! Build for me a home with You in Paradise, and save me from Pharaoh and his works, and save me from the people who are *Zaalimoon* [those that do wrong].﴾ (Qur’an 66: 11)

Faṭimah az-Zahra, the daughter of the Prophet (ﷺ), was patient and forbearing, and feared Allah. She was a branch from the pure tree, brought up by the educator of humanity.

9 - The Ten Who Were Given Glad Tidings of Paradise

The Messenger (ﷺ) clearly stated that ten of his Companions would be in Paradise. Aḥmad reported from Sa‘eed ibn Zayd, and Tirmidhi reported from ‘Abdur-Raḥmaan ibn ‘Awf, that the Prophet (ﷺ) said:

⁵⁵ Bukhari: *Kitaab al-Manaaqib, Baab Tazweej an-Nabi, Khadeejah wa faḍliha, Faṭh al-Baari*, 7/133; in this chapter the hadith is reported via another *isnaad*, from ‘Aa’ishah and ‘Abdullah ibn Abi Awfa.

“Abu Bakr will be in Paradise, ‘Umar will be in Paradise, ‘Uthmaan will be in Paradise, ‘Ali will be in Paradise, Talḥah will be in Paradise, Az-Zubayr will be in Paradise, ‘Abdur-Raḥmaan ibn ‘Awf will be in Paradise, Sa’d ibn Abi Waqqaas will be in Paradise, Sa‘eed ibn Zayd will be in Paradise and Abu ‘Ubaydah ibn al-Jarraah will be in Paradise.” Its *isnaad* is *ṣaḥeeḥ*.⁵⁶

Imam Aḥmad, Abu Dawood, Ibn Maajah and Ad-Diya’ reported a slightly different version from Sa‘eed ibn Zayd (رضي الله عنه):

“Ten will be in Paradise: the Prophet will be in Paradise, Abu Bakr will be in Paradise, ‘Umar will be in Paradise, ‘Uthmaan will be in Paradise, ‘Ali will be in Paradise, Talḥah will be in Paradise, Az-Zubayr ibn al-‘Awwaam will be in Paradise, Sa’d ibn Maalik will be in Paradise, ‘Abdul-Raḥmaan ibn ‘Awf will be in Paradise and Sa‘eed ibn Zayd will be in Paradise.” Its *isnaad* is *ṣaḥeeḥ*.⁵⁷

The books of the Sunnah tell us that one day the Prophet (ﷺ) was sitting at the well of ‘Arees, with Abu Moosa al-Ash‘ari acting as his gatekeeper. Abu Bakr aṣ-Ṣiddiq (رضي الله عنه) came and asked permission to see him, and the Messenger (ﷺ) said, “Let him in, and give him the glad tidings of Paradise.” Then ‘Umar came, and he said: “Let him in and give him the glad tidings of Paradise.” Then ‘Uthmaan came and he said, “Let him in, and give him the glad tidings of Paradise because of an affliction that will befall him.”⁵⁸

⁵⁶ *Ṣaḥeeḥ al-Jaami’ aṣ-Ṣagheer*, 1/70, hadith no. 50.

⁵⁷ *Ibid*, 4/34, hadith no. 3905.

⁵⁸ Bukhari, Muslim and Tirmidhi. See *Jaami’ al-Uṣool*, 8/562, hadith no. 6372. The hadith is lengthy, so we have shortened it here and quoted only that which is relevant to the current discussion.

Ibn ‘Asaakir reported with a *ṣaḥeeḥ isnaad* from Ibn Mas‘ood that the Prophet (ﷺ) said:

“My successor will be in Paradise, his successor will be in Paradise, and the third and fourth will be in Paradise.”⁵⁹ The “successor” refers to the one who would take over the reins of leadership after his death. These four are Abu Bakr, ‘Umar, ‘Uthmaan and ‘Ali, may Allah be pleased with them all.

Tirmidhi and Al-Ḥaakim reported with a *ṣaḥeeḥ isnaad* from ‘Aa’ishah (may Allah be pleased with her) that the Messenger (ﷺ) said to Abu Bakr: “You are free from the Fire.”⁶⁰

10 - Others Who Received the Glad Tidings

1) Ja‘far ibn Abi Ṭaalib and 2) Ḥamzah ibn ‘Abdul-Muṭṭalib: Among those who the Prophet (ﷺ) said would be in Paradise are Ja‘far and Ḥamzah. Tirmidhi, Abu Ya‘la, Al-Ḥaakim and others reported from Abu Hurayrah that the Messenger of Allah (ﷺ) said:

“I saw Ja‘far ibn Abi Ṭaalib flying like an angel with his two wings in Paradise.”⁶¹

Aṭ-Ṭabaraani, Ibn ‘Adiyy and Al-Ḥaakim reported from Ibn ‘Abbaas that the Prophet (ﷺ) said:

“I entered Paradise yesterday and looked at it, and saw Ja‘far flying with the angels, and I saw Ḥamzah reclining on a couch.” Its *isnaad* is *ṣaḥeeḥ*.⁶²

⁵⁹ *Ṣaḥeeḥ al-Jaami‘ aṣ-Ṣagheer*, 4/149, hadith no. 4311.

⁶⁰ Ibid, 2/24, hadith no. 1494.

⁶¹ Sheikh Naaṣiruddeen al-Albani said in *Silsilat al-Aḥaadeeth aṣ-Ṣaḥeeḥah*: “A *ṣaḥeeḥ* hadith reported via Abu Hurayrah, Ibn ‘Abbaas, ‘Ali ibn Abi Ṭaalib, Abu ‘Aamir and Al-Barra’,” and he quoted its *asaaneed*.

⁶² *Ṣaḥeeḥ al-Jaami‘ aṣ-Ṣagheer*, 3/140, hadith no. 3358.

In a *ṣaḥeeh* hadith, the Prophet (ﷺ) said:

“The leader of the *shuhada*’ (martyrs) is Ḥamzah ibn ‘Abdul-Muṭṭalib.”⁶³

3) ‘Abdullah ibn Salaam: Aḥmad, Aṭ-Ṭabaraani and Al-Ḥaakim reported with a *ṣaḥeeh isnaad* from Mu‘aadh that the Messenger of Allah (ﷺ) said:

“Abdullah ibn Salaam is the tenth of the first ten to enter Paradise.”⁶⁴

4) Zayd ibn Ḥarithah: Al-Rawayani and Aḍ-Ḍiya’ reported from Buraydah that the Prophet (ﷺ) said:

“I entered Paradise, and I was welcomed by a young girl. I asked, ‘Who do you belong to?’ She said, ‘To Zayd ibn Ḥarithah.’”⁶⁵

5) Zayd ibn ‘Amr ibn Nufayl: Ibn ‘Asaakir reported with a *ḥasan isnaad* from ‘Aa’ishah that the Messenger of Allah (ﷺ) said:

“I entered Paradise, and I saw that Zayd ibn ‘Amr ibn Nufayl had two grades (or two positions).”⁶⁶

This Zayd used to preach *Tawḥeed* (pure monotheism) at the time of *Jahiliyyah*; he was a Ḥaneef, a follower of the way of Prophet Ibraheem (عليه السلام).

6) Ḥarithah ibn al-Nu‘maan: Tirmidhi and Al-Ḥaakim narrated from ‘Aa’ishah (may Allah be pleased with her) that the Messenger of Allah (ﷺ) said:

⁶³ Ibid, 3/219, hadith no. 3569.

⁶⁴ Ibid, 4/25, hadith no. 3870.

⁶⁵ Ibid, 3/141, hadith no. 3361.

⁶⁶ Ibid, hadith no. 3362.

“I entered Paradise, and I heard someone reciting. I asked, ‘Who is this?’ They said: ‘Ḥarithah ibn an-Nu‘maan’; thus is the righteous man.”⁶⁷

7) Bilaal ibn Abi Rabah: Aṭ-Ṭabaraani and Ibn ‘Adiyy reported with a *ṣaḥeeḥ isnaad* from Abu Umamah that the Prophet (ﷺ) said:

“I entered Paradise, and heard footsteps ahead of me. I asked, ‘What is this sound?’ I was told: ‘This is Bilaal, walking in front of you.’”⁶⁸

Aḥmad reported with a *ṣaḥeeḥ isnaad* from Ibn ‘Abbaas that the Prophet (ﷺ) said:

“I entered Paradise on the night of the Isra’, and I heard an indistinct sound from the side. I asked, ‘What is this, O’ Jibreel?’ He said, ‘Bilaal the *muadh-dhin*.’”⁶⁹

8) Abu’d-Daḥḍaḥ: Muslim, Abu Dawood, Tirmidhi and Aḥmad reported from Jaabir ibn Samurah that the Messenger of Allah (ﷺ) said:

“How many bunches of dates are hanging for Abu’d-Daḥḍaḥ in Paradise!”⁷⁰

This Abu’d-Daḥḍaḥ (رضي الله عنه) is the one who gave his garden called Bayraha’, the best garden in Madeenah, in charity when he heard that Allah (ﷻ), has revealed:

﴿مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ أَضْعَافًا كَثِيرَةً...﴾



⁶⁷ Ibid, 3/142, hadith no. 3366.

⁶⁸ Ibid., hadith no. 3364.

⁶⁹ Ibid., hadith no. 3367.

⁷⁰ Ibid, 4/185, hadith no. 445.

﴿Who is he that will lend to Allah a goodly loan so that He may multiply it to him many times?...﴾

(Qur'an 2: 245)

9) Waraqah ibn Nawfal: Al-Ḥaakim reported with a *ṣaḥeeḥ isnaad* from 'Aa'ishah that the Messenger of Allah (ﷺ) said:

"Do not slander Waraqah ibn Nawfal, for I have seen that he will have one or two gardens in Paradise."⁷¹

Waraqah (رضي الله عنه) believed in the Prophet (ﷺ) when Khadeejah brought him to him at the beginning of his Call; he had asked Allah to let him live until he saw His Messenger, so that he could support him.

11 - Paradise is Not the Price for Deeds

Paradise is something of immense value; a person cannot earn it by virtue of his deeds alone, but by the Grace and Mercy of Allah. Muslim reported from Abu Hurayrah (رضي الله عنه) that the Messenger of Allah (ﷺ) said:

"No one of you will enter Paradise by his deeds alone." They asked, "Not even you, O' Messenger of Allah?" He said, "Not even me, unless Allah covers me with His Grace and Mercy."⁷²

The fact that some texts indicate that Paradise is the price for deeds could be problematic, for example:

﴿فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿٧٧﴾﴾

﴿No person knows what is kept hidden for them of joy as a reward for what they used to do.﴾ (Qur'an 32: 17)

﴿... تِلْكَمُ الْجَنَّةُ أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٤٦﴾﴾

⁷¹ Ibid, 6/153, hadith no. 7197.

⁷² Muslim, 4/2170, hadith no. 2816.

﴿...such are the dwellers of Paradise. They will abide therein.﴾
 (Qur'an 7: 43)

However, there is no conflict between these *aayaat* (verses) and the meaning of the hadith. The *aayaat* indicate that good deeds will be a reason, not the price, for admission to Paradise. The hadith says that good deeds are not the price for admission. Two groups were misled in this matter: the *Jabariyah*, who took the hadith to mean that the reward is not connected to deeds, because man has nothing to do with his deeds [i.e. everything is foreordained]; and the *Qadariyah*, who took the hadith to mean that Paradise was the price for good deeds, and man has the right to enter by virtue of his good deeds.

The commentator on *Aṭ-Ṭaḥaawiyah* said: "As for the idea that recompense results directly from one's deeds, the *Jabariyah* and *Qadariyah* are misled, and Allah, to Whom be praise, has guided *Ahl as-Sunnah*. The Arabic preposition *ba'* of negation (*nafyi*) is not like the *ba'* used for affirmation. The negation in the hadith "No one will enter Paradise by virtue of his deeds (*bi 'amaalihi*) is the *ba'* of substitution or exchange, as if good deeds were not the price of a man's admission to Paradise. This is like the (false) *Mu'tazili* claim that good deeds will give a person the right to enter Paradise, whereas the truth is that admission to Paradise is by the Grace and Mercy of Allah. The *bi'* in the *aayah*, ﴿...a reward for what they used to do [*Jaza'an bi maa kaanu ya'maloon*].﴾ (Qur'an 32: 17) is known in Arabic grammar as the *bi'* of causation, i.e. because of their deeds. But Allah is the Creator of cause and effect, so everything is referred back to His Grace and Mercy."⁷³

⁷³ *Sharḥ aṭ-Ṭaḥaawiyah*, 495.

CHAPTER FIVE

DESCRIPTION OF THE PEOPLE OF PARADISE AND THE DELIGHTS THEY ENJOY THEREIN

The people of Paradise will enter Paradise in the most perfect and beautiful form, in the image of their father Adam (ﷺ), for there is no human form more perfect and beautiful than that of Adam, whom Allah (ﷻ), created very tall. He was as tall as a great palm tree, sixty cubits tall. Muslim reported from Abu Hurayrah (رضي الله عنه) that the Messenger of Allah (ﷺ) said:

“Allah, may He be Glorified and Exalted, created Adam in his own image, sixty cubits tall... everyone who enters Paradise will be in the image of Adam, sixty cubits tall. People kept getting shorter and shorter after the time of Adam.”¹

Their external appearance will be in harmony, and their hearts will be as one. Their hearts and souls will be clean and pure. Muslim reported from Abu Hurayrah a hadith in which the Prophet (ﷺ) described people entering Paradise, including a group whose light will be like the full moon. He (ﷺ) said:

“Their form will be that of a single person, after the image of their father Adam, sixty cubits tall.”²

Another aspect of their beauty is that they will have no body hair, and will look as if their eyes are anointed with *kohl*. Each of them will enter Paradise aged thirty-three, the age of strength, vitality and

¹ Muslim: *Kitaab al-Jannah*, *Baab Yadkhul al-jannah aqwaam af'idatuhum mithl af'idatat at-tayr*, 4/2183, hadith no. 2841.

² Ibid, *Baab Awwal zumrah yadkhuloona al-jannah*, 4/2179, hadith no. 2834.

youth. Aḥmad and Tirmidhi reported from Mu‘aadh ibn Jabal that the Messenger of Allah (ﷺ) said:

“The people of Paradise will enter Paradise hairless, looking as if their eyes are ringed with kohl, aged thirty-three.”³

As reported in the hadith narrated by Bukhari and Muslim from Abu Hurayrah, the people of Paradise,

“Will not spit, blow their noses or excrete.”⁴

The people of Paradise will not sleep. Jaabir ibn ‘Abdullah and ‘Abdullah ibn Abi Awfa reported that the Messenger of Allah (ﷺ) said:

“Sleep is the brother of death; the people of Paradise will not sleep.”⁵

³ *Ṣaḥeeḥ al-Jaami’*, 6/337, hadith no. 7928. *Sheikh* Naaṣiruddeen al-Albani said: It is *ṣaḥeeḥ*.

⁴ This hadith is quoted in full in “Admittance to Paradise.” (Section 2, Chapter 1)

⁵ *Sheikh* Naaṣiruddeen al-Albani, *Silsilat al-Aḥaadeeth aṣ-Ṣaḥeeḥah*, 3/74, hadith no. 1087. He stated that it is recorded in many books of hadith, such as *Al-Kaamil* by Ibn ‘Adiyy, *Al-Hilyah* by Abu Na‘eem and *Taareekh Isbahaan* by Abu ‘sh-Sheikh. Al-Albani compiled all the *asaaneed* of this hadith, and concluded: “...it is *ṣaḥeeḥ* because of its *asaaneed* from Jaabir.”

CHAPTER SIX

THE DELIGHTS OF THE PEOPLE OF PARADISE

1 - The Superiority of the Delights of Paradise Over the Pleasures of this World

The pleasures of this world are tangible and present, “here and now,” whilst the delights of Paradise are as yet unseen promises. People are readily influenced by what they can see and know instantly. It is hard enough for them to forgo something that is in front of them for the sake of something else that is in the future, so how much harder it is if the promise will not be attained until after death! So Allah (ﷻ), drew a comparison between the pleasures of this world and the joys of Paradise, and explained that the delights of Paradise are far superior to this world’s pleasures. The Qur’an speaks at length denouncing this world and extolling the virtues of the Hereafter, to encourage man to strive hard for success in the next world.

Many passages in the Qur’an dismiss this world of instant, fleeting pleasures and state that the rewards of Allah (ﷻ), are far better. For example:

﴿لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ جَنَّاتٌ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا
نُزُلًا مِّنْ عِندِ اللَّهِ وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلْأَبْرَارِ﴾

﴿But for those who fear their Lord, are Gardens under which rivers flow; therein are they to dwell [for ever], an entertainment from Allah; and that which is with Allah is the best for *Al-Abraar* [those who are obedient to Allah and follow strictly His orders].﴾ (Qur’an 3: 198)

﴿لَا تَعْدَنَّ عَيْنُكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا لِنَفْتِنَهُمْ فِيهِ وَرِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَىٰ﴾ ﴿١٣١﴾

¶And strain not your eyes in longing for the things We have given them for enjoyment to various groups of them [polytheists and disbelievers in the Oneness of Allah], the splendour of this life that We may test them thereby. But the provision [good reward in the Hereafter] of your Lord is better and more lasting.¶

(*Qur'an* 20: 131)

﴿رُزِينٌ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِئَصَةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثُ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا وَاللَّهُ عِنْدَهُ حُسْنُ الْمَبَاقِ﴾ ﴿١٣٢﴾ ﴿قُلْ أَؤْتِيكُمْ بِخَيْرٍ مِنْ ذَلِكَُمْ لِلَّذِينَ آمَنُوا عِنْدَ رَبِّهِمْ جَنَّاتٌ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُطَهَّرَةٌ وَرِزْقٌ مِنْ اللَّهِ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ﴾ ﴿١٣٣﴾

¶Beautified for men is the love of things they covet: women, children, much of gold and silver [wealth], branded beautiful horses, cattle and well-tilled land. This is the pleasure of the present world's life; but Allah has the excellent return [Paradise] with Him. Say: "Shall I inform you of things far better than those? For *Al-Muttaqoon* [the pious] there are Gardens with their Lord, under which rivers flow. Therein [is their] eternal [home] and *Azwajun Mutahharatun* [purified mates or wives], and Allah will be pleased with them. And Allah is All-Seer of [His] slaves."¶

(*Qur'an* 3: 14-15)

There are many reasons why the delights of Paradise are superior to the pleasures of this world.

1) The pleasures of this world are fleeting:

﴿... قُلْ مَنْعُ الدُّنْيَا قَلِيلٌ وَالْآخِرَةُ خَيْرٌ لِّمَنِ اتَّقَى ...﴾

﴿...Say: "Short is the enjoyment of this word. The Hereafter is [far] better for him who fears Allah..."﴾

(*Qur'an* 4: 77)

The Prophet (ﷺ) illustrated the inferiority and fleeting nature of the pleasures of this world in comparison with the delights of Paradise:

"By Allah, this world in comparison with the Hereafter is nothing more than as if one of you put his finger" - and he gestured with his forefinger - "in the sea: let him see how much water he would retrieve."¹

A finger dipped in the ocean would not even pick up one drop; this is how little this world is worth when compared with the Hereafter.

Because the pleasures of this world are so insignificant, Allah (ﷻ), rebuked those who prefer the pleasures of this world to the joys of the Hereafter:

﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمْ أَنفِرُوا فِي سَبِيلِ اللَّهِ أَتَأْخُذْتُمْ إِلَى الْأَرْضِ أَرْضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ فَمَا مَتَّعَ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ﴾

﴿O' you who believe! What is the matter with you, that when you are asked to go forth in the Cause of Allah [Jihad] you cling heavily to this earth? Do you prefer the life of this world to the Hereafter? But little is the comfort of this life, as compared with the Hereafter.﴾

(*Qur'an* 9: 38)

¹ Muslim, 4/2193, hadith no. 2858.

We have already quoted numerous texts that indicate the inexhaustible abundance of the blessings and joys of the Hereafter.

2) The Hereafter is also better from the point of view of quality:

The clothing, food, drink, jewellery and palaces of the people of Paradise will be far superior to their counterparts in this world. There is in fact no room for comparison, as even the smallest space in Paradise is better than this world and all that is in it. Bukhari and Muslim reported from Abu Hurayrah (رضي الله عنه) that the Messenger of Allah (ﷺ) said:

“The space of a whip in Paradise is better than this world and everything in it.”²

According to another hadith also narrated by Bukhari and Muslim from Abu Hurayrah (رضي الله عنه), the Prophet (ﷺ) said:

“The space of the bow of any one of you in Paradise is better than all that the sun rises upon.”³

The comparison between the women of Paradise and the women of this earth serves to demonstrate the superiority of that which is in Paradise. Bukhari reported from Anas (رضي الله عنه) that the Messenger of Allah (ﷺ) said:

“If a woman of the people of Paradise were to look at this earth, she would light up everything in between and fill it with her fragrance; the veil on her head is better than this world and all that is in it.”⁴

3) Paradise is free from all the impurities and disappointments of this world: Eating and drinking in this life results in the need for

² *Mishkaat al-Maṣabeeh*, 3/85, hadith no. 5613.

³ *Ibid.*, hadith no. 5615.

⁴ *Ibid.*, hadith no. 5614.

excretion and its associated unpleasant odours. If a person drinks wine in this world, he loses his mind. Women in this world menstruate and give birth, which are sources of pain and hurt. Paradise is free from all of these discomforts: its people will not urinate, defecate, spit or suffer from catarrh. The wine of Paradise, as described by its Creator is:

﴿ يَبْقَاةً لَذَّةً لِلشَّارِبِينَ ﴿٤٦﴾ لَا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يُنْفَوْنَ ﴿٤٧﴾ ﴾

«Crystal-white, delicious to those who drink [thereof], free from intoxication, nor will they suffer intoxication therefrom.» (Qur'an 37: 46-47)

The water of Paradise does not become brackish, and its milk never changes in flavour:

﴿ ... فِيهَا أَنْهَارٌ مِنْ مَّاءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ مِنْ لَبَنٍ لَمْ يَتَغَيَّرْ طَعْمُهُ ... ﴿١٥﴾ ﴾

«...Rivers of water incorruptible; rivers of milk of which the taste never changes...» (Qur'an 47: 15)

The women of Paradise are pure and free from menstruation, *nifaas* (postnatal bleeding) and all the other impurities suffered by women in this world, as Allah (ﷻ), says:

﴿ ... وَلَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَهُمْ فِيهَا خَالِدُونَ ﴿٢٥﴾ ﴾

«...And they shall have therein *Azwajun Mutahharatun* [purified mates or wives] [having no menses, urine, stools, etc.], and they will abide therein for ever.»

(Qur'an 2: 25)

The hearts of the people of Paradise will be pure, their speech will be good, their deeds righteous. There will be no hurtful, upsetting, offensive or provocative talk there, for Paradise is free from all worthless words and deeds:

﴿... لَا لَعْوَ فِيهَا وَلَا تَأْنِيْهُ ۝۵۱﴾

﴿...Free from any *Laghw* [dirty, false, evil, vague talk],
and free from sin.﴾ (Qur'an 52: 23)

The only speech that is heard there is good, sincere and pure, free from all the shameful shortcomings of earthly speech:

﴿لَا يَسْمَعُوْنَ فِيْهَا لَعْوًا وَلَا كِذْبًا ۝۵۲﴾

﴿No *Laghw* [dirty, false, evil talk] will they hear therein,
nor lying.﴾ (Qur'an 78: 35)

﴿لَا يَسْمَعُوْنَ فِيْهَا لَعْوًا اِلَّا سَلَامًا ... ۝۵۳﴾

﴿They shall not hear therein any *Laghw*, but only *salaam*
[salutations of peace]...﴾ (Qur'an 19: 62)

﴿لَا تَسْمَعُ فِيْهَا لَغِيَةً ۝۵۴﴾

﴿Where they shall hear neither harmful speech nor
falsehood.﴾ (Qur'an 88: 11)

Paradise is the abode of purity and peace:

﴿لَا يَسْمَعُوْنَ فِيْهَا لَعْوًا وَلَا تَأْنِيْهُمَا ۝۵۵ اِلَّا قِيْلًا سَلَامًا سَلَامًا ۝۵۶﴾

﴿No *Laghw* will they hear therein, nor any sinful speech
[like backbiting, etc.], But only the saying of: *Salaam!*
Salaam! [greetings with peace].﴾ (Qur'an 56: 25-26)

For this reason, when the people of Paradise have been saved from the Fire, they will be detained on a bridge between Paradise and Hell, where they will be purified by settling any wrongs that may be outstanding between any of them, so that they may enter Paradise pure of heart and soul, free from any resentment, envy or other negative emotions of this world. Bukhari and Muslim report that when the people of Paradise enter Paradise: There will be no hatred

or resentment among them, their hearts will be as one, and they will glorify Allah morning and evening.”⁵

Allah (ﷻ), indeed spoke only the truth when He said:

﴿ وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ غِلٍّ إِخْوَانًا عَلَىٰ سُرُرٍ مُّتَقَابِلِينَ ۝٤٧﴾

﴿And We shall remove from their breasts any lurking sense of injury: [they will be] brothers [joyfully] facing each other on thrones [of dignity].﴾ (Qur'an 15: 47)

A “sense of injury” is hatred. It is reported from Ibn ‘Abbaas and ‘Ali ibn Abi Ṭaalib (may Allah be pleased with them) that when the people of Paradise will enter Paradise, they will drink from one spring, and Allah will remove all sense of injury or hatred from their hearts, then they will drink from another spring, and their faces will become pure and bright.⁶ This is probably what is meant by the *ayah*:

﴿ ... وَسَقَنَهُمُ رَبُّهُمْ شَرَابًا طَهُورًا ۝٢١﴾

﴿...And their Lord will give them a pure drink.﴾

(Qur'an 76: 21)

4) The pleasures of this world are transient, whilst the joys of the Hereafter are lasting and eternal: This is why Allah (ﷻ), calls the pleasures of this world “temporary conveniences” because they are enjoyed for a short while, then they come to an end, but the joys of the Hereafter have no end:

﴿ مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ ... ۝٩٦﴾

﴿What is with you, must vanish, and what is with Allah will endure...﴾

(Qur'an 16: 96)

⁵ Bukhari: *Kitaab Bada' al-Khalq, Baab Maa ja'a fi shifat al-jannah, Fath al-Baari*, 6/318.

⁶ Qurṭubi, *At-Tadhkirah*, Pp. 499.

﴿ إِنَّ هَذَا لَرْزُقُنَا مَا لَمْ مِنْ نَفَادٍ ﴿٥٤﴾ ﴾

«[It will be said to them]: This is Our Provision, which will never finish.»
(*Qur'an* 38: 54)

﴿ ... أَكُلُهَا دَائِمٌ وَظِلُّهَا ... ﴿٣٥﴾ ﴾

«...Its provision is eternal and so is its shade...»
(*Qur'an* 13: 35)

Allah (ﷻ), gave an example of how quickly this world will pass away:

﴿ وَأَضْرِبْ لَهُمْ مَثَلًا الْحَيَاةَ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيحُ ۚ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُقْنِدًا ﴿١٨﴾ أَمْالًا وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا ۚ وَالْبَاقِيَتُ الصَّالِحَتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا ﴿١٩﴾ ﴾

«And put forward for them the example of the life of this world, it is like the water [rain] which We send down from the sky, and the vegetation of the earth mingles with it, and becomes fresh and green. But [later] it becomes dry and broken pieces, which the winds scatter. And Allah is Able to do everything. Wealth and children are the adornment of the life of this world. But the good righteous deeds that last are better with your Lord for rewards and better in respect of hope.»

(*Qur'an* 18: 45-46)

Allah likened this life to the rain that falls from the sky and causes plants to grow and flower and bear fruit. This lasts for only a short time before they shrivel and are blown away by the wind. Such are the luxuries of this life, such as youth, wealth, sons, land and fields. All of this passes away; youth fades, health and vitality are replaced

by sickness and old age, wealth and children may disappear, a man may be taken from his family and wealth, but the Hereafter will never vanish or go away:

﴿... وَلَدَارُ الْآخِرَةِ خَيْرٌ وَلَنِعْمَ دَارُ الْمُتَّقِينَ ﴿٣٠﴾ جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا يُجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ ... ﴿٣١﴾﴾

﴿...And the home of the Hereafter will be better. And excellent indeed will be the home of the *muttaqoon* [pious], 'Adn Paradise [Gardens of Eternity] which they will enter, under which rivers flow...﴾

(Qur'an 16: 30-31)

5) Seeking to enjoy the pleasures of this world and neglecting the Hereafter will be followed by regret and sorrow when one enters the Fire of Hell:

﴿كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّقُونَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ فَمَنْ زُحْزِحَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعٌ ﴿١٨٥﴾﴾

﴿Everyone shall taste death. And only on the Day of Resurrection will you be paid your wages in full. And whoever is removed away from the Fire and admitted to Paradise, he indeed is successful. The life of this world is only the enjoyment of deception [a deceiving thing].﴾

(Qur'an 3: 185)

2 - The Food and Drink of the People of Paradise

We have already discussed the trees and fruits of Paradise, including the ripe fruits, which hang within easy reach, so that the people of Paradise may pick whatever fruits they desire. The people will also have whatever food and drink they desire:

﴿ وَفَكَهَمَ مِمَّا يَشْتَهُونَ ﴿٢٠﴾ وَلَحِمٍ طَيْرٍ مِمَّا يَشْتَهُونَ ﴿٢١﴾ ﴾

﴿And fruit, [any] that they may choose, And the flesh of fowls that they desire.﴾ (Qur'an 56: 20-21)

﴿ ... وَفِيهَا مَا تَشْتَهُيهِ الْأَنفُسُ وَكَلِّذِ الْأَعْيُنُ ... ﴿٧١﴾ ﴾

﴿...There will be there all that the souls could desire, all that the eyes could delight in...﴾ (Qur'an 43: 71)

Allah (ﷻ), will permit them to take whatever they want of the good food and drink of Paradise:

﴿ كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْفَالِئَةِ ﴿٢٤﴾ ﴾

﴿Eat and drink at ease for that which you have sent on before you in days past!﴾ (Qur'an 69: 24)

We have also mentioned above that in Paradise there will be a sea of water, a sea of wine, a sea of milk and a sea of honey, and the rivers of Paradise will flow out of these seas. There will also be many springs in Paradise, and its people will drink from these seas, rivers and springs. Allah (ﷻ), says:

﴿ إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِنْ كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا ﴿٥﴾ عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا ﴿٦﴾ ﴾

﴿Verily the *Abraar* [pious, who fear Allah and avoid evil], shall drink a cup [of wine] mixed with water from a spring in Paradise called *Kafoor*, a spring wherefrom the slaves of Allah will drink, causing it to gush forth abundantly.﴾ (Qur'an 76: 5-6)

﴿ وَتُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنْجَبِيلًا ﴿٧﴾ عَيْنًا فِيهَا تُسَمَّى سَلْسَبِيلًا ﴿٨﴾ ﴾

﴿And they will be given to drink there of a cup [of wine] mixed with *Zanjabil* [ginger], a spring there, called

Salsabil.﴾

(*Qur'an* 76: 17-18)

﴿ وَمِنْ أَمْحُورٍ مِّنْ تَنْمِيمٍ ﴿٧٧﴾ عَيْنًا يَشْرَبُ بِهَا الْمُقَرَّبُونَ ﴿٧٨﴾ ﴾

﴿It [that wine] will be mixed with *Tasneem*, a spring whereof drink those nearest to Allah.﴾

(*Qur'an* 83: 27-28)

1) The wine of the people of Paradise: One of the drinks that Allah (ﷻ), will bestow upon the people of Paradise will be wine. The wine of Paradise is free from all the troubles and problems that characterize the wine of this world, which makes people lose their minds, and causes headaches, stomach aches and other physical disorders, or which may have something wrong in the way it is made, or its colour, etc. But the wine of Paradise is free from all such faults; it is pure and beautiful:

﴿ يُطَافُ عَلَيْهِمْ بِكَأْسٍ مِّنْ مَّعِينٍ ﴿٥٠﴾ بَيَّضَاءَ لَذَّةٍ لِلشَّارِبِينَ ﴿٥١﴾ لَا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يُنْفَوْنَ ﴿٥٢﴾ ﴾

﴿Round them will be passed a cup of pure wine; White, delicious to the drinkers. Neither will they have *ghoul* [any kind of hurt, abdominal pain, headache, etc.] from that, nor will they suffer intoxication therefrom.﴾

(*Qur'an* 37: 45-47)

Allah (ﷻ), described the beauty of its white colour, then explained that its drinkers enjoy it very much, without it affecting their minds:

﴿ ... وَأَنْهَرُ مِنْ حَمْرٍ لَذَّةٍ لِلشَّارِبِينَ ... ﴿٥٣﴾ ﴾

﴿...Rivers of wine delicious to those who drink...﴾

(*Qur'an* 47: 15)

And they will never be adversely affected by drinking it:

﴿ ... وَلَا هُمْ عَنْهَا يُنْفَوْنَ ﴿٥٤﴾ ﴾

﴿...Nor will they suffer intoxication therefrom.﴾

(*Qur'an* 37: 47)

Elsewhere in the *Qur'an*, Allah (ﷻ), describes the wine of Paradise:

﴿ يَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ ﴿٧﴾ بِأَكْوَابٍ وَأَبَارِيقَ وَكَأْسٍ مِنْ مَّعِينٍ ﴿٨﴾ لَا يَصَدَعُونَ عَلَيْهَا وَلَا يَزِفُّونَ ﴿٩﴾ ﴾

﴿They will be served by immortal boys, With cups, and jugs, and a glass from the flowing wine, Wherefrom they will get neither any aching of the head, nor any intoxication.﴾

(*Qur'an* 56: 17-19)

Commenting on this passage, Ibn Katheer said: "It does not cause their heads to ache or their minds to be fogged; it is pure, although it still contains the ingredients that make it a delight to the drinker. Ad-Dahhaak narrated that Ibn 'Abbaas said: 'Wine produces four things: drunkenness, headache, vomit and urine. Allah has mentioned the wine of Paradise, and He has purified it of all these things.'"⁷

In another part of the *Qur'an*, Allah (ﷻ), says:

﴿ يُسْقَوْنَ مِنْ رَحِيقٍ مَخْتُومٍ ﴿٢٥﴾ خَتَمُهُ مِنْسَكٌ ... ﴿٢٦﴾ ﴾

﴿They will be given to drink pure sealed wine, the last thereof will be the smell of musk...﴾(*Qur'an* 83: 25-26)

This wine is sealed or covered, and at the end of it, the drinker will find the scent of musk.

2) The first food of the people of Paradise: The first food which Allah (ﷻ), will present to the people of Paradise will be the caudate (extra) lobe of fish-liver. Bukhari and Muslim reported from Abu Sa'eed al-Khudri (رضي الله عنه) that the Messenger of Allah (ﷺ) said:

⁷ *Tafseer Ibn Katheer*, 6/514.

“On the Day of Resurrection, the earth will be like one loaf of bread, which Allah will turn around in His hands, just as any of you prepares bread whilst he is travelling, to offer it as food to the people of Paradise.” A Jew came and said, “May the Most Merciful bless you, O’ Abu’l-Qaasim. Shall I not tell you what food (*nuzul*) will be offered to the people of Paradise on the Day of Resurrection?” The Prophet (ﷺ) said, “Of course.” The Jew said that the earth would be a single loaf of bread, just as the Prophet (ﷺ) has said. The Prophet (ﷺ) looked at us and smiled so broadly that his back teeth were visible, then he said: “Shall I not tell you of their food? *Balam* and *noon* (a large fish).” They asked, “What is that?” He said: “A bull and *noon*; seventy thousand people will eat from the caudate (extra) lobes of their livers.”⁸

An-Nawawi’s comment on this hadith may be summarized as follows: “*Nuzul* is the food prepared for a guest upon his arrival. Turning the bread around in one’s hands means kneading it and tossing it from hand to hand until it is flat and round like a disk. The meaning of the hadith is that Allah will make the earth like a huge loaf of bread to feed the people of Paradise. *Noon* is a whale or large fish; *balam* is a Hebrew word that means ‘bull’; the caudate (extra) lobe of a fish liver is the best part of it.”⁹

Bukhari reported that ‘Abdullah ibn Salaam asked the Prophet (ﷺ) a number of questions when he first came to Madeenah, one of which was: “What is the first thing that the people of Paradise will eat?” He said,

“The caudate (extra) lobe of fish liver.”¹⁰

⁸ *Mishkaat al-Maṣabeeh*, 3/56.

⁹ *Sharḥ an-Nawawī ‘alā Muslim*, 17/136.

¹⁰ Ibn Katheer, *An-Niḥāyah*, 2/270.

Muslim reported from Thawbaan that a Jew asked the Prophet (ﷺ): “What will they be presented with when they enter Paradise?” He said:

“The caudate (extra) lobe of fish liver.” The Jew asked, “What will they eat after that?” The Prophet (ﷺ) said: “The bull, which is grazing now in Paradise, will be slaughtered for them.” The Jew asked, “What will they drink after that?” He said, “From a spring called *Salsabil*.” The Jew said, “You have spoken the truth.”¹¹

3) The food and drink of the people of Paradise does not produce any impure excrement: It might cross one’s mind that the food and drink of Paradise might produce the same as the food and drink of this world, namely excrement, urine, mucus, saliva, and so on. But this is not the case. Paradise is a place that is free from all impurities, and its people are free from all the blemishes of people of this world. A hadith reported by Bukhari and Muslim from Abu Hurayrah clearly rejects such a notion: the Prophet (ﷺ) said,

“The first group to enter Paradise will be as beautiful as the full moon; they will not spit or blow their noses.”¹²

This does not apply only to the first group to enter Paradise; all those who enter will be similarly pure. Muslim reported from Abu Hurayrah that the Messenger of Allah (ﷺ) said:

“The first group of my ummah to enter Paradise will be as beautiful as the full moon, and those that come after them will be like the brightest shining star, and those that follow them

¹¹ Ibid.

¹² Bukhari: *Kitaab Bada' al-Khalq, Baab Maa ja'a fi sifat al-jannah, Fath al-Baari*, 6/317; Muslim: *Kitaab al-Jannah, Baab Awwal zumrah tadkhul al-jannah*, 4/2178, hadith no. 2834.

will be ranked according to their status. They will not defecate or urinate or blow their noses or spit.”¹³

It might be asked: where will the waste products from their food and drink go? This question was posed to the Prophet (ﷺ) by his *ṣaḥabah*, and he replied that part of these waste products will be turned into sweat like musk that will come out of their bodies; other parts will be turned into burps, but these burps will produce a fragrant scent. Muslim reported that Jaabir ibn ‘Abdullah (رضي الله عنه) said: I heard the Messenger of Allah (ﷺ) say:

“The people of Paradise will eat and drink there, but they will not spit, excrete or blow their noses.” They asked, “What will happen to the waste matter from their food?” He said: “(It will come out as) burps which are like musk.”¹⁴

4) Why will the people of Paradise eat and drink and comb their hair? If the people of Paradise are to abide there forever, and it is free from all discomfort, pain and sickness, if there is no hunger or thirst there, and no impurities or dirt, then why will the people of Paradise eat and drink, and use perfume and comb their hair?

Qurṭubī answered this question in *At-Tadhkirah*:¹⁵ “The luxuries and clothing of the people of Paradise will not be for the purpose of warding off potential pains; they will not eat because of hunger, or drink because of thirst, or use perfume because of some offensive odour. Paradise is a never-ending succession of delight and joy. Do you not remember the words of Allah to Adam?

﴿إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعْرَىٰ ۖ وَأَنَّكَ لَا تَظْمَأُ فِيهَا وَلَا تَصْحَىٰ﴾

¹³ Muslim: *Kitaab al-Jannah, Baab Awwal zumrah tadhkhal al-jannah*, 4/2188, hadith no. 2834.

¹⁴ Muslim, 4/2180, hadith no. 2835.

¹⁵ Qurṭubī, *At-Tadhkirah*, Pp. 475; see also *Fath al-Baari*, 6/325.

﴿Verily, you have [a promise from Us] that you will never be hungry therein nor naked. And you [will] suffer not from thirst therein nor from the sun's heat.﴾

(*Qur'an* 20: 118-119)

The wisdom behind it (food and drink, etc.) is that Allah (ﷻ), will introduce Paradise to them in ways similar to the good things that they enjoyed on earth, but He will increase it in ways known only to Him."

5) The vessels and cups of the people of Paradise: The vessels from which the people of Paradise will eat and drink will be of gold and silver. Allah (ﷻ), says:

﴿يُطَافُ عَلَيْهِمْ بِصِحَافٍ مِّنْ ذَهَبٍ وَأَكْوَابٍ ...﴾ (٦١)

﴿Trays of gold and cups will be passed round them...﴾

(*Qur'an* 43: 71)

i.e., cups of gold. And Allah (ﷻ), says:

﴿وَيُطَافُ عَلَيْهِمْ ثِيَابًا مِّنْ فَضَّةٍ وَأَكْوَابٍ كَانَتْ فَوَارِيراً﴾ (٦٢) ﴿فَوَارِيراً مِّنْ فَضَّةٍ فَدَرُوهَا نَقِيرًا﴾

﴿﴾ (٦٣)

﴿And amongst them will be passed round vessels of silver and cups of crystal, crystal-clear, made of silver. They will determine the measure thereof according to their wishes.﴾

(*Qur'an* 76: 15-16)

i.e., it will combine the purity of crystal with the whiteness of silver.

Bukhari and Muslim reported from Abu Moosa al-Ash'ari that the Messenger of Allah (ﷺ) said:

"The believer in Paradise will have a tent made of a single hollowed-out pearl ... and two gardens of silver, their vessels and everything in them, and two gardens of gold, their vessels

and everything in them.”¹⁶

Among the vessels from which they will drink will be cups and jugs and glasses:

﴿ يَطُوفُ عَلَيْهِمْ وِلْدَنٌ مُّخَلَّدُونَ ﴿٥٦﴾ يَأْكُوبُ وَأَبَارِيقُ وَكَأْسٌ مِنْ مَّعِينٍ ﴿٥٧﴾ ﴾

﴿They will be served by immortal boys, with cups, and jugs, and a glass from the flowing wine.﴾

(Qur'an 56: 17-18)

The “cup” (*koob*) is something that has no handle or spout, the “jug” (*ibreeq*) has a handle and a spout, and the “glass” (*kaa's*) is a cup that is filled with drink.

3 - The Clothing, Jewellery and Incense-burners of the People of Paradise

The people of Paradise will wear the most luxurious clothes and adorn themselves with jewellery of gold, silver and pearls. They will wear, amongst other things, garments of silk and bracelets of gold, silver and pearls. Allah (ﷻ), says:

﴿ وَجَزَاءُهمْ بِمَا صَبَرُوا جَنَّةٌ وَحَرِيرٌ ﴿٧٦﴾ ﴾

﴿And their recompense will be Paradise, and silken garments, because they were patient.﴾ (Qur'an 76: 12)

﴿ ... يُحَكَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ ﴿٧٧﴾ ﴾

﴿...Wherein they will be adorned with bracelets of gold and pearls, and their garments will be of silk.﴾

(Qur'an 22: 23)

¹⁶ *Mishkaat al-Maṣābeeh*, 3/86.

﴿ جَنَّتٌ عَدْنٍ يَدْخُلُونَهَا يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ ﴾ ﴿٣٣﴾

﴿Adn [Eden] Paradise will they enter, therein will they be adorned with bracelets of gold and pearls, and their garments there will be of silk.﴾ (Qur'an 35: 33)

﴿ ... وَحُلُوءًا أَسَاوِرَ مِنْ فِضَّةٍ وَسَقَمَهُمُ رَبُّهُمْ سَرَابًا طَهُورًا ﴾ ﴿٣٤﴾

﴿...They will be adorned with bracelets of silver, and their Lord will give them a pure drink.﴾

(Qur'an 76: 21)

Their clothes will be colourful, including garments of green silk and brocade:

﴿ ... يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِنْ سُندُسٍ وَإِسْتَبْرَقٍ مُتَّكِفِينَ فِيهَا عَلَى الْأَرَائِكِ نِعَمَ الثَّوَابِ وَحَسُنَتْ مُرْتَفَقًا ﴾ ﴿٣٥﴾

﴿...They will be adorned therein with bracelets of gold, and they will wear green garments of fine silk and heavy brocade. They will recline therein on raised thrones. How good the recompense! How beautiful a couch to recline on.﴾

(Qur'an 18: 31)

﴿ عَلَيْهِمْ ثِيَابٌ سُدُسٍ خُضْرٌ وَإِسْتَبْرَقٌ وَحُلُوءًا أَسَاوِرَ مِنْ فِضَّةٍ ... ﴾ ﴿٣٦﴾

﴿Their garments will be of fine green silk, and gold embroidery. They will be adorned with bracelets of silver...﴾

(Qur'an 76: 21)

Their clothing will be far superior to any man-made garment. Bukhari reported that Al-Barra' ibn 'Aazib (رضي الله عنه) said: "A silken garment was brought to the Messenger (ﷺ) and we began to admire its beauty and softness." The Messenger of Allah (ﷺ) said:

“The handkerchiefs of Sa’d ibn Mu’aadh in Paradise are better than this.”¹⁷

The Prophet (ﷺ) also told us that the people of Paradise will have combs of gold and silver, and that they will perfume themselves with ‘Ood at-Ṭeeb, even though the scent of musk will be emanating from their pure bodies. Bukhari narrated from Abu Hurayrah that the Prophet (ﷺ) said of those who will enter Paradise:

“Their vessels will be of gold and silver, their combs will be of gold and the coals of their incense-burners will be of aloewood (Abu’l-Yamaan said: of ‘Ood at-Ṭeeb) and their sweat will be musk.”¹⁸

Their jewellery will include crowns. Tirmidhi and Ibn Maajah reported from Al-Miqdaam ibn Ma’dikarb that among the honours bestowed upon the martyr will be:

“...crown of dignity will be placed upon his head, one ruby of which is better than this world and all that is in it.”¹⁹

The clothing and jewellery of the people of Paradise will never wear out or fade. Muslim reported from Abu Hurayrah that the Prophet (ﷺ) said:

“Whoever enters Paradise is blessed and will never be miserable, his clothes will never wear out and his youth will never fade away.”²⁰

¹⁷ Bukhari: *Kitaab Bada' al-Khalq, Baab Ma ja'a fi sifat al-jannah wan-naar, Fath al-Baari*, 6/319.

¹⁸ Ibid.

¹⁹ *Mishkaat al-Maṣabeeh*, 3/358, hadith no. 3834, and Muslim. *Sheikh Naaṣiruddeen al-Albani* said its *isnaad* is *ṣaḥeeh*.

²⁰ Muslim: *Kitaab al-Jannah, Baab fi Dawaam na'eem al-jannah*, 4/2181, hadith no. 2836.

4 - The Couches of the People of Paradise

The palaces of Paradise have been furnished, and in their gardens are places to sit and recline, beautiful couches of delightful colours and high beds whose interiors are lined with silk brocade, let alone how magnificent their outward appearance must be. There are cushions and splendid carpets laid out in the most delightful fashion. Allah (ﷻ), says:

﴿ فِيهَا سُرُرٌ مَّرْفُوعَةٌ ۖ وَأَكْوَابٌ مَوْضُوعَةٌ ۚ وَنَارُ ثِيَابٍ مَصْفُوفَةٌ ۚ وَزَرَائِبُ مَبْنُوتَةٌ ۚ ﴾
 ﴿ ١٦ ﴾

﴿Therein will be thrones raised high, And cups set at hand, And cushions set in rows, And rich carpets [all spread out].﴾
 (Qur'an 88: 13-16)

﴿ مُتَكِدِينَ عَلَى فُرُشٍ بَطَائِنُهَا مِنْ إِسْتَبْرَقٍ ... ﴾ ﴿ ٥٤ ﴾

﴿Reclining upon the couches lined with silk brocade...﴾
 (Qur'an 55: 54)

﴿ مُتَكِدِينَ عَلَى سُرُرٍ مَصْفُوفَةٍ ۖ وَزَوَّجْنَاهُمْ بِحُورٍ عِينٍ ﴾ ﴿ ٢٠ ﴾

﴿They will recline [with ease] on thrones arranged in ranks. And We shall marry them to Houris [female, fair ones] with wide lovely eyes.﴾
 (Qur'an 52: 20)

﴿ ثُلَّةٌ مِنَ الْأَوَّلِينَ ۖ وَقَلِيلٌ مِنَ الْآخِرِينَ ۚ عَلَى سُرُرٍ مَوْضُونَةٍ ۚ مُتَكِدِينَ ۚ عَلَيْهِا مُتَقَابِلِينَ ۚ ﴾ ﴿ ١٦ ﴾

﴿A multitude of those [foremost] will be from the first generations [who embraced Islam], and a few of those [foremost] will be from the later time [generations]. [They will be] on thrones woven with gold and precious stones, reclining thereon, face to face.﴾

(Qur'an 56: 13-16)

This reclining on those thrones and couches will be one of the luxuries that the people of Paradise will enjoy when they gather together, as Allah (ﷻ), says:

﴿ وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ غِلٍّ إِخْوَانًا عَلَىٰ سُرُرٍ مُّتَقَابِلِينَ ﴿٥٧﴾ ﴾

﴿And We shall remove from their breasts any lurking sense of injury; [they will be like] brothers [joyfully] facing each other on thrones [of dignity].﴾

(Qur'an 15: 47)

﴿ مُتَكِبِينَ عَلَىٰ رَفْرَفٍ خُضْرٍ وَعَبَقَرٍ حَسَانٍ ﴿٧٦﴾ ﴾

﴿Reclining on green cushions and rich beautiful mattresses.﴾

(Qur'an 55: 76)

﴿ ... وَاسْتَبَقُوا مَتَكِبِينَ فِيهَا عَلَى الْأَرَائِكِ ... ﴿٣١﴾ ﴾

﴿...They will recline therein on raised thrones...﴾

(Qur'an 18: 31)

5 - The Servants of the People of Paradise

The people of Paradise will be served by boys whom Allah will create to attend to them, and who will be most beautiful and perfect in form:

﴿ يَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ ﴿٥٦﴾ بِأَكْوَابٍ وَأَبَارِيقَ وَكَأْسٍ مِّن مَّعِينٍ ﴿٥٧﴾ ﴾

﴿They will be served by immortal boys, with cups, and jugs, and a glass from the flowing wine.﴾

(Qur'an 56: 17-18)

﴿ وَطُوفٌ عَلَيْهِمْ وَِلْدَانٌ مُّخَلَّدُونَ إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَّنشُورًا ﴿١٩﴾ ﴾

﴿And round about them will [serve] boys of everlasting youth. If you see them, you would think them scattered pearls.﴾

(Qur'an 76: 19)

Ibn Katheer, may Allah have mercy on him, said: "Boys of eternal youth will go around to serve the people of Paradise, boys who remain in that youthful form forever, never changing or advancing in age. It is said that they will be wearing earrings, to emphasize their youth, because such a thing is appropriate for young people, but it does not befit those who are older. And Allah (ﷻ), said: ﴿...If you see them, you would think them scattered pearls.﴾ (Qur'an 76: 19), - i.e., if you would see them going around to attend to the needs of their masters, with their beautiful faces and splendid, colourful clothes and jewellery, you would think that they were scattered pearls. There is no more beautiful description than the picture of pearls scattered in a place of beauty.²¹

Some scholars suggested that these boys are the children of the Muslims and *Mushrikeen* who die in childhood, but this was refuted by Al-'Allamah Ibn Taymiyah, may Allah have mercy on him, who explained that these boys of eternal youth are part of the creation of Paradise:

"The boys who go around to serve the people of Paradise are part of the creation of Paradise; they are not the children of this world. When the children of this world enter Paradise, they will do so in a perfect form like all the other people of Paradise, in the form of their father Adam."²²

6 - The Market of the People of Paradise

Muslim reported from Anas ibn Maalik that the Messenger of Allah (ﷺ) said:

"In Paradise there is a market to which the people will come every Friday, then a wind will come from the north and blow on

²¹ *Tafseer Ibn Katheer*, 7/184.

²² *Majmoo' al-Fataawa Sheikh al-Islam*, 4/279; see also 4/311.

their faces and clothes, and they will increase in beauty. Then they will return to their wives, who will also have increased in beauty. Their wives will say to them: 'By Allah, you increased in beauty after you left us,' and they will say, 'And you too, by Allah you have increased in beauty since we left.'"²³

An-Nawawi commented on this hadith: "What is meant by a market is a gathering place where the people will come together, just as they gather in marketplaces in this world. Gathering together every Friday means that they will meet once a week, or what approximates to once a week; there will be no real weeks there, as there will be no sun or moon or days. The wind of Paradise is described specifically as being the north winds, because for the Arabs (of the Arabian Peninsula) this is the wind that brings rain, coming from the direction of Syria, so they always hoped for a wind coming from the north. In the hadith this wind is called *Al-Mutheerah*, i.e. something that carries things, because it will blow the sand or dust of Paradise into their faces, which is musk."²⁴

7 - The Gatherings and Conversation of the People of Paradise

The people of Paradise will visit one another, in delightful gatherings where they will remember their lives in this world and how Allah (ﷻ), has blessed them by admitting them to Paradise. Allah (ﷻ), described the gatherings of the people of Paradise:

﴿وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غَلٍّ إِخْوَانًا عَلَى سُرُرٍ مُتَقَابِلِينَ﴾

﴿And We shall remove from their breasts any lurking sense of injury; [they will be like] brothers [joyfully]

²³ Muslim: *Kitaab al-Jannah, Baab fi Sooq al-jannah*, 4/2178, hadith no. 2833.

²⁴ *Sharh an-Nawawi 'ala Muslim*, 17/170.

facing each other on thrones [of dignity].﴾

(*Qur'an* 15: 47)

Allah (ﷻ), has also described some of the kinds of conversation that will take place in their gatherings:

﴿وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ ﴿٥٥﴾ قَالُوا إِنَّا كُنَّا قَبْلُ فِي أَهْلِنَا مُشْفِقِينَ ﴿٥٦﴾ فَمَرَّ اللَّهُ عَلَيْنَا وَوَقَّنَا عَذَابَ السَّمُورِ ﴿٥٧﴾ إِنَّا كُنَّا مِنْ قَبْلُ نَدْعُوهُ إِنَّهُمْ هُمُ الْبَرُّ الرَّحِيمُ ﴿٥٨﴾﴾

﴿And some of them draw near to others, engaging in mutual enquiry, they will say: "Aforetime, we were afraid [of the punishment of Allah] in the midst of our families, but Allah has been gracious to us, and has saved us from the torment of the Fire. Verily, we used to invoke Him [Alone and none else] before. Verily He is *Al-Barr* [the Benign], the All-Merciful."﴾

(*Qur'an* 52: 25-28)

And they will recall the evildoers who tried to make them doubtful and called them to *kufri*:

﴿وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ ﴿٥٩﴾ قَالَ قَائِلٌ مِنْهُمْ إِنِّي كَانَ لِي قَرِينٌ ﴿٦٠﴾ يَقُولُ أَهَئَذَا لَمِنَ الْمُصْذِقِينَ ﴿٦١﴾ أَهَذَا مِنَّا وَكُنَّا تُرَابًا وَعِظْلًا إِيَّانَا لَمَدِينُونَ ﴿٦٢﴾ قَالَ هَلْ أَنْتُمْ مُطْلِعُونَ ﴿٦٣﴾ فَأُطْلِعَ قَرَاءُهُ فِي سَوَاءِ الْجَحِيمِ ﴿٦٤﴾ قَالَ تَأَلَّهَ إِنْ كِدَتْ لَتُرْدِينَ ﴿٦٥﴾ وَلَوْلَا رِغْمُهُ رَبِّي لَكُنْتُمِنَ الْمُخَضِرِينَ ﴿٦٦﴾ أَفَمَا تَحْنُ يَمِينَتِي ﴿٦٧﴾ إِلَّا مَوَلَّنَا أَلَاؤُنِي وَمَا تَحْنُ يَمُوعَدَيْنِ ﴿٦٨﴾ إِنَّ هَذَا هُوَ الْفَوْزُ الْعَظِيمُ ﴿٦٩﴾ لَيْسَ هَذَا فَلْيَعْمَلِ الْعَامِلُونَ ﴿٧٠﴾﴾

﴿Then they will turn to one another, mutually questioning. A speaker of them will say, "Verily, I had a companion [in the world], who used to say: 'Are you among those who believe [in Resurrection after

death], [that] when we die and become dust and bones, shall we indeed [be raised up] to receive reward or punishment [according to our deeds]?” [The man] said: “Will you look down?” So he looked down and saw him in the midst of the Fire. He said, “By Allah! You have nearly ruined me. Had it not been for the Grace of my Lord, I would certainly have been among those brought forth [to Hell].” “[The dwellers of Paradise will say] Are we then not to die [any more]? Except our first death, and we shall not be punished? [after we have entered Paradise].” Truly, this is the supreme success! For the like of this let the workers work.﴾(Qur'an 37: 50-61)

8 - The Wishes of the People of Paradise

Some of the people of Paradise will wish for things that will be fulfilled in the strangest ways, unlike anything that happens in this world. The Messenger of Allah (ﷺ) told us of some of these wishes and how they will be fulfilled.

One of the people of Paradise will ask his Lord for permission to grow things, and this will be granted to him. The moment he will throw the seed on the plain surface of Paradise, it will take roots, grow and mature instantly. Bukhari narrated from Abu Hurayrah (رضي الله عنه) that the Prophet (ﷺ) was speaking, and there was a Bedouin present. The Prophet (ﷺ) said:

“A man from the people of Paradise will ask his Lord for permission to grow things. Allah will ask him, ‘Do you not have what you want?’ He will say, ‘Of course, but I love to grow things.’ So he will sow the seeds and in the blinking of an eye the plant will grow and its fruit will ripen and become like mountains. Allah will say: ‘Here it is, O’ son of Adam, nothing satisfies you!’ The Bedouin said: ‘By Allah, you won’t find

him except that he is from the Quraysh or the Anṣar, for these are the people that love to grow things. As for us, we don't grow anything!' The Messenger of Allah (ﷺ) laughed."²⁵

Another will wish for a child and Allah (ﷻ), will grant him his wish immediately, and the child will be conceived and born in an hour. Tirmidhi, Aḥmad and Ibn Ḥibbaan reported with a *ṣaḥeeḥ isnaad* from Abu Sa'eed that the Prophet (ﷺ) said:

"If the believer wishes for a child in Paradise, it will be conceived and born and grow to the desired age in an instant."²⁶

9 - The Wives of the People of Paradise

1) The wife of the believer in this world will be his wife in the Hereafter if she is righteous: When the believer enters Paradise, if his wife is righteous, she will be his wife in Paradise too:

﴿ جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ ... ﴾ ①

﴿Gardens of 'Adn [Eden], which they shall enter and [also] those who act righteously from among their fathers, and their wives, and their offspring...﴾

(*Qur'an* 13: 23)

﴿ هُمْ وَأَزْوَاجُهُمْ فِي ظِلِّلٍ عَلَى الْأَرَائِكِ مُتَكِنُونَ ﴾ ②

﴿They and their wives will be in pleasant shade, reclining on thrones.﴾

(*Qur'an* 36: 56)

﴿ ادْخُلُوا الْجَنَّةَ أَنْتُمْ وَأَزْوَاجُكُمْ تُحْبَرُونَ ﴾ ③

²⁵ *Mishkaat al-Maṣabeeh*, 3/95, hadith no. 5653.

²⁶ *Ṣaḥeeḥ al-Jaami'*, 6/5, hadith no. 6525.

﴿Enter Paradise, you and your wives, in happiness.﴾

(Qur'an 43: 70)

2) A woman (who was married more than once) will be with the last of her husbands: In '*Taareekh ar-Raqqaḥ*', Abu 'Ali al-Harrani reported from Maymoon ibn Mahran that: "Mu'aawiyah ibn Abi Sufyaan (رضي الله عنه) proposed to Umm ad-Darda' to marry him, but she refused, saying, 'I heard Abu'd-Darda' say that the Messenger of Allah (ﷺ) said:

'A woman will be with the last of her husbands.'" The men in its *isnaad* are trustworthy apart from Al-'Abbaas ibn Ṣaaliḥ, whose biography is not known.

Abu 'ash-Sheikh reported it in *At-Taareekh* with a *ṣaḥeeḥ isnaad*, only quoting the *marfoo'* version of it. Aṭ-Ṭabaraani reported it with a *ḍa'eef isnaad* in *Al-Mu'jam al-awsaṭ*, but taking both *isnaads* into account, the authenticity of the text is strengthened. The *marfoo'* version is *ṣaḥeeḥ*, and it also has two corroborating reports that are *Mawqoof*.

The first of these is reported by Ibn 'Asaakir from 'Ikrimah: "Asma bint Abi Bakr (may Allah be pleased with her) was married to Az-Zubayr ibn al-'Awwaam, who was harsh towards her. She came to her father and complained to him, and he said: 'O' my daughter, have patience, for if a woman has a righteous husband, and he dies and she does not remarry after his death, they will be reunited in Paradise.'"

The men of its *isnaad* are *thiqaat* (trustworthy) but it is *mursal* because 'Ikrimah never met Abu Bakr (رضي الله عنه); he only heard it from Asma.

The second report is narrated by Al-Bayhaqi in *As-Sunan*, where he says that Hudhayfah said to his wife: "If you want to be my wife in Paradise, do not remarry after I die, for the woman in Paradise will be with the last of her husbands on earth."

For this reason Allah (ﷻ), forbade the wives of the Prophet to re-marry after his death, because they will be his wives in the Hereafter.

3) *Al-Hoor al-'Iyn*: Allah (ﷻ), will marry the believers in Paradise to beautiful women who were not their wives in this world, as Allah, the All-Merciful, says:

﴿كَذَٰلِكَ وَزَوَّجْنَهُمْ بِحُورٍ عِينٍ ۝٥٤﴾

﴿So [it will be], and We shall marry them to Houris [female fair ones] with wide, lovely eyes.﴾

(*Qur'an* 44: 54)

Al-Hoor is the plural of *hoora'*, which is a woman the white parts of her eyes are intensely white and the black part is intensely black. *Al-'Iyn* is the plural of '*ayna*'. The '*ayna*' is used for the woman whose eyes are wide.

The *Qur'an* describes *Al-Hoor al-'Iyn* as being full-breasted:

﴿إِنَّ لِّلْمُتَّقِينَ مَغَارًا ۝٣١ حَلِيقًا وَاعْتَابًا ۝٣٢ وَكَوَاعِبَ أَزْوَاجًا ۝٣٣﴾

﴿Verily, for the *Muttaqoon*, there will be a success [Paradise]; gardens and grape-yards, and young full-breasted [mature] maidens of equal age.﴾

(*Qur'an* 78: 31-33)

Al-Hoor al-'Iyn are creatures that Allah (ﷻ), has made specially for Paradise, and has made them virgins:

﴿إِنَّا أَنشَأْنَهُنَّ إِنثَاءً ۝٥٦ جَعَلْنَهُنَّ أَبْكَارًا ۝٥٧ عُرُوشًا أَزْوَاجًا ۝٥٨﴾

﴿Verily, We have created [their companions] of special creation, and made them virgin-pure [and undefiled], beloved [by nature], equal in age.﴾(*Qur'an* 56: 35-37)

The fact that they are virgins means that no one has ever married them before:

﴿... لَمْ يَطْمِئُنْ إِلَيْهِنَّ قَبْلَهُمْ وَلَا جَانٌّ ۝٥٦﴾

﴿...whom no man or jinn has touched before them.﴾

(Qur'an 55: 56)

This refutes the idea that these wives that Allah (ﷻ), will create for them in Paradise will be their wives from this life. The idea that the worldly wives will be made young again after old age had overtaken them while entering *jannah* is correct. Allah will admit the believing women to Paradise with their youth restored, but they are not *Al-Hoor al-'Iyn* whom Allah has created in Paradise.

The Qur'an also speaks of the beauty of the women of Paradise:

﴿وَحُورٌ عِينٌ ۝٥٧ كَأَمْثَلِ اللَّوْلُوفِ الَّتِي لَمْ يَكُنْ ۝٥٨﴾

﴿And [there will be] *Houris* [fair females] with wide, lovely eyes [as wives for the pious], Like unto preserved pearls.﴾

(Qur'an 56: 22-23)

Maknoon ("preserved") means hidden or protected, something whose colour is not changed by exposure to sunlight, or by being tampered with. Elsewhere the Qur'an likens them to rubies and coral:

﴿فِيهِنَّ قَصِيرَاتُ الْغُرُفِ لَمْ يَطْمِئُنْ إِلَيْهِنَّ قَبْلَهُمْ وَلَا جَانٌّ ۝٥٩ فَيَأْتِي ۝٦٠ رَيْبُكُمَا تُكْذِبَانِ ۝٦١ كَأَنَّهِنَّ أَلْيَافُوتٌ وَالْمَرْحَانُ ۝٦٢﴾

﴿In them will be [maidens] restraining their glances, whom no man or jinn has touched before them, Then which of the favours of your Lord will you both [the jinn and man] deny? Like unto rubies and coral.﴾

(Qur'an 55: 56-58)

Rubies and coral are two beautiful precious stones. *Al-Hoor* are also described as restraining their gaze upon their husbands, i.e. they

restrict their gaze and don't let their eyes wander to others. Allah, the All-Merciful, All-High, has stated that *Al-Hoor al-'Iyn* are very beautiful, and it is sufficient to know that this has been described by Allah (ﷻ):

﴿ فِيهِنَّ خَيْرٌ حَسَنٌ ۖ فَإِنَّ مَالَهُمُ الرَّيْكَانُ تَكْذِبَانِ ۚ ۞ خُزٌّ مَقْصُورٌ فِي الْخِيَامِ ۖ ۞ ﴾

﴿In them will be fair [companions] good and beautiful; Then which of the favours of your Lord will you both [the jinn and man] deny? Companions restrained [as to their glances], in [goodly] pavilions.﴾

(*Qur'an* 55: 70-72)

The women of Paradise are not like the women of this world: They are free of *Al-Hayd* (menstruation), *An-Nifaas* (postnatal bleeding), spittle, mucus, urine and stools. This is what is referred to in the *aayah* (verse):

﴿ ... وَلَهُمْ فِيهَا أَزْوَاجٌ مُّطَهَّرَةٌ وَهُمْ فِيهَا خَالِدُونَ ۖ ۞ ﴾

﴿...And they shall have therein *Azwajun Mutahharatun* [purified mates or wives] [having no menses, stools, urine, etc.], and they shall abide therein forever.﴾

(*Qur'an* 2: 25)

The Prophet (ﷺ) told us about the beauty of the wives of the people of Paradise. Bukhari and Muslim reported from Abu Hurayrah that the Messenger of Allah (ﷺ) said:

“The first group to enter Paradise will be as beautiful as the full moon. They will not spit or blow their noses or excrete. Their vessels will be of gold, their combs of gold and silver and their incense-burners of aloe-wood. Their sweat will be musk. Each of them will have two wives, the marrow of

whose leg-bones will be visible through the flesh because of their extreme beauty.”²⁷

Look at this beauty that the Prophet (ﷺ) described! Can you find any comparison to it in the world that you know?

“If one of the women of Paradise were to look at the people of this world everything in between them would be lit up and filled with her fragrance. The veil on her head is better than this world and everything in it.”²⁸

The smallest number of wives that any one man will have in Paradise is two: It is reported that the *Shaheed* (martyr) will have seventy-two wives from among *Al-Hoor al-'Iyn*. Tirmidhi and Ibn Maajah reported with a *ṣaḥeeḥ isnaad* from Al-Miqdaam ibn Ma'adeekarib that the Messenger of Allah, (ﷺ) said:

“The *shaheed* will have seven honours from Allah: he will be forgiven from the first drop of his blood to be shed; he will be shown his position in Paradise; he will be protected from the punishment of the grave; he will be safe from the horrors of the Day of Judgement; a crown of dignity will be placed on his head, one ruby of which is better than this world and all that is in it; he will be married to seventy-two of *Al-Hoor al-'Iyn*; and he will be permitted to intercede for seventy of his relatives.”²⁹

The song of *Al-Hoor al-'Iyn*: The Messenger of Allah (ﷺ) told us that *Al-Hoor al-'Iyn* in Paradise sing with sweet, beautiful and captivating voices. In *Al-Mu'jam al-Awṣat*, Aṭ-Ṭabaraani reported

²⁷ Bukhari: *Kitaab al-Khalq, Baab Maa ja'a fi ṣifat al-jannah, Faṭḥ al-Baari*, 6/318; and Muslim: *Kitaab al-Jannah wa ṣifat na'eem ahliha, Baab Awwal zumrah tadkhul al-jannah*, 4/2178, hadith no. 2834.

²⁸ Bukhari: *Kitaab al-Jihad, Baab Wa zawwajnahum bi ḥoor al-'iyn, Faṭḥ al-Baari*, 6/15.

²⁹ *Mishkaat al-Maṣabeeḥ*, 3/358, hadith no. 3834.

with a *ṣaḥeeḥ isnaad* from Ibn ‘Umar that the Prophet (ﷺ) said:

“The wives of the people of Paradise will sing to their husbands in the most beautiful voices that anyone has ever heard. What they will sing is: ‘We are good and beautiful, the wives of a noble people, who look at their husbands content and happy.’ And they will sing: ‘We are eternal and will never die, we are safe and will never fear, we are remaining here and will never go away.’”³⁰

Samawayh reported in *Al-Fawaa'id* from Anas that the Messenger of Allah (ﷺ) said:

“*Al-Hoor al-'Iyn* will be singing in Paradise, saying: ‘We are the beautiful houris, we are being kept for noble husbands.’”³¹

The Enthusiasm and concern of *Al-Hoor al-'Iyn* for their husbands in this world: The Prophet (ﷺ) told us that *Al-Hoor al-'Iyn* feel much concerned over their husbands in this world, if the wife of one of them upsets him. Aḥmad and Tirmidhi reported with a *ṣaḥeeḥ isnaad* from Mu'aadh that the Messenger of Allah (ﷺ) said:

“No woman in this world upsets her husband but his wife from among *Al-Hoor al-'Iyn* says in the Paradise: ‘Do not upset him, may Allah kill you! For he is with you only temporarily, and soon he will leave you and come to us.’”³²

4) The believer in Paradise will be given the strength of one hundred men: Anas reported that the Prophet (ﷺ) said:

³⁰ *Ṣaḥeeḥ al-Jaami' aṣ-Ṣagheer*, 2/48, hadith no. 1557. *Sheikh* Naaṣiruddeen al-Albani attributed it to Aṭ-Ṭabaraani in *Al-Awṣaṭ*, to Abu Na'eem and to Aḍ-Ḍiya' in *Ṣifat al-Jannah*.

³¹ *Ibid*, 2/58, hadith no. 1598.

³² *Ibid*, 6/125, hadith no. 7069.

“The believer in Paradise will be given such and such sexual strength.” He was asked, “O’ Messenger of Allah, will he really be able to do that?” He said: “He will be given the strength of one hundred men.” It is reported by Tirmidhi.³³

10 - The People of Paradise will Laugh at the People of Fire

After Allah (ﷻ), admits the people of Paradise to Paradise, they will call out to their opponents among the *kuffaar* (disbelievers) in Hell, rebuking and scolding them:

﴿وَنَادَىٰ أَصْحَابُ الْجَنَّةِ أَصْحَابَ النَّارِ أَن قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا فَهَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا قَالُوا نَعَمْ فَأَذَّنَ مُؤَذِّنٌ بَيْنَهُمْ أَن لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ ﴿٤٤﴾﴾

﴿And the dwellers of Paradise will call out to the dwellers of the Fire [saying]: “We have indeed found true what our Lord had promised us; have you also found true, what your Lord promised [warnings, etc.]?” They will say, “Yes.” Then a crier will proclaim between them: “The Curse of Allah is on the *Zaalimoon* [polytheists and wrongdoers].”﴾ (Qur’an 7: 44)

The *kuffaar* used to dispute with the believers in this world, making fun of them and insulting them, but on that Day the believers will be victorious: they will be in a state of everlasting joy, looking at the wrongdoers and making fun of them:

³³ *Mishkaat al-Maṣabeeh*, 3/90, hadith no. 5636. The editor of *Al-Mishkaat* said: “Tirmidhi said: ‘It is *ghareeb ṣaḥeeḥ*.’ I [the editor] say: Its *isnaad* is *ḥasan*, but it is *ṣaḥeeḥ* because of a corroborating report from Zayd ibn Arqam reported by Ad-Darimi, with a *ṣaḥeeḥ isnaad*.”

﴿ إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ﴿٢٢﴾ عَلَى الْأَرَائِكِ يُنْظَرُونَ ﴿٢٣﴾ تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ ﴿٢٤﴾ يُسْقَوْنَ مِنْ رَحِيقٍ مَخْتُومٍ ﴿٢٥﴾ خِتَمُهُ مِسْكٌَ وَفِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَفِسُونَ ﴿٢٦﴾ وَمَرَجَعُهُمْ إِلَىٰ نَعِيمٍ ﴿٢٧﴾ عَيْنًا يَشْرَبُ بِهَا الْمُقَرَّبُونَ ﴿٢٨﴾ إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ ءَامَنُوا يَضْحَكُونَ ﴿٢٩﴾ وَإِذَا مَرُّوا بِهِمْ يَتَغَامِرُونَ ﴿٣٠﴾ وَإِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ انْقَلَبُوا فَكِهِينَ ﴿٣١﴾ وَإِذَا رَأَوْهُمْ قَالُوا إِنَّ هَٰؤُلَاءِ لَضَالُّونَ ﴿٣٢﴾ وَمَا أُرْسِلُوا عَلَيْهِمْ حَافِظِينَ ﴿٣٣﴾ فَالْيَوْمَ الَّذِينَ ءَامَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ ﴿٣٤﴾ عَلَى الْأَرَائِكِ يُنْظَرُونَ ﴿٣٥﴾ هَلْ تُؤِيبُ الْكَفَّارُ مَا كَانُوا يَفْعَلُونَ ﴿٣٦﴾ ﴾

﴿Verily, *Al-Abraar* [the pious who fear Allah and avoid evil] will be in delight [Paradise], on thrones, looking [at all things]. You will recognize in their faces the brightness of delight. They will be given to drink of pure sealed wine, the last thereof will be the smell of musk, and for this let [all] those strive who want to strive. It [that wine] will be mixed with *Tasneem*, a spring whereof drink those nearest to Allah. Verily, [during the earthly life] those who committed crimes used to laugh at those who believed, and whenever they passed by them, used to wink to one another [in mockery]; and when they returned to their own people, they would return jesting; and when they saw them, they said: "Verily! These have indeed gone astray!" But they [disbelievers] had not been sent as watchers over them [the believers]. But this Day those who believe will laugh at the disbelievers on [high] thrones, looking [at all things]. Are not the disbelievers paid [fully] for what they used to do?﴾ (Qur'an 83: 22-36)

By Allah, the *kuffaar* will finally get the punishment that they deserve, a punishment that fits their crimes. The believer who is now in the luxury of Paradise will remember that colleague or friend who

used to encourage him to follow *kufir* in this world and called him to embrace those misguided principles that would have placed him in the ranks of the *kuffaar* and enemies of Allah. He will tell his companions about that former colleague, and tell them to look at him and his punishment. When he will see how he is being punished, he will realize the extent of the blessing that Allah has bestowed upon him, and how Allah (ﷻ), has saved him from a similar fate. He will then address his former companion and rebuke him:

﴿ فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ ۖ ﴿٥٠﴾ قَالَ قَائِلٌ مِّنْهُمْ إِنِّي كَانَ لِي قَرِينٌ ﴿٥١﴾ يَقُولُ أَهْلَكَ لِمَنِ الْمُسَدِّيقِينَ ﴿٥٢﴾ أَوَدَا مِنَّا وَكُنَّا تُرَابًا وَعِظْمًا أَوْنَا لَمَدِينُونَ ﴿٥٣﴾ قَالَ هَلْ آنَسَ مَقِيلُونَ ﴿٥٤﴾ فَأُطْلِعَ قَرَأَهُ فِي سَوَاءِ الْجَحِيمِ ﴿٥٥﴾ قَالَ تَاللَّهِ إِن كِدْتَ لَتُرْدِينَ ﴿٥٦﴾ وَلَوْلَا نِعْمَةُ رَبِّي لَكُنْتُ مِنَ الْمُخْضَرِّينَ ﴿٥٧﴾ أَفَمَا نَحْنُ بِمَمَيَّتِينَ ﴿٥٨﴾ إِلَّا مُوَدَّنَا الْأُولَىٰ وَمَا نَحْنُ بِمُعَدِّيْنَ ﴿٥٩﴾ إِنَّ هَذَا لَمَوْ أَعْمَزُ الْعَظِيمُ ﴿٦٠﴾ ۝﴾

﴿Then they will turn to one another, mutually questioning. A speaker of them will say: "Verily, I had a companion [in the world], who used to say, 'Are you among those who believe [in resurrection after death], [That] when we die and become dust and bones, shall we indeed [be raised up] to receive reward or punishment [according to our deeds]?'” [The man] said: “Will you look down?” So he looked down and saw him in the midst of the Fire. He said, “By Allah! You have nearly ruined me had it not been for the Grace of my Lord, I would certainly have been among those brought forth [to Hell].” [Allah informs about the true believer that he said]: “Are we then not to die [any more]? Except our first death, and we shall not be punished? [after we have entered Paradise].” Truly, this is the supreme success!﴾

(Qur'an 37: 50-60)

11 - *Tasbeeh* and *Takbeer* are Among the Delights of the People of Paradise

Paradise is the abode of reward and delight, not of trials and testing. A problem might arise concerning the hadith reported by Bukhari and others from Abu Hurayrah, according to which the Prophet (ﷺ) described the first group to enter Paradise and said:

“They will glorify Allah morning and evening.”³⁴

But there is nothing problematic in this report, *in sha Allah*, because this worship is not done out of obligation. In his commentary on this hadith, Ibn Hajar said that Qurṭubi said: “This *tasbeeh* is not the matter of obligation or imposition.” As was reported by Muslim, Jaabir explained it as follows: “They will be inspired with *tasbeeh* and *takbeer* as they are inspired with breathing.” The analogy of breathing is used because it is something man does with no conscious effort. Their breathing will become *tasbeeh*, and the reason for this is that their hearts will be illuminated with the knowledge of their Lord, may He be glorified, and filled with love for Him, and whoever loves a thing remembers it frequently.”³⁵

Sheikh al-Islam Ibn Taymiyah stated that this *tasbeeh* and *takbeer* will be one of the pleasures enjoyed by the people of Paradise. He said: “This is not the kind of obligatory work that is done for the sake of a specific reward. It is the same as the kind of deeds that people do for pleasure and enjoyment.”³⁶

³⁴ Bukhari: *Kitaab Bada' al-Khalq. Baab Maa ja'a fi sifat al-jannah*, *Fath al-Baari*, 6/318.

³⁵ *Fath al-Baari*, 6/326.

³⁶ *Majmoo' al-Fataawa Sheikh al-Islam*, 4/330.

12 - The Best Thing that the People of Paradise will be Given is the Pleasure of Allah and to see His Holy and Noble Face

Abu Sa'eed al-Khudri reported that the Messenger of Allah (ﷺ) said:

“Allah will say to the people of Paradise: ‘O’ people of Paradise!’ They will say, ‘We are at Your worship our Lord, and all goodness is in Your hand.’ He will say, ‘Are you content?’ They will say, ‘Why should we not be content, O’ Lord, when you have given us what you have not given to anyone else of Your creation?’ He will say, ‘Shall I not give you better than that?’ They will say, ‘O’ Lord, what could be better than that?’ He will say, ‘I grant you My pleasure and I will never be displeased with you after that.’” (Bukhari and Muslim)³⁷

The greatest joy will be to gaze upon the face of Allah, the Exalted, in gardens of delight (Paradise). Ibn al-Atheer said: “Seeing Allah is the ultimate joy in the Hereafter, the most precious gift of Allah. May Allah help us reach that goal.”³⁸

Allah (ﷻ), confirms that His slaves will see their Lord in Paradise:

﴿وَجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ ۖ إِلَىٰ رَبِّهَا نَاظِرَةٌ﴾

﴿Some faces that Day will be *Naḍirah* [shining and radiant], looking at their Lord.﴾ (Qur'an 75: 22-23)

The *kuffaar* and *mushrikeen* (the disbelievers and the polytheists) will be denied that great joy and honour:

﴿كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَّحَجُورٌ﴾

³⁷ *Mishkaat al-Maṣabeeh*, 3/88.

³⁸ *Jaami' al-Uṣool*, 10/557.

«Nay, surely they [evildoers] will be veiled from seeing their Lord that Day.» (Qur'an 83: 15)

Muslim and Tirmidhi reported from Şuhayb ar-Roomi (رضي الله عنه) that the Messenger of Allah (ﷺ) said:

“When the people of Paradise enter Paradise, Allah will say: ‘Do you want anything more?’ They will say, ‘Have You not made our faces white [i.e. honoured us]? Have you not admitted us to Paradise and saved us from the Fire?’ Then the veil will be lifted, and they will never have been given anything more dear to them than looking at their Lord, may He be Blessed and Exalted.”

One report adds: “Then the Prophet (ﷺ) recited the *aaayah*:

﴿لِّلَّذِينَ أَحْسَنُوا لَخَيْرٌ مِّمَّا كَانُوا...﴾

«For those who have done good is the best [reward, i.e. Paradise] and even more [i.e., having the honour of glancing at the Countenance of Allah]...»

(Qur'an 10: 26)³⁹

Bukhari and Muslim reported from Abu Moosa al-Ash'ari (رضي الله عنه) that the Messenger of Allah (ﷺ) said:

“The believer in Paradise will have a tent made from a single hollowed-out pearl, the width (according to another report, the length) of which will be sixty miles. In each corner of it he will have a wife, whom no-one else will see, and he will visit each of them in turn. And he will have two gardens of silver, their vessels and everything in them, and two gardens of gold, their vessels and everything in them, and there will be nothing between them and their seeing their Lord but the veil of pride

³⁹ Jaami' al-Uşool, 10/560.

over His Face in the Paradise of 'Adn (Eden)."⁴⁰

Seeing the Face of Allah is part of the "more" (*mazeed*) i.e., over and above the blessings of the Paradise which Allah (ﷻ), has promised to *Al-Muhsinoon* ("those who have done good"):

﴿لَهُمْ مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ﴾

«There they will have all that they desire, - and We have more [for them, i.e. a glance at the All-Mighty, All-Majestic].»
(*Qur'an* 50: 35)

﴿لِلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ...﴾

«For those who have done good is the best [reward, i.e. Paradise] and even more [i.e., having the honour of glancing at the Countenance of Allah]...»

(*Qur'an* 10: 26)

"The best" (*Al-Husna*) is interpreted as meaning Paradise, and "more" (*Al-Ziyaadah*) is interpreted as meaning seeing the Face of Allah. This is supported by the hadith narrated by Muslim, which we have quoted above.

Seeing Allah, the Exalted, is something that will take place in the literal sense, contrary to the false claims of those whose flawed reasoning has seriously misinterpreted the meaning of the texts and who deny that the believers will see Allah. Imam Maalik ibn Anas, the Imam of Al-Madeenah, was asked about the *aayah*: «Looking at their Lord [Allah].» (*Qur'an* 75: 23), because some people had said that it meant, the people would be waiting for their reward. Maalik said: "They have lied, for how then would they interpret the *aayah*: «Nay! Surely they [evildoers] will be veiled from seeing their Lord that Day.» (*Qur'an* 83: 15)? The people will look at Allah (ﷻ), on the

⁴⁰ *Mishkaat al-Maṣābeeh*, 10/86, hadith no. 5616.

Day of Resurrection with their own eyes. If the believers are not going to see their Lord on the Day of Resurrection why did Allah say that the *kuffaar* would be veiled from seeing Him? For He said: ﴿Nay! Surely they [evildoers] will be veiled from seeing their Lord that Day.﴾ (*Qur'an* 83: 15).” It is reported in *Sharḥ as-Sunnah*.⁴¹

Among those who stated that the believers will see Allah (ﷻ), in Paradise is Aṭ-Ṭaḥaawi, in his famous book *Al-'Aqeedah at-Ṭaḥaawiyah*, where he said: “This seeing (Allah) is true, something that will happen to the people of Paradise; it is not necessary to attempt to define it or describe how it will happen. It is mentioned in the Book of our Lord (the Qur'an): ﴿Some faces that Day will be *Naḍirah* [shining and radiant], looking at their Lord [Allah]﴾ (*Qur'an* 75: 22-23). The way it will happen is according to the will and knowledge of Allah, and we have to believe in it as it is narrated from the Messenger of Allah (ﷺ) in the *ṣaḥeeḥ* hadith. We should not interpret it according to our own inclinations and opinions, for no one is sound in his *deen* (religion) except the one who submits fully to Allah (ﷻ) and His Messenger (ﷺ). What is ambiguous should be referred to one who has knowledge (i.e. a scholar).”⁴²

The commentator on *Aṭ-Ṭaḥaawiyah* explained the different misguided opinions on this matter, compared with the true and correct opinion: “Those who differed with regard to the believers seeing Allah (ﷻ), on the Day of Resurrection are the *Jahaamiyah* and *Al-Mu'tazilah*, and those who followed them of the *Khawaarij* and *Imaamiyah*. Their false opinion is refuted by the Qur'an and Sunnah. The fact that the believers will see Allah is confirmed by the words of the *Ṣaḥabah* (Companions), *Tabi'een* (Followers/successors of the Companions), well-known scholars of Islam,

⁴¹ *Mishkaat al-Maṣabeeḥ*, 3/100, hadith no. 5662.

⁴² *Sharḥ at-Ṭaḥaawiyah*, 203.

scholars of hadith (*Ahl al-Hadeeth*) and by all the groups of scholastic philosophers (*Ahl al-Kalaam*) who belong to *Ahl as-Sunnah wal-Jama'ah*.”

He then explained the importance of this issue: “This is one of the most important matters of *Uṣool ad-Deen* (the fundamentals of religion), for it is the ultimate goal for which people are striving and competing, and it will be denied to those who are ‘veiled from seeing their Lord’ and who will be turned away from His Mercy.”

Then he explained that the *aayah* (verse), ﴿Some faces that Day will be *Naḍirah* [shining and radiant], looking at their Lord [Allah].﴾ (*Qur'an* 75: 22-23) is one of the clearest indications in this matter (that the believers will see Allah). As for those who insist on twisting its meaning in the name of so-called “interpretation,” twisting the meaning of the texts that describe the Hereafter, Paradise, Hell and Recompense is easier for those who love to interpret things to mean something other than their true meaning. The misguided person who seeks to twist the meaning of the unambiguous texts will end up twisting the meaning of the rest of the *Qur'an* too.

He explained the dangers of misinterpretation: “This is what corrupted both the world and religion. This is what the Jews and Christians did to the texts of the *Tawrat* (Torah) and *Injeel* (Gospel), and Allah (ﷻ), warned us against doing likewise, but the confused people insisted on following their path. How much harm has been caused to the religion and its followers by wrong interpretations! Was not ‘Uthman (رضي الله عنه) killed as a result of misinterpretation? Would the Battle of the Camel, the Battle of Ṣiffin, the killing of Ḥuṣayn and the Battle of Al-Ḥarrah have happened without there being misinterpretation? Would the *Khawaarij*, *Mu'tazilah* and *Rawaafid* have emerged, and would the ummah have split into seventy three sects, if there had been no misinterpretation?”

He then explained that there were two reasons that the *aayah* should be taken to mean that the believers will see Allah: the understanding of the text itself, and the way in which the *salaf* (pious predecessors) understood the text. Concerning the first reason, he said: “*An-Nazar* (looking) is connected by *idaafah* (genitive grammatical structure) to *Al-Wajh* (face), which is the location of looking (because the face is the site of the eyes). The use of the word *ilaa* (here translated as “at”) clearly means that they will be looking and seeing with their eyes; the wording has no indication that it could mean anything other than that. It is crystal-clear that what Allah meant is that they will see their Lord, may He be Glorified, with their own eyes.

The Arabic word *Nazar* is used in a number of ways and may mean different things, depending on the context:

If it stands alone with nothing following it, it means “stopping” and “waiting”: ﴿...Wait for us! [unzuroona] Let us get something from your light!...﴾ (*Qur'an* 57: 13).

If it is followed by *fi* (lit. “in”), it means “thinking” or “pondering”: ﴿Have they not considered [yanzuru fi] the dominion of the heavens and the earth?...﴾ (*Qur'an* 7: 185).

If it is followed by *ilaa* (at), it refers to looking or seeing with the eyes: ﴿Look at [unzuru ilaa] their fruits when they begin to bear﴾ (*Qur'an* 6: 99). So how can it be interpreted otherwise when it refers to the face, which is the site of the eyes?

Concerning the *salaf's* understanding of the *aayah*, he quoted a number of reports to illustrate this: *Al-Hasan* said: ﴿[Their faces] will look at their Lord and will become radiant with His light﴾. *Abu Şaaliḥ* reported from *Ibn 'Abbaas* that ﴿Looking at their Lord﴾ (*Qur'an* 75: 23) meant “They will be looking at the Face of Allah, may He be Glorified (‘*Azza wa jall*).” *'Ikrimah* said that ﴿Some faces that Day will be *Naḍirah* [shining and radiant]﴾ (*Qur'an* 75: 22)

indicated ﴿because of joy, and looking at their Lord﴾ (*Qur'an* 75: 23) meant ﴿truly looking at their Lord﴾ and he reported a similar opinion from Ibn 'Abbaas. This is the opinion of the *Sunni Mufasssireen*. Concerning the *aayah* ﴿There they will have all that they desire, - and We shall have more [for them, i.e. a glance at the Almighty]﴾ (*Qur'an* 50: 35), Aṭ-Ṭabari reported that 'Ali ibn Abi Ṭaalib (ؑ) and Anas ibn Maalik (ؓ) said: "This means that they will see Allah 'Azza wa jall."

Then he explained the meaning of "even more" [*Ziyaadah*] in the *aayah*: ﴿For those who have done good is the best [reward, i.e. Paradise] and even more [i.e., having the honour of glancing at the Countenance of Allah]...﴾ (*Qur'an* 10: 26). He said that this meant looking at the holy Face of Allah, and quoted the report narrated by Muslim from Ṣuhayb: The Messenger of Allah (ﷺ) recited:

“﴿For those who have done good is the best [reward, i.e. Paradise] and even more [i.e., having the honour of glancing at the countenance of Allah]﴾ (*Qur'an* 10: 26) and said: 'When the people of Paradise have entered Paradise, and the people of Hell have entered Hell, a caller will proclaim: 'O' people of Paradise, Allah made a promise to you that He wants to fulfil.' They will say, 'What is it? Did He not make our balance weigh heavy, and make our faces white, and admit us to Paradise and save us from Hellfire?' Then the veil will be lifted, and they will see Him, and they will never be given anything more precious to them than seeing Allah, the All-Majestic. This is *Az-Ziyaadah* (the 'even more' referred to in the *aayah*).”

The same hadith is narrated by others too, with a number of *isnaads* and slightly different wordings. Its meaning is that *Az-Ziyaadah* refers to seeing the Face of Allah *Azza wa jall*, and this is how the *aayah* was interpreted by the *Ṣaḥabah*. Ibn Jareer reported this interpretation from a number of people, including Abu Bakr aṣ-

Şiddeeq, Ĥudhayfah, Abu Moosa al-Ash‘ari and Ibn ‘Abbaas (may Allah be pleased with them all).

Further proof in this matter is the *aayah*: ﴿Nay! Surely they [evildoers] will be veiled from seeing their Lord that Day﴾ (*Qur‘an* 83: 15). Ash-Shafi‘i, may Allah have mercy on him, and other scholars took this as evidence to prove that the people of Paradise will see Allah. Aţ-Ṭabari and others quoted this from Ash-Shafi‘i via Al-Mazani. Al-Ĥaakim said: “Al-Aşamm told us that Al-Rabee‘ ibn Sulayman said: ‘I was with Muhammad ibn Idrees ash-Shafi‘i when a letter reached him from Upper Egypt in which he was asked his opinion about the *aayah*, ﴿Nay! Surely they [evildoers] will be veiled from seeing their Lord that Day﴾ (*Qur‘an* 83:15). Ash-Shafi‘i said: ‘As those (evildoers) will be veiled from seeing Allah because of His wrath towards them, this indicates that these people (the believers) will see Him because He will be pleased with them.’”

Then he discussed the conclusions drawn by the *Mu‘tazilah* from the *aayaat*: ﴿...You cannot see Me...﴾ (*Qur‘an* 7: 143) and ﴿No vision can grasp Him...﴾ (*Qur‘an* 6: 103), and stated that these two *aayaat* can in fact be used as evidence against them, for the first *aayah* proves that the believers will see Allah (ﷻ), for a number of reasons:

1) Nobody could think that Moosa (Moses) (ﷺ), the Messenger of Allah and the most knowledgeable about Allah at that time, the one who spoke with Allah, would ask to see Allah - as is stated in the earlier part of this *aayah* - if it were improper to do so. However, it would be impossible for the *Mu‘tazilah* to hope to see Allah, the All-Majestic!

2) Allah did not censure Moosa (ﷺ) for this request, although when Nooh (Noah) (ﷺ) asked Allah to save his son, He disapproved of doing so: ﴿...I admonish you, lest you be one of the ignorant﴾ (*Qur‘an* 11: 46).

3) Allah (ﷻ) said: ﴿...You cannot see Me...﴾ (*Qur'an* 7: 143), but He did not say "I can never be seen," or "It is not possible to see Me," or "I am invisible." The difference between the two replies is apparent. Do you not see that if a man had a stone in his sleeve, and another man thought it was food, it would be correct to say, "You will never eat it?" This indicates that Allah may He be glorified could be seen, but that Moosa (ﷺ) did not have the strength to see Him in this life, because human beings in this world are too weak to be able to endure seeing Allah, the All-Powerful.

4) The ideas mentioned in 3) can be explained by referring to the next part of the *aayah*: ﴿...but look upon the mountain. If it stands still in its place then you shall see Me.﴾ (*Qur'an* 7: 143) Allah showed Moosa that despite its strength and solid nature, a mountain in this world could not withstand exposure to the sight of Allah, so how could a human being, who was created weak, endure it?

5) Allah, may He be glorified, could have made the mountain stable, which is possible, but He had placed a condition for seeing Him: if the mountain stood firm when He appeared to it, then Moosa would be able to see Him.

6) Allah (ﷻ), said: ﴿...When his Lord appeared to the mountain, He made it collapse to dust...﴾ (*Qur'an* 7: 143). If it is possible for Him to reveal Himself to a mountain, which is an inanimate object, how could it be impossible for Him to reveal Himself to His Messengers and those whom He loves (*Awliya'*) in the abode of honour which is Paradise? But Allah taught Moosa that if a mountain could not endure seeing Him in this world, a weak human being could not do so either.

7) Allah spoke to Moosa, and if a person is permitted to speak and converse with no mediator, then it is more befitting for him to be able to see the One to whom he speaks. No one could deny that people

may see Allah unless they also deny that Allah may speak to them, and those who denied that Allah could be seen did in fact also deny that Allah could speak to His slaves. Their claim that Arabic prefix *lun* ("never") implies absolute and eternal negation can be answered by the fact that people will see Allah in the Hereafter. The *Sheikh* explained that such a negation will not necessarily be carried over into the Hereafter, especially since, in this case, a condition was attached. There are other similar instances in the Qur'an. For example, Allah (ﷻ), says: ﴿But they will never long for it...﴾ (*Qur'an* 2: 95), although elsewhere He says: ﴿And they will cry, "O' *Maalik* [Keeper of Hell]! Let your Lord make an end of us." He will say: "Verily you shall abide forever."﴾ (*Qur'an* 43: 77) If *lun* meant absolute and eternal negation (i.e. that such and such a thing would never happen), it would not be possible to impose conditions, but Allah (ﷻ), says: ﴿...Therefore I will not leave this land until my father permits me...﴾ (*Qur'an* 12: 80), which proves that *lun* does not imply absolute negation.

Sheikh Jamaal ad-Deen ibn Maalik, may Allah have mercy on him, said: "Whoever thinks that negation by saying *lun* means forever, then reject what he says and favour the opinion of others. As far as the second *aayah*, ﴿No vision can grasp Him...﴾ (*Qur'an* 6: 103) is concerned, the evidence that people may see Allah is presented in the most eloquent fashion. Allah mentioned this instance of seeing Him in the context of praise, and it is well-known that praise is something positive; a thing that does not exist cannot be praised. When Allah praises by negation it implies something positive, like when He is praised by saying that He neither slumbers nor sleeps, implies that he is the Eternal One; or by saying that He never dies, implies that He is the eternally Living; or by saying that He never feels tired or exhausted, implies that He is the All-Powerful; or by saying that He has no partner, son or supporter, implies that He is Self-sufficient and Independent; or by saying that He is never unjust, which implies that

He is absolutely Just; or by saying that He never forgets or lacks awareness, implies that He is All-Knowing; or by saying that there is nothing like unto Him, implies that He is perfect in His essence and attributes. So there is no praise in negation unless it implies something positive. The quality denied shares the negation with the one who is thus described, and One Who is Perfect cannot share in the quality that is denied. The meaning is that Allah may be seen but He cannot be seen in His entirety. The *aayah*, ﴿No vision can grasp Him...﴾ (Qur'an 6: 103) indicates that He is Almighty, because He is greater than anything else, and because of His greatness He cannot be fully comprehended, for comprehension (*Idraak*) is something that surpasses seeing, as Allah, the Exalted, says: ﴿And when the two hosts saw each other, the companions of Moosa said: "We are sure to be overtaken."﴾ (Qur'an 26: 61). Moosa did not deny that they saw them, but he denied that they would overwhelm them, because seeing (*ru'yah*) and overwhelming or surrounding (*Idraak*) could take place independently of one another. Allah may be seen (*ru'yah*) but He may never be fully comprehended (*Idraak*), just as He may be known, but never completely. This is how the *Ṣaḥabah* and Imams understood this *aayah*, as their opinions are recorded in its *tafseer*. Even the sun, which is a mere created entity, cannot be fully comprehended by the one who sees it.

Then the *Sheikh* mentioned that the hadith narrated from the Prophet (ﷺ) and his Companions concerning the believers' seeing Allah are *Mutawatir* (continuous), and were recorded by the compilers of the Six Books. An example is the *aḥaadeeth* of Abu Hurayrah: "Some people asked, 'O' Messenger of Allah, will we see our Lord on the Day of Resurrection?' The Messenger of Allah (ﷺ) said:

'Do you doubt that the moon is seen when it is full?' They said, 'No, O' Messenger of Allah.' He said, 'Do you doubt that the sun is seen when there are no clouds to hide it?' They said, 'No.' He said, 'Then you will see Him just as clearly.'

The hadith is narrated in its entirety by Bukhari and Muslim, who also narrated a similar hadith from Abu Sa'eed al-Khudri. Jareer ibn 'Abdullah al-Bajli said:

“We were sitting with the Prophet (ﷺ), and he looked at the moon which was fourteen nights old and said: ‘You will see your Lord with your own eyes, just as you are seeing this [moon]; do not doubt that you will see Him.’”

This is reported by Bukhari and Muslim. The hadith of Şuhayb quoted above, reported by Muslim and others, also reflects this. Abu Moosa narrated that the Prophet (ﷺ) said:

“...two gardens of silver, their vessels and everything in them, and two gardens of gold, their vessels and everything in them, and there will be nothing between the people and their seeing their Lord but the veil of pride covering His Face in the Paradise of ‘Adn.” (Bukhari and Muslim)

According to a hadith narrated by ‘Adiyy ibn Ḥaatim, the Prophet (ﷺ) said:

“Surely one of you will meet Allah on the Day that he will meet Him, and there will be no veil or mediator between them. Allah will say, ‘Did I not send a Messenger to you, and did he not convey the message?’ He will say: ‘Yes, O’ Lord.’ Allah will say, ‘Did I not give you wealth and shower you with abundance?’ He will say, ‘Yes, O’ Lord.’” (Bukhari)⁴³

13 - Earning the Blessings of Paradise does not mean that One has to Forego the Pleasures of this World

Monks and ascetics, and many of the believers of this ummah think that the blessings of the Hereafter cannot be attained without giving

⁴³ *Sharḥ at-Taḥaawiyah*, Pp. 204-210.

up the good things and pleasures of this world. So you see them punishing themselves and making life hard for themselves with nonstop fasting and *qiyaam* (praying at night). Some of them even deny themselves good food, drink and clothing and reject work and marriage. All of this is wrong, for Allah (ﷻ) has created the good things of this world for the believers, and He denounces those who forbid the beautiful things that Allah (ﷻ), has created for His slaves:

﴿قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ لِلَّذِينَ ءَامَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَمَةِ...﴾

﴿Say: "Who has forbidden the adornment with clothes given by Allah, which He has produced for His slaves, and *Aṭ-Ṭaiyibaat* [all kinds of lawful things] of food?"
Say: "They are, in the life of this world, for those who believe, [and] exclusively for them [believers] on the Day of Resurrection [the disbelievers will not share them]."...﴾
(*Qur'an* 7: 32)

This world is only condemned when it distracts the believer from the Hereafter, but if he treats it as a means of achieving success in the Hereafter, then its pleasures need not be spurned, as some people think.

14 - The Conclusion of Their Prayer will be *Al-Ḥamdu Lillahi Rabbil-'Aalameen* (All Praise be to Allah, the Lord of the worlds and all that exists)

The believers will pass through the turmoil of the Day of Judgement, then they will cross *Aṣ-Ṣiraat* (the bridge over Hell) and will witness its horrors. Then Allah (ﷻ), will admit them to gardens of delight in Paradise, after removing all grief and sorrow from their hearts. They will see the wonders that Allah has prepared for them in Paradise and they will raise their voices in praise and glorification of Allah,

because He will have lifted their sorrow, fulfilled His promise to them, and caused them to inherit Paradise:

﴿ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزْنَ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ
الَّذِي أَلْهَنَّا دَارَ الْمَقَامَةِ مِن فَضْلِهِ لَا يَمَسُّنَا فِيهَا نَصَبٌ وَلَا يَمَسُّنَا فِيهَا لُغُوبٌ
﴿ ٣٥ ﴾

﴿And they will say: "All the praise and thanks be to Allah, Who has removed from us [all] grief. For our Lord is indeed Oft-Forgiving, Most Ready to appreciate [good deeds and to recompense], Who, out of His Grace, has lodged us in a home that will last forever; there, toil will not touch us, nor will weariness touch us."﴾

(*Qur'an* 35: 34-35)

﴿ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَقَنَا وَعْدَهُ وَأَوْرَثَنَا الْأَرْضَ نَبَوْا مِنْ
الْجَنَّةِ حَيْثُ نَشَاءُ فَنِعْمَ أَجْرُ الْعَامِلِينَ ﴿ ٧٤ ﴾

﴿And they will say: "All the praises and thanks be to Allah Who has fulfilled His Promise to us and has made us inherit [this] land. We can dwell in Paradise where we will; how excellent a reward for the [pious good] workers!"﴾

(*Qur'an* 39: 74)

And the conclusion of their prayer will be *Al-Hamdu Lillahi Rabbi'l - 'Aalameen*:

﴿ دَعَوْنَهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ فِيهَا سَلَامٌ وَأَخِرُ دَعْوَاهُمْ أَنِ الْحَمْدُ
لِلَّهِ رَبِّ الْعَالَمِينَ ﴿ ١٠ ﴾

﴿Their prayer therein will be: "Glory be to You, O' Allah!" And their greeting therein will be: "Peace," and the conclusion of their prayer will be: "Praise be to Allah, Lord of the Worlds."﴾

(*Qur'an* 10: 10)

CHAPTER SEVEN

ARGUMENT BETWEEN PARADISE AND HELL

Our Prophet (ﷺ) told us that Paradise and Hell engaged in an argument before Allah (ﷻ). Abu Hurayrah (رضي الله عنه) reported that the Messenger of Allah (ﷺ) said:

“Paradise and Hell engaged in an argument. Hell said: ‘I was only given the proud and arrogant.’ Paradise said: ‘Why will only the poor and weak of mankind enter me?’ Allah said to Paradise: ‘You are My mercy, which I will bestow upon whomever I will of My slaves.’ And He said to Hell: ‘You are My wrath, with which I will punish whomever I will of My slaves.’ Each of them will be filled. As for Hell, it will not be filled until He places His foot (according to one report: until Allah, may He be glorified and exalted, places His foot) in it, then it will say, ‘Enough, enough, enough!’ Then it will be filled, and some parts of it will withdraw into other parts. Allah will not be unfair to any one of His creation. As for Paradise, Allah will create for it, its own people.” (Bukhari and Muslim)

According to a report narrated by Bukhari the Prophet (ﷺ) said:

“Paradise and Hell argued (before Allah). Paradise said: ‘O’ Lord, why do only the weak and poor of mankind enter?’ Hell said.¹ Allah said to Paradise: ‘You are My mercy,’ and to Hell:

¹ The editor of *Jaami' al-Uṣool* said: This is how it is recorded in the original manuscripts and in the printed books. It is said: I was only given the arrogant. Al-Ḥafīz said in *Al-Fath*: It is abbreviated thus. Ibn Baṭṭāl said: The words of Hell are omitted in all manuscripts, but they are recorded in the hadith. See *Fath al-Baari*, 13/434.

‘You are My wrath, I punish whomever I will.’ Each of them will be filled. As for Paradise, Allah will not treat unfairly any one of His creation. He will create whoever He wills for Hell.² They will be thrown into it, and it will say, ‘Are there any more?’ (More) will be thrown into it and it will ask, ‘Are there any more?’ until Allah places His foot in it and it will be filled. Then parts of it will withdraw into other parts, and it will say: ‘Enough, enough, enough!’”

According to another report narrated by Bukhari (Abu Sufyaan al-Humayri, one of the narrators):

“It will be said to Hell, ‘Are you full?’ and it will say, ‘Are there any more?’ Then the Lord will place His foot in it, and it will say: ‘Enough, enough!’”

Muslim narrated a hadith similar to the first, which ends with the words:

“Each one of them will be filled.”

According to one report the Prophet (ﷺ) said:

“Why is it that only the weak and the poor of mankind enter me?” According to another report: “As for Hell, it will not be filled until He places His foot in it, then it will be filled, and some parts of it will withdraw into other parts.” Tirmidhi also narrated similar to the first one.³

² More than one scholar stated that this is an error on the part of some narrators, and that the correct wording here is *Al-Jannah* (Paradise).

³ Bukhari, 8/458, in *Tafseer Soorah Qaaf*, *Baab qawlihi ta'ala wa taqulu hal min mazeed*, and in *At-Tawheed*, *Baab ma ja'a fi qawl Allah ta'ala inna rahmat Allahi qareeb min al-muhsineen*; Muslim, hadith no. 2846, in *Al-Jannah*, *Baab An-naar wa yudkhilluha al-jabbaaroon wal-jannah yudkhilluha al-du'afa'*; Tirmidhi, hadith no. 2564, in *Şifat al-Jannah*, *Baab Maa ja'a fi ihtijaj al-jannah wan-naar*.

GLOSSARY

'Adn	عدن	: Garden of Eternity
Aalihah	آلهة	: Sing. <i>ilaah</i> ; gods, deities, idols
Ameer al-Mu'mineen	أمير المؤمنين	: The Emir of the believers, the Caliph, the ruler
Aayaat	آيات	: Sing. <i>aayah</i> ; Verses of the Qur'an, Signs, proofs, evidences
'Azza wa jall	عز وجل	: Glorified and Exalted
At-Taiyebaat	الطيبات	: All kinds of lawful things, All good
Abraar	أبرار	: Pious, who fear Allah and avoid evil
'Azeem	عظيم	: Great, Huge
Ahl adh-Dhimmah	أهل الذمة	: Non-Muslims living under Islamic rule and protection
Ahl al-Kalaam	أهل الكلام	: Philosophers, scholastics, scholars dealing with religion in a philosophical way, scholars of divinity
Ahl as-Sunnah wal-Jamaa'ah	أهل السنة والجماعة	: The Main stream, the bulk of the majority of the Muslims who follow the Prophet Muhammad and his Companions

Ahl al-Yameen

أهل اليمين : The people of the Right hand

Aṣ-Ṣaḥeeḥah

الصحيحة : The Authentic (hadiths)

Aṣ-Ṣalaat

الصلاة : The obligatory and/or
suprerogatory Prayer

Al-Ḥameem

الحميم : Boiling water

Aḍ-Ḍaree'

الضريع : A plant so bitter, food for
the people of Hell

Al-Ḥayḍ

الحيض : Menstruation

Al-Ḥusna

الحسنى : The best

Al-Ḥuṭamah

الحطمة : That which smashes or
breaks to pieces / i.e., Hell,
also name of a Hell

Al-Firdaus

الفردوس : Name of Paradise, which is
superior in grade

Al-Ghayb

الغيب : The unseen, the invisible,
the future

Al-Ḥoor al-'Iyn

الحور العين : Houris, beautiful heavenly
maidens created for the
people of Paradise

Al-Haawiyah

الهاوية : Pit, Abyss, Hell, a name of
Hell

Al-I'tiqaad

الإعتقاد : Belief, faith

Al-Israa'

الإسراء : The Prophet's night journey;
(also the Ascent)

<i>Al-Jaheem</i>	الجحيم	: Blazing fire, Hell, name of Hell
<i>Al-Kaba'ir</i>	الكبائر	: Major sins
<i>Al-Kawthar</i>	الكوثر	: A river/basin in Paradise, in the charge of the last Prophet on the Day of Resurrection
<i>Al-Laghw</i>	اللغو	: Nonsense, non useful activities and talks
<i>Al-Masjid al-Haraam</i>	المسجد الحرام	: The Holy Mosque at Makkah
<i>Al-Mi'raaj</i>	المعراج	: The Prophet's ascent to Heaven.
<i>Al-Mihaad</i>	المهاد	: Lit. Bed; Dwelling
<i>Al-Muhsinoon</i>	المحسنون	: Sing. <i>Muhsin</i> ; Pious and righteous believers
<i>Al-Mujahid</i>	المجاهد	: Fighter in the cause of Allah, also name of a famous commentator of the Qur'an
<i>Al-Muqarraboona</i>	المقربون	: Sing. <i>Muqarrab</i> ; Pious and righteous believers near and close to Allah, the great angels
<i>Al-Muttaqoon</i>	المتقون	: Sing. <i>Muttaqi</i> ; The pious, God-fearing people
<i>An-Naar</i>	النار	: Fire, Hell-fire
<i>Ar-Ra'd</i>	الرعد	: Thunder

<i>Ar-Rayyan</i>	الريان	: Name of a door in Paradise specified for people who fast
<i>As-Salaf wal-Khalaf</i>	السلف والخلف	: The earlier and later generations
<i>As-Salsabeel</i>	السلسيل	: A spring in Paradise
<i>Ash-Shafaa 'ah</i>	الشفاعة	: Intercession by the last Prophet in the Hereafter
<i>Ash-Shaheeq</i>	الشهيق	: Inhalation, groaning, wailing, sobs
<i>Ash-Shuhadaa'</i>	الشهداء	: Sing. <i>Shaheed</i> ; The martyrs in the cause of Allah
<i>As-Sidr</i>	السدر	: Lote tree
<i>Aş-Şiraaţ</i>	الصراط	: Lit. the path; the bridge over Hell
<i>As-Samoom</i>	السموم	: The hot wind, the air of Hell
<i>As-Sunan</i>	السنن	: The books of Hadith, collection of the traditions of the Prophet
<i>At-Ṭalḥ</i>	الطلح	: Acacia tree
<i>Al-Wajh</i>	الوجه	: Face
<i>Al-Yahmoom</i>	اليحموم	: Smoke of Hell
<i>Anṣaar</i>	أنصار	: The Companions who supported the Prophet in Madeenah

<i>'Aqeedah</i>	عقيدة	: Creed, faith
<i>Asaaneed</i>	أسانيد	: Sing. <i>Sanad</i> ; Chain of narration of hadiths
<i>'Awaam</i>	عوام	: Rank and file, people in general
<i>Awliyaa'</i>	أولياء	: Sing. <i>Wali</i> ; Helpers, friends, allies, protectors, guardian
<i>Azwaajun Muṭahharah</i>	أزواج مطهرة	: Purified mates or wives. Having no menses, urine, stool, etc.
<i>Barzakh</i>	برزخ	: Lit. Barrier; Time between death and the Day of Resurrection
<i>Baṭini</i>	باطني	: A religious sect and offshoot of Shi'ah
<i>Bid'ah</i>	بدعة	: Reprehensible innovation in religion, heresy
<i>Daar al-Khuld</i>	دار الخلد	: The abode of eternity
<i>Daar al-Kufr</i>	دار الكفر	: Non-Muslim countries
<i>Dhikr</i>	ذكر	: Remembrance or mentioning of Allah. This refers also to gathering where people discuss Islam and seek to learn more about their faith, also Prayer
<i>Dinaar</i>	دينار	: Coins, prevalent in the Muslim world (those days)

<i>Eemaan</i>	إيمان	: Faith, belief
<i>Faasiqoon</i>	فاسقون	: Sing. <i>Faasiq</i> ; Outlaws, wrongdoers
<i>Ghassaaq</i>	غساق	: One of the kinds of food and drink of the people of Hell
<i>Ghurufaat</i>	غرفات	: Sing. <i>Ghurfa</i> ; Chambers of dwellings
<i>Hasad</i>	حسد	: Malicious envy
<i>Hadeeth Qudsi</i>	حديث قدسي	: Holy hadith, i.e., revealed words of Allah apart from the Qur'an and narrated by the Prophet
<i>Hasan isnaad</i>	حسن إسناد	: Good chain of narrators
<i>Hasanah</i>	حسنة	: A good deed
<i>Hennaa'</i>	حناء	: A dye for colouring the hair or hands, made by plant leaves
<i>Iblees</i>	إبليس	: Satan, Devil
<i>Ibreeq</i>	إبريق	: Jug
<i>'Iddah</i>	عدة	: Waiting period of the woman for the next marriage after divorce and/or widowhood
<i>Idraak</i>	إدراك	: Understanding, comprehension, Knowing something

<i>Ifraad</i>	إفراد	: Making one only (out of 2 or more)
<i>Ijtihaad</i>	اجتهاد	: Juristic reasoning in the context of the Qur'an and Sunnah
<i>Jaahiliyah</i>	جاهلية	: Days of ignorance, Pre-Islamic era, non Islamic pattern of laws, etc.
<i>Jibreel</i>	جبريل	: Gabriel, the Archangel responsible for bringing revelations to the Messengers of Allah
<i>Jihaad</i>	جهاد	: Struggle for the Cause of Islam and in the way of Allah, holy war
<i>Jinn</i>	جن	: An invisible creature, demons, Satan is from them
<i>Kaafir</i>	كافر	: Unbeliever
<i>Kaafoor</i>	كافور	: Camphor, a Spring in Paradise
<i>Khaleel ar-Rahman</i>	خليل الرحمن	: The most-loved by Allah
<i>Khawaarij</i>	خوارج	: The group seceding the camp of 'Ali against Mu'aawiyah, in the battle of Şiffin. Later developed into a sect pleading that whoever commits a sin turns to a disbeliever and will be doomed in Hell if not repented


<i>Khutbah</i>	خطبة	: Sermon, talk, speech
<i>Kuffaar</i>	كفار	: Sing. <i>Kaafir</i> ; Disbelievers
<i>Kufr</i>	كفر	: Ingratitude, disbelief
<i>Maalik</i>	مالك	: The name of the angel responsible for guarding Hell, also name of a renowned jurist of Islamic law
<i>Ma'jooj</i>	ماجوج	: A people known as Magog
<i>Makaarih</i>	مكاره	: Forms of religious discipline which many may find burdensome, unpleasant
<i>Maknoon</i>	مكتون	: Hidden, concealed, Preserved
<i>Masjid</i>	مسجد	: Mosque
<i>Al-Mihaad</i>	المهاد	: Mattress, cover
<i>Mirjal</i>	مرجل	: Copper vessel
<i>Meethaaq</i>	ميثاق	: Bond, treaty or covenant
<i>Muṣḥaf</i>	مصحف	: Revealed Book; Copy of the Qur'an
<i>Mu'ahid</i>	معاهد	: People with whom there is a treaty, a member of <i>Ahl adh-Dhimmah</i>
<i>Mufasssireen</i>	مفسرين	: Sing. <i>Mufasssir</i> ; Explainers of the meanings of the Qur'an, the exegetes


<i>Muhaajireen</i>	مهاجرين	: Sing. <i>Muhaajir</i> ; Emigrants (applied basically to the people of Makkah who left for Madeenah along with the Prophet for the cause of Islam)
<i>Mujaahidoon</i>	مجاهدون	: Fighters in the cause of Allah
<i>Mujtahidoon</i>	مجتهدون	: Scholars of juristic reasoning, like Abu Hanifa, Maalik, Shafi'ee, Aḥmad, Sufyan ath-Thawri, etc.
<i>Munafiqeen</i>	منافقين	: Sing. <i>Munaafiq</i> ; Hypocrites
<i>Mushrik</i>	مشرک	: Polytheist, believing in a number of deities
<i>Noon</i>	نون	: Fish, Whale, also title of the Prophet Jonah as <i>Dhun-Noon</i>
<i>Nabaq</i>	نبق	: The fruit of the lote tree
<i>Nifaas</i>	نفاس	: Postnatal bleeding
<i>Rabb</i>	رب	: Lord and Master, Sustainer and Guardian, Sovereign and Ruler. Allah is <i>Rabb</i> in all the meanings
<i>Rak'ah</i>	ركعة	: Unit of prayer, 2, 3, 4, etc.
<i>Ramaḍaan</i>	رمضان	: The month of fasting, the ninth month of the Muslim calendar


<i>Riba</i>	ربا	: Usury, interest
<i>Rooh</i>	روح	: Soul, Spirit
<i>Şaghaa'ir</i>	صغائر	: Sing. <i>Şagheerah</i> ; minor sins
<i>Şaheeh</i>	صحيح	: Authentic, a term of hadith discipline for the most reliable hadith
<i>Şaheeh isnaad</i>	صحيح إسناد	: Authentic chain of narrators
<i>Şaḥaabah</i>	صحابه	: Companions of the Prophet
<i>Şalaat al-Khusoof</i>	صلاة الخسوف	: A prayer offered at the time of Lunar eclipse
<i>Salaf</i>	سلف	: Early Muslim Generations, the pious predecessors
<i>Shaheed</i>	شهيد	: Martyr, a person killed in the way and for the cause of Allah
<i>Shari'ah</i>	شريعة	: Islamic laws
<i>Shayṭaan</i>	شیطان	: Satan, Devil
<i>Shirk</i>	شرك	: Polytheism, Associating deity/deities with Allah
<i>Sidrat al-Muntaha</i>	سدرة المنتهى	: Lote-tree in the 7th heaven, the utmost boundary beyond which no one can pass
<i>Sujood</i>	سجود	: Sing. <i>Sajdah</i> ; Prostration
<i>Sunnah</i>	سنة	: Traditions of the Prophet Muhammad, the way of the Prophet


<i>Takbeer</i>	تكبير	: Saying, “ <i>Allahu Akbar</i> ” (Allah is All-Great)
<i>Taqwa</i>	تقوى	: Piety or consciousness of Allah
<i>Tasbeeh</i>	تسبيح	: Saying, “ <i>Subhaan Allah</i> ” (Allah is All-Glorified)
<i>Tasneem</i>	تسنيم	: The name of a spring in Paradise
<i>Tawheed</i>	توحيد	: Monotheism, the belief that there is only One God - Allah
<i>Tayammum</i>	تيمم	: Dry ablution, a way of purification with clay/dust for <i>Ṣalaah</i> , etc., when water is not available
<i>Thiqaat</i>	ثقات	: Trustworthy people
<i>Ummah</i>	أمة	: Nations, followers
<i>Wahy</i>	وحي	: Revelation, inspiration
<i>Ya'jooj</i>	ياجوج	: Gog
<i>Zaboor</i>	زبور	: Psalms, book revealed to Prophet Dawood (David)
<i>Zakah</i>	زكاة	: Poor-due, obligatory charity, a pillar in Islam
<i>Zanjabeel</i>	زنجبيل	: Ginger
<i>Zaqqoom</i>	زقوم	: A horrible tree in Hell, food for the people in Hell

SYMBOLS' DIRECTORY

() : *Subḥaanahu wa Ta'aala* - "The Exalted."

() : *Ṣalla-Allahu 'Alayhi wa Sallam* -
"Blessings and Peace be upon him."

() : *'Alayhis-Salaam* - "May Peace be upon him."

() : *Raḍi-Allahu 'Anhu* - "May Allah be pleased with him."

TRANSLITERATION CHART

أ	a
آ . ي	aa
ب	b
ت	t
ة	h or t (when followed by another Arabic word)
ث	th
ج	j
ح	ḥ
خ	kh
د	d
ذ	dh
ر	r
ز	z
س	s
ش	sh
ص	ṣ
ض	ḍ
ط	ṭ

ظ	z
ع	‘
غ	gh
ف	f
ق	q
ك	k
ل	l
م	m
ن	n
هـ - ه - هـ	h
و	w
و (as vowel)	oo
ي	y
ي (as vowel)	ee
ء	’ (Omitted in initial position)

َ	Fatḥah	a
ِ	Kasra	i
ُ	Ḍammah	u
ّ	Shaddah	Double letter
◌	Sukoon	Absence of vowel

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