

AN ISLAMIC PERSPECTIVE OF

Life After Death

EXPERIENCES OF THE GRAVE, THE RESURRECTION,
AND OUR FINAL RESTING PLACE

A collection of consecutive Friday sermons¹ by:

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¹ This work is a collection of consecutive Friday sermons given by Muḥammad Ibn Ṣāliḥ al-‘Uthaymīn before Friday prayers. Some of the complete opening and closing supplications have been omitted, but the full Arabic text and audio, at the time of translation, is available at the following websites respectively in the order the translated topics appear in this work:

http://www.ibnothaimeen.com/all/khotab/article_628.shtml

http://www.ibnothaimeen.com/all/khotab/article_629.shtml

http://www.ibnothaimeen.com/all/khotab/article_630.shtml

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INTRODUCTION²

All praise and thanks are for Allah, the King, the Compeller, the Powerful, the Irresistible. He created the skies and earth and everything between them feeling neither fatigue nor constraint. He revealed to his servant and messenger Muhammad (صلى الله عليه وسلم) the book and criterion. Allah is the truth. He gives life and death, and He is able to do all things.

The last hour is approaching—there is no doubt about it—and Allah will resurrect us from our graves. I testify that nothing deserves worship but Allah alone, having no partner. His word is truth and He will own everything on the day the horn is blown. And I testify that Muhammad is His worshipper and messenger, the most upright of mankind in obedience to Allah's commands and avoiding His prohibitions. May peace and prayers be upon him, his family and companions, and upon all those who follow them in righteousness until the Day of Resurrection and gathering.

Worshippers of Allah, Allah created you and before that you were nothing to be mentioned, as He (عز وجل) says:

﴿ هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَّذْكُورًا ﴾

**Was there not upon man a time when he was not a thing (to even be)
mentioned?³**

² Although this opening introduction is actually from Ibn al-'Uthaymīn's second Friday sermon, it was chosen to introduce this translated work because it is more comprehensive than the opening to his previous sermon.

³ The Quran, Sūrah al-Insān (76:1)

So for example, anyone of you who may be twenty years old, then twenty-two years ago he was nothing in existence, nothing mentioned or seen. Yet from nonexistence, Allah has created you. Why did Allah bring you into existence? Think about this worldly life and the afterlife. Contemplate life and death, the present and the future. Consider this life, the first people and past generations; there is a lesson in them for those who reflect. They lived long lives in this world. Many of them had more wealth and property, more progeny, and more strength than you do, yet the days took them away as if they had never existed. They became stories of history.

You, those now living and present, you who now witness and move upon the same earth they moved upon, you will soon become exactly what they became. You will transition from the life of this world to a world in which you live in graves after living in palaces. After living with your families in happiness, you will each live in your grave alone. You will be left alone with your deeds; if they were good then you will receive good, and they were evil, you will receive evil. You will remain in such a world until the moment the horn is blown, until the Day of Resurrection, the Day of Gathering. That day, people will rise from their graves to stand before the Lord of creation barefoot with no shoes, naked and uncircumcised with no clothes, destitute with no wealth or belongings. The prophet (صلى الله عليه وسلم) said:

« يُحْشَرُ النَّاسُ يَوْمَ الْقِيَامَةِ حُفَاةً عُرَاةً غُرُلًا »

Mankind will be resurrected barefooted, naked, and uncircumcised.

Upon hearing this, 'Āishah asked, "Messenger of Allah, will men and women be together (like that) looking at each other?" Allah's messenger (صلى الله عليه وسلم) replied:

« يَا عَائِشَةُ الْأَمْرُ أَشَدُّ مِنْ أَنْ يَنْظُرَ بَعْضُهُمْ إِلَى بَعْضٍ »

‘Āishah, the circumstance will be more severe than for them to be concerned with
looking at one another.⁴



⁴ Collected by al-Bukhārī and Muslim

Man's Life & Death

The Beginning of Man's Life

Mankind, fear Allah (تعالى) and worship Him because this is why you were created. Your

Lord says:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾

And I did not create the Jinn and mankind except to worship Me.⁵

Allah created both Jinn and humans to worship Him, and worship here means to obey Him with neither neglecting nor going to extremes in what He commands. So Allah did not make His creations in vain for nothing more than for us to enjoy the various blessings He bestows in this life, to die, and then never to be resurrected again.

Muslims, carefully consider your beginning and end so that you may get to know the signs of Allah (عز وجل) and His greatness.

Allah (تعالى) created your father Adam from clay, yet his progeny He creates from a despised fluid, forming and fashioning them from it in their mothers' wombs. So every fetus, every unborn baby transitions between four phases in his mother's womb. For the first forty days, he is a drop of sperm. Then he is a blood clot for forty days then a lump of flesh for forty days. These first three phases constitute one hundred twenty days – four complete months. Allah (تعالى) then sends an angel to the fetus to blow into it a soul and records four aspects of the person's future life: his livelihood, (the time and manner

⁵ Sūrah al-Dhāriyāt (51:56)

of) his death, his deeds, and either his misery or happiness.⁶ After these four months, a person then remains in his mother's womb as long as Allah decrees (i.e., the fourth phase). He (تعالى) then causes him to be born into the world of deeds and earnings.

Man's Transition from This Life to the Hereafter

After man experiences this worldly life, remaining in it only as long as Allah decrees, he moves to the (first) world of penalty or reward in the hereafter. As a person dies, his or her deeds cease except for three types of recurring, rewardable benefits (since he is the cause of them). The prophet (صلى الله عليه وسلم) mentioned these three:

« إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَمَلُهُ إِلَّا مِنْ ثَلَاثَةٍ: إِلَّا مِنْ صَدَقَةٍ جَارِيَةٍ، أَوْ عِلْمٍ يُنْتَفَعُ بِهِ، أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ »

When a man dies, his deeds come to an end except for three: ongoing charity, beneficial knowledge, and righteous offspring who pray for him.⁷

He then remains in the *Barzakh* (البرزخ) or the “isthmus” which is the world between his death and the establishment of the last hour, the Day of Resurrection. Here he remains until the last hour comes when mankind rises from their graves to stand before the Lord of the worlds, their bodies naked, their feet bare, and their eyes fixed in terror as they rush toward a caller⁸. This is a day about which the disbelievers will say:

⁶ The ḥadīth that explicitly mentions this is collected by al-Bukhārī and Muslim.

⁷ Collected by Muslim

⁸ This “caller” will gather all people as Allah says in Sūrah Qāf (50:41-42):

﴿وَأَسْمِعْ يَوْمَ يُنَادِ الْمُنَادُ مِنْ مَّكَانٍ قَرِيبٍ * يَوْمَ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ ذَلِكَ يَوْمُ الْخُرُوجِ﴾

And listen on the day when the caller will call out from a place that is near, the day they will hear the blast (of the horn) in truth. That is the Day of Rising (from the graves).

﴿ هَذَا يَوْمٌ عَسِيرٌ ﴾

“This is a difficult day!”⁹

When man transitions from the world of this life to the world of the hereafter by means of his death, he is in one of three general groups, each mentioned in the book of Allah, in the last verses of Sūrah al-Wāqī‘ah:

﴿ فَلَوْلَا إِذَا بَلَغَتِ الْخُلُقُومَ * وَأَنْتُمْ حِينِيذٍ تَنْظُرُونَ * وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ * وَلَكِنْ لَا تُبْصِرُونَ * فَلَوْلَا إِنْ كُنْتُمْ غَيْرَ مَدِينِينَ * تَرْجِعُونَهَا إِنْ كُنْتُمْ صَادِقِينَ * فَأَمَّا إِنْ كَانَ مِنَ الْمُقَرَّبِينَ * فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتْ نَعِيمٌ * وَأَمَّا إِنْ كَانَ مِنْ أَصْحَابِ الْيَمِينِ * فَسَلَامٌ لَّكَ مِنْ أَصْحَابِ الْيَمِينِ * وَأَمَّا إِنْ كَانَ مِنَ الْمُكَذِّبِينَ الضَّالِّينَ * فَنُزُلٌ مِّنْ حَمِيمٍ * وَتَصْلِيَةٌ جَهِيمٍ * إِنْ هَذَا لَهُوَ حَقُّ الْيَقِينِ * فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴾

Then why when the soul reaches the throat (at death)—and at that moment you are looking on but We are nearer to him than you but you do not perceive it—why do you not, if you (assume) you are not to be recompensed, bring it (the soul) back if you are truthful? If he was one of those brought near to Allah, then (for him is) rest and bounty and a garden of pleasure. And if he was one of the companions of the right, then there is safety and peace for you, those on the right. But if he was one of the deniers, those astray, then for him is entertainment of boiling water and

⁹ Sūrah al-Qamar (54:8)

burning in Hell. Most assuredly, this is a certain truth. So exalt the name of your Lord, the Greatest.¹⁰

Man's Detailed Experiences at Death & in the Grave

The prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ) further explained in greater detail exactly what a person experiences at the time of his death and in his grave. al-Barā Ibn 'Āzib (رضي الله عنه) said: We attended the funeral of a man from Medina at al-Baqī' Graveyard. The messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) then came to us and sat down, so we all sat around him and we were so still and quiet that it was as if birds were sitting undisturbed on our heads. As the man's body was placed in the ground, the prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) repeated three times:

«أَعُوذُ بِاللَّهِ مِنْ عَذَابِ الْقَبْرِ»

I seek refuge with Allah from the punishment of the grave.

He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) then said:

«إِنَّ الْعَبْدَ الْمُؤْمِنَ إِذَا كَانَ فِي انْقِطَاعٍ مِنَ الدُّنْيَا، وَإِقْبَالٍ مِنَ الْآخِرَةِ، نَزَلَ إِلَيْهِ مَلَائِكَةٌ مِنَ السَّمَاءِ، بَيَضُ الْوُجُوهُ، كَأَنَّ وُجُوهُهُمْ الشَّمْسُ، مَعَهُمْ كَفَنٌ مِنْ أَكْفَانِ الْجَنَّةِ، وَحَنُوطٌ مِنْ حَنُوطِ الْجَنَّةِ، حَتَّى يَجْلِسُوا مِنْهُ مَدَّ الْبَصَرِ، ثُمَّ يَخْبِي مُلْكُ الْمَوْتِ عَلَيْهِ السَّلَامُ حَتَّى يَجْلِسَ عِنْدَ رَأْسِهِ فَيَقُولُ: أَيَّتَهُمَا النَّفْسُ الطَّيِّبَةُ، أَخْرِجِي إِلَى مَغْفِرَةٍ مِنَ اللَّهِ وَرِضْوَانٍ»

¹⁰ Sūrah al-Wāqī'ah (56:83-96)

When a believing servant comes to the departure of this life and the arrival of the hereafter, angels come down to him from the sky, their faces so white and bright, it is as if their faces were the sun. They will have with them a shroud from Paradise and embalms from Paradise, and they will sit as far away from the deceased as the eye can see. Then the Angel of Death (عليه السلام) will come and sit beside his head and say, "Oh good soul, come out to forgiveness and pleasure from Allah."

« فَتَخْرُجُ تَسِيلٌ كَمَا تَسِيلُ الْقَطْرَةُ مِنْ فِي السَّقَاءِ ، فَيَأْخُذُهَا ، فَإِذَا أَخَذَهَا لَمْ يَدْعُوهَا فِي يَدِهِ طَرْفَةَ عَيْنٍ حَتَّى يَأْخُذُوهَا فَيَجْعَلُوهَا فِي ذَلِكَ الْكَفَنِ ، وَفِي ذَلِكَ الْحَنُوطِ ، وَيَخْرُجُ مِنْهَا كَأَطِيبِ نَفْحَةٍ مِسْكِ وَجِدَتْ عَلَى وَجْهِ الْأَرْضِ ، فَيَصْعَدُونَ بِهَا فَلَا يَمُرُّونَ بِهَا عَلَى مَلَأٍ مِنَ الْمَلَائِكَةِ إِلَّا قَالُوا : مَا هَذَا الرُّوحُ الطَّيِّبُ ؟ فَيَقُولُونَ : فَلَانُ ابْنُ فَلَانٍ يَأْخُصِنُ أَسْمَاءَهُ الَّتِي كَانُوا يُسَمُّونَهُ بِهَا فِي الدُّنْيَا ، حَتَّى يَنْتَهَوْا بِهَا إِلَى السَّمَاءِ الدُّنْيَا ، فَيَسْتَفْتِحُونَ لَهُ ، فَيُفْتَحُ لَهُمْ ، فَيَشِيعُهُ مِنْ كُلِّ سَمَاءٍ مُقَرَّبُوهَا ، إِلَى السَّمَاءِ الَّتِي تَلِيهَا ، حَتَّى يَنْتَهِيَ بِهِ إِلَى السَّمَاءِ السَّابِعَةِ ، فَيَقُولُ اللَّهُ عَزَّ وَجَلَّ : اُكْتُبُوا كِتَابَ عَبْدِي فِي عِلِّيْنِ ، أَعِيدُوهُ إِلَى الْأَرْضِ ، فَإِنِّي مِنْهَا خَلَقْتُهُمْ ، وَفِيهَا أَعِيدُهُمْ وَمِنْهَا أَخْرَجْتُهُمْ تَارَةً أُخْرَى ، فَتَعَادُ رُوحُهُ فِي جَسَدِهِ »

The believer's soul then comes out (easily and gently) like a drop flows from the spout of a waterskin. The Angel of Death will then take it and as he does, the other angels do not leave it in his hand even for the blink of an eye before they place it in that shroud and embalms (from Paradise). And there will come from the soul a scent like the best, most fragrant scents found on earth. The angels

will ascend with the believer's soul and will pass no group of angels except that they will ask, "Who is this good soul?" The other angels will answer, "He is So-and-So, the son of So-and-So," calling him the best names people used to call him in life. The angels will continue rising with the soul until they come to the end of the sky of this world. They will seek permission for the next heaven to open for him (the soul) and it will be opened for them. The best angels of every heaven will accompany him until they reach the next heaven, and they will continue in this manner until they reach the seventh heaven. Then Allah (عزَّ وجلَّ) will say, "Write my servant's book (of deeds) in 'Illyyūn. Then return him to the earth, for surely from it I created them, to it I will return them, and from it I will bring them out once again." So his soul will be returned to his body (in his grave).

« فَيَأْتِيهِ مَلَكَانِ فَيَجْلِسَانِهِ فَيَقُولَانِ لَهُ : مَنْ رَبُّكَ ؟ فَيَقُولُ : رَبِّيَ اللَّهُ ، فَيَقُولَانِ لَهُ : مَا دِينُكَ ؟ فَيَقُولُ : دِينِي الْإِسْلَامُ ، فَيَقُولَانِ لَهُ : مَا هَذَا الرَّجُلُ الَّذِي بُعِثَ فِيكُمْ ؟ فَيَقُولُ : هُوَ رَسُولُ اللَّهِ ، فَيَنَادِي مُنَادٍ فِي السَّمَاءِ : أَنْ صَدَقَ عَبْدِي ، فَأَفْرِشُوهُ مِنَ الْجَنَّةِ ، وَأَلْبِسُوهُ مِنَ الْجَنَّةِ ، وَافْتَحُوا لَهُ بَابًا إِلَى الْجَنَّةِ ، قَالَ : فَيَأْتِيهِ مِنْ رَوْحِهَا وَطِيِّهَا ، وَيُفْسَحُ لَهُ فِي قَبْرِهِ مَدَّةً بَصَرِهِ »

Two angels will then come to him. They will sit him up and ask, "Who is your lord?" The believer will reply, "My lord is Allah." They will further ask, "What is your religion?" to which he will reply, "My religion is Islam." The two angels will then ask, "Who was that man who was sent to you?" He will reply, "He is the messenger of Allah." Then a caller from the heaven will call out, "My servant has spoken the truth. So give him furnishings from Paradise, clothe him from Paradise, and open for him a door to Paradise." The pleasant and refreshing

breeze of Paradise and its fragrance will then reach the person, and his grave will be made spacious, spread out as far as his eye can see.

« وَيَأْتِيهِ رَجُلٌ حَسَنُ الْوَجْهِ ، حَسَنُ الثِّيَابِ ، طِيبُ الرَّيْحِ ، فَيَقُولُ : أَبَشِّرُ بِالَّذِي يَسُرُّكَ ، هَذَا يَوْمُكَ الَّذِي كُنْتَ تُوعَدُ ، فَيَقُولُ لَهُ : مَنْ أَنْتَ ؟ فَوَجْهُكَ الْوَجْهُ يَجِيئُ بِالْخَيْرِ ، فَيَقُولُ : أَنَا عَمَلُكَ الصَّالِحُ ، فَإِذَا رَأَى مَا فِي الْجَنَّةِ قَالَ : رَبِّ عَجِّلْ قِيَامَ السَّاعَةِ ، كَيْمَا أَرْجِعُ إِلَى أَهْلِ وَمَالِي »

There will then come to him a man with a beautiful face, beautiful clothing, and a fragrant scent. This man will say, "Rejoice at that which will please you. This is your day which you were promised." The deceased will ask the man, "Who are you? Your face is the face that brings good." The man will reply, "I am your good deed." When the person sees what is in Paradise, he will say, "My lord, speed up the last hour, so I can return to my family and property."

Allah, we ask You, our Lord of glory and honor, that you please make us among those people by your generosity and graciousness, Lord of the worlds.

The prophet (صلى الله عليه وسلم) continued:

« وَإِنَّ الْعَبْدَ الْكَافِرَ إِذَا كَانَ فِي انْقِطَاعٍ مِنَ الدُّنْيَا ، وَإِقْبَالٍ مِنَ الْآخِرَةِ ، نَزَلَ إِلَيْهِ مِنَ السَّمَاءِ مَلَائِكَةٌ ، سُودُ الْوُجُوهِ ، مَعَهُمُ الْمُسُوحُ مِنَ النَّارِ ، فَيَجْلِسُونَ مِنْهُ مَدَّ الْبَصَرِ ، ثُمَّ يَجِيئُ مَلَكُ الْمَوْتِ حَتَّى يَجْلِسَ عِنْدَ رَأْسِهِ ، فَيَقُولُ : أَيَّتَهَا النَّفْسُ الْخَائِثَةُ أَخْرِجِي إِلَى سَخَطٍ مِنَ اللَّهِ وَغَضَبٍ »

When a disbelieving servant reaches the departure from this life and the arrival of the hereafter, angels with dark faces come down from the sky to him, carrying sackcloth from the fire. They will sit as far away from the deceased as the eye can see, then the Angel of Death will come and sit beside his head and say, "You filthy soul, come out to Allah's displeasure and anger."

« فَتَفَرَّقَ فِي جَسَدِهِ فَيَنْتَزِعُهَا كَمَا يَنْتَزِعُ السُّفُودُ مِنَ الصُّوفِ الْمَبْلُوطِ ، فَيَأْخُذُهَا ، فَإِذَا أَخَذَهَا ، لَمْ يَدْعُوهَا فِي يَدِهِ طَرْفَةَ عَيْنٍ حَتَّى يَجْعَلُوهَا فِي تِلْكَ الْمُسُوحِ ، وَيَخْرُجُ مِنْهَا كَأَنَّ رِيحَ جَيْفَةٍ وَجِدَتْ عَلَى وَجْهِ الْأَرْضِ ، فَيَصْعَدُونَ بِهَا ، فَلَا يَمُرُّونَ بِهَا عَلَى مَلَأٍ مِنَ الْمَلَائِكَةِ إِلَّا قَالُوا : مَا هَذَا الرُّوحُ الْحَبِيثُ ؟ فَيَقُولُونَ : فُلَانُ ابْنُ فُلَانٍ بَاقِبِحِ أَسْمَائِهِ الَّتِي كَانَ يُسَمِّي بِهَا فِي الدُّنْيَا ، حَتَّى يَنْتَهِيَ بِهِ إِلَى السَّمَاءِ الدُّنْيَا ، فَيُسْتَفْتَحُ لَهُ ، فَلَا يُفْتَحُ لَهُ ، ثُمَّ قَرَأَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : ﴿ لَا تُفْتَحَ لَهُمْ أَبْوَابُ السَّمَاءِ وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّى يَلْبِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ ﴾ فَيَقُولُ اللَّهُ عَزَّ وَجَلَّ : اُكْتُبُوا كِتَابَهُ فِي سَجِينٍ ، فِي الْأَرْضِ السُّفْلَى ، فَتَطْرَحُ رُوحُهُ طَرْحًا ، ثُمَّ قَرَأَ : ﴿ وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ فَتَخْطَفُهُ الطَّيْرُ أَوْ تَهْوِي بِهِ الرِّيحُ فِي مَكَانٍ سَحِيقٍ ﴾ فَتَعَادُ رُوحُهُ فِي جَسَدِهِ »

The disbeliever's soul will then scatter, dispersing throughout his body, but the Angel of Death will rip it out violently similar to how a skewer is yanked through wet wool. The Angel of Death will take the soul and when he does, the other angels do not leave it in his hand even for the blink of an eye before they put the soul into that sackcloth. There will emit from the soul a stench more disgusting,

offensive than any decaying carcass found on the surface of the earth. The angels will ascend with the soul and will pass no group of angels except that they ask, "What is this filthy soul?" The angels carrying the soul will answer, "He is So and-So, the son of So-and-So," calling him the worst names he used to be called in life. The angels will continue rising with the soul until they come to the end of the sky of this world. They will seek permission for the next heaven to open for him (the soul) but he will be refused entry. Allah's messenger then recited ﴿ **The gates of heaven will not be opened for them, nor will they enter Paradise until a camel enters into the eye of a needle.** ﴾¹¹ Then Allah (عَلَّوَجَلَّ) will say, "Write his book (of deeds) in Sijjīn, in the lowest earth." His soul will then be thrown (from the heaven to earth) with a single toss. The messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) then recited ﴿ **And whoever associates with Allah partners in worship, it is as he had fallen from the sky and was snatched by the birds or the wind carried him down to some remote place.** ﴾¹² So his soul will be returned to his body.

« وَيَأْتِيهِ مَلَكَانِ يُجْلِسَانِهِ ، فَيَقُولَانِ لَهُ : مَنْ رَبُّكَ ؟ فَيَقُولُ : هَاهُ هَاهُ لَا أَدْرِي ، فَيَقُولَانِ : فَمَا تَقُولُ فِي هَذَا الرَّجُلِ الَّذِي بُعِثَ فِيكُمْ ؟ فَيَقُولُ : هَاهُ هَاهُ لَا أَدْرِي ، فَيَنَادِي مُنَادٍ مِنَ السَّمَاءِ أَنْ : كَذَبَ ، فَأَفْرِشُوا لَهُ مِنَ النَّارِ ، وَافْتَحُوا لَهُ بَابًا إِلَى النَّارِ ، فَيَأْتِيهِ مِنْ حَرِّهَا وَسَمُومِهَا ، وَيُضَيَّقُ عَلَيْهِ قَبْرُهُ حَتَّى تَخْتَلِفَ فِيهِ أَضْلَاعُهُ »

There will come to him two angels asking him, "Who is your lord?" He will reply, "Huh, huh? I don't know." The angels further ask him, "Then what do you say

¹¹ Sūrah al-A'rāf (7:40)

¹² Sūrah al-Hajj (22:31)

about this man that was sent to you?” He will again say, “Huh, huh? I don’t know.” A caller will then call out from the heaven, saying, “He has lied. So give him furnishing from the fire and open a door for him to the fire.” Its heat and scorching wind will then reach him, and his grave will close in on him, tightening around him so much so that his ribs are pressed together.

« وَيَأْتِيهِ رَجُلٌ قَبِيحُ الْوَجْهِ ، قَبِيحُ الثِّيَابِ ، مُنْتِنُ الرِّيحِ ، فَيَقُولُ : أَبْشِرْ بِالَّذِي يَسُوءُكَ ، هَذَا يَوْمُكَ الَّذِي كُنْتَ تُوعَدُ ، فَيَقُولُ : مَنْ أَنْتَ ؟ فَوَجْهُكَ الْوَجْهُ يَحِيئُ بِالشَّرِّ ! فَيَقُولُ : أَنَا عَمَلُكَ الْخَبِيثُ ، فَيَقُولُ : رَبِّ لَا تُقِمِ السَّاعَةَ »

A man with a hideous face, ugly clothing, and a horrible stench will then come to him. This man will say to the person, “Rejoice at that which will make you sad. This is your day which you were promised.” So the person will ask him, “Who are you? Your face is the face that brings evil!” The man will reply, “I am your filthy deed.” He will then say, “My Lord, do not establish the last hour.”¹³

In a similar narration recorded in *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim* from Anas Ibn Mālik (رضي الله عنه), the prophet (صلى الله عليه وسلم) said:

« الْعَبْدُ إِذَا وُضِعَ فِي قَبْرِهِ وَتَوَلَّى وَذَهَبَ أَصْحَابُهُ حَتَّى إِنَّهُ لَيَسْمَعُ قَرَعَ نِعَالِهِمْ ، أَتَاهُ مَلَكَانَ فَأَقْعَدَاهُ ، فَيَقُولَانِ لَهُ : مَا كُنْتَ تَقُولُ فِي هَذَا الرَّجُلِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ؟ فَيَقُولُ : أَشْهَدُ أَنَّهُ عَبْدُ اللَّهِ وَرَسُولُهُ ، فَيَقَالُ : انْظُرْ إِلَى مَقْعَدِكَ مِنَ النَّارِ أَبَدَكَ اللَّهُ بِهِ مَقْعَدًا مِنَ الْجَنَّةِ ، فَيَرَاهُمَا جَمِيعًا »

¹³ The ḥadīth is collected by al-Nasāī and Ibn Mājah. The same chain of narration is also from Abū Dāwūd and Aḥmad in a shorter form. Muḥammad Nāṣir al-Dīn al-Albānī says it is authentic in his book, *Aḥkām al-Janāiz*.

When a deceased person is placed in his grave and his companions turn and walk away, he hears their footsteps. Two angels then come to him and sit him up and ask him, “What did you use to say about this man, Muhammad (صلى الله عليه)?” He will answer, “I testify that he is the servant of Allah and his messenger.” The person is then told, “Look at your place in the fire; Allah has replaced it for you with a place in Paradise.” So he will see both of them.¹⁴

Muslims, this information we have heard about what happens in our graves comes from someone who is infallible regarding issues about our religion; he is the messenger of Allah (صلى الله عليه وسلم). Yet Satan may throw doubts into your hearts, uncertainties that may lead you to question whether these future events of the grave will actually happen. After all, many people have died before us (and perhaps we see no signs of such events with our eyes). To such questioning, we remind you that these are aspects of the unseen, beliefs of things to happen in the future, and the complete knowledge of such aspects is only with Allah (عز وجل). It is a religious duty upon us to simply accept this information as the truth, affirming that we believe in Allah and that we hear and obey. This is our position when it comes to events such as these which our minds may not fully comprehend. We should not be too confused with such information anyway because we know Allah is able to do anything.

In conclusion, fear Allah, Muslims, and prepare yourselves for these overwhelming events that will certainly happen. Get ready for them and seek protection from Allah from the punishments in the grave. Ask Allah to make your graves gardens of Paradise.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ﴾

¹⁴ Collected by al-Bukhārī and Muslim

**Oh you who believe, fear Allah as He deserves to be feared and do not die
except as Muslims.¹⁵**

والحمد لله رب العالمين وصلى الله وسلم على نبينا محمد وعلى آله وصحبه أجمعين



¹⁵ Sūrah Āli ‘Imrān (3:102)

Experiences on the Day of Resurrection

The prophet (ﷺ) spoke the truth when he said about the Day of Resurrection, when people will rise from their graves naked as they were first created:

« الْأَمْرُ أَشَدُّ مِنْ أَنْ يَنْظُرَ بَعْضُهُمْ إِلَى بَعْضٍ »

The circumstance will be more severe than for them to be concerned with looking at one another.¹⁶

That day will be so dreadful and distressing that men and women will not care to look at one another. In fact, it will be a day on which no mother will even care to ask about her child, no son will care to ask about his father.

﴿ فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ ﴾

When the horn is blown, there will be no more relationships between them nor will they ask about one another.¹⁷

﴿ يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ * وَأُمِّهِ وَأَبِيهِ * وَصَاحِبَتِهِ وَبَنِيهِ * لِكُلِّ امْرِئٍ مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ ﴾

The day when a person will run away from his brother, from his mother and father, from his wife and children. Every one of them that day will have enough worry of his own.¹⁸

¹⁶ Collected by al-Bukhārī and Muslim

¹⁷ Sūrah al-Muminūn (23:101)

¹⁸ Sūrah ‘Abasa (80:34-37)

﴿ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ * يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَارَىٰ وَمَا هُمْ بِسُكَارَىٰ وَلَٰكِنَّ عَذَابَ اللَّهِ شَدِيدٌ ﴾

The convulsion of the final hour is a terrible thing. On the day you see it, every nursing mother will be distracted from whom she was nursing, every pregnant woman will abort her pregnancy, and you will see the people appearing as if intoxicated but they are not intoxicated. Rather, the punishment of Allah is (that) severe.¹⁹

﴿ قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ * أَبْصَارُهَا خَاشِعَةٌ ﴾

Hearts that day will tremble, their eyes humbled, cast down.²⁰

It is a day on which mankind's records of deeds will be distributed. A believer will be given his record in his right hand, a disbeliever in his left from behind his back. As for the one given his record in his right hand, he will proclaim with joy and relief:

﴿ هَاؤُمُ اقْرَءُوا كِتَابِيَهٗ ﴾

Here, read my record!²¹

But as for the one given his record in his left hand, he will say with sorrow and anguish:

¹⁹ Sūrah al-Hajj (22:1-2)

²⁰ Sūrah al-Nāzi'āt (79:8-9)

²¹ Sūrah al-Hāqqah (69:19)

﴿ يَا لَيْتَنِي لَمْ أُوتَ كِتَابِيهِ * وَلَمْ أَدْرِ مَا حِسَابِيهِ * يَا لَيْتَهَا كَانَتِ الْقَاضِيَةَ * مَا
أَغْنَىٰ عَنِّي مَالِيهِ * هَلَكَ عَنِّي سُلْطَانِيهِ ﴾

Oh I wish I had never been given my record. I wish I would never know my reckoning. I wish it (i.e. my death) would have ended me. My wealth has not helped me, and my power and arguments (to defend myself) have gone from me.²²

Such people will pray for complete, final destruction.

Brothers, that day the scales will be placed and the deeds of an individual will be weighed, both good and bad.

﴿ فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ * وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ﴾

So whoever does a grain's weight of good will see it, And whoever does a grain's weight of evil will see it.²³

Allah (عَزَّ وَجَلَّ) says:

﴿ وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ أَتَيْنَا بِهَا قَلِيلًا وَكَفَىٰ بِنَا حَاسِبِينَ ﴾

And We will set up the scales of justice on the Day of Resurrection. Then no soul will be treated unjustly in anything. Even though there be (a deed

²² Sūrah al-Hāqqah (69:25-28)

²³ Sūrah al-Zalzalah (99:7-8)

with) the weight of a mustard seed, We will bring it forth. And We are sufficient as a reckoner.²⁴

And He (جلا و علا) says:

﴿فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ * وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَٰئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ * تَلْفَحُ وُجُوهُهُمُ النَّارُ وَهُمْ فِيهَا كَالِحُونَ﴾

Those whose scales are heavy (with good deeds), they are the successful. But those whose scales are light, they are those who lost their own souls, abiding in Hell. The fire will sear their faces and they will grin with disfigured lips.²⁵

That tremendous day will last fifty thousand years²⁶ and people will remain standing, suffering such anguish and hardship that they will be unable to bear it. They will say, "Will you not look for someone who can intercede with your Lord (to begin judgment)?" They will then go to Adam, Noah, Abraham, and Moses, and each of them will refuse to ask Allah to begin judgment.²⁷ They will then go to Jesus to ask him but he will reply, "I am not the one for that. Go to Muhammad for whom Allah has forgiven all his sins."

²⁴ Sūrah al-Anbiyā (21:47)

²⁵ Sūrah al-Muminūn (23:102-104)

²⁶ The scholar is perhaps alluding to a ḥadīth collected by Muslim in which the prophet (صلى الله عليه وسلم) said:

« حَتَّى يَحْكُمَ اللَّهُ بَيْنَ عِبَادِهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ »

...until Allah passes judgment between His slaves on a day the length of which will be fifty thousand years.

²⁷ This is part of a long ḥadīth collected by al-Bukhārī and Muslim. As each prophet refuses to ask Allah to begin judgment out of fear for himself, he says (as relayed by the prophet صلى الله عليه وسلم):

« إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ »

They will then come to Allah's messenger, Muhammad (صلى الله عليه وسلم), and he will tell them that he is the one for such a request. He will seek permission with Allah (عز وجل) by bowing down before Him. Then Allah will guide him to such words of praise and glorification of Him as He has never guided anybody else before. He will remain praying to Allah (عز وجل) as long as He wishes and then will be told:

« يَا مُحَمَّدُ ، اِرْفَعْ رَأْسَكَ ، سَلْ تُعْطَهُ ، وَاشْفَعْ تُشَفَّعَ »

“Muhammad, raise your head. Ask; you will be granted. Intercede; your intercession will be accepted.”

The prophet (صلى الله عليه وسلم) will then intercede with Allah (عز وجل), requesting Him to relieve people from that tremendous, distressful standing by beginning judgment of His servants.

As Allah judges between His servants, He will isolate His believing worshipper and speak privately and directly to him with no need for someone else to interpret their private talk.

« إِنَّ اللَّهَ يُدْنِي الْمُؤْمِنَ فَيَضَعُ عَلَيْهِ كَفَّهُ وَيَسْتَرْهُ ، فَيَقُولُ : أَتَعْرِفُ ذَنْبَ كَذَا ؟
أَتَعْرِفُ ذَنْبَ كَذَا ؟ فَيَقُولُ : نَعَمْ أَيُّ رَبِّ ، حَتَّى إِذَا قَرَّرَهُ بِذُنُوبِهِ وَرَأَى فِي نَفْسِهِ
أَنَّهُ هَلَكَ قَالَ : سَتَرْتُهَا عَلَيْكَ فِي الدُّنْيَا وَأَنَا أَغْفِرُهَا لَكَ الْيَوْمَ »

My Lord has indeed become angry today like He has never become before and like He will never become again.

Allah will draw a believer close, placing him under His care and screening him. Allah will ask him, "Do you remember this sin and that sin?" The person will answer, "Yes, my Lord." After he is made to confess all his sins and he sincerely believes he is ruined, Allah will say, "I concealed them for you in life and I forgive you for them today."²⁸

Also on that day, another favor to look forward to is the pool given to Muhammad (صلى الله عليه وسلم).

« مَاؤُهُ أَشَدُّ بَيَاضًا مِنَ اللَّبَنِ وَأَحْلَى مِنَ الْعَسَلِ »

Its water is whiter than milk and sweeter than honey.²⁹

« وَرِيحُهُ أَطْيَبُ مِنَ الْمِسْكِ »

And its fragrance smells better than perfume.³⁰

As for its size, the prophet (صلى الله عليه وسلم) said:

« حَوْضِي مَسِيرَةُ شَهْرٍ وَزَوَايَاهُ سَوَاءٌ »

My pool is as wide as a month's journey and all of its sides are the same (distance apart).³¹

« وَكِيْزَانُهُ كَنُجُومِ السَّمَاءِ »

And its mugs are like the stars in the sky.³²

²⁸ Collected by al-Bukhārī and Muslim

²⁹ *Ibid*

³⁰ Collected by Muslim

³¹ *Ibid*

“Like the stars” in both number and in brightness. No one will drink from it except the true believers in Allah and His messenger, those who follow the Sunnah of Muhammad (صلى الله عليه وسلم).

« فَمَنْ شَرِبَ مِنْهُ فَلَا يَظْمَأُ بَعْدَهُ أَبَدًا »

Whoever drinks from it will never again be thirsty.³³

« عَلَيْهِ يَشْخَبُ فِيهِ مِيزَابَانِ مِنَ الْجَنَّةِ »

Two streams from Paradise drain into it.³⁴

These two streams are from al-Kawthar, a huge river in Paradise given to the prophet (صلى الله عليه وسلم).³⁵

« أَوَّلُ النَّاسِ وَرُودًا عَلَيْهِ فَقَرَاءُ الْمُهَاجِرِينَ »

The first group of people allowed to drink from it will be the poor among those (early Muslims) who migrated (to Medina).³⁶

Another event to occur on that day is that the sun will be brought near.

« تُدْنَى الشَّمْسُ يَوْمَ الْقِيَامَةِ مِنَ الْخَلْقِ حَتَّى تَكُونَ مِنْهُمْ كَمِقْدَارِ مِيلٍ »

³² Ibid

³³ Ibid

³⁴ Ibid

³⁵ Just Allah says in Sūrah al-Kawthar (108:1):

« إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ »

Indeed, we have given you al-Kawthar.

³⁶ Collected by al-Tirmidhī and al-Albānī said it is authentic in *Ṣaḥīḥ Sunan al-Tirmidhī* (no. 1989)

On the Day of Resurrection, the sun will be brought close to creation so much that it will be a "mile" (*mīl*) from them.³⁷

Because of this:

« فَيَكُونُ النَّاسُ عَلَى قَدَرِ أَعْمَالِهِمْ فِي الْعَرَقِ ، فَمِنْهُمْ مَنْ يَكُونُ إِلَى كَعْبِيهِ ، وَمِنْهُمْ مَنْ يَكُونُ إِلَى رُكْبَتَيْهِ ، وَمِنْهُمْ مَنْ يَكُونُ إِلَى حَقْوَيْهِ ، وَمِنْهُمْ مَنْ يُلْجِمُهُ الْعَرَقُ الْجَمَامَ »

People will be in (their) sweat in accordance with their deeds. For some, it will rise to their ankles, some to their knees, some to their waists, and for some of them, the sweat will reach their mouths.³⁸

However, there are some people Allah will shade on that day, the day when there will be no shade but Allah's. Some people will be under the shade of their own charity. Other types of people will have shade as is authentically reported from the prophet (صلى الله عليه وسلم) that he said:

« سَبْعَةٌ يُظِلُّهُمْ اللَّهُ تَعَالَى فِي ظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ : إِمَامٌ عَدْلٌ ، وَشَابٌ نَشَأَ فِي عِبَادَةِ اللَّهِ ، وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ فِي الْمَسَاجِدِ ، وَرَجُلَانِ تَحَابَبَا فِي اللَّهِ اجْتَمَعَا عَلَيْهِ وَتَفَرَّقَا عَلَيْهِ ، وَرَجُلٌ دَعَتْهُ امْرَأَةٌ ذَاتُ مَنْصِبٍ وَجَمَالَ فَقَالَ : إِنِّي أَخَافُ اللَّهَ ، وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا حَتَّى لَا تَعْلَمَ شِمَالُهُ مَا تُنْفِقُ يَمِينُهُ ، وَرَجُلٌ ذَكَرَ اللَّهَ خَالِيًا فَفَاضَتْ عَيْنَاهُ »

³⁷ Collected by Muslim. Upon relaying this ḥadīth, one of the narrators, Sulaym Ibn 'Āmir, said, "By Allah, I do not know if he meant by *mīl* the distance of land or the *mīl* that is used to apply kohl to the eye."

³⁸ Collected by Muslim

There are seven (types of people) whom Allah will shade in His shade on a day when there will be no shade except His shade: a just ruler; a youth who grew up in the worship of Allah; a man whose heart is attached to the mosques; people who love each other for Allah's sake, meeting for His sake and parting for His sake; a man who is called by a woman of beauty and position (for adultery), but he says: "(No) I fear Allah;" a man who gives in charity and hides it so much so that his left hand does not know what his right hand gives; and a man who remembered Allah in private so much that his eyes shed tears.³⁹

I ask Allah to make me and you all among those people He shades on the day when there will be no shade but His.

On that day, Allah (عَزَّ وَجَلَّ) will say (as is reported in the ḥadīth qudsī):

« يَقُولُ اللَّهُ : يَا آدَمُ ، فَيَقُولُ : لَبَّيْكَ وَسَعْدَيْكَ وَالْخَيْرُ فِي يَدَيْكَ ، قَالَ : يَقُولُ :
أَخْرِجْ بَعَثَ النَّارِ ، قَالَ : وَمَا بَعَثُ النَّارِ ؟ قَالَ : مِنْ كُلِّ أَلْفٍ تِسْعَ مِائَةٍ وَتِسْعَةً
وَتِسْعِينَ »

"Oh Adam." Adam will reply, "At your service and all good is in Your hands." Allah says to him, "Bring forth the people of the fire." Adam asks, "And who are the people of the fire?" Allah answers, "From every one thousand, take nine hundred ninety-nine."

All nine hundred ninety-nine of them from the progeny of Adam will be in the fire, and only one out of a thousand will go to Paradise. When the prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)

³⁹ Collected by al-Bukhārī, Muslim, and al-Tirmidhī

mentioned that ḥadīth, his companions (رضي الله عنهم) became worried and said, “Which of us will be that one?” He (صلى الله عليه وسلم) told them:

« أَبْشِرُوا فَإِنَّ مِنْ يَأْجُوجَ وَمَاجُوجَ أَلْفًا وَمِنْكُمْ رَجُلٌ »

Rejoice, for one thousand will be from Gog and Magog, and from you will be the one (saved) man.⁴⁰

On that day, the bridge will be placed over Hell, and this bridge is:

« أَحَدٌ مِنَ السَّيْفِ ، وَأَدْقُ مِنَ الشَّعْرَةِ »

Sharper than a sword and thinner than a hair.⁴¹

« وَتُرْسَلُ الْأَمَانَةُ وَالرَّحِمُ ، فَتَقُومَانِ جَنْبَيْ الصِّرَاطِ يَمِينًا وَشِمَالًا »

And trustworthiness and kinship will be dispatched and they will stand on the sides of the bridge, left and right.⁴²

People will pass over the bridge according to their deeds in this life. Some:

« كَطَرْفِ الْعَيْنِ وَكَالْبَرْقِ »

As fast as the blink of an eye, some like lightning.⁴³

⁴⁰ Collected by al-Bukhārī and Muslim

⁴¹ Collected by Imām Aḥmad in a *marfū'* form meaning ḥadīth scholars accept it as being “raised” to the status of an actual statement of the prophet himself (صلى الله عليه وسلم). Imam Muslim also mentioned it in his authentic collection as a comment to another ḥadīth.

⁴² Collected by Muslim

⁴³ Collected by al-Bukhārī and Muslim

Yet others will crawl across and others at speeds between those. At that time, our prophet (صلى الله عليه وسلم) will be (as he said):

« قَائِمٌ عَلَى الصِّرَاطِ يَقُولُ: رَبِّ سَلِّمْ سَلِّمْ »

Standing on the bridge saying, "My Lord, save (them), save (them)."⁴⁴

The prophet (صلى الله عليه وسلم) also said:

« فَأَكُونُ أَنَا وَأُمَّتِي أَوَّلَ مَنْ يُحْيِيهَا ، وَلَا يَتَكَلَّمُ يَوْمَئِذٍ إِلَّا الرُّسُلُ ، وَدَعْوَى
الرُّسُلِ يَوْمَئِذٍ : اللَّهُمَّ سَلِّمْ سَلِّمْ »

I and my nation will be the first to be allowed to cross it. On that day, no one will speak except the messengers, and the prayer of the messengers that day will be, "Oh Allah, save! Save!"⁴⁵

« وَفِي حَافَتِي الصِّرَاطِ كَلَالِيبُ مُعَلَّقَةٌ مَأْمُورَةٌ ، تَأْخُذُ مَنْ أَمَرَتْ بِهِ ، فَمَخْدُوشٌ
نَاجٍ ، وَمَكْدُوسٌ فِي النَّارِ »

At the edges of the bridge will be hooks hanging which will seize whomever they are ordered to seize. Some will be scratched but saved, others will be in the fire.⁴⁶

Muslims, these terrifying events which have been authentically reported in the book of Allah and the Sunnah of His messenger (صلى الله عليه وسلم) are true. So be prepared for

⁴⁴ Collected by Muslim

⁴⁵ Collected by al-Bukhārī

⁴⁶ Collected by Muslim

this day to come. It is your inevitable fate and your certain appointment about which there is no doubt. But it will be a day, despite its horror and its hardships, that will be easy for true believers who fear Allah, because Allah (تعالى) says (as we can deduce from the verses the opposite condition for believers):

﴿ وَكَانَ يَوْمًا عَلَى الْكَافِرِينَ عَسِيرًا ﴾

And it will be for the disbelievers a difficult day.⁴⁷

Allah (جل وعلا) also says about the Day of Resurrection:

﴿ عَلَى الْكَافِرِينَ غَيْرُ يَسِيرٍ ﴾

Upon the disbelievers, anything but easy.⁴⁸

He (عز وجل) says in His book:

﴿ وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ۖ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴾

And fear a Day when you will be returned to Allah. Then every soul will be compensated for what it earned, and they will not be treated unjustly.⁴⁹

Oh Muslims, it is now incumbent upon us that we look into the Book of Allah and the Sunnah of Allah's messenger (صلى الله عليه وسلم) and seek out the means by which we can

⁴⁷ Sūrah al-Furqān (25:26)

⁴⁸ Sūrah al-Muddathir (74:10)

⁴⁹ Sūrah al-Baqarah (2:281)

be saved from the punishment of Allah on that terrible day. We must avoid and warn others from the various causes that might earn one punishment on that day.

For example, one of the ways to earn Allah's punishment on the Day of Resurrection is to consume usury or interest. The prophet (صلى الله عليه وسلم) cursed the one who takes usury, the one who pays it, the one who witnesses such transactions, and the one who writes the contract; he said:

« هُمْ سَوَاءٌ »

They are (all) the same.⁵⁰

Therefore, it is impermissible for someone to take, pay, witness, write, or even work in an institute that deals with usury because those are all ways of cooperating in sin and transgression. Muslims, know that consuming usury is certainly a severe crime because Allah (عز وجل) says about it:

﴿ فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَى فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴾

So whoever has received an admonition from his Lord and desists may have what is past, and his affair rests with Allah. But whoever returns (to dealing in usury), those are the companions of the fire; they will abide eternally therein.⁵¹

⁵⁰ Collected by Muslim

⁵¹ Sūrah al-Baqarah (2:275)

Fear Allah, worshippers of Allah. Stay away from anything that may result in punishment or retribution on the Day of Resurrection so that you may leave this life safe and secure from any means leading to punishment. However, even if you do commit a sin, never despair of Allah's mercy.

﴿ إِنَّهُ لَا يَيْئَسُ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ ﴾

**Certainly no one despairs of Allah's Mercy, except the people who
disbelieve.⁵²**

The medication for sins, the cure that keeps the hearts alive and pumping, is for a person to ask forgiveness from his Lord and repent to Him. Allah (تعالى) mentions some of the major sins in the following verses:

﴿ وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ ۚ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا ۖ يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدْ فِيهِ مُهَانًا ۖ ﴾

And those who do not call upon another deity with Allah or kill the soul which Allah has forbidden (to be killed) except by right, and do not commit adultery or fornication. And whoever should do that will meet a penalty.

⁵² Sūrah Yūsuf (12:87). Similar to this is the very encouraging, hopeful verse in Sūrah al-Zumar (39:53):

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

Say: Oh My servants who have transgressed against themselves, do not despair of the mercy of Allah. Allah certainly forgives all sins. Indeed, it is He who is the Most Forgiving, the Most Merciful.

Multiplied for him will be the punishment on the Day of Resurrection and he will abide therein humiliated.⁵³

Yet in the very next verse, He says:

﴿إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَٰئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ ۖ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا﴾

Except for those who repent, believe and do righteous work. For them Allah will replace their evil deeds with good. And Allah is ever forgiving, merciful.⁵⁴

Repent to Allah. Return back to Allah (تعالى) and away from your sins, because Allah loves those who repent to him just as He loves those who keep themselves pure. The prophet (صلى الله عليه وسلم) said:

«لَلَّهِ أَشَدُّ فَرَحًا بِتَوْبَةِ عَبْدِهِ حِينَ يَتُوبُ إِلَيْهِ مِنْ أَحَدِكُمْ كَانَتْ رَاحِلَتُهُ بِأَرْضٍ فَلَاةٍ ، فَأَنْفَلَتْ مِنْهُ ، وَعَلَيْهَا طَعَامُهُ وَشَرَابُهُ ، فَأَيْسَ مِنْهَا ، فَأَتَى شَجَرَةً ، فَاضْطَجَعَ فِي ظِلِّهَا ، قَدْ أَيْسَ مِنْ رَاحِلَتِهِ ، فَبَيْنَمَا هُوَ كَذَلِكَ إِذَا هُوَ بِهَا قَائِمَةً عِنْدَهُ ، فَأَخَذَ بِخِطَامِهَا ، ثُمَّ قَالَ مِنْ شِدَّةِ الْفَرَحِ : اللَّهُمَّ أَنْتَ عَبْدِي وَأَنَا رَبُّكَ ؛ أَخْطَأَ مِنْ شِدَّةِ الْفَرَحِ »

Allah is happier with His worshipper's repentance when he repents to Him than one of you would be if his riding animal were to escape from him in the middle of

⁵³ Sūrah al-Furqān (25:68-69)

⁵⁴ Sūrah al-Furqān (25:70)

a desert while packed upon it was all the man’s food and drink. As he despaired of ever catching it, he went toward a tree to lay down in its shade. As he completely despaired of his riding animal, he suddenly finds it standing before him. He takes it by the reins and out of such extreme happiness says, “Allah, You are my servant and I am your lord!” He only made the mistake out of his intense happiness.⁵⁵

Of course, he should have said, “Allah, you are my Lord and I am your servant,” but because he was so happy, he said the opposite by mistake. Allah is even happier when a servant repents to Him than this man was when he found his animal.

Allah, we ask you to accept our repentance when we repent to You. *(The scholar repeated this prayer three times.)* Allah, bless us with sincere repentance by which our past sins will be erased and protect us from errors and mistakes in our future days, oh Lord of the worlds.



⁵⁵ Collected by Muslim

The Horrors of Hell

All praise and thanks are for Allah. We praise him, seek His help, and ask His forgiveness. We seek protection with Allah from the evil of ourselves and from our bad deeds. Whoever Allah guides, none can lead him astray, and whoever Allah leaves astray, none can guide him. I testify that nothing deserves worship except Allah alone with no partner, and I testify that Muhammad is His servant and messenger, may peace and prayers be upon him, his family and companions, and upon all those who follow them in righteousness until the Day of Judgment.

Last Friday, we spoke about some of the terrible experiences on the Day of Resurrection. The previous Friday, we spoke about some experiences a person faces when death is presented to him and what happens in the grave. This Friday, we will speak about one of the two abodes which will be the final fate for many of creation. The final destination for all children of Adam as well as Jinn is only one of two places, there is no third; they will either go to Paradise or Hell to live forever and ever. It is one of these homes that we will speak about this Friday.

Worshippers of Allah, fear Allah (تعالى) and keep within His obedience. Do what He commands and avoid what He forbids. Allah (تعالى) has sent to you messengers bringing good news and warnings, and He revealed to them scripture so they may judge among people in matters in which they differ. He sent his prophets and messengers so that there will be no excuse for people with Allah after the messengers have come. They (عليهم الصلاة والسلام) explain to people what their Lord has revealed to them and

warn them from anything that could lead to their destruction. Yet while some of mankind will be saved, others will be devastated.

Worshippers of Allah, fear Allah and fear the fire which has been prepared for disbelievers. Obey Allah and the messengers so that you may be shown mercy. There is no safety, no security from the fire except by obeying Allah, fulfilling his commands and staying away from what He forbids. Fear the fire for it is the home of devastation, the home of suffering, of misery and disgrace. It is the abode of those who neither believe in Allah nor the last day. Its residents are the worst of all creation among devils and those who follow them. Allah (تعالى) says, addressing Iblīs:

﴿ قَالَ فَالْحَقُّ وَالْحَقُّ أَقُولُ * لَا مَلَأَنَّ جَهَنَّمَ مِنْكَ وَمِمَّن تَبِعَكَ مِنْهُمْ أَجْمَعِينَ ﴾

(Allah) said: The truth is, and the truth I say – I will surely fill Hell with you and those among them who follow you, all together.⁵⁶

It is the home of Pharaoh, the home of Hāmān (Haman) and Qārūn (Korah), the home of Ubayy Ibn Khalaf and Abū Lahab and others from the most wicked tyrants of creation. It is the home of ‘Abdullah Ibn Ubayy and his followers from the hypocrites of this nation. Those are the residents of Hell – evil disbelievers, oppressive tyrants, and treacherous hypocrites.

As for their location in Hell, they are in the lowest depths, the farthest one may be from the Lord of creation. It is the place of Allah’s torment, the farthest place from the mercy of Allah and from the home of His faithful servants.

⁵⁶ Sūrah Ṣād (38:84-85)

« يُؤْتَى بِجَهَنَّمَ يَوْمَئِذٍ لَهَا سَبْعُونَ أَلْفَ زِمَامٍ مَعَ كُلِّ زِمَامٍ سَبْعُونَ أَلْفَ مَلَكٍ
يَجْرُونَهَا »

Hell will be brought that day having seventy thousand reins. On each rein there
will be seventy thousand angels pulling it.⁵⁷

Its heat is intense and its depth is deep. In another authentic ḥadīth, the prophet (صلى الله
(عليه وسلم) said:

« نَارُكُمْ هَذِهِ الَّتِي يُوقِدُ بَنُو آدَمَ جُزْءٌ وَاحِدٌ مِنْ سَبْعِينَ جُزْءًا مِنْ نَارِ جَهَنَّمَ »

This fire of yours that the sons of Adam kindle (in this life) is only one part of
seventy parts of the fire of Hell.

When the companions heard this, they said, “By Allah, even if it were just this (fire) it
would be enough.” He (صلى الله عليه وسلم) said:

« إِنَّهَا فَضِّلَتْ عَلَيْهَا بِتِسْعَةِ وَسِتِّينَ جُزْءًا كُلُّهُنَّ مِثْلُ حَرِّهَا »

But (instead) it is more intense by sixty-nine times; each part is like the heat of it
(this world's fire).⁵⁸

Abū Hurayrah (رضي الله عنه) narrated that once they were with the prophet (صلى الله عليه
(وسلم) when they heard a loud noise. The prophet (صلى الله عليه وسلم) asked them, “Do you
know what that was?” to which his companions replied, “Allah and His messenger know
better.” He said:

⁵⁷ Collected by Muslim

⁵⁸ Collected by al-Bukhārī and Muslim

« هَذَا حَجَرٌ رُمِيَ بِهِ فِي النَّارِ مِنْذُ سَبْعِينَ خَرِيفًا ، فَهُوَ يَهْوِي فِي النَّارِ الْآنَ حَتَّى
انْتَهَى إِلَى قَعْرِهَا »

That was a stone that was thrown into the fire seventy years ago. It had been
falling in the fire and has just now reached the bottom.⁵⁹

There is another ḥadīth recorded in both *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim* regarding a conversation between Allah and the Jews and Christians. But as for exactly who the Christians are, they are those who label themselves today as followers of Christ yet they are the furthest away from the religion of Christ because they disbelieved in him when they disbelieved in Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). This is because when Jesus informed them that Muhammad would later come, they denied this coming and claimed it is a lie. So by this, they disbelieve in Muhammad, in Jesus, and in all the other messengers. Therefore, today's Christians are some of the furthest people away from the religion of Christ.

The prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) explained that Allah will ask the Jews and Christians on the Day of Resurrection:

« فَمَاذَا تَبْغُونَ ؟ فَقَالُوا : عَطِشْنَا رَبَّنَا فَاسْقِنَا ، فَيُشَارُ أَلَا تَرُدُّونَ ؟ فَيُحْشَرُونَ إِلَى
النَّارِ كَأَنَّهَا سَرَابٌ يَحْطِمُ بَعْضُهَا بَعْضًا فَيَتَسَاقَطُونَ فِي النَّارِ »

“What do you wish for?” They will reply, “We are thirsty, our Lord, so give us something to drink.” They will be directed (somewhere) and addressed, “Will you not drink?” whereupon they will be gathered at the fire whose different sides will

⁵⁹ Collected by Muslim

be destroying each other but it will appear as a mirage to them. They will then fall into the fire.⁶⁰

Allah (تعالى) says:

﴿ وَنَسُوقُ الْمُجْرِمِينَ إِلَىٰ جَهَنَّمَ وِرْدًا ﴾

And we will drive the criminals to Hell in thirst.⁶¹

Servants of Allah, what do you think about the condition of people who have stood for fifty thousand years (on the Day of Resurrection) on their feet without a bite of food to eat or a single sip of water to drink? Their livers will split from hunger and their insides will burn with thirst. They will then be taken away to the fire. While they desire nothing but something to drink, they will find nothing but fire and they will be thrown into it.

﴿ إِذَا أُلْقُوا فِيهَا سَمِعُوا لَهَا شَهِيقًا وَهِيَ تَفُورُ ﴾

When they are thrown into it, they hear from it a (dreadful) inhaling while it boils up.⁶²

Oh Allah, save us from the fire. *(The scholar repeated this prayer three times.)*

Allah (تعالى) has filled this fire with anger and outrage against its inhabitants.

﴿ تَكَادُ تَمَيِّزُ مِنَ الْغَيْظِ ﴾

⁶⁰ Collected by al-Bukhārī and Muslim

⁶¹ Sūrah Maryam (19:86)

⁶² Sūrah al-Mulk (67:7)

It almost bursts with rage.⁶³

Each time a group is thrown in, they will be met with criticism and reprimand from the previous people therein.

﴿كُلَّمَا أُلْقِيَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ ﴿٦٣﴾ قَالُوا بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِن شَيْءٍ إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ ﴿٦٤﴾ وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ ﴿٦٥﴾ فَاعْتَرَفُوا بِذَنبِهِمْ فَسُحْقًا لِأَصْحَابِ السَّعِيرِ﴾

Every time a group is thrown into it, its keepers ask them, “Did there not come to you a warner?” They reply, “Yes, there certainly came to us a warner, but we rejected (him) and said, ‘Allah has not revealed anything, you are only in a great error.’” And they will say, “If only we would have listened or reasoned, we would not have been among the inmates of the blaze. They will confess their sin. So away with the inmates of the blaze.⁶⁴

This is what the people of Hell will be welcomed with when they enter it: self-criticism, confession, humiliation, and regret. At such time, their hearts will break with sorrow and their bodies will melt with anguish and regret yet it will not help them. They will have then entered the greatest torment, the severest punishment.

﴿يَغْشَاهُمْ الْعَذَابُ مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ﴾

⁶³ Sūrah al-Mulk (67:8)

⁶⁴ Sūrah al-Mulk (67:8-11)

The punishment will cover them from above them and from below their feet.⁶⁵

﴿لَهُمْ مِّنْ فَوْقِهِمْ ظُلَلٌ مِّنَ النَّارِ وَمِنْ تَحْتِهِمْ ظُلَلٌ ذَٰلِكَ يُخَوِّفُ اللَّهُ بِهِ عِبَادَهُ
يَا عِبَادِ فَاتَّقُونِ﴾

They will have canopies of fire above them and below them canopies. By that Allah threatens His servants. My servants, then fear Me.⁶⁶

The food of the people of Hell will be *Zaqqūm*, a nasty tree with a bitter taste, a rotten stench, and a horrible appearance.⁶⁷ Despite its horrible taste and ugly appearance, they will choke it down due to their extreme hunger but it will not satisfy their hunger at all. It is reported that the prophet (صلى الله عليه وسلم) said about the *Zaqqūm* tree:

«لَوْ أَنَّ قَطْرَةً مِّنَ الزَّقُّومِ قُطِرَتْ فِي دَارِ الدُّنْيَا لَأَفْسَدَتْ عَلَى أَهْلِ الدُّنْيَا
مَعَايِشَهُمْ»

If a single drop from *Zaqqūm* fell upon this world, it would ruin life for the people of this world.⁶⁸

⁶⁵ Sūrah al-ʿAnkabūt (29:55)

⁶⁶ Sūrah al-Zumar (39:16)

⁶⁷ About this tree, Allah says in Sūrah al-Ṣāffāt (37:62-66):

﴿أَذَلِكْ خَيْرٌ نُّزُلًا أَمْ شَجَرَةُ الزَّقُّومِ * إِنَّا جَعَلْنَاهَا فِتْنَةً لِلظَّالِمِينَ * إِنَّهَا شَجَرَةٌ تَخْرُجُ فِي أَصْلِ الْجَحِيمِ * طَلْعُهَا
كَأَنَّهُ رُءُوسُ الشَّيَاطِينِ * فَإِنَّهُمْ لَا يَكُونُ مِنْهَا فَمَا يُلْثُونَ مِنْهَا الْبُطُونَ﴾

Is that (Paradise) a better accommodation or the tree of *Zaqqūm*? We have made it a torment for the wrongdoers. It is a tree issuing from the bottom of Hell, its emerging fruit as if heads of devils. And they will certainly eat from it and fill their bellies with it.

⁶⁸ Collected by al-Tirmidhī, al-Nasāī, Ibn Mājah, and al-Ḥākim. al-Tirmidhī said the ḥadīth is *ḥasan ṣaḥīḥ* and al-Ḥākim said it is authentic according to the conditions of al-Bukhārī and Muslim. However, al-Albānī said it is weak in *Daʿīf Sunan al-Tirmidhī* (no. 481).

As they fill their bellies with such filthy food that does not even satiate their appetite, their insides will burn with thirst but they will still not be provided any relief.

﴿وَإِنْ يَسْتَغِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ﴾

And if they ask for relief (water, etc.) they will be granted water like boiling oil...

This liquid is like molten lead:

﴿يَشْوَى الْوُجُوهُ﴾

...which will scald their faces.

Until their flesh falls off.

﴿بِئْسَ الشَّرَابُ﴾

...Wretched is the drink.⁶⁹

They will be compelled to drink it despite their hatred for it:

﴿فَشَارِبُونَ شُرْبَ الْهَيْمِ﴾

Drinking it like thirsty camels.⁷⁰

And when this drink is swallowed into their bodies with such intense heat:

⁶⁹ Sūrah al-Kahf (18:29)

⁷⁰ Sūrah al-Wāqī'ah (56:55)

﴿ فَقَطَّعَ أَمْعَاءَهُمْ ﴾

It will sever their intestines.⁷¹

This is their drink – like boiling oil in its heat and like pus in its filth and foulness.

Allah (عزَّ وجلَّ) says:

﴿ وَخَابَ كُلُّ جَبَّارٍ عَنِيدٍ * مِّن وَرَائِهِ جَهَنَّمُ وَيُسْقَىٰ مِن مَّاءٍ صَدِيدٍ * يَتَجَرَّعُهُ وَلَا يَكَادُ يُسِغُهُ وَيَأْتِيهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ وَمَا هُوَ بِمَيِّتٍ * وَمِن وَرَائِهِ عَذَابٌ غَلِيظٌ ﴾

And every obstinate, arrogant dictator was brought to a complete loss and destruction. Before him is Hell, and he will be given a drink of festering water. He will gulp it but will hardly (be able to) swallow it. And death will come to him from everywhere, but he is not to die. And before him is a massive punishment.⁷²

Allah, save us from the fire. Allah, save us from the fire. Allah, save us from the fire, Lord of the worlds.

As for the clothing of the people of Hell, they will wear garments of wretchedness and disgrace. Garments will be cut for them from fire, offering no protection from Hell's heat, instead only increasing it.

⁷¹ Sūrah Muḥammad (47:15)

⁷² Sūrah Ibrāhīm (14:15-17)

﴿ سَرَابِيلُهُمْ مِّن قَطِرَانٍ وَتَغْشَىٰ وُجُوهُهُمُ النَّارُ ﴾

Their garments will be of liquid pitch and their faces covered by the fire.⁷³

They will experience endless torment.

﴿ لَا يُفْتَرُّ عَنْهُمْ وَهُمْ فِيهِ مُبْلِسُونَ ﴾

It will not be lightened for them and they, therein, will be in despair.⁷⁴

﴿ كُلَّمَا نَضِجَتْ جُلُودُهُمْ بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ ۚ إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا ﴾

Every time their skins are roasted through, We will replace them with other skins so they may taste the punishment. Indeed, Allah is ever exalted in might, wise.⁷⁵

Anytime the fire of Hell is about to be extinguished, Allah intensifies its blaze.

﴿ كَلَّا ۚ إِنَّهَا لَظَىٰ ۖ نَزَّاعَةٌ لِّلشَّوَىٰ ۖ تَدْعُو مَن أَدْبَرَ وَتَوَلَّىٰ ۖ وَجَمَعَ فَأَوْعَىٰ ﴾

No, it will certainly be the fire of Hell, a remover of exteriors. It invites he who turned his back (on truth) and turned away (from obedience), and collected (wealth) and hoarded.⁷⁶

⁷³ Sūrah Ibrāhīm (14:50)

⁷⁴ Sūrah al-Zukhruf (43:75)

⁷⁵ Sūrah al-Nisā (4:56)

⁷⁶ Sūrah al-Ma'ārij (70:14-18)

The flames will rise up with them and:

﴿كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا مِنْ غَمٍّ أُعِيدُوا فِيهَا وَذُوقُوا عَذَابَ الْحَرِيقِ﴾

Every time they want to get out of it (Hell) from anguish, they will be returned to it, and (it will be said), “Taste the punishment of burning fire!”⁷⁷

Each time they wish to get out of Hell, their souls feeling hopeful, they will be returned to it and told:

﴿ذُوقُوا عَذَابَ النَّارِ الَّتِي كُنْتُمْ بِهَا تُكَذِّبُونَ﴾

“Taste the punishment of the fire which you used to deny.”⁷⁸

They will be punished with different types of torment, never experiencing any sense of relaxation of relief.

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

And those in the fire will say to the keepers of Hell, “Pray to your Lord that He may lighten the torment upon us for one day.”⁷⁹

Carefully consider, my believing brother, how they say ﴿“Pray to your Lord”﴾. They will realize they have no right to ask Allah (عَزَّ وَجَلَّ) or any relationship with Him to call upon Him themselves. This is because when they did call upon Him:

⁷⁷ Sūrah al-Hajj (22:22)

⁷⁸ Sūrah Saba (34:42)

⁷⁹ Sūrah Ghāfir (40:49)

﴿ قَالَ اخْسَئُوا فِيهَا وَلَا تُكَلِّمُونِ ﴾

He said, “Remain despised therein and do not speak to Me.”⁸⁰

They also ask the keepers of Hell only ﴿“that He may lighten the torment upon us for one day.”﴾. By Allah, they will not ask to be completely taken out of Hell because Allah tells them:

﴿ قَالَ اخْسَئُوا فِيهَا وَلَا تُكَلِّمُونِ ﴾

He said, “Remain despised therein and do not speak to Me.”⁸¹

They will also not ask to have their punishment lightened permanently; they ask only for it to be lightened for a single day. The keepers of Hell, the angels, will only reply to them by way of reprimand and ridicule:

﴿ قَالُوا أَوَلَمْ تَكُ تَأْتِيكُمُ رُسُلُكُمْ بِالْبَيِّنَاتِ ۚ قَالُوا بَلَىٰ ۚ قَالُوا فَادْعُوا ۚ وَمَا دُعَاءُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ ﴾

They ask, “Did there not come to you your messengers with clear proofs?”

They will say, “Yes.” They (the angels) will reply, “Then call (as you like) but the supplication of the disbelievers is only in error.”⁸²

Their prophets and messengers (عليهم الصلاة والسلام) certainly came to them with clear teachings and signs proving their message and their truthfulness but they opposed and

⁸⁰ Sūrah al-Muminūn (23:108)

⁸¹ Ibid

⁸² Sūrah Ghāfir (40:50)

rejected their messengers so the angels tell them, ﴿“Then call (as you like) but the supplication of the disbelievers is only in error.”﴾.

The angels do not respond and fulfill the request of the people of Hell because such people chose not to respond to their own messengers who called them to Allah, to worship Allah alone. At that time, they will completely lose all hope and wish only for a final death due to the severity of their punishment.

﴿وَنَادَوْا يَا مَالِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ ۖ قَالَ إِنَّكُمْ مَّا كُنْتُمْ﴾

And they will call out, “Oh Mālik, let your Lord put an end to us!” He will say, “You will surely remain.”⁸³

They will ask the angel Mālik, the chief keeper of Hell, to ask Allah to completely destroy them, giving them a final end. But his only response is, ﴿“You will surely remain.”﴾. That is because the truth had already come to them (during their lives) but, as Allah confirms:

﴿وَأَكْثَرُهُمْ لِلْحَقِّ كَارِهُونَ﴾

But most of them are opposed to the truth.⁸⁴

﴿كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ ۖ وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ﴾

Thus Allah will show them their deeds as regrets for them. And they will never get out of the fire.⁸⁵

⁸³ Sūrah Ghāfir (40:50)

⁸⁴ Sūrah al-Muminūn (23:70)

⁸⁵ Sūrah al-Baqarah (2:167)

They say to Allah (عزَّ وجلَّ):

﴿ رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْمًا ضَالِّينَ * رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا
فَإِنَّا ظَالِمُونَ ﴾

“Our Lord, our wretchedness overcame us and we were a people astray.
Our Lord, remove us from it, and if we were to return (to evil), we would
indeed be wrongdoers.”⁸⁶

Because of Allah’s greatness and His fairness in judgment and action, He responds to them (explaining their crimes to them):

﴿ اخْسَئُوا فِيهَا وَلَا تُكَلِّمُونِ * إِنَّهُ كَانَ فَرِيقٌ مِّنْ عِبَادِي يَقُولُونَ رَبَّنَا آمَنَّا
فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الرَّاحِمِينَ * فَاتَّخَذْتُمُوهُمْ سَخِرِيًّا حَتَّى أَنْسَوْكُمْ
ذِكْرِي وَكُنْتُمْ مِنْهُمْ تَضْحَكُونَ ﴾

Remain despised therein and do not speak to Me. Indeed, there was a party
of My servants who said, “Our Lord, we have believed so forgive us and
have mercy upon us, and You are the best of those who show mercy.” But
you took them in mockery to the point that they made you forget My
remembrance, and you used to laugh at them.⁸⁷

⁸⁶ Sūrah al-Muminūn (23:106-107)

⁸⁷ Sūrah al-Muminūn (23:108-110)

Muslims, here are a few examples of what has been reported (in the ḥadīth) about the punishment of the fire, may Allah save me and you all from it. Worshippers of Allah, the prophet (صلى الله عليه وسلم) said:

« إِنَّ أَهْوَنَ أَهْلِ النَّارِ عَذَابًا مَنْ لَهُ نَعْلَانِ وَشِرَاكَانِ مِنْ نَارٍ ، يَغْلِي مِنْهُمَا دِمَاغُهُ
كَمَا يَغْلِي الْمَرْجُلُ ، مَا يُرَى أَنَّ أَحَدًا أَشَدُّ مِنْهُ عَذَابًا ، وَإِنَّهُ لَأَهْوَنُهُمْ عَذَابًا »

The least punished of the people of the fire will be a person with two sandals with straps of fire from which his brain will boil like a pot boils. He will think that no one is punished more severely than he is, yet he will be the least punished.⁸⁸

The prophet (صلى الله عليه وسلم) also said:

« يُؤْتَى بِأَنَعَمِ أَهْلِ الدُّنْيَا مِنْ أَهْلِ النَّارِ يَوْمَ الْقِيَامَةِ فَيُصْبَغُ فِي النَّارِ صَبْغَةً ، ثُمَّ
يُقَالُ : يَا ابْنَ آدَمَ هَلْ رَأَيْتَ خَيْرًا قَطُّ ؟ هَلْ مَرَّ بِكَ نَعِيمٌ قَطُّ ؟ فَيَقُولُ : لَا وَاللَّهِ
يَا رَبُّ »

The most affluent person of the worldly life, who will be among the people of the fire, will be brought on the Day of Resurrection and will be dipped once in the fire then asked, “Son of Adam, have you ever seen any good? Have you ever experienced any sort of blessing?” He will answer, “By Allah, no, My Lord.”⁸⁹

This man will forget everything nice he ever experienced in life after being dipped a single time in the fire. We seek refuge with Allah from that. That was the result of being

⁸⁸ Collected by al-Bukhārī and Muslim

⁸⁹ Collected by Muslim

exposed to the fire for a single instant; imagine someone spending eternity in it. Allah (عز وجل) says:

﴿إِنَّ الَّذِينَ كَفَرُوا وَظَلَمُوا لَمْ يَكُنِ اللَّهُ لِيَغْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ طَرِيقًا إِلَّا طَرِيقَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا ۚ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا﴾

Surely (as for) those who disbelieve and act unjustly, Allah will neither forgive them, nor guide them to a path other than the path to Hell; they will abide therein forever. And that, for Allah, is easy.⁹⁰

And He (تعالى) says:

﴿وَمَنْ يَعِصِ اللَّهَ وَرَسُولَهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا أَبَدًا﴾

And whoever disobeys Allah and His messenger, indeed for him is the fire of Hell; they will abide therein forever.⁹¹

And:

﴿إِنَّ اللَّهَ لَعَنَ الْكَافِرِينَ وَأَعَدَّ لَهُمْ سَعِيرًا ۚ خَالِدِينَ فِيهَا أَبَدًا ۖ لَا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا ۚ يَوْمَ تُقَلَّبُ وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ يَا لَيْتَنَا أَطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولَ ۚ وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكُبَرَاءَنَا فَأَضَلُّونَا السَّبِيلَا ۚ رَبَّنَا آتِهِمْ ضِعْفَيْنِ مِنَ الْعَذَابِ وَالْعَنَهُمُ لَعْنًا كَبِيرًا﴾

⁹⁰ Sūrah al-Nisā (4:168-169)

⁹¹ Sūrah al-Jinn (72:23)

Allah has certainly cursed the disbelievers and prepared for them a blaze to abide therein forever. They will find no protector or helper. The day their faces will be turned about in the fire, they will say, “How we wish we had obeyed Allah and obeyed the messenger.” And they will say, “Our Lord, indeed we obeyed our leaders and our dignitaries, but they led us astray from the path. Our Lord, give them double torment and curse them with a mighty curse.”⁹²

Oh Allah, protect us from the fire. *(Again, the scholar repeated his prayer three times.)*
Allah, allow us to enter Paradise, the home of those who fear you and the righteous.
Allah, put us in Paradise, the home of the righteous. Allah, forgive us, our parents, our scholars, those who love us for Your sake and those we love for Your sake, and all Muslims, for You are the Most Forgiving, the Most Merciful.

والحمد لله رب العالمين وصلى الله وسلم على نبينا محمد وعلى آله وصحبه أجمعين



⁹² Sūrah al-Aḥzāb (33:64-68)

The Pleasures of Paradise⁹³

Brothers, race toward forgiveness from your Lord and to a Paradise as wide as the heavens and earth. Therein will be pleasures which no eye has ever seen, no ear has ever heard about, and joys which no human heart has ever imagined.

Allah (تعالى) says:

﴿ مَثَلُ الْجَنَّةِ الَّتِي وُعدَ الْمُتَّقُونَ ۖ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ ۖ أُكُلُهَا دَائِمٌ وَظِلُّهَا ۖ ﴾

The description of Paradise which the righteous have been promised is that beneath it rivers flow. Its provision is eternal and so is its shade.⁹⁴

And He (تعالى) says:

﴿ مَثَلُ الْجَنَّةِ الَّتِي وُعدَ الْمُتَّقُونَ ۖ فِيهَا أَنْهَارٌ مِنْ مَاءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ مِنْ لَبَنٍ لَمْ يَتَغَيَّرَ طَعْمُهُ وَأَنْهَارٌ مِنْ خَمْرٍ لَذَّةٍ لِلشَّارِبِينَ وَأَنْهَارٌ مِنْ عَسَلٍ مُصَفًّى ۖ وَلَهُمْ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَمَغْفِرَةٌ مِّن رَّبِّهِمْ ۖ ﴾

The description of Paradise which the righteous are promised is that in it are rivers of water which never changes, rivers of milk the taste of which never changes, rivers of wine delicious to the drinkers, and rivers of

⁹³ Although this chapter is not a Friday sermon given consecutively after the previous three, I (the translator, Abu az-Zubayr Harrison) felt this translation of a chapter from Ibn al-'Uthaymīn's *Majālis Shahri Ramaḍān* about Paradise would make a more thorough conclusion to this work. The Arabic text of this chapter is, at the time of translation, available at: http://www.ibnothaimen.com/all/books/article_17704.shtml.

⁹⁴ Sūrah al-Ra'd (13:35)

purified honey. And therein they will have all kinds of fruits and forgiveness from their Lord.⁹⁵

And He (تعالى) says:

﴿ وَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رِزْقًا قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ وَأُتُوا بِهِ مُتَشَابِهًا وَلَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَهُمْ فِيهَا خَالِدُونَ ﴾

And give good tidings to those who believe and do righteous deeds that they will have gardens beneath which rivers flow. Whenever they are provided with a provision of fruit there, they say, "This is what we were provided with before." But it is given to them only in resemblance. And there they will have pure spouses, and they will live therein forever.⁹⁶

Allah (سبحانه وتعالى) also says:

﴿ وَدَانِيَةً عَلَيْهِمْ ظِلَالُهَا وَذُلِّلَتْ قُطُوفُهَا تَذْلِيلًا * وَيُطَافُ عَلَيْهِمْ بِآنِيَةٍ مِّن فِضَّةٍ وَأَكْوَابٍ كَانَتْ قَوَارِيرًا * قَوَارِيرَ مِنْ فِضَّةٍ قَدَّرُوهَا تَقْدِيرًا * وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنْجَبِيلًا * عَيْنًا فِيهَا تُسَمَّى سَلْسَبِيلًا * وَيَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَّنثورًا * وَإِذَا رَأَيْتَ ثُمَّ رَأَيْتَ نَعِيمًا وَمُلْكًا كَبِيرًا ﴾

⁹⁵ Sūrah Muḥammad (47:15)

⁹⁶ Sūrah al-Baqarah (2:25)

And near above them is its shade, and its fruit will hang low within their reach. Among them will be passed vessels of silver and cups of crystal – crystal-clear, made of silver. They will determine the measure thereof according to their wishes. And they will be given to drink a cup (of wine) mixed with *Zanjabīl* (ginger, etc.) (from) a spring there called *Salsabīl*. There will circulate among them youths of eternal youth; when you see them, you would think them scattered pearls. And when you look there (in Paradise), you will see pleasure and a great kingdom.⁹⁷

﴿ فِي جَنَّةٍ عَالِيَةٍ * لَا تَسْمَعُ فِيهَا لَآغِيَةً * فِيهَا عَيْنٌ جَارِيَةٌ * فِيهَا سُرُرٌ
مَّرْفُوعَةٌ * وَأَكْوَابٌ مَوْضُوعَةٌ * وَنَمَارِقُ مَصْفُوفَةٌ * وَزَرَابِيُّ مَبْثُوثَةٌ ﴾

In a lofty Paradise, where they will hear neither harmful speech nor falsehood. Within it is a flowing spring. Therein will be thrones raised high, cups set at hand, cushions lined up, and carpets spread around.⁹⁸

Allah (تعالى) also says (about their clothing and furnishings):

﴿ يُحَلَّلُونَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا * وَلِبَاسُهُمْ فِيهَا حَرِيرٌ ﴾

They will be adorned therein with bracelets of gold and pearl, and their garments therein will be silk.⁹⁹

And:

⁹⁷ Sūrah al-Insān (76:14-20)

⁹⁸ Sūrah al-Ghāshiyah (88:10-16)

⁹⁹ Sūrah al-Ḥajj (22:23)

﴿عَالِيَهُمْ ثِيَابٌ سُنْدُسٌ خُضْرٌ وَإِسْتَبْرَقٌ^ط وَحُلُوا أَسَاوِرَ مِنْ فِضَّةٍ وَسَقَاهُمْ رَبُّهُمْ
شَرَابًا طَهُورًا﴾

Their garments will be of fine green silk and gold embroidery. They will be adorned with bracelets of silver, and their Lord will give them a pure drink.¹⁰⁰

﴿مُتَّكِئِينَ عَلَى رَفْرَفٍ خُضْرٍ وَعَبْقَرِيٍّ حِسَانٍ﴾

Reclining on green cushions and beautiful fine carpets.¹⁰¹

Allah (عَزَّ وَجَلَّ) says:

﴿مُتَّكِئِينَ فِيهَا عَلَى الْأَرَائِكِ^ط لَا يَرَوْنَ فِيهَا شَمْسًا وَلَا زَمْهَرِيرًا﴾

Reclining therein on adorned couches. They will not see therein any (burning) sun or (freezing) cold.¹⁰²

And He (تعالى) says:

﴿إِنَّ الْمُتَّقِينَ فِي مَقَامٍ أَمِينٍ * فِي جَنَّاتٍ وَعُيُونٍ * يَلْبَسُونَ مِنْ سُنْدُسٍ
وَإِسْتَبْرَقٍ مُتَقَابِلِينَ * كَذَلِكَ وَزَوَّجْنَاهُمْ بِحُورٍ عِينٍ * يَدْعُونَ فِيهَا بِكُلِّ
فَاكِهَةٍ آمَنِينَ﴾

The righteous will surely be in a place of security among gardens and springs, dressed in fine silk and brocade, facing one another. So (it will be),

¹⁰⁰ Sūrah al-Insān (76:21)

¹⁰¹ Sūrah al-Raḥmān (55:76)

¹⁰² Sūrah al-Insān (76:13)

and We shall marry them to *Ḥūrīs* (women of Paradise) with wide, beautiful eyes. They will call therein for every (kind of) fruit, safe and secure.¹⁰³

Allah (سبحانه وتعالى) tells the believers:

﴿ اَدْخُلُوا الْجَنَّةَ أَنْتُمْ وَأَزْوَاجُكُمْ تُحْبَرُونَ * يُطَافُ عَلَيْهِمْ بِصِحَافٍ مِّنْ ذَهَبٍ وَأَكْوَابٍ ۖ وَفِيهَا مَا تَشْتَهِيهِ الْأَنْفُسُ وَتَلَذُّ الْأَعْيُنُ ۖ وَأَنْتُمْ فِيهَا خَالِدُونَ * وَتِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ * لَكُمْ فِيهَا فَاكِهَةٌ كَثِيرَةٌ مِّنْهَا تَأْكُلُونَ ﴾

Enter Paradise, you and your spouses, in happiness. Circulated among them will be plates and vessels of gold. And therein is whatever the souls desire and whatever delights the eyes, and you will abide therein eternally. That is Paradise which you are made to inherit for what you used to do. Therein for you will be fruits in plenty of which you eat.¹⁰⁴

And He (تعالى) says:

﴿ فِيهِنَّ قَاصِرَاتُ الطَّرْفِ لَمْ يَطْمِثْهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ * فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ * كَأَنَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ ﴾

In them are women limiting (their) glances, untouched before them by man or Jinn—so which of the favors of your Lord would you deny?—as if they were rubies and coral.¹⁰⁵

¹⁰³ Sūrah al-Dukhān (44:51-55)

¹⁰⁴ Sūrah al-Zukhruf (43:70-73)

¹⁰⁵ Sūrah al-Raḥmān (55:56-58)

﴿ فِيهِنَّ خَيْرَاتٌ حِسَانٌ * فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ * حُورٌ مَّقْصُورَاتٌ فِي الْخِيَامِ ﴾

Therein (gardens) will be fair (wives) good and beautiful—so which of the favors of your Lord would you deny?—*Hūrīs* reserved in pavilions.¹⁰⁶

And Allah (تعالى) says:

﴿ فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴾

And no soul knows what has been hidden for them of the eyes' delights as a reward for what they used to do.¹⁰⁷

And finally, Allah (سبحانه وتعالى) says:

﴿ لِلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ ۖ وَلَا يَرْهَقُ وُجُوهَهُمْ قَتَرٌ وَلَا ذِلَّةٌ ۚ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ ۖ هُمْ فِيهَا خَالِدُونَ ﴾

For those who have done good is the best (reward) and something more. Neither darkness will cover their faces nor humiliation. Those are companions of Paradise; they will live therein eternally.¹⁰⁸

¹⁰⁶ Sūrah al-Raḥmān (55:70-72)

¹⁰⁷ Sūrah al-Sajdah (32:17)

¹⁰⁸ Sūrah Yūnus (10:26)

The ﴿best﴾ in this verse is Paradise because there is no home better than it, and as for ﴿something more﴾ it is looking at the glorious face of Allah, may Allah bless us with that from His kindness and favor.

The verses describing Paradise, its pleasures and happiness as well as the kindness therein, in the Quran are many.

As for the ḥadīth describing Paradise, Abū Hurayrah (رضي الله عنه) narrated that the companions asked the messenger of Allah (صلى الله عليه وسلم) to speak about Paradise, specifically its structures. He (صلى الله عليه وسلم) said:

« لَبَنَةٌ ذَهَبٍ وَلَبَنَةٌ فِضَّةٍ ، وَمِلَاطُهَا الْمِسْكُ ، وَحَصْبَاؤُهَا اللَّؤْلُؤُ وَالْيَاقُوتُ ،
وَتَرَبَّتْهَا الزَّعْفَرَانُ ، مَنْ يَدْخُلُهَا يَنَعَمُ وَلَا يَبْأَسُ ، وَيَخْلُدُ وَلَا يَمُوتُ ، لَا يَبْلَى
ثِيَابُهُ ، وَلَا يَفْنَى شَبَابُهُ »

Bricks of gold and silver and mortar of fragrant musk, pebbles of pearls and gems and soil of saffron. Anyone who enters there will be happy and never feel sadness and will live forever and never die. His clothes will never wear out and his youth will never fade.¹⁰⁹

ʿUtbah Ibn Ghazwān (رضي الله عنه) narrated that the prophet (صلى الله عليه وسلم) once gave a sermon. After praising Allah, he said:

¹⁰⁹ Collected by Aḥmad, al-Tirmidhī, al-Bazzār, al-Ṭabarānī in *al-Awsaṭ*, and Ibn Ḥibbān who said it is authentic. al-Albānī said it is *ḥasan liḡhayrihi* in *Ṣaḥīḥ al-Targhīb wal-Tarhīb* (no. 3711).

« أَمَّا بَعْدُ ، فَإِنَّ الدُّنْيَا قَدْ آذَنْتْ بِصَرْمٍ وَوَلَّتْ حَذَاءً ، وَلَمْ يَبْقَ مِنْهَا إِلَّا صُبَابَةٌ
كَصُبَابَةِ الْإِنَاءِ يَتَصَابُهَا صَاحِبُهَا ، وَإِنَّكُمْ مُنْتَقِلُونَ مِنْهَا إِلَى دَارٍ لَا زَوَالَ لَهَا ،
فَانْتَقِلُوا بِخَيْرٍ مَا بَحَضَرَتْكُمْ »

To proceed, the worldly life knows it is coming to an end soon, and nothing remains of it except like the last sip left in a vessel which its owner drinks. And you are transitioning to a home that will never end. So transfer to it with the best of what you have.

And after mentioning the depth of Hell, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) continued:



« وَلَقَدْ ذُكِّرَ لَنَا أَنَّ مَا بَيْنَ مِصْرَاعَيْنِ مِنْ مَصَارِيعِ الْجَنَّةِ مَسِيرَةُ أَرْبَعِينَ سَنَةً ،
وَلَيَأْتِينَ عَلَيْهَا يَوْمٌ وَهُوَ كَظِيظٍ مِنَ الزَّحَامِ »

We have been told that between two small openings in Paradise is the distance travelled continuously in forty years. And there will come a day when such a space will be fully crowded.¹¹⁰

Sahl Ibn Sa'd (رَضِيَ اللهُ عَنْهُ) narrated that the prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

« فِي الْجَنَّةِ ثَمَانِيَةُ أَبْوَابٍ فِيهَا بَابٌ يُسَمَّى الرَّيَّانَ لَا يَدْخُلُهُ إِلَّا الصَّائِمُونَ »

In Paradise, there are eight gates and one of them is called *al-Rayyān* through which none but those who frequently fast will enter.¹¹¹

¹¹⁰ Collected by Muslim

¹¹¹ Collected by al-Bukhārī and Muslim

Abū Hurayrah (رضي الله عنه) reported that the prophet (صلى الله عليه وسلم) said:

« إِنَّ فِي الْجَنَّةِ مِائَةَ دَرَجَةٍ أَعَدَّهَا اللَّهُ لِلْمُجَاهِدِينَ فِي سَبِيلِ اللَّهِ ، مَا بَيْنَ الدَّرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ ، فَإِذَا سَأَلْتُمُ اللَّهَ فَاسْأَلُوهُ الْفِرْدَوْسَ ، فَإِنَّهُ أَوْسَطُ الْجَنَّةِ وَأَعْلَى الْجَنَّةِ ، أَرَاهُ فَوْقَهُ عَرْشُ الرَّحْمَنِ ، وَمِنْهُ تَفَجَّرُ أَنْهَارُ الْجَنَّةِ »

In Paradise, there are a hundred levels which Allah has prepared for those who strive and fight in His path. The distance between two levels is like the distance between the sky and earth. So when you ask Allah, ask Him for *al-Firdaws* for it is the middle and highest part of Paradise, above it is the throne of the Most Merciful, and from it flow the rivers of Paradise.¹¹²

Abū Sa'īd al-Khudrī (رضي الله عنه) said that the prophet (صلى الله عليه وسلم) said:

« إِنَّ أَهْلَ الْجَنَّةِ يَتَرَاءَوْنَ أَهْلَ الْغُرَفِ مِنْ فَوْقِهِمْ كَمَا يَتَرَاءَوْنَ الْكَوْكَبَ الدُّرِّيَّ الْعَابِرَ فِي الْأُفُقِ مِنَ الْمَشْرِقِ أَوْ الْمَغْرِبِ لِتَفَاضُلِ مَا بَيْنَهُمْ ، قَالُوا : يَا رَسُولَ اللَّهِ تِلْكَ مَنَازِلُ الْأَنْبِيَاءِ لَا يَبْلُغُهَا غَيْرُهُمْ »

The people of Paradise will see those in higher levels above them as one sees a bright distant star on the eastern or western horizon due to the superiority of some (people of Paradise) over others.

When the companions heard this, they said, “Messenger of Allah, those are the levels reserved only for the prophets; no one else could reach them.” He (صلى الله عليه وسلم) said:

¹¹² Collected by al-Bukhārī

« بَلَى وَالَّذِي نَفْسِي بِيَدِهِ رَجُلٌ آمَنُوا بِاللَّهِ وَصَدَّقُوا الْمُرْسَلِينَ »

No. I swear by the One in whose hand is my soul, (they are for) men who believed in Allah and believed and trusted the messengers.¹¹³

In another ḥadīth narrated by Abū Mālik al-Ash'arī (and by 'Abdullah Ibn 'Amr and 'Alī Ibn Abī Tālib رضي الله عنهما), the prophet (صلى الله عليه وسلم) said:

« إِنَّ فِي الْجَنَّةِ غُرَفًا يُرَى ظَاهِرُهَا مِنْ بَاطِنِهَا ، وَبَاطِنُهَا مِنْ ظَاهِرِهَا »

In Paradise, there are rooms the outside of which can be seen from the inside, and the inside from the outside.

When asked who such rooms were for, the prophet (صلى الله عليه وسلم) answered:

« لِمَنْ أَطَابَ الْكَلَامَ ، وَأَطْعَمَ الطَّعَامَ ، وَبَاتَ قَائِمًا وَالنَّاسُ نِيَامٌ »

For those who speak nicely, give food, and who spend the night standing (in prayer) while people sleep.¹¹⁴

Abū Mūsā (رضي الله عنه) said that the prophet (صلى الله عليه وسلم) said:

« إِنَّ لِلْمُؤْمِنِ فِي الْجَنَّةِ لَخَيْمَةً مِنْ لَوْلُؤَةٍ وَاحِدَةٍ مُجَوَّفَةٍ طُولُهَا سِتُّونَ مِيلًا ، لِلْمُؤْمِنِ فِيهَا أَهْلُونَ يَطُوفُ عَلَيْهِمُ الْمُؤْمِنُ ، فَلَا يَرَى بَعْضُهُمْ بَعْضًا »

¹¹³ Collected by al-Bukhārī

¹¹⁴ Collected by al-Ṭabarānī, al-Ḥākim, Aḥmad, and al-Tirmidhī. The same ḥadīth narrated by 'Alī Ibn Abī Tālib (رضي الله عنه) is considered ḥasan by al-Albānī in *Ṣaḥīḥ Sunan al-Tirmidhī* (no. 1616).

In Paradise, a believer will have a tent made of a single hollowed pearl sixty miles tall. The believer will have his family whom he visits and none of them will be able to see the others.¹¹⁵

Recorded in *Ṣaḥīḥ Muslim* is a ḥadīth in which Abū Hurayrah (رضي الله عنه) narrated that the prophet (صلى الله عليه وسلم) said:

« أَوَّلُ زُمْرَةٍ تَدْخُلُ الْجَنَّةَ مِنْ أُمَّتِي عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ ، ثُمَّ الَّذِينَ يَلُونَهُمْ عَلَى أَشَدِّ نَجْمٍ فِي السَّمَاءِ إِضَاءَةً ، ثُمَّ هُمْ بَعْدَ ذَلِكَ مَنَازِلُ ، لَا يَتَغَوَّطُونَ ، وَلَا يَبُولُونَ ، وَلَا يَمْتَخِطُونَ ، وَلَا يَبْزُقُونَ ، أَمْشَاطُهُمُ الذَّهَبُ ، وَمَجَامِرُهُمُ الْأَلْوَةُ ، وَرَشْحُهُمُ الْمِسْكُ ، أَخْلَاقُهُمْ عَلَى خُلُقِ رَجُلٍ وَاحِدٍ عَلَى طُولِ أَبِيهِمْ آدَمَ سِتُّونَ ذِرَاعًا »

The first group to enter Paradise from my nation will be shining like the full moon. Then will enter those after them like the brightest star in the sky. Then others will enter having (varying) levels (of brightness). They will (in Paradise) neither defecate, nor urinate. They will not spit or blow their noses. Their combs will be of gold, their incense will be aloes-wood, and their sweat will be musk. All men will be alike in the form of a single man, their father Adam, sixty cubits tall.

In another narration of the ḥadīth:

« لَا اخْتِلَافَ بَيْنَهُمْ ، وَلَا تَبَاغُضَ ، قُلُوبُهُمْ قَلْبٌ وَاحِدٌ ، يُسَبِّحُونَ اللَّهَ بُكْرَةً وَعَشِيًّا »

¹¹⁵ Collected by al-Bukhārī and Muslim.

There will be no differing among them and no enmity. Their hearts will be as if a single heart, and they will praise Allah morning and evening.

And yet in another narration:

« أَزْوَاجُهُمُ الْحُورُ الْعِينُ »

Their wives will be the beautiful-eyed *Hūr*.¹¹⁶

Also collected by Muslim from the ḥadīth of Jābir (رضي الله عنه), the prophet (صلى الله عليه) said:

« إِنَّ أَهْلَ الْجَنَّةِ يَأْكُلُونَ فِيهَا ، وَيَشْرَبُونَ ، وَلَا يَتْفُلُونَ ، وَلَا يَبُولُونَ ، وَلَا يَتَغَوَّطُونَ ، وَلَا يَمْتَخِطُونَ »

The people of Paradise will eat therein and drink but will not spit, urinate, defecate, or blow their noses.

He was asked, "Then what would happen with food?" He (صلى الله عليه وسلم) answered:

« جُشَاءٌ وَرَشَحٌ كَرَشَحِ الْمِسْكِ ، يُلْهَمُونَ التَّسْبِيحَ وَالتَّحْمِيدَ كَمَا تُلْهَمُونَ النَّفْسَ »

(They will) belch and sweat like musk. They will easily glorify and praise (Allah) as easily as you breathe.¹¹⁷

¹¹⁶ Collected by al-Bukhārī, Muslim, and Ibn Mājah

¹¹⁷ Collected by Muslim

Zayd Ibn Arqam (رضي الله عنه) narrated that the prophet (صلى الله عليه وسلم) said about the people of Paradise:

« وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ إِنَّ أَحَدَهُمْ لَيُعْطَى قُوَّةَ مِائَةِ رَجُلٍ فِي الْأَكْلِ وَالشُّرْبِ وَالْجَمَاعِ ، فَإِنَّ الَّذِي يَأْكُلُ وَيَشْرَبُ تَكُونُ لَهُ الْحَاجَةُ ، وَلَيْسَ فِي الْجَنَّةِ أَدَى ، تَكُونُ حَاجَةُ أَحَدِهِمْ رَشْحًا يُفِيضُ مِنْ جُلُودِهِمْ كَرَشْحِ الْمِسْكِ فَيُضْمِرُ بَطْنُهُ »

I swear by the One in whose hand is Muhammad's soul, each of them will be given the strength of a hundred men in eating, drinking, and intimate relations. Certainly, anyone who eats and drinks (in this life) will need to relieve himself, but in Paradise, there is no dirtiness. The manner in which one of them (in Paradise) will be relieved is by sweat secreted from the skin like musk by which his stomach would remain lean.¹¹⁸

Anas Ibn Mālik (رضي الله عنه) reported that the prophet (صلى الله عليه وسلم) said:

« لَقَابُ قَوْسٍ أَحَدِكُمْ مِنَ الْجَنَّةِ أَوْ مَوْضِعُ قَيْدٍ - يَعْنِي سَوْطُهُ - خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا ، وَلَوْ أَنَّ امْرَأَةً مِنَ أَهْلِ الْجَنَّةِ اطَّلَعَتْ إِلَى أَهْلِ الْأَرْضِ لَأَضَاءَتْ مَا بَيْنَهُمَا ، وَلَمَلَأَتْهُ رِيحًا ، وَلَنَصِيفُهَا عَلَى رَأْسِهَا خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا »

The space of your bow in Paradise, or the space equal to your whip, is better than this world and everything in it. If a woman from the people of Paradise looked upon the people of earth, she would illuminate everything between them

¹¹⁸ Collected by Aḥmad, al-Nasāī, al-Ṭabarānī, Ibn Ḥibbān, and al-Ḥākim. al-Albānī said it is authentic in *Ṣaḥīḥ al-Targhīb wal-Tarhīb* (no. 3739).

(the heavens and earth) and fill it will fragrance. And the scarf on her head is better than this world and everything in it.¹¹⁹

Anas (رضي الله عنه) also reported that the prophet (صلى الله عليه وسلم) said:

« إِنَّ فِي الْجَنَّةِ لَسُوقًا يَأْتُونَهَا كُلَّ جُمُعَةٍ ، فَتَهْبُ رِيحُ الشَّمَالِ فَتَحْثُو فِي وُجُوهِهِمْ وَثِيَابَهُمْ فَيَزْدَادُونَ حُسْنًا وَجَمَالًا ، فَيَرْجِعُونَ إِلَى أَهْلِيهِمْ وَقَدْ اَزْدَادُوا حُسْنًا وَجَمَالًا ، فَيَقُولُ لَهُمْ أَهْلُوهُمْ : وَاللَّهِ لَقَدْ اَزْدَدْتُمْ بَعْدَنَا حُسْنًا وَجَمَالًا ، فَيَقُولُونَ : وَأَنْتُمْ وَاللَّهِ لَقَدْ اَزْدَدْتُمْ بَعْدَنَا حُسْنًا وَجَمَالًا »

In Paradise, there is a market to which people will visit every Friday. A northern wind will blow fragrance on their faces and clothing thereby increasing them in beauty and handsomeness. They will return to their families who will have also increased in beauty and loveliness. Their families tell them, “By Allah, you have increased in beauty and handsomeness since leaving us.” And they will respond, “And you, by Allah, have also increased in beauty and loveliness since we left you.”¹²⁰

Also recorded in *Ṣaḥīḥ Muslim* from Abū Sa'īd (رضي الله عنه), Allah's messenger (صلى الله عليه وسلم) said:

« إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ يُنَادِي مُنَادٍ : إِنَّ لَكُمْ أَنْ تَحْيَوْا ، فَلَا تَمُوتُوا أَبَدًا ، إِنَّ لَكُمْ أَنْ تَصِحُّوا ، فَلَا تَسْقَمُوا أَبَدًا ، وَإِنَّ لَكُمْ أَنْ تَشَبُّوا فَلَا تَهْرَمُوا أَبَدًا ، وَإِنَّ

¹¹⁹ Collected by al-Bukhārī

¹²⁰ Collected by Muslim

لَكُمْ أَنْ تَنْعَمُوا ، فَلَا تَبْأَسُوا أَبَدًا ، فَذَلِكَ قَوْلُهُ عَزَّ وَجَلَّ ﴿ وَنُودُوا أَنْ تِلْكَمُ
الْجَنَّةُ الَّتِي كُنْتُمْ تَعْمَلُونَ ﴾

When the people of Paradise have entered Paradise, a caller will call out, “You will live forever and never die again. You will be healthy forever and never be sick again. You will be young forever and never grow old again. And you will be happy forever and never be sad again.” And that is the statement of Allah (عَزَّ وَجَلَّ) **And it will be called out to them, “This is Paradise which you have inherited for what you used to do.”**¹²¹

In both *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*, Abū Hurayrah (رضي الله عنه) reported that Allah’s messenger (صلى الله عليه وسلم) said:

« يَقُولُ اللَّهُ عَزَّ وَجَلَّ : أَعَدَدْتُ لِعِبَادِي الصَّالِحِينَ مَا لَا عَيْنٌ رَأَتْ ، وَلَا أُذُنٌ سَمِعَتْ ، وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ ، فَاقْرَءُوا إِنِ شِئْتُمْ ﴾ فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ »

Allah (عَزَّ وَجَلَّ) says, “I have prepared for My righteous servants what no eye has ever seen, no ear has ever heard of, and what has never been imagined by a human heart.” Recite if you like: **And no soul knows what has been hidden for them of delight for the eyes as reward for what they used to do.**¹²²

Ṣuhayb (رضي الله عنه) narrated that Allah’s messenger (صلى الله عليه وسلم) recited:

¹²¹ Sūrah al-'Arāf (7:43). The ḥadīth is collected by Muslim.

¹²² Sūrah al-Sajdah (32:17). The ḥadīth is collected by al-Bukhārī and Muslim.

﴿لِلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ﴾

Those who do good will have the best reward and something more.¹²³

And then he (صلى الله عليه وسلم) said:

« إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ نَادَى مُنَادٍ : يَا أَهْلَ الْجَنَّةِ ، إِنَّ لَكُمْ عِنْدَ اللَّهِ مَوْعِدًا يُرِيدُ أَنْ يُنَجِّزَكُمُوهُ ، فَيَقُولُونَ : مَا هُوَ ؟ أَلَمْ يُبَيِّضْ وُجُوهَنَا ، وَيُدْخِلْنَا الْجَنَّةَ ، وَيُجِرَّنَا مِنَ النَّارِ ؟ قَالَ : فَيُكْشَفُ الْحِجَابُ ؛ فَيَنْظُرُونَ إِلَيْهِ سُبْحَانَهُ ، فَمَا أُعْطَاهُمْ شَيْئًا أَحَبَّ إِلَيْهِمْ مِنَ النَّظَرِ إِلَيْهِ ، وَهُوَ الزِّيَادَةُ »

When the people of Paradise have entered Paradise, a caller will call out, “People of Paradise, you have a promise from Allah and He wants to reward you with it.” They will ask, “What is it? Has He not brightened our faces, put us in Paradise, and removed us from the fire?” The veil will then be lifted and they will be looking directly at Him (سبحانه). Nothing will have been given to them more beloved to them than looking at Him. And that is the ﴿something more﴾.¹²⁴

Abū Sa’īd al-Khudrī (رضي الله عنه) said that Allah’s messenger said (صلى الله عليه وسلم):

« إِنَّ اللَّهَ يَقُولُ لِأَهْلِ الْجَنَّةِ : يَا أَهْلَ الْجَنَّةِ ، فَيَقُولُونَ : لَبَّيْكَ رَبَّنَا وَسَعْدَيْكَ ، وَالْخَيْرُ فِي يَدَيْكَ ، فَيَقُولُ : هَلْ رَضِيتُمْ ؟ فَيَقُولُونَ : وَمَا لَنَا لَا نَرْضَىٰ يَا رَبَّنَا وَقَدْ أُعْطِينَا مَا لَمْ تَعْطِ أَحَدًا مِنْ خَلْقِكَ ، فَيَقُولُ : أَلَا أُعْطِيَكُمْ أَفْضَلَ مِنْ ذَلِكَ ؟ »

¹²³ Sūrah Yūnus (10:26)

¹²⁴ Collected by Muslim

فَيَقُولُونَ : وَآيُ شَيْءٍ أَفْضَلُ مِنْ ذَلِكَ ؟ فَيَقُولُ : أَحِلُّ عَلَيْكُمْ رِضْوَانِي فَلَا
أَسْخَطُ عَلَيْكُمْ بَعْدَهُ أَبَدًا «

Allah will say to the people of Paradise, “Oh people of Paradise.” They will answer him, “At your service, our Lord, and all good is in Your hand.” He will ask them, “Are you happy?” and they will answer, “How could we not be happy, our Lord, when you have given us what you have not given anyone else of your creation?” Allah will then ask, “Should I give you something even better than that?” “And what could be better than that?” they ask. “I will bestow my pleasure on you and will never become angry with you afterward.”¹²⁵

Allah, bless us with living forever in your Paradise and bestow upon us therein Your pleasure. Bless us with the joy of looking at Your face and the desire to meet You without facing adverse hardships or temptations that may misguide us.

اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى عَبْدِكَ وَنَبِيِّكَ مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ



¹²⁵ Collected by al-Bukhārī and Muslim