Al Maghrib



SHAYKH **SULEIMAN HANI**

FINAL DESTINATION

PAVING YOUR PATH TO PARADISE

بِسْمِ اللَّهِ الرَّحْمٰنِ الرَّحِيمِ

وَٱتَّقُوا۟ يَوْمًا تُرْجَعُونَ فِيهِ إِلَى ٱللَّهِ ۖ ثُمَّ تُوَفَّىٰ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٨١﴾

Be mindful of the Day when you will (all) be returned to Allah, then every soul will be paid in full for what it has done, and none will be wronged. [2:281]

What is the significance of this verse?

Why is the topic of Paradise & Hellfire so crucial today?

Paradise & Hellfire in Psychology, Philosophy, and Theology

Psychology

Philosophy

Theology

Paradise & Hellfire Have Already Been Created

Revelatory Proofs:



Describing the Prophet's (*ṣallallāhu 'alayhi wa sallam*) trip to *Sidrat'l-Muntaha*, a tree in Heaven: "Then Jibrīl brought me to *Sidrat'l-Muntaha* which was veiled in colors indescribable. Then I entered Paradise, and its lights were of pearls and its soil was musk." (Bukhāri and Muslim narrated by Anas ibn Mālik)

Muslim, Abu Dāwūd and Imām Aḥmad report from Abu Hurayrah (*raḍyAllāhu 'anhu*) that the Messenger (*ṣallallāhu 'alayhi wa sallam)* said, "When Allāh (*subḥānahu wa ta'āla*) created Paradise and Hell, He sent Jibrīl to Paradise, saying 'Go and look at it and at what I have prepared therein for its inhabitants.' So he went and looked at it and at what Allāh had prepared therein for its inhabitants... then He sent him to Hellfire saying, 'Go and look at it and what I have prepared therein for its inhabitants'. So he looked at it and saw that it was in layers, one above the other."

Bukhāri and Muslim also report from 'Abdullāh ibn 'Umar (*raḍyAllāhu 'anhu*) that the Messenger of Allāh (*ṣallallāhu 'alayhi wa sallam*) said, "When anyone of you dies, he will be shown his position morning and evening. If he is one of the people of Paradise, then he will be one of the people of Paradise, and if he is one of the people of Hell, then he will be one of the people of Hell, and he will be told, 'This is your position until Allāh (*subḥānahu wa ta'āla*) resurrects you on the Day of Resurrection.'"

Muslim also reports from Anas that the Prophet (*ṣallallāhu 'alayhi wa sallam*) said, "By the One in Whose Hand is my soul, if you had seen what I saw, you would laugh little and cry much." They said, "What did you see, O Messenger of Allāh?" He said, "I saw Paradise and Hell."

The Importance of Premises

Why is it important to know that Allāh is Al-Ḥakīm before studying other branches of belief (e.g., Paradise & Hellfire)?

Are Paradise and Hellfire Eternal?

There is consensus amongst Muslim scholars that Paradise is eternal with no end.



وَأَمَّا ٱلَّذِينَ سُعِدُوا۟ فَفِى ٱلْجَنَّةِ خَٰلِدِينَ فِيهَا مَا دَامَتِ ٱلسَّمَٰوَٰتُ وَٱلْأَرْضُ إِلَّا مَا شَآءَ رَبُّكَ عَطَآءً غَيْرَ مَجْذُوذٍ ﴿١٠٨﴾

And as for those who were [destined to be] prosperous, they will be in Paradise, abiding therein as long as the heavens and the earth endure, except what your Lord should will - a bestowal uninterrupted. [*Hūd*, 11:108]

وَفَٰكِهَةٍ كَثِيرَةٍ ﴿٣٢﴾
لَّا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ ﴿٣٣﴾

And fruit, abundant [and varied], neither limited [to season] nor forbidden. [*al-Wāqi'ah*, 56:32-33]

Regarding the eternity of the Hellfire

there are three opinions from ahl'l-sunnah:



1) The opinion of the majority: The Hellfire is eternal, and those who deserve it (based on Allāh's Wisdom and Judgment) will remain therein eternally.

2) Making no conclusive statement regarding it, and this was attributed to Ibn al-Qayyim.

3) The opinion that the Hellfire will come to an end. This was held by a number of different groups
such as:

a. The opinion of those who claimed that Allāh would remove the disbelievers from the Hellfire after a period and admit them into Paradise and at that point the Hellfire would cease to exist. Ṣiddīq Ḥasan Khan mentioned this opinion in his book *Yaqdha Ula al-I'tibār*.

b. Those who divided the Hellfire into two: One for the sinning believers and another for the disbelievers. The Hellfire of the sinners will come to an end and the Hellfire of the disbelievers will be eternal. This position was chosen by al-Qurṭubi in his book *Al-Tadhkirah* to combine between what has been narrated by some of *ahl'l-sunnah* regarding the termination of the Hellfire.

c. That the Hellfire remains for ages and then will be terminated and the punishment of its inhabitants will come to an end when they are purified from the sin of disbelief. They will not enter paradise and will cease existing. This was narrated by a group of the *salaf* and was supported by Ibn al-Qayyim who attributed it to Ibn Taymiyyah as well.

Hellfire: Introduction & Definition

Hell is the abode which Allāh has prepared for those who reject belief in Him, rebel against His laws and disbelieve in His Messengers. It is the punishment for His enemies, the prison for evildoers. It is the ultimate humiliation and loss; there is nothing worse:

رَبَّنَآ إِنَّكَ مَن تُدۡخِلِ ٱلنَّارَ فَقَدۡ أَخۡزَيۡتَهُۥۖ وَمَا لِلظَّٰلِمِينَ مِنۡ أَنصَارٖ ١٩٢

Our Lord! Verily, whom You admit to the Fire, indeed, You have disgraced him, and never will the *ẓālimūn* [polytheists and wrongdoers] find any helpers. [*Āle-'Imrān*, 3:192]

The Location of Hell

Al-Ṣuyuti said, "Do not discuss where Hell is located, for none knows this except Allāh and I know of no ḥadīth that I could rely on with regard to this issue."

The Keepers of Hell

Standing over Hell are mighty and stern angels who never disobey Allāh Who has created them. They do whatever He commands them, as Allāh says:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ قُوٓاْ أَنفُسَكُمۡ وَأَهۡلِيكُمۡ نَارٗا وَقُودُهَا ٱلنَّاسُ وَٱلۡحِجَارَةُ عَلَيۡهَا مَلَٰٓئِكَةٌ غِلَاظٞ شِدَادٞ لَّا يَعۡصُونَ ٱللَّهَ مَآ أَمَرَهُمۡ وَيَفۡعَلُونَ مَا يُؤۡمَرُونَ ٦

O you who believe! Save yourselves and your families from a Fire whose fuel is men and stones, over which are [appointed] angels stern [and] severe, who flinch not [from executing] the Commands they receive from Allāh but do [precisely what] they are commanded. [*Al-Taḥrīm*, 66:6]

سَأُصْلِيهِ سَقَرَ ﴿٢٦﴾ لَا تُبْقِي وَلَا تَذَرُ ﴿٢٨﴾ وَمَا أَدْرَاكَ مَا سَقَرُ ﴿٢٧﴾
لَوَّاحَةٌ لِّلْبَشَرِ ﴿٢٩﴾ عَلَيْهَا تِسْعَةَ عَشَرَ ﴿٣٠﴾

Soon I will cast him into Hellfire. And what will explain to you what Hellfire is? Naught does it permit to endure, and naught does it leave alone! Darkening andchanging the color of man! Over it are nineteen [angels as guardians and keepers of Hell]. [*al-Muddaththir*, 74:26-30]

This number was a challenge to the *kuffār* who thought that they would easily overcome such a small number, but they did not realize that one of these angels has the strength to confront the whole of mankind on his own. For this reason, Allāh said in the next *āyah*: "And We have set none but angels as guardians of the Fire, and We have fixed their numbers (19) only as a trial for the disbelievers." [*al-Muddaththir*, 74:31]

Ibn Rajab said, "What is known and well-established among the earlier and later generations is that the trial came about when the number of angels was mentioned, and the *kuffār* thought that it was possible to kill them. They thought that they would be able to fight and resist them. They did not know that humankind in its entirety would not be able to resist even ONE of them." (*Al-Takhwīf Min'l-Nār*)

These angels are the ones whom Allah called the guardians of Hell:

وَقَالَ الَّذِينَ فِي النَّارِ لِخَزَنَةِ جَهَنَّمَ ادْعُوا رَبَّكُمْ يُخَفِّفْ عَنَّا
يَوْمًا مِّنَ الْعَذَابِ ﴿٤٩﴾

Those in the Fire will say to the keepers [angels] of Hell: "Call upon your *Rabb* to lighten for us the torment for a day!" [*Ghāfir,* 40:49]



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

1

Hellfire will ask for more, as Allāh says in the Qur'ān:

يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ ٱمْتَلَأْتِ وَتَقُولُ هَلْ مِن مَّزِيدٍ ﴿٣٠﴾

On the Day when We will say to Hell: "Are you filled?" It will say: "Are there any more to come?" [*Qāf*, 50:30]

In the *ḥadīth* that describes the debate between Paradise and Hell, it says: Allāh said to Hell, "You are My Punishment; I will punish in you whomsoever I will." Both Paradise and Hell will be filled, but Hell will not be filled until Allāh places His foot in it, and it will say, "Enough, enough!" Then it will be filled and its different parts will come closer to one another. Allāh will not wrong any one of His Creation. (Bukhāri)

2

Another indication of its vast depth is the fact that a stone thrown from the top of Hell takes a very long time to reach the bottom.

Muslim reports that Abu Hurayrah said: "We were with the Messenger of Allāh, and we heard the sound of something falling. The Prophet said, "Do you know what that was?" We said, "Allāh and His Messenger know Best." He said, "That was a stone that was thrown into Hell seventy years ago and it was falling through Hell until now." (Muslim)

3

The great number of angels who will bring Hell forth on the Day of Resurrection.

وَجِاْىٓءَ يَوْمَئِذٍۭ بِجَهَنَّمَ ۚ يَوْمَئِذٍ يَتَذَكَّرُ ٱلْإِنسَٰنُ وَأَنَّىٰ لَهُ ٱلذِّكْرَىٰ ﴿٢٣﴾

And Hell will be brought near that Day. [*al-Fajr*, 89:23]

The Prophet (*ṣallallāhu 'alayhi wa sallam)* said, "Hell will be brought forth that Day by means of seventy thousand chains, each of which will be held by seventy thousand angels." (Muslim)

4

Another indication of the vastness of Hell is the fact that two great creations like the sun and moon will be two rolled-up bulls in Hell.

Abu Hurayrah told us that the Prophet (*ṣallallāhu ʻalayhi wa sallam*) said: "The sun and moon will be rolled up in Hell on the Day of Resurrection."

The Levels of Hell

There are variations in the degrees of heat in Hell and in the levels of punishment which Allāh has prepared for its inhabitants; there is not just one level.

إِنَّ ٱلْمُنَٰفِقِينَ فِى ٱلدَّرْكِ ٱلْأَسْفَلِ مِنَ ٱلنَّارِ وَلَن تَجِدَ لَهُمْ نَصِيرًا ﴿١٤٥﴾

Verily the hypocrites will be in the lowest depths [grade] of the Fire. [*al-Nisā'*, 4:145]

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

وَلِكُلٍّ دَرَجَٰتٌ مِّمَّا عَمِلُوا۟ ۚ وَمَا رَبُّكَ بِغَٰفِلٍ عَمَّا يَعْمَلُونَ ﴿١٣٢﴾

For all there will be degrees [or ranks] according to what they did. [*al-Anʻām,* 6:132]

The Gates of Hell

Allāh has told us that Hell has seven gates, as He said:

وَإِنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ ﴿٤٣﴾ لَهَا سَبْعَةُ أَبْوَٰبٍ لِّكُلِّ بَابٍ مِّنْهُمْ جُزْءٌ مَّقْسُومٌ ﴿٤٤﴾

And surely, Hell is the promised place for them all. It [Hell] has seven gates, for each of these gates is a [special] class [of sinners] assigned. [*al-Ḥijr*, 15:43-44]

The Prophet said: "When the first night of Ramaḍān comes, the shayāṭīn and evil jinns are chained up. The gates of Hell are closed and not one of them is opened. The gates of Paradise are opened and not one of them is closed."

The Fuel of Hell

Stones and the rebellious disbelievers are the fuel of Hell, as Allāh says:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ قُوٓاْ أَنفُسَكُمۡ وَأَهۡلِيكُمۡ نَارٗا وَقُودُهَا ٱلنَّاسُ وَٱلۡحِجَارَةُ عَلَيۡهَا مَلَٰٓئِكَةٌ غِلَاظٞ شِدَادٞ لَّا يَعۡصُونَ ٱللَّهَ مَآ أَمَرَهُمۡ وَيَفۡعَلُونَ مَا يُؤۡمَرُونَ ٦

O you who believe! Save yourselves and your families from a Fire whose fuel is men and stones! [*al-Taḥrīm*, 66:6]

فَٱتَّقُواْ ٱلنَّارَ ٱلَّتِي وَقُودُهَا ٱلنَّاسُ وَٱلۡحِجَارَةُۖ أُعِدَّتۡ لِلۡكَٰفِرِينَ ٢٤

Then fear the Fire [hell] whose fuel is men and stones, prepared for the disbelievers. [*al-Baqarah,* 2:24]



Another fuel for the Fire will be the false gods, which were worshipped instead of Allāh;

إِنَّكُمۡ وَمَا تَعۡبُدُونَ مِن دُونِ ٱللَّهِ حَصَبُ جَهَنَّمَ أَنتُمۡ لَهَا وَٰرِدُونَ ٩٨

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

The Intensity of the Hellfire

وَأَصۡحَٰبُ ٱلشِّمَالِ مَآ أَصۡحَٰبُ ٱلشِّمَالِ ٤١ فِي سَمُومٖ وَحَمِيمٖ ٤٢ وَظِلّٖ مِّن يَحۡمُومٖ ٤٣ لَّا بَارِدٖ وَلَا كَرِيمٍ ٤٤ وَظِلّٖ مِّن يَحۡمُومٖ ٤٣

And those on the left hand - who will be those on the Left Hand? In fierce hot wind and boiling water. And shadow of black smoke, [that shadow] neither cool, nor [even] good. [*al-Wāqi'ah,* 56:41-44]

These verses include all the things that people avail themselves of in this world when it is too hot; ***these three things are: water, air and shade.***

But the *āyah* states that these three things will be of no help whatsoever to the people of Hell. The air of Hell is *al-Sumūm*, which is an intensely hot wind; its water is *al-Ḥamīm*, boiling water; its shade is *al-Yaḥmūm*, which is a part of the smoke of Hell. (*Al-Takhwīf Min'l-Nār*, p.85)

Just as this *āyah* emphasizes the horrifying position of those on the Left Hand, who are the people of Hell, another āyah emphasizes the horror of Hell itself.

The shade referred to in the *āyah* "***and the shadow of black smoke"*** [*al-Wāqi'ah*, 56:43] is the shade cast by the smoke of Hell. Shade usually makes one feel cool and comfortable, and people love to feel it, but this shade [in Hell] will neither be cool nor pleasant; it is the shadow of black smoke.

The Prophet told us: "Fire as we know it is one-seventieth part of the Fire of Hell." Someone said, "O Messenger of Allāh, it is enough as it is!" He said, "It [the fire of Hell] is as if sixty nine equal portions were added to the fire as we know it." (al-*Bukhāri*)

How Hell Affects this Earth and its Inhabitants

Al-Bukhāri reports in his Ṣaḥīḥ that Abu Hurayrah said: "Hell complained to its Rabb, saying 'O my Rabb, some parts of me have consumed others.' So He allowed it to exhale twice, once in the winter and once in the summer. That is why you find extreme heat (in the summer) and extreme cold (in the winter)."

Al-Bukhāri also narrated from Abu Sa'īd that the Prophet (*ṣallallāhu 'alayhi wa sallam*) said: "Delay your prayers until it cools down, for the intensity of heat is from the exhaled air of Hell." (Ṣaḥīḥ Bukhāri)



Hellfire can Speak and See

إِذَا رَأَتْهُم مِّن مَّكَانٍ بَعِيدٍ سَمِعُوا لَهَا تَغَيُّظًا وَزَفِيرًا ﴿١٢﴾

When it [Hell] sees them from a far place, they will hear its raging and roaring. [al-Furqān, 25:12]

Ibn Jarīr reports that Ibn ‘Abbās said: “A man will be dragged towards Hell, which will shrink into itself. Allāh will say: “What is the matter with you?” It will say, “He is seeking refuge with you from me.” He will say, “Release My slave.” Another man will be dragged towards Hell and it will send out a gust of air like a mule snorting at a camel, then it will take in a gust of air, and there will be no one left except it will terrify him.” (*Nihāyah*, 2/21)

Abu Hurayrah reported that the Prophet (*ṣallallāhu ‘alayhi wa sallam*) said: “On the Day of Resurrection a neck will stretch forth from Hell; it will have two eyes to see, two ears to hear, and a tongue to speak. It will say, ‘I have been appointed to take care of three types of people: every arrogant tyrant, every person who called on some deity other than Allāh and those who made pictures.” (Tirmidhi)

“A servant does not say: ‘Oh Allāh, protect me from the Hellfire’ seven times a day except that Hellfire says: ‘Oh Allāh, your servant so-and-so sought refuge in you from me so protect him.’ And a servant does not ask: ‘Oh Allāh, grant me Paradise’ seven times a day except that Paradise says: ‘Oh Allāh, your servant so-and-so has asked for Paradise so grant him entry into Paradise.’” (Categorized as authentic, Silsilah *al-Ṣaḥīḥa*, 2506)

And those on the left hand - who will be those on the Left Hand? In fierce hot wind and boiling water. And shadow of black smoke, [that shadow] neither cool, nor [even] good. [*al-Wāqi‘ah,* 56:41-44]

Ibn ‘Umar’s Vision of Hell

Al-Bukhāri and Muslim report that Ibn ‘Umar said, “I saw in a dream that two angels came to me. Each of them was holding a whip of iron in his hand. Then I met (another) angel who was also holding a whip of iron in his hand. They said, ‘Do not worry, you are a good man; we just wish that you prayed more at night.’ They took me to the edge of Hell, which looked like a well with horns: between every two horns stood an angel holding a whip of iron. I saw men hanging upside-down, held with chains, and I recognized some men of Quraysh. Then they led me away, towards the right. I told Ḥafsah about my dream, and she told the Messenger of Allāh who said, “Abdullāh is a righteous man.’” (*Al-Takhwīf Min al-Nār*, p.51)

Does Anybody See Hell in Reality Before the Day of Resurrection?

We know that our Prophet saw Hell, just as he saw Paradise during his lifetime. Al-Bukhāri and Muslim report from ‘Abdullāh ibn ‘Abbās that the Prophet said concerning *ṣalāt al-khuṣuf* (eclipse prayer):

“I saw Paradise and I reached out to take a bunch of its fruits. If I had managed to do so you would have eaten from it until the end of time. And I saw Hell, and I have never seen anything more terrifying. I saw that most of its inhabitants are women.” (Mishkāt al-Masabīḥ, 1/480) righteous man.’” (*Al-Takhwīf Min al-Nār*, p.51)

The First Three People Into the Hellfire

Verily, the first to be judged on the Day of Resurrection will be a man who had died as a martyr. He will be brought forward. Allāh will remind him of the favors He had bestowed upon him, and the man will acknowledge them. Then He will ask him: “What did you do to express gratitude for it?” The man will reply: “I fought for Your Cause till I was martyred.” Allāh will say: “You have lied. You fought so that people might call you courageous; and they have done so.” Command will then be issued about him, and he will be dragged on his face and thrown into Hell. Next, a man who had acquired and imparted knowledge and read the Qur’ān will be brought forward, Allāh will remind him of the favors He had bestowed upon him and the man will acknowledge them. Then He will ask him: “What did you do to express gratitude for it?” The man will reply: “I acquired knowledge and taught it and read the Qur’ān for Your sake.” Allāh will say to him: “You have lied. You acquired knowledge so that people might call you a learned (man), and you read the Qur’ān so that they might call you a reciter, and they have done so.” Command will then be issued about him, and he will be dragged on his face and thrown into Hell.

Next, a man whom Allāh had made affluent and to whom Allāh had given plenty of wealth will be brought forward. Allāh will remind him of the favors He had bestowed upon him and the man will acknowledge them. He will ask him: “What did you do to express gratitude for it?” The man will reply: “I did not neglect any of the ways You liked wealth to be spent liberally for Your sake.” Allāh will say to him: “You have lied. You did it so that people might call you generous, and they have done so.” Command will then be issued about him, and he will be dragged on his face and thrown into Hell.

And the wording, “So these are the first of Allāh’s creation the Fire will be kindled with on the Day of Resurrection.” (Ṣaḥīḥ Muslim)

Ibn Taymiyyah said, "Just as the best of the people are the Prophets, then the worst of the people is the one who imitates them, giving the false impression that he is from them while he is not from them. The best of people after them are the 'ulemā' and the shuhadā' and the siddīqūn and the mukhlisūn, and the worst of the people is the one who imitates them while giving the false impression that he is from them, while he is not from them."

The People Of Hell And Their Evil Deeds

1

The People Who Will Abide Therein Forever

The people of Hell who will abide therein forever, never leaving it and never dying, are the disbelievers and polytheists.

وَٱلَّذِينَ كَفَرُوا۟ لَهُمْ نَارُ جَهَنَّمَ لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا۟ وَلَا يُخَفَّفُ عَنْهُم مِّنْ عَذَابِهَا ۚ كَذَٰلِكَ نَجْزِى كُلَّ كَفُورٍ ﴿٣٦﴾

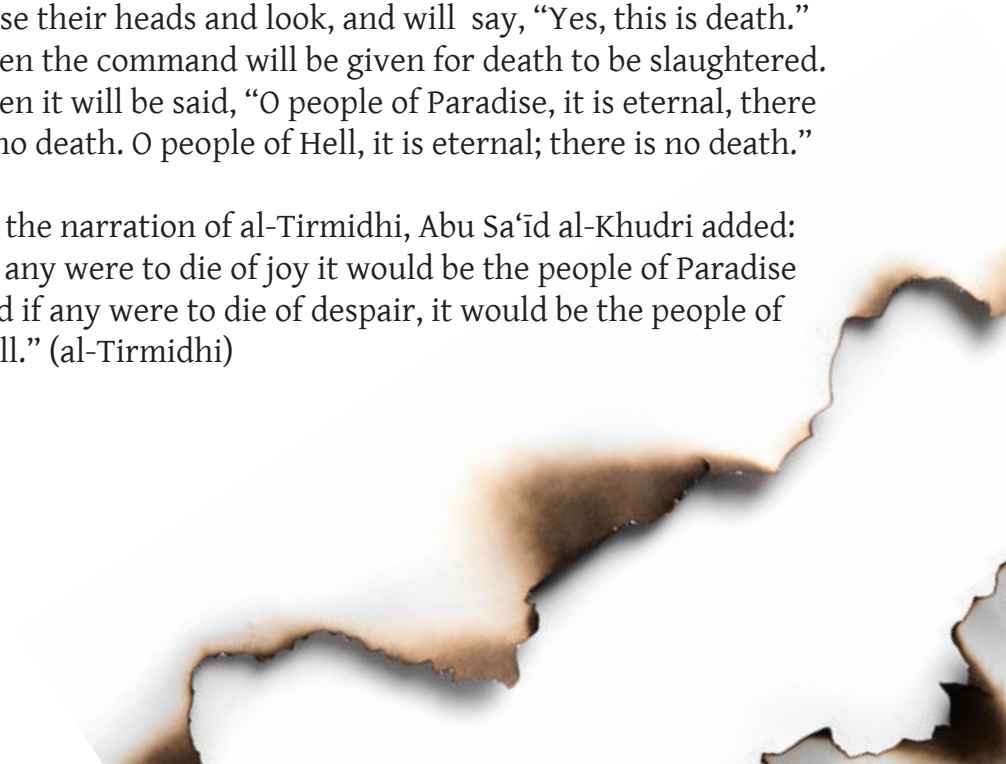
But those who reject Allāh, for them will be the Fire of Hell. No term shall be determined for them, so they should die, nor shall its penalty be lightened for them. [*Fāṭir*, 35:36]

وَٱلَّذِينَ كَفَرُوا۟ وَكَذَّبُوا۟ بِـَٔايَٰتِنَآ أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ ۖ هُمْ فِيهَا خَٰلِدُونَ ﴿٣٩﴾

But those who reject faith and disbelieve Our Signs, they shall be companions [or dwellers] of the Fire; they shall abide therein. [*al-Baqarah*, 2:39]

Death will be slaughtered, as is stated in the ḥadīth narration from Ibn 'Umar by al-Bukhāri and in Muslim from Abu Sa'īd who said that the Messenger of Allāh said: "Death will be brought like a horned ram, and will be made to stand between Paradise and Hell." It will be said, "O people of Paradise, do you know what this is?" They will raise their heads and look, and will say, "Yes, this is death." It will be said, "O people of Hell, do you know what this is?" They will raise their heads and look, and will say, "Yes, this is death." Then the command will be given for death to be slaughtered. Then it will be said, "O people of Paradise, it is eternal, there is no death. O people of Hell, it is eternal; there is no death."

In the narration of al-Tirmidhi, Abu Sa'īd al-Khudri added: "If any were to die of joy it would be the people of Paradise and if any were to die of despair, it would be the people of Hell." (al-Tirmidhi)



The People Of Hell And Their Evil Deeds

2

Hell will be the Dwelling Place of the Kuffar and Mushrikin

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

سَنُلْقِي فِي قُلُوبِ ٱلَّذِينَ كَفَرُوا۟ ٱلرُّعْبَ بِمَآ أَشْرَكُوا۟
بِٱللَّهِ مَا لَمْ يُنَزِّلْ بِهِۦ سُلْطَٰنًا ۖ وَمَأْوَىٰهُمُ ٱلنَّارُ ۚ
وَبِئْسَ مَثْوَى ٱلظَّٰلِمِينَ ﴿١٥١﴾

Their abode will be the Fire; and evil is the home of the wrongdoers. [*Āle-'Imrān*, 3:151]

أُو۟لَٰٓئِكَ مَأْوَىٰهُمُ ٱلنَّارُ بِمَا كَانُوا۟ يَكْسِبُونَ ﴿٨﴾

Their abode is the Fire, because of the [evil] they earned. [*Yūnus*, 10:8]

3

Those Who Call Others to Hell

Those who follow misguided beliefs and ideologies that contradict the laws of Allāh and those who believe in their false causes, these are the ones who call others to Hell: "Those [unbelievers] do [but] beckon you to the Fire." [*al-Baqarah*, 2:221]

One of them is *Shayṭān*:

إِنَّ ٱلشَّيْطَٰنَ لَكُمْ عَدُوٌّ فَٱتَّخِذُوهُ عَدُوًّا ۚ إِنَّمَا يَدْعُوا۟ حِزْبَهُۥ
لِيَكُونُوا۟ مِنْ أَصْحَٰبِ ٱلسَّعِيرِ ﴿٦﴾

He [*Shayṭān*] only invites his adherents that they may become Companions of the blazing Fire. [*Fāṭir*, 35:6]

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

يَقْدُمُ قَوْمَهُۥ يَوْمَ ٱلْقِيَٰمَةِ فَأَوْرَدَهُمُ ٱلنَّارَ ۖ وَبِئْسَ ٱلْوِرْدُ
ٱلْمَوْرُودُ ﴿٩٨﴾

He will go before his people on the Day of Judgement and lead them into the Fire. [*Hūd*, 11:98]

The Worst Evil Deeds Of Those Who Will Remain Forever In Hell

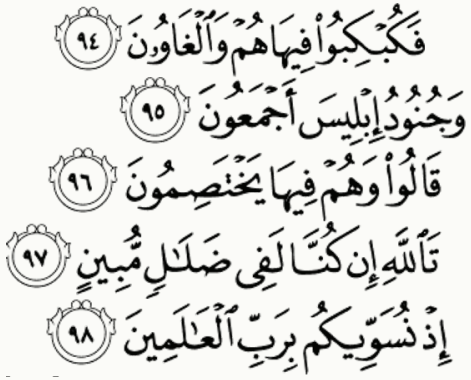
The Qur'ān speaks at length of the evil deeds for which those who will abide in the Hell forever deserve their never-ending fate. Here we will mention the most serious of them.

1

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

Concerning those *kuffār* and *mushrikīn* who regarded their gods as equal to the Rabb of the Worlds, Allāh says:





Then they will be thrown headlong into the [Fire] – they and those straying in Evil and the whole hosts of Iblīs together. They will say there in their mutual bickerings: "By Allāh, we were truly in an error manifest, when we held you [false gods] as equals with the Rabb of the Worlds." [*al-Shu'arā'*, 26:94-98]

2

Failing to fulfill the legislated duties, as well as denying the Day of Judgement.

Allāh tells us that the people of Paradise will ask the people of Hell: "What led you into Hellfire?"
They will reply: "We were not of those who prayed, nor were we of those who fed the indigent. But we used to talk vanities with vain talkers, and we used to deny the Day of Judgement, until there came to us [the Hour] that is certain." [*al-Muddaththir*, 74:24-27]

3

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

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

إِنَّ ٱللَّهَ لَعَنَ ٱلْكَٰفِرِينَ وَأَعَدَّ لَهُمْ سَعِيرًا ﴿٦٤﴾

خَٰلِدِينَ فِيهَآ أَبَدًا ۖ لَّا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا ﴿٦٥﴾
يَوْمَ تُقَلَّبُ وُجُوهُهُمْ فِى ٱلنَّارِ يَقُولُونَ يَٰلَيْتَنَآ أَطَعْنَا ٱللَّهَ وَأَطَعْنَا
ٱلرَّسُولَا۠ ﴿٦٦﴾

وَقَالُوا۟ رَبَّنَآ إِنَّآ أَطَعْنَا سَادَتَنَا وَكُبَرَآءَنَا فَأَضَلُّونَا ٱلسَّبِيلَا۠ ﴿٦٧﴾

Verily Allāh has cursed the unbelievers and has prepared for them a blazing Fire, to dwell therein; no protector will they find, nor helper. The Day that their faces will be turned upside down in the Fire, they will say, "Woe to us! Would that we had obeyed Allāh and obeyed the Messenger."

And they would say, "Our *Rabb*! We obeyed our chiefs and our great ones and they misled us as from the [Right] Path." [*al-Aḥzāb*, 33:64-67]

4

Hypocrisy

وَعَدَ ٱللَّهُ ٱلْمُنَٰفِقِينَ وَٱلْمُنَٰفِقَٰتِ وَٱلْكُفَّارَ نَارَ
جَهَنَّمَ خَٰلِدِينَ فِيهَا ۚ هِىَ حَسْبُهُمْ ۚ وَلَعَنَهُمُ ٱللَّهُ ۖ وَلَهُمْ
عَذَابٌ مُّقِيمٌ ﴿٦٨﴾

Allāh has promised the hypocrites, men and women, and the rejecters of Faith, the fire of Hell, therein shall they dwell. Sufficient is it for them. For them is the curse of Allāh and an enduring punishment. [*al-Tawbah*, 9:68]

إِنَّ ٱلْمُنَٰفِقِينَ فِى ٱلدَّرْكِ ٱلْأَسْفَلِ مِنَ ٱلنَّارِ وَلَن تَجِدَ لَهُمْ
نَصِيرًا ﴿١٤٥﴾

The hypocrites will be in the lowest depths of the Fire; no helper will you find for them. [*al-Nisā'*, 4:145]

5

Arrogance:

This is a quality shared by most of the people of Hell.

أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِينَ ﴿٦٠﴾

Is there not in Hell an abode for the Haughty [i.e. arrogant]? [*al-Zumar*, 39:60]

Muslim quotes the ḥadīth of Abu Hurayrah which goes back to the Prophet (*ṣallallāhu ʻalayhi wa sallam*), in which it is stated that Hell said, "The arrogant and proud will enter me." According to another report, Hell said, "I will become rich (have too many) from the proud and arrogant." Allāh said, "You are My Punishment with which I will punish whomsoever I will." (*Ṣaḥīḥ* Muslim, 4/2186, no. 2846)

Al-Bukhāri, Muslim and al-Tirmidhi report from Ḥārithah ibn Wahb that the Messenger of Allāh (*ṣallallāhu ʻalayhi wa sallam*) said: "Shall I not tell you about the people of Paradise? Every meek person who is considered to be so humble that if he were to adjure something by Allāh, He would fulfil it for him. Shall I not tell you about the people of Hell? Every haughty, greedy and proud person." *(Jāmiʻ al-Usūl)*

According to a report given by Muslim, he *(ṣallallāhu ʻalayhi wa sallam)* said, "Every proud mean and arrogant person."

Gems

Ḥasan al-Baṣri advised some of his students admonishing them about avoiding the state of being proud. He said:

1 - Do not deceive yourself into becoming too proud because you are in a good or righteous environment, for there is no place that is better than Paradise, and our father, Ādam experienced there what is known to all.

2 - Do not become proud merely because you worship often, for consider what happened to Iblīs (Satan) after he spent a great deal of time worshipping.

3 - Do not think yourself great because you have met with righteous people, for there is no man more righteous than the Prophet (*sallallāhu ʻalayhi wa sallam*) yet the disbelievers and hypocrites did not benefit by simply knowing him.

The Evil Deeds that Lead One to Hell



Shaykh al-Islām Ibn Taymiyyah, may Allāh have mercy on him, was asked, "What are the deeds of the people of Hell, and what are the deeds of the people of Paradise?" He replied: The deeds of the people of Hell are:

1. Associating partners in worship with Allāh
2. Associating partners in worship with Allāh
3. Kufr (ingratitude, disbelief)
4. Hasad (malicious envy)
5. Lying
6. Treachery
7. Oppression and Wrongdoing (ẓulm)
8. Promiscuity (fornication with many partners)
9. Backstabbing
10. Cutting off the ties of kinship
11. Cowardice at the time of jihād
12. Miserliness (complete lack of generosity with money)
13. Inconsistency between what is in one's heart and the face one shows to people
14. Despairing of the mercy of Allāh
15. Feeling secure from the plan of Allāh
16. Panicking blindly at the time of crisis
17. Pride and extravagance at the time of plenty
18. Abandoning one's duties towards Allāh
19. Transgressing His limits
20. Violating His sanctity

continued....

The Evil Deeds that Lead One to Hell



21. Fearing a created being instead of the creator

22. Showing off

23. Going against the qur'ān and sunnah in Word or deed

24. Obeying a created being in some act of Disobedience to the creator

25. Blindly supporting falsehood

26. Mocking the signs of Allāh

27. Rejecting the truth

28. Withholding knowledge and testimony That should be revealed

29. Witchcraft and magic

30. Disobeying one's parents

31. Killing any soul forbidden by Allāh except For reasons of justice

32. Consuming the wealth of the orphan

33. *Riba* (usury)

34. Desertion from the battlefield

35. Slandering the reputation of innocent, chaste, believing women. (*Yaqadhāt ul'l-i'tibar,* p.222)

Muslim reports from 'Iyadh Ibn Himār that the messenger of Allāh (*ṣallallāhu 'alayhi wa sallam*) said, during a lengthy *khuṭbah*:

"The people of hell are five: the weak who lack the power to (avoid evil); the (carefree) who pursue (everything irrespective of whether it is good or evil) and who have no concern for their families or their wealth; the dishonest people whose greed cannot be concealed even in the case of minor things; and those who betray you, morning and evening, with regard to your family and your property." He also mentioned misers, liars and those who are in the habit of abusing people and using obscene, foul language. (Muslim)

Those Who Will Not Remain in Hell Forever

Definition: Those who will enter Hell and be brought forth at a later time are the monotheists who did not associate anything with Allāh, but they committed many sins that far outweigh their good deeds.

They will enter Hell for a period known only to Allāh, then they will be brought forth through the intercession of those who intercede, and Allāh will bring forth, through His Mercy, people who never did any good at all.

The Sins for Which Allah has Promised Hell

Here we will mention some of the sins which the *Qur'ān* and *Hadīth* state will earn the punishment of Hell:



Killing a person for no legitimate reason

وَمَن يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَآؤُهُۥ جَهَنَّمُ
خَٰلِدًا فِيهَا وَغَضِبَ ٱللَّهُ عَلَيْهِ وَلَعَنَهُۥ وَأَعَدَّ لَهُۥ
عَذَابًا عَظِيمًا ﴿٩٣﴾

If a man kills a believer intentionally, his recompense is Hell to abide therein [forever] and the Wrath and the Curse of Allāh are upon him, and a dreadful Penalty is prepared for him. *[al-Nisā'*, 4:93]

The Prophet warned the Muslims against fighting one another and stated that the killer and his victim will both be in Hell. Abu Bakrah said that the Messenger of Allāh (*ṣallallāhu 'alayhi wa sallam*) said, "If two Muslims face one another with swords, both the slayer and the slain will be in Hell." I asked, or it was asked, "O Messenger of Allāh (it is clear about) the slayer, but what about the slain?" He said, "He was trying hard to kill his counterpart." (Muslim)

Consuming *Riba* (Interest)

One of the sins that will condemn a person to Hell is consuming r*iba.*

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَأۡكُلُواْ ٱلرِّبَوٰٓاْ أَضۡعَٰفٗا مُّضَٰعَفَةٗۖ وَٱتَّقُواْ ٱللَّهَ لَعَلَّكُمۡ تُفۡلِحُونَ ١٣٠ وَٱتَّقُواْ ٱلنَّارَ ٱلَّتِيٓ أُعِدَّتۡ لِلۡكَٰفِرِينَ ١٣١

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

According to a *ḥadīth* whose authenticity is agreed upon, the Prophet counted *riba* as one of the seven sins that would doom the one who committed them to Hell. Al-Bukhāri and Muslim report that Abu Hurayrah said that the Messenger of Allāh said, "Avoid the seven sins that will condemn the one who commits them to Hell." They asked, "What are they, O Messenger of Allāh?" He said, "Associating anything in worship with Allāh; magic and witchcraft; killing anyone whose killing Allāh has forbidden, except in the course of justice; consuming *riba*; consuming the wealth of the orphan; running away from the battlefield; and slandering the reputation of innocent, chaste believing women."

Pride

One of the major sins, *al-kabā'ir*, is pride. Abu Hurayrah narrated that the Messenger of Allāh (*ṣallallāhu 'alayhi wa sallam*) said that Allāh said, "Pride is My cloak and greatness is My robe. Whoever competes with Me in respect of either of them, I shall admit him to Hellfire." (According to another report, "I will make him taste Hellfire.") (Muslim)

Ibn Mas'ūd said that the Messenger of Allāh (*ṣallallāhu 'alayhi wa sallam*) said, "No one who has an atom's weight of pride in his heart will enter Paradise." A man said, "But what if a man likes his clothes and shoes to look good?" He said, "Allāh is beautiful and loves beauty. Pride is rejecting the truth and looking down on people." (Muslim)

Lying about [falsely attributing words] to the Messenger of Allah

The Messenger of Allāh said, "Do not lie about me (or falsely attribute anything to me) for whoever lies about me will enter Hell."

Al-Bukhāri reported that Salmān ibn al-Akwa' said that he heard the Messenger "Whoever attributes to me words that I did not say, let him take his place in Hell."

Refusing to Migrate for the Sake of Allāh

إِنَّ ٱلَّذِينَ تَوَفَّىٰهُمُ ٱلْمَلَٰٓئِكَةُ ظَالِمِىٓ أَنفُسِهِمْ قَالُوا۟ فِيمَ كُنتُمْ ۖ قَالُوا۟ كُنَّا
مُسْتَضْعَفِينَ فِى ٱلْأَرْضِ ۚ قَالُوٓا۟ أَلَمْ تَكُنْ أَرْضُ ٱللَّهِ وَٰسِعَةً فَتُهَاجِرُوا۟ فِيهَا ۚ
فَأُو۟لَٰٓئِكَ مَأْوَىٰهُمْ جَهَنَّمُ ۖ وَسَآءَتْ مَصِيرًا ﴿٩٧﴾
إِلَّا ٱلْمُسْتَضْعَفِينَ مِنَ ٱلرِّجَالِ وَٱلنِّسَآءِ وَٱلْوِلْدَٰنِ لَا يَسْتَطِيعُونَ حِيلَةً
وَلَا يَهْتَدُونَ سَبِيلًا ﴿٩٨﴾

When the angels take the souls of those who die in sin against their souls, they say, "In what [plight] were you?" They reply, "Weak and oppressed were we in the earth." They [the angels] say, "Was not the earth of Allāh spacious enough for you to move yourselves away from evil?" Such men will find their abode in Hell - what an evil refuge [or destination]! Except those who are really weak and oppressed - men, women and children, who have no means in their power, nor [a guidepost] to direct their way."
[*al-Nisā'*, 4:97-98]

Allāh will not excuse them (NB: upon whom *hijrah* was obligatory) except those weak and oppressed persons who had no means of migrating and could find no way of moving to safer lands.

Judging Unjustly

وَلَا تَرْكَنُوٓا۟ إِلَى ٱلَّذِينَ ظَلَمُوا۟ فَتَمَسَّكُمُ ٱلنَّارُ وَمَا لَكُم مِّن دُونِ
ٱللَّهِ مِنْ أَوْلِيَآءَ ثُمَّ لَا تُنصَرُونَ ﴿١١٣﴾

Allāh revealed the *Sharī'ah* to establish justice among mankind, and He commanded His slaves to be Just: Verily Allāh commands the justice [and] the doing of good. [*al-Naḥl,* 16:90]

He has made it obligatory for rulers and judges to be just and never to be unfair: "Allāh commands you to render back your trusts to those to whom they are due; and when you judge between man and man, that you judge with justice." [*al-Nisā'*, 4:58]

Allāh threatens Hell to those who do not judge with justice. Buraydah ibn al-Ḥusayb narrated that the Messenger of Allāh said, "There are three types of judges: one will be in Paradise and the other two in Hell. The one who will be in Paradise is the one who knows the truth and judges according to it. As for the one who knows the truth but is unjust in his judgement, he will be in Hell, as will the one who judges between people without understanding or knowledge." (Abu Dawūd – *Jāmi' al-Usūl*, 10/168)

Inclining to Those Who Do Wrong

وَلَا تَرْكَنُوٓا۟ إِلَى ٱلَّذِينَ ظَلَمُوا۟ فَتَمَسَّكُمُ ٱلنَّارُ وَمَا لَكُم مِّن دُونِ ٱللَّهِ مِنْ أَوْلِيَآءَ ثُمَّ لَا تُنصَرُونَ ﴿١١٣﴾

And incline not to those who do wrong, or the Fire will seize you, and you have no protectors other than Allāh, nor shall you be helped. [*Hūd*, 11:113]

Those Who Torture Living Beings

Muslim reports in his *Ṣaḥīḥ* from Jābir that the Messenger of Allāh said, "I was shown Hell, and I saw a woman of Banu Isrā'īl who was being punished because of a cat that she had owned. She tied it up and did not feed it, or let it eat of the vermin of the earth, until it died of hunger." (*Mishkāt al-Masābīḥ*, 3/688)

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

Those Who Drink From Vessels of Gold and Silver

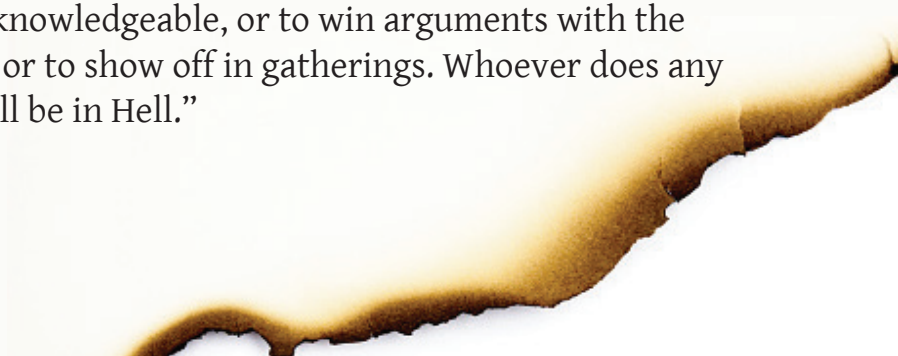
Al-Bukhāri and Muslim report from Um Salamah that the Messenger of Allāh said, "The one who drinks from a vessel/utensil of god and silver is pouring the fire of Hell into his stomach."

The Prophet took a piece of silk in his right hand and a piece of gold in his left and said, "These two are forbidden for the males of my *Ummah*."

Insincerity in Seeking Knowledge

Abu Hurayrah said that the Messenger of Allāh (*ṣallallāhu 'alayhi wa sallam*) said, "Whoever seeks knowledge that should be sought only for the sake of Allāh but seeks it purely for some worldly gain, he will not smell the fragrance of Paradise on the Day of Resurrection."

Jābir said that the Messenger of Allāh (*ṣallallāhu 'alayhi wa sallam*) said, "Do not seek knowledge in order to compete with the knowledgeable, or to win arguments with the ignorant, or to show off in gatherings. Whoever does any of that will be in Hell."



Ibn ʻUmar said that the Messenger of Allāh (*ṣallallāhu ʻalayhi wa sallam*) said, "Whoever seeks knowledge for a reason other than for the sake of Allāh, then let him take his place in Hell."

Those Who Commit Suicide (with conditions)

Al-Bukhāri and Muslim report from Abu Hurayrah that the Prophet said, "Whoever kills himself with iron (a sharp instrument) then his iron will be in his hand, and he will be stabbing himself in the stomach with it forever in the Fire of Hell. Whoever kills himself with poison, then he will be drinking that poison forever in the Fire of Hell. Whoever throws himself from a mountain and kills himself, he will be throwing himself down forever in the Fire of Hell." (*Al-Tawkhīf min al-Nār*, p. 148)

Al-Bukhāri reports from Abu Hurayrah that the Prophet said, "The one who strangles himself will be strangling himself in Hell, and the one who stabs himself will be stabbing himself in Hell." (*Ṣaḥīḥ al-Jāmi*ʻ, 5/114)

The Wisdom Behind this Ruling Question: Are there any exceptions to this?

Abu Hurayrah reported that the Messenger of Allāh said, "Let none of you wish for death. If he is a good doer, he might increase his good deeds. If he is an evil doer, he might make amends." (Bukhāri)

Anas ibn Mālik reported that the Prophet said, "None of you should wish for death due to a calamity that has afflicted him. Yet if he must do something, let him say: O Allāh, keep me alive so long as life is good for me, and cause me to die if death is better for me." (Bukhāri)

Women vs. Men in Hellfire & Paradise

Narrated Ibn ʻAbbās that the Prophet (*ṣallallāhu ʻalayhi wa sallam*) said: "I was shown the Hellfire and the majority of its dwellers were women who were ungrateful." It was asked, "Do they disbelieve in Allāh?" (or, are they ungrateful to Allāh?) He replied, "They are ungrateful to their husbands and are ungrateful for the favors and the good (charitable deeds) done to them. If you have always been good (benevolent) to one of them and then she sees something in you (not of her liking), she will say, 'I have never received any good from you.'" (Bukhāri)

Allāh is Just.

مَا يُبَدَّلُ ٱلْقَوْلُ لَدَىَّ وَمَآ أَنَا۠ بِظَلَّٰمٍ لِّلْعَبِيدِ ٢٩

The word will not be changed with Me, and never will I be unjust to the servants.
[*Qāf*, 50:29]

As such any woman will enter Paradise or the Hellfire based on her good or evil actions in this world.

The context of the *ḥadīth* clearly demonstrates that it came in the form of warning women from sins that are manifested amongst them such as ungratefulness displayed to their husbands if she is angry with him. Also, his command for them to give in charity proves that his statement did not go beyond warning them of sins. As such, this *ḥadīth* can actually indicate the concern of Islam for women as you warn those whom you love.

The phrase that the Prophet *(ṣallallāhu ʻalayhi wa sallam)* used is "the majority" and the majority can be actualized by being a single individual beyond 50%. So, it does not necessitate that there be a great disparity between the number of inhabitants of women as opposed to men.

Women are the majority of humanity as stated by *al-Qādhi ʻIyād*. Especially in the end of days as al-Bukhāri and Muslim who reported that the number of men would continuously decrease and the number of women would continuously increase until the ratio between men and women would be 1:50.

Most importantly, this topic should not be one that is debated or misapplied; the one who can take benefit from the *ḥadīth* itself, by being more mutually grateful as spouses (and generally, in life), should do so.

The Vast Number of People in Hell

Muslim reports from Ibn ʻAbbās that the Prophet *(ṣallallāhu ʻalayhi wa sallam)* said: "I was shown the nations and I saw a prophet accompanied by a small group, another accompanied by one or two men, and another with no companions at all."
(*Ṣaḥīḥ Muslim*)



Bukhāri narrates from Abu Sa'īd that the Prophet (*ṣallallāhu 'alayhi wa sallam*) said: Allāh will say, "O Ādam!" Ādam will reply, "I respond to Your call, I am obedient to Your commands, and all good is in Your hands." Then Allāh will say to Ādam, "Send forth the people of the Fire." Ādam will say, "How many are the people of the Fire?!" Allāh will say, "Out of every thousand, take nine hundred and ninety-nine." At that time, children's hair will turn grey and every pregnant female will spontaneously abort and you will see the people looking as if they are drunk, although they are not, but Allāh's punishment will be most severe.

This speech distressed his Companions and they said, "O Messenger of Allāh, who amongst us will be that man (one in a thousand)?" He said, "Be of good cheer: the thousand will be from *Ya'jūj* and *Ma'jūj* (Gog and Magog) and the one will be from among you." Then he said, "By Him in Whose hand is my soul, I hope that you will be one third of the people of Paradise." We praised and glorified Allāh and then he said, "By Him in Whose Hand is my soul, I hope that you will be half of the people of paradise. As you are among the nations like a white hair on the hide of a black bull or a round hairless spot on the foreleg of a donkey." (Bukhāri)

The Wisdom Behind There Being So Many People In Hell

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

إِنَّآ أَرۡسَلۡنَٰكَ بِٱلۡحَقِّ بَشِيرٗا وَنَذِيرٗاۚ وَإِن مِّنۡ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٞ ٢٤

And there never was a people without a Warner having lived among them (in the past). *[Fāṭir,* 35:24]

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

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



The Messenger of Allāh (*ṣallallāhu ʻalayhi wa sallam*) said, "When Allāh created Hell, He told Jibrīl, 'Go and look at it.' Jibrīl went and looked at it, and when he came back he said, 'By Your Glory, I fear that no one who hears of it will enter it.' So He surrounded it with desires, and said, 'Go and look at it.' Jibrīl went and looked at it, and when he came back, he said, 'By Your Glory, I fear that there will be no one left who does not enter it.'" [*Jāmi al-Usūl*]

The Huge Size of the People of Hell

According to a ḥadīth narrated by Abu Hurayrah, the Messenger of Allāh (*ṣallallāhu ʻalayhi wa sallam*) said: "The distance between the shoulders of the *kāfir* in Hell will be like three day's travelling for a fast rider." (Muslim, 4/290)

Ibn Kathīr in a comment on these *ḥadīth* said: So that their punishment and suffering may be more severe, as Allāh the Severe in punishment says: "...that they may taste the Penalty." [Ibn Kathīr, *Al-Nihāyah*, 2/139]

The Food, Drink and Clothing of the People of Hell

The food of the people of Hell is *al-darīʻ* and *al-zaqqūm*, and their drink is *al-ḥamīm, al-ghislīn* and *al-ghassāq*.

لَّيْسَ لَهُمْ طَعَامٌ إِلَّا مِن ضَرِيعٍ ٦
لَّا يُسْمِنُ وَلَا يُغْنِي مِن جُوعٍ ٧

No food will there be for them but a bitter *darīʻ*, which will neither nourish nor satisfy hunger. [*al-Ghāshiyah*, 88:6-7]

Al-darīʻ is a thorny plant know as *al-shubruq* that grows in the *Ḥijāz*. Ibn ʻAbbās said, "It is a low-growing thorny plant; when it grows tall it is called *darī*." *Qatādah* said, "It is one of the very worst types of food." (Ibn Rajab, *Al-Takhwīf min al-Nār*, p.115)



إِنَّ شَجَرَتَ ٱلزَّقُّومِ ﴿٤٣﴾
طَعَامُ ٱلْأَثِيمِ ﴿٤٤﴾
كَٱلْمُهْلِ يَغْلِى فِى ٱلْبُطُونِ ﴿٤٥﴾
كَغَلْىِ ٱلْحَمِيمِ ﴿٤٦﴾

Verily the tree of zaqqūm will be the food of the sinful, like molten brass, it will boil in their insides, like the boiling of scalding water. *[al-Dukhān*, 44:43-46]

The Prophet (*ṣallallāhu ʻalayhi wa sallam*) portrayed for us the ugly and terrifying nature of *zaqqūm*: "If one drop from *al-zaqqūm* were to land on this world, the people of earth and all their means of sustenance would be destroyed. So how must it be for the one who must eat it?" It was reported by al-Tirmidhi, who said it is a *ṣaḥiḥ ḥasan* ḥadīth. (*Mishkāt al-Maṣābīḥ*, 3/105, narrated by Ibn ʻAbbās)

Another kind of food that will be eaten by the people of Hell is *al-ghislīn*.

فَلَيْسَ لَهُ ٱلْيَوْمَ هَٰهُنَا حَمِيمٌ ﴿٣٥﴾
وَلَا طَعَامٌ إِلَّا مِنْ غِسْلِينٍ ﴿٣٦﴾
لَّا يَأْكُلُهُۥٓ إِلَّا ٱلْخَٰطِـُٔونَ ﴿٣٧﴾

So, no friend has he here this Day, Nor has he any food except corruption (or filth) from the washing of wounds (*al-ghislīn*), which none do eat but those in sin. [*al-Ḥāqqah,* 69:35-37]

هَٰذَا فَلْيَذُوقُوهُ حَمِيمٌ وَغَسَّاقٌ ﴿٥٧﴾
وَءَاخَرُ مِن شَكْلِهِۦٓ أَزْوَٰجٌ ﴿٥٨﴾

Then shall they taste it - a boiling fluid and a fluid dark, murky, intensely cold [*ghassāq*]! And other penalties of a similar kind - to match them! [Ṣād, 38:57-58]

Al-Ghislīn and *al-ghassāq* mean the same thing, which is the festering pus that oozes out of the skin of the people of Hell. [*Yaqadhāt uli'l-I'tibār*, p. 86]

The drink of the people of Hell will be al-Hamīm.

وَإِن يَسْتَغِيثُوا۟ يُغَاثُوا۟
بِمَآءٍ كَٱلْمُهْلِ يَشْوِى ٱلْوُجُوهَ ۚ بِئْسَ ٱلشَّرَابُ وَسَآءَتْ
مُرْتَفَقًا ﴿٢٩﴾

And if they implore relief, they will be granted water like melted brass that will scald their faces. How dreadful the drink! How uncomfortable a couch to recline on! [*al-Kahf,* 18:29]

These *āyāt* mention four kinds of drink that the people of Hell have to endure:

(1) al-Ḥamīm: an extremely hot water.

يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ ءَانٍ ﴿٤٤﴾

In its midst and in the midst of the boiling hot water will they wander round! [*al-Raḥmān*, 55:44]

تُسْقَىٰ مِنْ عَيْنٍ ءَانِيَةٍ ﴿٥﴾

They will be given to drink from a boiling hot spring. [*al-Ghāshiyah*, 88:5]

(2) al-Ghassāq: as discussed above.

(3) al-Sadīd (pus): what flows from the flesh and skin of the *kāfir*.

(4) al-Muhl: Ibn ʻAbbās said, "It is like very thick oil."

May Allah protect us from these punishments!

The Dress of the People of Hell

Allāh has told us that garments of fire will be tailor-made for them, as it says in the Qur'ān:

۞ هَٰذَانِ خَصْمَانِ ٱخْتَصَمُوا۟ فِى رَبِّهِمْ ۖ فَٱلَّذِينَ كَفَرُوا۟
قُطِّعَتْ لَهُمْ ثِيَابٌ مِّن نَّارٍ يُصَبُّ مِن فَوْقِ رُءُوسِهِمُ
ٱلْحَمِيمُ ﴿١٩﴾

But for those who deny (their *Rabb*) for them will be cut out a garment of Fire; over their heads will be poured out boiling water. [al-Ḥajj, 22:19]

When Ibrāhīm al-Taymi recited this *āyah* he used to say, "Glory be to Allāh, Who has created garments out of fire." (*Al-Takhwīf min al-Nār*, p.126)

May Allah protect us from these punishments!

May Allāh protect us from these punishments!

وَتَرَى ٱلْمُجْرِمِينَ يَوْمَئِذٍ مُّقَرَّنِينَ فِى ٱلْأَصْفَادِ ﴿٤٩﴾
سَرَابِيلُهُم مِّن قَطِرَانٍ وَتَغْشَىٰ وُجُوهَهُمُ ٱلنَّارُ ﴿٥٠﴾

Allāh says, "And you will see the sinners that Day bound together in fetters. Their garments of liquid pitch and their faces covered with Fire." [Ibrāhīm, 14:49-50]

May Allah protect us from these punishments!

The Punishment of the People of Hell:

Muslim reports from Anas ibn Mālik that the Messenger of Allāh (*ṣallallāhu 'alayhi wa sallam*) said: One of the people of Hell who found the most pleasure in the life of this world will be brought forth on the Day of Resurrection and will be dipped into the Fire of Hell. Then he will be asked: "O son of Ādam, have you ever seen anything good? Have you ever enjoyed any pleasure?" He will say, "No, by Allāh." (Muslim, 3/102)

The Messenger of Allāh (*ṣallallāhu 'alayhi wa sallam*) said, "On the Day of Resurrection, Allāh will say to one whose punishment in the Fire is the lightest, 'If you had whatever you wanted on earth, would you give it up to save yourself?' He will say, 'Yes.' Allāh will say, 'I wanted less than that from you: when you were still in the loins of Ādam, I asked you not to associate anything in worship with Me, but you insisted on associating others in worship with Me.'" (Bukhāri)

1

The Punishment of the People of Hell Will Vary in Degree

The Prophet (*ṣallallāhu 'alayhi wa sallam*) said concerning the people of Hell, "There are some whom the Fire will take up to their ankles, others up to their knees, others up to their waists, and others up to their necks." (Muslim)

The Messenger of Allāh (*ṣallallāhu 'alayhi wa sallam)* said, "The person who will have the least punishment among the people of Hell on the Day of Resurrection will be a man under the arch of whose feet will be placed a smoldering ember, and his brains will boil because of it." (Bukhāri)

Ibn Rajab says, "Similarly, the punishments of the monotheists in Hell will be at different levels, according to their deeds. The punishment of those who were guilty of major sins will not be like that of those who were guilty of minor sins. The punishment may be reduced for some of them because of other good deeds, or for whatever reason Allāh wills." (*Al-Takhwīf min al-Nār*)

2

Roasting of the Skin

إِنَّ ٱلَّذِينَ كَفَرُوا۟ بِـَٔايَـٰتِنَا سَوْفَ نُصْلِيهِمْ نَارًا كُلَّمَا نَضِجَتْ جُلُودُهُم
بَدَّلْنَـٰهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا۟ ٱلْعَذَابَ ۗ إِنَّ ٱللَّهَ كَانَ عَزِيزًا
حَكِيمًا ﴿٥٦﴾

Those who reject Our Signs, We shall soon cast them into the Fire. As often as their skins are roasted through, We shall change them for fresh skins, that they may taste the penalty. For Allāh is Exalted in Power, All-Wise. [*al-Nisā'*, 4:56]

3

Melting

۞ هَـٰذَانِ خَصْمَانِ ٱخْتَصَمُوا۟ فِى رَبِّهِمْ ۖ فَٱلَّذِينَ كَفَرُوا۟ قُطِّعَتْ
لَهُمْ ثِيَابٌ مِّن نَّارٍ يُصَبُّ مِن فَوْقِ رُءُوسِهِمُ ٱلْحَمِيمُ ﴿١٩﴾
يُصْهَرُ بِهِۦ مَا فِى بُطُونِهِمْ وَٱلْجُلُودُ ﴿٢٠﴾

Then as for those who disbelieve, garments of fire will be cut out for them, boiling water will be poured down over their heads. With it will melt or vanish away what is within their bellies, as well as [their] skins. [*al-Ḥajj*, 22:19-20]

The Prophet (*ṣallallāhu 'alayhi wa sallam*) said, "Al-ḥamīm will be poured on their heads and will dissolve through until it reaches their sides, and all their innards will drop out until it comes out of his feet, and everything is melted; then he will be restored as he was." (al-Tirmidhi)

4

Scorching (the face)

وَمَن جَآءَ بِٱلسَّيِّئَةِ فَكُبَّتْ وُجُوهُهُمْ فِى ٱلنَّارِ هَلْ تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ ﴿٩٠﴾

And whoever comes with an evil deed, their faces will be thrown headlong into the Fire. Do you receive a reward other than that which you have earned by your deeds? [*al-Naml*, 27:90]

تَلْفَحُ وُجُوهَهُمُ ٱلنَّارُ وَهُمْ فِيهَا كَٰلِحُونَ ﴿١٠٤﴾

The Fire will burn their faces and they will therein grin, with their lips displaced. [*Mu'minūn*, 23:104]

يَوْمَ تُقَلَّبُ وُجُوهُهُمْ فِى ٱلنَّارِ يَقُولُونَ يَٰلَيْتَنَآ أَطَعْنَا ٱللَّهَ وَأَطَعْنَا ٱلرَّسُولَا۠ ﴿٦٦﴾

The Day that their faces will be turned upside down in the Fire, they will say, "Woe to us! Would that we had obeyed Allāh and obeyed the Messenger." [*al-Aḥzāb*, 33:66]

May Allah protect us from these punishments!

5

Dragging

إِنَّ ٱلْمُجْرِمِينَ فِى ضَلَٰلٍ وَسُعُرٍ ﴿٤٧﴾
يَوْمَ يُسْحَبُونَ فِى ٱلنَّارِ عَلَىٰ وُجُوهِهِمْ ذُوقُوا۟ مَسَّ سَقَرَ ﴿٤٨﴾

Truly those in sin are the ones straying in mind, and mad. The Day they will be dragged through the Fire on their faces [they will hear]: "Taste the touch of Hell." [*al-Qamar*, 54:47-48]

6

The Chains, Fetters and Hammers of the People of Hell

إِنَّآ أَعْتَدْنَا لِلْكَٰفِرِينَ سَلَٰسِلَا۟ وَأَغْلَٰلًا وَسَعِيرًا ﴿٤﴾

For the rejecters We have prepared iron chains, yokes and a blazing Fire. [*al-Insān*, 76:4]

خُذُوهُ فَغُلُّوهُ ﴿٣٠﴾
ثُمَّ الْجَحِيمَ صَلُّوهُ ﴿٣١﴾
ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ ﴿٣٢﴾

The stern command will say, "Seize him and bind him, and burn him in the blazing Fire, further, make him march in a chain, whereof the length is seventy cubits."
[*al-Ḥāqqah*, 69:30-32]

7

They will be accompanied by their objects of worship and their devils in Hell

إِنَّكُمْ وَمَا تَعْبُدُونَ مِن دُونِ اللَّهِ حَصَبُ جَهَنَّمَ
أَنتُمْ لَهَا وَارِدُونَ ﴿٩٨﴾ لَوْ كَانَ هَٰؤُلَاءِ آلِهَةً مَّا وَرَدُوهَا ۖ
وَكُلٌّ فِيهَا خَالِدُونَ ﴿٩٩﴾

Verily, you [disbelievers] and the [false] gods that you worship besides Allāh are [but] fuel for Hell! To it will you [surely] come! If these had been gods, they would not have got there! But each one will abide therein. [*al-Anbiyā'*, 21:98-99]

For this reason, the sun and moon will be thrown into Hell, and will be fuel for it, to punish those wrongdoers who used to worship them instead of Allāh. As the ḥadīth says, "The sun and moon will be rolled up in Hell." (*al-Bayhaqi*)

Al-Qurṭubi says, "They will be placed in Hell, because they were worshipped instead of Allāh. It is not a punishment for them because they are inanimate, but that will be done in order to increase the sorrow and shame of the disbelievers. This is what was said by some of the scholars." (*al-Qurṭubi, Al-Tadhkirah*, p.392)

وَمَن يَعْشُ عَن ذِكْرِ الرَّحْمَٰنِ نُقَيِّضْ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ ﴿٣٦﴾
وَإِنَّهُمْ لَيَصُدُّونَهُمْ عَنِ السَّبِيلِ وَيَحْسَبُونَ أَنَّهُم مُّهْتَدُونَ ﴿٣٧﴾
حَتَّىٰ إِذَا جَاءَنَا قَالَ يَا لَيْتَ بَيْنِي وَبَيْنَكَ بُعْدَ الْمَشْرِقَيْنِ فَبِئْسَ
الْقَرِينُ ﴿٣٨﴾ وَلَن يَنفَعَكُمُ الْيَوْمَ إِذ ظَّلَمْتُمْ أَنَّكُمْ فِي الْعَذَابِ
مُشْتَرِكُونَ ﴿٣٩﴾

And if anyone withdraws himself from the remembrance of [Allāh] All-Gracious, We appoint for him an evil one to be an intimate companion to him. Such evil ones really hinder them from the Path, but they think that they are being guided aright! At length, when [such a one] comes to Us, he says, [to his evil companion], "Would that between me and you were the distance of east and west." Ah, evil is the companion indeed! When you have done wrong, it will avail you nothing, that Day that you shall be partners in punishment. [*al-Zukhruf*, 43:36-39]

8

The Fire will surround the kuffar

لَهُم مِّن جَهَنَّمَ مِهَادٌ وَمِن فَوْقِهِمْ غَوَاشٍ ۚ وَكَذَٰلِكَ نَجْزِي
ٱلظَّٰلِمِينَ ﴿٤١﴾

There will be a bed of Hell [Fire] and over them coverings [of Hellfire]. [*al-A'rāf,* 7:41]

9

The Prophet said, "A man will be brought forth on the Day of Resurrection and thrown into the Fire. Then his entrails will be spilled out into the Fire, and he will be forced to walk around and around like a donkey in a treadmill. The people of Hell will gather around him and say, 'O so-and-so, what is wrong with you? Did you not enjoin us to do good and forbid us to do evil?' He will say, 'I used to order you to do good, but I did not do it, and I used to forbid you to do evil, but I used to do it.' Then he will walk around and around like a donkey in a treadmill." (*Bukhāri*)

10

Their sorrow, regret and supplications

وَلَوْ أَنَّ لِكُلِّ نَفْسٍ ظَلَمَتْ مَا فِى ٱلْأَرْضِ لَٱفْتَدَتْ بِهِۦ ۗ وَأَسَرُّوا۟
ٱلنَّدَامَةَ لَمَّا رَأَوُا۟ ٱلْعَذَابَ ۖ وَقُضِىَ بَيْنَهُم بِٱلْقِسْطِ ۚ وَهُمْ
لَا يُظْلَمُونَ ﴿٥٤﴾

They would declare [their] repentance when they see the penalty but the judgment between them will be with justice, and no wrong will be done unto them. [*Yūnus,* 10:54]

وَأَمَّا مَنْ أُوتِىَ كِتَٰبَهُۥ وَرَآءَ ظَهْرِهِۦ ﴿١٠﴾ فَسَوْفَ يَدْعُوا۟ ثُبُورًا ﴿١١﴾
وَيَصْلَىٰ سَعِيرًا ﴿١٢﴾

But he who is given his Record behind his back, soon will he cry for perdition, and he will enter a blazing Fire. [*al-Inshiqāq 84:10-12]*



وَمَآ أَمۡوَٰلُكُمۡ وَلَآ أَوۡلَٰدُكُم بِٱلَّتِي تُقَرِّبُكُمۡ عِندَنَا زُلۡفَىٰٓ إِلَّا مَنۡ ءَامَنَ وَعَمِلَ صَٰلِحٗا فَأُوْلَٰٓئِكَ لَهُمۡ جَزَآءُ ٱلضِّعۡفِ بِمَا عَمِلُواْ وَهُمۡ فِي ٱلۡغُرُفَٰتِ ءَامِنُونَ ٣٧

Our Rabb! Bring us out, we shall work righteousness, not the [deeds] we used to do. [Fāṭir, 35:37]

لَوۡ كُنَّا نَسۡمَعُ أَوۡ نَعۡقِلُ مَا كُنَّا فِيٓ أَصۡحَٰبِ ٱلسَّعِيرِ ١٠

They will further say: "Had we but listened or used our intelligence we would not [now] be among the companions of the blazing Fire." [al-Mulk, 67:10]



قَالُواْ رَبَّنَا غَلَبَتۡ عَلَيۡنَا شِقۡوَتُنَا وَكُنَّا قَوۡمٗا ضَآلِّينَ ١٠٦
رَبَّنَآ أَخۡرِجۡنَا مِنۡهَا فَإِنۡ عُدۡنَا فَإِنَّا ظَٰلِمُونَ ١٠٧
قَالَ ٱخۡسَـُٔواْ فِيهَا وَلَا تُكَلِّمُونِ ١٠٨

They will say, "Our Rabb! Our misfortune overwhelmed us, and we became a people astray. Our Rabb! Bring us out of this; if ever we return [to evil] then shall we be wrongdoers indeed!" He [Allāh] will say, "Be driven into it with disgrace! And speak not to Me!" [al-Mu'minūn, 23:106-108]

After that the people of Hell will call upon the keepers of Hell:

وَقَالَ ٱلَّذِينَ فِي ٱلنَّارِ لِخَزَنَةِ جَهَنَّمَ ٱدۡعُواْ رَبَّكُمۡ يُخَفِّفۡ عَنَّا يَوۡمٗا مِّنَ ٱلۡعَذَابِ ٤٩
قَالُوٓاْ أَوَلَمۡ تَكُ تَأۡتِيكُمۡ رُسُلُكُم بِٱلۡبَيِّنَٰتِۖ قَالُواْ بَلَىٰۚ قَالُواْ فَٱدۡعُواْۗ وَمَا دُعَٰٓؤُاْ ٱلۡكَٰفِرِينَ إِلَّا فِي ضَلَٰلٖ ٥٠

Pray to your Rabb to lighten us the penalty for a day [at least]! They will say, "Did there not come to you your Messengers with clear signs?" They will say, "Yes." They will reply, "Then pray [as you like]! But the prayer of those without faith is nothing but [futile wandering] in [mazes of] error." [Ghāfir, 40:49-50]

Then they will ask for intercession so that their Rabb might annihilate them:

وَنَادَوْا۟ يَٰمَٰلِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ ۖ قَالَ إِنَّكُم مَّٰكِثُونَ ﴿٧٧﴾

And they will cry, "O Mālik [Guard of Hell]! Would that your Rabb put an end to us?" He will say, "Nay, but you shall abide." [*al-Zukhruf*, 43:77]

ٱصْلَوْهَا فَٱصْبِرُوٓا۟ أَوْ لَا تَصْبِرُوا۟ سَوَآءٌ عَلَيْكُمْ ۖ إِنَّمَا تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ ﴿١٦﴾

And whether you are patient of it, or impatient of it, it is all the same. You are only being recompensed for what you used to do. [*al-Ṭūr*, 52:16]

How to Save Oneself From the Fire

As it is rejecting the truth that will condemn a person to eternal Hell, the way to be saved from Hell is through belief and righteous deeds. So, the Muslims pray to their *Rabb* with faith to save them from the Fire:

ٱلَّذِينَ يَقُولُونَ رَبَّنَآ إِنَّنَآ ءَامَنَّا فَٱغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ ٱلنَّارِ ﴿١٦﴾

Those who say, "Our Rabb! We have indeed believed, forgive us then, our sins and save us from the agony of the Fire." [*Āle-'Imrān*, 3:16]

Many *aḥādīth* speak in detail about this matter and describe the deeds that will protect one from the Fire, for example, love of Allāh. The Messenger of Allāh said, "By Allāh, Allāh will never throw one whom He loves into the Fire." (*Ṣaḥīḥ al-Jāmi'*, 6/104)

Think about death often, for it destroys desires.



Seeking forgiveness from Allāh

Say, "My servants who have transgressed upon their souls do not despair from the mercy of Allāh; verily Allāh forgives all sins, indeed He is the All-Forgiving, the Merciful." [*al-Zumar*, 39:53]

Do not ever despair, every son of Ādam is a sinner, and the best of sinners are those who repent.

The key is to never stop repenting and seeking forgiveness.

Hadith Qudsi:

قال الله -

يا ابن آدم إنك ما دعوتني ورجوتني غفرت لك على ما كان منك ولا أبالي

يا ابن آدم لو بلغت ذنوبك عنان السماء ثم استغفرتني غفرت لك ولا أبالي

يا ابن آدم إنك لو أتيتني بقراب الأرض خطايا ثم لقيتني لا تشرك بي شيئا لأتيتك بقرابها مغفرة

O Son of Ādam, as long as you call on Me and have hope in Me, I will forgive you for whatever comes from you, and I will not mind.

O Son of Ādam, were your sins to reach the clouds of the sky and then you seek forgiveness from Me, I would forgive you, and I will not mind.

O Son of Ādam, were you to come to Me with sins as great as the Earth and then meet Me, associating no partner with Me, I would come to you with forgiveness as great as it. (Tirmidhi)

A man once came to al-Ḥasan al-Basri and complained to him: “The sky does not shower us with rain.” He replied: “Seek Allāh’s forgiveness.” Then another person came to him and said, “I complain of poverty.” He replied: “Seek Allāh’s forgiveness.” Then another person came to him and complained, “My wife is barren; she cannot bear children.” He replied: “Seek Allāh’s forgiveness.”
The people who were present, said to al-Ḥasan: “Every time a person came to you complaining, you instructed them to seek Allāh’s forgiveness?” He said, “Have you not read the statement of Allāh? ‘Ask forgiveness of your Lord. Truly He is Oft-Forgiving. He will send rain to you in abundance; increase you in wealth and children; grant you gardens and bestow on you rivers.’” [Nūḥ, 71:10-12]

There are two things in the earth that give a person safety and security from the punishment of Allāh. The first has been removed, whilst the second still remains. As for the first, it was the Messenger of Allāh.

وَمَا كَانَ ٱللَّهُ لِيُعَذِّبَهُمْ وَأَنتَ فِيهِمْ ۚ وَمَا كَانَ ٱللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ ﴿٣٣﴾

Allāh would not punish them while you were among them. [al-Anfāl, 8:33]

As for the second, it is istighfār. “Allāh would not punish them as long as they sought forgiveness.”

Dhikr (Remembrance of Allāh)

Rasūlullāh came to us and said, "Take protection with your shields!" The ṣaḥābah asked, "O *Rasūlullāh*! Is there a threat of some enemy coming?" He said, "Take protection with your shields against the Fire (of Hell)! Say, *subḥānAllāh* (Allāh is flawless), *alḥamdulillāh* (Praise be to Allāh), *la ilāha illa Allāh* (None is worthy of worship but Allāh), *Allāhu Akbar* (Allāh is the Greatest). On the Day of Resurrection, these words will come from the front, back, right and left (defense from all sides) of the one who had recited them, and ensure deliverance for him, and these are those good deeds for which the reward will be given eternally." *(Ṭabarāni)*

Fasting

Fasting is also a source of protection from the Fire, as Aḥmad reports in al-*Musnad* and al-Bayhaqi in Shu'ab al-Imān: "Fasting is a shield with which one may protect oneself from the Fire." *(Saḥīḥ al-Jāmi*, 4/114)

If fasting is accomplished at the time of *jihād* against the enemy, then that is a great victory, as it was reported from Abu Sa'īd al-Khudri that the Messenger of Allāh said: "Whoever fasts for one day when he is engaged in jihād for the sake of Allāh, Allāh will remove him [his face] seventy years distance from the Fire." [al-Bukhāri]

The Messenger of Allāh said: "A man will never have both the dust from fighting in the way of Allāh and the smoke of Hell." (*Mishkāt al-Masābīḥ*, 2/356, no. 3828, *sāḥiḥ*)

Protection through the pious raising of daughters

"Whoever is tested with daughters in any way, but then does good by them, they will be a barrier between him and the Hellfire." (Bukhāri)

Guarding the tongue and private parts

"Whoever guarantees that they will safeguard their tongue and private parts, I will guarantee Paradise for them."

Charity

Protect yourself from the Hellfire even it were with a piece of a date.

Put the Qur'ān ahead of you, not behind you:

"Whoever is tested with daughters in any way, but then does good by them, they will be a barrier between him and the Hellfire." (Bukhāri)

Shaytān only invites you

Indeed, Allāh had promised you the promise of truth and I promised you, but I betrayed you. But I had no authority over you except that I invited you, and you responded to me. So do not blame me but blame yourselves! I cannot help you, nor can you help me. I deny your former act in associating me (Satan) as a partner with Allāh (by obeying me in the life of the world). Verily, there is a painful torment for the wrong-doers. [Ibrāhīm, 14:22]

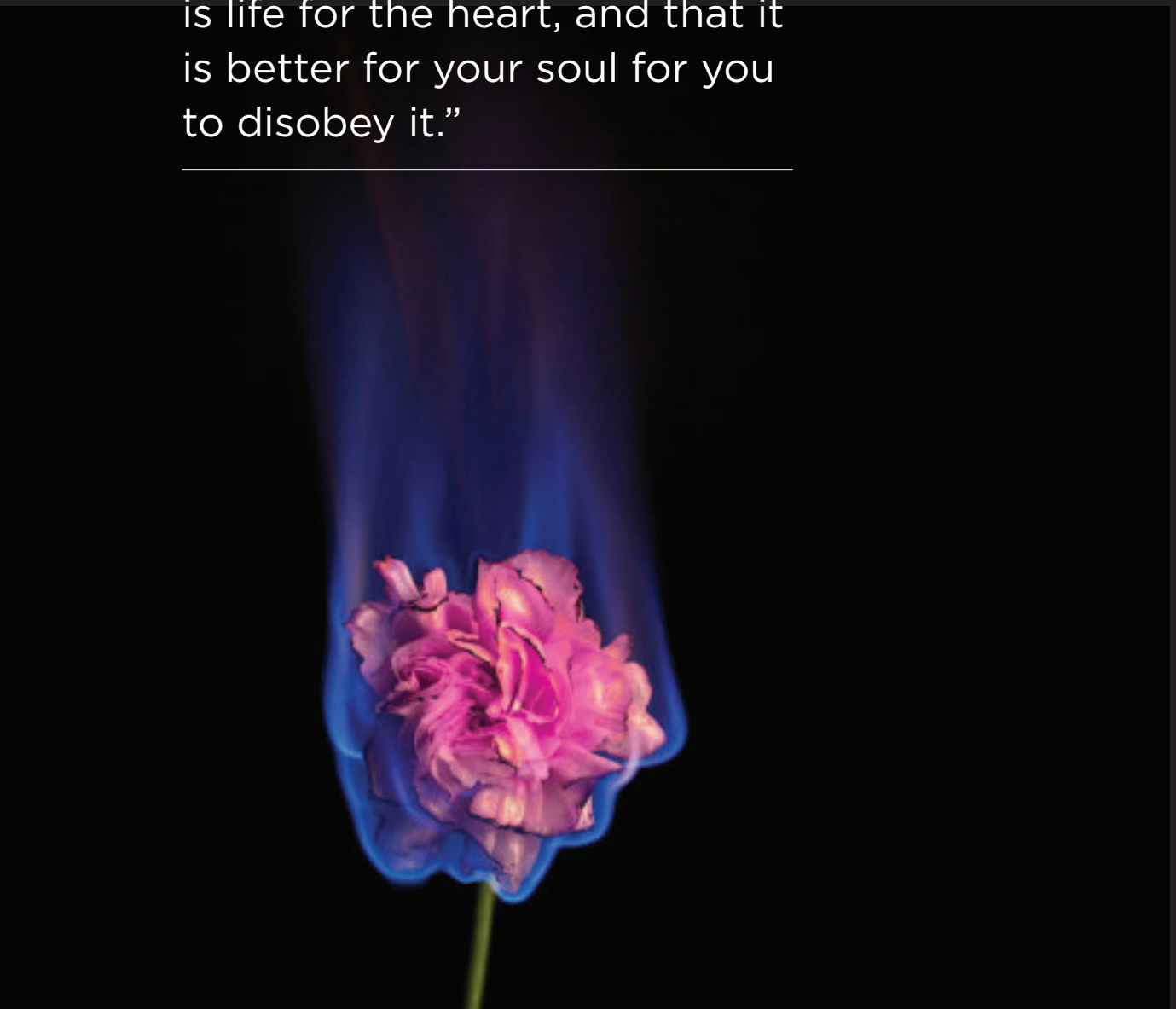
Satan has no authority over us; he simply invites us to sin and we have the God-given ability to obey or disobey. Think of this verse the next time you're about to make a regrettable decision.

Fudayl ibn 'Iyād said: "If you are not able to fast or pray, then know that you are shackled and confined by your sins."

بَلَىٰ مَن كَسَبَ سَيِّئَةً وَأَحَٰطَتۡ بِهِۦ خَطِيٓـَٔتُهُۥ
فَأُوْلَٰٓئِكَ أَصۡحَٰبُ ٱلنَّارِۖ هُمۡ فِيهَا خَٰلِدُونَ ٨١

Yes! Whosoever earns evil and his sin has surrounded him, they are dwellers of the Fire (i.e., Hell); they will dwell therein forever. [al-Baqarah, 2:81]

Ibn Mubārak said: “I saw that sins cause hearts to die, that base actions lead to their addiction, that avoiding sins is life for the heart, and that it is better for your soul for you to disobey it.”



10 Causes That Remove Punishment For A Sin

Ibn Taymiyyah said:

The punishment for a sin committed by a believer is removed in ten ways:

1. He repents to Allāh, so Allāh accepts his repentance, for the one who repents from sin is like the one who has no sin.

2. He seeks forgiveness from Allāh, so Allāh forgives him.

3. He does good deeds that erase his sin for good deeds erase bad ones.

4. His believing brethren pray for him or seek forgiveness for his sins during his life or death.

5. Or they [ask Allāh] to bestow on him as gift from the reward for their deeds, with which Allāh benefits him.

6. His Prophet Muḥammad (*ṣallallāhu ʻalayhi wa sallam*) intercedes for him.

7. Allāh tests him with trials in this world which expiate his sin.

8. Allāh tests him in *al-barzakh* (the intermediate life in the grave, between the death and the Day of Judgment) which expiates his sin.

9. Allāh tests him in the various stages of the Day of Judgment which expiates his sins.

10. Or the Most Merciful of those who have mercy has mercy on him.

Whoever, then, is missed by these ten cannot blame anyone but himself.

The final sermon of ‘Umar ibn ‘Abdul-‘Aziz:

O people, indeed, you have not been created without a purpose and you will not be left alone without being held accountable. And you have a final destination, where Allāh will judge among you. He will indeed be the loser who is outside of Allāh’s Mercy, which comprehends all things. He is the loser who will be forbidden from Paradise, whose width is as the heavens and the earth. Know that safety tomorrow is for he who fears his Lord and sells a small amount to achieve abundance - for he who sells that which is perishing for that which shall remain. I say this to you, though I do not know of anyone among you who has more sins than me, and I ask Allāh to forgive both me and you.




Al-Jannah

Paradise:
The Eternal Abode

It is the ultimate reward for living a righteous life and a matter so merciful it exceeds justice.

Paradise is the unimaginable reward and success that Allāh has prepared for His servants and those who obey Him.

كُلُّ نَفْسٍ ذَآئِقَةُ ٱلْمَوْتِ ۗ وَإِنَّمَا تُوَفَّوْنَ أُجُورَكُمْ يَوْمَ
ٱلْقِيَـٰمَةِ ۖ فَمَن زُحْزِحَ عَنِ ٱلنَّارِ وَأُدْخِلَ ٱلْجَنَّةَ فَقَدْ
فَازَ ۗ وَمَا ٱلْحَيَوٰةُ ٱلدُّنْيَآ إِلَّا مَتَـٰعُ ٱلْغُرُورِ ﴿١٨٥﴾

Only he who is saved far from the Fire and admitted to the Garden, will have indeed attained the object of life (been successful). [Ale-Imrān, 3:185]

Admittance to Paradise

وَسِيقَ ٱلَّذِينَ ٱتَّقَوْا۟ رَبَّهُمْ إِلَى ٱلْجَنَّةِ زُمَرًا ۖ حَتَّىٰٓ إِذَا
جَآءُوهَا وَفُتِحَتْ أَبْوَٰبُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلَـٰمٌ
عَلَيْكُمْ طِبْتُمْ فَٱدْخُلُوهَا خَـٰلِدِينَ ﴿٧٣﴾

And those who feared their Rabb will be led to the garden in crowds, until behold, they arrive there; its gates will be opened and its keepers will say, “Peace be upon you! Well have you done! Enter here, to dwell therein.” [al-Zumar, 39:73]



The Believers Will Be Purified Before They Enter Paradise

Al-Bukhāri reported from Abu Sa'īd al-Khudri that the Messenger of Allāh (ṣallallāhu 'alayhi wa sallam) said: The believers will be saved from the Fire then they will be kept on a bridge between Paradise and Hell. They will settle their accounts with one another for any wrongs that existed between them in this world, until they are purified and cleansed, and will be permitted to enter Paradise. By the One in Whose hand is the soul of Muḥammad, each of them will know his dwelling in Paradise better than he knew his dwelling in this world. (Ṣaḥīḥ Bukhāri)



The First People to Enter Paradise

Muslim also reported from Anas that the Messenger of Allāh (*ṣallallāhu 'alayhi wa sallam*) said: I will come to the gates of paradise and ask for it to be opened. The gatekeeper will ask, "Who are you?" I will say, "Muḥammad." The gatekeeper will say, "I was ordered not to open the gate for anyone else before you."

Abu Hurayrah reported that the Prophet (ṣallallāhu 'alayhi wa sallam) said: Jibrīl came to me and showed me the gate of Paradise through which my ummah will enter. Abu Bakr said, "O Messenger of Allāh (ṣallallāhu 'alayhi wa sallam), would that I had been with you to see it!" The Messenger of Allāh (ṣallallāhu 'alayhi wa sallam) said, "But you, O Abu Bakr, will be the first of my ummah to enter Paradise."

Al-Bukhāri, Muslim and al-Nasā'i report from Abu Hurayrah that the Prophet (ṣallallāhu 'alayhi wa sallam) said: We are the last in this world, but we will be the first on the Day of Resurrection. We will be the first of mankind to enter Paradise.



Those Who Will Enter Paradise Without Being Called to Account

Al-Bukhāri reports from Ibn ʻAbbās that the Prophet (*ṣallallāhu ʻalayhi wa sallam*) said: I was shown the nations, and I saw a Prophet pass by with a group of his people, and another with a band of his people, another with only ten, another with five, and another on his own (with no followers). Then I looked and saw a large crowd of people. I asked, "O Jibrīl, are these my ummah?" He said, "No, but look at the horizon." So, I looked, and saw a huge multitude of people. Jibrīl said, "These are your ummah, and those seventy thousand in front will not be called to account or punished." I asked, "Why?" He said, "They did not treat themselves with branding (cauterization) or with *ruqya* (charms) and they did not see evil omens in things (i.e they were not superstitious). They put their trust only in their Rabb." ʻUkāsha ibn Miḥsān stood up and said, "Pray to Allāh to make me one of them." The Prophet (*ṣallallāhu ʻalayhi wa sallam*) said, "O Allāh make him one of them." Then another man stood up and said, "Ask Allāh to make me one of them." The Prophet (*ṣallallāhu ʻalayhi wa sallam*) said, "'Ukāsha has preceded you." (*Ṣaḥīḥ Bukhāri*)

Aḥmad reports with a *ṣaḥīḥ isnād* from Abu Bakr that the Messenger of Allāh (*ṣallallāhu ʻalayhi wa sallam*) said: I have been given seventy thousand of my ummah who will enter Paradise without being called to account. Their faces will be like the full moon, and their hearts will be as one. I asked my Rabb, may He be glorified, for more, and He gave me, along with each of them, seventy thousand more. (*Ṣaḥīḥ al-Jāmiʻ*, 1/350, no. 1068)

Aḥmad, al-Tirmidhi, and Ibn Ḥibbān report with a *ṣaḥīḥ isnād* from Abu Umāmah that the Messenger of Allāh (*ṣallallāhu ʻalayhi wa sallam*) said, "My Rabb promised me that seventy thousand of my *ummah* would enter Paradise without being called to account and without being punished, and with each one will be seventy thousand, and three handfuls of people picked up by my Rabb [i.e. it will be a great number]." (*Ṣaḥīḥ al-Jāmiʻ*, 6/108, no. 2988)

The Prophet (*sallallahu ‘alayhi wa sallam*) Described the Characteristics of these Seventy Thousand

وَٱلسَّٰبِقُونَ ٱلسَّٰبِقُونَ ﴿١٠﴾ أُوْلَٰٓئِكَ ٱلْمُقَرَّبُونَ ﴿١١﴾
فِى جَنَّٰتِ ٱلنَّعِيمِ ﴿١٢﴾

These may be the ones whom Allāh has called *al-muqarrabūn* (those nearest to Allāh): And those foremost [in faith] will be foremost [in the Hereafter]. These will be those nearest to Allāh, in the Gardens of Bliss.
[*al-Wāqi‘ah*, 56:10-12]

ثُلَّةٌ مِّنَ ٱلْأَوَّلِينَ ﴿١٣﴾ وَقَلِيلٌ مِّنَ ٱلْءَاخِرِينَ ﴿١٤﴾

More of them will come from the early generations than from the later generations: A multitude of those [foremost] will be from the first generations [who embraced Islam], and a few of those [foremost] will be from the later generations. [*al-Wāqi‘ah*, 56:13-14]

The Poor Will Enter Jannah Ahead of the Rich

Al-Bukhāri reports from Usāmah ibn Zayd that the Prophet (*ṣallallāhu ‘alayhi wa sallam*) said, “I stood by the gate of Paradise and saw that the majority of those who entered were the poor and wretched. The rich [Muslims] were detained while the people of Hell were ordered to be taken to Hell.” (*Ṣaḥīḥ Bukhāri*)

Sahl ibn Sa‘d narrates: Once a person passed by *Rasūlullāh*, (and) he asked someone sitting with him, “What do you think of the passerby?” He replied, “He is among the respected of the society; and by Allāh! If he proposes to a woman, he will be married; should he recommend something, his recommendation will be accepted.” *Rasūlullāh* kept his peace (silence). Then, another person passed by, and *Rasūlullāh* asked (the man sitting with him, again), “What is your opinion about this man?” He answered, “O *Rasūlullāh*! He is a poor of Muslims. If he proposes (for marriage), it will not be accepted; should he recommend (something), his recommendation will be rejected; and if he speaks, nobody will pay heed.” *Rasūlullāh* said, “This man (the poor Muslim) is better than a whole world (full) of the like of that (the first one).” (Bukhāri)

The Sinners Among the Believers Will Enter Paradise

They will be brought forth from Hell and will enter Paradise by means of intercession.

Muslim reports from Abu Sa'īd that the Messenger of Allāh (*ṣallallāhu 'alayhi wa sallam*) said: The people of Hell will remain there, never dying, and never living. But there are people who will enter Hell because of their sins, and will be killed therein, so that they become like coals. Permission will be granted for intercession to be made, and they will be brought forth in groups and spread on rivers of Paradise, and it will be said, "O people of Paradise, pour water on them." Then they will grow like seeds in the silt left by a flood. (Muslim)

Muslim reports a lengthy ḥadīth from Abu Hurayrah, in which the Prophet (*ṣallallāhu 'alayhi wa sallam*) describes the Hereafter, and in which he says: When Allāh has finished judging mankind, and wants to bring whomever He wills out of Hell by His Mercy, He will order angels to bring forth those upon who He wishes to bestow His mercy of the people who never associated anything in worship with Allāh, and who said, "*La ilāha illāhAllāh*", the angels will recognise them in Hell, and will known them by the mark of sujūd on their foreheads. The Fire will consume all of a man except the mark of sujūd which Allāh has forbidden the Fire to consume. They will be brought forth, having been burned in the Fire, the water of life will be poured on then, and they will grow like seeds left by still after a flood. (*Ṣaḥīḥ Muslim, Kitāb al-Īmān, Bāb al-Ru'yah*, 1/299, no. 182)

One of the reports about Hell is the ḥadīth narrated by Jābir ibn 'Abdullāh concerning entering Hellfire: Then intercession will be permitted and they will intercede until whoever says "*La ilāha illaAllāh*" and has a barley grain's worth of goodness in his heart will be brought forth. They will be made to stand in the courtyard of paradise and the people of Paradise will start to pour water over them until they begin to grow like seeds left by silt after a flood. All traces of the Fire will disappear, then he [the person who was brought out of Hell] will keep asking until he is given the equivalent of this world and ten times more. (*Ṣaḥīḥ* Muslim)

We believe that those who are guilty of major sins are subject to the will of Allāh; if He wills, He will forgive them, out of mercy, and If He wills, He will punish them for their sins then admit them to Paradise by His Mercy.

Types of Intercession (*Shafa'ah*) on the Day of Judgment



1

The greater intercession.

This is the station of praise and glory (*al-maqām al-maḥmūd*) which Allāh has promised to him, when He said (interpretation of the meaning): And in some parts of the night (also) offer the *ṣalāh* (prayer) with it (i.e. recite the Qur'ān in the prayer) as an additional prayer (*tahajjud*, optional prayer *nawāfil*) for you (O Muḥammad). It may be that your Lord will raise you to *al-maqām al-maḥmūd* (a station of praise and glory, i.e., the honour of intercession on the Day of Resurrection). [al-Isrā', 17:79]

Ibn 'Umar reports: The people will fall on their knees on the Day of Resurrection, each nation following its Prophet, saying, "O so-and-so, intercede!" until intercession is granted to the Prophet. On that Day, Allāh will resurrect him to a station of praise and glory. (Bukhāri)

2

Intercession for the people of Paradise to enter Paradise.

According to another report narrated by Muslim (332), "I will be the first one to intercede concerning Paradise."

3

His intercession so that some people of his ummah will enter Paradise without being brought to account.

In the lengthy ḥadīth of Abu Hurayrah concerning intercession: Then it will be said, "O Muḥammad, raise your head; ask, it will be given to you; intercede, your intercession will be accepted." So I will raise my head and say, "My ummah, O Lord; my ummah, O Lord; my ummah, O Lord." It will be said, "Admit those among your ummah who are not to be brought to account through the right-hand gate of Paradise. They will share the other gates with the people of other nations." (Bukhāri, 4343; Muslim, 287)

The second type: general intercession.

1

Intercession for some people who have entered Hell, that they might be brought forth from it. There is a great deal of evidence for this.

The *marfūʿ ḥadīth* of Abu Saʿīd al-Khudri in Ṣaḥīḥ Muslim (269): By the One in Whose hand is my soul, none of you can be more insistent in asking Allāh to restore his rights against his opponent than the believers who will ask Allāh, on the Day of Resurrection, (to grant them the power of intercession) for their brothers who are in the Fire. They will say, "Our Lord, they used to fast with us and pray and perform Ḥajj." It will be said to them, "Bring out those whom you recognize, so the Fire will be forbidden to burn them." So they will bring out many people. Allāh will say, "The angels have interceded, and the Prophets have interceded, and the believers have interceded. There is none left but the Most Merciful of those who show mercy." Then He will seize a handful of the Fire and bring forth from it people who never did anything good.

2

Intercession for people who deserve Hell, that they may not enter it

This may be indicated by the words of the Prophet: There is no Muslim who dies and forty men who associate nothing with Allāh pray the funeral prayer for him, but Allāh will accept their intercession for him. (Muslim, 1577)

3

Intercession for some of the believers who deserve Paradise, that they may be raised in status in Paradise.

For example, Muslim narrated (1528) that the Prophet prayed for Abu Salamah and said, "O Allāh, forgive Abu Salamah and raise his status among those who are guided, and take good care of his family that he has left behind. Forgive us and him, O Lord of the Worlds, make his grave spacious for him and illuminate it for him."

Conditions of intercession:

The evidence indicates that intercession in the Hereafter will only happen if the following conditions are met:

1

Allah must approve of the one for whom intercession is made, because Allah says (interpretation of the meaning):

For example, Muslim narrated (1528) that the Prophet prayed for Abu Salamah and said, "O Allāh, forgive Abu Salamah and raise his status among those who are guided, and take good care of his family that he has left behind. Forgive us and him, O Lord of the Worlds, make his grave spacious for him and illuminate it for him."

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ٱرْتَضَىٰ وَهُم مِّنْ خَشْيَتِهِۦ مُشْفِقُونَ ﴿٢٨﴾

And they cannot intercede except for him with whom He is pleased. [al-Anbiyā', 21:28]

This implies that the one for whom intercession is made must be a believer in *tawḥīd*, because Allāh is not pleased with the *mushrikīn*.

In Ṣaḥīḥ Bukhāri (97) it is narrated from Abu Hurayrah that it was said, "O Messenger of Allāh, who will be the most blessed of people by your intercession of the Day of Resurrection?" The Messenger of Allāh said, "I thought, O Abu Hurayrah, that no one would ask me about this ḥadīth before you, because I have seen how keen you are to learn ḥadīth. The people who will be most blessed by my intercession on the Day of Resurrection are those who say '*La ilāha illaAllāh*' sincerely from the heart.'"

2

Allah must give permission to the intercessor to intercede, because Allah says (interpretation of the meaning):

مَن ذَا ٱلَّذِى يَشْفَعُ عِندَهُۥٓ إِلَّا بِإِذْنِهِۦ

Who is he that can intercede with Him except with His Permission? [al-Baqarah, 2:255]

3

Allah must approve of the intercessor because Allah says (interpretation of the meaning):

۞ وَكَم مِّن مَّلَكٍ فِى ٱلسَّمَٰوَٰتِ لَا تُغْنِى شَفَٰعَتُهُمْ شَيْـًٔا إِلَّا مِنۢ بَعْدِ أَن يَأْذَنَ ٱللَّهُ لِمَن يَشَآءُ وَيَرْضَىٰٓ ﴿٢٦﴾

Whose intercession will avail nothing except after Allāh has given leave for whom He wills and is pleased with. [al-Najm, 53:26]

Abu'l-Dardā' said: I heard the Messenger of Allāh say, "Those who curse much will not be witnesses or intercessors on the Day of Resurrection." (Muslim)

The Last Person to Enter Paradise

‘Abdullāh ibn Mas‘ūd reported that the Messenger of Allāh (*ṣallallāhu ‘alayhi wa sallam*) said: The last person to enter paradise will be a man who will alternately walk, stagger and be touched by the Fire. Once he has passed out of the Fire, he will turn to face it and say, “Blessed be He Who has saved me from you. Allāh has given me something that He did not give to the earlier and later generations. Then a tree will be raised up for him, and he will say, “O my *Rabb*, bring me closer to this tree so that I may enjoy its shade and drink of its water.” Allāh will say,

“O son of Ādam perhaps if I grant you this, you will ask Me for something else?” He will say, “No, O *Rabb*, I promise that I will not ask for anything else. Allāh will excuse him because he is seeing something that he has no patience to resist so he will bring him closer, and he will enjoy its shade and drink its water. Then another tree, better than the first, will be raised up for him and he will say, “O my *Rabb*, bring me near to this tree so that I may drink its water and enjoy its shade, then I will not ask you for anything more.” Allāh will say, “O son of Ādam did you not promise Me that you would not ask me for anything else? Perhaps if I bring you closer to this tree you will ask for more?” So the man will promise not to ask for any more, and Allāh will excuse him because he is seeing something that he has no patience to resist, so He will bring him closer, and he will enjoy its shade and drink its water. Then a third tree will be raised up at the gate of paradise, and it will be better than the first two. The man will say,

“O My *Rabb*, bring me closer to this (tree) so that I may enjoy its shade and drink its water, and I will not ask for anything more.” Allāh will say, “O son of Ādam, did you not promise Me that you would not ask Me for anything more?” He will say, “Yes, O *Rabb*, I will not ask you for anything more.” His Rabb, may He be glorified, will excuse him because he is seeing something which he has no patience to resist, so He will bring him closer. When he is brought close, he will hear the voices of the people of Paradise, and will say, “O my *Rabb*, admit me to it.” Allāh will say, “O son of Ādam what do you want so that you will never ask Me for anything else? Will it please you if I give you the world and as much again?” He will say, “O *Rabb*, are You making fun of me when You are the *Rabb al-‘ālamīn*?” Ibn Mas‘ūd smiled and said, “Why do you not ask me why I am smiling?” They asked, “Why are you smiling?” He said, “Because the Messenger of Allāh (*ṣallallāhu ‘alayhi wa sallam*) smiled.” They asked, “Why are you smiling, O Messenger of Allāh (*ṣallallāhu ‘alayhi wa sallam*)?” He said, “Because the *Rabb* of the Worlds will smile when He is asked, “Are You making fun of me when You are the *Rabb* of the Worlds?”

He will say, "I am not making fun of you, but I am able to do whatever I will." (Muslim, no. 187, *Kitāb al-Īmān, Bāb Ākhir al-Nār Khurūjan*)

In another narration he is given ten times the world and what is in it.

Those Who Will Enter Paradise Before the Day of Resurrection

Muslim reports that Masrūq said, "We asked 'Abdullāh ibn Mas'ūd about this *āyah:* Think not of those who are slain in Allāh's way as dead. Nay, they live, finding their sustenance in the presence of their *Rabb* [*Āle-'Imrān*, 3:169]."

He said, "We asked about that too, and the Prophet (*ṣallallāhu 'alayhi wa sallam*) said, 'Their souls are in the bellies of green birds, and they have lights suspended from the Throne. They wander about in Paradise wherever they wish, then they take shelter in those lights. Their *Rabb* will suddenly come to them and ask, "Do you desire anything?" They will say, "What thing could we wish for when we can wander wherever we wish in Paradise?" Allāh will come and ask this three times. When they see that they will not be allowed to give no reply, they will say, "O *Rabb*, would that we could return our bodies and be killed for Your sake one more time." When Allāh sees that they have no wants or needs, they will be left alone.'" (*Mishkāt al-Masābīh,* 2/351, no. 3804)

Whoever dies will be shown his position in Paradise or Hell morning and evening.

Muslim reports from Ibn 'Umar that the Messenger of Allāh (*ṣallallāhu 'alayhi wa sallam*) said: When any one of you dies, he will be shown his position morning and evening. If he is one of the people of Paradise, then he will be one of the people of Paradise, and if he is one of the people of Hell, then he will be one of the people of Hell and he will be told, "This is your position until *Allāh* resurrects you to it on the Day of Resurrection." (Muslim, see Muslim *Sharḥ al-Nawwawi,* 17/300)



Gem

It is reported that Anas ibn Mālik said: There are two days and two nights the likes of which no one has ever heard of before: the Day on which you will receive the news about Allāh the Exalted, whether you will receive His punishment or His mercy; and the Day you will be given your book (of deeds), either in your right hand or your left; that [first] night you will spend alone in your grave, a night like no other you have spent; and that night on the morning of which will be the Day of Resurrection, after which there will be no more night.



Paradise: There is Nothing Like It

It is sparkling light, aromatic plants, a lofty palace, a flowing river, ripe fruit, a beautiful wife and abundant clothing, in an eternal abode of radiant joy, in beautiful soundly constructed high houses. (Ibn Mājah)

Bricks of gold and silver, and mortar of fragrant musk, pebbles of pearl and sapphire, and soil of saffron. Whoever enters it is filled with joy and will never feel miserable; he will live there forever and never die; their clothes will never wear out and their youth will never fade. (Aḥmad, al-Tirmidhi)

Bukhāri reported from Abu Hurayrah that the Prophet (*ṣallallāhu ʻalayhi wa sallam*) said that Allāh said, "I have prepared for My slaves what no eye has seen, no ear has heard, and no human heart can imagine." Recite if you wish,

فَلَا تَعْلَمُ نَفْسٌ مَّآ أُخْفِىَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَآءًۢ بِمَا كَانُوا۟ يَعْمَلُونَ ﴿١٧﴾

"No person knows what is kept hidden for them of joy as a reward for what they used to do." [*al-Sajdah*, 32:17]

In the version reported by Muslim from Abu Hurayrah, there is the addition, "Never mind what Allāh has told you; what He has not told you is even greater."



The Gates of Paradise

Paradise has gates through which the believers, like the angels, will enter: And angels shall enter unto them from every gate [with the salutation], “Peace be unto you for that you persevered in patience! How excellent is the final home!” [al-Ra‘d, 13:23-24]

Allāh has told us that these gates will be opened when the believers reach them, and they will be welcomed by the angels with greetings of peace until, when they reach it, its gates will be opened, and its keepers will say, “Salāmun ‘alaykum! You have done well, so enter here to abide therein.” [al-Wāqi‘ah, 39:73]

Al-Bukhāri and Muslim report from Sahl ibn Sa‘īdi that the Messenger of Allāh (ṣallallāhu ‘alayhi wa sallam) said: In Paradise there are eight gates, one of which is called al-Rayyān. No one will enter it except those who fast, and when they have entered it will be locked behind them and no one else will enter it. (Ibn Kathīr, al-Nihāyah, 2/214)



The Gates of Paradise

The Prophet (*ṣallallāhu ʻalayhi wa sallam*) said, "Whoever spends a pair [of anything] from his wealth for the sake of Allāh will be called from the gates of Paradise, and Paradise has eight gates. Whoever used to pray [regularly and properly] will be called from the gate of prayer; whoever use to give in charity will be called from the gate of charity, whoever used to fight in *jihād* will be called from the gate of *jihād*, and whoever used to fast [regularly] will be called from the gate of fasting." Abu Bakr said, "By Allāh, it would not matter if a person was called from any of them but will anyone be called from all of them, O Messenger of Allāh (*ṣallallāhu ʻalayhi wa sallam*)?" He said, "Yes, and I hope that you will be one of them." (*Ṣaḥīḥ*)

Abu Hurayrah reported that the Prophet (*ṣallallāhu ʻalayhi wa sallam*) said: Allāh will say, "O Muḥammad, admit those of your *ummah* who do not need to be brought to account through the right-hand gate and the others will enter through the other gates like the rest of the people."

The Prophet (*ṣallallāhu ʻalayhi wa sallam*) has told us that the gates of Paradise are opened during Ramaḍān. al-Bukhāri, that the Messenger of Allāh (*ṣallallāhu ʻalayhi wa sallam*) said, "When the month of Ramaḍān comes, the gates of heaven are opened."

The Messenger of Allāh (*ṣallallāhu ʻalayhi wa sallam*) said, "The distance between the two gate-panels of one of the gates of Paradise is the distance of forty-year's walking, but there will come a time when it is very crowded." [Aḥmad]



The Gates Paired With Actions

- Gates of *ṣalāh, ṣadaqah, jihād, rayyān*

- Gate of *tawakkul* (reliance on Allāh)

- Gate of *birr'l-Wālidayn* (kindness to parents)

- Gate for whoever forgives an injustice

- Gate of *tawbah* (repentance)

- Gate of *riḍa* (contentment)



The Actions That Make You Called From All Gates Of Paradise:

a. Tawḥid

It is narrated on the authority of ‘Ubādah ibn al-Ṣāmit that the Messenger of Allāh (*ṣallallāhu ‘alayhi wa sallam*) observed: He who said, “There is no god but Allāh, He is One and there is no associate with Him, that Muḥammad is his servant and His messenger; that Christ is servant and the son of His slave-girl; His word which He communicated to Mary and is His Spirit, that Paradise is a fact and Hell is a fact,” Allāh would make him enter Paradise through any one of its eight doors which he would like. (Bukhāri and Muslim)

b. Du‘a’ after making wudu

‘Umar ibn al-Khaṭṭāb (*raḍyAllāhu ‘anhu*) reported: The Messenger of Allāh (*ṣallallāhu ‘alayhi wa sallam*) said, “Whoever of you performs *wuḍū* carefully and then affirms: *‘Ashhaddu an la ilāha illaAllāh waḥdahu* la *sharīka lah, wa’ashhadu anna Muḥammadan ‘abduhu wa rasūluhu* [I testify that there so no true god except Allāh Alone, Who has no partners and that Muḥammad (*ṣallallāhu ‘alayhi wa sallam*) is His slave and Messenger]’ the eight gates of Jannah are opened for him. He may enter through whichever of these gates he desires (to enter).” (Bukhāri and Muslim)

c. Patience upon the loss of a child

‘Uṭbah ibn ‘Abd Sulāmi said: I heard the Messenger of Allāh (*ṣallallāhu ‘alayhi wa sallam*) say: “There is no Muslim, three of whose children die before reaching the age of puberty, but they will meet him at the eight gates of Paradise and whichever one he wants he will enter through it.” (Aḥmad, a sound ḥadīth)



d. Spending in the path of Allah

It was narrated that Sa'sa'ah ibn Mu'āwiyah said: I met Abu Dharr and said, "Tell me a *ḥadīth*." He said, "The Messenger of Allāh (*ṣallallāhu 'alayhi wa sallam*) said: There is no Muslim worshiper who spends from each type of his wealth on a pair (of things) in the cause of Allāh, but the keepers of Paradise will welcome him, all of them calling him to what they have (of reward)." I said, "How is that?" He said, "If it is camels, he gives two, and if it is cows, he gives two." (*al-Nasā'i*, authentic)

e. Performing religious obligations and pillars

"Ubādah ibn al-Ṣāmit narrates that the Prophet (*ṣallallāhu 'alayhi wa sallam*) said, "Whoever worships Allāh associating no partners with him, establishes the prayer, and offers the *zakāh*, and hears and obeys, Allāh will enter him from any of the gates of Paradise that he wishes, and it has eight gates. And whoever worships Allāh associating no partners with him, and establishes the prayer and offers the *zakāh*, and hears and disobeys, then his case is as Allāh chooses, if He wishes He has mercy on him and if He wishes He punishes him." (Aḥmad)

Abu Hurayrah (*raḍyAllāhu 'anhu*) narrates that the Prophet (*ṣallallāhu 'alayhi wa sallam*) said, "If a woman prays her five, and fasts her month, and guards her chastity, and obeys her husband, she will enter from whatever of the gates of Paradise she wishes." [*Ibn Ḥibbān and al-Ṭabarāni*]



The Levels of Paradise

ٱنظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ ۚ وَلَلْآخِرَةُ أَكْبَرُ دَرَجَٰتٍ وَأَكْبَرُ تَفْضِيلًا ﴿٢١﴾

See how We prefer one above another [in this world] and verily, the Hereafter will be greater in degrees and greater in preference. [*al-Isrā'*, 17:21]

The Prophet (*ṣallallāhu 'alayhi wa sallam*) said: Paradise has one hundred levels which Allāh has reserved for the *mujāhidīn* who fight in His Cause and the distance between each of the two grades is like the distance between the heavens and the earth. So when you ask Allāh for something, ask for *al-firdaws* which is the best and highest part of Paradise. Above it is the throne of the Most Merciful, and from it originate the rivers of Paradise. (Bukhāri, *Kitāb al-Jihād*, *Bāb Darajāt al-Mujāhidīn fi Sabīlillāh, Fatḥ al-Bāri*, 6/11)

It was reported that the Prophet said: It will be said to the companion of the Qur'ān: Read, ascend and recite like you used to recite in the world, for surely your abode is at the last verse you used to read. (Aḥmad)



Differences Between The Levels Of Al-Jannah

The Prophet (*ṣallallāhu ʻalayhi wa sallam*) explained that the people will be in different levels in Paradise according to their status.

The Prophet (*ṣallallāhu ʻalayhi wa sallam*) said: The people of Paradise will look at the people dwelling in the chambers above them in the same way that people look at a brilliant star shining far away on the horizon, in the East or West, because of their superiority [in reward] over them. The people asked, "O Messenger of Allāh, are these the dwellings of the Prophets which no one else can attain?" He replied, "No by the One in Whose Hand is my soul, they are for the men who believed in Allāh, and also in His Messengers." (*Ṣaḥīḥ* Bukhāri)

The Prophet (*ṣallallāhu ʻalayhi wa sallam*) said: The people in the higher levels will be seen by those below them as if they were looking at a star rising on the horizon. Abu Bakr and ʻUmar will be among them; what good people they are! (*Ṣaḥīḥ al-Jāmiʻ al-Saghīr,* 2/187, no. 2026)

وَمَآ أَمۡوَٰلُكُمۡ وَلَآ أَوۡلَٰدُكُم بِٱلَّتِي تُقَرِّبُكُمۡ عِندَنَا زُلۡفَىٰٓ إِلَّا مَنۡ ءَامَنَ وَعَمِلَ صَٰلِحٗا فَأُوْلَٰٓئِكَ لَهُمۡ جَزَآءُ ٱلضِّعۡفِ بِمَا عَمِلُواْ وَهُمۡ فِي ٱلۡغُرُفَٰتِ ءَامِنُونَ ٣٧

And it is not your wealth, nor your children that bring you nearer to Us, but only he (will please Us) who believes and does righteous deeds; for such there will be twofold reward for what they did, and they will reside in the high dwellings [Paradise] in peace and security. [*Saba*', 34:37]



The Highest and Lowest Positions in Paradise

Muslim reports from al-Mughīrah ibn Shu'bah that the Messenger of Allāh (*ṣallallāhu 'alayhi wa sallam*) said: Mūsa asked his *Rabb,* "Who will have the lowest position in Paradise?" Allāh said, "A man who will come after the people of Paradise have entered Paradise." He will be told, "Enter Paradise", and he will say, "O my *Rabb*, how? The people have already taken their places." He will be asked, "Will you not be content if you could have the equivalent of a kingdom on earth?" He will say, "Yes, my *Rabb*." So he will be told, "You will have that and as much again, and as much again, and as much again, and as much again." On the fifth time, he will say, "I am content with that, my *Rabb*." He will be told, "You will have all that and ten times more; you will have whatever your heart desires and whatever will delight your eyes." The man will say, "I am content with that."

The Highest Position in Paradise

This is narrated in a *ḥadīth* narrated by al-Bukhāri from Jābir ibn 'Abdullāh according to which the Prophet (*ṣallallāhu 'alayhi wa sallam*) said: Whoever says, when he hears the call to prayer, "*Allāhumma rabba hādhihi al-da'wati al-tāmmah, wal ṣalātil qā'imah, āti muḥammadan al-wasilata wal-faḍīlata, wab'athhu maqāman maḥmūdan alladhi wa'adtahu* (O Allāh, Lord of this Perfect Call and the Prayer to be Offered, grant Muḥammad the highest position in Paradise and also the eminence and resurrect him to the praised position You have promised), intercession for him will be granted on the Day of Resurrection.

Muslim reported that 'Abdullāh ibn 'Amr al-'Ās said: I heard the Messenger of Allāh (*ṣallallāhu 'alayhi wa sallam*) say: When you hear the *mu'addhin* call, say what he says, then send blessings on me, for whoever sends blessings on me, Allāh will return it to him tenfold. Then ask Allāh to grant me *al-wasīlah*, for whoever asks Allāh to grant me *al-wasīlah*, intercession will be granted for him. The *ṣaḥābah* asked the Prophet (*ṣallallāhu 'alayhi wa sallam*), "What is *al-wasīlah*?" He said, "It is the highest level of Paradise, which only one man will reach, and I hope that I will be the one." [Aḥmad]

Those Who Take their Positions in the Highest Levels

The Prophet (*ṣallallāhu ʻalayhi wa sallam*) said: The best of the shuhadā' are those who fight in the first rank, and do not turn their faces away until they are killed. They will have the pleasure of occupying the highest dwellings in Paradise. Your Rabb will smile at them, and whenever your Rabb smiles upon any of His Slaves, that person will not be brought to account. [*Musnad* Aḥmad]

The Messenger of Allāh (*ṣallallāhu ʻalayhi wa sallam*) said: "Whom do you reckon to be martyrs amongst you?" The Companions replied: "The one who is killed in Allāh's way." He said, "In that case, the martyrs among my people would be few." The Companions asked, "O Messenger of Allāh! Then who are the martyrs?" He replied, "He who is killed in the way of Allāh is a martyr; he who dies naturally in the Cause of Allāh is a martyr; he who dies of plague is a martyr; and he who dies of a belly disease is a martyr; and he who is drowned is a martyr." [Muslim]

The one who helps widows and the destitute will have the status of a *mujāhid* in Paradise. Muslim reports from Abu Hurayrah that the Prophet (*ṣallallāhu ʻalayhi wa sallam*) said, "The one who helps widows and the destitute is like one who fights in *jihād* for the sake of Allāh." I [the narrator] think he said, "And he is like the one who stands all night in prayer and never sleeps, and like the one who fasts continually and never breaks his fast." [*Ṣaḥīḥ* Muslim]

The one who sponsors an orphan will be close to the Prophet (ṣallallāhu ʻalayhi wa sallam) in Paradise. The Prophet (ṣallallāhu ʻalayhi wa sallam) said, "The one who sponsors an orphan, whether from his own wealth or from the orphan's wealth, he and I will be like these two in Paradise," - and Mālik [the narrator] gestured with his forefinger and middle finger. [*Ṣaḥīḥ* Muslim]

Allah will raise the status of parents by the blessing of their children's duʻā'. The Messenger of Allāh (*ṣallallāhu ʻalayhi wa sallam*) said: Allāh will raise the status of His righteous slave in Paradise, and he will say, "O my Rabb, how could I deserve this?" He will say, "Because your child sought forgiveness for you." The Prophet (*ṣallallāhu ʻalayhi wa sallam*) said: When a son of Ādam dies his good works come to an end, except for three: *ṣadaqah jāriyah* [ongoing charity], beneficial knowledge [that he discovered or propogated], and a righteous son who will pray for him. [Ibn Kathīr, *Al-Nihāyah*, 2/340]

How Do You Raise Your Ranks In Paradise?

Belief in Allah and the Messengers

The people of Paradise will look at the dwellers of the lofty mansions (i.e. a superior place in Paradise) in the same way as one looks at a brilliant star far away in the East or in the West on the horizon; all that is because of their superiority over one another (in rewards). On that the people said, "O Allāh's Messenger (*ṣallallāhu 'alayhi wa sallam*)! Are these lofty mansions for the prophets which nobody else can reach?" The Prophet (*ṣallallāhu 'alayhi wa sallam*) replied, "No! By Allāh in whose Hands my life is, these are for the men who believed in Allāh and also believed in the Apostles." [Bukhāri and Muslim]



Spending in the path of Allah

Abu Hurayrah (*raḍyAllāhu 'anhu*) reported: The poor Emigrants came to the Messenger of Allāh (*ṣallallāhu 'alayhi wa sallam*) and said: "The wealthy have gone with the highest ranks and lasting bliss." He asked: "How is that?" They replied: "They offer *ṣalāh* (prayer) as we offer it; they observe fast as we do; (and as they are wealthy) they perform *Ḥajj* and '*Umrah*, and go for *jihād*, and they spend in charity, but we cannot, and they free the slaves but we are unable to do so." The Messenger of Allāh said, "Shall I not teach you something with which you may overtake those who surpassed you and with which you will surpass those who will come after you? None will excel you unless he who does which you do." They said: "Yes, please do, O Messenger of Allāh." He (*ṣallallāhu 'alayhi wa sallam*) said, "You should recite: *tasbiḥ* (Allāh is free from imperfection), *takbīr* (Allāh is Greatest), *taḥmīd* (Praise be to Allāh) thirty-three times after each *ṣalāh.*" [Bukhāri and Muslim]

Perfecting wudu' even in harsh conditions and taking many steps to the masjid and waiting for a prayer after the completion of one

When one performs *wuḍū*' perfectly and then proceeds to the mosque with the sole intention of performing ṣalāh, then for every step he takes towards the mosque, he is upgraded one degree in reward and one of his sins is eliminated until he enters the mosque, and when he enters the mosque. [Bukhāri and Muslim]

How Do You Raise Your Ranks In Paradise?

Memorizing the Qur'an

'Abdullāh ibn 'Amr ibn al-'Āṣ (*raḍyAllāhu 'anhu*) reported: The Prophet (*ṣallallāhu 'alayhi wa sallam*) said: The one who was devoted to the Qur'ān will be told on the Day of Resurrection: "Recite and ascend (in ranks) as you used to recite when you were in the world. Your rank will be at the last *āyah* you recite." [Abu Dawūd and Tirmidhi]

Praying the congregational prayer in the Masjid

Abu Hurayrah (*raḍyAllāhu 'anhu*) reported that the Messenger of Allāh (*ṣallallāhu 'alayhi wa sallam*) said: The reward for *ṣalāh* performed by a person in congregation is more than 20 times greater than that of the *ṣalāh* performed in one's house or shop. When one performs *wuḍū'* perfectly and then proceeds to the mosque with the sole intention of performing ṣalāh, then for every step he takes towards the mosque, he is upgraded one degree in reward and one of his sins is eliminated until he enters the mosque, and when he enters the mosque, he is considered as performing *ṣalāh* as long as it is the ṣalāh which prevents him (from leaving the mosque); and the angels keep on supplicating Allāh for him as long as he remains in his place of prayer. They say: "O Allāh! Have mercy on him; O Allāh! forgive his sins; O Allāh! accept his repentance.' This will carry on as long as he does not pass wind." [Bukhāri and Muslim]

Numerous prostrations

Ma'dan ibn Talḥah al-Yamāri said: I met Thawbān, the freed slave of Allāh's Messenger (*ṣallallāhu 'alayhi wa sallam*), and said to him, "Guide me to a deed by which Allāh benefit me, and for which Allāh will admit me into Paradise." He was silent for quite a while, then he turned to me and said: "Perform prostrations, for I heard Allāh's Messenger (*ṣallallāhu 'alayhi wa sallam*) saying: 'No worshipper performs a prostration to Allāh except that by it, Allāh will raise him a level, and erase a sin from him for it.'" [*al-Nasā'i*]

Whoever fills a gap in the row during the prayer

It was narrated that 'Ā'ishah (*raḍyAllāhu 'anha*) said: The Messenger of Allāh (*ṣallallāhu 'alayhi wa sallam*) said: "Allāh and His angels send blessings upon those who complete the rows, and whoever fills a gap, Allāh will raise him one degree in status thereby." [Ibn Mājah]

How Do You Raise Your Ranks In Paradise?

Having good character

Ā'ishah (*raḍyAllāhu 'anha*) reported: I heard Messenger of Allāh (*ṣallallāhu 'alayhi wa sallam*) saying, "A believer will attain by his good character the rank of one who prays during the night and observes fasting during the day." [Abu Dawūd]

Reconciling between people

Narrated Abu'l-Dardā': The Prophet (*ṣallallāhu 'alayhi wa sallam*) said, "Shall I not inform you of something more excellent in degree than fasting, prayer and almsgiving (*ṣadaqah*)?" The people replied, "Yes, Prophet of Allāh!" He said, "It is putting things right between people, spoiling them is the shaver (destructive)." [Abu Dawūd]

Being patient upon calamity

Abu'l-Dardā' said: I heard the Messenger of Allāh (*ṣallallāhu 'alayhi wa sallam*) say, "There is no man who suffers some (injury) on his body and forgives (the perpetrator), but Allāh (*subḥānahu wa ta'āla*) will raise him one degree in status thereby, or erase from him one sin." My own ears heard it and my heart memorized it. [Ibn Mājah]

'Ā'ishah (*raḍyAllāhu 'anha*) narrated that the Messenger of Allāh (*ṣallallāhu 'alayhi wa sallam*) said, "The believer is not afflicted by the prick of a thorn or what is worse (or greater) than that except that by it Allāh raises him in rank and removes sin from him." [Muslim, Tirmidhi]

Steadfastness in Islam for the grey haired

Grey hair is the light of a believer. There is no man who has white (i.e. grey) hair in Islam except that he gets a good deed for every white hair and his degree is raised by one rank. [al-Bayhaqi]



The Pursuit of Al-Firdaws

وَإِذَا سَأَلْتُمْ اللَّهَ فَاسْأَلُوهُ الْفِرْدَوْسَ

The Prophet (ṣallallāhu ‘alayhi wa sallam) said: Al-Firdaws is its highest level, from which four rivers of Paradise flow and above which is the Throne. When you ask from Allāh, ask for al-Firdaws.” (Musnad Aḥmad)

Surat al-Mu’minun and the Pathway to al-Firdaws

قَدْ أَفْلَحَ الْمُؤْمِنُونَ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ –
وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ - وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ -
وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ - إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ - فَمَنِ ابْتَغَىٰ وَرَاءَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ –
وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ - وَالَّذِينَ هُمْ عَلَىٰ صَلَوَاتِهِمْ يُحَافِظُونَ - أُولَٰئِكَ هُمُ الْوَارِثُونَ –
الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ–

Certainly will the believers have succeeded: Those who pray humbly (with submissiveness); who shun idle talk, who pay the prescribed alms, who guard their chastity, except with their spouses or their right hand possessions, with these they are not to blame; but anyone who seeks more than this is exceeding the limits; And they who are to their trusts and their promises faithful; and who maintain their prayers, They are the inheritors (i.e., “will be given”) who will inherit al-Firdaws; they will abide therein eternally. [al-Mu’minūn, 23:1-11]

1. Humble submissiveness in prayer (khushū’)
2. Turn away from idle speech & activities (laghw)
3. Purification of one’s wealth (zakāh)
4. Guarding one’s chastity
5. Honoring one’s promises, trust, vows
6. Protecting one’s prayer

They are the inheritors who will inherit al-Firdaws; they will abide therein eternally.

The Inheritance of Paradise

وَنُودُوٓاْ أَن تِلۡكُمُ ٱلۡجَنَّةُ
أُورِثۡتُمُوهَا بِمَا كُنتُمۡ تَعۡمَلُونَ ٤٣

And they will be called, "This is Paradise, which you have been made to inherit for what you used to do." [al-Zukhruf, 7:43]

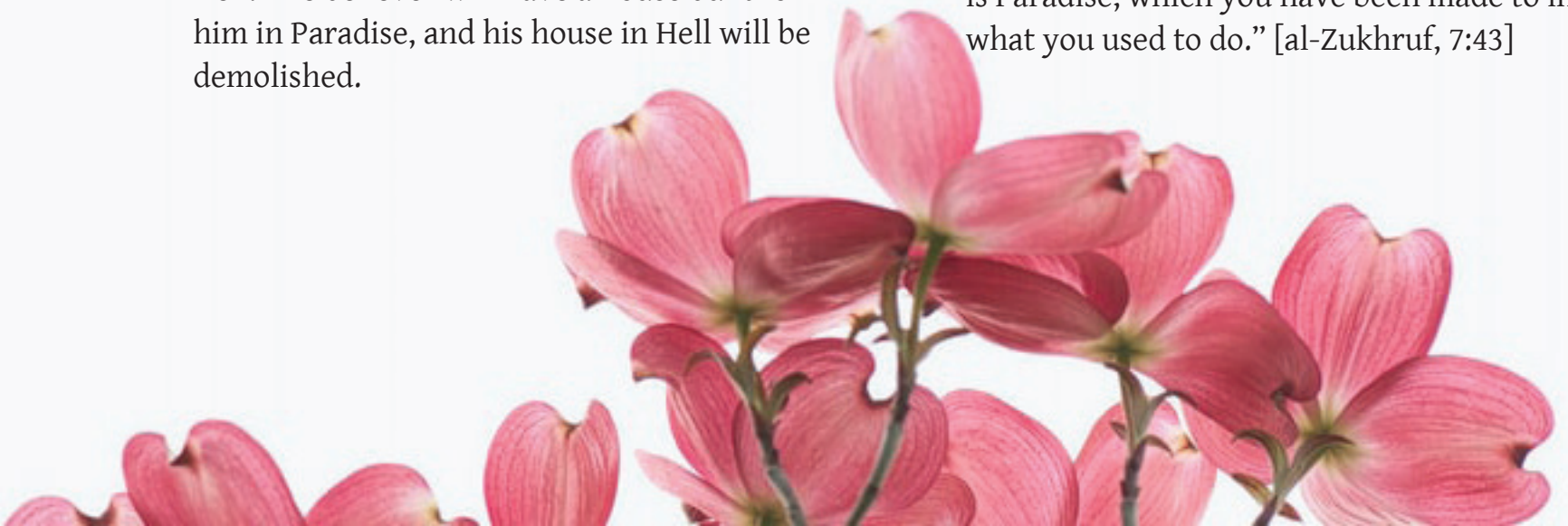
What is the significance of 'inheritance' of Paradise?

There is no one among you who does not have two positions, one in Paradise and one in Hell. The believer will have a house built for him in Paradise, and his house in Hell will be demolished.

Reflecting on 7:43 in the pursuit of Paradise

وَنَزَعۡنَا مَا فِي صُدُورِهِم مِّنۡ غِلٍّ تَجۡرِي مِن تَحۡتِهِمُ ٱلۡأَنۡهَٰرُۖ وَقَالُواْ
ٱلۡحَمۡدُ لِلَّهِ ٱلَّذِي هَدَىٰنَا لِهَٰذَا وَمَا كُنَّا لِنَهۡتَدِيَ لَوۡلَآ أَنۡ هَدَىٰنَا ٱللَّهُۖ
لَقَدۡ جَآءَتۡ رُسُلُ رَبِّنَا بِٱلۡحَقِّۖ وَنُودُوٓاْ أَن تِلۡكُمُ ٱلۡجَنَّةُ
أُورِثۡتُمُوهَا بِمَا كُنتُمۡ تَعۡمَلُونَ ٤٣

And We will have removed whatever is within their hearts of resentment, [while] flowing beneath them are rivers. And they will say, "Praise to Allāh, who has guided us to this; and we would never have been guided if Allāh had not guided us. Certainly the messengers of our Lord had come with the truth." And they will be called, "This is Paradise, which you have been made to inherit for what you used to do." [al-Zukhruf, 7:43]



The Rivers of Paradise

وَبَشِّرِ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ أَنَّ لَهُمْ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ ۖ

And give glad tidings to those who believe and do righteous good deeds, that for them will be Gardens under which rivers flow." [al-Baqarah, 2:25]

أُو۟لَٰٓئِكَ لَهُمْ جَنَّٰتُ عَدْنٍ تَجْرِى مِن تَحْتِهِمُ ٱلْأَنْهَٰرُ

For them will be Gardens of Eternity: beneath them rivers will flow. [al-Kahf, 18:31]

The Prophet (*ṣallallāhu 'alayhi wa sallam*) told us clearly about the rivers of Paradise. He said that during his *isrā'* (Night Journey) he saw four rivers flowing out from beneath *Sidrat al-Muntaha*, two visible and two hidden. He asked, "O Jibrīl, What are these rivers?" He said, "The two hidden rivers are rivers of Paradise, and the two visible rivers are the Nile and the Euphrates." [Muslim]

Muslim reports from Abu Hurayrah that the Messenger of Allāh (*ṣallallāhu 'alayhi wa sallam*) said, "*Sihrān, Jihrān*, the Euphrates and the Nile are all from the rivers of Paradise." [Ṣaḥīḥ Muslim]



Al-Kawthar

Another of the rivers of Paradise is *al-Kawthar*, which Allāh has given to His Messenger (*ṣallallāhu ʻalayhi wa sallam*): Verily We have granted you [O Muḥammad] al-Kawthar [a river in Paradise]. [*al-Kawthar*, 108:1]

Al-Bukhāri reported from Anas ibn Mālik that the Prophet (*ṣallallāhu ʻalayhi wa sallam*) said: Whilst I was walking in Paradise I saw a river whose banks were domes of hollow pearls, and I asked, "What is this, O Jibrīl?" He said, "This is *al-Kawthar* which your *Rabb* has given to you. And its scent - or its mud - was of fragrant musk."

The *ḥawdh* (water reservoir) is (as big as) the distance of a month's (journey). Its length and width are equal and its water is whiter than milk and its scent is better than musk. Its drinking vessels are like the stars of the sky and whoever drinks from it will never thirst again. [Bukhari]

Allah says:

مَّثَلُ ٱلْجَنَّةِ ٱلَّتِى وُعِدَ ٱلْمُتَّقُونَ ۖ فِيهَآ أَنْهَٰرٌ مِّن مَّآءٍ غَيْرِ ءَاسِنٍ وَأَنْهَٰرٌ
مِّن لَّبَنٍ لَّمْ يَتَغَيَّرْ طَعْمُهُۥ وَأَنْهَٰرٌ مِّنْ خَمْرٍ لَّذَّةٍ لِّلشَّٰرِبِينَ وَأَنْهَٰرٌ مِّنْ
عَسَلٍ مُّصَفًّى ۖ وَلَهُمْ فِيهَا مِن كُلِّ ٱلثَّمَرَٰتِ وَمَغْفِرَةٌ مِّن رَّبِّهِمْ ۖ كَمَنْ هُوَ
خَٰلِدٌ فِى ٱلنَّارِ وَسُقُوا۟ مَآءً حَمِيمًا فَقَطَّعَ أَمْعَآءَهُمْ ﴿١٥﴾

The description of Paradise which the *muttaqūn* have been promised is that in it are rivers of water the taste and smell of which are not changed; rivers of milk of which the taste never changes; rivers of wine delicious to those who drink; and rivers of clarified honey [clear and pure]. [Muḥammad, 47:15]

The Messenger of Allāh (*ṣallallāhu ʻalayhi wa sallam*) said, "The *shuhadā'* [martyrs] are in a green dome beside the river of *Bāriq,* near the gate of Paradise, from which provision comes to them morning and evening." [*Ṣaḥīḥ al-Jāmi' al-Saghīr,* 3/235, no. 3636]



The Springs of Paradise

Kafur

بَلْ يُرِيدُ ٱلْإِنسَٰنُ لِيَفْجُرَ أَمَامَهُۥ ﴿٥﴾
يَسْـَٔلُ أَيَّانَ يَوْمُ ٱلْقِيَٰمَةِ ﴿٦﴾

Verily the *abrār* [the pious], shall drink a cup mixed with water from a spring in Paradise called *Kāfūr* - a spring wherefrom the slaves of Allāh will drink, causing it to gush forth abundantly. [*al-Insān*, 76:5-6]

He tells us that the pious will drink from it mixed with something else, whilst those close to Allāh will drink it pure and undiluted.

Tasnim

يُسْقَوْنَ مِن رَّحِيقٍ مَّخْتُومٍ ﴿٢٥﴾
خِتَٰمُهُۥ مِسْكٌ ۚ وَفِى ذَٰلِكَ فَلْيَتَنَافَسِ ٱلْمُتَنَٰفِسُونَ ﴿٢٦﴾
وَمِزَاجُهُۥ مِن تَسْنِيمٍ ﴿٢٧﴾
عَيْنًا يَشْرَبُ بِهَا ٱلْمُقَرَّبُونَ ﴿٢٨﴾

They will be given to drink pure sealed wine the last thereof [that wine] will be the smell of musk. So for this let the competitors compete. It [that wine] will be mixed with *tasnīm* a spring whereof drink those nearest to Allāh. [*al-Muṭaffifīn,* 83:22-27]

Al-Salsabil

وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنجَبِيلًا ﴿١٧﴾
عَيْنًا فِيهَا تُسَمَّىٰ سَلْسَبِيلًا ﴿١٨﴾

And they will be given to drink there a cup [of wine] mixed with *zanjabīl* [ginger], a spring there, called *Salsabīl*. [*al-Insān*, 76:17-18]

The Ground Of Paradise And Its Earth

Its clay is made up of musk

Abu Hurayrah (*raḍyAllāhu ‘anhu*) narrates: We said, “Paradise, what is it constructed of?” He (the Prophet) said, “Bricks of silver and bricks of gold. Its mortar is musk of a strong fragrance, and its pebbles are pearls and rubies, and its earth is saffron. Whoever enters it shall live and shall not suffer, and shall feel joy and shall not die, nor shall their clothes wear out, nor shall their youth come to an end.” Then he said, “Three persons, their supplication is not rejected: the just ruler, the fasting person when he breaks his fast, and the supplication of the wronged person. It is raised up above the clouds, and the gates of Heaven are opened up for it, and the Lord, Blessed and Exalted says, ‘I shall surely come to your aid, even if after a time.’” [Tirmidhi, Aḥmad]

Its earth is saffron or musk

Then I was admitted into Paradise where I found small tents (made) of pearls and its earth was musk (a kind of perfume). [Bukhāri and Muslim]

Its earth is white and fine

This *ḥadīth* has transmitted on the authority of Abu Sa‘īd that Allāh’s Messenger (*ṣallallāhu ‘alayhi wa sallam*) asked Ibn Sa‘īd about the earth of Paradise. Thereupon he said, “Abu’l-Qāsim, it is like a fine white musk,” whereupon he (the Holy Prophet) said, “You have told the the truth.”

Its earth is made of gold

Ubayy ibn Ka‘b narrates that the Prophet (*ṣallallāhu ‘alayhi wa sallam*) said, “On the night of *isrā*’, I said, ’O Jibrīl! They will ask me about Paradise?’ He said, ‘Tell them that it is of white pearls and that its earth is of gold.’” [Abu Nu‘aym]

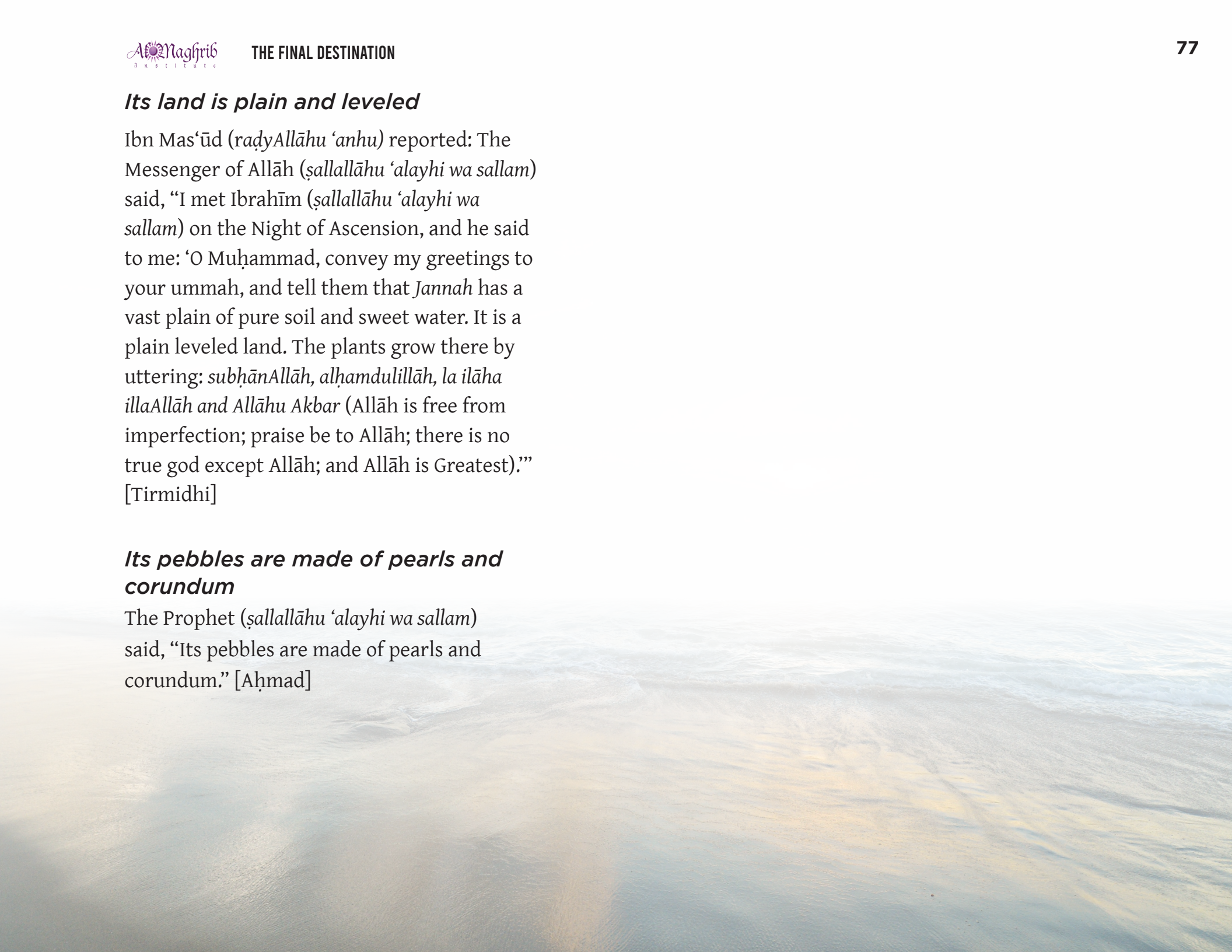
Ibn al-Qayyim reconciled between the varying narrations and descriptions of Paradise with the following:
1) Its earth is composed of both saffron and musk
2) That the earth is made of saffron and if mixed with water becomes musk

Its land is plain and leveled

Ibn Mas'ūd (r*aḍyAllāhu 'anhu)* reported: The Messenger of Allāh (*ṣallallāhu 'alayhi wa sallam*) said, "I met Ibrahīm (*ṣallallāhu 'alayhi wa sallam*) on the Night of Ascension, and he said to me: 'O Muḥammad, convey my greetings to your ummah, and tell them that *Jannah* has a vast plain of pure soil and sweet water. It is a plain leveled land. The plants grow there by uttering: *subḥānAllāh, alḥamdulillāh, la ilāha illaAllāh and Allāhu Akbar* (Allāh is free from imperfection; praise be to Allāh; there is no true god except Allāh; and Allāh is Greatest).'" [Tirmidhi]

Its pebbles are made of pearls and corundum

The Prophet (*ṣallallāhu 'alayhi wa sallam*) said, "Its pebbles are made of pearls and corundum." [Aḥmad]



The Palaces and Tents of Paradise

وَمَسَٰكِنَ طَيِّبَةً فِى جَنَّٰتِ عَدْنٍ

And beautiful mansions in Gardens of everlasting bliss. [*al-Tawbah*, 9:72]

لَٰكِنِ ٱلَّذِينَ ٱتَّقَوْا۟ رَبَّهُمْ لَهُمْ غُرَفٌ مِّن فَوْقِهَا غُرَفٌ مَّبْنِيَّةٌ تَجْرِى
مِن تَحْتِهَا ٱلْأَنْهَٰرُ ۖ وَعْدَ ٱللَّهِ ۖ لَا يُخْلِفُ ٱللَّهُ ٱلْمِيعَادَ ﴿٢٠﴾

But for those who fear Allāh and keep their duty to their *Rabb*, for them are built lofty rooms, one above the other, under which rivers flow. [This is] the Promise of Allāh, and Allāh does not fail in [His] Promise. [*al-Zumar*, 39:20]

Jibrīl came to the Prophet (*ṣallallāhu ʻalayhi wa sallam*) said, "O Messenger of Allāh, Khadījah is coming, carrying a container of food. When she comes to you, convey to her greetings of peace from her *Rabb* and from me, and give her the glad tidings of a house in Paradise made of brocade, in which there is no noise or exhaustion." [Bukhāri]

Al-Bukhāri and Muslim report from Jābir that the Messenger of Allāh (*ṣallallāhu ʻalayhi wa sallam*) said, "I entered Paradise, where I saw al-Rumaysā', the wife of Abu Talḥah. And I heard footsteps and asked, 'Who is that?' He [Jibrīl] said, 'That is Bilāl.' And I saw a palace with women in its courtyard. I asked, 'Whose is this?' They said, 'It is for 'Umar ibn al-Khaṭṭāb.' I had wanted to go in and look at it, but I remembered your jealousy [where women are concerned]." 'Umar said, "May my mother and father be sacrificed for you, O Messenger of Allāh (*ṣallallāhu ʻalayhi wa sallam*), would I feel jealous from you?" [*Mishkāt al-Masābīḥ*, 3/226]

The Prophet (*ṣallallāhu ʻalayhi wa sallam*) has told us of the way in which the believer may acquire more than one house in Paradise: Aḥmad reports that the Prophet (*ṣallallāhu ʻalayhi wa sallam*) said, "Whoever builds a masjid for Allāh, even if it is as small as the nestling-place scratched out by the bird for its eggs, Allāh will build a house for him in Paradise." [*Ṣaḥīḥ al-Jāmi*ʻ]

Twelve rak'ahs

Muslim, Abu Dawud, Aḥmad, al-Nasā'i, and Ibn Mājah report from Umm Ḥabībah that the Messenger of Allāh (*ṣallallāhu 'alayhi wa sallam*) said: Whoever prays twelve extra rak'ahs every day, Allāh will build for him a house in Paradise. [*Ṣaḥīḥ al-Jāmi'*]

What actions lead to the reward of a residence in Paradise?

a. Building a masjid

b. Praying 12 voluntary units of prayer a day

c. Reciting *Sūrat'l-Ikhlāṣ*

d. Being patient at the loss of a child

e. Reciting the *dhikr* of entering the market

f. Closing the gap in the row at prayer time

g. Avoiding argumentation

h. Leaving lying even if joking

i. Improving your character

The Light of Paradise

Al-Qurṭubi said, "The scholars said there is no night and day in Paradise, rather they will be in eternal everlasting light. They will know when night comes because curtains or screens will be put up and doors will be closed, and they will know when day comes because the curtains or screens will be taken down and the doors will be opened." [*al-Qurṭubi, Al-Tadhkirah*, p. 504]

On the same subject, Ibn Taymiyyah said, "There is no sun and moon in Paradise, and no day or night, but they will know morning and evening from a light that shines from the direction of the Throne." [*Majmū' Fatāwa Shaykh al-Islam*, 4/312]



The Fragrance of Paradise

The Messenger (*ṣallallāhu ʻalayhi wa sallam*) said, "Whoever kills a man of *ahl al-dhimmah* will not smell the fragrance of Paradise, even though its fragrance can be discerned from a distance of forty years' travelling." [*Ṣaḥīḥ al-Jāmi al-Saghīr* 6324]

Actions that distance one from the fragrance of Paradise

1) Disobedience to parents

2) Cutting the ties of kinship

3) Fornication/adultery

4) Dragging one's garment out of arrogance

5) Attributing oneself to other than their true father

6) Addiction to alcohol

7) Boasting of one's good deeds

8) Gaining knowledge of Islam for worldly benefit

The Trees and Fruits of Paradise

يُطَافُ عَلَيْهِم بِصِحَافٍ مِّن ذَهَبٍ وَأَكْوَابٍ ۖ وَفِيهَا مَا تَشْتَهِيهِ الْأَنفُسُ وَتَلَذُّ الْأَعْيُنُ ۖ وَأَنتُمْ فِيهَا خَالِدُونَ ﴿٧١﴾

Trays of gold and cups will be passed round them, [there will be] therein all that one's soul could desire, all that the eyes could delight in, and you will abide therein forever. [*al-Zukhruf*, 43:71]

وَفَاكِهَةٍ كَثِيرَةٍ ﴿٣٢﴾
لَّا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ ﴿٣٣﴾

And fruit in plenty, whose season is not limited, and their supply will not be cut off. [*al-Wāqiʻah*, 56:32-33]



وَبَشِّرِ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ أَنَّ لَهُمْ جَنَّٰتٍ
تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ ۖ كُلَّمَا رُزِقُوا۟ مِنْهَا مِن ثَمَرَةٍ
رِّزْقًا ۙ قَالُوا۟ هَٰذَا ٱلَّذِى رُزِقْنَا مِن قَبْلُ ۖ وَأُتُوا۟ بِهِۦ مُتَشَٰبِهًا ۖ
وَلَهُمْ فِيهَآ أَزْوَٰجٌ مُّطَهَّرَةٌ ۖ وَهُمْ فِيهَا خَٰلِدُونَ ﴿٢٥﴾

Every time they will be provided with a fruit therefrom, they will say, "This is what we were provided with before," and they will be given things in resemblance [i.e. in the same form but different in taste]. [al-Baqarah, 2:25]

Some of the trees of Paradise

(a) A tree whose shadow it takes one hundred years to cross.

In Paradise there is a tree which the rider of a swift horse would need one hundred years to pass beneath. [Bukhāri]

And in the narration of Muslim from Abu Hurayrah and Sahl ibn Sa'd it is said that, "In Paradise there is a tree under whose shade a traveller could travel for one hundred years and not reach the edge of it." [Muslim]

(b) Tuba

The Messenger of Allāh (ṣallallāhu 'alayhi wa sallam) said, "*Tūba* is a tree in Paradise, as big as a hundred year's journey; the clothes of the people of Paradise comes from its calyces [the outer parts of its flowers]." [*Silsilat al-Ḥadīth al- Ṣaḥīḥah*, 4/639, no. 1985]

Narrated by Aḥmad from 'Abdullāh ibn 'Amr, who said, "A man came to the Prophet (*ṣallallāhu 'alayhi wa sallam*) and asked, 'O Messenger of Allāh, tell us about the clothes of the people of Paradise; are they created or are they woven?' Some of the people laughed. The Messenger of Allāh (*ṣallallāhu 'alayhi wa sallam*) said, 'Why are you laughing? Because someone who does not know has asked someone who does know?' Then he turned and asked, 'Where is the one who asked the question?' The man said, 'Here I am, O Messenger of Allāh.' He said, 'No, they are produced by the fruits of Paradise.'" [*Silsilat al-Ḥadīth al-Ṣaḥīḥah*, 4/640]



(c) Sidrat al-Muntaha

وَلَقَدْ رَءَاهُ نَزْلَةً أُخْرَىٰ ﴿١٣﴾ عِندَ سِدْرَةِ ٱلْمُنتَهَىٰ ﴿١٤﴾
عِندَهَا جَنَّةُ ٱلْمَأْوَىٰ ﴿١٥﴾

And he certainly saw him (Jibrīl) in another descent, the Lote-tree of the utmost boundary beyond, none may pass near it is the Paradise of Abode. [*al-Najm*, 53:13-15]

The Prophet (*ṣallallāhu ʻalayhi wa sallam*) told us about what he saw of this tree, "One of these leaves could cover the whole of this *ummah*. It was veiled in colors indescribable. Then I entered Paradise, and its lights were pearls and its soil was musk." [Bukhāri]

(iii) The best aromatic plants in Paradise

فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتُ نَعِيمٍ ﴿٨٩﴾

[There is for him] rest and provision [*rayḥān* - literally - sweet smelling plants, here used as symbolical of complete satisfaction and delight]. [*al-Wāqiʻah,* 56:89]

(iv) The trunks of the trees of Paradise are of Gold

There is no tree in Paradise that does not have a trunk made of gold. [*Ṣaḥīḥ al-Jāmiʻ*]

(v) How can the Believer increase his share of the trees of Paradise?

Ibrāhīm asked our Prophet Muḥammad (*ṣallallāhu ʻalayhi wa sallam*) on the night of the *Isrā'* to convey his greetings to this ummah and to tell them the way in which they could increase their share of the trees of Paradise. Tirmidhi reported with a ḥasan isnād from Ibn Masʻūd that the Messenger of Allāh (*ṣallallāhu ʻalayhi wa sallam)* said: I met Ibrāhīm...and he said, "O Muḥammad, tell your ummah that Paradise is a a land whose soil is good and its water is sweet. It is an empty plain, which will be planted with *subḥānAllāh, alḥamdulillāh,* and *Allāhu akbar*." [*Ṣaḥīḥ al-Jāmi al-Saghīr*, 5/34, no. 5028]



The Animals and Birds of Paradise

The kinds of birds and animals that exist in Paradise are known only to Allāh. He told us that among the delights enjoyed by the people of Paradise will be the flesh of fowls any that they may desire. [*al-Wāqi'ah*, 56:21]

Al-Tirmidhi reports from Anas that the Messenger of Allāh (*ṣallallāhu 'alayhi wa sallam*) was asked, "What is *al-Kawthar*?" He said, "That is a river that Allāh has given me... and in it are birds with necks like the necks of camels." 'Umar said, "These birds will be in bliss." The Messenger of Allāh (*ṣallallāhu 'alayhi wa sallam*) said, "Those who eat them will be more blissful." [*Mishkāt al-Masābīḥ*, 2/91]

Al-Ḥakim and Abu Na'īm reported from Ibn Mas'ūd that a man brought a haltered she-camel and said, "O Messenger of Allāh, this she-camel is for the sake of Allāh." He said, "You will have seven hundred she-camels in Paradise." [*Silsilat al- Ṣaḥīḥah*]

The People of Paradise:

It was narrated that Jābir ibn 'Abdullāh (*raḍyAllāhu 'anhu*) said: The Messenger of Allāh said, "While the people of Paradise are enjoying their blessings, a light will shine upon them, and they will raise their heads, and they will see their Lord looking upon them from above. He will say: 'Peace be upon you, O people of Paradise.' This is what Allāh says in the Verse: '*Salām* (peace be upon you) - a Word from the Lord (Allāh), The Most Merciful.' He will look at them, and they will look at Him, and they will not pay any attention to the delights (of Paradise) so long as they look at Him, until He will screen Himself from them. But His light and blessing will remain with them in their bodies." [Ibn Mājah]

The bliss of the people of Paradise is beyond our ability to comprehend or articulate but through the verses and narrations that have come to us we can divide their bliss into two broad categories: tangible and intangible. It is in Paradise that the physical and spiritual pleasures meet their perfect state.



1) Happiness, Joy and Laughter

وُجُوهٌ يَوْمَئِذٍ مُّسْفِرَةٌ ﴿٣٨﴾ ضَاحِكَةٌ مُّسْتَبْشِرَةٌ ﴿٣٩﴾

[Some] faces, that Day, will be bright, laughing, rejoicing at good news. [‘Abasa, 80:38-39]

2) Contentment of the heart and soul for a number of reasons

a. They are in the abode of peace

b. Their residence is eternal

c. Their being saved from the hellfire

3) Thankfulness and Gratitude to what Allah has granted them

On the authority of Abu Sa‘īd al-Khudri (*raḍyAllāhu ‘anhu*), who said that the Messenger of Allāh (*ṣallallāhu ‘alayhi wa sallam*) said, “Allāh will say to the inhabitants of Paradise: ‘O inhabitants of Paradise!’ They will say: ‘O our Lord, we present ourselves and are at Your pleasure, and goodness rests in Your hands.’ Then He will say: ‘Are you content?’ And they will say: ‘And how should we not be content, O Lord, when You have given to us that which You have given to no one else of Your creation?’ Then He will say: ‘Would you not like Me to give you something better than that?’ And they will say: ‘O Lord and what thing is better than that?’ And He will say: ‘I shall cause My favour to descend upon you and thereafter shall never be displeased with you.’” [Bukhāri, Muslim and Tirmidhi]



The Food and Drink of the People of Paradise

يُطَافُ عَلَيْهِم بِكَأْسٍ مِّن مَّعِينٍ ﴿٤٥﴾
بَيْضَاءَ لَذَّةٍ لِّلشَّارِبِينَ ﴿٤٦﴾
لَا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يُنزَفُونَ ﴿٤٧﴾

Round them will be passed a cup of pure wine; white, delicious to the drinkers. Neither will they have ghoul [any kind of hurt, abdominal pain, headache, etc] from that, nor will they suffer intoxication therefrom" [37:45-47]

يُسْقَوْنَ مِن رَّحِيقٍ مَّخْتُومٍ ﴿٢٥﴾
خِتَٰمُهُۥ مِسْكٌ ۚ وَفِى ذَٰلِكَ فَلْيَتَنَافَسِ ٱلْمُتَنَٰفِسُونَ ﴿٢٦﴾

In another part of the Qur'ān, Allāh says: They will be given to drink pure sealed wine, the last thereof will be the smell of musk. [*al-Muṭaffifīn*, 83:25-26]

(ii) The food and drink of the people of Paradise does not produce any impure excrement.

This question was posed to the Prophet (*ṣallallāhu 'alayhi wa sallam*) by his ṣaḥābah and he replied, "[It will come out as] burps which are like musk." [Muslim in 4/2180, no. 2835]

(iv) Why Will the People of Paradise Eat and Drink and Comb their Hair?

Al-Qurṭubi answered this question in *Al-Tadhkirah* [p. 475, see also al-Fatḥ, 6/325]: The luxuries and clothing of the people of Paradise will not be for the purpose of warding off potential pains; they will not eat because of hunger or drink because of thirst, or wear perfume because of some offensive odour, because Paradise is a never-ending succession of delight and joy. The wisdom behind it [food and drink, etc] is so that Allāh will introduce Paradise to them in ways similar to the good things that they enjoyed on earth, but He will increase it in ways known only to Him.



The Clothing, Jewelery and Incense-Burners Of the People of Paradise

وَجَزَىٰهُم بِمَا صَبَرُوا۟ جَنَّةً وَحَرِيرًا ﴿١٢﴾

And their recompense will be Paradise, and silken garments, because they were patient. [*al-Insān*, 76:12]

إِنَّ ٱللَّهَ يُدْخِلُ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ
جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ يُحَلَّوْنَ فِيهَا مِنْ
أَسَاوِرَ مِن ذَهَبٍ وَلُؤْلُؤًا ۖ وَلِبَاسُهُمْ فِيهَا حَرِيرٌ ﴿٢٣﴾

Wherein they will be adorned with bracelets of gold and pearls, and their garments will be of silk. [*al-Ḥajj*, 22:23]



Their clothes will be colorful, including garments of green silk and brocade:

أُولَٰئِكَ لَهُمْ جَنَّاتُ عَدْنٍ تَجْرِي مِن تَحْتِهِمُ الْأَنْهَارُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِن ذَهَبٍ وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِّن سُندُسٍ وَإِسْتَبْرَقٍ مُّتَّكِئِينَ فِيهَا عَلَى الْأَرَائِكِ ۚ نِعْمَ الثَّوَابُ وَحَسُنَتْ مُرْتَفَقًا ﴿٣١﴾

They will be adorned therein with bracelets of gold, and they will wear green garments of fine silk and heavy brocade. They will recline therein on raised thrones. How good the recompense! How beautiful a couch to recline on. [*al-Kahf,* 18:31]

"Their vessels will be of gold and silver, their combs will be of gold and the coals of their incense-burners will be of aloe-wood [Abul-Yamān said of *'Ūd at-Tīb*], and their sweat will be musk." [Bukhāri, *Kitāb Bid' al-Khalq, Bāb Ma Jā'a fi Sifāt al-Jannah wal-Nār, Fatḥ al-Bāri,* 6/319]

Their jewelery will include crowns.

a. They are in the abode of peace

b. Their residence is eternal

c. Their being saved from the hellfire

The Couches of the People of Paradise

عَلَىٰ سُرُرٍ مَّوْضُونَةٍ ﴿١٥﴾
مُّتَّكِئِينَ عَلَيْهَا مُتَقَابِلِينَ ﴿١٦﴾
مُتَّكِئِينَ عَلَىٰ رَفْرَفٍ خُضْرٍ وَعَبْقَرِيٍّ حِسَانٍ ﴿٧٦﴾

Reclining on green cushions and rich beautiful mattresses. [*al-Raḥmān*, 55:76]



The Deeds for Which People Will Deserve to Enter Paradise

Believers will earn Paradise through their iman and Islam:

يَٰعِبَادِ لَا خَوۡفٌ عَلَيۡكُمُ ٱلۡيَوۡمَ وَلَآ أَنتُمۡ تَحۡزَنُونَ ٦٨
ٱلَّذِينَ ءَامَنُواْ بِـَٔايَٰتِنَا وَكَانُواْ مُسۡلِمِينَ ٦٩
ٱدۡخُلُواْ ٱلۡجَنَّةَ أَنتُمۡ وَأَزۡوَٰجُكُمۡ تُحۡبَرُونَ ٧٠

My worshippers! No fear shall be on you this Day, nor shall you grieve - [you] who believed in Our *āyāt* and were Muslims, enter Paradise you and your wives in happiness. [*al-Zukhruf,* 43:68-70]



Or because they were sincere in their devotion to Allah:

إِلَّا عِبَادَ ٱللَّهِ ٱلۡمُخۡلَصِينَ ٤٠
أُوْلَٰٓئِكَ لَهُمۡ رِزۡقٞ مَّعۡلُومٞ ٤١
فَوَٰكِهُ وَهُم مُّكۡرَمُونَ ٤٢
فِي جَنَّٰتِ ٱلنَّعِيمِ ٤٣

Save the chosen slaves of Allāh [*al-mukhlisīn*]. For them there will be a known provision, fruits and they shall be honoured, in the gardens of delight. [*al-Ṣāffāt*, 37:40-43]

Or for their humility:

إِنَّ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ وَأَخۡبَتُوٓاْ إِلَىٰ رَبِّهِمۡ
أُوْلَٰٓئِكَ أَصۡحَٰبُ ٱلۡجَنَّةِ هُمۡ فِيهَا خَٰلِدُونَ ٢٣

Verily those who believe and do righteous deeds and humble themselves [in repentance and obedience] before their *Rabb* - they will be dwellers of Paradise to dwell therein forever. [*Hūd*, 11:23]

Or for their sabr (perseverance and patience)

وَجَزَىٰهُم بِمَا صَبَرُوا۟ جَنَّةً وَحَرِيرًا ﴿١٢﴾

And will reward them for what they patiently endured [with] a garden [in Paradise] and silk [garments]. *[al-Insān,* 76:12]

Ṣabr (self-discipline and perseverance) requires one to know the value of delayed gratification.

The Way To Paradise Is Not Always Easy

In a *ḥadīth* narrated by Bukhāri and Muslim from Abu Hurayrah, the Messenger of Allāh (*ṣallallāhu ʻalayhi wa sallam*) said: Hell has been veiled with desires, and Paradise has been veiled with [surrounded by] hardships.

Al-Nawwawi commented on the *ḥadīth*: This is an example of the beautiful, eloquent and concise speech which the Prophet (*ṣallallāhu ʻalayhi wa sallam*) was capable, in which he gives a beautiful analogy. It means that nothing will help you to reach Paradise except going through hardships, and nothing will lead you to Hell, but whims and desires. Both are veiled as described, and whoever tears down the veil will reach what was hidden behind it. The veil of Paradise is torn down by going through hardships and the veil of Hell is torn down by giving in to whims and desires. Hardship including striving consistently and patiently in worship, restraining one's anger, forgiving, being patient, giving in charity, being kind to those who mistreat you, resisting physical desires, etc. [*Sharḥ al-Nawwawi ʻala* Muslim, 17/165]

The Weak and Destitute Will Form the Majority in Paradise

Al-Bukhāri and Muslim report from Ḥārithah ibn Wahb that the Messenger of Allāh (*ṣallallāhu ʻalayhi wa sallam*) said: "Shall I not tell you about the people of Paradise?" They said, "Of course." He said, "Every weak and oppressed person; if he were to implore Allāh for anything, He would grant it to him." [*Jāmiʻ al-Usūl, 10/535]*

Al-Nawwawi commenting on this ḥadīth: It refers to those who others despise, scorn and oppress because of their weak position in this world. What is meant is that most of the people of Paradise will be of this type, but it does not mean that all of them will be. [*Sharḥ al-Nawwawi ʻala* Muslim, 17/187]

Will There Be More Men or Women in Paradise?

Men and women engaged in this dispute when the *ṣaḥābah* were still alive. Muslim reports from Ibn Sirīn: Men and women disputed as to which of them would form the majority in Paradise. According to another report, either they were competing, or they were discussing, whether there would be more men or women in Paradise. They consulted Abu Hurayrah, who said that women would form the majority, on the basis of the words of the Prophet (*ṣallallāhu ʻalayhi wa sallam*): The first group to enter Paradise will be as beautiful as the full moon, and the group that follows them will be like the brightest shining stars in the sky: each man of them will have two wives. [*Ṣaḥīḥ* Muslim]

This *ḥadīth* clearly indicates that there will be more women than men in Paradise. Some others though that there would be more men, because of the *ḥadīth*, "I saw that they [women] formed the majority of the people of Hell." The response to this is the fact that women will form the majority of the inhabitants of Hell does not necessarily mean that they will be a minority in Paradise, as Ibn Ḥajar al-Asqalāni said. [*Fatḥ al-Bāri*, 6/325]

The two *ḥadīths* may be reconciled by stating that women will be in the majority in both Paradise and Hell, just as there are more women than men in this world. We could say that the *ḥadīth* narrated by Abu Hurayrah indicates that the total number of women in paradise, including women of this world and *al-ḥūr al-ʻayn* will outnumber men. The question then is, who will be greater in number in Paradise: the men of this world or the women?

Al-Qurṭubi reconciled between these two ḥadīths by suggesting that women will form the majority of the inhabitants of Hell before the *shafāʻah* [intercession], when the sinners from amongst the *muwaḥidīn* will be brought out of Hell. Thereafter women will form the majority of the people of Paradise. [*Al-Tadhkirah, al-Qurṭubi*, p. 475]

Those Who Die Before the Age of Legal Capacity

(i) The Children of the Believers

And those who believe and whose offspring follow them in faith - to them shall We join their offspring, and We shall not decrease the reward of their deeds in anything. Every person is a pledge for that which he has earned. [*al-Ṭūr,* 52:21]

The *ḥadīth* of Anas who said that, "A Muslim whose three children die before reaching the age of puberty will be admitted to Paradise by Allāh out of Mercy towards them."

According to a ḥadīth narrated by Abu Sa'īd the women asked the Prophet (*Ṣallallāhu 'alayhi wa sallam*), "Set aside a day for us." So, he preached to them and said, "Any woman whose three children die will be shielded from the Fire by them." A woman asked, "What about two?" He said, "And if two [die]." [*Ṣaḥīḥ* Bukhāri]

From Abu Hurayrah that the Messenger of Allāh (*ṣallallāhu 'alayhi wa sallam*) said: Their little ones are the pageboys of Paradise. One of them will meet his father - or his parents - and take hold of his clothes - or his hand - just as I am taking hold of the hem of your garment, and he will not let go, [or, and he will not let go until Allāh admits him to Paradise]. [*Silsilat al-Ḥadīth al-Ṣaḥīḥah*, 1/184, no. 342]

"The children of the believers will be in Paradise, being cared for by Ibrāhīm and Ṣārah until they give them back to their parents on the Day of Resurrection." [*Silsilat al-Ḥadīth al-Ṣaḥīḥah*]



(ii) The Children of the Disbelievers

Someone asked, "O Messenger of Allāh, who is in Paradise?" He said, "Prophets are in Paradise, martyrs are in Paradise and newborns are in Paradise." [*Fatḥ al-Bāri*, 3/246]

The idea that they are in Paradise is the opinion of some scholars, such as favoured by Ibn al-Jawzi and Īmām Nawwawi.

Al-Qurṭubi also considered this the most likely to be corrected, reconciling the apparently conflicting reports by saying that the Prophet (*ṣallallāhu 'alayhi wa sallam*) initially said they would be in Hell with their parents, then he refrained from passing any judgement and said, "Allāh knows best what they would have done", then it was revealed to him that no one would be punished for the sins of another [17:15] so he stated that they would be in Paradise. [*Al-Tadhkirah*, p.515]

This is also the favoured view of Ibn Taymiyyah, who suggested that they will be tested of the day of Resurrection – "The correct view is what was said concerning them, Allāh knows best what they would have done". We cannot say of any particular individual that he will be in Paradise or Hell. A number of *aḥadīth* state that on the Day of Resurrection they will be tested in the arena of judgement: they will be given commands and prohibitions and those who obey will enter Paradise, whilst those who disobey will be sent to Hell. He attributed this to imām Aḥmad and Abu'l-Ḥasan al-Ash'ari who attributed it to a*hl'l-sunnah*. [*Majmū' Fatāwa*, 24/372, 4/303, 4/281]

It has been proven through *ṣaḥīḥ asānīd* that the insane and those who lived between the time of Jesus and Muḥammad (*ṣallallāhu 'alayhi wa sallam*) will also be tested in the Hereafter. [*Fatḥ al-Bāri*, 3/246]



The Leaders of the People of Paradise

(i) The Leaders of the Men

A number of the ṣaḥābah, including ʻAli ibn Abi Ṭālib, Anas ibn Mālik, Abu Hudhayfah, Jābir ibn ʻAbdullāh, and Abu Saʻīd al-Khudri reported that the Messenger (*ṣallallāhu ʻalayhi wa sallam*) said, "Abu Bakr and ʻUmar will be the leaders of men of Paradise from the earlier and later generations." [S*ilsilat al-Ḥadīth al-Ṣaḥīḥah*, 12/487, no. 824]

ii) The Leaders of the Youth

Al-Tirmidhi, al-Ḥākim, al-Ṭabarāni, Aḥmad and others reported that Abu Saʻīd al-Khudri said that the Messenger of Allāh (*ṣallallāhu ʻalayhi wa sallam*) said, "Ḥasan and Ḥusayn are the leaders of the youth of Paradise."

(iii) The Leaders of the Women

The Messenger of Allāh (*ṣallallāhu ʻalayhi wa sallam*) drew four lines and said, "Do you know what these are?" They said, "Allāh and His Messenger know best." He said, "The best women of Paradise are Khadījah bint Khuwaylid, Fātimah bint Muḥammad, Maryam bint ʻImrān and Āsiyah bin Muzaḥim, the wife of Firʻawn." [*Silsilat al-Ḥadīth al-Ṣaḥīḥah*]

Paradise is Not the Equivalent of Deeds

The Prophet (*ṣallallāhu ʻalayhi wa sallam*) said, "No one of you will enter Paradise by his deeds alone." They asked, "Not even you, O Messenger of Allāh?" He said, "Not even me, unless Allāh covers me with His Grace and Mercy." [*Ṣaḥīḥ* Muslim, 4/2170, no. 2816]



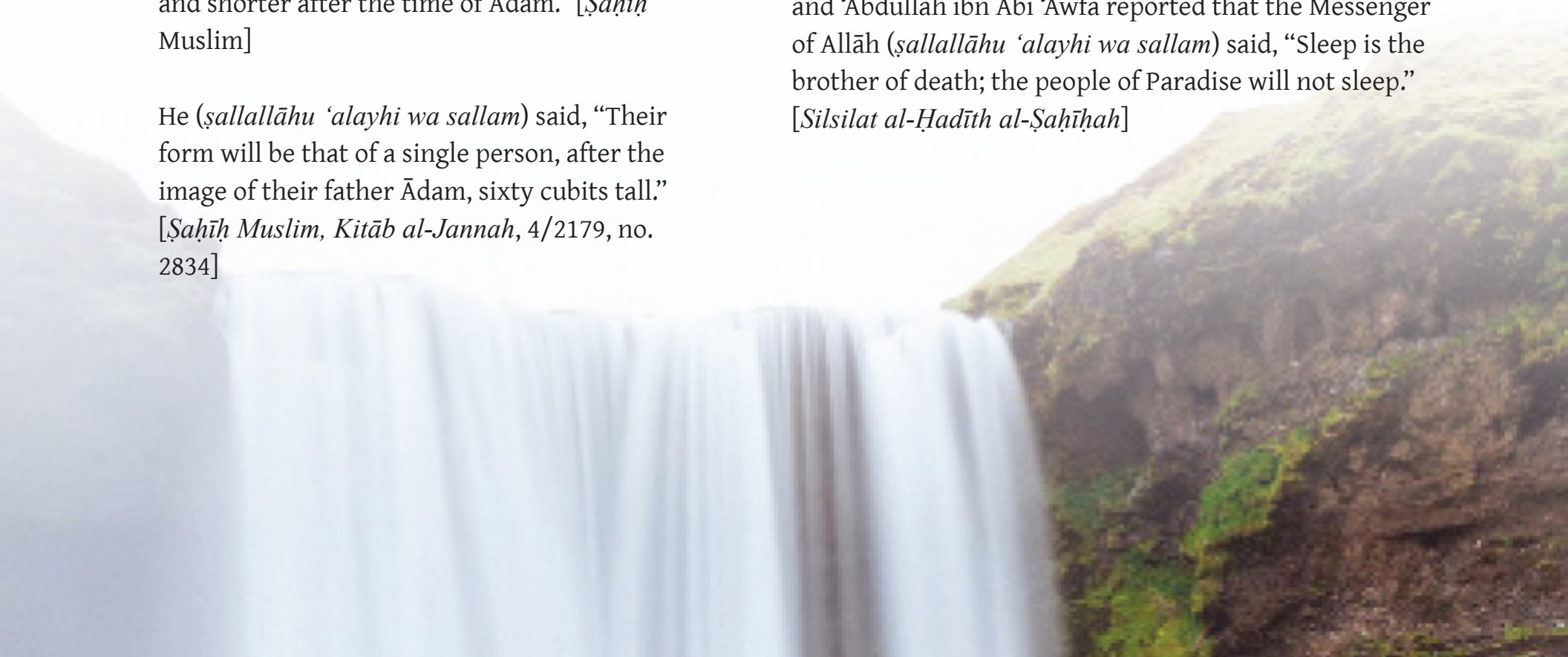
Description of the People of Paradise and the Delights They Enjoy

The Messenger of Allāh (*ṣallallāhu ʿalayhi wa sallam*) said, "Allāh created Ādam in his own image, sixty cubits tall... everyone who enters Paradise will be in the image of Ādam, sixty cubits tall. People kept getting shorter and shorter after the time of Ādam." [*Ṣaḥīḥ* Muslim]

He (*ṣallallāhu ʿalayhi wa sallam*) said, "Their form will be that of a single person, after the image of their father Ādam, sixty cubits tall." [*Ṣaḥīḥ Muslim, Kitāb al-Jannah*, 4/2179, no. 2834]

As reported in the *ḥadīth* narrated by al-Bukhāri and Muslim, from Abu Hurayrah, the people of Paradise "will not spit, blow their noses or excrete."

The people of Paradise will not sleep. Jābir ibn ʿAbdullāh and ʿAbdullāh ibn Abi ʿAwfa reported that the Messenger of Allāh (*ṣallallāhu ʿalayhi wa sallam*) said, "Sleep is the brother of death; the people of Paradise will not sleep." [*Silsilat al-Ḥadīth al-Ṣaḥīḥah*]



The Delights of the People of Paradise:

There are many reasons why the delights of Paradise are superior to the pleasures of this dunya; Amongst them:

(i) The Pleasures of this Dunya are Fleeting.

قُلْ مَتَٰعُ ٱلدُّنْيَا قَلِيلٌ وَٱلْءَاخِرَةُ خَيْرٌ
لِّمَنِ ٱتَّقَىٰ وَلَا تُظْلَمُونَ فَتِيلًا ﴿٧٧﴾

Say: Short is the enjoyment of this world. The Hereafter is [far] better for him who fears Allāh. [*al-Nisā'*, 4:77]

The Prophet (*ṣallallāhu 'alayhi wa sallam*) said: By Allāh, this world in comparison with the Hereafter is nothing more than as if one of you put his finger - and he gestured with his forefinger - in the sea; let him see how much water he would retrieve. [*Ṣaḥīḥ Muslim*, 4/2193, no. 2858]

Because these pleasures are so insignificant, Allāh has rebuked those who prefer the pleasures of this world to the joys of the *ākhirah*:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ مَا لَكُمْ إِذَا قِيلَ لَكُمُ ٱنفِرُوا۟
فِى سَبِيلِ ٱللَّهِ ٱثَّاقَلْتُمْ إِلَى ٱلْأَرْضِ ۚ أَرَضِيتُم بِٱلْحَيَوٰةِ
ٱلدُّنْيَا مِنَ ٱلْءَاخِرَةِ ۚ فَمَا مَتَٰعُ ٱلْحَيَوٰةِ ٱلدُّنْيَا فِى
ٱلْءَاخِرَةِ إِلَّا قَلِيلٌ ﴿٣٨﴾

O you who believe! What is the matter with you, that when you are asked to go forth in the Cause of Allāh you cling heavily to this earth? Do you prefer the life of this world to the Hereafter? But little is the comfort of this life, as compared with the Hereafter. [*al-Tawbah*, 9:38]

(ii) The Hereafter is also better from the perspective of quality.

The Prophet (*ṣallallāhu 'alayhi wa sallam*) said, "The space of the bow of any one of you in Paradise is better than all that the sun rises upon." [Bukhāri]

(iii) Paradise is free from all the impurities and disappointments of this world.

لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْثِيمًا ﴿٢٥﴾
إِلَّا قِيلًا سَلَامًا سَلَامًا ﴿٢٦﴾

No *laghw* (dirty, false, evil vain talk) will they hear therein, nor any sinful speech (like backbiting, etc.). But only the saying of "Peace, peace." [*al-Wāqi'ah*, 56:25-26]

وَنَزَعْنَا مَا فِي صُدُورِهِم مِّنْ غِلٍّ إِخْوَانًا عَلَىٰ سُرُرٍ
مُّتَقَابِلِينَ ﴿٤٧﴾

And We shall remove from their chest any lurking sense of injury: [they will be] brothers [joyfully] facing each other on thrones [of dignity]. [*al-Ḥijr,* 15:47]



(iv) The Pleasures of This World are Transient Whilst the Joys of the Hereafter are Lasting and Eternal

مَا عِندَكُمْ يَنفَدُ ۖ وَمَا عِندَ اللَّهِ بَاقٍ ۗ وَلَنَجْزِيَنَّ الَّذِينَ صَبَرُوا
أَجْرَهُم بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٩٦﴾

Whatever you have will end, but what Allāh has is everlasting. [*al-Naḥl*, 16:96]

v) Seeking to Enjoy the Pleasures of this World and Neglecting the Hereafter Will be Followed By Regret and Sorrow When One Enters the Fire of Hell

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ۗ وَإِنَّمَا تُوَفَّوْنَ أُجُورَكُمْ يَوْمَ
الْقِيَامَةِ ۖ فَمَن زُحْزِحَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ
فَازَ ۗ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ ﴿١٨٥﴾

Everyone shall taste death. And only on the Day of Resurrection will you be paid your wages in full. And whoever is removed away from the Fire and admitted to Paradise, he indeed is successful. The life of this world is only the enjoyment of deception [a deceiving thing]. [Āle-'Imrān, 3:185]

The Market of the People of Paradise

Muslim reported from Anas ibn Mālik that the Messenger of Allāh (*ṣallallāhu ʻalayhi wa sallam*) said, "In Paradise there is a market to which the people will come every Friday, then a wind will come from the north and blow on their faces, and clothes, and they will increase in beauty. Then they will return to their wives, who will also have increased in beauty. Their wives will say to them, "By Allāh, you increased in beauty after you left us." And they will say, "And you too, by Allāh, you have increased in beauty since you left us." [*Ṣaḥīḥ* Muslim]

Al-Nawwawi commented on this *ḥadīth*, "What is meant by a market is a gathering place where the people will come together, just as they gather in marketplaces in this world. Gathering together every Friday means that they will meet once a week, or what approximates to once a week; there will be no real weeks there, as there will be no sun or moon or days."

The Gatherings and Conversations of the People of Paradise

Allāh has also described some of the kinds of conversation that will take place in their gatherings:

وَأَقۡبَلَ بَعۡضُهُمۡ عَلَىٰ بَعۡضٖ يَتَسَآءَلُونَ ٢٥
قَالُوٓاْ إِنَّا كُنَّا قَبۡلُ فِيٓ أَهۡلِنَا مُشۡفِقِينَ ٢٦
فَمَنَّ ٱللَّهُ عَلَيۡنَا وَوَقَىٰنَا عَذَابَ ٱلسَّمُومِ ٢٧
إِنَّا كُنَّا مِن قَبۡلُ نَدۡعُوهُۖ إِنَّهُۥ هُوَ ٱلۡبَرُّ ٱلرَّحِيمُ ٢٨

And some of them draw near to others, questioning, saying, "Aforetime we were afraid with our families [of the punishment of Allāh], but Allāh has been gracious to us, and has saved us from the torment of the Fire. Verily, we used to invoke Him [Alone and no one else] before. Verily He is *Al-Bārr*, the All-Merciful." [*al-Ṭūr*, 52:25-28]

The Wishes of the People of Paradise

The Prophet (*ṣallallāhu ʻalayhi wa sallam*) said: "A man from the people of Paradise will ask his *Rabb* for permission to grow things. Allāh will ask him, "Do you not have what you want?" He will say, "Of course, but I love to grow things." So he will sow the seeds and in the blinking of an eye the plant will grow and its fruit will ripen and become like mountains. Allāh will say, "Here it is. O son of Ādam nothing satisfies you!"

A Bedouin [listening to the *ḥadīth*] said, "By Allāh! you won't find him except he is from *Quraysh* or the *anṣār* for these are the people that love to grow things. As for us, we don't grow anything!" The Messenger of Allāh (*ṣallallāhu ʻalayhi wa sallam*) laughed. [*Mishkāt al-Masabīḥ*, 3/95, no. 5653]



The Wives of the People of Paradise

جَنَّٰتُ عَدۡنٖ يَدۡخُلُونَهَا وَمَن صَلَحَ مِنۡ ءَابَآئِهِمۡ وَأَزۡوَٰجِهِمۡ وَذُرِّيَّٰتِهِمۡۖ وَٱلۡمَلَٰٓئِكَةُ يَدۡخُلُونَ عَلَيۡهِم مِّن كُلِّ بَابٖ ﴿٢٣﴾

Gardens of *ʻadn*, which they shall enter, and [also] those who act righteously from among their fathers, and their wives and their offspring. [*al-Raʻd*, 13:23]

هُمۡ وَأَزۡوَٰجُهُمۡ فِي ظِلَٰلٍ عَلَى ٱلۡأَرَآئِكِ مُتَّكِـُٔونَ ﴿٥٦﴾

They and their wives will be in pleasant shade, reclining on thrones. [*Ya Sīn*, 36:56]

ٱدۡخُلُواْ ٱلۡجَنَّةَ أَنتُمۡ وَأَزۡوَٰجُكُمۡ تُحۡبَرُونَ ﴿٧٠﴾

Enter Paradise, you and your wives, in happiness. [*al-Zukhruf*, 43:70]

(ii) A Woman [Who Was Married More Than Once] Will Be With The Last of Her Husbands

In Tarīkh al-Raqqah, Abu ʻAli al-Hurani reported from Maymun ibn Mahran that Muʻāwiyah ibn Abi Sufyān proposed to Um al-Dardā' but she refused to marry him, saying, "I heard Abu-Dardā' say that the Messenger of Allāh (*ṣallallāhu ʻalayhi wa sallam*) said, "A woman will be with the last of her husbands."

The second report was narrated by al-Bayhaqi in Al-Sunan, where he says that Hudhayfah said to his wife, "If you want to be my wife in Paradise, do not remarry after I die, for the woman in Paradise will be with the last of her husbands on earth."

جَنَّٰتُ عَدۡنٖ يَدۡخُلُونَهَا وَمَن صَلَحَ مِنۡ ءَابَآئِهِمۡ وَأَزۡوَٰجِهِمۡ وَذُرِّيَّٰتِهِمۡۖ وَٱلۡمَلَٰٓئِكَةُ يَدۡخُلُونَ عَلَيۡهِم مِّن كُلِّ بَابٖ ﴿٢٣﴾

Gardens of ʻ*adn*; they will enter them with whoever were righteous among their fathers, their spouses and their descendants. And the angels will enter upon them from every gate. [*al-Raʻd*, 13:23]

(iii) al-Ḥur al-ʻAyn

كَذَٰلِكَ وَزَوَّجۡنَٰهُم بِحُورٍ عِينٖ ﴿٥٤﴾

So it will be. And We will pair them to maidens with gorgeous eyes." [*al-Dukhān*, 44:54]



The People of Paradise and the People of Hellfire

وَنَادَىٰٓ أَصۡحَٰبُ ٱلۡجَنَّةِ أَصۡحَٰبَ ٱلنَّارِ أَن قَدۡ وَجَدۡنَا مَا وَعَدَنَا رَبُّنَا حَقّٗا فَهَلۡ وَجَدتُّم مَّا وَعَدَ رَبُّكُمۡ حَقّٗاۖ قَالُواْ نَعَمۡۚ فَأَذَّنَ مُؤَذِّنُۢ بَيۡنَهُمۡ أَن لَّعۡنَةُ ٱللَّهِ عَلَى ٱلظَّٰلِمِينَ ٤٤

And the dwellers of Paradise will call out to the dwellers of the Fire [saying]: "We have indeed found true what our *Rabb* promised us; have you also found true, what your *Rabb* promised [warnings, etc]?" They will say "Yes". Then a crier will proclaim between them: "The Curse of Allāh is on the *ẓālimūn* [wrongdoers]." [*al-A'rāf*, 7:44]

وَنَادَىٰٓ أَصۡحَٰبُ ٱلنَّارِ أَصۡحَٰبَ ٱلۡجَنَّةِ أَنۡ أَفِيضُواْ عَلَيۡنَا مِنَ ٱلۡمَآءِ أَوۡ مِمَّا رَزَقَكُمُ ٱللَّهُۚ قَالُوٓاْ إِنَّ ٱللَّهَ حَرَّمَهُمَا عَلَى ٱلۡكَٰفِرِينَ ٥٠

And the dwellers of the Fire will call to the dwellers of Paradise: "Pour on us some water or anything that Allāh has provided you with." They will say: "Both (water and provision) Allāh has forbidden to the disbelievers." [al-*A'rāf,* 7:50]

إِنَّ ٱلَّذِينَ أَجۡرَمُواْ كَانُواْ مِنَ ٱلَّذِينَ ءَامَنُواْ يَضۡحَكُونَ ٢٩
وَإِذَا مَرُّواْ بِهِمۡ يَتَغَامَزُونَ ٣٠ وَإِذَا ٱنقَلَبُوٓاْ إِلَىٰٓ أَهۡلِهِمُ ٱنقَلَبُواْ فَكِهِينَ ٣١
وَإِذَا رَأَوۡهُمۡ قَالُوٓاْ إِنَّ هَٰٓؤُلَآءِ لَضَآلُّونَ ٣٢
فَٱلۡيَوۡمَ ٱلَّذِينَ ءَامَنُواْ مِنَ ٱلۡكُفَّارِ يَضۡحَكُونَ ٣٤
وَمَآ أُرۡسِلُواْ عَلَيۡهِمۡ حَٰفِظِينَ ٣٣ عَلَى ٱلۡأَرَآئِكِ يَنظُرُونَ ٣٥
هَلۡ ثُوِّبَ ٱلۡكُفَّارُ مَا كَانُواْ يَفۡعَلُونَ ٣٦

Verily [during the earthly life] those who committed crimes used to laugh at those who believed, and whenever they passed by them, used to wink to one another [in mockery]; and when they returned to their own people, they would return jesting; and when saw them, they say, "Verily! These have indeed gone astray!" But the [disbelievers] had not been sent as watchers over them [the believers]. But this Day those who believe will laugh at the disbelievers ---on [high] thrones, looking [at all things]. Are not the disbelievers paid [fully] for what they used to do? [*al-Muṭaffifīn*, 83:29-36]

The People of Paradise and the People of Hellfire

أَفَمَا نَحْنُ بِمَيِّتِينَ ﴿٥٨﴾
إِلَّا مَوْتَتَنَا الْأُولَىٰ وَمَا نَحْنُ بِمُعَذَّبِينَ ﴿٥٩﴾
إِنَّ هَٰذَا لَهُوَ الْفَوْزُ الْعَظِيمُ ﴿٦٠﴾
لِمِثْلِ هَٰذَا فَلْيَعْمَلِ الْعَامِلُونَ ﴿٦١﴾

Are we not then to die [any more]? Except our first death and we shall not be punished? [after we have entered Paradise] Truly this is the supreme success! For the like of this let the workers work. [*al-Ṣāffāt*, 37:58-61]

Tasbīh And *Takbīr* Are Among The Delights Of The People Of Paradise

They will glorify Allāh morning and evening. [*Ṣaḥīḥ Bukhāri*]

Al-Qurṭubi said: This *tasbīḥ* is not the matter of obligation or imposition. As was reported by Muslim, Jābir explained it as follows, "They will be inspired with *tasbīḥ* and *takbīr* as they are inspired with breathing." The analogy of breathing was used because it is something man does with no conscious effort. Their breathing will become tasbīḥ, and the reason for this is that their hearts will be illuminated with the knowledge of their *rabb*, may He be glorified, and filled with love for Him, and whoever loves a thing remembers it frequently. [*Fatḥ al-Bāri,* 6/326]

Shaykh al-Islam Ibn Taymiyyah stated that this *tasbīḥ* and *takbīr* will be one of the pleasures enjoyed by the people of Paradise. He said, "This is not the kind of obligatory work that is done for the sake of a specific reward. It is the same as the kind of deeds that people do for pleasure and enjoyment." [*Majmu' Fatāwa*, 4/330]



The Best Thing That *Ahl al-Jannah* Will Be Given Is The Pleasure of Allah And To See His Face

Ibn al-Ithīr said, "Seeing Allāh is the ultimate joy in the Hereafter, the most precious gift of Allāh. May Allāh help us reach that goal." [*Jāmi' al-Usūl*, 10/557]

One report adds: Then the Prophet (*ṣallallāhu 'alayhi wa sallam*) recited the *āyah*, "For those who have done good is the best [reward i.e. Paradise] and even more [i.e. the honor of glancing at the Countenance of Allāh] [*Yūnus*, 10:26] ."

Thus, seeing the Face of Allāh was interpreted as part of the "more" [*mazīd*] which Allāh has promised to *al-muḥsinūn* [those who have done good]: "There they will have all that they desire - and We have more [for them, i.e. a glance at the All-Mighty, All-Majestic." [*Qāf*, 50:35]



Advice of Abu Bakr to ‘Umar

When Abu Bakr al-Siddīq was on his deathbed he called ‘Umar and said: “Fear Allāh ‘Umar, and know that Allāh has deeds to be done for Him in the day which He will not accept if done at night, and He has deeds to be done for Him at night which He will not accept if done during the day. He will not accept extra (*nāfilah*) deeds unless you fulfill the obligatory deeds. The scales of those whose scales will be weighty on the Day of Resurrection will only be weighty because they followed the truth in this life, and it was weighty to them. And scales in which the truth will be placed tomorrow truly deserve to be heavy. And the scales of those whose scales will be light on the Day of Resurrection will only be light because they followed falsehood in this life, and it was a light matter to them. And scales in which falsehood will be placed tomorrow truly deserve to be light. Allāh the Exalted has mentioned the people of Paradise and mentioned them in the context of their best deeds, and overlooked their evil deeds, so when I remember them, I say to myself: I fear that I will not be included with them.

And Allāh the Exalted has mentioned the people of Hell and mentioned them in the context of their worst deeds and rejected their best deeds, so when I remember them, I say: I hope I won’t be amongst them. Allāh’s worshippers should always be in a state of hope and fear, they shouldn’t wish weak wishes about Allāh and neither should they despair of Allāh’s mercy.

If you keep to this advice of mine, no one who is not with you now should be more beloved to you than death – and it is sure to come to you. But if you disregard this advice, no one who is not with you now should be more hated to you than death – and you cannot escape it.”

Actions that lead to Paradise

1

Belief in Allah with sincerity

وَعَدَ ٱللَّهُ ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا
ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا وَمَسَٰكِنَ طَيِّبَةً فِى جَنَّٰتِ عَدْنٍ ۚ
وَرِضْوَٰنٌ مِّنَ ٱللَّهِ أَكْبَرُ ۚ ذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿٧٢﴾

Allāh has promised the believing men and believing women gardens beneath which rivers flow, wherein they abide eternally, and pleasant dwellings in gardens of perpetual residence; but approval from Allāh is greater. It is that which is the great attainment. [*al-Tawbah*, 9:72]

وَبَشِّرِ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ أَنَّ لَهُمْ جَنَّٰتٍ
تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ ۖ كُلَّمَا رُزِقُوا۟ مِنْهَا مِن ثَمَرَةٍ
رِّزْقًا ۙ قَالُوا۟ هَٰذَا ٱلَّذِى رُزِقْنَا مِن قَبْلُ ۖ وَأُتُوا۟ بِهِۦ مُتَشَٰبِهًا ۖ
وَلَهُمْ فِيهَآ أَزْوَٰجٌ مُّطَهَّرَةٌ ۖ وَهُمْ فِيهَا خَٰلِدُونَ ﴿٢٥﴾

And give good tidings to those who believe and do righteous deeds that they will have gardens [in Paradise] beneath which rivers flow. Whenever they are provided with a provision of fruit therefrom, they will say, "This is what we were provided with before." And it is given to them in likeness. And they will have therein purified spouses, and they will abide therein eternally. [*al-Baqarah*, 2:25]

Actions that lead to Paradise

2

Fearing Allah and disciplining the soul

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِۦ وَنَهَى ٱلنَّفْسَ عَنِ ٱلْهَوَىٰ ﴿٤٠﴾
فَإِنَّ ٱلْجَنَّةَ هِىَ ٱلْمَأْوَىٰ ﴿٤١﴾

But as for he who feared the position of his Lord and prevented the soul from [unlawful] inclination. nd as for those who were in awe of standing before their Lord and restrained themselves from [evil] desires, Paradise will certainly be [their] home [*al-Nāzi'āt,* 79:40-41]

3

Performing obligations and avoiding prohibitions

Certainly will the believers have succeeded. They who are during their prayer humbly submissive. And they who turn away from ill speech. And they who are observant of *zakāh.* And they who guard their private parts. Except from their wives or those their right hands possess, for indeed, they will not be blamed. But whoever seeks beyond that, then those are the transgressors - And they who are to their trusts and their promises attentive - And they who carefully maintain their prayers. Those are the inheritors who will inherit al-Firdaws. They will abide therein eternally. [*al-Mu'minūn*, 23:1-11]

4

'Ubādah ibn al-Ṣāmit (*raḍyAllāhu 'anhu*) reported: The Messenger of Allāh *(ṣallallāhu 'alayhi wa sallam)* said, "He who bears witness that there is no true god except Allāh, alone having no partner with Him, that Muḥammad is His slave and His Messenger, that 'Īsa (Jesus) is His slave and Messenger and he (Jesus) is His Word which He communicated to Maryam (Mary) and His spirit which He sent to her, that Jannah is true and Hell is true; Allāh will make him enter Jannah accepting whatever deeds he accomplished." [*Bukhāri* and Muslim]

5

Abu Umāmah narrates that the Prophet *(ṣallallāhu 'alayhi wa sallam)* said, "Whoever recites *āyat'l-kursi* after every obligatory prayer, nothing will prevent them from entering Paradise except death." [*al-Nasā'i*]

Actions that lead to Paradise

6

Anas ibn Mālik narrates that the Prophet (*ṣallallāhu ʻalayhi wa sallam*) said, "A *sūrah* that is composed of thirty verses, it argued on behalf of its companion until it entered them into Paradise. It is Sūrat'l-Mulk." [*al-Ṭabarāni]*

7

It is narrated on the authority of Abu Hurayrah that when, the son of Ādam recites the *āyah* of *sajdah* (prostration) and then falls down in prostration, the Satan goes into seclusion and weeps and says:
"Alas (and in the narration of Abu Kurayb the words are: Woe unto me) the son of Ādam was commanded to prostrate, and he prostrated and Paradise was entitled to him and I was commanded to prostrate, but I refused and am doomed to Hell." [Muslim]

8

It was narrated that ʻUmar ibn al-Khaṭṭāb said: The Messenger of Allāh said, "There is no Muslim who performs ablution and does it well, then says: *Ashhadu an lā ilaha illaAllāh, wa ashhadu anna Muḥammadan ʻabduhu wa rasūluhu* (I bear witness that none has the right to be worshipped but Allāh, and I bear witness that Muḥammad is His slave and Messenger), (except that) eight gates of Paradise will be opened for him, and he will enter through whichever one he wants." [Muslim]

9

Shaddād ibn Aws (*raḍyAllāhu ʻanhu*) narrated that the Messenger of Allāh (*ṣallallāhu ʻalayhi wa sallam*) said: The best manner of asking for forgiveness is to say, "O Allāh! You are my Lord. None has the right to be worshipped except You. You created me and I am your servant and I abide by your covenant and promise as best I can. I seek refuge in you from the evil, which I have committed. I acknowledge your favor upon me and I acknowledge my sins, so forgive me, for verily none can forgive sin except you." [Bukhāri]

Actions that lead to Paradise

10

Narrated ‘Abdullāh ibn ‘Amr: The Prophet (ṣallallāhu ‘alayhi wa sallam) said, “There are two qualities or characteristics, which will not be committed to by any Muslim without his entering Paradise. While they are easy, those who act upon them are few. One should say: ‘Glory be to Allāh’ ten times after every prayer, ‘Praise be to Allāh’ ten times and ‘Allāh is Most Great’ ten times. That is a hundred and fifty on the tongue, but one thousand and five hundred on the scale. When he goes to bed, he should say: ‘Allāh is Most Great’ thirty-four times, ‘Praise be to Allāh’ thirty-three times, and ‘Glory be to Allāh’ thirty-three times, for that is a hundred on the tongue and a thousand on the scale.” (He said:) I saw the Messenger of Allāh (ṣallallāhu ‘alayhi wa sallam) counting them on his hand.

The people asked, “Messenger of Allāh! How is it that while they are easy, those who act upon them are few?” He replied, “The Devil comes to one of you when he goes to bed and he makes him sleep before he utters them, and he comes to him while he is engaged in prayer and calls a need to his mind before he utters them.” [Abu Dawūd]

except You. You created me and I am your servant and I abide by your covenant and promise as best I can. I seek refuge in you from the evil, which I have committed. I acknowledge your favor upon me and I acknowledge my sins, so forgive me, for verily none can forgive sin except you.” [Bukhāri]

11

Sālim ibn ‘Abdullāh ibn ‘Umar narrated from his father, from his grandfather, that the Messenger of Allāh (ṣallallāhu ‘alayhi wa sallam) said, “Whoever enters the marketplace and says, ‘There is none worthy of worship except Allāh, Alone, without partner, to Him belongs the dominion, and to Him is all the praise, He gives life and causes death, He is Living and does not die, in His Hand is the good, and He has power over all things, (La ilāha illallāh, waḥdahu lā sharīka lahu, lahul-mulku wa lahul-ḥamdu, yuḥyī wa yumītu, wa huwa ḥayyun la yamūtu, biyadihil-khairu, wa huwa ‘alā kulli shay’in qadīr)’ Allāh shall record a million good deeds for him, wipe a million evil deeds away from him, and raise a million ranks for him.” [Tirmidhi]

Actions that lead to Paradise

12

Abu Hurayrah (raḍyAllāhu ‘anhu) reported: The Messenger of Allāh *(ṣallallāhu ‘alayhi wa sallam)* said, “Allāh makes the way to Jannah easy for him who treads the path in search of knowledge.” [Muslim]

13

Whosoever’s last words are: la ilāha ilaAllāh, will enter Paradise.” [Abu Dāwūd]

14

Abu Bakr reported on the authority of his father that the Messenger of Allāh *(ṣallallāhu ‘alayhi wa sallam)* said: He who observed two prayers of the cool hours (fajr and ‘aṣr) would enter Paradise. [Bukhāri and Muslim]

15

‘Ubādah said that he had heard the Messenger of Allāh *(ṣallallāhu ‘alayhi wa sallam)* say, “Allāh the Majestic and Mighty has written five prayers for mankind, and whoever does them and does not waste anything of them by making light of what is due to them, there is a pact for him with Allāh that He will admit him into the Garden. Whoever does not do them, there is no pact for him with Allāh. If He wishes, He punishes him, and if He wishes, He admits him into the Garden.” [Abu Dawūd]

16

‘Uqbah ibn ‘Āmir reported: We were entrusted with the task of tending the camels. On my turn when I came back in the evening after grazing them in the pastures, I found Allāh’s Messenger *(ṣallallāhu ‘alayhi wa sallam)* stand and address the people. I heard these words of his: “If any Muslim performs ablution well, then stands and prays two rak‘āt setting about them with his heart as well as his face, Paradise would be guaranteed to him.” [Muslim]

Actions that lead to Paradise

17

Umm Ḥabībah (*raḍyAllāhu ‘anha*) the Mother of the Believers reported: I heard the Messenger of Allāh (*ṣallallāhu ‘alayhi wa sallam*) saying, “A house will be built in Jannah for every Muslim who offers twelve *rak‘āt* of optional *ṣalāh* other than the obligatory *ṣalāh* in a day and a night (to seek the Pleasure of Allāh).” [Muslim]

18

‘Abdullāh ibn Salām (*raḍyAllāhu ‘anhu*) narrated that the Messenger of Allāh (*ṣallallāhu ‘alayhi wa sallam*) said, “O people, extend greetings (saying *salām* to each other), keep relations with your kin, provide food (to people) and pray at night when people are asleep, and you will enter Paradise in peace.” [Tirmidhi]

19

Sahl ibn Sa‘d (*raḍyAllāhu ‘anhu*) reported that the Prophet (*ṣallallāhu ‘alayhi wa sallam*) said, “In Jannah there is a gate which is called *al-Rayyān* through which only those who observe *ṣawm* (fasting) will enter on the Day of Resurrection. None else will enter through it. It will be called out, ‘Where are those who observe fasting?’ So they will stand up and proceed towards it. When the last of them will have entered, the gate will be closed and then no one will enter through that gate.” [Muslim]

20

Abu Hurayrah (*raḍyAllāhu ‘anhu*) reported that Allāh’s Messenger (*ṣallallāhu ‘alayhi wa sallam*) said, “Who amongst you is fasting today?” Abu Bakr said, “I am.” He (again) said, “Who amongst you followed a funeral procession today?” Abu Bakr said, “I did.” He (the Prophet) again said, “Who amongst you served food to the needy?” Abu Bakr said, “I did.” He (again) said, “Who amongst you has today visited the sick?” Abu Bakr said, “I did.” Thereupon Allāh’s Messenger (*ṣallallāhu ‘alayhi wa sallam*) said, “Anyone in whom (these good deeds) are combined will certainly enter paradise.” [Muslim]

21

Abu Hurayrah (*raḍyAllāhu ‘anhu*) reported: The Messenger of Allāh (*ṣallallāhu ‘alayhi wa sallam*) said, “(The performance of) ‘*Umrah* is an expiation for the sins committed between it and the previous ‘*Umrah*; and the reward of *Ḥajj Mabrūr* (i.e., one accepted) is nothing but *Jannah.*” [Bukhāri and Muslim]

Actions that lead to Paradise

22

Narrated Abu Hurayrah (*raḍyAllāhu ‘anhu*): I heard Allāh’s Messenger (*ṣallallāhu ‘alayhi wa sallam*) saying, “The example of a mujāhid in Allāh’s Cause –and Allāh knows better who really strives in His Cause–is like a person who fasts and prays continuously. Allāh guarantees that He will admit the *mujāhid* in His Cause into Paradise if he is killed, otherwise He will return him to his home safely with rewards and war spoils.” [Bukhāri]

23

Ḥudhayfah (*raḍyAllāhu ‘anhu*) added: I also heard him saying, “From among the people preceding your generation, there was a man whom the angel of death visited to capture his soul. (So his soul was captured) and he was asked if he had done any good deed. He replied, ‘I don’t remember any good deed.’ He was asked to think it over. He said, ‘I do not remember, except that I used to trade with the people in the world and I used to give a respite to the rich and forgive the poor (among my debtors).’ So Allāh made him enter Paradise.” [Bukhāri]

24

Narrated Abu Hurayrah (*raḍyAllāhu ‘anhu*): The Prophet (*ṣallallāhu ‘alayhi wa sallam*) said, “A man saw a dog eating mud from (the severity of) thirst. So, that man took a shoe (and filled it) with water and kept on pouring the water for the dog till it quenched its thirst. So Allāh approved of his deed and made him to enter Paradise.” [Bukhāri]

25

Narrated Sahl (*raḍyAllāhu ‘anhu*): Allāh’s Messenger (*ṣallallāhu ‘alayhi wa sallam*) said, “I and the one who looks after an orphan will be like this in Paradise,” showing his middle and index fingers and separating them. [Bukhāri]

26

Abu Hurayrah (*raḍyAllāhu ‘anhu*) reported Allāh’s Messenger (*ṣallallāhu ‘alayhi wa sallam*) as saying that saw a person enjoying himself in Paradise because of the tree that he cut from the path which was a source of inconvenience to the people. [Muslim]

Actions that lead to Paradise

27

Sahl ibn Sa'd (*raḍyAllāhu 'anhu*) reported: The Messenger of Allāh *(ṣallallāhu 'alayhi wa sallam)* said, "Whosoever gives me a guarantee to safeguard what is between his jaws and what is between his legs, I shall guarantee him *Jannah*." [Bukhāri]

28

Abu'l-Dardā' said, "A man came to the Messenger of Allāh *(ṣallallāhu 'alayhi wa sallam)* and said, 'Tell me something to do that will enter me into paradise.' He *(ṣallallāhu 'alayhi wa sallam)* said, 'Don't become angry and you will enter Paradise.'" [*al-Ṭabarāni*]

29

Abu'l-Dardā' reported: "I had heard Messenger of Allāh *(ṣallallāhu 'alayhi wa sallam)* saying, "A parent is the best of the gates of Jannah; so, if you wish, keep to the gate, or lose it." [Tirmidhi and Ibn Mājah]

30

It was narrated from Mu'āwiyah ibn Jaḥimah al-Sulami that Jaḥimah came to the Prophet *(ṣallallāhu 'alayhi wa sallam)* and said, "O Messenger of Allāh! I want to go out and fight (in *jihād*) and I have come to ask your advice." He said, "Do you have a mother?" He said, "Yes." He said, "Then stay with her, for Paradise is beneath her feet."

31

Abu Hurayrah (*raḍyAllāhu 'anhu*) reported: The Messenger of Allāh *(ṣallallāhu 'alayhi wa sallam)* said, "Allāh, the Exalted, says, 'I have no reward other than *Jannah* for a believing slave of Mine who remains patient for My sake when I take away his beloved one from among the inhabitants of the world.'" [Bukhāri]

32

The people of Paradise are three: One who wields authority and is just and fair, one who is truthful and has been endowed with power to do good deeds. And the person who is merciful and kindhearted towards his relatives and to every pious Muslim, and one who does not stretch his hand in spite of having a large family to support. [Muslim, Ibn Ḥibbān]

Actions that lead to Paradise

33

Narrated Thawbān: The Messenger of Allāh (*ṣallallāhu ʻalayhi wa sallam*) said, "Whoever dies and he is free of three: *kibr* (pride), *ghulūl,* and debt, he will enter Paradise." [Tirmidhi]

34

Adhere to the *jamāʻah,* beware of separation, for indeed Shayṭān is with one, and he is further away from two. Whoever wants the best place in Paradise, then let him stick to the *jamāʻah*. [Tirmidhi]

35

ʻAbdullāh ibn ʻAmr ibn al-ʻĀṣ (*raḍyAllāhu ʻanhu*) said: The Messenger of Allāh (*ṣallallāhu ʻalayhi wa sallam*) said, "He who desires to be rescued from the fire of Hell and to enter *Jannah*, should die in a state of complete belief in Allāh and the Last Day, and should do unto others what he wishes to be done unto him." [Muslim]

36

ʻUbādah ibn al-Ṣāmit narrates that the Prophet (*ṣallallāhu ʻalayhi wa sallam*) said, "Guarantee for me six things from yourselves and I will guarantee for you Paradise: Be truthful when you speak, fulfill what you promise, return what you are entrusted with, guard your private parts, lower your gaze, and restrain your hands." [Aḥmad]

37

Abu Hurayrah (raḍyAllāhu ʻanhu) reported: I heard Messenger of Allāh (*ṣallallāhu ʻalayhi wa sallam*) saying, "Whosoever visits an ailing person or a brother of his to seek the Pleasure of Allāh, an announcer (angel) calls out: 'May you be happy, may your walking be blessed, and may you be awarded a dignified position in *Jannah*.'" [Tirmidhi]

38

Abu Hurayrah (*raḍyAllāhu ʻanhu)* reported: The Messenger of Allāh (*ṣallallāhu ʻalayhi wa sallam*) was asked about the deed which will be foremost to lead a man to *Jannah*. He replied, "Fear of Allāh and the good conduct." Then he was asked about indulgence which will admit a man to Hell (Fire) and he answered, "The tongue and the private parts." [Tirmidhi]

Actions that lead to Paradise

39

Abu Hurayrah (*raḍyAllāhu ʻanhu*) narrates that the Prophet (*ṣallallāhu ʻalayhi wa sallam*) said, "If a woman prays her five, and fasts her month, and guards her chastity, and obeys her husband, she will enter from whatever of the gates of Paradise she wishes." [Ibn Ḥibbān and *al-Ṭabarāni*]

40

Anas reported: The Prophet said, "No Muslim servant visits his brother for the sake of Allāh but that a caller from the heavens announces: You are purified, and Paradise is purified for you! Otherwise, Allāh says in the realms of His throne: My servant has visited Me and his guest for My sake, so I am not pleased for him to have any reward other than Paradise." [*Musnad al-Bazzār*, 6466]

41

Abu Hurayrah reported: The Messenger of Allāh said, "Allāh has ninety-nine names. Whoever preserves them will enter Paradise." [Bukhāri & Muslim]

42

Anas ibn Mālik reported: The Prophet said, "Shall I not tell you about the best of your men?" We said, "Of course, O Messenger of Allāh." The Prophet said, "The Prophet is in Paradise, the truthful are in Paradise, the martyrs are in Paradise, the child who dies is in Paradise, and a man who visits his brother in a faraway land, only visiting him for the sake of Allāh, is in Paradise." [*Al-Muʻjam al-Kabīr*, 1743]

43

Ibn ʻAbbās reported: The Prophet said, "The first to be called to Paradise are those who always praised Allāh in times of ease and adversity." In another narration, the Prophet said, "Those who praised Allāh in every situation." [*Al-Muʻjam al-Kabīr*, 12345]

Actions that lead to Paradise

44

Abu Dharr reported: My dear friend, the Prophet, instructed me with virtuous traits. He instructed me not to look at those above me and to look at those below me. He instructed me to love the poor and be close to them. He instructed me to maintain my family ties even if they turn their backs. He instructed me not to fear the blame of the blamer in the matter of Allāh. He instructed me to speak the truth even if it is bitter. He instructed me to increase in declaring there is no power or might but in Allāh, for it is a treasure among the treasures of Paradise. [*Ṣaḥīḥ Ibn Ḥibbān*]

45

Ibn Abbas reported: The Prophet said, "Seventy thousand from my nation will enter Paradise without reckoning. They are those who do not rely on spiritual healing (from others), nor believe in omens, but rather they trust in their Lord." [*Ṣaḥīḥ* Bukhārī]

46

Abu Hurayrah reported: The Messenger of Allāh said to him, "O Abu Hurayrah, go forth and whomever you meet who testifies with conviction in his heart that there is no God but Allāh, give him the glad tidings of Paradise." [*Ṣaḥīḥ* Muslim]

47

Buraydah reported: The Messenger of Allāh said, "Verily, the Qur'ān will meet its companion on the Day of Resurrection, when his grave is cleaved open, as a pale man, saying: Do you recognize me? He will say: I do not recognize you. The pale man will say: I am your companion, the Qur'ān, who made you thirsty in the midday heat and sleepless at night, for every trader is beyond his trade and today you are beyond every transaction. He will be given the dominion in his right hand and eternal life in his left hand. A crown of dignity will be placed on his head and his parents will be clothed in two garments, which no people from the world could ever afford. They will say: Why have you dressed us with this? It will be said: Your child held to the Qur'ān. Then it will be said to him: Recite and ascend the levels of Paradise and its chambers! He will continue to ascend as long as he recites, whether slowly or quickly." [Musnad Aḥmad]

Actions that lead to Paradise

48

Buraydah reported that the Prophet *(ṣallallāhu ʻalayhi wa sallam)* said, "The judges are three kinds: two judges are in Hellfire and one judge is in Paradise. A man who judges without the truth while he knows it, he is in Hellfire. A judge who has no knowledge and violates the rights of people, he is in Hellfire. A judge who judges with the truth, he is in Paradise." [Tirmidhi, 1322]

49

Abu Hurayrah reported: The Prophet *(ṣallallāhu ʻalayhi wa sallam)* said to Bilāl at the time of dawn prayer, "O Bilāl, tell me of the most hopeful deed you practiced in Islam. I heard the scuffle of your sandals before me in Paradise." Bilāl said, "The most hopeful deed to me is that I do not perform ablution by day or night that I pray along with it as much as Allāh decreed me to pray." [Bukhāri and Muslim]

50

It was narrated from Ibn ʻUmar that the Messenger of Allāh said, "Whoever calls the adhān for twelve years, he will be guaranteed Paradise, and for each day sixty ḥasanāt (good deeds) will be recorded for him by virtue of his adhān, and thirty ḥasanāt by virtue of his *iqāmah*." [Ibn Mājah; classified as weak/*daʻīf*]

51

The Prophet said: "All of my *ummah* will enter Paradise except those who refuse." It was asked, "Who would refuse O Messenger of Allāh?" He said, "Whoever obeys me will enter Paradise, and whoever disobeys me has refused (Paradise)." [Bukhāri]

May Allah grant us and our loved ones the best of deeds in this life and the highest levels of Paradise.

Ameen

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