Paradise and Hell-fire
in Imâm Al-Qurtubî’s
*AT-TADHKIRAH FÎ AHWÂLIL-MAWTÂ WAL-ÂKHIRAH*

البنة والنار
في
"التذكرة في أحوال الموتى والآخرة"
للإمام القرطبي

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# Table of Contents

<table>
<thead>
<tr>
<th>Topic</th>
<th>Page No.</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Glossary:</td>
<td>12</td>
</tr>
<tr>
<td>• The interdiction of wishing, or praying for, death owing to a</td>
<td>15</td>
</tr>
<tr>
<td>physical or financial calamity</td>
<td></td>
</tr>
<tr>
<td>• How Satan attends to the dying person</td>
<td>16</td>
</tr>
<tr>
<td>(The fear of bad ends)</td>
<td></td>
</tr>
<tr>
<td>• Hadiths Concerning Bad Deaths</td>
<td>17</td>
</tr>
<tr>
<td>(How Endings Matter More)</td>
<td></td>
</tr>
<tr>
<td>• The soul will be given either glad or bad tidings before it</td>
<td>20</td>
</tr>
<tr>
<td>leaves the body</td>
<td></td>
</tr>
<tr>
<td>• How believers' and disbelievers' souls leave their bodies</td>
<td>22</td>
</tr>
<tr>
<td>• The preparation for, and remembrance of, death</td>
<td>23</td>
</tr>
<tr>
<td>• What reminds people of death and the hereafter and helps them</td>
<td>25</td>
</tr>
<tr>
<td>disregard life</td>
<td></td>
</tr>
<tr>
<td>• Proofs of the pains of death and the condition of dying people</td>
<td>26</td>
</tr>
<tr>
<td>• Death expiates Muslims' sins</td>
<td>27</td>
</tr>
<tr>
<td>• Man should have a favorable opinion of Allah at his death</td>
<td>28</td>
</tr>
<tr>
<td>(Fearing Allah)</td>
<td></td>
</tr>
<tr>
<td>• Dictating Shahadah to the dying person</td>
<td>29</td>
</tr>
<tr>
<td>• He who attends to a dying person should utter good words (How to</td>
<td>30</td>
</tr>
<tr>
<td>pray for the dying person at death and how to close his eyelids)</td>
<td></td>
</tr>
<tr>
<td>• Hadiths Concerning Bad Deaths (How Endings Matter More)</td>
<td>32</td>
</tr>
<tr>
<td>• The soul will be given either glad or bad tidings before it</td>
<td>33</td>
</tr>
<tr>
<td>leaves the body</td>
<td></td>
</tr>
</tbody>
</table>
• What follows a person to his grave and stays with him........................................................................ 36
• The severity of death - The grave is the first step toward the hereafter....................................................... 37
• How the dead exchange visits in their graves...... 38
• How the grave speaks and addresses its inhabitant daily.............................................................................. 39
• How the grave presses its inhabitants, even the virtuous ones................................................................. 40
• The dead person is tortured when his family wails for him (That makes him suffer).............................. 41
• What should be said on placing the dead person in his grave....................................................................... 41
• Standing by the grave after burying the dead person And praying for him .................................................... 43
• How angels question the dead (One should seek refuge from the torture of the grave).......................... 45
• The famous Hadith narrated by Al-Bara’ā Ibn Azīb that sums up The affairs of the dead at death and in the grave........................................................................................................ 46
• Different Traditions on the Vastness of the Grave of a Believer................................................................. 55
• The causes of grave torture (The different conditions of the disobedient according to their sins)... 56
• The explanation of the verse that reads: “Allah will establish in strength those who believe, with the word that stands firm, in this world.”...... 61
• The dead person is brought to his abode (in paradise or hell) morning and evening......................... 65
• Explanation of the verse reading: “The trumpet will just be sounded, when all that are in the
heavens and on earth will swoon except such as it will please Allah to exempt.”.......................... 66
•Gathering people before Allah bare footed, naked and uncircumcised (Who would be dressed first and which organs would speak first)............. 68
•What rescues people from the agony and terrors of the Day of Judgment............................................. 72
•The general intercession of the Prophet for the gathered people......................................................... 74
•How intercession will be glorious................................. 81
•A commentary on the verse that reads: “A day when some faces will shine while others will be in the gloom of black.”................................. 87
•A commentary on the verse that reads: “And the book of deeds will be placed before you, and thou wilt see the sinful in great terror because of what is recorded therein”.............................. 88
•What the slave will be questioned about and how the questioning will take place............................ 89
•How Allah, the Most high, will talk to His slaves without directly..................................................... 91
•Retaliation on the Day of Judgment.............................. 92
•The testimony of the earth, nights and days and wealth.................................................................... 94
•The Prophet’s Hawd: its length, width, vessels and those who will drink from it............................. 97
•Poor Muhajireen will be the first to approach the Hawd................................................................. 101
•Those who will be driven away from the Hawd... 102
•General Description of the Prophet’s Hawd....... 103
•The Balance.......................................................... 105
• Sirat: Its description and the way of crossing it. 109
• Three Occasions that the Prophet will never miss owing to their dreadfulness. 111
• Angels' reception of the Prophets and their nations after crossing Sirat and destroying their enemies. 112
• The second Sirat: The bridge between hell and paradise. 114
• How sinful believers who enter hell will be burnt to death, and then released through intercession. 115
• Those who will be interceded for before entering hell because of their good deeds. 116
• Intercessors for the dwellers of hell. 117
• Recognizing the people entitled to intercession by the impact of prostration on their foreheads and their glimmering faces. 123
• The bounty of Allah's mercy and forgiveness on the Day of Judgment. 125
• Paradise is beset by adversities and hell by desires. 126
• The quarrel between paradise and hell and the attributes of their dwellers. 128
• The attributes of paradise and hell dwellers. 129
• Who constitutes the majority of the dwellers of paradise and hell. 134
• Oppressor tax collectors and those severing bonds of kinship are denied excess to paradise. 135
• The first people to go to hell. 136
• Those who enter paradise without judgment. 139
• Muhammad's nation represents half the dwellers of paradise or even more. 141
• The horrors of hell........................................ 143
• Those who ask Allah, glory to Him, to grant
them paradise and save them from hell............ 144
• What is established in the Glorious Book and
the Prophet's Sunna........................................ 145
• Hell: its greatness, horrors, numerous angels
and their great creation, uncontrollability. How
the Prophet will repress it so that it may not
attack people on the Day of Judgment.............. 147
• The nineteen keepers of hell............................ 148
• The vastness of hell and the greatness of its
pavilions An explanation of the verse reading:
"They are cast, bound together, into a constricted
place therein."............................................... 150
• Explanation of the verse reading
"When the oceans boil over with a swell."(How
the sun and the moon will be thrown into hell).... 151
• Description of hell, its heat and severe torture... 152
• Hell's complaint, its deep bottom, horrors and
the stones throw into it (May Allah save us
from its terrors)............................................. 154
• The maces, chains, yokes and fetters of
the dwellers of hell........................................ 156
• How the dwellers of hell will go into it............. 158
• How hell contains mountains, trenches, valleys,
seas, tanks, reservoirs, wells, cisterns, ovens,
prisons, houses, bridges palaces, querns, scorpions
and snakes. May Allah save us from them!........ 159
• Explanation of the verse reading:
"But he hath made not haste on the path that is
steep." The cost of hell and the punishment
awaiting those who hurt believers...................... 163
• Explaining the verse reading: “Whose fuel is men and stones” ........................................ 164
• The severe punishment awaiting those who do not practice the good deeds they preach people to do and practice the evil deeds they advise people to avoid. (Orators whose actions contradict their words - Assistants of tyrants who are described as dogs of fire) ........................................ 164
• The food, drink and clothes of the dwellers of hell ......................................................... 166
• The hunger, thirst and supplication of the dwellers of hell ........................................... 168
• How the dwellers of hell will weep (And those receiving slightest torture) ....................... 170
• Explaining the verse that reads: “Hell will say: ‘Are there any more (to come)?’” ............... 171
• The last man to come out of fire and enter paradise ...................................................... 172
• What is mentioned about monotheists’ coming out of fire Explanation of the verse reading: “Fire shall be made into a vault over them, in columns outstretched. (The conditions of the dwellers of hell) ......................................................... 174
• The dwellers of paradise’s inheritance of the houses of the people of hell .......................... 175
• The immortality of the dwellers of paradise and those of hell, (How death will be slaughtered and who is going to do so) ......................................................... 177
• Paradise: Its gates, description and bliss ................................................................. 177
• The qualities of the dwellers of paradise in worldly life .................................................. 178
• The nature and delights of paradise and the pleasures Allah prepared for its inhabitants ....... 179
• Paradise's rivers and mountains (Which ones exist in worldly life) ....................... 181
• From where do paradise's rivers originate? ........ 183
• The proof that wine is the drink of the dwellers of paradise (He who drinks it in life, will not drink it in the hereafter) The clothes and vessels of the dwellers of paradise .................. 185
• What is mentioned about paradise's trees and fruits and their counterparts in life .................. 186
• Paradise's clothing and its people's garments .... 188
• How the trees and fruits of paradise bring forth the garments and jewelry of paradise .......... 190
• The palms, fruits and welfare of paradise .......... 191
• Cultivation in paradise ................................ 191
• The gates of paradise: How many are they? To who are they opened? Their names and capacity .. 192
• Paradise's ranks and believers' share of it ......... 197
• Paradise's dwellings ....................................... 200
• The palaces, buildings and houses of paradise (How can a believer attain them?) ................. 202
• The poor are the first to get into paradise .......... 204
• The people of paradise: their age, length, youth, garments, combs, censers and wives ........ 205
• The nymphs (The maidens with beautiful, big, and lustrous eyes) ........................................ 208
• How good deeds are the dowry of nymphs .......... 209
• Paradise is with physical eating, drinking and marriage, but without dirt, defects and sleep ....... 209
• If a believer wishes to have a baby in paradise, its conception, delivery and teething are done in one hour .................................................. 211
• How everything in paradise is everlasting (Nothing wears out; nothing comes to an end or passes away) .................................................. 212
• How women in paradise (nympha) see their husbands in worldly life .................................................. 213
• The birds, horses and camels of paradise ................. 214
• How henna is the master of paradise sweet basil with which it is surrounded ............................................. 215
• Sheep and goats are among the animals of paradise .......................................................... 216
• Paradise has a base, a smell and a talk ......................... 217
• How paradise has plains Its plant is ‘glory to Allah’ and ‘praise be to Allah’ ......................... 219
• The share of people of the lowest and highest ranks in paradise .................................................. 221
• Good pleasure of Allah, glory to Him, is better than paradise ........................................................................ 223
• Seeing Allah, glory to Him, is more loveable and delightful to the dwellers of paradise than other delights .................................................. 224
• The residence of the dwellers of paradise and the gifts given to them therein ............................................. 227
• The reward for a person whose child dies ............... 230
• The key to paradise is the testimony that “There is no god but Allah” together with prayer.. 233
• Some scholars’ comments on the interpretation of words and verses regarding paradise in the Qur’an .................................................. 233
Glossary

**Ansar:** The people of Medina who backed the Prophet and supported him when he migrated from Mecca.

**Ghareeb:** A Hadith with a single narrato, either throughout its isnad – after the Companion – or in any stage.

**Hadith:** The actual sayings of the Prophet, peace be upon him, as reported by his Companions, wives or attenants. The same Hadith might have different narrations as the Prophet might say the same thing twice in different phrasings.

**Isnad:** Chain of transmitters, i.e. the people who narrated the Hadith quoting their ascendants in a succession. It has different types.

**Jihad:** The act of calling for the cause of Islam either by inviting people to embrace it or fighting the people who prevent Muslims, by the use of force, of explaining the principles of Islam to other nations.

**Marfu:** A type of Hadith whose chain of transmitters goes back to the Prophet though it might be broken somewhere.

**Motasil:** A Hadith whose chain of narrators is unbroken.

**Mawquf:** A Hadith whose chain of transmitters goes back to a Companion only.
Muhajireen: The earliest Muslims of Mecca who suffered from torture and oppression in Mecca and migrated to Medina.

Musnad: A type of reports in which the isnad of the Hadith is uninterrupted and goes back to the Prophet.

Mu'tazila: school of theology that emerged out of the question raised by the Khawarij whether works are integral to faith or independent of faith. On the question of the relationship between faith and works, the Mu'tazilites adopted the position that someone who commits a grave sin without repenting occupies a middle state between being a Muslim and not being a Muslim. A second doctrine concerned the nature of God. God is pure Essence and, therefore, without eternal attributes such as hands. Passages in the Qur'an that ascribe human or physical properties to God are to be regarded as metaphorical rather than literal.

Rak'a: The component of Muslim prayers which involves bending of the torso from an upright position, followed by two prostrations while reading Surahs of the Qur'an and uttering praise to Allah.

Sahih: A book gathering a collection of all verified Hadiths narrated by Prophet and reported by his Companions or attendants. There are two celebrated such books: one written by imam Moslem and another by imam Bukhari
**Shahadah:** The testimony that there is no God but Allah. It is the first pillar of Islam.

**Shari’ah:** Islamic law or jurisprudence. It involves all the regulations and rules and laws set by Islam to organize the daily activities of people in society.

**Sirat:** The Bridge established on the Day of Judgment on which every human being will cross. It is described as thinner than a hair, sharper than a sword, more uncontrollable than a fox, and hotter than kindled coal. He who passes it will go to paradise; otherwise he will fall in hellfire.

**Sunan:** This word refers to the authentic books of Hadith written by trustworthy imams of Hadith like Ibn Maja for example.

**Sunna:** All the Hadiths uttered by the Prophet of Allah in the presence of his Companions, wives or attendants. It also refers to all the actions he ordered Muslims to do prohibited them from doing, as well as the actions that took place in his presence and he approved.

**Umma:** The unanimity of the Muslim community. It cannot be translated as ‘nation’ as it indicates not only the people but the common Islamic principles they adhere to and the general Islamic culture that constitutes the major part of their life.

**Zakat:** The amount of money a Muslim pays yearly for the poor, whether it is for gold and silver, extra money, property, cattle, etc.
النهي عن تمنية الموت والدعاء به لضر نزل في المال والجسم

The interdiction of wishing, or praying for, death owing to a physical or financial calamity

1- (روى) مسلم عن أنس قال: قال رسول الله ﷺ: (لا يتنين أحدكم الموت لضر نزل به، فإن كان لإد متنيناً فليقل: اللهم أحيني ما كانت الحياة خيراً لي وتوفني إذا كانت الموتة خيراً لي) أخرجه البخاري (أيضاً) [حديث صحيح]

1- On the authority of Anas, may Allah be pleased with him, Moslem reported that Prophet Muhammad, may the peace and blessings of Allah be upon him, said: “Do not wish death if you are exposed to a calamity. If necessary, say: “O Allah! Extend my life span if it is better for me, and let me die if death is better for me” (Verified by Bukhari) (Hadith Sahih)

2- وعنه قال: قال رسول الله ﷺ: (لا يتنين أحدكم الموت، ولا يدع به من قبل أن يأتيه، إنه إذا مات أحدكم امتع عمله، وإنه لا يزيد المؤمن عمره إلا خيراً). [حديث صحيح]

2- On the authority of Anas, may Allah be pleased with him, Moslem also narrated that the Prophet, peace and blessings be upon him, said: “Do not wish death, and do not pray to die prematurely, for when you die you can no longer carry out charitable actions. Growing old increases the number of a faithful believer’s good deeds” (Hadith Sahih).
3- (وقال) البخاري: «لا يتمكن أهدمك الموت: إما محسنًا فلعله أن يزداد خيراً، وإما مسيئًا فلعله أن يستعنب» [حديث صحيح]

3- Bukhari added: "Do not wish to die, because you are either a benevolent believer who would carry out more charitable deeds or a misanthrope who would seek the satisfaction of repentance". (Hadith Sahih)

4- (البزار) عن جابر بن عبد الله قال: قال رسول الله ﷺ: "لا تأمنوا الموت فإن هول المطلع شديد، وإن من السعادة أن يطول عمر العبد حتى يرزقه الله الإنابة". [حديث حسن]

4- On the authority of Jaber Ibn Abdullah, Al-Bazzar reported that the Prophet, may the peace and blessings of Allah be upon him, said: "Do not yearn to die because death is horrifying. It is a blessing for a servant to live long enough until Allah grants him repentance" (Hadith Hasan).

ما جاء أن [الشيطان] يحضر [الموت] عند موته
وجلسةً له في الدنيا وما يخفف من سوء الخاتمة

How Satan attends to the dying person
(The fear of bad ends)

5- وقال عبد الله بن أحمد بن حنبل: حضرت وفاة أبي أحمد، وبيدي الخرقة لأشد لحيه، فكان يغرق ثم يفيق ويقول بيده: لا بعد لا بعد، فكأن هذا مراراً قللت له: يا أبت، أي شيء ما يبدو منك؟ فقال: إن الشيطان قائم بحذائي عاض على أنامه يقول: يا أحمد فنتى وأنا أقول لا، بعد لا، حتى الموت.
5- Abdullah Ibn Ahmad Ibn Hanbal said: “When Abu Ahmad was dying, I was present with him holding a piece of cloth in my hand. He repeatedly fell unconscious for some time and then recovered saying every time: “No! No!” So, I said: “O father! What is wrong with you?” He replied: “Satan is standing close to my feet, biting his tip fingers and asking me to follow him, and I keep telling him: “No! Till the moment I die”

Hadiths Concerning Bad Deaths
(How Endings Matter More)

6- Reported Moslem that Abu-Huraira, may Allah be pleased with him, narrated that Prophet Muhammad, may the peace and blessings of Allah be upon him, said: “A person might carry out all the good deeds that would lead to paradise for a long period of time, only to end them with evil deeds that lead him to hell. And another might carry out all the evil deeds that would lead to hell for a long period of time, only to end them with good deeds that lead him to paradise.” (Hadith Sahih reported by a succession of narrators)
7- Quoted from Bukhari is Sahl Ibn Sa’ad’s narration that Prophet Muhammad, may the peace and blessings of Allah be upon him, once said: “A servant of Allah might be doing the very sins that would plunge him into hell although he belongs to the people of paradise; and another might be carrying out good deeds although he belongs to the folk of hellfire because ending actions are what really counts”

(Hadith Sahih)

8- The author, may Allah bless his soul, said: "Bukhari reported that Salem narrated that Abdullah said: “Many a time the Prophet, may the peace and blessings of Allah be upon him used to swear saying: “No, I swear by Him Who changes hearts,” meaning
that Allah makes man’s mind change as speedily as the wind from acceptance to rejection, from desire to hatred, etc. A verse in the Glorious Qur’an reads: “Know that Allah cometh in between a man and his heart.” Mujahid also said: “The change indicated in this context means that Allah separates man from his conscious mind with the result that he does not realize what he is doing. This is also clarified in the verse reading: “Verily in this is a message for any that has a heart and understanding.” The word ‘qalb’ here means ‘mind.’ At-Tabari tends to interpret this as an assertion from Allah that He controls his servants’ minds more readily than they do, and that He can make a barrier between man and his mind too, so that he cannot attain anything except by the will of Allah, glory to Him. (Hadith Sahih)

9- وقالت عائشة - رضي الله عنها - : كان النبي ﷺ يكثر أن يقول: (إيا مقلب القلوب، ثبت قلبي على طاعتك) فقالت: يا رسول الله إنك تكثر أن تدعو بهذا الدعاء فهل تخشي؟ قال: (وما يؤمنني يا عائشة وقلوب العباد بين أصابعين من أصحاب الجبار إذا أراد أن يقلب قلب عبده قلبه). [حديث صحيح]

9- Lady A’ishah, may Allah be pleased with her, said: “Prophet Muhammad, may the peace and blessings of Allah be upon him, used frequently to say: “O Allah! You can change hearts, so please keep my heart unwavering in obeying Your orders.” So, I said: “O prophet of Allah! You frequently pray like this; what do you fear? He replied: “How can I feel
secure, A’isha, and the hearts of the people are located between two fingers of Allah’s? If He chooses to change a man’s heart, He instantaneously does.”

(Hadith Sahih)

لا تخرج روح مومأ أو كافر
حتى يبشر وأنه يضعه بها

The soul will be given either glad or bad tidings before it leaves the body

10- Ibn Al-Mubarak reported that Haywa told him that Abu-Sakhr said quoting Muhammad, quoting Ka’ab Al-Qarzi who said: “When the soul of a believer is about to leave, the angel of death will come to him saying: “Peace be with you, friend of Allah! Allah sends greeting to you,” and then takes the soul while reciting: “Those whose life the angel ends while they are virtuous, will be saying: peace be with you.” (An authentic account)

11- Ibn Mas’ood said: “When the angel comes to him, he will say: “Your Lord sends peace to you.”
12- Al-Bara’a Ibn Azib commented on the verse that reads: “Their greeting, the day they meet him is peace” saying: “The angel of death will give peace to a believer upon taking his soul, he will never go with the soul before giving him this greeting.”

(An authentic account)

[Bukhari reported on the authority of Ubada Ibn Al-Samit that the Prophet said: ‘Whoever loves to meet Allah, Allah will love to meet him. And whoever dislikes meeting Allah, Allah will dislike to meet him.” A’ishah - or perhaps another one of his wives - said: “We do hate death!” The Prophet replied: “This is not what I mean. But, upon death a believer will get glad tidings from Allah that He is pleased with]
him and thereupon he will love to meet Allah, and Allah will love to meet him. As for the unbeliever, when he is dying, he gets news of the punishment of Allah and thus hates what he hears about and hates meeting Allah; so Allah hates meeting him.”

(Hadith Sahih)

خروج نفس المؤمن والكافر

How believers’ and disbelievers’ souls leave their bodies

١٤- خرج أبو نعيم من حديث الأعشمت، عن إبراهيم، عن علامة، عن عبد الله قال: قال رسول الله ﷺ: ((إِن نفس المؤمن تخرج رشحاً، وإن نفس الكافر تسل كما تسيل نفس الحمار، وإن المؤمن ليعمل الخطيئة فيشدد عليه عند الموت يكفر بها، وإن الكافر ليعمل الخسنة فيسهل عليه عند الموت ليجزى بها)) [حديث صحيح]

١٤- On the authority of Abu-Nu’aim, quoting the Hadith narrated by Al-A’mash, Abraham reported that Alqama quoted Abdullah who said that Prophet Muhammad said: “The soul of the believer comes out of his body in the shape of sweat, whereas the soul of the disbeliever is grabbed like a donkey’s. Believers are punished for their sins at death to get rid of them at all, but disbelievers’ deaths are rendered easy as a reward for the good deeds they carried out, so that they also get rid of them at all.” (Hadith Sahih)
The preparation for, and remembrance of, death

15 - Scholars assert that death is not a total nonexistence, but it involves the severance of the unity between body and soul. It also indicates a change in man’s condition and his transference from this worldly life to the afterlife. Death is one of the gravest catastrophes. Allah, glory to Him, calls it a ‘catastrophe’ as He says: “And the catastrophe of death befalls you (then).” Thus, death is the utmost calamity and the most momentous disaster. However, scholars maintain that it is graver for a man to be heedless of death, to decline repentance and to cease contemplating in death and working for it.
16- *Al-Nasae’e* reported that on the authority of *Abu-Huraira*, *Prophet Muhammad*, may the peace and blessings of Allah be upon him, said: “Always remember the terminator of pleasures,” meaning ‘death’ (Verified by *Ibn Maja* and *At-Termizi*)

*(Hadith Sahih)*

١٧- ابن ماجه عن ابن عمر أنه قال: كنت جالساً مع رسول الله ﷺ فجاء رجل من الأنصار فسلم علي النبي ﷺ فقال: يا رسول الله، أي المؤمنين أفضل؟ قال: (أحسنهم خلقاً) قال: فأي المؤمنين أكثراً؟ قال: (أكثرهم ولدموت ذكراً وأحسنهم لما بعده استعداداً أولئك الأكياض). أخرجه مالك أيضاً، وسيأتي في الفتن، إن شاء الله تعالى.

[حديث حسن]

17- *Ibn Maja* reported that *Ibn Omar* said: “One day I was sitting with the Prophet of Allah when one of the *Ansar* came and greeted him and asked: ‘O Prophet of Allah! Who are the best believers?’ The Prophet replied: ‘The best believers are the most well-mannered.’ The man then asked: ‘So, who are the most prudent believers?’ The Prophet said: ‘The most prudent believers are those who remember death most often, and get ready for their afterlife. Those are the sagest’ (Verified by *Malik* too). This *Hadith* will be quoted in the chapter dealing with ‘seditions’, Allah willing)
ما يذكر الموت والآخرة ويزهد في الدنيا

What reminds people of death and the hereafter and helps them disregard life

18 - Moslem quoted Abu-Huraira who said: “The Prophet, may the peace and blessings of Allah be upon him, once visited the grave of his mother. He cried so extensively that all his companions wept, and then he said: “I asked Allah to forgive her, but He did not permit me, and I asked Him for a permission to visit her grave, and He permitted me. So, visit graves as they remind you of death” (Hadith Sahih).

19 - Ibn Maja reported that on the authority of Ibn Mas‘ood the Prophet, may the peace and blessings of Allah be upon him, said: “I have previously prohibited you of visiting graves, but now I ask you to do so as they help you disregard this worldly life and reminds you of the hereafter” (Hadith Sahih)
Proofs of the pains of death and the condition of dying people

20- Allah, glory to Him, describes the severity of death in four verses. He says in the first: “And the stupor of death comes in truth,” and the second: “If thou couldst but see how the wicked do fare in the agonies of death.” The third verse reads: “Then why do ye not intervene when the soul of the dying man reaches the throat,” and the fourth: “Yea, when the soul reaches to the collarbone (in its exit).”
Bukhari reported that Lady A'isha, may Allah be pleased with her, said that on his deathbed, the Prophet, peace and blessings be upon him, had beside him a pot of water. He kept inserting his hands in the pot to wet them and daub his face, saying: “There is no god but Allah. Death does have its pains.” Then, he raised his hands and kept saying: “To the company of Allah!” until his hands fell down and he died.

(Hadith Sahih)

الموت كفارة لكل مسلم

Death expiates Muslims’ sins

21- (فصل): إنما كان الموت كفارة، لكل ما يلقاه الميت في مرضه من الآلام والأوجاع، وقد قال ﷺ: (ما من مسلم يصيبه أذى، من مرض فما سواه إلا حط الله به سيئاته كما تحط الشجرة ورقها)

خرجه مسلم. [حديث صحيح]

21- Death does really expiate sins because of the affliction of pains and agonies the dying person suffers from. Prophet Muhammad, may the peace and blessings of Allah be upon him, said: “Every jot of pain a Muslim suffers from, whether it be a malady or anything more serious, decreases the number of his sins just as trees get rid of their leaves” (Reported by Moslem) (Hadith Sahih).

22- (وفي الموطاً) عن أبي هريرة (قال: قال رسول الله ﷺ: من يرد الله به خيراً يصب منه) [حديث صحيح].
22- On the authority of Abu-Huraira, as quoted from Al-Mowata’a (Prophetic Hadiths Made easy), the Prophet, peace and blessings be upon him, said: “Allah afflicts those He favors” (Hadith Sahih).

لا يموت أحد إلا وهو يحسن بالله الظن وفي الخوف من الله تعالى

Man should have a favorable opinion of Allah at his death (Fearing Allah, glory to Him)

23- مسلم عن جابر قال: سمعت رسول الله ﷺ يقول قبل وفاته بثلاثة أيام: [[لا يموت ن أحد كم إلا وهو يحسن الظن باشده]] أخرجه البخاري. [حديث صحيح]

23- On the authority of Jabir, Moslem reported that the Prophet of Allah, peace and blessings be upon him, said: “None of you should die except having a favorable opinion of Allah” (Verified by Bukhari).

(Hadith Sahih)

24- ([ابن ماجه])، عن أنس أن النبي ﷺ دخل على شاب وهو في الموت فقال: [كيف تجدك؟] فقال: أرجو الله يا رسول الله وأخف ذنوبي، فقال رسول الله ﷺ: [[لا يجتمعان في قلب عبد مؤمن في مثل هذا الموطن إلا أعطاه الله ما يرجو وأمه مما يخف]] ذكره ابن أبي الدنيا أيضاً، وخرججه الترمذي، وقال: هذا حديث حسن غريب.[حديث صحيح]

24- On the authority of Anas, Ibn Maja reported that the Prophet visited a dying youth and asked
him: “How do you feel?” The young man replied: “O, Prophet of Allah! I have hope in Allah’s mercy and I fear my sins.” So, the Prophet said: “No sooner do these two feelings mix in a believer’s heart under such circumstances, than Allah grants him what he wishes and protects him of what he fears.” This Hadith was also reported by Ibn Abu Al-Donia and verified by At-Termizi who said it is Hasan ghareeb.

(Hadith Hasan)

Dictating Shahadah to the dying person

25- مسلم عن أبي سعيد الخدري، قال: قال رسول الله ﷺ: {إِنَّكُمْ مُوَتَّكُمْ (لا إِلهَ إِلَّا الله) [حديث صحيح]

25- On the authority of Abu Sa’eed Al-Khudri, Moslem reported that Prophet Muhammad, peace and blessings be upon him, said: “Dictate your dying relatives to testify that there is no god but Allah.”

(Hadith Sahih)

26- (فصل): قال علماؤنا: تلقين الموتى هذه الكلمة سنة مأثوره عمل بها المسلمون، وذلك ليكون آخر كلامهم لا إله إلا الله فيختم له بالسعادة، وليدخل في عموم قوله عليه السلام: {إِنَّكُمْ مُوَتَّكُمْ (لا إِلهَ إِلَّا الله) ﷺ} أخرجه أبو داود من حديث معاذ بن جبل - رضي الله عنه -، وصححه أبو محمد عبد الحق، وليته المحتضر على ما يدفع به الشيطان، فإنه يتعرض للمحتضر ليفسد عليه عقيدته، على ما يأتي. [حديث صحيح]
26- Our scholars commented that dictating Shahadah to the dying person is a favorable tradition implemented by all Muslims so that his testimony becomes the last sentence he utters in this worldly life, thereby acquiring happiness. This would lead him to be included in the category designated by the Prophet’s Hadith: “He whose last words were testifying that there no god but Allah will join paradise” (Reported by Abu Dawud, based on the Hadith narrated by Mo‘az Ibn Jabal, may Allah be pleased with him). It was verified by Abu Muhammad Abdul-Haqq. Dictating the dying person Shahadah would draw his attention to the means that would help him fight Satan who always tries to bring down his faith as will be clarified herein. (Hadith Sahih)

He who attends to a dying person should utter good words (How to pray for the dying person at death and how to close his eyelids)

ません أمت فلأ يلتقى ولا يتكلم بكثير
وكيف الصلاة للميت إذا مات وفي تغيمضة

27- مسلم عن أم سلمة رضي الله عنها قالت: قال رسول الله ﷺ: "إذا حضرتم المريض أو الميت فقولوا خيراً فإن الملائكة يؤمنون على ما تقولون".
قالت: فلما مات أبو سلمة أتيت النبي ﷺ وقلت يا رسول الله (إن أبا سلمة قد مات فقال: قولي: اللهم اغفر لي وله واعقبني منه عقبين

30
27- Moslem reported that Umm Salama, may Allah be pleased with her, said that the Prophet, peace be upon him, said: “When you attend to a dying person, say kind words and supplicate benevolently for him as the angels say ‘Amen’ to what you pray.” Umm Salama added: “So, when Abu Salama died, I went to the Prophet and told him. He then said to me: “Say: O Allah! Forgive his sins and compensate me with a better person.” So, I said what the Prophet taught me, and I was compensated by a better one: the Prophet himself may the peace and blessings be upon him.” (Hadith Sahih)

28- On the authority of Shaddad Ibn Aws, Ibn Maja reported that Prophet Muhammad, may the peace and blessings of Allah be upon him, said: “If you attended to a dead person, close his eyelids, for sight follows the soul, and say good words, for the angels always support what the dead person’s family says”. (Hadith Hasan)
Hadiths Concerning Bad Deaths
(How Endings Matter More)

29- مسلم عن أبي هريرة رضي الله عنه أن رسول الله ﷺ قال:
‌(إن الرجل ليسعمل الزمان الطويل بعمل أهل الجنة ثم يختم له عمله
بعمل أهل النار، وإن الرجل ليسعمل الزمان الطويل بعمل أهل النار
ثم يختم له بعمل أهل الجنة). [حديث صحيح وهو متعارف]

29- Reported Moslem that Abu-Huraira, may Allah be pleased with him, narrated that Prophet Muhammad, may the peace and blessings of Allah be upon him, said: "A person might carry out all the good deeds that would lead to paradise for a long period of time, only to end them with evil deeds that lead him to hell. And another might carry out all the evil deeds that would lead to hell for a long period of time, only to end them with good deeds that lead him to paradise." (Hadith Sahih reported by a succession of narrators)

30- وفي البخاري عن سهل بن سعد، عن النبي ﷺ قال:
‌(العبد ليسعمل عمل أهل النار وانه من أهل الجنة، ويعمل عمل أهل
الجنة وانه من أهل النار، وإنما الأعمال بالخواتيم). [حديث صحيح]

30- Quoted from Bukhari is Sahl Ibn Sa’ad’s narration that Prophet Muhammad, may the peace and blessings of Allah be upon him, once said: "A servant of Allah might be doing the very sins that would plunge him into hell although he belongs to
the people of paradise; and another might be carrying out good deeds although he belongs to the folk of hellfire because ending actions are what really counts”

(Hadith Sahih)

31- وقالت عائشة - رضي الله عنها - : كان النبي ﷺ يكلّم قلوبه وقلب يلى اهانة بقوله: يا رسول الله إنك تكثّر أن تدعو بهذا الدعاء فهل تخشى؟ قال: (وَمَا يَأْمُنُّنِي بِأَنَّ عائشة وقَلْبَ الْعَبْدَاءَ بَيْنَ أَصْبَعَيْنِ مِنْ أَصْبَاعِ الْجِبَارِ إِذَا أَرَادَ أَنْ يَقْلِبَ قَلْبٍ عَبْدَهُ) [حديث صحيح]

Lady A’isha, may Allah be pleased with her, said: “Prophet Muhammad, may the peace and blessings of Allah be upon him, used frequently to say: “O Allah! You can change hearts, so please keep my heart unwavering in obeying Your orders.” So, I said: “O prophet of Allah! You frequently pray like this; what do you fear? He replied: “How can I feel secure, A’isha, and the hearts of the people are located between two fingers of Allah’s? If He chooses to change a man’s heart, He instantaneously does.”

(Hadith Sahih)

لا تخرج روح عبد مَوَّدٍ من أو كافر
حتى يبشر وأنه يصغب بها

The soul will be given either glad or bad tidings before it leaves the body

32- ابن المبارك قال: أخبرنا حبّة قال: أخبرني أبو صخر عن محمد بن كعب القرظي قال: إذا استنفعت نفس العبد المؤمن جاءه ملك
الموت فقال: السلام عليك يا ولي الله، الله يقرئك السلام، ثم نزع بهذه الآية (الذين تتوفاهم الملائكة طيبين يقولون سلام عليكم) [خبير حسن]

32- Ibn Al-Mubarak reported that Haywa told him that Abu-Sakhr said quoting Muhammad, quoting Ka‘ab Al-Qarzi who said: “When the soul of a believer is about to leave, the angel of death will come to him saying: “Peace be with you, friend of Allah! Allah sends greeting to you,” and then takes the soul while reciting: “Those whose life the angel ends while they are virtuous, will be saying: peace be with you.” (An authentic account)

33- Ibn Mas‘ood said: “When the angel comes to him, he will say: “Your Lord sends peace to you.”

34- Al-Bara‘a Ibn Azib commented on the verse that reads: “Their greeting, the day they meet him is peace” saying: “The angel of death will give peace to a believer upon taking his soul, he will never go with the soul before giving him this greeting.”

(An authentic account)
35 - (أخبره) البخاري عن عبادة بن الصامت عن النبي ﷺ قال: (من أحب لقاء الله أحب الله لقاءه، ومن كره لقاء الله كره الله لقاءه) فقالت عائشة - أو بعض أزواجه: إننا نكره الموت، فقال: ليس ذلك ولكن المؤمن إذا حضره الموت بشر برضاوان من الله وكرامته فليس شيء أحب إليه مما أمامه فأحب لقاء الله وأحب الله لقاءه وإن الكافر إذا حضره الموت بشر بعذاب الله وعقوبةه فليس شيء أكره إليه مما أمامه، فكره لقاء الله وكره الله لقاءه) أخرجه مسلم وابن ماجه من حديث عائشة وابن المبارك من حديث أنب رضي الله (عنهم).

[حديث صحيح]

35- Bukhari reported on the authority of Ubada Ibn Al-Samit that the Prophet said: “Whoever loves to meet Allah, Allah will love to meet him. And whoever dislikes meeting Allah, Allah will dislike to meet him.” A’isha - or perhaps another one of his wives - said: “We do not hate death!” The Prophet replied: “This is not what I mean. But, upon death a believer will get glad tidings from Allah that He is pleased with him and thereupon he will love to meet Allah, and Allah will love to meet him. As for the unbeliever, when he is dying, he gets news of the punishment of Allah and thus hates what he hears about and hates meeting Allah; so Allah hates meeting him.”

(Hadith Sahih)
What follows a person to his grave and stays with him

36- Moslem reported on the authority of Anas Ibn Malik that the Prophet of Allah, peace and blessings be upon him, said: “Three things follow a person to his grave. Two of them return while one remains with him. His family, money and deeds follow him. His family and money return home while his deeds stay with him.” (Hadith Sahih)

37- On the authority of Abu Nu’aim, Qatada said quoting Anas Ibn Malik that the Prophet, peace and blessings be upon him, said: “Seven things will yield reward to a person even after his death: a knowledge he spread, a river he dug, a well he drilled, a palm tree he planted, a mosque he built, a copy of the Qur’an he bequeathed, a virtuous son who will pray for Allah to grant him forgiveness.” (Hadith Hasan)
The severity of death - The grave is the first step toward the hereafter

38- Ibn Maja quoted Hani Ibn Othman as saying that Othman, may Allah be pleased with him, used to shed tears till they wet his beard whenever he stands by a grave. He was asked: “When paradise and hellfire are mentioned, you would not cry. How do you cry over this?” He said: “The Prophet, peace and blessings be upon him, said: “The grave is the first stage of the hereafter. If a person is saved from its torment, then what comes after it is really easy. If one is not saved from it, what follows is really severer.”

(Hadith Hasan)

39- Ibn Maja reported that the Prophet, peace and blessings be upon him, said: “I have never seen a more horrible sight than that of the grave.” (Verified by At-Termizi) (Hadith Hasan)
40- Ibn Maja reported that Al-Bara’a said: “We were with the Prophet, may the peace and blessings of Allah be upon him, in a funeral. He sat at a grave and started shedding tears so heavily that his tears wetted the dust. Then, he said: “My brethren! For this you should prepare yourselves.” (Hadith Hasan)

How the dead exchange visits in their graves

41- Moslem reported on the authority of Jabir Ibn Abdullah that the Prophet, may the peace and blessings of Allah be upon him, said: “When any of you enshroud his brother, let him choose a good shroud for him.” (Hadith Sahih)
ما جاء في كلام القبر كل يوم
وكلامه للعبيد إذا وضع فيه

How the grave speaks and addresses its inhabitant daily

42- Abdullah Ibn Ubaid Ibn Umair said: “Allah gives a tongue to the grave to speak with, and it will address a person saying: “O son of Adam! How come that you have forgotten me? Have not you known that I am the abode of decay, the abode of worms, the abode of loneliness, the abode of seclusion?”

(an authentic account)

43- Abdullah Ibn Ubaid Ibn Umair is reported as having said: “The grave would cry saying: ‘I am the dwelling of strangeness, the abode of loneliness and the abode of worms.’” (an authentic account)
44- The hadith of the Prophet (ﷺ) reported by Abdullah Ibn Omar (May Allah be pleased with him), narrating Sahih: "This one (i.e. Sa’ad Ibn Mo’az) for whom the Throne of Allah, the Merciful, was moved and the gates of paradise were opened, and who was attended by seventy thousand angels, was pressed once in the grave and then released." (Hadith Sahih)

45- A’isha, the mother of the believers, may Allah be pleased with her, reported that the Prophet of Allah, peace and blessings be upon him, said: "The grave has a pressure, if anyone was to be saved from it, Sa’ad Ibn Mo’az would.” (Hadith Sahih)
The dead person is tortured when his family wails for him
(That makes him suffer)

46- Abu Mussa reported that the Prophet, may the peace and blessings of Allah be upon him, said: “A dead person will suffer from the wailing of the living people over his death. When a wailing woman says bemoaning her husband: “O my supporter, O my provider,” the dead person will be moved roughly and the angels will say to him: “Are you her supporter? Are you her provider?” (Hadith Hasan)

What should be said on placing the dead person in his grave

47- Rói Ibn Majhi on Ibn Ubay, as saying: if they had thought about the mercy of Allah, they would have returned to their relatives and saved them.
مكة، وبعثوا إلى أبي طلحة وكان هو الذي يحفر لأهل المدينة، وكان
يُلحد. فبعثوا إليهما رسولين، قالوا: اللهم خر لرسولك، فوجد أبا طلحة
فجيء به، ولم يوجد أبو عبيدة فلحدد لرسول الله ﷺ.

[خبر صحيح لغيره]

47- Ibn Abbas, may Allah be pleased with him, said: "When the Companions wanted to dig a grave for the Prophet, they asked Abu Obaida to do that. He used to dig graves the way the people of Mecca used to. They also asked Abu Talha, who used to dig graves for the residents of Medina. They sent messengers to the two of them and prayed: "O Allah, glory to You! You choose the one who digs the grave of Your Prophet!" The messenger then found Abu Talha who came immediately whereas Abu Obaida could not be found then. So, Abu Talha dug the grave of the Prophet the way the residents of Medina used to." (An authentic account)

48- وروى أبو داود عن ابن عباس قال: قال رسول الله ﷺ: (اللحد لنا، والشق لغيرنا) خرجه ابن ماجه والترمذي وقال: حديث صحيح.

Ibn Abbas, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, said: "Lahd (a small hole at the side of a big grave) is for us while Shaqq (a hole on the earth) is for others." (Hadith Sahih)
Standing by the grave after burying the dead person And praying for him

49- أبو داود عن عثمان بن عفان - رضي الله عنه - قال: كان رسول الله ﷺ إذا فرغ من دفن الميت وقف عليه، وقال: (استغفروا لأخيكم واسألوا له بالثوب، فإنه الآن يسأل). [حديث صحيح]

49- Othman Ibn Affan, may Allah be pleased with him, said: "After burying a dead person, the Prophet, peace and blessings be upon him, would stand by the grave and say: "Seek forgiveness for your brother; ask Allah for him not to hesitate in his answers for he is being questioned now (by the angels)."

(Hadith Sahih)

50- ومن هذاباب ما ثبت في الصحيحين عن عبد الله قال: قال رسول الله ﷺ: "ليس منا من لطم الخدوش وشق الجيوب، ودعا بدعاء الجاهلية". [حديث صحيح]

50- Abdullah reported that the Prophet, peace and blessings be upon him, said: "She does not belong to us, the one who slaps her face, tears her clothes, and repeats the same expressions of (grieving that were uttered during the time of) Jahileya(pre-Islamic Paganism)” (Hadith Sahih)
51- وفيهما أيضاً عن أبي بردة بن أبي موسى قال: وقع أبو موسى وجوًا فغشي عليه ورأسه في حجر امرأة من أهله فصاحت امرأة من أهله، فلم يستطع أن يرد عليها شيئاً، فلم أفاق قال: إنى برئ ممن برئ منه رسول الله ﷺ فإن رسول الله ﷺ برئ من الصالقة والحالقة والشاقة. [حديث صحيح]

51- Abu Barda Ibn Abu Mussa said: "Abu Mussa got sick to the extent that he fainted. He was lying with his head in the lap of one of his family. A woman, from amongst his relatives, cried but he could not stop her. When he gained his conscious, he said: "I have no relation with the ones who have been denounced by the Prophet, for the Prophet, peace and blessings be upon him, denounced the wailing woman, the woman who shaves her hair (as a token of mourning) and the one who tears her clothes." (Hadith Sahih)

52- ابن ماجه عن أبي أمامة: أن رسول الله ﷺ لعن الخامشة وجهها، والشاقحة جيبيها، والداعية بالويل والنثور. إسناده صحيح. [حديث صحيح]

52- Abu Umama reported that the Prophet of Allah cursed the one who slaps her face, the one who tears her clothes and the one who damns or inveighs herself. (Hadith Sahih)
سؤال الملكيين للجحث وفي استغفر من عذاب القبر وعذاب النار

How angels question the dead person
(One should seek refuge from the torture of the grave)

53- البخاري عن أنس بن مالك قال: قال رسول الله ﷺ:

قلت: ليس عند مسلم، ثم رفع إلى حديث أنس إلى آخره وإنما هو عند البخاري، فحديثه أكمل. وقال الملكيين (ولا تلبت):

قال النحويون: الأصل في هذه الكلمة: الواو، أي ولا تلبت إلا أنها قلبت ياه ليتبث بها دريت، وقد جاء من حديث البراء: (لا دريت ولا تلبت) على ما رواه الإمام أحمد بن حنبل، أي: لم تدر ولم تلت القرآن، فلم تنقطع بدرايتك ولا تلاوتك. [حديث صحيح]

53- Anas Ibn Malik reported that the Prophet, peace and blessings be upon him, said: "When
a person is placed in his grave and his friends turn their backs to him, he will hear the sound of their steps. Two angels will come to him and let him sit and say to him: “What do you think of this man who was sent to you?” The believer would answer: “I bear witness that he is the servant of Allah and His Prophet.” They will comment then saying: “Look at your place in hellfire! You have been given a good place in paradise instead of it.” So, he will see both places. As for the hypocrite and the unbeliever, they (the angels) will ask him: “What do you think of the man who was sent to thee?” and he will answer: “I do not know! I used to go along with people in what they say.” Then they will say to him: ‘Cursed you are! Never did you have knowledge!’ Then, he will be hit with iron hammers on his ears. He will cry loudly to the extent that all the dwellers of other graves will hear him.” (Hadith Sahih)

The famous Hadith narrated by Al-Bara’a Ibn Azib that sums up The affairs of the dead at death and in the grave

٤٥- أخرجه أبو داود الطيالسي وعبد بن حميد في مسندهما، وعلى بن معبد في (كتاب الطاعة والمعصية)، وهناد بن السري في زهده، وأحمد بن حنبل في (مسندهم) وغيرهم، وهو حديث صحيح له طرق كثيرة، تهم بتخريج طرقه على بن معبد. فأما أبو داود الطيالسي

46
فقال: حدثنا أبو عوانة عن الأعمش، قال هناد وأحمد: حدثنا أبو معاوية عن الأعمش عن المنهاج بن عمرو، وقال أبو داود: حدثنا عمرو بن ثابت سمعه من المنهاج بن عمرو عن زاذان عن البراء - يعني ابن عازب - وحديث أبي عوانة أنهما، وقال البراء: خرجنا مع رسول الله ﷺ في جنازة رجل من الأنصار فانتهينا إلى القبر، ولم يلحد، فجلس رسول الله ﷺ وجلسنا حوله كأنما على رؤوسنا الطير، وقال عمرو بن ثابت: وقع، ولم يقله أبو عوانة، فجعل يرفع بصراح، وينظر إلى السماء، ويخفض بصراح، وينظر إلى الأرض ثم قال: "أعوذ بالله من عذاب القبر" قالها مراراً ثم قال: "إن العبد المؤمن إذا كان في أفعال من الآخرة وانقطاع عن الدنيا، جاءه ملكٌ فجلس عند رأسه فقولاً آخر جبّي النفس الطيبة إلى مغفرة من الله ورضوانه، فتخرج نفسه فتسلل كما يسيل قطر السقاء" قال: عمرو في حديثه: ولم يقله أبو عوانة: "إن كنت تكون غير ذلك، وتنزل ملائكة من الجنّة بيض الوجه، كأن وجههم الشمس، ومعهم أكفان من أكفان الجنّة، وحنوت من حنوتها، فيجلسون منه مد البصر إذا قيضها الملك لم يدعوها في بده طرفة عين" قال: "فذلك قوله تعالى: "تَوْقَتُ رُسُلَنَا وَهُمْ لَا يُقْرَطُونَ" قال: فتخرج نفسه كأطيب ريح وجدت، فتعرج به الملائكة فللا يأتون على جند فيما بين السماء والأرض إلا قالوا: ما هذه الروح؟ فيقال فلان، بأحسن أسمائه حتى ينتهوا به أبواب سماء الدنيا، فيفتح له، ويشيعه من من كل سماء مقربوها حتى ينتهي إلى السماء السابعة، فيقال: اكتب كتابه في علبي، "وما أدركك ما علّيّون كتابٌ مرفوعُ يُشْهَدُهُ المقرّبون" فكتب كتابه في علبي، ثم يقال: ردوا إلى الأرض فإني وعدتهم أي منها خلقتهم، وفيها نعيدهم، ومنها نخرجهم تارة.

قال عمرو في حديثه عن المنهاج عن زادان عن البراء عن النبي ﷺ: (فيقضي له أصم أبيك بيده مرزبة ضرب بها جبل صار تراباً) أو قال: (رمياها فيضربه بها ضربة تسعمها الخلاقين إلا الثقلين، ثم تعاد فيه الروح فيضربه ضربة أخرى) فحظي أبي داود الطيالسي وخرج به علي بن معبد الجهني من عدة طرق بمعناه: وزاد فيه: (ثم يقضي له أعمى أصم معه مرزبة من حديد فيضربه بها ضربة فيدق بها من ذوابته إلى خصره ثم يعاد فيضربه ضربة فيدق بها من ذوابته إلى خصره) وزاد في بعض طرقوه عند قوله مرزبة من حديد: (لو اجتمع عليه التنقلان لم ينقولوها فيضرب بها ضربة فيصير ترابا، ثم تعاد فيه الروح، فيضرب بها ضربة يسمعها من على الأرض غير التنقلين، ثم يقال: أفرشوا له لوحين من النار، وافتحوا له بابا إلى النار، فيفرش له
54- Both Abu Dawud Al-Tayalesi and Abd Ibn Hameed in their Musnad (Verified Collection of Hadiths) and Ali Ibn Ma`bad in his book Obedience and Disobedience together with Hinad Ibn Al-Surri in his book titled Asceticism, and Ahmad Ibn Hanbal in his Musnad and others narrate this Hadith. It is Hadith Sahih which has many narrations and versions with which Ali Ibn Ma`bad was extremely concerned. Abu Dawud Al-Tayalesi said: “Abu Uwana told us quoting Al-A`mash quoting Al-Minhal Ibn Amr, from Zazan, quoting in turn Al-Bara’i Ibn Azib who said: “We went out with the Prophet of Allah, peace and blessings be upon him, to attend the funeral of a man from Ansar. When we reached the cemetery, he was nit buried yet. The Prophet sat down and we encircled him, in complete silence. Then, he kept looking up and down at the sky and the earth and then he said: “I seek refuge in Allah from the torture of the grave.” He said it many times and added: “When a believer approaches the end of his life and is about to die, an angel sits next to his head and says to him: “Come out, you virtuous soul, to enjoy Allah’s forgiveness and satisfaction, and so it smoothly comes out like a drop of water coming out from a jug.” He said: Amr mentioned the following
part in his narration of the Hadith, but Abu Uwana did not. He said: "You might not see that. But, white-faced angels whose faces are as bright as the sun come down from paradise carrying shrouds and scent. They sit far away from him until the angel of death takes the soul. When he does, they immediately take it as Allah, glory to Him, says: "Our angels take his soul and they never fail in their duty." Then, his soul leaves the body like the sweetest perfume ever. The angels take it to heaven. Whenever they pass by any creature between the earth and the sky, he asks them: "Whose soul is this?" and they answer: "It is soul of so-and-so (calling him with the best name he likes)." Then, they reach the gates of worldly sky, which open for him. The best inhabitants of each sky bid him farewell until they reach the seventh sky. Then, it is said: "Write his record in Illiyin (the high place where the registers of the righteous are kept) as Allah says in the glorious verse: "And what will explain to thee what Illiyin is? There is a register, fully inscribed, to which bear witness those nearest to Allah." And so it is written. Then, it is said again: "Take him back to the earth. I promised them that as I created them from the earth, so I will return them ad then take them out once more." Al-Bara'a then added: "So, they return him to the earth and his soul goes back to his body. Then, two austere angels come and reprimand him. They seat him and ask: "Who is your Lord? What is your religion? Who is your Prophet?" So, he answers: "Allah is my Lord; Islam is my religion." Then, they
ask: "What do you say about the man sent to you with Allah’s message?" He replies: "He is the Prophet of Allah." They ask him again: "How did you know that?" He answers: "He brought us manifest verses and miracles from Allah, so I believed him." Al-Bara’ā then commented: "This is the meaning of the glorious verse that reads: "Allah will establish in strength those who believe, with the word that stands firm, in this world and in the hereafter." He added: "Then, voice coming from the sky calls on: "My servant told the truth. Grant him furniture and garments from paradise and show him his place therein." So, his grave is enlarged and his charitable deeds take the form of a handsome, well-dressed, sweet smelling man who says you him: "I am bringing you glad tidings of the satisfaction of Allah and the everlasting bliss of paradise." He says then to him: "May Allah give you glad tidings. Who are you? Your face is laden with goodness." The man replies: "This is your promised day - or he said, your promised reward - and I am your good deeds. I swear by Allah you have always been quick in observing His orders and slow in disobeying Him. May Allah reward you." So, he says: "O Allah! Establish the Last Hour so that I can go back to my family and property."

Al-Bara’α said: "If he is a disbeliever who indulges in the pleasures of worldly life and forgets about the Day of Judgment, when he approaches the end of his life and is about to die, an angel sits next to his head and says to him: "Come out, you vicious soul, to suffer from the wrath and fury of Allah." Then, black-faced
angels whose faces are as dark as the night come down from hell carrying shrouds of fire. They sit far away from him until the angel of death takes the soul. When he does, they immediately clutch it. Then, his soul is divided in his body and the angels take it out cutting his nerves and veins like a forked iron bar coming out from wet wool giving the most disgusting smell ever. The angels take it to heaven. Whenever they pass by any creature between the earth and the sky, he asks them: “Whose foul soul is this?” and they answer: “It is soul of so-and-so (calling him with the worst name he hates).” Then, they reach the gates of worldly sky, which do not open for him. Then, it is said to them: “Take him back to the earth. I promised them that as I created them from the earth, so I will return them and then take them out once more.” Al-Bara’a said: “So, they throw him from the sky, and he read the verse: “If anyone assigns partners to Allah, he is as if he had fallen from heaven and been snatched up by birds, or the wind had swooped like a bird on its prey and thrown him into a far distant place.” Al-Bara’a then added: “So, they return him to the earth and his soul goes back to his body. Then, two austere angels come and reprimand him. They seat him and ask: “Who is your Lord? What is your religion? Who is your Prophet?” So, he answers: “I don’t know.” Then, they ask: “What do you say about the man sent to you with Allah’s message?” He cannot remember his name at that time, and they tell him that his name is Muhammad. He says: “I don’t know. I heard the people say that.”
Then, they say to him: “May you have no knowledge at all!” At that point, his grave is narrowed until his organs quake. His vicious deeds take the form of an ugly, hideously-dressed, bad smelling man who says you him: “I am bringing you bad tidings of the wrath of Allah and the everlasting torture of hell.” He says then to him: “Who are you? Your face is laden with evil.” The man replies: “I am your vicious deeds. I swear by Allah you have always been slow in observing His orders and quick in disobeying Him.”

Amr narrated in the Hadith he reported from Minhal Ibn Amr, quoting Zazan, quoting in turn Al-Bara’a Ibn Azib that the Prophet, may the peace and blessings of Allah be upon him, said: “A deaf, mute creature who is equipped with a huge sledgehammer is assigned to attend to him. He hits him once so hard that every creature hears the sound except for man and the Jinn. Then, his soul is returned to him and he hits him again and again.” The Hadith is reported by Abu Dawud Al-Tayalesi and verified by Ali Ibn Ma’bad Al-Jahni who added to it the following sentences: “A deaf, blind creature who is equipped with a huge sledgehammer is assigned to attend to him. He hits him hard from his forelock to his waist, and then hits him again and again.” In other versions of the Hadith, he adds to the description of the sledgehammer: “It is so heavy that if mankind and the Jinn gather to move it, they will not be able to. He hits him once after which he turns into dust. They his soul comes back to him and the creature hits him so hard that every creature on earth, except for the
Jinn and mankind, hears its dreadful sound. Then, it is said: “Furnish his grave with two panes of fire and open to him a door to hell. And it is immediately done.” (Hadith Sahih)

Different Traditions on the Vastness of the Grave of a Believer

55- Came in a Hadith of Bukhari and Moslem: “He (He Kamal) was told that a man will be given seventy yards of earth. But in the Hadith of Al-Bara’a, it will be 40 yards. In Al-Tirmizi, it will be 70 sq. yards. In the Hadith of Al-Bara’a, it will be wide as one could see. Ali Ibn Ma’bad reported on the authority of Mu’adh that she asked A’isha: “Will you tell us about our graves, what is going to happen to us?” She said: “If a person is a believer, his grave will be as wide as 40 yards.” I said: “This will follow the pressure of the grave at the time of the questioning. As for an unbeliever, his grave will be always narrow.”
The causes of grave torture
(The different conditions of the disobedient according to their sins)

56- Abu Bakr Ibn Abu Shaiba reported that the Prophet, may the peace and blessings of Allah be upon him, said: “Urine is what makes most people tormented in the grave.” (Hadith Sahih)

57- Bukhari and Moslem reported that Ibn Abbas said: “The Prophet of Allah, peace and blessings be upon him, passed by two graves and said: “They are being tortured because of minor failings. One of them used to spread slander amongst people and the other used not to cleanse himself after urination.” Then, he asked for a fresh green plant and divided it into two. Then, he planed one on each grave and said: “So long as these are green, they will alleviate their torment.”
58- البخاري عن سمرة بن جندب قال: كان النبي صلى الله عليه وسلم إذا صلى صلاة أفْلَيْنا بوجهه، فقال: "فإن رأى أحد رؤيا قصراً، يقول ما شاء الله، فقالنا: "هل رأى أحد منكم رؤيا؟" فلمنا: لا. قال: "إِلَّاَنِي رَأَيْتُ اللَّيْلَةَ رَجُلَيْنِ أَيْتَانِيَ فَأَخْذَا بِيِدِهِ فَأَخَذَاهَا إِلَى الْأَرْضِ المَقْدُسَةُ، فَإِذَا رَجُلٌ جَالِسٌ وَرَجُلٌ قَائمٌ بِيِدِهِ كَلْبٌ مِن حَدِيدٍ يَدْخُلُهُ فِي شَدِيقهُ حَتَّى يَلْبَغُ قَفاهَ، ثُمَّ يَفْعَلُ بِشَدِيقهُ الَّذِي مَثْلُ ذلِكَ وَيَتَرْجَمُ شَدِيقهُ هَذَا فَيَمْسَدُّ فِي فَصِينَّ مَثَلُهُ قَلَتْ: ما هَذَا قَالَ: انطَلِقْنا حَتَّى أَنْتَيْنَا عَلَى رَجْلٍ مَضْطَجِعٍ عَلَى قَفاهُ وَرَجْلٍ قَائمٍ عَلَى رَأْسِهِ بَفَرُّهُ أو صَخْرَةٍ فِي شَدِيقُهُ بِهَا رَأْسِهُ، فَإِذَا ضَرَبَهُ تَدْهِيْهُ الْحَجْرُ فَانطَلِقْتُمْ لِيَأْخُذُهُ فَمَا يَرْجَعُ إِلَى هَذَا حَتَّى يَلْتَتُمْ رَأْسِهُ وَعَادُ رَأْسِهُ كَمَا وَقَدْ فَعَلَّهُ إِلَى فَضْرِبِهِ، قَلْتَ: مَا هَذَا؟ قَالَا: انتطَلِقْنا إِلَى نَبْتِ مِثْلِ الْنَّعْمَاءِ أَلْبِسْنا وَأَسْفَلْنا وَاسْعُ، وَتَوْقَدْ نَحْنُهُ نَارًا، فَإِذَا اقْتَرَبَ ارْفَعُوا حَتَّى كَادُوا أَن يَخْرُجُوا، فَإِذَا خَمْدَتِ رَجَعُوا فِي هَذَا وَفِيهِ رِجَالٌ وَنساءٌ عَرَاةُ، قَلْتَ: مَا هَذَا؟ قَالَا: انتطَلِقْنا حَتَّى أَنْتَيْنَا عَلَى نَهْرٍ مِن دِمِّ فِيهِ رَجْلٌ قَائمٌ عَلَى شَطِ النَّهْرِ رَجْلٌ بَيْنَ يَدَيهِ حَجَارَةٌ، فَأُقِيِّلَ الرَّجُلُ الَّذِي فِي النَّهْرِ فَإِذَا أَرَادَ أَن يَخْرِجَ رَمَى الرَّجُلُ بِحَجَارٍ فِي فِي فَرَحِهِ كَيْفَ كَانَ فَجَعَلَ كَلَّمَا جَاءَ لِيَخْرِجَ، رَمَى فِي فَيْهِ بِحَجَارٍ فِي رَجْعُ كَمَا كَانَ فَجَعَلَ: مَا هَذَا؟ قَالَا: انتطَلِقْنا حَتَّى أنتَيْنَا إِلَى رُوْضَةٍ خْضَرَاءٍ فِي هَا شَجَرَةٌ عَظِيمَةٌ، وَفِي أَصْلَهَا شَيْخٌ وَصِبْيَانٌ، وَإِذَا رَجُلٌ قَرِيبٌ مِنَ الشَّجَرَةِ بَيْنَ يَدَيهِ نَارٍ يَوْقَدُهَا فَصَعَدَ بِهِ الْبَيْتُ فِي شَجَرَةٍ وَأَدْخَلَنَّـي دَارًاٍ لَمْ أَرْقَطَ أَحْسَنَ مِنْهَا فِيهَا شَجَائِرٌ وَشَبَابٌ وَنَسَاءٌ وَصِبْيَانٌ، ثُمَّ أُخْرِجَا مِنْهَا فَصَعَدَ بِهِ الْبَيْتُ فِي شَجَرَةٍ وَأَدْخَلَنَّـي دَارًاٍ مَثْلُ أَحْسَنَ مِنْهَا وَأَفْضَلُ، فِيهَا شَجَائِرٌ وَشَبَابٌ قَلْتَ: طُوْفَّكِنَّي اللَّيْلَةَ فَأَخْبَرَتِي عَمَّا رَأَيْتُ، قَالَا:

58- Bukhari reported that Samura Ibn Jundob said: “The Prophet, may the peace and blessings of Allah be upon him, used to turn his face toward us after he finishes prayer and ask: “Who has seen a vision (dream) tonight?” If one of us saw one, he would tell it and the Prophet then comments: “Allah, glory to Him, knows best.” One day, he asked us: “Have any of you seen a vision tonight?” We answered in the negative. He said: “But I have. I have seen two people who led me to the Sacred Land, where I saw two persons: one of them was sitting down and the other was standing by him holding an iron hook which he puts into the other man’s jaw until it pierces through and reaches his nape. Then, he did the same to the other jaw. Then, the man’s jaws heal and return to normal once more. At this, the other man did what he had before. So, I asked the two men
accompanying me: "What is this?" But they said: "Let's go." We went forth and I saw two men: the first was lying on his back and the second was standing by him holding a rock. Every time the second man hits the first with the rock on his head, his head is fractured and the rock rolls far away. So, he goes to collect it while the first man's head gets healed and returns to normal. Then, he does the same again and again. So, I asked the two men accompanying me: "What is this?" But they said: "Let's go." We went forth and I saw a hole that looked like a furnace; being narrow in the top and wide in the bottom with blazing fire under it. Naked men and women were locked in that furnace. Whenever the fire blazes, they rise up till they reach the top and almost come out of the furnace, only to get down again when the flames are about to quench. So, I asked the two men accompanying me: "What is this?" But they said: "Let's go." We went forth and I saw a river of blood with a man in the center and another on the beach holding many stones. Whenever the man in the river gets closer to the beach in an attempt to get out, the other one throws a stone in his mouth returning him to the center. Then, the man in the river attempts again to come out, only to be thrown once more by a stone, and so on. So, I asked the two men accompanying me: "What is this?" But they said: "Let's go." We went forth and I saw a green garden that contains a very large tree under which an old man and some children sit. Close to the tree, there stood a man smoldering a fire. The two people accompanying
me led me to ascend the tree. They conducted me to a house - full of old and young men - that is more beautiful than anything I have ever seen before. So, I said to the two men accompanying me: “You made me wander tonight, so explain to me what I have seen.”

One of them said: “As for the one whose jaw is pierced by the hook, he is a liar who used to tell lies that become well-known in worldly life. He will stay like this till the Day of Judgment. As for the man whose head is fractured, he is a man whom Allah has taught the Qur’an. But, he neither recited it at night nor applied it during the day. He will remain like this till the Day of Judgment. As for those whom you saw locked in the furnace, they are the adulterers, and the one standing in the river of blood, is the person who deals in usury. As for the old man standing by the tree, he is Abraham, peace and blessings be upon him, and the children surrounding him are mankind. The one who blazes the fire is Malik, the angel of hell and the first house we entered is the paradise of believers. But, this house we are in now is the paradise of martyrs. I am Gabriel and this is Michael. Now, raise your head, Muhammad.” So, I raised my head and saw something like clouds. They said: “This is your abode.” I said: “Let me in,” but they said: “You still have some years to live, when they end, you will enter your house.” (Hadith Sahih)
The explanation of the verse that reads:

“Allah will establish in strength those who believe, with the word that stands firm, in this world.”

59- On the authority of Al-Bara’a Ibn Azib, Moslem reported that the Prophet, may the peace and blessings of Allah be upon him, said: “The glorious verse reading: “Allah will establish in strength those who believe, with the word that stands firm, in this world and in the hereafter” was revealed to comment on the torture of the grave. A dead person will be asked: “Who is your Lord? He will answer: “Allah is my Lord and Muhammad is my prophet.” This is the meaning of the verse: “Allah
will establish in strength those who believe, with the word that stands firm, in this world and in the hereafter.” In another narration of the Hadith, it is reported that Al-Bara’ a said these words and not the Prophet, peace and blessings be upon him. I said: “Although mawqif, this chain of transmitters indicates that the Prophet used the phrasing of the first Hadith. This Hadith is verified by Al-Nasae’e and Ibn Maja in their Sunan and Bukhari in his Sahih. (Hadith Sahih)

60- On the authority of Ja’far Ibn Omar, who said: “Shu’ba told us from Alqama Ibn Marthad quoting Sa’ad Ibn Ubaida, quoting in turn Al-Bara’a Ibn Azib, the Prophet, may the peace and blessings of Allah be upon him said: “When the faithful believer is seated in his grave, he testifies that there is no god but Allah and that Muhammad is the Prophet of
Allah. This is the explanation of the glorious verse that reads: "Allah will establish in strength those who believe, with the word that stands firm, in this world and in the hereafter." Abu Dawud verified this Hadith in his Sunan saying: "Al-Bara’ a Ibn Azib said that the Prophet, may the peace and blessings of Allah be upon him said: "When the Muslim is asked in his grave, and he testifies that there is no god but Allah and that Muhammad is the Prophet of Allah, this is the explanation of the glorious verse that reads: "Allah will establish in strength those who believe, with the word that stands firm, in this world and in the hereafter," as mentioned before in the long Hadith narrated by Al-Bara’a. (Hadith Sahih)

61- Al-Nasae’e reported from Jame’e Ibn Shaddad that he heard Abdullah Ibn Yasar saying: “I was sitting with Salman Ibn Sird and Khalid Ibn Arfata when they mentioned that a man died of an internal disease and expressed their desire to attend his funeral. One of them said to the other: "Did not the
Prophet of Allah, peace and blessings be upon him, say: “He who dies of an internal disease would not be tortured in his grave?” (Verified by Abu Dawud Al-Tayalesi in his Musnad introducing it as follows: “Shu’ba reported that Jame’e Ibn Shaddad said: (and he mentioned the same wording) and added that the other answered the question in the affirmative.)

(Hadith Sahih)

62- The fifth: From the transmitter, Abu ‘Amr, from ‘Abdullah bin ‘Amr, saying: “I heard ‘Abdullah bin ‘Amr saying: ‘I heard the Prophet of Allah, peace and blessings be upon him, saying, ‘If one of you has a disease, then let him know that his reply to Allah will be accepted.’” (Hadith Sahih)

62- At-Termizi reported that Rabee’a Ibn Seif quoted Abdullah Ibn Amr who said: “The Prophet of Allah, peace and blessings be upon him said: “The Muslim who dies on Friday, whether during the day or at night, will be protected from the torture of the grave.” At-Termizi said that this Hadith is Hasan, ghareeb but does not have isnad motasil. Rabee’a Ibn Seif always narrated Hadiths from Abdul-Rahman Al-Hobla quoting Abdullah Ibn Amr. We have never known that he reported Hadiths from Abdullah Ibn Omar.
The dead person is brought to his abode (in paradise or hell) morning and evening

63- On the authority of Ibn Omar, Bukhari and Moslem reported that the Prophet, may the peace and blessings of Allah be upon him, said: “When a person dies, his last abode is shown to him twice in the morning and in the evening whether he is of the dwellers of paradise or hell. It is then said to him: “This is your eternal abode until Allah resurrects you on the Day of Judgment.” (Hadith Sahih)

64- Abdullah Ibn Mas’ood, may Allah be pleased with him, said: “The souls of the family of the Egyptian Pharaoh are placed inside some black birds. They are brought to hell twice every day and told that it is their last abode. This is the explanation of the glorious verse that reads: “In front of the fire
will they be brought morning and evening.”
Abdullah Ibn Mas’ood also reported that their souls are put inside black birds that pass by hell two times a day. (An authentic account)

قول الله تعالى:
{وَنَفَخَ فِي الْصُّورِ فَصَعِقَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الأَرْضِ إِلاًّ مَنْ شَأَ اللَّهُ}

Explanation of the verse reading:
“The trumpet will just be sounded, when all that are in the heavens and on earth will swoon except such as it will please Allah to exempt.”

وهم الملائكة، أو الشهداء أو الأنبياء، أو حملة العرش، أو جبريل، أو ميخائيل أو ملك الموت. صعق: مات.

This verse refers either to the angels, the prophets, the martyrs, or to Gabriel or Michael or the angel of death.

٥٥- روى الأئمة عن أبي هريرة قال: قال رجل من اليهود بسوق المدينة: والذي أصفبي على البشر. فرفع رجل من الأنصار يده فلطمها، قال: تقول هذا وفينا رسول الله ﷺ؟ فذكرت ذلك لرسول الله ﷺ. قال الله عز وجل: {وَنَفَخَ فِي الْصُّورِ فَصَعِقَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الأَرْضِ إِلاًّ مَنْ شَأَ اللَّهُ}. فأكون أول من رفع رأسه فإذا أنا بموسى آخذاً بقائمة من قوائم العرش فلا أدرى أرفع رأسه قبلي أو كان ممن استثنى الله ومن قال: أنا خير من يونس بن متي، فقد كذب.} لفظ ابن ماجه أخرجه عن أبي بكر بن
65- Bukhari and Moslem reported that Abu Huraira said: "Once a Jew was standing in Medina's main marketplace when he said: "I swear by Him Who preferred Moses to the rest of humanity that..." Then, a Companion from the Ansar raised his hand and slapped him saying: "How dare you say that while we have the Prophet of Allah, peace and blessings be upon him?" So, I (Abu Huraira) told the Prophet about that and he commented: "Allah, glory to Him, says: "The trumpet will just be sounded, when all that are in the heavens and on earth will swoon except such as it will please Allah to exempt. Then will a second one be sounded, when behold, they will be standing and looking on." At that, I will be the first creature to raise his head, when I see Moses holding the pillars of the Throne. So I get confused not knowing whether I should raise my head before him or whether he is one of those Allah exempted. And he who says that I am better than Prophet Yunus would be telling a lie."

(This Hadith was reported by Ibn Maja from Abu Bakr Ibn Shaiba quoting Ali Ibn Mosher. At-Termizi reported it from Abu Kareeb Muhammad Ibn Al-Ala’a quoting Muhammad Ibn Amr, in turn quoting Abu Salama from Abu Huraira. He said this Hadith is Hasan Sahih.) (Hadith Sahih)
Gathering people before Allah bare footed, naked and uncircumcised (Who would be dressed first and which organs would speak first)

66- On the authority of Ibn Abbas, may Allah be pleased with him, Moslem reported that the Prophet, peace and blessings be upon him, stood up among us and said: “O Muslims! You will be gathered before Allah barefooted, naked, and uncircumcised (as Allah says): “As We began the first creation We shall repeat it.” The first creature to be dressed on the Day of Judgment will be Abraham, peace and blessings be upon him. Lo! Some men of my followers will be brought and taken towards the left side (i.e. to
hell), and I will say: “O Lord, my Companions! Allah would say to me: “You have no idea what change they implemented after your death.” ‘I will then say as the righteous pious slave, Jesus, did: “And I was a witness over them whilst I dwelt amongst them.” The narrator added: then it will be said: “Those people relegated Islam, kept on turning on their heels since you left them.” This Hadith is also reported by Bukhari and At-Termizi. (Hadith Sahih)

في حديث ذكره قال: وأشار بيده إلى الشام فقال: (هتنا إلى هناد تخشرون ركبانا ومشاة وتجرون على وجهكم يوم القيامة، (على أفواهكم الفدام، توفون سبعين أمة، أنتم خيرهم على الله، وأكرمهم على الله وإن أول ما يعرب عن أحدكم فخذوه) وفي رواية أخرى ذكرها ابن شيبة: (وإلا أول ما يتكلف من الإنسان فخذوه وكفه)). [حديث صحيح]

67- Narrated Mu’aweya Ibn Jabala, may Allah be pleased with him, that the Prophet, peace and blessings be upon him, pointed to the Levant and said: “There you will be gathered while being riders and walkers and you will be dragged on your faces on the Day of Judgment with other nations. You will be the most favored and the most honored in the sight of Allah. The first organ to speak of one’s body will be his thigh.” In another version reported by Ibn Abu Shaiba, the Prophet said: “The first organ to speak of the man will be his thigh and palm.” This explains the glorious verse reading: “Every man that day will have concern enough to make him careless of others"
68- On the authority of A’isha, may Allah be pleased with her; Moslem reported that she said: “Prophet Muhammad, peace and blessings be upon him, said: “People will be gathered barefooted, naked and uncircumcised.” I said: “O Allah’s Prophet! Will men and the woman look at each other?” “He said: “O A’isha! The situation will be too hard for them to pay attention to that” (Hadith Sahih)

69- Moslem reported from Sulaim Ibn Amer, that Al-Miqdad Ibn Al-Aswad, may Allah be pleased with him, said: “The Prophet, peace and blessings be upon him, said: “On the Day of Judgment, the sun would
draw so close to the people that there would be left only a distance of one mile." Sulaim Ibn Amer said: "By Allah I don't know whether he meant by "mile" the unit of measuring distance or the tiny instrument used for applying kohl to the eyes." The Prophet, however, is reported to have said: "People would be submerged in perspiration according to their deeds, some up to their heels, some up to their knees, others up to their waists and some would have the bridle of perspiration (as he pointed his hand toward his mouth)." At-Termizi also reported this Hadith but he added: "A mile by which they apply kohl to the eye which the sun will melt." (Hadith Sahih)

70- وذكر ابن المبارك (قال): أخبرنا ملك بن مغول، عن عبيد الله ابن العبيزار قال: إن الأقدام يوم القيامة مثل النبل في القرن والسيد الذي جد لقدميه موضعاً يضعهما عليه، وإن الشمس تدني من رؤوسهم حتى لا يكون بينها وبين رؤوسهم إلا قال ميلاً أو ميلين ثم يزاد في حروها بضعة وستون ضعفاً. وعند الميزان ملك إذا وزن العبد نادى: ألا إن فلان ابن فلان قد تلت موازينه وسعد سعادة لا يشقي بعدها أبداً، ألا إن فلان ابن فلان قد خفت موازينه وشقي شقاء لا يسعد بعده أبداً. [حديث صحيح]

70- Ibn Al-Mubarak related that Malak Ibn Maghol reported Ubaid-Allah Ibn Al-Izar said: "On the Day of Judgment, the feet will be like arrows in a pod and the lucky person will be the one who finds a place for his feet to stand on. The sun will draw so close to people's heads that there would be left only a distance of one or two miles. The heat of the sun will increase some sixty times as much. Whenever a
slave’s record is weighed by the balance, an angel will call out: “The balance of so-and-so the son of so-and-so has been heavy; therefore he is very happy and will never experience unhappiness again.” He will also say: “The balance of so-and-so, the son of so-and-so has been light; therefore he is deeply distressed and will never experience happiness again.”

(An authentic account)

71- مسلم عن أبي هريرة - رضي الله عنه - أن رسول الله ﷺ قال: "إن العروق يوم القيامة ليدخن في الأرض سبعين باعا وإنه ليبلغ إلى أفواه الناس أو آذانهم" يشك ثور أيهما. قال: أخرجه البخاري. [حديث صحيح]

71- Moslem reported on the authority of Abu-Huraira, may Allah be pleased with him, that the Prophet of Allah, peace and blessings be upon him, said: “People will sweat so profusely on the Day of Judgment that their sweat will sink seventy cubits deep into the earth, and it will rise up till it reaches people’s mouths or ears.” Thawr doubted which one of them the Prophet mentioned and said: “This Hadith is reported by Bukhari. (Hadith Sahih)

ما ينجِّي من أهوال يوم القيامة ومن كربها

What rescues people from the agony and terrors of the Day of Judgment

72- مسلم عن أبي هريرة - رضي الله عنه - قال: قال رسول الله ﷺ: "من نفس عن مسلم كربة من كرب الدنيا نفس الله عنه كربة من كرب يوم القيامة" وذكر الحديث. [حديث صحيح]
72- Moslem reported on the authority of Abu-Hurairah, may Allah be pleased with him, who said: “the Prophet, peace and blessings be upon him, said: “Whoever relieves him from a hardship he suffers on the Day of Judgment.” (Hadith Sahih)

73- Moslem reported that Abu Qatada demanded (the payment of his debt) from his debtor but he disappeared; later on he found him and said: “I heard Allah’s Prophet, peace and blessings be upon him, say: “he who loves to be saved by Allah from the torments of the Day of Judgment should give respite to the insolvent or remit their debts. (Hadith Sahih)
74- Imams of the Hadith reported on the authority of Abu-Huraira that the Prophet, peace and blessings be upon him, said: “Seven people will be shaded by Allah on the day when there be no shade except His. They are: a just ruler, a young man who has been brought up in the worship of Allah since his childhood, a man whose heart is attached to mosques, two people who love each other only for Allah’s sake and who meet and depart for Him only, a man who refuses the call of a charming woman of noble birth for an illegal sexual intercourse with her saying: ‘I am afraid of Allah,’ a person who practices charity so secretly that his left hand does not know what his right hand has given to the poor, a person who remembers Allah in seclusion so intensively that his eyes get flooded with tears.” The phrase ‘His shade’ means the shade of His throne as mentioned in the commentaries of the Hadith. (Hadith Sahih)

The general intercession of the Prophet for the gathered people

الشفاعة العامة لنبيًا محمد ﷺ لأهل المحشر

(75) مسلم عن أبي هريرة - رضي الله عنه - قال: أتي النبي ﷺ يوماً بلحم فرفع إليه الذراع وكانت تعجبه فنهش منها نهشة فقال: "أنا سيد الناس يوم القيامة وهل تدرون بم ذلك؟ يجمع الله الأولين والأخرين في صعيد واحد فيسمعهم الداعي وينذهم البصر وتدنو الشمس فيبلغ الناس من الغم والكرب ما لا يطرون ولا يهملون يقول بعض الناس لبعض: ألا ترون ما أنتتم فيه؟ ألا ترون ما قد بلغكم؟
ألا تنظرون إلى من يشفع لكم إلى ربك؟ فيقول بعض الناس لبعض:

أتساءلوا أدم، ففيتون أدم فيقولون: يا أدم أنت أبو البشر خلقك الله بسيده ونفسه من روحه، وأمر الملائكة فسجدوا له يشعفع لنا إلى ربك ألا ترى ما نحن فيه، ألا ترى ما قد بلغنا؟ فيقول أدم: إن ربي غضب اليوم غضباً لم يغضب قبله مثله ولن يغضب بعده مثله فإنه نهاني عن الشجرة فعصيته، نفسي نفسي، اذهبوا إلى (غيري، اذهبوا إلى) نوح، فيتناولون نوها فيقولون: يا نوح، أنت أول الرسل إلى الأرض وسماك الله عبداً شكوراً، اشعفع لنا إلى (ربك)، ألا ترى (إلى) ما نحن فيه؟ ألا ترى ما قد بلغنا؟ فيقول لهم نوح: إن ربي قد غضب اليوم غضباً لم يغضب قبله مثله ولن يغضب بعده مثله، وإن كان لي دعوة دعوت بها على قومي: نفسي نفسي، اذهبوا إلى إبراهيم، فيتناولون إبراهيم فيقولون: يا إبراهيم أنت نبي الله وخليله من أهل الأرض اشعفع لنا إلى ربك ألا ترى (إلى) ما نحن فيه؟ ألا ترى ما قد بلغنا؟ فيقول لهم إبراهيم: إن ربي قد غضب اليوم غضباً لم يغضب قبله مثله، ولن يغضب بعده مثله، وذكر كذباته، نفسي نفسي اذهبوا إلى غيري، اذهبوا إلى موسى، فيتناولون موسى فيقولون: يا موسى، أنت رسول الله فضل الله برسالته وتكلم الله على الناس اشعفع لنا إلى ربك، ألا ترى (إلى) ما نحن فيه؟ ألا ترى ما قد بلغنا؟ فيقول لهم موسى: إن ربي قد غضب اليوم غضباً لم يغضب قبله مثله ولن يغضب بعده مثله، وإن قلت نفسي إن أموت بقليلها، نفسي نفسي اذهبوا إلى عيسى فيقولون: يا عيسى، أنت رسول الله وكلمت الناس في المهد وكلمة منه ألقاها إلى مريم وروح منه، اشعفع لنا إلى ربك، ألا ترى (إلى) ما نحن فيه؟ ألا ترى (إلى) ما قد بلغنا؟ فيقول لهم عيسى: إن ربي
75- Moslem reported on the authority of Abu-Huraira that cooked meat was brought to the Prophet, peace and blessings be upon him, and the meat of a forearm was presented to him as he used to like it. He ate a morsel of it and said: "I will be the master of all people on the Day of Judgment. Do you know why? Allah will gather all human beings of early generations as well as late generations on one plain so that the caller will be able to make them all hear his voice and the watcher will be able to see. The sun will come so close to the people that they will suffer such distress and trouble, as they will not be able to bear it. Then the people will say: "Do not you see in what state you are? Do not you see what
condition you have reached? Won’t you look for someone who can intercede for you with your Lord? Some people will say to others: “Go to Adam.” So, they will go to Adam and say to him: “You are the father of mankind; Allah created you with His own hand, and breathed His spirit into you; and ordered the angles to prostrate before you; so (please) intercede for us with your Lord. Do not you see in what state we are? Do not you see what condition we have reached?” Adam will say: “Today my Lord has become angrier than he ever was before, or will ever become thereafter. He forbade me (to eat from the fruit of) the tree, but I disobeyed him. I care only for myself now as I am more in need of intercession. Go to someone else; go to Noah.” So they will go to Noah and say (to him): “O Noah! You are the first (of Allah’s Prophet) to the people of the earth, and Allah has named you a ‘thankful slave;’ so (please) intercede for us with your Lord. Do not you see in what state we are? Do not you see what condition we have reached?” He will say: “Today my Lord has become angrier than he ever was before, or will ever become thereafter. I had (in the world) the right to make one definitely accepted invocation, and I made it against my nation. I only care for myself now. Go to someone else; go to Abraham.” They will go to Abraham and say: “O Abraham! You are Allah’s Prophet and his companion from among the people of the earth; so (please) intercede for us with your Lord. Do not you see in what state we are and to what condition we have reached?” He will say: “Today my Lord has

77
become angrier than he ever was before, or will ever become thereafter. I have told three lies,” and mentioned them. “I only care for myself now.” Go to someone else; go to Moses.” The people will then go to Moses and say: “O Moses! You are Allah’s Prophet and Allah gave you superiority over the people with his Message and with his direct talk to you; so (please) intercede for us with your Lord. Do not you see in what state we are? Do not you see what condition we have reached?” Moses will say: “Today my Lord has become angrier than he ever was before, or will ever become thereafter. I killed a person whom I had not been ordered to kill. I only care for myself now. Go to Jesus!” So they will go to Jesus and say: “O Jesus! You are Allah’s Prophet, and his word which he sent to Mary, and a superior soul created by him, and you talked to people while still young in the cradle. (Please) intercede for us with your Lord. Do not you see in what state we are? Do not you see what condition we have reached/Jesus will say: “Today my Lord has become angrier than he ever was before, or will ever become thereafter.” Jesus will not mention any sin, but will say: “I only care for myself now. Go to someone else; go to Muhammad, peace and blessings be upon him. So they will come to me and say: “O Muhammad! You are Allah’s Prophet and the seal of the Prophets, and Allah forgave your sins of the past and the future, so intercede for us with your Lord. Do not you see in what state we are? Do not you see what condition we have reached?” The Prophet added: “Ten I will go beneath the throne and
fall in prostration before my Lord. Then Allah will guide me to such praises and glorifications to him as he has never did anybody else before me. Then Allah will say: “O Muhammad! Raise your head. Ask for what you want, and you will be granted it. Intercede, and your intercession will be accepted.” ‘So I will raise my head and say: “O My Lord! Have mercy on my nation, have mercy on my nation!”’ It will be said: “O Muhammad! Let those of your followers who have no accounts, enter through the right gate of paradise; and they will share the other gates with the people.” The Prophet further said: “By the One in Whose hand my soul is, the distance between every two gateposts of paradise is like the distance between Mecca and Busra (in the Levant) or that between Mecca and Hajjar.” (Hadith Sahih)

76- فصل: هذه الشفاعة العامة التي خص بها نبنا محمد ﷺ من بين سائر الأبدية هي المراد بقوله عليه الصلاة و السلام: (لكل نبي دعوّة مستجابّة فتعجل كل نبي دعوته، وإنني اختبأت دعوتي شفاعة لأمتي) رواه الأئمة البخاري ومسلم وغيرهما، وهذه الشفاعة العامة لأهل الموقف إنما هي ليعجل حسابهم ويراحوا من هول الموقف وهي الخاصة به ﷺ: (أقول: يا رب، أمتى أمتى) اهتمام بأمر أتمه وإظهار محبتهم فيهم وشفقته عليهم، وقوله: فيقال: يا محمد، أدخل الجنة من أمتكم من لا حساب عليه بدلا على أنه شفع فيما طلب من تعجيل حساب أهل الموقف، فإنه لما أمر بإدخال من لا حساب عليه من أمتِه فقد شرع في حساب من عليه حساب من أمتِه وغيرهم. وكان طلبه
76- This is the general intercession that has been exclusively granted to Prophet Muhammad. It is the meaning of the Prophet’s saying: “There is for every Prophet an invocation. I have, however, reserved mine for the intercession of my nation” (Reported by Bukhari, Moslem, and others). This general intercession which is devoted for the gathered people will be used for bringing about their judgment quickly and in order to be relieved from the horrors of the gathering. The Prophet, peace and blessings be upon him, will say the on the Day of Judgment: “O My Lord! Have mercy on my followers; have mercy on my followers! ‘This saying shows the Prophet’s concern, love, kindness, and compassion for his followers. His statement in the Hadith: “It will be said: “O Muhammad! Let those of your followers who have no accounts, enter paradise” indicates that his intercession for bringing about judgment quickly has been accepted. This is obvious in Allah’s order for him to allow those of his followers who have no account to enter paradise which means that judgment of those who have account, whether they are from his followers or not, has begun. People’s plea for intercession from the Prophet, peace and blessings be upon him, will be through an inspiration from Allah.
so that his Prophet's glorious station, which he promised, will be shown up on that day. Hence, every Prophet will say: "I am not in a position to do so" except for Muhammad, peace and blessings be upon him, who will say: "I am the person who can do so."

(Hadith Sahih)

الشفاعة هي المقام المحمود

How intercession will be glorious

77- السّـترمذي عن أبي سعيد الخدري - رضي الله عنه - قال:
قال رسول الله ﷺ: «أنا سيد ولد آدم يوم القيامة ولا فخر وبديئ لواء الحمد ولا فخر وما من نبي يومذ آدم ومن سواه إلا تحت لوائي، وأنا أول من تشق عنه الأرض ولا فخر قال: فيفزع الناس ثلاثة فزعات فيأتيون آدم فيقولون: أنت أبونا فاشفع لنا إلى (ربنا) فيقول: أنا أذنبت ذنبياً فأهبطت به إلى الأرض (ولكن) أنتوا نوحًا (فيأتيون نوحًا) فيقول: إنني دعوت على أهل الأرض دعوة فأهلكوا، ولكن (اذهبو) إلى إبراهيم فيأتيون إبراهيم فيقول: إنني كذبت ثلاث كذبات، ثم قال رسول الله ﷺ: مـا منـها كذبة إلا ما حل بها عن دين الله، ولكن أنتوا موسى فيأتيون موسى، فيقول: إنني قد قلت نسماً، ولكن أنتوا عيسى (فيأتيون عيسى) فيقول: إنني عبدت من دون الله ولكن أنتوا محمداً فيأتيوني فأنطلق معهم». قال ابن جدعان: قال أنس: فكأنى أنظر إلى رسول الله ﷺ قـال: (فأخذ بحلقة باب الجنة فأقفعها، فقيل من هذا؟) فيقال: محمد، فيفتحون لي ويرجعون فيقولون مرحباً فأخر ساجداً ﷺ فيهمي من الثناء والحمد، فيقال لي: ارفع رأسك وسل تعط واشفع تشفع وقل يسمع لقولك
 Reported At-Termizi on the authority of Abu Sa'eed Al-Khudri, may Allah be pleased with him, who said: “The Prophet of Allah, peace and blessings be upon him, said: “I shall be the master of the descendants of Adam on the Day of Judgment, and this is no boast. In my hand will be the banner of praise, and this is no boast. There will be no Prophet, Adam or any other, who will not be under my banner. I shall be the first from whom the earth will be cleft open, and this is no boast.” The Prophet then added: “The people will get terrified three times, therefore they will come to Adam and say: “You are our father, so please intercede for us with our Lord.” He will say: “I committed a sin and I was sent down to the earth because of my sin, but go to Noah!” They will come to Noah and he will say: “I made an invocation against the people of the earth; therefore they were destroyed, but go to Abraham!” They will come to Abraham and he will say: “I told three lies, but got to Moses!” They will come to Moses and he will say: “I killed a person, but go to Jesus!” They will come to Jesus and he will say: “I was taken as a deity instead of Allah, but go to Muhammad!” They will come to me and I will go with them.” Ibn Jud'an reported Anas as saying: “I was looking at the Prophet of Allah, peace and blessings be upon him, when he said: “I will proceed on till I hold a ring of the door of paradise and I will clank it.”
It will be said: "Who is this?" It will be answered: "Muhammad." Then they will open the door for me and they will bid welcome to me. I then will fall in prostration before Allah Who will guide me to praises and glorification (to Him). It will be said to me: "Raise your head. Ask for what you want, and you will be granted it. Intercede, and it (your intercession) will be accepted. Say and your saying will be heard. This is Al-Maqam Al-Mahmud (the Glorious station) about which Allah has said in the Glorious Qur'an: "Soon will thy Lord raise thee to Maqam Mahmud (a station of praise and glory)." At-Termizi said: "This Hadith is Hasan." (Hadith Sahih)

قال القاضي عياض: شفاعة نبينا يوم القيامة خمس شفاعات:

الأولى: العامة.

الثانية: إدخال قوم الجنة بغير حساب.

الثالثة: في قوم من أمه استوجبوا النار بذنوبهم فيشفعهم فيهم نبينا ، ومن شاء أن يشفع ويدخلون الجنة وهذه الشفاعة هي التي أنكرتها المبتعدة الخوارج والمعتزلة، فمنعتها على أصولهم الفاسدة وهي الاستحقاق العقلي المبني على التحسين والتقبح.

الرابعة: فيمن دخل النار من المذنبين فيخرج بشفاعة نبينا (محمد) وغيرها من الأنبياء والملائكة وإخوانهم من المؤمنين.

قلت: وهذه الشفاعة أنكرتها المعتزلة أيضاً وإذا ممنوها فيمن استوجب النار بذنوبه وإن لم يدخلها فأخرى أن يمنوها فيمن دخلها.
الخامسة: في زيادة الدرجات في الجنة لأهلها وترفعها. قال القاضي عياض: وهذه الشفاعة لا تنكرها المعتزلة ولا تنكر شفاعة الحشر الأول.

وقلت: وشفاعة سادسة لعمر أبي طالب في التخفيف عنه، كما رواه مسلم عن أبي سعيد الخدري - رضي الله عنه - أن رسول الله حـذَّرك عنده عمه أبو طالب فقال: (إلهي تنفعه شفاعتي يوم القيامة فـيجعل في ضحضاـح من نار يبلغ كعببه يغلى منه دماغه) فإن قـيل: فقد قال الله تعالى: (فَمَا تَنفَعُهُمْ شَفَاعَةُ السَّافِعِينَ) قـيل لـه: لا تنفع في الخروج من النار كعـصاة الموحدين الذين يخرجون منها ويدخلون الجنة [حديث صحيح]

Al-Qadi Eyyadh said: “The intercession of our Prophet, peace and blessings be upon him, on the Day of Judgment will be of five kinds.

The first is the general intercession.

The second is allowing some people to paradise without judgment.

The third is intercession for some people or followers who deserved fire because of their sins. Those people will enter paradise because of our Prophet’s intercession. This type of intercession has been denied by the heretic Khawarij and Mu’tazila. They rejected it because of their corrupted principle of rational deservingness which is based on approval and disapproval.

The fourth type is intercession for some sinners who entered hell. They will come out of the fire by
virtue of our Prophet Muhammad’s intercession and the intercession of others such as the Prophets, the angels and their fellow believers. I said: “This intercession also is for the sinners who deserved hell but they have not entered it yet. So it is more appropriate that they will deny it for those who entered hell.

The fifth is intercession for elevating the grades of the people of paradise. Al-Qadi Eyyadh said: “Mu’tazila deny neither this kind of intercession, nor intercession in the first gathering.

78- I said: “There is a sixth intercession for the Prophet’s uncle, Abu Talib, so that (his torment) might be relieved as reported by Moslem on the authority of Abu Sa’eed Al-Khudri, may Allah pleased with him. He said explaining the verse that reads: “And remember the day when We shall call together all human beings with their leaders, glorifying the creation of man and mentioning the just judge, and the person whose record is questioned will surely be punished.”

79- قال الترمذي: وروي عن عمر بن الخطاب - رضي الله عنه - قال: (حاسبو أنفسكم قبل أن تحاسبوا، وتزينوا للعرض الأكبر، وإنما يخف الحساب على من حاسب نفسه في الدنيا). [خبر صحيح]

79- Reported At-Termizi that Omar Ibn Al-Khattab, may Allah be pleased with him, said: “Bring yourselves to account before you will be called to judgment and get ready for the biggest presentation.
Judgment will be easy only for those who brought themselves to account in this world."

(An authentic account)


80- Reported Bukhari on the authority of A’isha, may Allah be pleased with her, who said: "The Prophet of Allah, peace and blessings be upon him, said: "None will be called to account on the Day of Judgment, but will be punished." I said: "O Allah’s Prophet! Has not Allah said: "Then as for him who will be given his records in his right hand, he surely will receive an easy judgment." Allah’s Prophet said: "That verse refers only to the presentation of accounts, but anybody whose record is questioned on the Day of Judgment will surely be punished." (Hadith Sahih)

81- أبو داود عن عائشة - رضي الله عنها - قالت: ذكرت النار فيكيت فقال رسول الله ﷺ: "إما يبكيك؟" قلت: ذكرت النار فيكيت فهل تذكرون أهلك يوم القيامة؟ فقال: "أرا في ثلاثة مواطن فلا يذكر أحد أحدا. عند الميزان حتى بعلم أخف ميزانه أم يبقل، وعند تطوير

86
الصحاب حتى يعلم أين يقع كتابه في يمينه أم في شماله أم من وراء ظهره، ومن الصراط إذا وضع بين ظهري جنهل حتى يجوز

[حديث حسن] 81- Abu Dawud reported on the authority of A’isha, may Allah be pleased with her, who said: “I remembered hell, so I cried!” The Prophet, peace and blessings be upon him, asked me: “Why are you crying?” I said: “I remembered hell so I cried. Will you remember your families on the Day of Judgment?” The Prophet, peace and blessings be upon him, said: “No one will be able to remember anybody in three places. These places are: by the balance until they know whether their balance of good deeds will be heavy or light; at the time of scattering of the scrolls until they know whether they will be given their books in the right hand or in the left hand and on the Sirat which will be laid over hell until they pass over it.” ‘(Hadith Hasan)’

قوله تعالى:

يوم تبيض وجوه وتسود وجوه

A commentary on the verse that reads:
“A day when some faces will shine while others will be in the gloom of black.”

82- الترمذي عن أبي غالب قال: رأى أبو أمامة رؤوساً منصوبة
على برج دمشق، فقال أبو أمامة: ‘(كلاب النار شر قتلوا تحت أديم السماء، خير قتلى من قتلوه)’, ثم قرأ قوله تعالى: ‘(يوم تبيض وجوه)’
82- Reported At-Tirmizi on the authority of Abu Ghalib who said: “Abu Umama saw some heads hung on the tower of Damascus. Thereupon, he said: “The dogs of fire are the worst of those who were murdered. The best of murdered people are those whom they killed.” Then he recited the holy verse reading: “On the day when some faces will be (lit up with) white, and some faces will be (in the gloom of) black....” (up to the end of the verse). Then, I said to Abu Umama Al-Bahili: “Did you hear it from Allah’s Prophet, peace and blessings be upon him?” He said: “If I heard it once, twice, thrice, ...I would not have reported it you.” He said: “This Hadith is Hasan”.

(Hasan Hadith)

قوله تعالى

وَوَضَعَ الْكِتَابُ فَتَرَى الْمَجْرُومِينَ مُسْتَفْقِينَ مَمَّا فِيهِ الْآيَة

A commentary on the verse reading:
“And the book of deeds will be placed before you; and thou wilt see the sinful in great terror because of what is recorded therein”

83- And rote it be that the Prophet, peace and blessings be upon him, said: “If the foundations of the earth were washed clean, and the heavens were changed, the men of Sodom will not be punished until they have a place of respite, and every man of them will take with him one companion, and the one will not reach the other until Allah has decreed it.”

83- It has been reported that the Prophet, peace and blessings be upon him, has given an example of minor sins when he said: “Minor sins are like a group of people who came to an open space of land. When it was time for preparing their food, everyone of the group went to gather firewood. One of them would bring one stick and another one would bring two sticks until they gathered a great quantity of firewood. Then they kindled a fire and boiled their food. Similarly, a man may gather minor sins until they destroy him unless Allah forgives them. Avoid minor sins for Allah will certainly punish you for them.”

(Hadith Sahih)

ما يسأل عنه العبادة وكيفية السؤال

What the slave will be questioned about and how the questioning will take place

قَالَ اللَّهُ تَعَالَى: {إِنَّ السُّمُعَ وَالْبَصَرَ وَالْقَوْاَدَ كُلُّ أَوْلَدُكُمْ كَانَ عَنْهُ مَسْؤُولاً} وَقَالَ: {إِنَّمَا إِلَّا مَرْجَعُكُمْ فَنَبْتَكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ} وَقَالَ {قَلْ بَلْ لَوْ وَرَبَّيْنِ لَبَعَنْنَكَ نَعَمْ عَمَّنْ عَمَلَهُمْ} أي ما عملتموه وقال {فَمَن يَعْمَلُ مَنْ تَعْمَلُ مَنْ تَعْمَلُهُ شَرًا شَرًا} أي سأل عن ذلك ويجازى عليه والأيات في هذا المعنى كثيرة وقال {نَمَّى نَسَأَلَنَّ يَوْمَ النَّارِ عَنَّ النَّعْمَ}.
Allah the Most High says in the Glorious Qur’an: “For every act of hearing, or of seeing, or of the heart will be inquired into on the Day of Judgment.” And again Allah says: “To Us is your return, and We shall show you the truth of all that ye did.” Another verse reads: “Say: “yeas, by my Lord, ye shall surely be raised up: then shall ye be told (the truth) of all that ye did.” A third one reads: “Then shall anyone who has done an atom’s weight of good, see it! And anyone who has done an atom’s weight of evil, see it!” which means that Allah will question people about these minor sins. Then they will be requited (for what they did). There are many verses that have the same meaning. Allah also says: “Then, shall ye be questioned that day about the joy ye indulged in!”

84- ﴿الترمذي ﻋن أبي هريرة - رضي الله عنه - ﻗﺎل: ﻟم نزلت هذه الآية (إِنَّكَ فِي نَجَاحٍ ﺃي ﻋن ﺍِنَّ ﻋَنك) ﻗﺎل الناس يا رسول الله: ﻋن أي نعيم نسأل، فإناما هما الأسودان والعدو حاضر وسيوفنا على عوائلنا؟ قال: (إِن ذلِك سيكون) ﴿حديث حسن﴾

84- At-Termizi reported on the authority of Abu-Huraira, may Allah be pleased with him, who said: “When this verse: ‘Then, shall ye be questioned that day about the joy ye indulged in!’ was revealed, some people said: “O Allah’s Prophet! What kind of joy will we be questioned about? We possess only water and dates, we are always prepared for war and carry our swords!” The Prophet said: “This will certainly take place.” (Hadith Sahih)
85- At-Tirmizi also reported that the Prophet of Allah, peace and blessings be upon him, said: “The first thing the slave will be questioned about on the Day of Judgment is as follows: “Haven’t We provided you with good health and quenched your thirst with cold water?” At-Termizi said that this Hadith is ghareeb. (Hadith Sahih)

الله تعالى يكلم الغبت ليس بينه وبينه ترجمه

How Allah, the Most high, will talk to His slaves without directly

86- Moslem reported on the authority of Adeyy Ibn Hatim who said: “Allah’s Prophet, peace and blessings be upon him, said: “There will be none among you but Allah will talk to him, and there will be no interpreter between him and Allah. He will
look at his right and his left and see nothing but his deeds which he has sent forward, and will look in front of him and see nothing but hellfire. So, save yourselves from hellfire even by giving one half of a date in charity.” *Ibn Hajar* added that *Al-A’mash* said: “*Amr Ibn Murra* said that *Khaithama* narrated the same *Hadith* on the authority of *Adeyy* and added, “...by giving one half of a date or even by saying a good word.” It is reported by *Bukhari* and *At-Termizi* who said: “This *Hadith* is *Hasan Sahih!* (*Hadith Said*)

القصاص يوم القيامة من استطال في حقوق الناس وفي حبسه لهم حتى ينصفوا منه

Retaliation on the Day of Judgment

87- البخاري عنْه أن رسول الله ﷺ قال: (من كانت عنده مظلمة لأخيه من عرضه أو شيء فليتحلله منه اليوم قبل أن لا يكون دينار ولا درهم، وإن كان له عمل صالح أخذ منه بقدر مظلمته، وإن لم يكن له حسنات أخذ من سيئات صاحبه فحمل عليه).

87- *Bukhari* reported that Allah’s Prophet, peace and blessings be upon him, said: “Whoever has wronged his brother should ask for his pardon before his death, as in the hereafter there will be neither a Dinar nor a Dirham. He should secure pardon in his life before some of his good deeds are taken and paid to his brother. If he has done no good deeds, some of the bad deeds of his brother are taken to be loaded on him in the hereafter.”

92
Moslem reported on the authority of Abu-Huraira that the Prophet of Allah, peace and blessings be upon him, said: "Do you know who the poor person is?" The Companions of the Prophet said: "A poor man amongst us is one who has neither dirham with him nor wealth." The Prophet said: "The poor of my nation is he who would come on the Day of Judgment with prayers, fasting and Zakat but he would find himself bankrupt on that day as he would have exhausted his virtues since he hurled abuses upon others, brought calumny against others and unlawfully consumed the wealth of others and shed the blood of others and beat others. So, his virtues would be credited to the account of those who suffered at his hand. And if his good deeds fall short to clear the account, then their sins would be entered in his account and he would be thrown in hellfire."

(Hadith Sahih)
The testimony of the earth, nights and days and wealth

89- مسلم عن ابن عمر قال: قال رسول الله ﷺ: (يا من صاحب ذهب ولا فضة لا يؤدي من حقيها إلا إذا كان يوم القيامة صفحته له صفائح من نار فأحمى عليها في نار جهنم فيكوئ بها جنبه وجبينه وظهره كلما بردت أعيدت له في يوم كان مقداره خمسين ألف سنة حتى يقضي (الله) بين العباد فيرى سبيله إما إلى الجنة وإما إلى النار). قيل: يا رسول الله، فالإبل؟ قال: (ولا صاحب إبل لا يؤدي من حقيها، ومن حقها: حلبها يوم وردها (إلا) إذا كان يوم القيامة بطيح لها بقاع فقر أوفر ما كانت لا يفقد منها فصيلاً واحدًا تطوه بأخفافها وتعضه بأفواها كلما مر عليها ولا إهما رداً أخراً في يوم كان مقداره خمسين ألف سنة حتى يقضي بين العباد فيرى سبيله إما إلى الجنة وإما إلى النار قبل: يا رسول الله، فالبقر والغنم؟ قال: (ولا صاحب بقر ولا غنم لا يؤدي من حقيها إلا إذا كان يوم القيامة بطيح لها بقاع فقر لا يفقد منه شيئاً ليس فيها عقصاء ولا جلحاء ولا عضباء تنطفئها بقرونها وتطهو بأطلافها، كلما مر عليها ولا إهما رداً أخراً في يوم كان مقداره خمسين ألف سنة، حتى يقضي (الله) بين العباد فيرى سبيله إما إلى الجنة، وإما إلى النار) وذكر الحديث: أخرج البخاري بمعناه. [حديث صحيح]
89- Moslem reported on the authority of Ibn Omar who said: “The Prophet of Allah, peace and blessings be upon him, said: “If any owner of gold or silver does not pay the due Zakat, plates of fire will be beaten out for him on the Day of Judgment. These plates will then be heated in the fire of hell and his sides, his forehead and his back will be cauterized with them. Whenever they cool down, the process is repeated for a day, the extent of which will be fifty thousand years, until judgment is pronounced upon the servants, and he sees whether his path is to take him to paradise or to hell.” It was said: “O Prophet of Allah! What about the camels?” He said: “If any owner of camels does not pay the due Zakat, including milking them on the same day, a soft sandy plain will be set for him, as extensive as possible. He will find that not a single young camel is missing, and they will trample him with their hoofs and bite him with their mouths. As often as the first of them passes him, the last of them will be made to return for a day, the extent of which will be fifty thousand years, until judgment is pronounced upon the servants and he sees whether his path is to take him to paradise or to hell. It was said: “O Prophet of Allah, what about cows and sheep?” He said: “If any owner of cattle and sheep does not pay the due Zakat, on the Day of Judgment, a soft sandy plain will be spread for them. He will find none of them missing, none with twisted horns, without horns or with broken horns, and they will gore him with their horns and trample him with their hoofs. As often as the first of them passes him
the last of them will be made to return to him for a
day, the extent of which will be fifty thousand years,
until judgment is pronounced upon the servants. And
he would be shown his path leading him to paradise
or to hell.” (Hadith Sahih)

90- وروى عمرو مالك موقوفًا والسقائي والبخاري مرفوعًا عن أبي
هريرة - رضي الله عنه - قال: قال رسول الله ﷺ: «من آتاه الله
ملاً فلم يؤد زكاته مثل له يوم القيامة شجاعة أقرع له زبيبتان يطوقه
يوم القيامة ثم يأخذ بلهزته، يعني: شققيه، ثم يقول: أنا مالك، أنا
كنزك ثم تلا أولاً يحسِّن الذين يبخلون» الآية. [حديث صحيح]

90- Reported Malik, Al-Nasae’e and Bukhari on
the authority of Abu-Huraira, may Allah be pleased
with him, who said: “the Prophet of Allah, peace and
blessings be upon him, said: “Anyone whom Allah
has given wealth but does not pay its Zakat, his
wealth will be presented to him on the Day of
Judgment in the shape of a baldheaded poisonous
male snake with two black spots over the eyes. The
snake will encircle his neck and bite his cheeks and
say: “I am your wealth, I am your treasure!” The
Prophet, peace and blessings be upon him, recited the
Qur’anic verse: “Let not those who withhold....up
to the end of the verse.” (Hadith Sahih)

91- وعَنْ أَبِي عَمَرٍ - رضي الله عنه - قال: قال رسول الله ﷺ:
(إِذَا جَمَعَ اللَّهُ الْأَوَّلِينَ وَالآخَرِينَ يوْمَ الْقِيَامَةِ يَرْفَعُ لِكُلٍّ غَاِدِرَ لَوَاء
يَوْمَ الْقِيَامَةِ فيقَالُ: هَذِهِ غَدِرَةُ فُلَانٍ ابن فُلَانٌ). [حديث صحيح]
91- Ibn Omar, may Allah be pleased with him, said: “The Prophet of Allah, peace and blessings be upon him, said: “When older people are gathered with later generations on the Day of Judgment, a banner will be raised for every betrayer, and it will be announced: “This is the betrayal (perfidy) of so-and-so, of so-and-so.” (Hadith Sahih)

The Prophet’s Hawd: its length, width, vessels and those who will drink from it.

92- Moslem reported that Abu-Zarr, may Allah be pleased with him, said: “I asked the Prophet of Allah about the vessels of the Hawd and he answered: “By Him in whose hand the soul of Muhammad is, its vessels are many more than the heavenly stars and planets in a dark night. Whoever drinks from the vessels of paradise, will never get thirsty. There are two streams pouring water from paradise into the last part of the Hawd. No thirst will ever overtake

(الجنة والنار)
whoever drinks from it. The length and width of the Hawd are like the distance between Aila (a town in the Levant) and Oman. Its water is whiter than ice and sweeter than honey.” (Hadith Sahih)


[حديث صحيح]

93- Anas Ibn Malik, may Allah be pleased with him, said: While the Prophet of Allah, may the peace and blessings of Allah be upon him, was in the mosque, he was overtaken a bit by slumber, and then he raised his head laughing. We said: “What makes you laugh, O Prophet of Allah?” He said: “A Surah of the Qur’an has just been revealed to me.” Then he recited: “To thee We have granted Al-Kawther. Therefore to the Lord turn in prayer and sacrifice. For he who hates thee- will be cut off.” The Prophet added: “Do you know what Al-Kawther is?” We said: “Allah and his Prophet know better.” He said: “It is a river that my Lord has promised to give me. Besides being prosperous, it is a Hawd to which
my nation will proceed. Its vessels are as many as the heavenly stars. Some of my followers will be delayed (or prevented from drinking). Therefore I will say: “My Lord, they belong to my nation! “Allah will say: “You do not know what they did after you.” (Hadith Sahih) reported by Moslem.

94- وعن عبد الله بن عمرو بن العاص قال: قال رسول الله ﷺ:

«حوضيٌ مسيرة شهر، وزواياه سواء، وماه أبيض من الورق، وريحه أطيب من المسك، كيزانه كنجوم السماء، من ورد فشرب منه لم يظماً بعده أبداً» أخرجه البخاري. [حديث صحيح]

94- Abdullah Ibn Amr Ibn Al-Aas, may Allah be pleased with both of them, reported that the Prophet of Allah, peace and blessings be upon him, said: “My Hawd is as long as a month’s walk and so is its width. Its water is whiter than milk and its smell is better than the Musk. Its cups are as many as the stars. Whoever drinks from it, will never get thirsty.” (Hadith Sahih) reported by Bukhari.

95- Abu-Huraira, may Allah be pleased with him, narrated that the Prophet, may the peace and blessings of Allah be upon him, said: “While I was standing by my Hawd, a group of my followers were brought close to me. When I recognized them, someone (an angel) came and stood between me and them and said to them: “Come along!” I asked: “Where to?” “By Allah, to hellfire,” he answered. I asked: “What have they done? “He said “They turned apostate after you (left).” Then another group came close to me and as soon as I recognized them, a man (an angel) came and stood between me and them and said to them: “Come along!” I asked him: “Whereto?” “By Allah, to hellfire,” he replied. So I did not see anyone escaping safe from the punishment except a few who were like camels a shepherd” Reported by Bukhari. This Hadith, if Sahih, is one the strongest evidences that the Prophet’s Hawd, as all of the Hawds of the former Prophet, is located where the judgment. Judgment will take place before crossing the Sirat which is an extended bridge established above hellfire on which all humans will have to cross. Whoever crosses it successfully, will be safe from hellfire.
Poor Muhajireen will be the first to approach the Hawd

96- On the authority of Thawban, the Prophet's bondsman, Ibn Maja reported that the Prophet, may the peace and blessings of Allah be upon him, said: “The length of my Hawd is like the distance between Addan and Aila. Its water is whiter than milk and sweeter than honey; and its vessels are as many as the heavenly stars. Whoever drinks (even one sip) from it, will never get thirsty. The first people to proceed to my Hawd will be the poor amongst Muhajireen whose garments are shabby and whose hair is disheveled and who neither marry well-off women nor do they roll in money.” Thawban said: “Omar sobbed till his beard became wet, and then he said: “Alas! I have married women who are leading a life of ease and comfort and I have got plenty of
money. I am not to blame if I won’t wash my undergarment till it gets dirty, or rub my hair with scent until it gets disheveled.” (Reported by At-Termizi)

ذَكَرَ مِنْ يَطْرِفِ عَنِ الْحَوْضِ
Those who will be driven away from the Hawd

٩٧- مسلم عن أسماء بنت أبي بكر - رضي الله عنها - قال:
قال رسول الله ﷺ: (إني على الحوض حتى أنظر من يرد علي منكم، وهـي يؤخذ نس دوني فأقول: يا رب مني ومن أمتي فيقال: أما شرعت ما عملوا بعدك؟ وله ما برحوا بعدك يرجعون على أعقابهم). وفي حديث أنـس فيخلج العبد فأقول: (يا رب، من أمتي، فيقال: إنك لا تدري ما أحدثوا بعدك)، وقد تقدم.

وكذلك حديث البخاري: (إذا زمرة حتى إذا عرفتهم) تقدم أيضاً، وفي (الموطأ) وغيره من حديث أبي هريرة فقالوا: كيف تعرف من يأتي بعدك من أمتك يا رسول الله؟ الحديث. وفيه قال: (إذنهم يأتون غراً محجلين من أثر الوضوء). [حديث صحيح]

97- Reported Moslem that Asma'a Bint Abu-Bakr, may Allah be pleased with both of them, narrated that the Prophet of Allah said: “I shall be standing by my Hawd, watching you as you come to it. Some people will be prevented from approaching me. I shall say: “These are my followers”. Then it will be said: “Do not you know what they did after you? By Allah, it was no long after you died that they turned their backs to your teachings.” In the afore-mentioned Hadith narrated by Anas: “...Some people will be
delayed or prevented. Thereupon I will say: “My Lord, these are from my nation!” Allah will say: “You do not know what they did after you”. The following phrase is also added in the Hadith reported by Bukhari “...a group of my followers approached me and when I recognized them...” which we referred to before. In the Muwatta (Prophetic Hadiths Made Easy) by Imam Malik and the other books of Hadith, Abu Huraira narrated: “The Companions asked: “How will you recognize those of your nation who will come after you, Prophet of Allah?” The Prophet answered: “They will come quite pure with shiny faces, as the mark of having made ablutions”. (Hadith Sahih)

ما جاء في الكوثر الحفي أعطيله 
[النبي] في الجنة 

General Description of the Prophet’s Hawd

٩٨ - البخاري عن أسن بن مالك عن النبي ﷺ قال: (بينما أنا أسير في الجنة إذا أنا بنهر في الجنة حافته قباب الدر المجوف، فلت ما هذا يا جبريل؟ قال: هذا الكوثر الذي أعطاك ربك، فإذا طينه أو طينه مسك أذفّر) - شك هديه - خرجه أبو عيسى الترمذي بمعناه وزاد (ثم رفعت إلى سدرة المنتهى فرأيت عندها نوراً عظيماً). [حديث صحيح]

٩٨- Anas Ibn Malik narrated that the Prophet, may the peace and blessings of Allah be upon him, said: “While I was walking in paradise, I saw a river
on whose banks of which there were tents made of hollow pearls. I asked: “What is this, Gabriel? “He answered,” this is Al-Kawther which your Lord has granted you. “Behold! Its scent was of strong smelling musk!” The subnarrator, Hudba, was in doubt as to which word (i.e. scent or mud) the Prophet said (Reported by Bukhari). The same version of the Hadith was reported by Abu-Issa At-Termizi, but with the following addition: “...Then I was raised to the Lote-tree (beyond which none may pass) where I saw a great light.” (Hadith Sahih)

الترمذي عن ابن عمر قال: قال رسول الله ﷺ: ((الكوثر نهر في الجنة حافته من ذهب ومجراه الدر والياقوت، تربته أطيب من المسّك وما أجمل من العسل وأبيض من النحل)). هذا حديث حسن صحيح) (حديث صحيح)

99- Ibn Omar narrated that the Prophet of Allah, may the peace and blessings of Allah be upon him, said: “Al-Kawther is a river in paradise whose banks are made of gold and whose bed is made of pearl and ruby. The fragrance of its mud is better than that of musk and its water is much sweeter than honey and whither than ice.” This is a (Hadith Hasan Sahih) reported by At-Termizi. Allah knows best.
أبواب الميزان
باب ها جاء في الميزان وأنه حق
The Balance

قال الله تعالى: (وَتَضَعُّ الْمَوْزَانَ الْقَسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تَظْلُمْ نَفْسَكَ) وقال: (فَقَامَ مَنْ نَقَلَتْ مَوْزَانَهُ فَهُوَ فِي عِيْشَةٍ رَاضِيةٍ) وأَمَّا مَنْ خَفَتْ مَوْزَانَهُ فَإِنَّهُ هَاتِيْهُ) قال العلماء: وإذا انقضى الحساب كان بعد وزن الأعمال، لأن الوزن للجزاء فيما يعني أن يكون بعد المحاسبة، فإن المحاسبة بتقدير الأعمال والوزن لإظهار مقدارها ليكون الجزاء بحسبها، قال الله تعالى (وَتَضَعُّ الْمَوْزَانَ الْقَسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تَظْلُمْ نَفْسَكَ) الآية.

وقال: (فَقَامَ مَنْ نَقَلَتْ مَوْزَانَهُ فَهُوَ فِي عِيْشَةٍ رَاضِيةٍ) وأَمَّا مَنْ خَفَتْ مَوْزَانَهُ.

وقال: (وَمَنْ خَفَتْ مَوْزَانَهُ فَأَوْلَٰئِكَ الَّذِينَ خَسَرُوا أَنفُسَهُمْ) الآيتين في الأعراف، والؤمنون.

وهذه الآيات إخبار لوزن أعمال الكفارة، لأن عامة المعنيين بقوله: خفت موازينه في هذه الآيات هم الكفارة، وقال في سورة المؤمنون (فَكُنْتُم بِهِ نَذَرُونَ) وفي الأعراف (بِمَا كَأْنَوْا بِيَادِي بَيْلَامُونَ) وقال: (فَأَمَّا هَاتِيْهُ) وهذا الوعيد بإطلاقه للكفارة، وإذا جمع بينه وبين قوله (تعلَى) (وَإِنْ كَانَ مَتَقَالُ حَيْبَ مَنْ خَرَّ دَلَّ أَنَا بِهَا وَكَفَى بِالْحَاسِبِينَ) ثبت أن الكفارة يسألون عما خالفوا فيه الحق من أصل الدين وفروعه، إذا لم يسألوا عما خالفوا فيه أصل دينهم من ضروب تعاطيهم ولم يحاسبوا به ولم يعدوا بها في الوزن أيضاً، فإذا كانت موزونة، دل
Allah, Glory be to him, says in the Qur'an: “We shall set up balances of justice for the Day of Judgment, so that not a soul will be dealt with unjustly in the least.” Allah also says: “He whose balance of good deeds will be heavy, will be in a life of good pleasure and satisfaction. But he whose balance of good deeds will be light, will have his home in a bottomless pit.” Scholars said: “When judgment is over, Allah commences weighing the deeds either for rewarding or punishing people, which should be after judgment. In other words, judgment is the determination of deeds, and weighing is for the manifestation of their quantities so that reward or punishment may be decided accordingly. To visualize the function of the balance, Allah says: “We shall set up balances of justice for the Day of Judgment, so that not a soul will be dealt with unjustly in the least”. Allah says also: “He whose balance of good deeds will be heavy, will be in a life of good pleasure and satisfaction. But he whose balance of bad deeds will be light, will have his home in a bottomless pit. Knowest thou what it is? It is a fire blazing fiercely!” The Glorious Qur'an also states: “But those whose
balance is light, will be those who have lost their souls.” These verses personify the weighing of the deeds of the disbelievers. As a matter of fact, the Qur’anic expression: “Those whose balance of good deed is light...” always refers to the disbelievers. They are also meant by the following: “...and ye did not treat them (my signs) as falsehood;” “...for that they wrongfully denied Our signs,” and “Their home is a (bottomless) pit.” The warning in the last verse is a general address to disbelievers. If we combine this warning with the following verse: “And if there be (no more than) the weight of a mustard, We will bring it to account. And sufficient are We to take account.” It will be proven that disbelievers will be held accountable for neglecting the basic and subsidiary obligations of Islam. Regardless of whether or not the misdeeds they committed in violation of the obligations of their creed will be weighed for them by the balance. But if they are weighed, then they will be accountable for them at the time of judgment. However, there are several indications in the Qur’an that the disbelievers are entitled to fulfill these obligations; otherwise they will be held accountable, reckoned and punished for neglecting them. As evidence, Allah Almighty says in the Qur’an: “And woe to the disbelievers—those who give not Zakat.” Allah has warned them that they will be punished for not paying the prescribed charity (Zakat).
100- وفي البخاري، عن أبي هريرة عن النبي ﷺ قال: "إنّه ليأتني الرجل العظيم السمين يوم القيامة لا يزن عند الله جناح بوضة، واقرأوا إن شئتم "فلا تُقيمُ لهم يْوَمَ الْقِيَامَةِ وَرَيَّنا".

قال العلماء: معنى هذا الحديث: أنه لا ثواب لهم وأعمالهم مقابلة بالعذاب فلا حسنة لهم توزن في موازين يوم القيامة، ومن لا حسنة له فهو في النار، وقال أبو سعيد الخدري: يؤتى بأعمال كجبال تهامة فلا تزن شيئا.

100- Narrated Abu-Huraira that the Prophet, may the peace and blessings of Allah be upon him, said: “On the Day of Resurrection the deeds of a great man (in status and size) may not have the weight of a mosquito’s wing in the sight of Allah! Read if you like: “Vain will not be their deeds, nor shall We, on the Day of Judgment, give them any weight” (Reported by Bukhari). According to scholars, the general meaning of this Hadith is that: Such people will get no reward. Rather, they will be punished for their deeds. They will not even have a single good deed that might be weighed by the balances. And whoever does not have any good deeds, will be cast into hellfire. Abu Sa’eed Al-Khudri commented: “Though some people will come with deeds which are as enormous as Mount Tihama, they will still be of no weight in the balance”. (Hadith Sahih)
Sirat: Its description and the way of crossing it. Those who will be confined therein or made to fall over, The Prophet Sympathy for his nation, “Every one of you will pass over hell”

101- ذكر مسلم من حديث أبي هريرة (فيأتيون محمدًا
ف一緒に لله وترسل الأمانة والرحم فيقومان جنبتي الصراط يمينًا
و الشمالًا فيم أولهم كالبرق الخاطف».

قال: قلت: بأبي أنت وأمي وأي شيء كمر البرق؟ قال: (الم نز
إلى البرق كيف يمر ويرجع في طرفة عين؟ ثم كمر الريح، ثم كمر
الطير وشدد الرجال تجري بهم أعمالهم ونبيكم قائم على الصراط
يقول: يا رب، سلم سلم حتى تعجز أعمال العباد حتى يجيء الرجل
ولا يستطيع السير إلا زحفًا)

قال: (وفي حافتي الصراط كالليب معلقة مأمورة بأخذ من أمرت
بأخذها، فمخدوش ناج، ومكردس في النار والذي نفس محمد بيده،
إن قفز جهنم لسبعون خريفا). [حديث صحيح]

101- Moslem reported from the Hadith narrated by Abu-Huraira: “The people will come to the Prophet, may the peace and blessings of Allah be
upon him, begging for intercession and they will be given permission to meet him. The trust and the bond of kinship will be left to stand to the right and the left of the Sirat. The first of those people will pass as speedily as lightning.” Abu-Huraira inquired: “May Allah bless you, Prophet, how speedy is that?” He replied: “Have you not seen how lightning strikes and disappears in a twinkling moment?” Then another person will pass like a strong wind, and a third like a swift bird and a fourth will be running while being hastened by his deeds. Your Prophet will be standing by the Sirat saying: “O Lord! Save us! Save us!” until the deeds become too few to help people cross the path, so that some people will crawl on it.” He went on: “Fixed to the two edges of the Sirat are hooks which are commanded to snatch those who were destined to be snatched. Some others will be shoved into hellfire. By Him in Whose hand Muhammad’s soul is, it would take (a person) seventy years to reach the bottom of hell “(Hadith Sahih).

102- Abu-Sa’eed Al-Khudri is reported to have said: “I was informed that the Sirat is thinner than a hair and sharper than a sword.” He said in another version: “...more fragile than a hair” (An authentic account) Reported by Moslem.
Three Occasions that the Prophet will never miss owing to their dreadfulness

103- Narrated Anas Ibn Malik: I asked the Prophet of Allah, may the peace and blessings of Allah be upon him, to intercede for me on the Day of Judgment, and he said: “I will”. Then I asked: “Where shall I look for you? “He, may the peace and blessings of Allah be upon him, answered: “you first look for me when crossing the Sirat.” I asked: “What if I do not find you there? “He, may the peace and blessings of Allah be upon him, replied: “Then you can find me by the balance.” Once again I asked: “What if I do not find me by my Hawd, for I will never miss any of these three occasions.” (Hadith Hasan) reported by At-Termizi. However we have mentioned previously the Hadith of A’isha in which the Prophet, may the
peace and blessings of Allah be upon him, said: “there are three occasions on which no one will be any assistance to another: At the function of the Balance; upon receiving the book (in which the deeds are recorded); and when passing over the Sirat.”

(Hadith Hasan)

Angels’ reception of the Prophets and their nations after crossing Sirat and destroying their enemies

١٠٤ - ابن المبارك، عن عبد الله بن سلمان قال: إذا كان يوم القيامة جمع الله الأنبياء نبئاً نبياً، وأمة أمة حتى يكون آخرهم مركزاً محمد وأمه وتربطه وبينه وبيني مناد: أين أحمد وأمه؟ فيقوم نبي الله ونرونه أمه، وأمه برها وفاجروا، حتى إذا كان على الصراط طمس الله أبصار أعدائه فتتهاقفوا في النار يميناً وشمالاً ويمضي الله وصالحون معه فتتهاقفون الملائكة رتبة فيذلونهم على طريق الجنة على يمينك، على شمالك حتى ينتهي إلى ربه فيوضع له كرسى عين يمين الرحمن ثم يتبعه عيسى عليه الصلاة السلام على مثل سبيله ويتبعه برها وفاجروا حتى إذا كانوا على الصراط طمس الله أبصار أعدائه فتتهاقفوا في النار يميناً وشمالاً ويمضي الله وصالحون معه فتتهاقفون الملائكة رتبة فيذلونهم على طريق الجنة

١ Literrally: No one will mention anybody else.
104- On the authority of Ibn Al-Mubarak who reported Abdullah Ibn Salam as saying: On the Day of Judgment Allah will gather the Prophets one by one and their nations one by one. Muhammad, may the peace and blessings of Allah be upon him, and his nation will be the last to join the gathering. Then, the Sirat will be established above hell and it will be called out: “Where is Ahmed and his nation?” Thus, the Prophet, may the peace and blessings of Allah be upon him, will step forward and the people of his nation, both good and evil, will follow him. As they cross the Sirat, Allah will blind the eyes of those who disbelieved so that they will fall over to the right and to the left onto hell. The Prophet, may the peace and blessings of Allah be upon him, will keep walking along with the righteous people of his nation. The angels will receive them and guide them to the way leading to paradise, saying to them: “To your right, to your left,” until he reaches his Lord. Then a chair will be put in place for him to the right of the Throne of Allah, the Most Gracious. Then, Jesus, may the peace and blessings of Allah be upon him, will follow suit along with the people of his nation, both good and evil. As they cross the Sirat, Allah will blind the eyes of those who disbelieved so that they will fall over to the right and to the left into hell. Jesus, may the peace and blessings of Allah be upon him, will keep
walking along with the righteous people of his nation. The angels will receive them and guide them to the way leading to paradise, saying to them: “To your right, to your left,” until he reaches his Lord. Then a chair will be put for him on the other side. Then, prophets and nations will be called out respectively, until they reach Noah, peace be upon him who will be the last to be called. May Allah have mercy on Noah”.
(An authentic account)

The second Sirat: The bridge between hell and paradise

١٠٥- البخاري عن أبي سعيد الخدري قال: قال رسول الله ﷺ: (يخلص المؤمنون من النار فيحبسون على قطرة بين الجنة والنار فيفتقس لبعضهم من بعض مظالم كانت بينهم في الدنيا حتى إذا هذوا ونقوا أذن لهم في دخول الجنة، فوالذي نفس محمد بعده لأحدهم أهدى بمنزله في الجنة منه بمنزله كان له في الدنيا). [حديث صحيح]

Narrated Abu-Sa’eed Al-Khudri that the Prophet of Allah, may the peace and blessings of Allah be upon him, said: “After the believers cross the fire (safely), they will be confined to a bridge between paradise and hell where every one of them will be avenged for any injustice done to him in worldly life. When they will be purified of unjust acts, they will be permitted to enter paradise. By Him in
Whose hand Muhammad’s soul is, they will know the way to their houses in paradise better than they knew it to their houses in worldly life.” (Hadith Sahih) Reported by Bukhari.

How sinful believers who enter hell will be burnt to death, and then released through intercession

106 - Abu-Sa’eed Al-Khudri, may Allah he pleased with him, narrated that the Prophet, may the peace and blessings of Allah be upon him, said: “The dwellers of hell, who are destined to stay there forever, will neither die nor live. As for those believers who enter hellfire as a punishment for their sins or faults Allah will cause them to die a real death until they are reduced to ashes, then He will allow intercession for them. Their remains will be scattered over the rivers of paradise, thereafter it will be said:
"O dwellers of paradise, pour water over them. Thus, their bodies will sprout as does a plant when it is carried away by the flood." A man commented: "It seems that the Prophet, may the peace and blessings of Allah be upon him, used to graze sheep in the desert!" (Hadith Sahih) reported by Moslem.

Those who will be interceded for before entering hell because of their good deeds

107- On the authority of Abu Nu’aim Al-Hafiz, Al-A’mash reported from Shafiq that Abdullah said: "The Prophet, may the peace and blessings of Allah be upon him, said: "Allah will give them (the righteous) their due rewards-and more out of His bounty...." He, may the peace and blessings of Allah be upon him, said: "The due reward is to let them in paradise; and his additional bounty is to grant them intercession for those who deserve to enter hell, who had done them favors in the world." (Hadith Hasan)
108- On the authority of Ibn Al-Mubarak, Rashdeen Ibn Sa’ad and Yahia reported from Abdul-Rahman Al-Khateli that Abdullah Ibn Amr Ibn Al-Aas narrated that the Prophet of Allah, may the peace and blessings of Allah be upon him, said: “The Qur’an and fasting will intercede for the servant of Allah (on the Day of Judgment). Fasting will say: “O Lord, I prevented him from food and pleasures during daytime, so let me intercede for him.” Then, the Qur’an will say: “O Lord, I prevented him from sleep during the night, so let me intercede for him. And their intercession will be accepted.” (Hadith Sahih)

109- And the Faithful are the companions of Paradise. And in the mouth of the Holy Prophet (P.B.U.H.) is: ‘Until each of the faithful will be remembered in reference to the Fire. None will be assured of the Fire except those who remember Allah with their memories, and who (at the Day of Resurrection) will say: ‘To you I have witnesses who bear witness to the believers in this world, and who bear witness to you in the Fire’. [Hadith Sahih]
109- *Moslem* reported a part of the *Hadith* narrated by *Abu-Sa‘eed Al-Khudri*, may Allah be pleased with him, in which the Prophet, may the peace and blessings of Allah be upon him, said after mentioning hellfire: “...till believers cross the *Sirat* safely. By Him in Whose hand Muhammad’s soul is, no one among you who will be more eager to claim the right of intercession for those believers cast in hell than their fellow believers (in paradise) on the Day of Judgment...” (*Hadith Sahih*)
وكان أبو سعيد الخدري - رضي الله عنه - يقول: "إن لم تصدقوني بهذا الحديث فاقرأوا إن شئتم: "إن الله لا يظلم منتقلاً ذراه وإن تلك حسنة يضاعفها وينوى من لذته أجراً عظيماً" فقول الله تعالى: شفعت الملائكة، وشفع النبي، وشفع المؤمنون، ولم بيم إلا أرحم الراحمين" وفي البخاري (وبقيت شفاعتي) بدل قوله (ولم بيم إلا أرحم الراحمين)، فيقبض قبضة من النار فيخرج منها قوماً لا يعملوا خيراً قط، عادوا حمماً فيقبهم في نهر على أوفقها الجنة يقال له: نهر الحياة، فيخرجون كما تخرج الحبة في حمليس السيل، ألا ترونها تكون إلى الحجر أو الشجر ما يكون إلى الشمس أصغر وأخضر، وما يكون منها إلى الظل يكون أبيض؟" قالوا: يا رسول الله، كأنك كنت ترعى بالبادية، قال: فـ"يجرون كاللؤلؤ في رقابهم الخواتم يعرفهم أهل الجنة: هؤلاء عنقاء الله الذين أدخلهم الجنة بغير عمله ولا خير قدموه، ثم يقول: ادخلوا الجنة فما رأيتوا فهو لكم، يقولون: رينا أعطني ما لم تعت أحداً من العالمين، يقول: لكم عنتي أفضل من هذا، يقولون: يا ربي وأي شيء أفضل من هذا؟ يقول: رضائي فلا أضغط عليكم بعده أبداً". [حديث صحيح]

110- Narrated Abu-Sae'ed Al-Khudri - in his own wording as reported by Ibn Maja - that the Prophet, may the peace and blessings of Allah be upon him, said: "The true believers will pass over hellfire safely. By Him in Whose hand Muhammad’s soul is, no one among you who will be keener to claim the right of intercession for those believers who were thrown into hell than their fellow believers (in paradise) on the Day of Judgment. They will argue: "O our Lord!
Those brothers of ours used to pray, fast and perform pilgrimage along with us”. It will be said unto them: “Go and set free (from fire) everyone know!” Thereafter, it will be prohibited for fire to harm their bodies and they will get out a large number of people whose legs and knees were burnt by fire. Then they will say: “No one is left of those whom You commanded for us to get.” Allah, praised be He, will say: “Go back and get out of fire everyone in whose heart there is the weight of a Dinar of goodness!” Thereupon, they will bring out of fire a great number of people, and then they will say: “No one is left of those whom You commanded for us to get.” Allah will say: “Go back again and get out of fire everyone in whose heart there is the weight of half a Dinar of goodness”. They will bring out of fire a large number of people, then they will say: “O our Lord! We have left none of those whom You commanded for us to get.” Allah will say: “Go back once again and get out of fire everyone in whose heart there is the weight of an atom of goodness!” They will get out of fire a huge number of people, and then they will say: “O Lord! No goodness at all left therein!” Abu-Sa’eed Al-Khudri used to say: “If you doubt my narration of this Hadith, then read if you like: “Surely, Allah is never unjust in the least degree: if there is any good (done) He doubles it, and gives from Him a great reward.” Allah Almighty will say: “The angels have interceded, so did the Prophets and so did the believers. No one is left (to intercede) save the Most Merciful of all those who show mercy.” In the version
reported by Bukhari, Allah will say: “No other intercession is left but Mine” instead of saying: “No one is left (to intercede) save the Most Merciful...” Allah will take a handful of fire from which a group of people who have never done any good deeds were reduced to ashes. Then, He will scatter them over a river in paradise which is called ‘the River of Life.’ They will come back to life just as the sprouting of a seed in the silt, carried away by flood. The Prophet, may the peace and blessings of Allah be upon him, said: “Have you not noticed that the seed grows close to a stone or a tree and that it looks green or yellow if it is exposed to the sun, and white if it is in the shade?” The Companions, said: “It seems that you used to graze sheep in the desert, O Prophet of Allah.” The Prophet, may the peace and blessings of Allah be upon him, said: “They will come out of the river like pearls with marks on their necks. The dwellers of paradise will recognize them and say: “These are the ones who were set free by Allah and who were admitted to paradise without doing any good deeds or bringing forth any virtuous acts.” Then, Allah will say: “Go into paradise, and whatever you see is yours!” They will exclaim: “O our Lord! You granted us what You have not granted to any of Your creation.” Thereupon Allah will say: “I keep with me something greater than this for you.” They will ask: “O our Lord! Which thing is greater than this?” Allah will answer: “That is part of My bounty, so I will never be dissatisfied with you.” (Hadith Sahih).
111- Al-Bukhari reports from Anas b. Malik: "Whoever is born from the fire will enter paradise. Those are the inhabitants of paradise." (Hadith Sahih)

112- At-Tirmidhi reports from Omar b. Hisan: "Whoever is born from the fire will enter paradise. Those are the inhabitants of paradise." (Hadith Sahih)

Ibn Maja said: "Ishmael Ibn Asad told us, quoting Abu Badr Shuja’ Ibn Al-Walid Al-Saquni, quoting Ziyad Ibn Khaythma, quoting Na’im Ibn Abu Hend, quoting, in turn Rabie’ Ibn Hirash, quoting finally Abu-Mussa Al-Ash’ari that the Prophet, may the peace and blessings of Allah be upon him, said: “I had to choose either to get intercession or to have half of my nation admitted to paradise and I chose the former since it will cover and benefit more people. Do you think that it will be for the pious? No, it will go to those who have been polluted by sins and vices”  

(Hadith Sahih)

Recognizing the people entitled to intercession by the impact of prostration on their foreheads and their glimmering faces

114- It was mentioned in the Hadith narrated by Abu Sa’eed Al-Khudri that believers would ask: “Our Lord! Our brothers used to fast, pray and make pilgrimage to Mecca with us and you admitted them
to hell? He would then reply to them: "Go and bring out those you recognize." (Hadith Sahih)

115- Moslem reported on the authority of Abu-Huraira that the Prophet, may the peace and blessings of Allah be upon him, said: "Some people will be punished and then relieved. When Allah would finish His judgment among the people, He would take whomever He wills out of hell through His mercy. He will then order the angels to take out of hell all those who used to worship none but Him from among those to whom Allah wanted to be merciful and those who testified (in this worldly life) that none has the right to be worshipped but Allah. The angels will recognize them in hell by the signs of prostration on their foreheads, for hell will eat up all the human body except the sign caused by prostration as Allah has forbidden hell to burn it. They will come out of hellfire, completely burnt and then the water of life
will be poured over them and they will grow under it as does a seed that comes in the mud of the torrent.”

(Hadith Sahih)

١١٦- وخرج عن جابر قال: قال رسول الله ﷺ: (إن قوماً يخرجون من النار يحترقون فيها إلا دارات وجوههم حتى يدخلوا الجنة) [حديث صحيح]

١١٦- Moslem also reported on the authority of Jabir that the Prophet, may the peace and blessings of Allah be upon him, said: “Some people will come out of hell and enter paradise. Their bodies will be burnt except for their foreheads.” (Hadith Sahih)

ما يرجك من رحمة الله تعالى وغفرته وعفوه
يوم القيامة

The bounty of Allah’s mercy and forgiveness on the Day of Judgment

١١٧ - وخرج مسلم من حديث سلمان الفارسي قال: قال رسول الله ﷺ: (إني اسال لله خلق يوم خلق السماوات والأرض مائة رحمة، كل رحمة منها طباق ما بين السماء والأرض، فجعل في الأرض منها رحمة واحدة، فيها تطفو الولد على ولدها، والطير والوحش بعضها على بعض، فإذا كان يوم القيامة أكملها بهذه الرحمة) أخرجه ابن ماجه من حديث أبي سعيد. وفي بعض الطرق لأبي هريرة: (فإذا كان يوم القيامة رد هذه الرحمة على تلك التسعة والتسعين فأكملها مائة رحمة، فرحم بها عباده يوم القيامة). [حديث صحيح]

125
117- Moslem reported on the authority of Salman Al-Farisi that the Prophet, may the peace and blessings of Allah be upon him, said: "When Allah created the heaven and the earth, He created one-hundred parts of mercy. Each of them is as large as the distance between the heaven and the earth. He sent down one part on earth, thanks to which a mother becomes merciful to her child and beasts and birds become merciful to each other. On the Day of Judgment, Allah will complete the one-hundred parts with this one." The Hadith was also reported by Ibn Maja on the authority of Abu Sa`eed. In another narration of the ending sentence reported by Abu Huraira, the Hadith reads as follows: "...On the Day of Judgment, Allah will get this part of mercy (of the earth) back to the ninety-nine parts to reach one hundred again, so as to have full mercy upon His slaves on the Day of Judgment" (Hadith Sahih).

حرفت الجنة بالمكارة وحرفت النار بالشهوات
Paradise is beset by adversities and hell by desires

118- مسلم عن أنس بن مالك قال: قال رسول الله ﷺ: (حرفت الجنة بالمكارة، وحرفت النار بالشهوات). خرجه البخاري أيضاً، وقال فيه الترمذي: حديث (حسن) صحيح غريب، [حديث صحيح]

118- Moslem reported on the authority of Anas Ibn Malik that the Prophet, may the peace and blessings of Allah be upon him, said: "Paradise is beset by
adversities while hell is beset by desires.” The Hadith was also reported by Bukhari. At-Termizi commented on it saying: This Hadith is Hasan, Sahih, ghareeb, narrated by a single narrator after the Companion”.
(Hadith Sahih)

قال أبو عيسى: هذا حديث صحيح. [حديث صحيح]

119- At-Termizi reported on the authority of Abu-Huraira that the Prophet, may the peace and blessings of Allah be upon him, said: “When Allah created paradise, He sent Gabriel to it and said: “Look at it and the pleasures I have prepared for its people in it”. So, he came to paradise and looked at what Allah has prepared for the people in it. He then returned to Him and said: “I swear by Your grandeur that it is quite easy for anyone who has heard of
paradise, to indulge into it”. Then Allah ordered that paradise would have been surrounded with adversities and said to Gabriel: “Go back and look at it and what I have prepared for its people.” He went back to it and found that it had been surrounded with adversities. He then returned to Allah and said: “I swear by Your grandeur that I am afraid that no man will enter it.” Then Allah said to Gabriel: “Go to hell and look at it and the tortures I have prepared to its people.” He did and found that it had been extremely horrible. He then returned to Him and said: “I swear by Your honor that I am afraid that those who have heard about it will escape it.” Then Allah ordered that hell would have been surrounded with desires and said to Gabriel: Go back to it. He did and said: “I swear by Your honor that I am afraid that no man will escape it.” Abu-Issa At-Termizi said: This Hadith is Sahih. (Hadith Hasan)

احتجاج الجنة والنار وصفة أهلهما

The quarrel between paradise and hell And the attributes of their dwellers

120- Bukhari reported on the authority of Abu-Huraira that the Prophet, may the peace and blessings of Allah be upon him, said: “Paradise and hellfire quarreled in the presence of their Lord. Paradise said: “O Lord! What is wrong with me that only the poor and humble people enter me?” Hellfire said: “I have been favored with the tyrannical and arrogant people.” So Allah said to paradise: “You are My mercy which I grant to whom I wish,” and said to hell: “You are My punishment which I inflict upon whom I wish, and I shall fill both of you.”

(Hadith Sahih)

The attributes of paradise and hell dwellers

121- Moslem reported on the authority of Eyyadh Ibn Himar Al-Majash’ie that the Prophet, may the peace and blessings of Allah be upon him, said: “The dwellers of paradise are of three types: one who
wields authority and adheres to justice, who gives alms and who has been endowed with power to do good deeds; one who is merciful and kind-hearted towards his relatives and to Muslims; and one who is weak and does not stretch out his hand in spite of having a large family to support.” He continued: “The dwellers of hell are of five types: the weak who lack power (to avoid evil), who follow others’ steps (in regard to bad habits) and who do not have any care for their family or for their wealth; those dishonest people whose greed cannot be concealed even in minor things; and the man who betrays you morning and evening, with regard to your family and your property; the miser and the liar; and those who are in the habit of abusing people and using obscene and foul language.” (Hadith Sahih)

١٢٢- وعن حارثة بن وهب الخزاعي قال: قال رسول الله ﷺ:
(ألا أخبركم بأهل الجنة؟ كل ضعيف متضعف لو أقسم على الله لأبر قسمه، ألا أخبركم بأهل النار؟ كل عنى جواز مستكبر) وفي رواية:
( زنيم مستكبر). خرجه ابن ماجه أيضاً. [حديث صحيح]

١٢٢- Ibn Maja reported on the authority of Haritha Ibn Wahb Al-Khuzae’e that the Prophet, may the peace and blessings of Allah be upon him, said: “Shall I tell you about the dwellers of paradise? They are the weak but very faithful persons whose requests are answered by Allah. Shall I tell you about the dwellers of hell? They are the vile, rude and haughty persons. In another narration reported by
Ibn Maja too, he said about the latter ‘evil and proud persons’. (Hadith Sahih)

123- مسلم عن (أنس بن مالك) قال: (مر بجنازة فأتى عليها خيرا فقال رسول الله ﷺ: (وجبت وجبت وجبت، ومر بجنازة فأتى عليها) فلما ألقى يدها وجبت وجبت وجبت. فقال عمر: فذاك أبي وأمي، مر بجنازة فأتى عليها خيرا ققلت: وجبت وجبت وجبت، ومر بجنازة فأتى عليها شرا ققلت: وجبت وجبت وجبت. فقال رسول الله ﷺ: من أثنتين عليه خيرا وجبت لَهُ الجنة، ومن ثنتين عليه شرا، وجبت له النار، أنتم شهداء الله في الأرض) قاله ثلاثاً.

وقال الشافعي - رضي الله عنها - : الجنة دار الأوفياء، والثنا ظنان.

وقال زيد بن أسلم: أمرك الله تعالى أن تكون كريما، فدخلك الجنة، ونهاك أن تكون بخيلًا فدخلك النار. [حديث صحيح]

123- Moslem reported on the authority of Anas Ibn Malik that once a funeral procession passed and the people praised the deceased person. The Prophet, may the peace and blessings of Allah be upon him, said: “It has been affirmed to him.” Then another funeral procession passed and the people spoke badly of the deceased person. The Prophet said: “It has been affirmed to him”. Omar Ibn Al-Khattab then said: “O Prophet of Allah! Why have you said the same words about both funerals?” The Prophet, may the peace and blessings of Allah be upon him, replied: “You praised the former, so paradise has been affirmed to him; and you spoke badly of the latter, so
hell has been affirmed to him. You people are Allah’s witnesses on earth.” He repeated the last sentence three times. A’isha, may Allah be pleased with her, said: “Paradise is the house of the generous and hell is the house of the stingy.” Zayd Ibn Aslam said: “Allah has ordered you to be generous so that you may enter paradise and has ordered you not to be stingy so that you may not enter hell.” *(Hadith Sahih)*

١٢٤٤- وفي البخاري أيضا عن عمر - رضي الله عنه - قال:
قد سأل رسول الله ﷺ: (من شهد له أربعة بخير أدخله الله الجنة، فلنا: وثلاثة؟ قَالَ: وثلاثة، فقالنا: وأثنان؟ قال: وأثنان، ثم لم نسأله عن الواحد) قال أبو محمد عبد الحق: وهذا الحديث مخصوص والله أعلم، والذي قبله يعطي العموم وإن كثرت شهوده وانطلقت ألسنة المسلمين فيه بالخير والثناء الصالح كانت له الجنة، والله أعلم. [حديث صحيح]

124- *Bukhari* also reported on the authority of *Omar*, may Allah be pleased with him, that the Prophet, may the peace and blessings of Allah be upon him, said: “Allah will admit the one who is praised by four pious people to paradise.” We asked: “What about three people?” He said: “Three will do.” We said: “What about two people?” He said: “Two will also do.” We did not ask him about one person.” *Abu Mohammad Abdul-Haqq* said: “This Hadith is related to a particular incident to the best of my knowledge. The previous Hadith is more general. When a dead man is well spoken of by many Muslims, he will be entitled to paradise. Allah only knows best.

*(Hadith Sahih)*
125- Moslem reported on the authority of Abu-Huraira that the Prophet, may the peace and blessings of Allah be upon him, said: “There are two groups, amongst the denizens of hell, that I have not seen yet. The first group members hold whips like the tails of oxen, with which they flog people. The second group members are women who are seen naked in spite of their being dressed, who are seduced to wrong paths and who seduce others, with their hair made up high like humps. Those women will neither get into paradise nor perceive its fragrance, although it can be perceived from such and such distance (meaning great distance). (Hadith Sahih)

126- Moslem also reported on the authority of Abu-Huraira that the Prophet said: “Among the people entering paradise are ones whose hearts resemble those of birds” (Hadith Sahih).
Who constitutes the majority of the dwellers of paradise and hell

127- Moslem reported on the authority of Usama Ibn Zayd that the Prophet, may the peace and blessings of Allah be upon him, said: "I stood at the gate of paradise and saw that the majority of the people who entered it were the poor, while the wealthy were stopped at the gate to be judged. But the dwellers of hell were ordered to be taken to hell. Then I stood at the gate of hell and saw that the majority of those who entered it were women"

(Hadith Sahih)

128- In a part of the Hadith of the eclipse narrated by Ibn Abbas, the Prophet, may the peace and blessings of Allah be upon him, said: "And I have never seen such an awful scene like the one of hell on
that day. I saw that women constitute the majority of the dwellers of hell.” The Companions said: “Why, Prophet of Allah?” He said: “Because of their Ingratitude.” They said: “Are they ungrateful to Allah?” He said: “They are ungrateful to their husbands. If you acted benevolently with a woman all your life except for one day, she would say: You have never been good to me” (Hadith Sahih).

129- البخاري عن أبي هريرة - رضي الله عنه - أن رسول الله ﷺ قال: (كل أمتي يدخلون الجنة، إلا من يأتي قبل: ومن يأتي بال رسول الله ﷺ قال: (من أطاعني دخل الجنة، ومن عصاني فقد أبي)). [حديث صحيح]

129- Bukhari reported on the authority of Abu-Huraira, may Allah be pleased with him, that the Prophet of Allah, may the peace and blessings of Allah be upon him, said: “All my followers will enter paradise except for those who refuse.” They said: “O Allah’s Prophet! Would anyone ever refuse that?” He said: “Whoever obeys me will enter paradise, and whoever disobeys me would be refusing it” (Hadith Sahih)

لا يدخل الجنة صاحب مكاس ولا قاطع رحم
Oppressor tax collectors and those severing bonds of kinship are denied excess to paradise

قال الله تعالى: (ولأ تفعلا بكلا صرآتا توعذون وتصذرون عن سبيل الله من آمن به وتبعونا عوجا) نزلت في المكاسين والعشرين

135
في قول بعض العلماء وقال تعالى: ًفَهَلْ عَسَّيْتُمْ إِن تُؤْتُنَّمُ أن تُفْسَدُوا ًفي الأرضِ وَتَقْطَعُوا أَرْحَامَكُمْ َ أُوْلَٰئِكُ اللَّذِينَ لَعْنَهُمُ اللَّهُ َ الآية.

Allah says: “And squat not on every road, breathing threats, hindering from the path of Allah those who believe in Him, and seek to make it crooked.” This verse was revealed to allude to oppressor tax collectors as some scholars believe. Allah also says: “Then, is it expected of you, if ye were put in authority, that ye will do mischief in the land, and break your ties of kith and kin? Such are the men whom Allah has cursed.”

130– Moslem reported on the authority of Jubier Ibn Mut’am from his father that the Prophet, may the peace and blessings of Allah be upon him, said: “The one who severs (the bonds of kinship) will not enter paradise.” Ibn Abu Omar said on the authority of Sufian: It means the one who breaks up with his relatives. It was reported by Bukhari (Hadith Sahih)

أول من تسخر بهم جهنم
The first people to go to hell

131– Moslem reported from ‘Abi ‘Amr that ‘Abi ‘Amr said in the name of Rasul Allah ﷺ: يقول: "إن أول الناس يقضي عليه يوم القيامة رجل استشهد فأتى به فعرفه"
131- Moslem reported on the authority of Abu-Huraira that he said: I heard the Prophet, may the peace and blessings of Allah be upon him, saying: "The first man to be judged on the Day of Judgment, will be a man who died as a martyr. He shall be brought before the Judgment Seat. Allah will make him recount His blessings (i.e. the blessings which He had bestowed upon him) and he will recount them and admit having enjoyed them in his life. Then, Allah will say: "What have you done to requite these blessings?" He will say: "I fought for Thee until I died as a martyr." Allah will say: "You have told a lie. You
fought so that you might be called a ‘brave warrior’. And you were called so.” Then orders will be passed against him and he will be dragged with his face downward and cast into hell. Then there will be brought forward a man who acquired knowledge and imparted it to others and recited the Qur’an. Allah will make him recount His blessings and he will recount them and admit having enjoyed them in his life. Then Allah will ask: “What have you done to requite these blessings?” He will say: “I acquired knowledge and disseminated it and recited the Qur’an, seeking Thy pleasure.” Allah will say: “You have told a lie. You acquired knowledge so that you might be called ‘a scholar,’ and you recited the Qur’an so that it might have been said: “He is a qari (reader of the Qur’an) and such has been said.” Then, orders will be passed against him and he will be dragged with his face downward and cast into hell. Then, will be brought a man whom Allah had made abundantly rich and had granted every kind of wealth. Allah will make him recount His blessings and he will recount them and admit having enjoyed them in his life. Allah will then ask: “What have you done to requite these blessings?” He will say: “I spent money in every cause in which Thou wished that it should have been spent.” Allah will say: “You are lying. You spent money so that you might have been called generous, and you got that.” Then, Allah will pass orders and he will be dragged with his face downward and thrown into hell. Abu Issa At-Termizi reported the Hadith in its meaning and said at the end of it: “Then
the Prophet of Allah patted on my knees saying: “O Abu-Huraira, these three people will be the first among Allah’s creatures, to be burnt in hell on the Day of Judgment.” (Hadith Sahih)

Those who enter paradise without judgment

132- مسلم عن عمران بن حصين أن رسول الله ﷺ قال: (يدخل الجنة من أمتي سبعون ألفاً بغير حساب) قالوا: من هم يا رسول الله؟ قال: (هم الذين لا يسترقون ولا ينطيرون ولا يكتونون) وعلى ربهم يتوكلون]. [حديث صحيح]

132- Moslem reported on the authority of Imran Ibn Hussein that the Prophet, may the peace and blessings of Allah be upon him, said: “Seventy thousand people of my nation will enter paradise without judgment.” The Companions said: “Who are they, Prophet of Allah?” He said: “Those are the Muslims who do not treat their diseases with ruqya (incantation), nor do they believe in bad or good omen (from birds etc.) nor do they get themselves branded, but they put their trust only in their Lord”.

(Hadith Sahih)

133- الترمذي عن أبي أمامة قال: سمعت رسول الله ﷺ يقول: (ودمني ربي أن يدخل الجنة من أمتي سبعين ألفاً لا حساب عليهم ولا عذاب مع كل ألف سبعون ألفاً وثلاث حبات من حبات ربي) قال الترمذي: هذا حديث غريب، وقد أخرجه ابن ماجه أيضاً. [حديث صحيح]
133- At-Termizi reported on the authority of Abu Umama that he said: I heard the Prophet of Allah, peace and blessings be upon him, saying: “My Lord has promised me to let seventy thousand people of my nation enter paradise without judgment or torture in hell. Every thousand of them will be accompanied by seventy thousand as well as three handfuls of people added by my Lord.” At-Termizi said: “This Hadith is gharib.” This Hadith was also reported by Ibn Maja. (Hadith Sahih)

134- Ibn Al-Mubarak reported that Ibn Abbas said: “On the Day of Judgment, a caller will shout: You are going today to learn who the generous are. Come on, you who have praised Allah all the times. Then they will do so and advance to paradise.” The caller will shout once again: “You are going today to learn who the generous are. Come on, those who
“have forsaken their beds of sleep, while they call on their Lord, in fear and hope: and they spent (in charity) out of the sustenance which We have bestowed on them.” Then they will do so and advance to paradise. The caller will shout a third time: “You are going today to learn who the generous are. Come on, those whom “neither trade nor sale could divert (them) from the remembrance of Allah, nor from regular prayer, nor from paying zakat. Their (only) fear is for the Day when hearts and eyes will be turned about.” Then, they will do so and advance to paradise.

(An authentic account)

أمة محمد شطر أهل الجنة وأكثر
Muhammad’s nation represents half the dwellers of paradise or even more

إني لأطمع أن تكونوا ثلث أهل الجنة، فحمدنا الله (تعالى) وكبرنا،
ثم قال: والذي نفسي بيده إن تكونوا شطر أهل الجنة، إن مثلكم في
الأمم كمثل الشّعرة البيضاء في جلد الثور الأسود أو كالرقمة في
ذراع الحمار» خرجة البخاري. [حديث صحيح]

135- Moslem reported on the authority of Abu Sa‘eed Al-Khudri that the Prophet, may the peace and blessings of Allah be upon him, said: “Allah, Glory to Him, will call Adam on the Day of Resurrection. Adam will reply: “I am at Your Service, You source of bliss, all good is in Your hand.” Allah will say: “Bring out the dwellers of hell.” Adam will say: “O Allah! How many are they?” Allah will reply: “From every one thousand, take out nine hundred and ninety-nine.” At that time children will have hoary hair, every pregnant female will have a miscarriage, and one will see mankind as drunken, yet they will not be drunk, but dreadful will be the wrath of Allah. Being so frightened, the Companions asked: “O Allah’s Prophet! Are you talking about us?” He said: “Rejoice with glad tidings: one person will be admitted to hell from you and one thousand will be from Gog and Magog.” The Prophet further said: “By Him in Whose hands my life is, I hope that you would be one-fourth of the dwellers of paradise.” We shouted: “Allah is great!” He added: “I hope that you would be one-third of the dwellers of paradise.” We shouted: “Allah is great!” He said: “I hope that you would be half of the dwellers of paradise.” We shouted: “Allah is great!” He further said: “You (Muslims) compared with non-
Muslims are like a white hair in the skin of a black ox or like a mark on a foreleg of a donkey (i.e. your number is very small as compared with theirs. Such expressions were very common at that time).” The Hadith was also reported by Bukhari. (Hadith Sahih)

**The horrors of hell**

ذكر أبواب جهنم وما جاء فيها وفي أهوالها وأسمائها أجارنا الله (تعالى) منها برحمة وفضله إنه ولي ذلك والقادر عليه

Allah mentions hell in His Book saying: “By no means! For it would be the blazing fire-plucking out (his being) right to the skull,” and “And what will explain to thee what hellfire is? Naught doth it permit to endure, and naught doth it leave alone, darkening and changing the color of man!” Moreover, He says: “And what will explain to thee what this is? It is a fire

143
blazing fiercely!" And “By no means! He will be sure to be thrown into that which breaks to pieces. And what will explain to thee that which breaks to pieces? It is hell of Allah kindled to a blaze, that which doth mount right to the hearts.”

Those who ask Allah, glory to Him, to grant them paradise and save them from hell

136- At-Termizi reported on the authority of Anas Ibn Malik that the Prophet, may the peace and blessings of Allah be upon him, said: “He who asks Allah to grant him paradise three times, paradise says: ‘Almighty Allah, let him enter paradise.’ And he who asks Allah to save him from hell three times, hell says: ‘Almighty Allah, save him from hell.’”

(Hadith Sahih)
What is established in the Glorious Book and the Prophet's Sunna

137 - It is established in the Glorious Book and Sunna that good deeds together with sincerity and faith lead to paradise and save from hell. It is enough here to quote what came in the Sahihein (Bukhari and Moslem) on the authority of Abu Sa'eed Al-Khudri that the Prophet, may the peace and blessings of Allah be upon him, said: “Indeed, anyone who fasts for one day for Allah’s pleasure, his face will be keep away from hellfire by Allah for (a distance covered within a journey of) seventy years.” The Hadith was reported by Al-Nasae’e (Hadith Sahih)

138 - [ ... ]
138- Abu-Huraira also reported that the Prophet, may the peace and blessings of Allah be upon him, said: “Indeed, anyone who fasts for one day for Allah’s sake, his face will be brought away from hellfire by Allah for (a distance covered within a journey of) seventy years.” The Hadith was reported by Abu Issa Al-Termizi on the authority of Abu Umama that the Prophet, may the peace and blessings of Allah be upon him, said: “Indeed, anyone who fasts for one day for Allah’s sake, a trench between him and hell, as big as the space between east and west will be made by Allah “or as stated in another narration, “between heaven and earth.” Abu Issa said: This Hadith is ghareeb. (Hadith Sahih)

139- Abu-Dawud reported in his book on the authority of Anas Ibn Malik that the Prophet, may the peace and blessings of Allah be upon him, said: “He who performs his ablution well and visits his sick Muslim brothers, will be taken ninety autumns away from hell (in terms of distance)”. I said: “O Abu Hamza, what is an autumn?” He said: “An autumn is a year.”
140- In *Sahihein*, Adeyy *Ibn Hatim* narrated: “I heard the Prophet, may the peace and blessings of Allah be upon him, saying: “If anyone of you could escape hell even by giving a piece of date fruit (to a poor man), he better does it at once”, as quoted by Moslem (Hadith Sahih).

**Hell:** its greatness, horrors, numerous angels and their great creation, uncontrollability. How the Prophet will repress it so that it may not attack people on the Day of Judgment

141- Moslem reported on the authority of *Abdullah Ibn Mas’ood* that the Prophet, may the peace and blessings of Allah be upon him, said: “On the Day of Judgment, hell will be brought with seventy thousand reins. A single rein will be held by seventy thousand angels for the sake of dragging it (hell)”. (Hadith Sahih)
What do you have that is greater than your nineteen gates of Hell.

The nineteen keepers of hell

Allah, glory to Him says: "Over it are nineteen angels."

142- At-Termizi reported on the authority of Jabir Ibn Abdullah that some Jews asked some Companions of the Prophet, may the peace and blessings of Allah be upon him: "Does your Prophet learn the number of hell keepers?" The Companions answered:
“We do not know; we are going to ask him.” Then a man came to the Prophet, may the peace and blessings of Allah be upon him, and said: “O Muhammad. Your Companions have been defeated today.” The Prophet, may the peace and blessings of Allah be upon him, said: “How?” The man replied: “They were asked by the Jews if their Prophet knew the number of hell keepers.” The Prophet, said: “What was their answer?” The man said: “They gave no answer and said that they would ask you.” The Prophet, may the peace and blessings of Allah be upon him, said: “Are the people who were asked about things they do not know and waited to ask their Prophet considered defeated?” The Jews themselves asked their Prophet: “Let’s see Allah with our own eyes. Call the enemies of Allah to me; I shall ask them about the soil of paradise, which is white flour.” When the Jews came, they said: “O Father of Qasim; how many keepers are there for hell?” He said: “So-and-so; they are once ten and other times nine.” They said: “That is true.” Then the Prophet, may the peace and blessings of Allah be upon him, asked them: “What is the soil of paradise?” They kept silent, then said: “Bread, Father of Qasim.” Next the Prophet said: “Bread is made of white flour.” Abu Issa said: “This Hadith is known from the narration reported by Khalid, from Al-Shu’bee on the authority of Jabir” (Hadith Sahih).
The vastness of hell and the greatness of its pavilions An explanation of the verse reading: "They are cast, bound together, into a constricted place therein."

قال الله تعالى: (إِنَّا أَعْطَٰنَا لِلْظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سَرَادِقَهَا)

Allah says: “For the wrong-doers We have prepared a fire whose (smoke and flames), like the walls and roof of a tent, will hem them in.”

143- Ibn Al-Mubarak said: Anbasa Ibn Sa’eed told us, quoting Habib Ibn Abu Omra, quoting Mujahid that Ibn Abbas said: “Do you know how vast hell is?” I answered: “No.” Ibn Abbas then said: “Do you know that the distance between a hell keeper’s earlobe and
his shoulder is seventy autumns (years) in which valleys of pus and blood run?” I said: “Does hell have rivers?” He said: “No, it has valleys.” Next he said: “Do you know how vast hell bridge is?” I said: “No.” He said: “You do not really know? A’isha told me that she asked the Prophet of Allah about the verse that reads: “On the Day of Judgment the whole of the earth will be but His handful”. I said: “Where will be the people then?” He said: “On hell Bridge.” The Hadith was reported and considered Sahih by At-Termizi. (Hadith Sahih)

ما جاء في قوله تعالى: (وإذا البحار سجرت)
وما جاء أن الشمس والقمر يقذفان في النار

Explanation of the verse reading “When the oceans boil over with a swell.” (How the sun and the moon will be thrown into hell)

٤٤١– قال ابن عباس في قوله تعالى: (وإذا البحار سجرت)
قال: أوقعت فصارت ناراً وذكر ابن وهب عن عطاء بن يسار أنه تلا هذه الآية: (وَجَعَلَ الشَّمَسَ وَالْقَمْرَ) قال: يجمعان يوم القيامة ثم يقذفان في النار، فتكون نار الله الكبرى.

144- Ibn Abbas commented on the verse reading: “When the oceans boil over with a swell” saying: “They will be burnt and converted to fire.” Ibn Wahb stated that Ata’a Ibn Yassar recited the verse reading: “And the sun and moon are joined together,” and said: “They will be brought together on the Day of Judgment, then thrown into hell and the greater hell of Allah will be formed.”
Abu-Dawud Al-Tayalesi reported in his Musnad (book of Hadiths) on the authority of Yazid Ibn Al-Ruqashi from Anas (being marfu) that the Prophet, may the peace and blessings of Allah be upon him, said: “The sun and the moon will be two slain oxen in hell” (Hadith Sahih narrated by others).

Description of hell, its heat and severe torture

At-Termizi reported on the authority of Abu-Huraira, may Allah be pleased with him, that the Prophet, may the peace and blessings of Allah be upon him, said: “Hell was set ablaze for thousand years till it became reddish, then set ablaze for another thousand years till it became white, then set ablaze for a third thousand years till it became black and dark.” Abu Issa said that the Hadith narrated by
Abu-Huraira is mawquf and that the narration of this Hadith in this chapter is more correct. I know nobody who narrated it as marfu' except for Yahia Ibn Abu Bakir from Abu Shuriek.

١٤٧ - ابن المبارك، عن أبي هريرة قال: (إن النار أوقدت ألف سنة فابيضت، ثم أوقدت ألف سنة فاحمرت، ثم أوقدت ألف سنة فاسودت فهي مظلمة كما سود الليل).

١٤٧- Ibn Al-Mubarak reported on the authority of Abu-Huraira that he said: “Hell was set ablaze for thousand years till it became white, then set ablaze for thousand years till it became reddish, then set ablaze for thousand years till it became as black as night.”

١٤٨ - ابن ماجه، عن أنس بن مالك قال: قال رسول الله ﷺ: (إن ناركم هذة جزء من سبعين جزءاً من النار جهنم، ولولا أنها أطففت بالماء مرتين ما كان لأحد فيها منفعة). [حديث صحيح]

١٤٨- Ibn Maja reported on the authority of Anas Ibn Malik that the Prophet of Allah said: “Your fire is one part of seventy parts of hell. Unless it had been put out twice, it would have been of no use.”

(Hadith Sahih)

١٤٩ - مسلم عن أنس بن مالك قال: قال رسول الله ﷺ: (بيوتكم بأنعم أهل الدنيا يوم القيامة من أهل النار فيصبغ في النار صبغة ثم يقال: (يا ابن آدم)، هل رأيت خيراً قط، هل مر بك نعيم قط؟ فيقول: لا والله يا رب، ويؤتي بأشد الناس بوساً في الدنيا من أهل
الجنة، فيصبغ صبغة في الجنة، فيقال له: (يا ابن آدم) هل رأيت بوضاً قط، هل مر بك شدة قط؟ فيقول: لا وَاَللَّهِ يَا رَبُّ، مَا مر بي بوض قط، ولا رأيت شدة قط. [حديث صحيح]

149- Moslem reported on the authority of Anas Ibn Malik that the Prophet of Allah said: “On the Day of Judgment, the man who had the biggest share of world’s amusements among the dwellers of hell will have a touch of hell. Then he will be asked a few seconds later: “O Son of Adam! Have you ever been in a good state? Have you ever enjoyed the luxuries of life?” He will answer: “No, my Lord.” Then the man who had the biggest share of the world’s miseries among the dwellers of paradise will be brought to have a touch of paradise. Next he will be asked a after few seconds later: “O Son of Adam! Have you ever been in a bad condition? Have you ever experienced hardships?” He will answer: “No, my Lord. I have never been in a bad condition. I have never experienced hardships” (Hadith Sahih)

ما جاء في شكوك النار وكلاهما
وبعد قفرها وأهوائها وفي قدر الحجر الذي يرميك به فيها [أُجاراً الله منها ومن أهوائها]

Hell’s complaint, its deep bottom, horrors and the stones thrown into it (May Allah save us from its terrors)

۱۵۰- روى الأنصارى، عن أبي هريرة - رضي الله عنه - قال:
قال رسول الله ﷺ: (إِنْ شَكَتَ النَّارُ إِلَيْهِ رَبَّهَا فَقَالَتْ: يَا رَبُّ، أَكَلَ یٰ
150- Our great scholars reported on the authority of Abu-Huraira, may Allah be pleased with him, that the Prophet, may the peace and blessings of Allah be upon him, said: “Hellfire complained to its Lord saying, ‘O my Lord! My different parts eat up each other.’” So, He allowed it to take two breaths, one in winter and the other in summer, and this is the reason for the severe heat and the bitter cold you experience.” The Hadith was reported by Bukhari and Moslem (Hadith Sahih).

151- Abu-Huraira, may Allah be pleased with him, narrated: “While we were sitting with Allah’s Prophet, He heard a heavy, thudding fall. Then he asked: “Do you know what this is?” We said: “Allah and His Prophet know best.” He said: “This is a stone that has been thrown into hell seventy years ago and is about to reach its bottom.” The Hadith was reported by Moslem (Hadith Sahih).
The maces, chains, yokes and fetters of the dwellers of hell

Allah says: "In addition there will be maces of iron (to punish) them," "When the yokes (shall be) round their necks, and the chains; they shall be dragged along. In the boiling fetid; then in hell shall they be burned," and "With Us are fetters (to bind them), and a fire (to burn them)." It was narrated that Al-Hasan said: "Every valley, cave, fetter, chain and chatter in hell bear the name of its holder. This was also narrated on the authority of Ibn Mas’ood."
152- *At-Termizi* reported on the authority of *Abdullah Ibn Amr Ibn Al-Aas* that the Prophet, may the peace and blessings of Allah be upon him, said: “If a stone that rolls down on the ground and that is as big as a skull, he indicated, were sent from heaven to earth, on a journey of five hundred years, it would reach earth before night. If it were sent from a top of a (hell) chain, it would travel for forty autumns (years) day and night before it could reach its origin or bottom.” *Abdullah* said: This *Hadith* has *isnad Hasan*.

153- *Muhammad Ibn Al-Munkadir* said: “If the iron of this world were collected, both the quantities ever consumed and the stock, it would not be sufficient for a single ring of such a chain mentioned by Allah in His Book: “In a chain, whereof the length is seventy cubits!” This account was stated by *Abu Nu’aim*. (It has *isnad Hasan*)
كيفية دخول أهل النار النار

How the dwellers of hell will go into it

154- قال ابن زيد: ولهم مقام من حديد يقمعون بها هؤلاء،
فإذا قال: خذوه فأخذه، كذا وكذا ألف ملك، فلا يضعون أيديهم على
شيء من عظامه إلا صارت تحت أيديهم رفاتها، العظام واللحم يصير
رفاتها. قال: فتجمع أيديهم وأرجلهم ورقابهم في الأعغال قال: فيقولون
في النار مصعودين فليس لهم شيء يتقون به إلا الوجه، فهم عمي قد
ذهبت أبصرهم، ثم قرأ: (أقيم يتقى يوجره سوء الغداب يوم القيامة)
الأيّة. فإذا ألقوا فيها يكددون يبلغون قطرها، يلقاهم لهبها فيدرهم إلى
أعلاها، حتى إذا كادوا يخرجون تثبتهم الملائكة بمقامع من حديد
فيضرةً فيها، فجاء أمر غلب اللهم فهووا كما هم أسلف الساقلين،
هكذا دأبهم وقرأ: (رسول الله ﷺ: قول الله عز وجل): (كلم أرأىوا أن
يخرجوا منها أعيدوا فيها) فهم كما قال الله تعالى: (عاملة ناصية
تصلّى ناراً حامية).

والأنكال: القبود. عن الحسن ومجاهد واحدهما: نقل، وسميت
القبيود أنكالا لأنه ينكل بها أي: يمنع. قال الهروي: الأصفاد: هي
الأعغال. ويقال: القبود. أعادنا الله منها بمه وكرمه.

154- Ibn Zayd said: "There will be maces of iron to punish them. When a Divine order is issued that someone (of the dwellers of hell) be taken, some thousand angels will carry out the order. When the angels put their hands on his bones, the bones and flesh will turn into mortal remains. Then the hands, legs and necks of the dwellers of hell will be put in yokes. Shackled in this way, they will be thrown into
hell, having nothing to protect themselves except their faces after losing their sight. Then (Ibn Zayd) read: “Is there one who has to ward off the burning of the chastisement on the Day of Judgment (and receive it) by his face.” When the dwellers of hell nearly reach its bottom, they will be met with its flame that will force them to go to the top. When they are about to go out, they will be met with the angels that will beat them with maces of iron and force them to go down to the flame once more and so on. Then he recited the verse reading: “Every time they wish to get away therefrom, they will be forced hereinto.” They will be just as described by Allah, glory to Him: “laboring (hard), weary, the while they enter blazing fire.”

How hell contains mountains, trenches, valleys, seas, tanks, reservoirs, wells, cisterns, ovens, prisons, houses, bridges, palaces, querns, scorpions and snakes. May Allah save us from them!

والصعود: جبل من نار يصعد فيه سبعين خريفا ثام يهوى فيه كذلك. 155 فـال: وأخبرنا سعيد بن أبي أيوب عن ابن عجلان، عن
Abdul-Haqq said: Sa’eed Ibn Abu Ayyub told us, quoting ‘Ojlak on the authority of Zayd Ibn Aslam that Ata’ Ibn Yassar said: “Hell has a valley called Wail (Woe) in which the infidels will fall down. If mountains were moved in it, they would melt due to its hotness.” (It has isnad Hasan)

He also said: Sufian told us, quoting Ziyad Ibn Fayyadh that Abu Eyyadh said: “Wail is a riverbed in hell.” (It has isnad Sahih)

Ibn Atteya stated in his book of Interpretation that Wail is a tank in hell filled with the pus of the dwellers of hell.” He added: “Al-Zahrawi narrated from others that it is one of hell gates.”

158 — وقال ابن زيد في قوله تعالى: {وَظَلَّ مَن يَحْمُومُ} اليموم: جَبَلٌ فِي جَهَنَّمِ يَسْتَغْيَثُ إِلَى ظَلَّهُ أَهْلَ النَّارِ {لَا بَارد} بَلْ حَارٍ، لِأَنَّهُ مِن دَخَانِ شَفِيرَ جَهَنَّمِ {وَلَا كَرِيم} أي: لَا عَذْبٌ عَن الْضِحَاحِكِ. وَقَالَ سَعِيدُ بْنُ النَّسيبٍ: لَا حُسِنٌ مَنْ تَرْجُمُهُ.
158- Ibn Zayd said about the verse reading: “And in the shades of Yahmum (Black Smoke)” that Yahmum is a mountain in hell which the dwellers of hell will resort to to have shade. It is, indicated Ibn Zayd, hot since it comes from the smoke of the edge of hell and lacks freshness as stated by Al-Dhahhaq, just as described by the Qur’an, “neither cool nor refreshing.” Sa’eed Ibn Al-Mussyab added: “It has also an ugly view.”

159- وذكر ابن وهب، عن مjahid في قوله تعالى: (مَوْبِيقًا) قَالَ: واد في جهنم يقال له موبيق. وقال عكرمة: هو نهر في جهنم يسيلة، ناراً، على حافته حياب مثل البغال الدهم، فإذا نارت إليهم لتاخذهم استغاثوا منها بالاقتحام في النار. وقال أنس بن مالك: هو واد في جهنم من قيب ودم. [إسناده حسن]

159- Ibn Wahb stated that Mujahid construed the word Mawbiq in the verse reading: “And We shall make for them Mawbiq (a place of common perdition)” to be a valley in hell. Ikrema said: It is a river in hell melting with fire and there are snakes like deep-black mules on its edges. When those snakes are stirred up to swallow the dwellers of hell, they will throw themselves into hell to take refuge.” Anas Ibn Malik said: “Mawbiq is a valley of pus and blood “(It has isnad Hasan).

160- وقال نوف البكالي في قوله تعالى: (وَجَعَلْنَا بِهِمْ مَوْبِيقًا) قال: واد في جهنم بين أهل الضلاله وبين أهل الإيمان.
160- Nawf Al-Bikali construed Mawbiq in the verse reading: “And We shall make for them Mawbiq (a place of common perdition)” to be a valley in hell separating between the people of infidelity and the people of faith.

161- It was narrated that A'isha, may Allah be pleased with her, one of the Prophet’s wives, was asked about the verse reading: “Soon, then, will they face Ghayya (destruction)” and answered: “It is a valley in hell.”

162- Ibn Wahb stated the Hadith of Amr Ibn Shuieb, quoting his father on the authority of his grandfather that the Prophet, may the peace and blessings of Allah be upon him) said: “Arrogant people will be driven on the Day of Judgment like atoms in the shape of human beings. They will be pushed in absolute inferiority into a prison in hell with the name of ‘Bols.’ They will be forced to drink the liquid matter discharged by the dwellers of hell.
and mixed with corrupt clay.” The Hadith was reported by Ibn Al-Mubarak (Hadith Hasan).

Explanation of the verse reading:
“But he hath made not haste on the path that is steep.” The cost of hell and the punishment awaiting those who hurt believers

163- قال ابن عمر وابن عباس. هذه العقبة: جبل في جهنم.
وقال محمد بن كعب، وكعب الأحبار: هي سبعون درجة في جهنم،
وقال الحسن وقادة: هي عقبة شديدة صعبة في النار دون الجسر،
فاقتتحوها بطاعة الله عز وجل، وقال مjahed والضحاك والكلبي:
هي الصـراط، وقيل: النار نفسها. وقال الكلبي أيضاً: هي جبل بين
الجنة والجـان: فالبـناء هذا العقبة بعمل صالح، ثم بين اقتحامها
بما يكون فقال: (فـك رقَّة) الآية.

163- Ibn Amr and Ibn Abbas said: “This steep path is a mountain in hell.” Muhammad Ibn Ka’ab
and Ka’ab Al-Ahbar said: “It is seventy grades in
hell.” Al-Hasan and Qatada said: “It is a strong and
hard obstacle in hell before the bridge. So, cross it via
the obedience of Allah, glory to Him.” Mujahid, Al-
Dhahhaq and Al-Kalbi said: “It is the path over hell,”
and others said that it is hell itself. Al-Kalbi also
said: It is a mountain between paradise and hell that
will be crossed through good deeds as described by
the Qur’an: “(It is) freeing the bondsman.”
Explanating the verse reading: “Whose fuel is men and stones”

The word ‘men’ here refers to the people destined to constitute some of hell’s fuel because of their infidelity. Some scholars said that the fuel of hell would include disobedient youths and old people and naked women who would cry for so long periods.

The severe punishment awaiting those who do not practice the good deeds they preach people to do and practice the evil deeds they advise people to avoid. (Orators whose actions contradict their words - Assistants of tyrants who are described as dogs of fire)
برحاه، فـтивوف به أهل النار فيقولون: أي فلان! أمست كنت تأمر بالمعروف وتنتهي عن المنكر؟ فيقول: كنت آمر بالمعروف ولا أفعله، وأنهى عن المنكر وأفعله).

وخرجه مسلم أيضاً بمعناه عن أسامة بن زيد قال: سمعت رسول الله ﷺ يقول: (يؤتي بالرجل يوم القيامة فيلقى في النار فتتلقى أقتاب بطنه في النار، فيدور كما يدور الحمار بالرحى، فيجتمع إليه أهل النار، فـتقولون: يا فلان ابن فلان مالك? ألم تكن آمر بالمعروف وتنتهي عن المنكر؟ فيقول: بل! كنت آمر بالمعروف ولا أتيه، وأنهى عن المنكر وأتيه). [حديث صحيح]

164- Bukhari reported on the authority of Usama Ibn Zayd that he said: “I heard the Prophet, may the peace and blessings of Allah be upon him, saying: “A man will be brought on the Day of Resurrection and thrown into hellfire, so that his intestines will come out, and he will go around like a donkey around a millstone. The dwellers of hell will gather around him and say: ”O so-and-so! What is wrong with you? Didn’t you use to order us to do good deeds and forbid us of doing sins?” He will reply: “Yes, I used to order you to do good deeds, but I did not do them myself, and I used to forbid you from committing sins, yet I used to do them myself.” Moslem also reported the meaning of the same Hadith on the authority of Usama Ibn Zayd as well. (Hadith Sahih)

165- وخرج أبو نعيم الحافظ من حديث مالك بن دينار، عن ثمامة عن أسس بن مالك قال: قال رسول الله ﷺ: (أنت لي ليلة أسري بـي على قوم نفَـرر شفاههم بمقارير من نار، كلما قرضت ردت،
165- Abu Nu‘aim Al-Hafiz reported from the Hadith of Malik Ibn Dinar, quoting Thumama on the authority of Anas Ibn Malik that the Prophet of Allah, peace and blessings be upon him, said: “I passed on my Night Journey by some people whose lips were being cut with scissors of fire. Whenever they were cut, they were returned again. I said: “Who are these people, Gabriel?” He said: “These are the orators of your nation who do not practice what they preach and read the Book of Allah and do not follow its teachings” (Hadith Sahih)

الطعام أهل النار وشرابهم ولباسهم

The food, drink and clothes of the dwellers of hell

قال الله تعالى: (فاذئين كفروا قطعت لههم نيباب من النار) وقال: (سرابله من قطران) وقال: (إن شرحت الرقوم طعام الأثيم كالمهل يغلي في البطون) وقال: (لا يدوفون فيها بردًا) أي نومًا: (ولا شرابًا إلا حميما وعساقا جزاء وقافة) وقال: (وإن يستغيثوا يغوانا بماء كالمهل يشو الوجوه بنس الشراب وساءت مرتفتقا) وقال: (وعز من قال: تسعى من عين إنة ليس له طعام إلا من ضريع) وقال: (فليس له اليوم ها هنا حميما ولا طعام إلا من غسلين) وقال: (الهريوعي: معناه: من صديد أهل النار، وما ينسل ويسيل من أبدائهم. 166
Allah, glory to Him, says: "But those who deny (their Lord) - for them will be cut out a garment of Fire," "Their garments are of liquid pitch," "Verily the tree of Zaqqum will be the food of the sinful-like molten brass; it will boil in their insides," and "Nothing cool shall they taste therein, nor any drink, save a boiling fluid and a fluid, dark, murky, intensely cold - a fitting recompense (for them)" Some commentators explained 'nothing cool' as sleep. Allah, the Exalted and the Glorified also says: "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!", "The while they are given, to drink, of a boiling hot spring, nor food will there be for them but a bitter Dhari (a thorny plant, loathsome in smell and appearance, which will neither give fattening nourishment to the body nor in any way satisfy the burning pangs of hunger)." "So no friend hath he here this Day. Nor hath he any food except Ghislin (the foul pus from the washing of wounds of the dwellers of hell as said by Al-Harawi."

166- I said: The meaning also refers to Al-Ghassaaq. Ibn Al-Mubarak stated: Sufian told us,
quoting Mansour that Abraham and Abu Razin explained the word Ghassaq in the verse reading: "Yea, such! Then shall they taste it- a boiling fluid and Ghassaq," to be the flowing pus of the dwellers of hell. It was also said that Ghassaq means rotten thick matter. (An authentic account)

١٦٧- وقال كعب: الغساق: عين في جهنم يسيل إليها حمة كل ذات حمة فتستنقع، ويؤتي بالأنمي فيغمس فيها غمسة فيسقط جلده ولحمه عن العظام، فيجر لحمه في كعبه كما بجر الرجل ثوبه. وقوله: جرّاء وقفاً أي: وافق أعمالهم الخبيثة. [خبر حسن]

١٦٧- Ka'ab said: "Ghassaq is a spring in hell. When man will be thrown into it, his flesh and skin will be stripped out of the bones; then his flesh will be dragged at his heels like a dress tail." The phrase: "a fitting recompense" means appropriate for their evil deeds. (An Authentic Account)

ما جاهٰ أن أهل النار يجوعون ويغتشفون وفي ؤعَّاهِم وإجابتهم

The hunger, thirst and supplication of the dwellers of hell

قال الله تعالى: وَنَادِى أَصْحَابَ النَّارِ أَصْحَابَ الجَحْلِةَ أَنْ أَفْيضُوا عَلَيْنَا مِنَ المَاءِ أَوْ مِمَّا رَزَقَكُمُ اللَّهُ قَالُوا إِنَّ اللَّهَ حَرِيمُهُمَا عَلَى الكَافِرِينَ

Allah says: "The dwellers of hell will call to the dwellers of paradise: "Pour down to us water or anything that Allah doth provide for

168
your sustenance.” They will say: “Both these things hath Allah forbidden to those who rejected Him.”

168- وَعَـنْ أَبِي حَجَيْـةٍ عَنْ أَبِي هَرْيَـرَةٍ - رَضِيَ اللهُ عَنْهُ -
عن النبي ﷺ قال: «إِنَّ الْحَمِيمَ لِيُصِبُّ عَلَى رَوْعَسِهِ فِي نَفْذِ الْحَمِيمِ حَتَّى يَخْلَصُ إِلَى جُوْفِهِ، فَلِیسْتَ مَا فِي جُوْفِهِ حَتَّى يُمْرَقِ مِنْ قَدْمِیهِ وَهُوَ الصُّهْرُ، ثُمَّ يَعْتَدُ كَمَا كَانَ». قال: هذا حديث حسن صحيح غريب.
[حديث حسن]

168- Abu Hujayza narrated on the authority of Abu-Huraira, may Allah be pleased with him, that the Prophet, may the peace and blessings of Allah be upon him, said: “Boiling water will be poured on their heads and will penetrate till it reaches their throats down to their feet and so on.” Abu Hujayza said: This Hadith is Hasan Sahih ghareeb. (Hadith Sahih)

169- وَعَـنْ أبِن عَبَـسِ - رَضِيَ اللهُ عَنْهُ - أَنِ رَسُولَ اللهُ ﷺ قَرَأَ هـذِهِ الْآيَةِ: (أَقْلِمُوا اللَّهُ حَتَّى نَقِمْتُمُهُمْ وَلَا نَمْوَثُنَّ إِلَّا وَأَنْتُمُ مُسْلِمُونَ).
قَالَ: قَالَ رَسُولَ اللهُ ﷺ: (لَوْ أُنْفِقْتُ مِنَ الْزَّمَّةِ مِنْ الزَّمَّةِ فَتَقُرِّرُ فِي الدُّنْيَا لَأَفْسَدَتْ عَلَى أَهْلِ الْدُّنْيَا مَعَايِشَهُمْ، فَكَيْفَ بِمَنْ يَكُونُ طَاعَـمَهُ).
قال أبو عيسى: هذا حديث حسن صحيح. خرجه ابن ماجه أيضاً.
[حديث صحيح]

169- Ibn Abbas, may Allah be pleased with him, reported that the Prophet, may the peace and blessings of Allah be upon him, once recited this verse: “Fear Allah as He should be feared, and die not except in a state of Islam.” Ibn Abbas
said: “The Prophet, may the peace and blessings of Allah be upon him, said: “If a very little piece of the tree of Zaqqum were thrown at the people of this world, it would spoil their life. Then, what will be the case if it is someone’s food (in hell)?” Abu Issa said: This Hadith is Hasan Sahih. It was also reported by Ibn Maja. (Hadith Hasan)

بِكَاءٍ أَهْلِ النَّارِ وَمِنْ أَحْنَاهُمُ عِذَابًا فِيهَا

How the dwellers of hell will weep
(And those receiving slightest torture)

۱۷۰- روی عن أبي موسى الأشعري موقوفاً أنه قال: (إن أهل النار لي بكون الدموع في النار، حتى لو أجريت فيها السفن لجرت، ثم إنهم لي بكون الدم بعد الدموع. وليم ماهم فيه فليبك)). قال المؤلف رحمه الله - وهو يستند من معنى ما نقل -: وفي التنزيل: (فليضحكوا قليلاً وليبكوا كثيراً جزاء بما كانوا يكسبون). [خبر صحيح]

۱۷۰- Abu Musa Al-Ash'ari reported through a narration of a Hadith mawquf that the dwellers of hell would weep in hell to the extent that ships could move on their tears. After their tears come to an end, they will weep bloody tears. Indeed their sufferings will deserve such weeping. The author, may Allah put mercy upon him, quoted this verse after mentioning the above Hadith: “Let them laugh a little: Much will they weep: A recompense for the (evil) that they do” (An authentic account).
171- At-Termizi reported on the authority of Abu Zarr that the Prophet may the peace and blessings of Allah be upon him, said: “I swear by Allah that if it happens that you know what I do know, you will laugh a little and weep so much. He who often weeps for fear of Allah, will laugh so much in the hereafter. Allah tells us about the dwellers of paradise saying: “Aforetime, we were not without fear for the sake of our people.” He tells us about the dwellers of hell saying: “And when they returned to their own people, they would return jesting” and “While ye were laughing at them”. (Hadith Sahih)

قوله تعالى: (وَتَقُولُ هُلُ مِن مُ́زِيدٍ)

Explaining the verse that reads: “Hell will say: ‘Are there any more (to come)?’”
172- *Moslem* reported on the authority of Anas that the Prophet, may the peace and blessings of Allah be upon him, said: “Hell continues to receive those thrown into it and says: “Are there any more to come?” till Allah Almighty puts His feet on it. At that point, it becomes contracted and it will say, ‘Enough, enough, You Most Generous and Honorable. As to paradise, it continues to have places till Allah creates people to dwell in those places” *(Hadith Sahih)*

173- وفي رواية أخرى من حديث أبي هريرة - رضي الله عنه -: “فأما النار فلا تمتلئ حتى يضع الله عليها رجلا، فتقول: قط قط. فهنالك تمتلئ ويزوّر بعضها إلى بعض، فلا يظلم الله *( تعالى)* من خلقه أبداً، وأما الجنة فإن الله ينشئ لها خلقتاً.” [حديث صحيح]

173- In another narration from the *Hadith* of Abu-Huraira, may Allah be pleased with him, we read: “As for hell, it will not be filled until Allah puts His feet on it and it says: Enough, enough. At that point, it will be filled and contracted. Allah, Glory to Him, will not oppress any of His creatures and create people to dwell in paradise.” *(Hadith Sahih)*

ذاكر آخر من يخرج من النار، وآخر من يدخل الجنة
وفي تعيينه وتعيين قبيلته، وأسمه

The last man to come out of fire and enter paradise

174- مسلم عن عبد الله بن مسعود قال: قال رسول الله ﷺ: "إنني لأعلم آخر أهل النار خروجاً منها، وأآخر أهل النار دخولاً"
الجنة، رجل يخرج من النار حبوا يقول الله تعالى: اذهب فادخل الجنة، فيأتيها، فيخيل إليها أنها ملأى، فيرجع يقول: يا رب وجدتها ملأى، فيقول الله: اذهب فادخل الجنة، فإن لك مثل الدنيا وعشرة أمثالها أو أن لك عشرة أمثال الدنيا، قال: فيقول: أتسخر بي؟ أو تضحك بي وأنت الملك؟ قال: لقد رأيت رسول الله صلى الله عليه وسلم حتى بدأ نواجذ، قال: فكان يقال: ذلك أدنى أهل الجنة منزلة،) (حديث صحيح)

174- Moslem reported on the authority of Abdullah Ibn Mas’ood that the Prophet, may the peace and blessings of Allah be upon him, said: “I know the person who will be the last to come out of hellfire, and the last to enter paradise. He will be a man who will come out of hellfire crawling, and Allah will say to him: “Go and enter paradise.” He will go to it, but he will imagine that it had been filled, and then he will return and say: “O Lord, I have found it full.” Allah will say: “Go and enter paradise and you will have what equals the world and ten times as much (or, you will have as much as ten times the like of the world).” On that, the man will say: “Do You mock me though You are the King?” I saw Allah’s Prophet (while saying that) laughing so much so that his premolar teeth became visible. It is said that he will be the lowest in degree amongst the dwellers of paradise. (Hadith Sahih)
What is mentioned about monotheists’ coming out of fire Explanation of the verse reading: “Fire shall be made into a vault over them, in columns outstretched. (The conditions of the dwellers of hell)

175 - ذكر أبو نعيم الحافظ عن أبي عمران الجوني قال: بلغنا أنه إذا كان يوم القيامة، أمر الله بكل جبار، وكل شيطان، وكل من يخفف الناس شره في الدنيا، فيوثقون بالحديد، ثم أمر بهم إلى النار، ثم أوصدها عليهم، أي أطبقها، فلا والله لا تستقر أقدامهم على قرارها أبداً، لا والله لا ينظرون إلى أدنى سماء أبداً، ولا والله لا تلقى جفونهم على غموض نوم، ولا والله لا يذوقون فيها بارد شراب أبداً.

قل: ثم يقال لأهل الجنة: يا أهل الجنة افتحوا اليوم الأواب، فلا تخافوا شيطانًا، ولا جبارًا، وكلوا اليوم واشتردوا بما أسفلتم في الأيام الخالية، قال أبو عمران: إذا هي والله يا إخوتي يا أيامك هذه.

[إسناده حسن]

175- Abu Nu’aim Al-Hafiz stated that Abu Imran said: “We were told that on the Day of Judgment, Allah orders that every tyrant, every devil and everyone whose evil was feared in worldly life be brought and put on iron shackles. They will be then thrown into hell which will be made into a vault over them. They will never find a bottom for this fire and
never see a sky. They will never sleep even for a second and never have a cold drink.” He added: “Next, the dwellers of paradise will be called out: “O dwellers of paradise open the gates today. Fear no devil or tyrant. Eat and drink because of the good that you sent before you in the days that are gone.” Abu Imran said: “I swear by Allah, my brothers that these are the days you are living now.”

(If has isnad Hasan)

ما جاء في ميراث أهل الجنة منازل أهل النار
The dwellers of paradise’s inheritance of the houses of the people of hell

176- جاء في الخبر عن أبي هريرة - رضي الله عنه - عن النبي ﷺ قال: (إن الله تعالى جعل لكل إنسان مسكناً في الجنة ومسكناً في النار فأهله المؤمنون فيأخذون منازلهم ويرثون منازل الكفار، ويجعل الكفار في منازلهم من النار).

176- It was stated that Abu-Huraira, may Allah be pleased with him, reported that the Prophet, may the peace and blessings of Allah be upon him, said: “Allah created for every human being a house in paradise and another one in hell. The believers will take possession of their houses and inherit those of the disbelievers. The disbelievers will remain in their own houses in hell.”

177- وخرج ابن ماجه بمعناه عن أبي هريرة - رضي الله عنه - قال: قال رسول الله ﷺ: (إما منكم من أحد إلا له منزلان):
177- Ibn Maja reported the previous account with the same content on the authority of Abu-Huraira that the Prophet of Allah, may the peace and blessings of Allah be upon him, said: “Every one of you, without exception, has two houses: one in paradise and the other in hell. When a man dies and enters hell, his house will be inherited by a man from the dwellers of paradise.” This is the meaning of the verse reading: “Those will be the heirs.” (It has isnad Sahih).

I said: “This indicates that every man, in general, has two houses: one in paradise and the other in hell.” The Prophet, may the peace and blessings of Allah be upon him, here addresses his virtuous, honorable Companions who were far from committing the great sins that push their perpetrators into hell

(Hadith Sahih)
The immortality of the dwellers of paradise and those of hell, (How death will be slaughtered and who is going to do so)

178- Bukhari reported on the authority of Ibn Omar, may Allah be pleased with him, that the Prophet, may the peace and blessings of Allah be upon him, said: "When the dwellers of paradise go to paradise and the dwellers of hell go to hell, death will be brought between paradise and hell and slaughtered. Then a caller will say" "O dwellers of paradise! No death. O dwellers of hell! No death." At that moment, the dwellers of paradise become happier and the dwellers of hell become gloomier". (Hadith Sahih)

Paradise: Its gates, description and bliss

ووصف الله تعالى الجنات في كتابه وصفاً يقوم مقام العيان في غير ماسورة من القرآن، وأكثر ذلك في سورة الواقعة والرحمن، وهل آتاك حديث الغاشية وسورة الإنسان، وبين ذلك أيضاً نبينا محمد
Allah, the Exalted and Glorious, describes paradise in the Qur’an as if it is visible to us in many Surahs, foremost among which are Al-Rahman (55) Al-Waqi‘a (56), Al-Insan (76) and Al-Ghashiya (88). The Prophet, peace and blessings be upon him, talked about paradise in a clear and detailed manner as reported in the anecdotes of the his Companions and followers, may Allah be pleased with them all and gather us with them. Amen.

صفة أهل الجنة في الدنيا
The qualities of the people of paradise in life

179- Ibn Wahb said: I heard Ibn Zayd saying: Allah, glory to Him, described the people of paradise in this life as fearing Him and feeling sad to the degree of crying least they may be punished by Him.
But they will be granted blessings and pleasures in the hereafter. *He (Ibn Zayd)* then recited Allah’s verse reading: ‘*We were not without fear for the sake of our people.*’ He said: Meanwhile, Allah described the people of hell as laughing, making fun of the believers and having much pleasure in this life, ‘*Truly, did he go about among his people, rejoicing! Truly, did he think that he would not have to return (to Us)! Nay, nay! For his Lord was (ever) watchful of him!*’ (An authentic account)

صفة الجنة ونعيمها وما أَعَزُّ الله لَأَهَلِها فيَها

The nature and delights of paradise and the pleasures Allah prepared for its inhabitants

180 - مسلم عن أبي هريرة - رضي الله عنه - قال: قال رسول الله ﷺ يقول الله عز وجل: (أُعِدَّتْ لِعِبَادِي الصالحين مَا لا عين رأته، ولا أذن سمعته، ولا خطر على قلب بشير ذخراً بله ما أطلعتكم عليه، ثم قرأ رسول الله ﷺ: (فَلا تَغْلَبُوا تَغْلِيماً مَا أَخْفَيْتُ لَهُم مِّن قُرْرَةٍ أُعِينٍ) بمعنى: غير. وقيل: اسم من أسماء الأفعال بمعنى: دع.[حداث صحيح]

180- *Moslem* reported on the authority of *Abu-Huraira*, may Allah be pleased with him, that the Prophet of Allah, peace and blessings be upon him, said: “Allah Almighty says: ‘I have prepared for My pious servants what has not been seen by eyes, has not been heard by ears or has not come to one’s mind. That has been kept as hidden reserve away from what you have been informed about.’ Then the Prophet of
Allah recited, ‘Now no person knows what delights of the eye are kept hidden (in reserve) for them.’ (Hadith Sahih)

181- الـتَرَمذي عن أبي هريرة – رضي الله عنه – قال: قلت: يا رسول الله، مم خلق الخلق؟ قال: (سمن الماء) قلت: الجنة، ما بناؤها؟ قال: (لبنة من فضة ولبنة من ذهب (وملاطها) المسكن الأذفر، وحصباأها اللؤلؤ والياقوت، وتربتها الزعفران. من دخلها ينعم لا ياسب، ويخلد لا يموت، لا تبلى ثيابهم، ولا يفنى شبابهم». وذكر الحديث. وقال: ليس إسناده ذلك بالقوي، وليس هو عندي بمنصل، وقد روي هذا الحديث بإسناد آخر عن أبي هريرة – رضي الله عنه –، عن النبي ﷺ. [حديث حسن]

181- At-Termizi reported on the authority of Abu Huraira, may Allah be pleased with him, that he said: I asked Allah’s Prophet, peace and blessings be upon him: What were the creatures made of? He replied, ‘It was made of water. Then I asked: What was paradise constructed of? He replied, ‘A brick of gold and a brick of silver with mortar of strong-scented musk; its pebbles are pearls and rubies and its soil is saffron. Those who are going to enter it will be in affluent circumstances and will not be destitute; they will live forever and not die; their garments will not wear out, and their youth will not pass away.’ He, At-Termizi, said: It has not a good isnad and I don not see it as motasil (having no narrators missed). However, he reported the same Hadith on the authority of Abu-Huraira, may Allah be pleased with him, through another isnad. (Hadith Hasan)
Paradise’s rivers and mountains
(Which ones exist in worldly life)

Allah, glory to Him, says: "(Here is) the Description of Paradise which the righteous are promised: in it are rivers of water unstaling; rivers of milk of which the taste never changes; rivers of wine, a joy to those who drink; and rivers of honey pure and clear." It was reported that those rivers do not run through valleys, being controlled by Allah Almighty.

182- Abu-Huraira narrated that the Prophet, peace and blessings be upon him, said: "There are rivers in paradise that come out from beneath hills or mountains of musk." It was stated by Al-Uqeili.

(Hadith Hasan reported by others)
183- At-Termizi reported from Hakeem Ibn Mo'aweya on the authority of his father that the Prophet, peace and blessings be upon him, said: "In paradise there are a sea of water, a sea of milk, a sea of honey, and a sea of wine; then the rivers will be divided off." Abu-Issa said: This Hadith is Hasan Sahih and Hakeem Ibn Mo'aweya is Bahz Ibn Hakeem's father. (Hadith Sahih)

184- Moslem reported on the authority of Abu-Huraira that the Prophet of Allah, peace and blessings be upon him, said: "Sayhan, Jayhan, Euphrates and Nile are all among the rivers of paradise. Ka'ab said: Tigris is the river of water (in paradise), Euphrates is the river of milk, the Nile is the river of wine and Sayhan is the river of honey. These four rivers flow from the river of Kawthar. (Hadith Sahih)
From where do paradise’s rivers originate?

185- Al-Bukhari reported on the authority of Abu-Huraira that the Prophet of Allah said: “Whoever believes in Allah and His Prophet, performs prayer perfectly and fasts the month of Ramadan, will rightfully be granted Paradise by Allah, no matter
whether he fights in Allah’s cause or remains in the land where he is born.” The people said: ‘O Allah’s Prophet! Shall we acquaint the people with this good news?’ He said: “Paradise has one-hundred grades which Allah has reserved for the mujahideen (strugglers) who fight in His cause, and the distance between each of two grades is like the distance between the heaven and the earth. So, when you ask Allah for something, ask for Al-Firdaus which is at the top and in the middle of paradise.” And above it is the throne of the Most Gracious, i.e. Allah, and from it originate the rivers of paradise.” It was also reported by Ibn Maja and others.

Abu Hatim Al-Basti said: The statement ‘which... in the middle of paradise’ refers to the width and the statement ‘which is at the top of paradise’ refers to the height. Qatada said: Al-Firdaus is the hill, middle, top of paradise and its best and greatest grade.

It is said that Al-Firdaus is a name that includes all kinds of paradise just as jahannam, hell, is a name that refers to all kinds of fire. Allah praised in the beginning of Surah Al-Muminun, the believers, some people with certain qualities saying: “These will be the heirs, who will inherit Al-Firdaus: they will dwell therein (for ever.” He mentioned them again in Surah Al-Ma’arij, the ways of ascent, “Such will be the honored ones in grades of paradise (of bliss).” From that, we learn that Al-Firdaus has many kinds of paradise, not a single one. It was stated by Wahb Ibn Munbih. (Hadith Sahih)

184
The proof that wine is the drink of the people of paradise (He who drinks it in life, will not drink it in the hereafter) The clothes and vessels of the people of paradise

186- Al-Nasae’e reported on the authority of Abu-Huraira that the prophet, peace and blessings be upon him, said: “Any one who wears silk garments in this life, will not wear them in the life to come. Any one, who drinks wine in this life, will not drink it in the life to come. Any one, who drinks with silver and gold vessels, will not drink with them in the life to come. These are the garments, drink and vessels of the people of paradise.” (Hadith Hasan)

187- قال: إن قال قائل: قد سوى النبي ﷺ بين الأشياء الثلاثة وأنه يحرمها في الآخرة، فهل يحرمها إذا دخل الجنة؟ قلنا: نعم! إذا لم يتب منها، لقوله عليه الصلاة وسلم: (من شرب الخمر في الدنيا ثم لم يتب منها حرمها في الآخرة)، خرجه مالك، عن نافع ابن عمر.
187- I said: One may say that the prophet, peace and blessings be upon him, talked about the three things on equal footing and he who does them in this life will be deprived of them in the life to come; then will he not enjoy these things in case he enters paradise? I said: Yes, if he does not repent as the Prophet, peace and blessings be upon him, said: “He who drinks wine in this life and does not give up that, will be deprived of it in the hereafter. The Hadith was reported by Malik quoting Nafee’ on the authority of Ibn Omar. The same punishment also awaits the one who wears silk or eats or drinks with gold and silver vessels and utensils and does not adhere to patience till he gets what Allah saves for him in the life to come instead of committing what is prohibited by Allah in this life. (Hadith Sahih)

أشجار الجنة
وتمارها وما يشبه ثمار الجنة في الدنيا
What is mentioned about paradise’s trees and fruits and their counterparts in life

188- الترمذي عن أبي هريرة - رضي الله عنه - قال: قال رسول الله ﷺ: يقول الله عز وجل: (أعددت لعبادي الصالحين ما لا عين رأت، ولا أذن سمعت، ولا خطر على قلب بشر) أقرؤوا إن شئتم
الراكب في ظلها مائة عام لا يقطعها، واقروا إن شنتم (وطِلَّ مَسْدُودٍ) ووضع سوط في الجنة خير من الدنيا وما فيها، واذروا إن شنتم فمن زُحْرِحَ عَنَّ الْبَارَ وأدْخِلَ الْجَنَّةَ فَقُدْ فَاَرَ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ

الغُرُورِ) قال أبو عيسى: هذا حديث حسن صحيح. [حديث صحيح]

188- At-Tirmizi reported on the authority of Abu-Huraira, may Allah be pleased with him, that the Prophet of Allah, peace and blessings be upon him, said: “I have prepared for my faithful servants what has not been seen by eyes, has not heard by ears, or has not come to one’s mind. Recite if you wish, ‘Now no person knows what delights of the eye are kept hidden (in reserve) for them.’ In paradise, there is a tree under which a rider would travel for one hundred years and not reach its end. Recite if you wish, ‘In shade long-extended.’ The mark left by a whip in Paradise is better than the whole world and recite if you wish, ‘Only he who is saved far from hellfire and admitted to Paradise will have succeeded: for the life of this world is but goods and chattels of deception.’ Abu-Issa said: This Hadith is Hasan Sahih. (Hadith Sahih)

189- Ibn Al-Mubarak reported on the authority of Abu-Huraira that the Prophet, peace and blessings
be upon him, said: “There is a tree in paradise under whose shade a rider would travel for seventy, or he might have said: one hundred years. This is the tree of eternity.” (Hadith Sahih)

**Paradise’s clothing and its people’s garments**

قال الله تعالى: "وَيَلْبَسُونَ ثِيابًا خَضْرًا مِّن سَنَدْسٍ وَإِسْتِبِرَقٍ" 

وقال: "وَلِبَاسُهُمْ فِيهَا حَرْبٍ".

Allah, glory to Him, says: “And they will wear green garments of fine silk and heavy brocade,” and says: “And their garments there will be of silk.”

١٩٠- وَذَكَرِ ابْنُ هَنَادُ السَّرِّى قَالَ: حَدَّثَنَا أَبُو الأَحْوَصَ عِنَّ أَبِي إِسْحَاقٍ عَنْ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: أَهْدَى لِرَسُولِ اللَّهِ سَرْقَةً مِّن حُرْبِ فَجَعَلَوا يَتَدَافِلُونَ بِبَيْنِهِمْ، فَقَالَ رَسُولُ اللَّهِ ﷺ: "أَنْتُجُوبُونَ مِنْهَا"؟ قَالُوا: نَعْمَ يَا رَسُولُ اللَّهِ. قَالَ: "وَالَّذِي نَفَسِي بِيدهِ لُمَانَدِيلٍ سَعِدَ بِنِ مُعَاذٍ فِي الْجَنَّةِ خَيرَ مِنْهَا". [حَدِيثٌ صَحِيحٌ]

**190- Ibn Hinad Al-Surrie stated:** We were told by Abul-Ahwas quoting Abu Is’haq on the authority of Al-Bara’ Ibn Azib that he said: The Prophet of Allah, peace and blessings be upon him, was presented with a piece of silk that the Companions were very interested in seeing it. Then the Prophet of Allah, peace and blessings be upon him, said: “Are you
amazed at it?” They said: Yes, Prophet of Allah. He said: “I swear by the One that my soul in His hand that the handkerchiefs of Sa‘ad Ibn Mo‘az in Paradise are better than it.” (Hadith Sahih)

191 - قال هناد بن السرى: وحدثنا قبيصة عن حماد بن سلامة، عن محمد بن عبد الرحمن بن عمرو بن سعد بن معاذ أن عطارد بن حاجب أهدي لرسول الله ﷺ ثوبًا من ديناج كساب إياه كسرى فاجتمع إليه الناس فجعلوا يلمسنوه ويعجبون؟ ويقولون: يا رسول الله، أنزل عليكم هذا من السماء فقال: (إما تعجبون! فوالذي نفسي بيده لمناديل سعد بن معاذ في الجنة خير من هذا. يا غلام، اذهب بهذا إلى أبي جهم وجئنا بأبنجانيته). [حديث صحيح]

191- Hinad Ibn Al-Surrie said: Qubaisa told us quoting Hammad Ibn Salama, quoting Muhammad Ibn Abdul-Rahman Ibn Amr Ibn Sa‘ad Ibn Mo‘az that Atarid Ibn Hajib gifted the Prophet of Allah, peace and blessings be upon him, a garment of silk brocade that Czar presented him. People then gathered around the Prophet and touched him wondering: O Prophet of Allah. Has it been sent down to you from heaven? He said: “There is no wonder. I swear by the One that my soul in His Hand that the handkerchiefs of Sa‘ad Ibn Mo‘az in paradise are better than it. O Boy. Give this to Abu Jahm and fetch his garment” (Hadith Sahih)
192- Al-Nasae'e reported on the authority of Abdullah Ibn Amr Ibn Al-Aas that he said: While we were sitting with the Prophet of Allah, peace and blessings be upon him, a man came and asked: O Prophet of Allah. Tell us about the garments of the people of paradise. Will they be created or woven? Hearing that, some people laughed. Then the man said: Why are you laughing? An ignorant man is asking a scholar. Next he stayed for a while. Then the Prophet of Allah, peace and blessings be upon him, said: "Where is the man asking about the garments of paradise?" They said: He is here, Prophet of Allah. He said: "Verily paradise's fruits will produce them." He repeated that three times. Allah knows best.

(Hadith Hasan)
The palms, fruits and welfare of paradise

193- Ibn Al-Mubarak said: Abu Sufian told us quoting Hammad Ibn Sa’eed Ibn Jubier, that Ibn Abbas said: The trunks of paradise’s palms are green emerald, their vine are red gold, their leaves are the source of garments and jewelry for the inhabitants of paradise and their date are like clay jugs. As for the fruits, they are whiter than milk, sweeter than honey and smoother than butter; they contain no pits.

(An authentic account)

Cultivation in paradise

194- Al-bukhari says in the name of Allah. When you plant, you plant what you plant in the garden, you plant in the garden what you plant in the garden. And on the day of the resurrection, do you plant in paradise? If you do, then I love you. If you don’t, then I don’t love you. And on the day of the resurrection, do you plant in paradise? If you do, then I love you. If you don’t, then I don’t love you. And on the day of the resurrection, do you plant in paradise? If you do, then I love you. If you don’t, then I don’t love you.

191
قُرْشِيَّةَ أَوْ أَنْصَارِيَّةٍ، فَإِنَّهُمْ أَصْحَابٌ زَرْعٍ، فَأَمَّا نَحْنَ فَلُسْنَا بِأَصْحَابٍ زَرْعٍ، فَضَحَكَ رَسُولُ اللَّهِ ﷺ. [حَدِيثٌ صَحِيحٌ]

194- *Bukhari* reported on the authority of *Abu-Huraira*, may Allah be pleased with him, that once the Prophet of Allah, peace and blessings be upon him, was narrating (a account), while a Bedouin was sitting with him. "One of the inhabitants of paradise will ask Allah to allow him to cultivate the land. Allah will ask him, 'Are you not living in the pleasures you like?' He will say, 'Yes, but I like to cultivate the land.'" The Prophet added, "When the man (will be permitted he) will sow the seeds and the plants will grow up and get ripe, ready for reaping and so on till it will be as huge as mountains within a wink. Allah will then say to him, 'O son of Adam! Take here you are, gather (the yield); nothing satisfies you.'" On that, the Bedouin said: "The man must be either from *Quraish* (i.e. an emigrant) or an *Ansari*, for they are farmers, whereas we are not farmers." The Prophet smiled (at this). (*Hadith Sahih*)

* أبواب الجنة وكُم هُي؟ ولِم هُي؟ وفي تسميتها وسعتها*

The gates of paradise How many are they? To who are they opened? Their names and capacity

195 - قال الله تعالى: (حتى إذا جاءوها وفتحت أبوابها) قال جماعة من أهل العلم: هذه وَاَلْثَمْانِيَةُ فِلْلِجْنَةِ ثُمَانِيَةُ أَبوَابُهَا. واستدلوا
بقوله عليه الصلاة والسلام: (وما منكم من أحد يتوضأ فيبلغ أو فيسبغ الوضوء، ثم يقول: أشهد أن لا إله إلا الله وأشهد أن محمدًا عبده ورسوله، إلا فتحت أبواب الجنة الثمانية يدخل من أيها شاء) رواه عمر بن الخطاب، خرجه مسلم. [حديث صحيح]

195- Allah, glory to Him, says: "Until behold, they arrive there; its gates will be opened." Some scholars said: "Paradise has eight gates. In this regard, they quoted the Prophet’s saying: "When one of you has his ablution in a perfect manner, then says: I certify that there is no god but Allah and that Muhammad is his slave and Prophet, the eight gates of paradise will be opened for him to enter through the one he wishes. The Hadith was narrated by Omar Ibn Al-Khattab (Hadith Sahih)

196- ولا جاه في تعيين هذه الأبواب لبعض العلماء كما جاء في حديث المطاوما وصحيح البخاري ومسلم عن أبي هريرة - رضي الله عنه - أن رسول الله ﷺ قال: (من أفقو زوجين في سبيل الله نودي في الجنة يا عبد الله هذا خير، فمن كان من أهل الصلاة دعي من باب الصلاة، ومن كان من أهل الجهاد دعي من باب الجهاد، ومن كان من أهل الصدقة دعي من باب الصدقة، ومن كان من أهل الصيام دعي من باب الريان، فقال أبو بكر: يا رسول الله، ما على أحد يدعى من هذه الأبواب من ضرورة فهل يدعى أحد من هذه الأبواب? قال: نعم! وأرجو أن تكون منهم). [حديث صحيح]

196- On the designation of these gates, some scholars as well as Muwata, Bukhari and Moslem reported on the authority of Abu-Huraira, may Allah
be pleased with him, that the Prophet of Allah, peace and blessings be upon him, said: "Whoever gives two kinds (of things or property) in charity for Allah's cause, will be called from the gates of paradise and will be addressed, 'O slave of Allah! Here is prosperity.' So, whoever was amongst the people who used to offer their prayers, will be called from the gate of the prayer; and whoever was amongst the people who used to participate in Jihad, will be called from the gate of Jihad; whoever was amongst those who used to observe fasts, will be called from the gate of Ar-Rayyan; and whoever was amongst those who used to give charity, will be called from the gate of charity." Abu Bakr said: Let my parents be sacrificed for you, O Allah's Prophet! No distress or need will befall him who will be called from those gates. Will there be any one who will be called from all these gates?" The Prophet replied, "Yes, and I hope you will be one of them." (Hadith Sahih)

١٩٧- قال القاضي عياض: ذكر مسلم في هذا الحديث من أبواب الجنة أربعة وزاد غيره بقية الثمانية فذكر منها: باب التوبة، باب الكاظمين الغيظ، وباب الراضين، وباب الأيمن الذي يدخل منه من لاحساب عليه.

١٩٧- Al-Qadi Iyyadh said: Moslem mentioned in this Hadith four gates of Paradise and some added the other four namely, the gate of repentance, the gate of those restraining anger, the gate of the contended and the right gate through which those who will not be subject to reckoning will enter.
198- Moslem reported on the authority of Anas in the Hadith of intercession, “I swear by the One Muhammad’s soul lies in His hand that the distance between every two gates of paradise is like that between Mecca and Hajr or between Mecca and Basra.” (Hadith Sahih)

199- He also reported on the authority of Sahl Ibn Sa’ad that the Prophet of Allah, peace and blessings be upon him, said: “Seventy thousands or seven hundred thousand people, the transmitter being in doubt, of my nation will enter paradise. They will hold each other and enter at the same time. Their faces will be like full moons.” It is so noted that the Hadith Sahih indicates that paradise gates are more than eight. They may reach sixteen in number. Thanks are due to Allah. (Hadith Sahih)
200- Bukhari and Moslem reported on the authority of Sahl Ibn Sa'ad that the Prophet of Allah, peace and blessings be upon him, said: "There is a gate in paradise called Ar-Rayyan, and those who observe fasts will enter through it on the Day of Resurrection and none except them will enter through it. It will be said: 'Where are those who used to observe fasts?' They will get up, and none except them will enter through it. After their entry the gate will be closed and nobody will enter through it." I said: This applies to the other gates concerned with good deeds. And Almighty Allah knows best. The Hadith of Abu-Huraira mentioned that some people will be called from all the gates. This call, it was said: indicates the great recompense awaiting those people who do many good deeds. However, each one of them will enter through the gate associated with the deed often practiced by him. And Allah Almighty knows best. (Hadith Sahih)

Moslem reported on the authority of Abu Huraira, may Allah be pleased with him, that the Prophet of Allah, peace and blessings be upon him, said: "Who has observed fast among you today? Abu Bakr replied: It is I. He (The Prophet again) said: Who among you followed a bier today? Abu Bakr replied: It is I. He (the Prophet again) said: Who among you fed a poor man today? Abu Bakr replied: It is I. He (the Prophet again) said: Who among you visited an invalid today? Abu Bakr said: It is I. Upon this the Prophet of Allah, peace and blessings be upon him, said: Anyone in whom (these good deeds) are combined will certainly enter paradise.

(Hadith Sahih)

ما جاء في درج الجنة وما يحصلها للمؤمن
Paradise's ranks and believers' share of it

202- الترمذي رحمه الله، عن عطاء بن سار عن معاذ بن جبل قال: سمعت رسول الله ﷺ يقول: "للجنة مائة درجة، كل درجة منها ما بين السماء والأرض وإن أعلاها الفردوس وأوسطها الفردوس وإن

197
العَرْشُ عَلَى الفِرْدُوسِ، مِنْهَا تَفْجِرُ أَنْهَارُ الجَنَّةِ، فَإِذَا سَأَلَتَمُ اللَّهَ فَاسَأَلْوَهُ
الفردوس" قال الترمذي: عطاء هذا لم يدرك معاذ بن جبل.
قلت: قد خرجه البخاري من حديث أبي هريرة - رضي الله عنه -
كما تقدم، فهو صحيح متصل. [حديث صحيح]

202- At-Termizi, may Allah put mercy upon him, reported on the authority of Ataa' Ibn Yassar that Mo'az Ibn Jabal, said: I heard the Prophet of Allah saying: "Paradise has one-hundred grades, and the distance between each of two grades is like the distance between the Heaven and the earth. At the top and in the middle of it, there is Al-Firdaus. Above Al-Firdaus is the throne of Allah and from it originate the rivers of paradise. So, when you ask Allah for something, ask for Al-Firdaus." At-Termizi said: This Ataa' was not alive on the lifetime of Mo'az Ibn Jabal.

I said: This Hadith was reported by Bukhari from the Hadith of Abu-Huraira, may Allah be pleased with him. So it is Hadith Sahih motasil (having no narrators missed). (Hadith Sahih)

٢٠٣- ابن ماجه، عن أبي سعيد الخدري - رضي الله عنه -
قال: قال رسول الله ﷺ: "يعاقد لصاحب القرآن إذا دخل الجنة أقرأ
وأصعد فيقرأ ويدصع بكل آية درجة حتى يقرأ آخر شيء معه". [حديث صحيح]

203- Ibn Maja reported on the authority of Abu Sa'eed Al-Khudri, may Allah be pleased with him, that the Prophet of Allah, peace and blessings be
upon him, said: “When the companion of the Qur’an enter paradise, He will be addressed: read and go up. Then he will read and go up with every verse till he finishes what he memorizes.” *(Hadith Sahih)*

204- Abu-Dawud reported on the authority of Abdullah Ibn Amr that the Prophet of Allah, peace and blessings be upon him, said: “The companion of the Qur’an will be addressed in the hereafter: read, rise and recite as you used to do during your lifetime since your degree will be determined by the last verse you are going to read.”

205- *A’isha,* may Allah be pleased with her, said: “The number of the Qur’an verses is equal to the number of Paradise’s degrees. So there is no one better, among those entering Paradise, than that who reads the Qur’an.” The *Hadith* was mentioned by *Mekki,* may Allah put mercy upon him.

*(Hadith mawquf)*
Paradise’s dwellings

Allah, the Glorious and the Exalted, says: “But it is for those who fear their Lord, those lofty mansions, one above another, have been built,” "But only those who believe and work righteousness- those are the ones for whom there is a multiplied reward for their deeds, while secure they (reside) in the dwellings on high,” and “Those are the ones who will be rewarded with the highest place in heaven, because of their patient constancy.”

206- Moslem reported on the authority of Sahl Ibn Sa’ad that the Prophet of Allah, peace and blessings be upon him, said: “The people of paradise will see
the inhabitants of the dwellings over them as you see a brilliant star far away in the horizon in the east or the west since the class of each is different. The Companions said: "O Prophet of Allah. Will those be the classes of the prophets reached by none except them? He said: "No. By Him in whose hand is my soul, they will be for men who believed in Allah and supported the Prophets." (Hadith Sahih)

٢٠٧ - الـترمذي عن علي - رضي الله عنه - قال: قال رسول الله ﷺ: "إِنِ فِي الجَنَّةِ لِعَرْفَةَ يُبْرِى ظُهُورُهَا مِنْ بَطُونُهَا، وَبِطُونُهَا مِنْ ظُهُورِهَا" فَقَامَ إِلَيْهِ أَعْرَابِي فَقَالَ: لَمْ يَنِ فِي الْيَوْمِ الْأَخَرِ؟ قَالَ: "لَمْ يَنِ أُطَابَ الْكَلَامِ، وَأَطَعَ الْطَّعَامَ وَأَداَمَ الصَّيَامَ، وَصَلَى اللَّهُ عَلَيْهِ وَالنَّاسِ نِيَامًا". [حديث حسن لغيره]

٢٠٧- At-Termizi reported on the authority of Ali Ibn Abu Talib, may Allah be pleased with him, that the Prophet of Allah, peace and blessings be upon him, said: "There are apartments in paradise, the exterior of which can be seen from their interior, and the interior of which can be seen from their exterior. Then a Bedouin asked him: For whom are those, Prophet of Allah? He said: "For those who are polite in talk, provide food (to the needy), fast frequently and observe the Tahajjud (night) prayer when the people are asleep." (Hadith Hasan reported by others)
The palaces, buildings and houses of paradise 
(How can a believer win them?)

208- At-Termizi reported on the authority of Buraidah Ibn Al-Haseeb that one morning Allah’s Prophet, peace and blessings be upon him, called Bilal and said: “What did you do to get to paradise before me? I have never entered paradise without hearing the rustling of your garments in front of me. Then I came to a high square palace of gold and said: Whose palace is this? It was said: For an Arab. I said: I am an Arab. It was said: For a man from Quraish. I said: I am from Quraish. It was said: For a man from Muhammad’s nation. I said: I am Muhammad himself. It was said: It is for Omar Ibn Al-Khattab.” Bilal replied: O Prophet of Allah, I have never called the Azan (call to prayer) without praying two rak’as, and
no impurity has ever happened to me without my performing ablution on the spot and thinking that I owed Allah two rak’as.” Allah’s Prophet, peace and blessings be upon him, said: “It is because of them.” At-Termizi said: This Hadith is Hasan Sahih.

(Hadith Sahih and it has isnad Hasan)

٢٠٩ - وخرج الطبراني أبو القاسم سليمان بن أحمد مختصراً من الحديث أنس، قال: قال رسول الله ﷺ: "دخلت الجنة فإذا أنا بقصر من ذهب، فقلت: لمن هذا? فقالوا: لعمر بن الخطاب«. [حديث صحيح]

٢٠٩- Al-Tabarani Abu Al-Qassim Sulaiman Ibn Ahmad reported briefly from the Hadith of Anas that the Prophet of Allah, peace and blessings be upon him, said: “I entered paradise and found a palace of gold. I said: Whose palace is it? It was said: It is for Omar Ibn Al-Khattab.” (Hadith Sahih)


٢١٠- Abu-Dawud Al-Tayalesi reported saying: Hammad Ibn Zayd Ibn Abu Sinan told us: I was burying my son Sinan while Abu Talha Al-Khawlanî was standing on the edge of the grave. He said: Al-Dhahhaq Ibn Abdul-Rahman told me: The Prophet of
Allah, peace and blessings be upon him, said: “If Allah, glory to Him, orders that a slave’s child die, He says to the angels (of death): What did my slave say? They say: He praised you and said: “We are Allah’s creatures and to Him we must return”. Then Allah says: Build a palace for my slave and call it the house of praising.” (Hadith Hasan reported by others)

أول الناس يسبق إلكجنة الفقراء

The poor are the first to get into paradise

211- وعن أبي هريرة - رضي الله عنه - قال: قال رسول الله ﷺ: (يدخل الفقراء الجنة قبل الأغنياء بخمسوناتة عام، نصف يوم).

قال: هذا حديث حسن صحيح. وفي طريق أخرى: (يدخل فقراء المسلمين قبل الأغنياء بنصف يوم وهو خمسوناتة عام) قال: حديث حسن صحيح. [حديث صحيح]

211- Abu-Huraira, may Allah be pleased with him, narrated that the Prophet of Allah, peace and blessings be upon him, said: “The (believing) poor will enter paradise five hundred years, a half of day, before the (believing) rich.” He said: This is Hadith Hasan Sahih. In another narration, “The poor Muslim will enter paradise before the rich half a day, i.e. five hundred years.” (Hadith Sahih)

212- وفي صحيح مسلم من حديث عبد الله بن عمرو قال:

سمعت رسول الله ﷺ يقول: (إن فقراء المهاجرين يسبقون الأغنياء يوم القيامة إلى الجنة بأربعين خريفا). [حديث صحيح]
212- Moslem reported on the authority of Abdullah Ibn Amr that he heard the Prophet of Allah, peace and blessings be upon him, saying: "The destitute among the Muhajireen will precede the rich Muhajireen by forty years in entering paradise on the Day of Resurrection." (Hadith Sahih)

ما جاء في حجة أهل الجنة ومراتبهم وسنتهم وطولهم وشبابهم وغرفهم وثيابهم وأمشاطهم ومجاميرهم وأزواجهم، وفي أسانهم، وليس في الجنة عزب

The people of paradise: their age, length, youth, garments, combs, censers and wives


قال أبو علي: الألوة: هو العود. وفي رواية: أخلاقهم على خلق رجل واحد على طول أبيهم. وفي رواية: على صورة أبيهم ستون ذراعاً في السماء
 وقال أبو كرب: على خلق رجل واحد، وقال أبو هريرة حين تذاكر: الرجال في الجنة أكثر أم النساء؟ فقال: لكل رجل منهم زوجتان اثنتان يرى مخ ساقيها من وراء اللحم، وما في الجنة عزب.

[حديث صحيح]

213- *Moslem* reported on the authority of *Abu-Huraira* that the Prophet of Allah, peace and blessings be upon him, said: "The first batch of people - in another narration: of my nation- who will enter paradise will be (glittering) like a full moon; and those who will enter next will be (glittering) like the most brilliant star in the sky. In another narration: Then they will be divided into different classes. They will not urinate, relieve nature, spit or blow their noses. They have gold combs. In a narration: silver combs. Their sweat will smell like musk. The fuel used in their centers will be the aloes-wood. Their wives will be the nymphs. In another narration: Every one of them will have two wives; the marrow of the bones of their legs will be seen through the flesh out of excessive beauty. The people of paradise will neither have differences nor hatred amongst themselves; their hearts will be as if one heart and they will be glorifying Allah in the morning and in the evening." *Abu Ali* said: In a narration: Their morals will be the same and they will be as tall as their father Adam. In another narration: They will, have their father's image sixty feet in length. *Abu Kareeb* said: They will have identical manners as if they are one man. When people wondered if the number of men would exceed
that of women in paradise, Abu-Huraira said: “Every man of them will have two wives whose leg bones will be seen through the flesh. There will be no single people in paradise.” (Hadith Sahih)

٢١٤ - عن البخاري عن أنس - رضي الله عنه - عن النبي ﷺ قال: ﴿لَوْ أن أمَرأَةً مِن أُهِلِ النَّجَاتِ اطْلَعَتْ إِلَى أُهِلِ الأَرْضِ (الدنَّيا) لأَضَاءَتْ مَا بِنِهَا وَمَلَأَتْهَا رُيَاحًا، وَنَصْـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِ~

٢١٤- Bukhari reported on the authority of Anas, may Allah be pleased with him, that the Prophet of Allah, peace and blessings be upon him, said: “If a nymph from paradise appeared to the people of the earth, she would fill the space between heaven and the earth with light and pleasant scent and her head cover is better than the world and whatever is in it. (Hadith Sahih)

٢١٥- At-Termizi once again reported on the authority of Sa’ad Ibn Abu Waqqas that the prophet, peace and blessings be upon him, said: “If as much of what is in paradise as could be carried by a fingernail were to appear, the space between the cardinal points

٢٠٧
of the Heavens and the Earth would be adorned on account of it. If a man of the inhabitants of paradise were to look down and his bracelets were to appear, his light would obliterate the light of the sun just as the sun obliterates the light of the stars.” He said: This Hadith is ghareeb. (Hadith Sahih)

The nymphs (The maidens with beautiful, big, and lustrous eyes)

216- Abu-Huraira said: There is a nymph in paradise, who is called alaynnaa (the maiden with beautiful, big eyes). When she walks, seventy thousand servants walk on her right and the same number walk on her left while she says: Where are those who enjoin good and forbid evil?

217- Ibn Abbas said: “There is a nymph in paradise, that is called Lo’ba. If she spits into seawater, it will be entirely fresh. On the upper
portion of her chest, these words are written: He who wishes to possess one like me, must obey my Lord, the exalted and glorious.

الأعمال الصالحة مهور الحور العين

How good deeds are the dowry of nymphs

218- وخرج أبو عيسى الترمذي من حديث المقدام بن معدى كرب قال: قال رسول الله ﷺ: (الشهيد عند الله ست خصال) الحديث وفيه (وتبصرين بأشنتين وسبعين زوجة من الحور العين)، وقد تقدم في الباب ما ينجي من أهوال القبر وقتنته. (حديث صحيح)

218- Abu-Issa At-Termizi reported on the authority of Al-Miqdam Ibn Ma‘dikarib that the Prophet of Allah, peace and blessings be upon him, said: “Allah bestows six blessings upon the martyr...He gets married to seventy two nymphs.” This was mentioned before in the chapter of what saves from grave horrors and tortures. (Hadith Sahih)

ما جاء أن في الجنة أكلنا وشربنا ونكاحا حقيقة ولا قصر فيها ولا نقص ولا نوم

Paradise is with physical eating, drinking and marriage, but without dirt, defects and sleep

219- مسلم عن جابر بن عبد الله قال: سمعت النبي ﷺ يقول: “إن أهل الجنة باأكلون فيها ويعشرون ولا يقلون ولا يبولون ولا يغوطون ولا يتمخطون، قالوا: فما بال الطعام؟ قال: جشاء أو
219- Moslem reported on the authority of Jaber Ibn Abdullah that he said: I heard the prophet, peace and blessings be upon him, saying: “The inmates of paradise would eat and drink but would neither spit, nor pass water, nor void excrement, nor suffer catarrh. It was said: Then, what would happen with food? Thereupon he said: They would belch and sweat (and it would be over with their food), and their sweat would be that of musk and they would glorify and praise Allah.” In another narration, “and would exalt Allah as easily as you breathe.” (Hadith Sahih)

220- On the authority of Anas Ibn Malik, At-Termizi reported that the prophet, peace and blessings be upon him, said: “In paradise the believing man will be given such and such power to conduct sexual intercourse. He was asked: will he be capable of that? He replied: He will be given the capacity of a hundred men.” In this chapter on the authority of Zayd Ibn Arqam, Abu-Issa said: This Hadith is Hasan Sahih. (Hadith Sahih)
If a believer wishes to have a baby in paradise, its conception, delivery and teething are done in one hour

221- At-Termizi reported on the authority of Abu Sa’eed Al-Khudri that the Prophet of Allah, peace and blessings be upon him, said: “When a believer in paradise wishes for a child, its conception, delivery and growth to full age will be accomplished in a moment as he wishes”. He (At-Termizi) said: This Hadith is Hasan ghareeb. The same Hadith was reported by Ibn Maja who added: in one hour in paradise. At-Termizi said: Scholars disputed over this issue. Some said: In paradise, there is sexual intercourse but there are no children. This was reported from Tawus, Mujahid and Abraham Al-
Nakhi. Muhammad said that Is’haq Ibn Abraham commented on this Hadith of the Prophet, peace and blessings be upon him, as follows: If a believer desired a child in Paradise, his desire would come true in just one hour. But he never desires such a thing.

(Hadith Sahih reported by others)

كل ما في الجنة دائم لا يبلي
ولا يفنى ولا يبيب

How everything in paradise is everlasting
(Nothing wears out; nothing comes to an end or passes away)

222- Moslem reported on the authority of Abu Sa’eed Al-Khudri and Abu-Huraira that the prophet, peace and blessings be upon him, said: “There will be an announcer in paradise who will make this announcement: Verily there is in store for you everlasting health. You will never fall ill; you will live forever and will not die at all. Moreover, you will remain young and never grow old. In addition, you will always live in affluent circumstances and never become destitute as shown by Allah, the Gracious and Glorious, and
they shall hear the cry: “**behold! Paradise before you! Ye have been made its inheritors, for your deeds (of righteousness)**”. *(Hadith Sahih)*

223- وعـن أبي هـريرة عن النبي ﷺ قال: (من يدخل الجنة ينعم ولا يبـأس ولا (تـبلى ثيابه ولا يفني شيابه)، وقد تقدم قول الحور العين: نحن الخالدات فلا نبـيد. [حديث صحيح]"

223- Abu-Huraira narrated that the Prophet, peace and blessings be upon him, said: “He who will enter paradise, will lead a comfortable and carefree life, will never be desperate, his clothes will not be worn out and his youth will never come to an end.” Mentioned before was the Nymphs’ saying: We are the immortal women who never pass away.

*(Hadith Sahih)*

المرأة من أهل الجنة ترك زوجها من أهل الدنيا في الدنيا

**How women in paradise (nymphs) see their husbands in worldly life**

224- أخـرجه الترمذي بمعناه عن معاذ بن جـبل - رضي الله عنهـ - قال: (لا تؤذى امرأة زوجها في الدنيا، إلا قالت زوجته من الحور العين: لا تؤذى قاتلك الله، فإنا هو دخيل عندك بعشك أن يفـارقك إلينا)، قال أبو عسيـ: هذا حديث حسن غريب خرجه ابن ماجه أيضاً. [حديث حسن]

224- *At-Termizi* reported in meaning that *Mo’az Ibn Jabal*, may Allah be pleased with him, said:
“When a woman annoys her husband in this world, his wife among the large-eyed maidens says: “You must not annoy him. Allah curses you! He is only a passing guest with you and is about to leave you to come to us.” Abu-issa At-Tirmizi said: This Hadith is Hasan ghareeb. It was reported by Ibn Maja as well. 

(Hadith Hasan)

طير الجنة وخيلها وأبلها

The birds, horses and camels of paradise

225 - Al-Tirmizi, 8th century, says: Anas bin Malik - May Allah be pleased with him - reported: A slave of Allah asked me what is the brook (kawthar) at the Garden? I told him: It is the river of milk, and the horses are its camels, and the birds are its camels. Then Umar b. al-Khattab asked: What is the best of his descendants? I told him: You are the best of his descendants. He replied: This is good. (Hadith Sahih)

225 - At-Termizi reported that Anas Ibn Malik, may Allah be pleased with him, said: The Prophet of Allah was once asked about al-kawthar. He said: “That is a river Allah has given me in paradise, whiter than milk and sweeter than honey, containing birds whose necks are like the necks of sacrificial camels. Omar remarked: Those have a pleasant life. Allah’s Prophet, peace and blessings be upon him, replied: Those who eat them have a more pleasant life.” At-Termizi said: This Hadith is Hasan.

(Hadith Sahih)
Moslem reported that Abu Mas'ood Al-Ansari said: A man brought a muzzled she-camel and said: 'It is (offered) for the cause of Allah. The Prophet of Allah, peace and blessings be upon him, said: "In return of this you will have seven hundred she-camels on the Day of Judgment, all of which will be muzzled. (Hadith Sahih)

How henna is the master of paradise sweet basil with which it is surrounded

Ibn Al-Mubarak said: "Hammam told us quoting Qatada, quoting Ayyub that Abdullah Ibn Omar said: The henna plant is the master of the sweet basil of paradise. The inhabitants of paradise will ride young female horses as well as horses of noble breed. (It has isnad Sahih)
Sheep and goats are among the animals of paradise

228- ابن ماجه عن ابن عمر قال: قال رسول الله ﷺ: (الشاة من دواب الجنة). [حدث حسن]

Ibn Maja reported on the authority of Ibn Omar that the Prophet of Allah, peace and blessings be upon him, said: "Sheep are among the animals of paradise." (Hadith Hasan)

229- وفي كتاب البزاز، عن أبي هريرة عن النبي ﷺ قال: (أحسنوا إلى المعزى وأميطوا عنها الأذى، فإنها من دواب الجنة). [حدث حسن]

In Bazzar’s Book, Abu-Huraira narrated that the Prophet, peace and blessings be upon him, said: "Treat goats with kindness and clean them as they are among the animals of paradise." (Hadith Hasan)

230- وفي التزييل: (وَرَفَّدَنَّهُ بِذَبْعٍ غَزِيمٍ) وإنما سمى عظيماً لأنه رعي في الجنة أربعين عاماً، (و) روى ذلك عن ابن عباس رضي الله عنه. [خبر صحيح]

In the Qur’an, we read: "And We ransomed him with a momentous sacrifice (a sheep or a ram)." It was called momentous or great since it had been raised in paradise for forty days. This was
narrated by Ibn Abbas, may Allah be pleased with him. (An authentic account)

للجنة رضحا ورضا وكمالا

Paradise has a base, a smell and a talk

٢٣١- البهقي عن أنس عن النبي ﷺ قال: (لما خلق الله جنّة عدن وعرس أشجارها بيده قال لها: تكلمي، فقالت: قَدْ أَفْلَحَ المُؤْمِنُونَ) خرجه البزاز من حديث أبي سعيد الخدري. [حديث حسن]

٢٣١- Al-Baihaqi reported on the authority of Anas that the Prophet, peace and blessings be upon him, said: “When Allah created paradise of Aden and planted her trees with His hands, He said to her: Speak. She then uttered: (Successful indeed are the believers). The Hadith was also reported by Al-Bazzar on the authority of Abu Sa’eed Al-Khudri.

(Hadith Hasan)

٢٣٢- عـن النبي ﷺ قال: (خلق الله الجنة لبنة من ذهب ولبنة من فضة، وملاطها السمك الأذفر، وقال لها: تكلمي، فقالت: (قَدْ أَفْلَحَ المُؤْمِنُونَ) فقال طوبى لك (من) منزل الملوك») وهذا يروى موقفاً عن أبي سعيد الخدري قال: (لما خلق الله ( تعالى) الجنة لبنة من ذهب ولبنة من فضة وعرسها. قال لها: تكلمي، فقالت: (قَدْ أَفْلَحَ المُؤْمِنُونَ) فدخلتها الملائكة. فقالت: طوبى لك منزل الملوك).

٢٣٢- It was narrated that the Prophet, peace and blessings be upon him, said: “Allah created paradise to have one brick of gold and another of silver;
extremely good musk is its mortar. He then said to her: Speak. She said: (Successful indeed are the believers). He said: For you is all blessedness, you house of kings.” The same Hadith was narrated as mawqif from Abu Sa’eed Al-Khudri who said: “When Allah, glory to Him, created paradise and planted her, He said to her: Speak. Then she said: (Successful indeed are the believers). After that the angels entered into her and said: For you is all blessedness, you house of kings.”

233- وروى من حديث أس بن مالك قال: قال رسول الله ﷺ:«لما خلق الله الجنة، قال لها: تزيني فتزينت، ثم قال لها: تكلمي فتكلمت، ثم قالت: طوبى لمن رضيت عنه». [حديث حسن]

233- It was reported on the authority of Anas Ibn Malik that the Prophet of Allah, peace and blessings be upon him, said: “When Allah created paradise, He said to her: Make yourself up and she responded. He then said to her: Speak and she did, saying: Every blessedness is for whom You are pleased with.”

(Hadith Hasan)

234- النساءى عن فضالة بن عبيد قال: سمعت رسول الله ﷺ يقول: «أنا زعيم - والزعيم: الحميل - لمن أمن بي وأسلم وجاد في سبيل الله ببيت له في ربيب الجنة، وبيت في وسط الجنة، وبيت في أعلى غرف الجنة، من فعل ذلك فلم يدع للخير مطلباً ولا من الشر مهرباً، يموت حيث شاء أن يموت». [حديث صحيح]
234- Al-Nasae’e reported that Fudhala Ibn Obied said: I heard the Prophet of Allah, peace and blessings be upon him, saying: “I stand surety that those who embraced Islam and strove in Allah’s cause will win a house in the base of paradise, a house in the middle of paradise and a house in the upper mansions of paradise. He, who did that and adhered to all good deeds and escaped from all evil deeds, can die wherever he wishes.” (Hadith Sahih)

How paradise has plains. Its plant is ‘glory to Allah’ and ‘praise be to Allah’

235- At-Termizi reported on the authority of Ibn Mas’ood that the Prophet of Allah, peace and blessings be upon him, said: “On the night of my Mi’raj (Ascent) I met Abraham and he said to me: Muhammad, convey my greetings to your people and
tell them that paradise is a vast plain of pure soil and sweet water and that its plants are: glory is to Allah, praise be to Allah, there is none worthy of worship save Allah, and Allah is great."

At-Termizi said: In the same chapter, there is a narration for Abu Ayyub and this Hadith is Hasan ghareeb. (Hadith Hasan)

۲۳۶- ابن ماجه، عن أبي هريرة - رضي الله عنه - أن رسول الله ﷺ مر به وهو يغرس غرسا فقال: (إيا أبا هريرة، ما الذي تغرس؟ قال: غرساً، قال: ألا أدرك على غرس خير من هذا؟ سبحان الله، وحمد الله، ولا إله إلا الله، والله أكبر، يغرس لك بكل واحدة شجرة في الجنة). [حديث صحيح]

۲۳۶- Ibn Maja reported on the authority of Abu-Huraira, may Allah be pleased with him, that the Prophet of Allah, peace and blessings be upon him, once passed Abu-Huraira while he was planting a tree. He said to him, "O Abu-Huraira, what are you growing?" He said: A plant. He said: "Shall I tell you about plants which are better than this?" "Praise be to Allah, glory to Him, there is no god but Allah and Allah is great". Whenever you say one of them, a tree will be planted for you in paradise." (Hadith Hasan)

۲۳۷- البترمذي، عن جابر بن عبد الله، عن النبي ﷺ، قال: (من قال: سبحان الله العظيم وحمده، غرست له نخلة في الجنة). قال أبو عيسى: هذا حديث حسن صحيح غريب. [حديث صحيح]
237- At-Termizi reported on the authority of Jaber Ibn Abdullah that the Prophet, peace and blessings be upon him, said: “He who says: “Glory and praise be to Allah” will have a palm planted for him in paradise.” Abu-Issa said: This Hadith is Sahih ghareeb. (Hadith Sahih)

ما لأحلق أهل الجنة (هنزة) وما لأعلاهم

The share of people of the lowest and highest ranks in paradise

238- مسلم عن الغيرة بن شعبة رفعته إلى رسول الله

قال: "سألم موسى عليه السلام ورسوله، فقال: يا ربي، ما أدنى أهل الجنة منزلة؟ قال: هو رجل يأتي بعدما يدخل أهل الجنة منزلة، فهمن ذلك كيف وقد نزل الناس منزلاتهم وأخذوا أخذائهم، فيقال له: أترضى أن يكون لك مثل ملك من ملوك الدنيا؟ فيقول: رضيت

رب، ففيقول: لك ذلك، و مثله معه، و مثله، و مثله، (و مثله) فقال في الخامسة: رضيت رب، ففيقول: هذا لك و عشاءة أمثاله، و لك ما اشتهد نفسك، ولذت عينك، فيقول: رضيت (رب)، قال: يا ربي، فأعلاهم منزلة؟ قال: أولئك الذين أردت، غرست كرامتهم بيدي و ختمت عليها فلم ترعين ولم تسمع، أذن و لم يخطر على قلب بشر، قال: ومصداقه مـن كتاب الله ( تعالى) "فلا تعلم نفس مأIKE AK فهم من قرة أعين"

وقد روى مقوقفاً عن الغيرة قوله. [حديث صحيح]

238- Moslem reported on the authority of Al-Mugheera Ibn Shu'ba as Hadith marfu that the Prophet of Allah, peace and blessings be upon him,
said: "Moses asked his Lord: Who amongst the inhabitants of paradise would be the lowest in rank? He (Allah) said: A man who would come after the people of paradise have been admitted into Paradise. I would say to him: Enter paradise. He would say: O my Lord! How could I enter paradise while the people have settled in their mansions and taken their shares? It would be said to him: Would you be pleased if you had a kingdom like that of one of the kings of the world? He would say: I should be pleased, my Lord. Allah would say: That is for you, and that, that, that, and that. He would say at the fifth (that): I am well pleased, my Lord. Allah would say: It is for you and ten times like it, and for you is what your self desires and your eye enjoys. He would say: I am well pleased, my Lord. Moses said: Which is the highest of their (inhabitants of paradise) ranks? Allah said: They are those whom I choose. I establish their honor 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 has perceived. He (the prophet) said: This is substantiated by the Book of Allah, the Glorious and Exalted, Now no person knows what delights of the eye are kept hidden (in reserve) for them." It was also reported from Al-Mugheera as mawquf.

(Hadith Sahih)
من النار، رجلك بخرج حيواً، فيقول له ربه: ادخل الجنة فيقول:
رب، الجنة ملأى، فيقول له ذلك ثلاث مرات، كل ذلك يعيد عليه.
الجنة ملأى، فيقول: إن لك مثل الدنيا عشر مرات) وقد تقدم هذا.
[حديث صحيح]

239- Bukhari reported on the authority of Abdullah Ibn Mas'ood that the Prophet of Allah said:
"The person who will be the last to come out of hell and the last to enter paradise will be a man who will come out of hell crawling, and Allah will say to him, 'Go and enter paradise.' He will go to it, but he will return and say, 'O Lord, I have found paradise full.' He will repeat 'I have found paradise full' three times. Allah will then say, 'You will have as much as ten times the like of the world". This was mentioned above. (Hadith Sahih)

ودعوان الله تعالى لأهل الجنة أفضل من الجنة
Good pleasure of Allah, glory to Him, is better than paradise

۲۴۰ - البخاري، عن أبي سعيد الخدري قال: قال رسول الله ﷺ:
"إن الله تعالى يقول لأهل الجنة: يا أهل الجنة، يقولون: لبيك ربنا وسعديك والخير في يديك، يقول: هل رضيت؟ يقولون: وما لنا لا نرضى يا رب، وقد أعطيتني ما لم تعط أبداً من خلقك، يقول: أفلا أعطيكم أفضل من ذلك، يقولون: يا ربنا، أي شيء أفضل
240- Bukhari reported on the authority of Abu Sa’eed Al-Khudri that the Prophet of Allah said: “Allah will say to the people of paradise, ‘O people of paradise!’ They will say: “Labbaik (We are at your service), our Lord, and Sa’dieq (You source of bliss), and all the good is in Your Hands! Allah will say, ‘Are you satisfied?’ They will say, ‘Why shouldn’t we be satisfied, O our Lord, as You have given us what You have not given to any of Your created beings?’ He will say, ‘Shall I not give you something better than that?’ They will say, ‘O our Lord! What else could be better than that?’ He will say, ‘I bestow My pleasure on you and will never be angry with you after that”. It was also reported in meaning and in more words by Moslem. (Hadith Sahih)

ándose أهل الجنة لله تعالى
أحب إليهم مما هم فيه وأقر لعينهم

Seeing Allah, glory to Him, is more loveable and delightful to the people of paradise than other delights
241- Moslem reported on the authority of Suhieb that the prophet, peace and blessings be upon him, said: "When those who deserve Paradise enter paradise, the blessed and the exalted would ask: Do you wish anything more to be given to you? They would say: Hast Thou not brightened our faces? Hast Thou not made us enter paradise and saved us from the Fire? The prophet said: "Allah would lift the veil, and nothing, among the pleasures given to them, would be dearer to them than the sight of their Lord, the mighty and the glorious." In another narration: Then he recited, "To those who do right is a goodly (reward)-yea, more (than in measure)!"  
(Hadith Sahih)

242- Al-Nasae’e also reported that Suhieb said:  
The verse of "To those who do right is a goodly
(reward)-yea, more (than in measure)!” was once recited to the Prophet of Allah, peace and blessings be upon him. Then he said: “When the people of paradise enter into it and when the people of hell enter into it, a caller will say: O people of paradise, there is still a promise that Allah is going to fulfill to you. They say: Has not He lit up our faces, made our balance (of good deeds) heavier and saved us from fire? The prophet said: Then the invisible becomes visible and they will see Him. I swear by Allah that He will not grant them anything more loveable and delightful than looking at Allah’s face.”

(Hadith Sahih)

243- Moslem reported on the authority of Abu Bakr Ibn Abdullah Ibn Qays, from his father that the Prophet, peace and blessings be upon him, said: “Two grades of paradise, the utensils and the contents of which are of silver, and two other grades of Paradise, the utensils and contents of which are of gold. And nothing will prevent the people from seeing their Lord except the curtain of majesty over His face in the paradise of Eden”. (Hadith Sahih)
244- وعن جرير بن عبد الله قال: كنا عند رسول الله ﷺ فنظر إلى القمر ليلة البدر فقال: "إِنَّكُمْ سَتُرونَ رَبِّكمْ عِيَانًا كَمَا تَرُونَ هَذَا الْقُمْرُ لَا تَضَايَعُونَ فِي رُؤِيَّتهُ، فَإِنْ أَسْتَطَعَتْنَ أَنْ لَا تَغْلِبُوا عَلَى صَلَاةِ قُبْلَ طُلُوعِ الشَّمْسِ وَصَلاةِ قُبْلَ غَرْوِبِهَا. فَافْتَلُوا، ثُمَّ قَأْرُ: "وَسَّحَّرَ يَحْمُّدَ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الغَرْوِبِ" أُخْرِجَهُ البخاري ومسلم وأبو داود والترمذي وقال: حديث حسن صحيح.[حديث صحيح]

244- It was reported that Jareer Ibn Abdullah said: We were in the company of Allah’s Prophet on a fourteenth night (of the lunar month), and he looked at the (full) moon and said: “You will see your Lord as you see this moon, and you will have no trouble in looking at Him. So, whoever can should not miss the offering of prayers before sunrise (Fajr prayer) and before sunset (Asr prayer). Then he recited, ‘Celebrate the praises of thy Lord, before the rising of the sun and before its setting.” It was reported by Bukhari, Moslem, Abu-Dawud and At-Termizi.

(Hadith Sahih)

نزل أهل الجنة وتحفهم إذا دخلوها

The residence of the dwellers of paradise and the gifts given to them therein

245- روى البخاري ومسلم عن أبي سعيد الخدري عن النبي ﷺ قَالَ: "إِنَّكُمْ الأَرْضُ يَوْمُ الْقِيَامَةِ خِيْرَةٌ وَاحِدَةٌ يَكْفُؤُها الجِبَارُ بَيْدِه"
245- Both Bukhari and Moslem narrated on the authority of Abu Sa'eed Al-Khudri that the Prophet, peace and blessings be upon him, said: “The whole earth will be one body on the Day of Judgment. Allah Almighty will fold it as one of you does a loaf. He will make it a residence for the dwellers of paradise. A Jew came and said: ‘May Allah bless you Abul-Qasim! Shall I tell you about the residence of the dwellers of paradise on the Day of Judgment?’ The Prophet, peace and blessings be upon him, answered in the affirmative and the man said: “It will be one body, just as a loaf” The Prophet, peace and blessings be upon him, looked at us smilingly. The man further asked: “Shall I tell you about their food?” Again, the Prophet answered in the affirmative and the man said: “It is the meat of a bull and the liver of a whale on which seventy thousand will live.” (Hadith Sahih)
عَلَيْكَ يَا مُحَمَّدٍ فَدْفَعَتِهِ دَفْعَةٌ كَدَّ وَصَعُرَ مِنْهَا فَقَالَ: لَمْ تَدْفَعْنِي؟ فَقَلَتْ: أَلَا تَتَّقُلُّونَ؟ يَا رَسُولُ اللهُ؟ فَقَالَ الْيَهُوْدِيُّ: إِنَّمَا نَدِعُوهُ بِبَيْنَ الَّذِينَ سَمَاهُ بِهِ أَهْلَهُ، فَقَالَ رَسُولُ اللهُ ﷺ: (إِنِّي أَسْمَى مُحَمَّدٍ الَّذِي سَمَانَى بِهِ أَهْلُهُ) فَقَالَ الْيَهُوْدِيُّ: جَنِّبْ أَسْلَّمَكَ. فَقَالَ لَهُ رَسُولُ اللهُ ﷺ: (أَينَ فِي شَيْءِكُمْ بَعْدَ مِنْهُ أَنَّ حَدَّثَتْكُمْ؟) فَقَالَ: أَسْمَعْ بِأَذْنِي، فَنَكْتُ رَسُولَ اللَّهِ ﷺ بَعْدَ مِنْهُ أَنَّ حَدَّثَتْكُمْ? فَقَالَ الْيَهُوْدِيُّ: أَيْنَ تَكُن النَّاسُ يَمْتَبِئُ الأَرْضَ غَيْرَ الْأَرْضِ وَالْسَمَاوَاتُ؟ فَقَالَ رَسُولُ اللهُ ﷺ: (وَهُمْ فِي الظُّلْمَةِ دُونَ الْجَسَرِ))، فَقَالَ: فَمِنْ أَوْلِ الْلَّهِ: إِجْزَاةٌ؟ فَقَالَ: (فَقْرُ الْمُهَاجِرٍ). قَالَ الْيَهُوْدِيُّ: فَمَا تَجْعَلُهُمْ أْيَنْ يَخْلَقُونَ النَّارُ؟ فَقَالَ: (ذِيَاءٌ كَبِّدَ اللَّهِ). فَمَا غَذَّاَوْهُمْ؟ فَقَالَ: (يَنْحُرُ لَهُمْ نَورُ الْجَنَّةِ الَّذِي كَانَ يَأْكُلُ مِنْ أَطْرَافِهَا) قَالَ فَمَا شَرَّابُهُمْ عَلَى إِرْهَبِهَا؟ فَقَالَ: (مِنْ عِينِهَا تَسْمِى: سَلْسِبِلَةٌ) فَقَالَ: صَدَقَ. وَذَكَرَ الْحَدِيثَ.[حَدِيثٌ صَحِيحٌ]

246- Moslem reported that Thawban, the Prophet’s servant, said: “I was sitting with the Prophet, peace and blessings be upon him, when a rabbi came and said: ‘Peace be upon you, Muhammad!’ I stood up and pushed him severely. He wondered: ‘Why do you push me like this?’ I answered: “You should have said Prophet instead of saying Muhammad.” He answered: “We call him with the name his family has given him!” The Prophet, peace and blessings be upon him, commented: “This is really the name my family has given to me!” The rabbi said: “I have some questions for you” and the Prophet commented: “What benefit do you expect to have from my answers?” “I just want to listen,” the man replied. So
the Prophet said: “Ask as you wish.” The rabbi asked: “Where will people go on the day when the earth will be completely changed and so will the heavens?” The Prophet, peace and blessings be upon him, answered: “They will be standing in the darkness right before the bridge.” “Then who passes the bridge first?” the man asked and the Prophet replied: “The poor amongst the Muhajireen.” The man further asked: “What is their gift on entering paradise?” He said: “The liver of a whale.” “What about their food?” the man asked and the Prophet replied: “The bull of paradise will be slaughtered for them to eat.” “What about their drink?” the man asked again. The Prophet answered: “They will drink from a well called “Salsabi.l” The rabbi commented: “You are telling the truth.” Then he mentioned the previous Hadith.”

(Hadith Sahih)

ثواب من قطع وحدا
The reward for a person whose child dies

247 - مسلم عن أبي حasan قال: قلت لأبي هريرة - رضي الله عنه - إنه مات لي ابنان فما أنتم محدثن عن رسول الله ﷺ (حديث)

طيب به أنفسنا عن موتان؟ قال: (نعم صغارهم دعAIMาน الجنة يتلقى
أحدهم أباه أو قال أبوه (ياخذ) بثوبه أو قال بيده كما أخذ أنا بصنفة
ثوبك هذا فلا ينتهاه أو قال: فلا ينتهي حتى يدخله الله وأبوه الجنة.”

[حديث صحيح]
247- Moslem reported Hasan as having said: “I said to Abu-Huraira, may Allah be pleased with him: “I lost two of my sons, can you console me with a Hadith about the dead?” He said: “Yes! Little children are the small beings (or servants) in paradise. Each of them will receive his father or his parent taking him with the end of his garment as I just hold your garment now and will never leave him till Allah lets him and his parents enter paradise” (Hadith Sahih)

248- Abu Dawud Al-Tayalesi said: “Shu’ba reported from Mu`aweya Ibn Qurra that his father said that a man of the Ansar used to visit the Prophet, peace and blessings be upon him, with his son. The Prophet asked him: “Do you love him?” The man answered in the affirmative and the Prophet commented: “May Allah love you as He loves him.” Some time later, the Prophet missed the man and asked
about him. When he was told that his son died, he said: "Won’t you be satisfied when you come to any of the gates of paradise and find him there to open it for you." His family asked: "To him alone or to all of us?" The Prophet answered: "To all of you." *(Hadith Sahih)*

٢٤٩- وخرج أبو داود الطيالسي (أيضاً) في مسنده قال: حدثنا
هشام عن قتادة عن راشد عن عبادة بن الصامت: أن رسول الله
قال: (والنساء يجرها ولدها يوم القيامة بسرره إلى الجنة).] حديث صحيح[

٢٤٩- In his *Musnad*, Abu Dawud Al-Tayalesi said: *Hisham* reported from *Qatada* on the authority of *Rashid* that *Obada Ibn Al-Samit* reported that the Prophet of Allah, peace and blessings be upon him, said: "The woman who suffers from postnatal bleeding will have her child dragging her on the Day of Judgment to paradise." *(Hadith Sahih)*

٢٥٠- وفي صحيح البخاري عن أبي هريرة عن النبي ﷺ:
من مات له ثلاثة من الولد لم يبلغوا الحنث كانوا له حجاباً من النار
وأنخل الجنة. قال المؤلف رحمه الله: قوله عليه الصلاة والسلام: (لم يبلغوا الحنث)
معناه عند أهل العلم: لم يبلغوا الحلم ولم يبلغوا أن يلزمهم حديث.
]حديث صحيح[

٢٥٠- In *Sahih Al-Bukhari* (A Collection of Verified Hadiths by Bukhari), Abu-Huraira is reported to have narrated that the Prophet, peace and blessings
be upon him, said: “He who loses three of his children, who have not reached puberty, will be protected by them from hell-fire and so he will be admitted to paradise.” (Hadith Sahih)

Mفتاح الجنة لا إله إلا الله والصلاة
The key to paradise is the testimony that “There is no god but Allah” together with prayer

251- وفي البخاري: وقيل لوهب: ليس مفتاح الجنة لا إله إلا الله قال: بل. ولكن ليس مفتاح إلا وله أسنان، فإن جئت بمفتاح له أسنان ففتح لك، وإلا لم يفتح لك.

251- In Bukhari, “Wahb was asked: “Is it not true that uttering Shahadah is the key to paradise?” He said: “Yes. But every key has certain teeth. If you are to bring a key with teeth, it will open the door. Otherwise, it will not.” (He means by the teeth both worshipping Allah and adopting monotheism).

نبذ من أقوال العلماء في تفسير كلمات وأيات من القرآن وردت في ذكر الجنة وأهلها
Some scholars’ comments on the interpretation of words and verses regarding paradise in the Qur’an

252- ممن ذلك قوله تعالى: (وَزُرَّعْنَا مَا في صُدُورِهِم مِّنْ غِلِّ قَالَ ابْنُ عَبَّاسُ: أَوْلَمْ يَدْخُلُ أَهْلُ الْجَنَّةِ تَعْرِضَ لِهِمَّ عِينَانَ

233
252- Among these is The verse reading: "And We shall remove from their hearts any rancor." Ibn Abbas said: When the people of paradise enter into it, two springs will be presented to them. They will drink from the first and Allah will take spite out of their hearts. Then they will wash into the second to have brightened skin and shiny faces and to be indulged in bliss.

253- H, may Allah be pleased with him, said the following words about the verse reading: "And their Lord will give to them to drink a pure drink." When the People of Paradise head for it, they will pass a tree that has a trunk beneath which two springs flow. When they drink from one of them, their skin will not change and their hair will never become unkempt. When they drink from the other, the bad matter in their bellies will come out. Then the angels
will receive them saying: “Peace be upon you! We have ye done! Enter you here, to dwell therein.”

٢٥٤- وَرَوَى سَعِيد بْن جَبِير عِنْ أَبِي عَبْسَةَ فِي قُوْلِهِ تِعَالَى:{بِإِنَّكَ لَجَاثِنَانَ} إِلَى قُوْلِهِ: {وَمَا دُوْنِهِمَا جَاثِنَانَ} قَالَ: فَسَتَّائَكَ المَقْرِبِينَ، وَهَاتَانَ لأَسْحَابِ الْيَمِينِ، وَعَنْ أَبِي مُوسَى الْأَشْعَرِيْيْنَ نَاهَّٰئِنَهُمَا تِعَالَى: {يُحْلِّئُونَ فِيهَا مِنْ أَسْاَوِرَ مِنْ ذُهْبٍ وَلُؤْلُؤَ} قَالَ: المُفْسِرُونَ: لَيْسَ أَحَدِ مِنْ أَهْلِ الْجَنَّةِ إِلَّا وَفِي يَدَهُ ثَلَاثَةُ أَسْوَرَةَ: سُوَّارٌ مِنْ ذُهْبٍ، وَسُوَّارٌ مِنْ فُضْلٍ، وَسُوَّارٌ مِنْ لُؤْلُؤٍ، وَقَالَ هَنَا: {مِنْ ذُهْبٍ وَلُؤْلُؤٍ} وَقَالَ فِي آيَةٍ أُخْرِىٓ: {وَخَلَّاَتُ آسِوَرَ مِنْ فَضْلٍ}.

٢٥٤- Sa’eed Ibn Jubier narrated that Ibn Abbas said the following words about Allah’s sayings, “But for such as fear the time when they will stand before the judgment seat of their Lord, there will be two grades of paradise” and “And besides these two, there are two other grades of paradise”: The former are for those nearest to Allah and the latter for the companions of the right hand. Abu-Mussa Al-Ash’ari was reported as having said the same meaning.

Interpreting the verse reading: “They shall be adorned therein with bracelets of gold and pearls,” commentators said: “There is no one in paradise that will have not three bracelets: one of gold, another of silver and a third of pearls. Gold and pearls are mentioned in this verse and in another
verse, Allah says: “And they will be adorned with bracelets of silver.”

255- وفي الصحيح: (تبلغ حلية المؤمن حيث تبلغ الوضوء)، وقـرئ (ولوّلوا) بالنصب على معنى وبحلون لؤلؤاً، وأسوار: جمع أـسورة، وأسورة واحدها سوار فيها ثلاث لغات: ضم السين وكسرها وأسوار، قال المفسرون: لما كانت الملوك تلبس في الدنيا الأسوار والتسيجان جعل الله ذلك لأهل الجنة إذ هم ملوك قوله تعالى: (وَلَيْسُهُمْ فِيهَا حَرْبٌ). [حديث صحيح]

255- In the Sahihein (the two books of Bukhari and Moslem), we read: “A believer’s ornament will reach in paradise as far as water used to reach of his hands during ablution”. Commentators said: As kings are used to wear bracelets and crowns in this life, Allah will give such things to the people of paradise as they will be the kings forever. Allah says: “Their garments there will be of silk.” (Hadith Sahih)

256- وقال تعالى (وَلَبِسُونَ ثِيابًا خَضْرًا مِن سُنَّسٍ وَإِسْتِبْرَقٍ) وقال (عَلَيْهِمْ ثِيَابٌ سُنَّسٍ خَضْرَ وَإِسْتِبْرَقٍ) الإستبرق: الدبياج الصفيق الكشيف، والسنادس: الرقيق الخفيف، وخض الأخضر لأنه الموافق للبصـر، لأن البياض يبدد النظر ويؤلم، والسواد يورم وخضرة لون بين السواد والبيض وتلك تجمع الشعاع.

فـوـله تعالى: (مُتْكَرِئُونَ فِيهَا عَلَى الْأَرَانِكَ) الأرانك: جمع أريكة وهي السر في الحجل، وقال (مُتْكَرِئُونَ عَلَى سُرْرٍ مَّصْفُوفٍ).
256- Allah says: “And they will wear green garments of fine silk and heavy brocade,” and “Upon them will be green garments of fine silk and heavy brocade.” The green color is mentioned here as it relieves the eyes whereas white disperses the eyesight and aches, and black causes the eyes to swell. Moreover, green is a color between black and white, which gathers rays.

Allah also says: “Reclining in paradise on raised couches,” and “They will recline (with ease) upon coaches arranged in ranks.” Coaches here refer to beds in curtained canopies.

257- Qatada says about the verse reading: “Verily the companions of paradise shall that day have joy in all that they do.” In the hereafter, they will be busy deflowering the maidens. Allah says just after this verse: “They and their associates
will be in pleasant shade, reclining on raised couches.” The verse reading: “For them is a sustenance determined” has two explanations. One was adopted by Muqatil to the effect that they will get this sustenance (fruits) when they desire. The second was adopted by Ibn Al-Sa’ib to the effect that they will have this sustenance for the duration of morning and evening. Allah says: “And they will have therein their sustenance, morning and evening.” Scholars said: There will be neither night nor day in paradise, but they will enjoy eternal light. However, they will know about the night when the veils are let down and the gates are closed and they will know about the day when the veils are raised and the gates are opened. This was stated by Ibn Al-Jawzi.

٢٥٨- وذكر ابن المبارك قال: أخبرنا شريك عن أبي إسحاق عن البراء: {وَدَأْنِيَ عَلَيْهِمْ طلَالَةٌ وَذَلَّتْ قُطُوفُهَا تَذْلِيَلاً} قال: أهل الجنة يأكلون الثمار من الشجر كيف شاءوا جلوساً ومضطجعين وكيف شاؤوا. واحد القطوف: قطف بكسر القاف. [خبر صحيح]

258- Ibn Al-Mubarak stated: Shuriek told us, from Abu Is’haq that Al-Bara’ commented on the verse reading: “And the shades of paradise will come low over them, and the bunches of fruit there, will hang low easy to reach” saying: The people of paradise will eat the fruits of trees while sitting, lying or as they like. (An authentic account)
وذكر ابن وهب قال: أخبرنا هشام بن سعد عن زيد بن أسلم أن رسول الله ﷺ قال: "إن خلق أهل الجنة إذا دخلوا الجنة ستون ذراعا كالتخلة السحوق يأكلون من ثمار الجنة قياماً.

259 - Ibn Wahb stated: Hisham Ibn Sa'ad told us on the authority of Zayd Ibn Aslam that the Prophet of Allah, peace and blessings be upon him, said: "The creation of the people of paradise when they are admitted into it, will be sixty cubits like the tall palm. They will eat from the fruits of paradise while standing."
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240