

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

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

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Glossary

- Ansar:** The people of Medina who backed the Prophet and supported him when he migrated from Mecca.
- Ghareeb:** A Hadith with a single narrator, either through-out its isnad - after the Companion - or in any stage.
- Hadith:** The actual sayings of the Prophet, peace be upon him, as reported by his Companions, wives or attendants. The same Hadith might have different narrations as the Prophet might say the same thing twice in different phrasings.
- Isnad:** Chain of transmitters, i.e. the people who narrated the Hadith quoting their ascendants in a succession. It has different types.
- Jihad:** The act of calling for the cause of Islam either by inviting people to embrace it or fighting the people who prevent Muslims, by the use of force, of explaining the principles of Islam to other nations.
- Marfu:** A type of Hadith whose chain of transmitters goes back to the Prophet though it might be broken somewhere.
- Motasil:** A Hadith whose chain of narrators is unbroken.
- Mawquf:** A Hadith whose chain of transmitters goes back to a Companion only.

Muhajireen: The earliest Muslims of Mecca who suffered from torture and oppression in Mecca and migrated to Medina.

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

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

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

Sahih: A book gathering a collection of all verified Hadiths narrated by Prophet and reported by his Companions or attendants. There are two celebrated such books: one written by imam Moslem and another by imam Bukhari

- Shahadah:** The testimony that there is no God but Allah. It is the first pillar of Islam.
- Shari'a:** Islamic law or jurisprudence. It involves all the regulations and rules and laws set by Islam to organize the daily activities of people in society.
- Sirat:** The Bridge established on the Day of Judgment on which every human being will cross. It is described as thinner than a hair, sharper than a sword, more uncontrollable than a fox, and hotter than kindled coal. He who passes it will go to paradise; otherwise he will fall in hellfire.
- Sunan:** This word refers to the authentic books of Hadith written by trustworthy imams of Hadith like Ibn Maja for example.
- Sunna:** All the Hadiths uttered by the Prophet of Allah in the presence of his Companions, wives or attendants. It also refers to all the actions he ordered Muslims to do prohibited them from doing, as well as the actions that took place in his presence and he approved.
- Umma:** The unanimity of the Muslim community. It cannot be translated as 'nation' as it indicates not only the people but the common Islamic principles they adhere to and the general Islamic culture that constitutes the major part of their life.
- Zakat:** The amount of money a Muslim pays yearly for the poor, whether it is for gold and silver, extra money, property, cattle, etc.

النهي عن تمنّي الموت والدعاء به
لضر نزل في المال والجسد

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

١- (روى) مسلم عن أنس قال: قال رسول الله ﷺ: ((لا يتمنين أحدكم الموت لضر نزل به، فإن كان لابد متمنيا قليلا: اللهم أحيني ما كانت الحياة خيرا لي وتوفي إذا كانت الوفاة خيرا لي)) أخرجه البخاري (أيضا) [حديث صحيح]

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

٢- وعنه قال: قال رسول الله ﷺ: ((لا يتمنين أحدكم الموت، ولا يدع به من قبل أن يأتيه، إنه إذا مات أحدكم انقطع عمله، وإنه لا يريد المؤمن عمره إلا خيرا)). [حديث صحيح]

2- On the authority of *Anas*, may Allah be pleased with him, *Moslem* also narrated that the Prophet, peace and blessings be upon him, said: "Do not wish death, and do not pray to die prematurely, for when you die you can no longer carry out charitable actions. Growing old increases the number of a aithful believer's good deeds" (*Hadith Sahih*).

٣- (وقال البخاري: «لا يتمنين أحدكم الموت: إما محسناً فاعله أن يزداد خيراً، وإما مسيئاً فاعله أن يستعتب» [حديث صحيح]

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

(*Hadith Sahih*)

٤- (البيزار) عن جابر بن عبد الله قال: قال رسول الله ﷺ: «لا تمنوا الموت فإن هول المطلع شديد، وإن من السعادة أن يطول عمر العبد حتى يرزقه الله الإنابة». [حديث حسن]

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

ما جاء أن [الشيطان] يحضر [الميت] عند موته
وجلساؤه في الدنيا وما يخاف من سوء الخاتمة

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

٥- وقال عبد الله بن أحمد بن حنبل: حضرت وفاة أبي أحمد، وبيدي الخرفة لأشد لحبيه، فكان يفرق ثم يفيق ويقول بيده: لا بعد لا بعد، فعل هذا مراراً فقلت له: يا أبت، أي شيء ما يبدو منك؟ فقال: إن الشيطان قائم بذاتي عاض على أنامله يقول: يا أحمد فتني وأنا أقول لا. بعد لا، حتى أموت.

5- *Abdullah Ibn Ahmad Ibn Hanbal* said: “When *Abu Ahmad* was dying, I was present with him holding a piece of cloth in my hand. He repeatedly fell unconscious for some time and then recovered saying every time: “No! No!” So, I said: “O father! What is wrong with you?” He replied: “Satan is standing close to my feet, biting his tip fingers and asking me to follow him, and I keep telling him: “No! Till the moment I die”

مَا جَاءَ فِي سَوْءِ الْخَاتِمَةِ وَمَا جَاءَ أَنْ الْأَعْمَالِ بِالْخَوَاتِيمِ

Hadiths Concerning Bad Deaths (How Endings Matter More)

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

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

٧- وفي البخاري عن سهل بن سعد، عن النبي ﷺ قال: «إن العبد ليعمل عمل أهل النار وإنه من أهل الجنة، ويعمل عمل أهل الجنة وإنه من أهل النار، وإنما الأعمال بالخواتيم». [حديث صحيح]

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

(*Hadith Sahih*)

٨- قال المؤلف رحمه الله: وروى البخاري عن سالم عن عبد الله قال: كان كثيرا ما كان النبي ﷺ يحلف: «لا ومقلب القلوب» ومعناه يصرفها أسرع من مر الريح على اختلاف في القبول والرد والإرادة والكرهية وغير ذلك من الأوصاف. وفي التنزيل ﴿وَأَعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ﴾ قال مجاهد: المعنى يحول بين المرء وعقله حتى لا يدري ما يصنع، بيانه: ﴿إِنَّ فِي ذَلِكَ لَذِكْرًا لِمَنْ كَانَ لَهُ قَلْبٌ﴾ أي عقل، واختار الطبري أن يكون ذلك إخبارا من الله تعالى بأنه أملك لقلوب العباد منهم وأنه يحول بينهم وبينها إذا شاء، حتى لا يدرك الإنسان شيئا إلا بمشيئة الله عز وجل. [حديث صحيح]

8- The author, may Allah bless his soul, said: "*Bukhari* reported that *Salem* narrated that *Abdullah* said: "Many a time the Prophet, may the peace and blessings of Allah be upon him used to swear saying: "No, I swear by Him Who changes hearts," meaning

that Allah makes man's mind change as speedily as the wind from acceptance to rejection, from desire to hatred, etc. A verse in the Glorious Qur'an reads: **"Know that Allah cometh in between a man and his heart."** *Mujahid* also said: "The change indicated in this context means that Allah separates man from his conscious mind with the result that he does not realize what he is doing. This is also clarified in the verse reading: **"Verily in this is a message for any that has a heart and understanding."** The word 'qalb' here means 'mind.' *Al-Tabari* tends to interpret this as an assertion from Allah that He controls his servants' minds more readily than they do, and that He can make a barrier between man and his mind too, so that he cannot attain anything except by the will of Allah, glory to Him. (*Hadith Sahih*)

٩- وقالت عائشة - رضي الله عنها - : كان النبي ﷺ يكثر أن يقول: ((يا مُقلب القلوب، ثبت قلبي على طاعتك)) فقلت: يا رسول الله إنك تكثر أن تدعو بهذا الدعاء فهل تخشى؟ قال: ((وما يؤمنني يا عائشة وقلوب العباد بين أصبعين من أصابع الجبار إذا أراد أن يقلب قلب عبده قلبه)). [حديث صحيح]

9- Lady A'isha, may Allah be pleased with her, said: "Prophet Muhammad, may the peace and blessings of Allah be upon him, used frequently to say: "O Allah! You can change hearts, so please keep my heart unwavering in obeying Your orders." So, I said: "O prophet of Allah! You frequently pray like this; what do you fear? He replied: "How can I feel

secure, *A'isha*, and the hearts of the people are located between two fingers of Allah's? If He chooses to change a man's heart, He instantaneously does."

(*Hadith Sahih*)

لا تخرج روح عبد مؤمن أو كافر
حتى يبشر وأنه يصعد بها

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

١٠- ابن المبارك قال: أخبرنا حيوة قال: أخبرني أبو صخر عن محمد بن كعب القرظي قال: إذا استتفعت نفس العبد المؤمن جاءه ملك الموت فقال: السلام عليك يا ولي الله، الله يقرئك السلام، ثم نزع بهذه الآية ﴿الَّذِينَ تَتَوَفَّاهُمُ الْمَلَائِكَةُ طَيِّبِينَ يَقُولُونَ سَلَامٌ عَلَيْكُمْ﴾ [خبر حسن]

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

١١- وقال ابن مسعود: إذا جاء ملك الموت ليقبض روح المؤمن قال: ربك يقرئك السلام.

11- *Ibn Mas'ood* said: "When the angel comes to him, he will say: "Your Lord sends peace to you."

١٢- وعن البراء بن عازب في قوله (تعالى) ﴿تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُ سَلَامٌ﴾ فيسلم ملك الموت على المؤمن عند قبض روحه، لا يقبض روحه حتى يسلم عليه، [خبر حسن]

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

(An authentic account)

١٣- (أخرجه) البخاري عن عبادة بن الصامت عن النبي ﷺ قال: «من أحب لقاء الله أحب الله لقاءه، ومن كره لقاء الله كره الله لقاءه» فقالت عائشة - أو بعض أزواجه: إنا لنكره الموت، فقال: ((ليس ذلك ولكن المؤمن إذا حضره الموت بشر برضوان من الله وكرامته فليس شيء أحب إليه مما أمامه فأحب لقاء الله وأحب لقاءه وإن الكافر إذا حضره الموت بشر بعذاب الله وعقوبته فليس شيء أكره إليه مما أمامه، فكره لقاء الله وكره لقاءه» أخرجه مسلم وابن ماجه من حديث عائشة وابن المبارك من حديث أنس رضي الله عنهم).
[حديث صحيح]

13- *Bukhari* reported on the authority of *Ubada Ibn Al-Samit* that the Prophet said: 'Whoever loves to meet Allah, Allah will love to meet him. And whoever dislikes meeting Allah, Allah will dislike to meet him.' *A'isha* - or perhaps another one of his wives - said: "We do hate death!" The Prophet replied: "This is not what I mean. But, upon death a believer will get glad tidings from Allah that He is pleased with

him and thereupon he will love to meet Allah, and Allah will love to meet him. As for the unbeliever, when he is dying, he gets news of the punishment of Allah and thus hates what he hears about and hates meeting Allah; so Allah hates meeting him.”

(*Hadith Sahih*)

خروج نفس المؤمن والكافر

How believers' and disbelievers' souls leave their bodies

١٤- خرج أبو نعيم من حديث الأعمش، عن إبراهيم، عن علقمة، عن عبد الله قال: قال رسول الله ﷺ: ((إن نفس المؤمن تخرج رشحاً، وإن نفس الكافر تسئل كما تسئل نفس الحمار، وإن المؤمن ليعمل الخطيئة فيشدد عليه عند الموت ليكفر بها عنه، وإن الكافر ليعمل الحسنة فيسهل عليه عند الموت ليجزى بها)) [حديث صحيح]

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

ذكر الموت [وفضله] والاستعداد له

The preparation for, and remembrance of, death

١٥- قال العلماء: الموت ليس بعدم محض ولا فناء صرف وإنما هو انقطاع تعلق الروح بالبدن ومفارقته وحيلولة بينهما، وتبدل الحال، والانتقال من دار إلى دار، وهو من أعظم المصائب، وقد سماه الله تعالى مصيبة، في قوله (تعالى) ﴿فَأَصَابَتْكُمْ مُصِيبَةُ الْمَوْتِ﴾ فالموت هو المصيبة العظمى والرزية الكبرى. قال علماؤنا: وأعظم منه الغفلة عنه، والإعراض عن ذكره، وقلة التفكير فيه، وترك العمل له، وإن فيه وحده لعلبة لمن اعتبر وفكرة لمن تفكر.

15- Scholars assert that death is not a total nonexistence, but it involves the severance of the unity between body and soul. It also indicates a change in man's condition and his transference from this worldly life to the afterlife. Death is one of the gravest catastrophes. Allah, glory to Him, calls it a 'catastrophe' as He says: "**And the catastrophe of death befalls you (then).**" Thus, death is the utmost calamity and the most momentous disaster. However, scholars maintain that it is graver for a man to be heedless of death, to decline repentance and to cease contemplating in death and working for it.

١٦- النسائي عن أبي هريرة قال: قال رسول الله ﷺ: ((أكثرُوا

ذكر هانم الذات)) يعني الموت، أخرجه ابن ماجه، والترمذي أيضا.

[حديث صحيح]

16- *Al-Nasae'e* reported that on the authority of *Abu-Huraira*, Prophet *Muhammad*, may the peace and blessings of Allah be upon him, said: "Always remember the terminator of pleasures," meaning 'death' (Verified by *Ibn Maja* and *Al-Termizi*)

(*Hadith Sahih*)

١٧ - ابن ماجه عن ابن عمر أنه قال: كنت جالسا مع رسول الله ﷺ فجاء رجل من الأنصار، فسلم على النبي ﷺ فقال: يا رسول الله، أي المؤمنين أفضل؟ قال: ((أحسنهم خلقا)) قال: فأبي المؤمنين أكيس؟ قال: ((أكثرهم للموت ذكرا وأحسنهم لما بعده استعدادا أولئك الأكياس)) أخرجه مالك أيضا، وسيأتي في الفتن، إن شاء الله تعالى.

[حديث حسن]

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

ما يذكر الموت والآخرة ويזהد في الدنيا

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

١٨- مسلم عن أبي هريرة قال: رار النبي ﷺ قبر أمه فبكى وأبكى من حوله فقال: ((استأذنت ربي (في) أن يغفر لها فلم يؤذن لي، واستأذنته في أن أزور قبرها فأذن لي، فزوروا القبور فإنها تذكرو الموت)) [حديث صحيح]

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

١٩- وعن ابن ماجه، عن ابن مسعود أن رسول الله ﷺ قال: ((كنت نهيتكم عن زيارة القبور، فزوروها، فإنها تزهّد في الدنيا وتذكر الآخرة)) [حديث صحيح]

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

ما جاء أن للموت سكوات
 وفي تسليم الأعضاء بعضها على بعض
 وفيما يصير الإنسان إليه

Proofs of the pains of death and the condition of dying people

٢٠- وصف الله سبحانه وتعالى شدة الموت في أربع آيات:

الأولى: قوله الحق ﴿وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ﴾
 الثانية: قوله تعالى: ﴿وَلَوْ تَرَى إِذِ الظَّالِمُونَ فِي غَمْرَاتِ الْمَوْتِ﴾
 الثالثة: قوله تعالى: ﴿فَلَوْلَا إِذَا بَلَغَتِ الحُلُقُومَ﴾
 الرابعة (قوله): ﴿كَلَّا إِذَا بَلَغَتِ التَّرَاقِيَ﴾

20- Allah, glory to Him, describes the severity of death in four verses. He says in the first: **“And the stupor of death comes in truth,”** and the second: **“If thou couldst but see how the wicked do fare in the agonies of death.”** The third verse reads: **“Then why do ye not intervene when the soul of the dying man reaches the throat,”** and the fourth: **“Yea, when the soul reaches to the collar-bone (in its exit).”**

(روى) البخاري عن عائشة - رضي الله عنها-: أن رسول الله ﷺ كانت بين يديه ركوة أو علبه فيها ماء. فجعل يدخل يديه في الماء فيمسح بهما وجهه ويقول ((لا إله إلا الله، إن للموت سكرات)) ثم نصب يديه فجعل يقول: ((في الرقيق الأعلى)) حتى قبض ومالت يده.

[حديث صحيح]

Bukhari reported that Lady *A'isha*, may Allah be pleased with her, said that on his deathbed, the Prophet, peace and blessings be upon him, had beside him a pot of water. He kept inserting his hands in the pot to wet them and daub his face, saying: "There is no god but Allah. Death does have its pains." Then, he raised his hands and kept saying: "To the company of Allah!" until his hands fell down and he died.

(*Hadith Sahih*)

الموت كفارة لكل مسلم Death expiates Muslims' sins

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

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

٢٢- ((وفي الموطأ)) عن أبي هريرة (قال: قال) رسول الله ﷺ: ((من يرد الله به خيراً يصب منه)) [حديث صحيح].

22- On the authority of *Abu-Huraira*, as quoted from *Al-Mowata'a (Prophetic Hadiths Made easy)*, the Prophet, peace and blessings be upon him, said: "Allah afflicts those He favors" (*Hadith Sahih*).

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

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

٢٣- مسلم عن جابر قال: سمعت رسول الله ﷺ يقول قيل وقاله بثلاثة أيام: ((لا يموت أحدكم إلا وهو يحسن الظن بالله))
أخرجه البخاري. [حديث صحيح]

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

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

24- On the authority of *Anas*, *Ibn Maja* reported that the Prophet visited a dying youth and asked

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

(*Hadith Hasan*)

تلقين الميت: لا إله إلا الله

Dictating *Shahadah* to the dying person

٢٥- مسلم عن أبي سعيد الخدري، قال: قال رسول الله ﷺ:

«لقنوا موتاكم ((لا إله إلا الله)) [حديث صحيح]

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

(*Hadith Sahih*)

٢٦- (فصل): قال علماؤنا: تلقين الموتي هذه الكلمة سنة مأثورة

عمل بها المسلمون، وذلك ليكون آخر كلامهم لا إله إلا الله فيختم له بالمسعادة، وليدخل في عموم قوله عليه السلام: ((من كان آخر كلامه لا إله إلا الله دخل الجنة)) أخرجه أبو داود من حديث معاذ بن جبل - رضي الله عنه -، وصححه أبو محمد عبد الحق، وليتبه المحاضر على ما يدفع به الشيطان، فإنه يتعرض للمحاضر ليفسد عليه عقيدته، على ما يأتي. [حديث صحيح]

26- Our scholars commented that dictating *Shahadah* to the dying person is a favorable tradition implemented by all Muslims so that his testimony becomes the last sentence he utters in this worldly life, thereby acquiring happiness. This would lead him to be included in the category designated by the Prophet's *Hadith*: "He whose last words were testifying that there no god but Allah will join paradise" (Reported by *Abu Dawud*, based on the *Hadith* narrated by *Mo'az Ibn Jabal*, may Allah be pleased with him). It was verified by *Abu Muhammad Abdul-Haqq*. Dictating the dying person *Shahadah* would draw his attention to the means that would help him fight Satan who always tries to bring down his faith as will be clarified herein. (*Hadith Sahih*)

من حضر الميت فلا يلغو وليتكلم بخير
وكيف الدعاء للميت إذا مات وفي تغميمه

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

٢٧- مسلم عن أم سلمة رضي الله عنها قالت: قال رسول الله
ﷺ: ((إذا حضرتم المريض أو الميت فقولوا خيراً فإن الملائكة
يؤمنون على ما تقولون)).

قالت: فلما مات أبو سلمة أتيت النبي ﷺ فقلت يا رسول الله ((إن
أبا سلمة قد مات فقال: ((قولي: اللهم اغفر لي وله واعقبني منه عقبى

حسنة)) قالت فقلت: فأعقبني الله من هو خير منه: رسول الله ﷺ.

[حديث صحيح]

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

٢٨ - ابن ماجه. عن شداد بن اوس قال: قال رسول الله ﷺ:

«إذا حضرتم موتاكم فأغمضوا البصر فإن البصر يتبع الروح، وقولوا

خيرا فإن الملائكة تؤمن على ما قال أهل الميت». [حديث حسن]

28- On the authority of *Shaddad Ibn Aws*, *Ibn Maja* reported that Prophet Muhammad, may the peace and blessings of Allah be upon him, said: "If you attended to a dead person, close his eyelids, for sight follows the soul, and say good words, for the angels always support what the dead person's family says".

(*Hadith Hasan*)

ما جاء في سوء الخاتمة
وما جاء أن الأعمال بالخواتيم

Hadiths Concerning Bad Deaths (How Endings Matter More)

٢٩- مسلم عن أبي هريرة رضي الله عنه أن رسول الله ﷺ قال:
«إن الرجل ليعمل الزمان الطويل بعمل أهل الجنة ثم يختم له عمله
يعمل أهل النار، وإن الرجل ليعمل الزمان الطويل بعمل أهل النار
ثم يختم له بعمل أهل الجنة». [حديث صحيح وهو متواتر]

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

٣٠- وفي البخاري عن سهل بن سعد، عن النبي ﷺ قال:
«إن العبد ليعمل عمل أهل النار وإنه من أهل الجنة، ويعمل عمل أهل
الجنة وإنه من أهل النار، وإنما الأعمال بالخواتيم». [حديث صحيح]

30- Quoted from *Bukhari* is *Sahl Ibn Sa'ad's* narration that Prophet Muhammad, may the peace and blessings of Allah be upon him, once said: "A servant of Allah might be doing the very sins that would plunge him into hell although he belongs to

the people of paradise; and another might be carrying out good deeds although he belongs to the folk of hell-fire because ending actions are what really counts”

(*Hadith Sahih*)

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

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

(*Hadith Sahih*)

لا تخرج روح عبد مؤمن أو كافر
حتى يبشر وأنه يصعد بها

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

٣٢- ابن المبارك قال: أخبرنا حيوة قال: أخبرني أبو صخر عن محمد بن كعب القرظي قال: إذا استنفعت نفس العبد المؤمن جاءه ملك

الموت فقال: السلام عليك يا ولي الله، الله يقرئك السلام، ثم نزع بهذه الآية ﴿الَّذِينَ تَتَوَفَّاهُمُ الْمَلَائِكَةُ طَيِّبِينَ يَقُولُونَ سَلَامٌ عَلَيْكُمْ﴾ [خبر حسن]

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

٣٣- وقال ابن مسعود: إذا جاء ملك الموت ليقبض روح المؤمن قال: ربك يقرئك السلام.

33- *Ibn Mas'ood* said: "When the angel comes to him, he will say: "Your Lord sends peace to you."

٣٤- وعن البراء بن عازب في قوله (تعالى) ﴿تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُ سَلَامٌ﴾ فيسلم ملك الموت على المؤمن عند قبض روحه، لا يقبض روحه حتى يسلم عليه. [خبر حسن]

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

(An authentic account)

٣٥ - (أخرجه البخاري عن عبادة بن الصامت عن النبي ﷺ)

قال: ((من أحب لقاء الله أحب الله لقاءه، ومن كره لقاء الله كره الله لقاءه)) فقالت عائشة - أو بعض أزواجه: إنا لنكره الموت، فقال: ((ليس ذاك ولكن المؤمن إذا حضره الموت بشر برضوان من الله وكرامته فليس شيء أحب إليه مما أمامه فأحب لقاء الله وأحب لقاءه وإن الكافر إذا حضره الموت بشر بعذاب الله وعقوبته فليس شيء أكره إليه مما أمامه، فكره لقاء الله وكره الله لقاءه)) أخرجه مسلم وابن ماجه من حديث عائشة وابن المبارك من حديث أنس رضي الله عنهم).

[حديث صحيح]

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

(Hadith Sahih)

ما يتبع الميت إلى قبره وبعد موته وما
يبقى معه فيه

**What follows a person to his grave and
stays with him**

٣٦- مسلم عن أنس بن مالك قال: قال رسول الله ﷺ
(يتبع الميت ثلاثة فيرجع اثنان ويبقى واحد: يتبعه أهله وماله وعمله
فيرجع أهله وماله ويبقى عمله)). [حديث صحيح]

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

٣٧- وروى أبو نعيم من حديث قتادة عن أنس بن مالك قال: قال
رسول الله ﷺ: ((سبع يجرى أجرها للعبد بعد موته وهو في قبره:
من علم علماً أو أجرى نهراً أو حفر بئراً أو غرس نخلاً أو بنى مسجداً
أو ورث مصحفاً أو ترك ولداً يستغفر له بعد موته)). [حديث حسن]

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

مَا جَاءَ أَنْ الْقَبْرِ أُولَ مَنَازِلِ الْآخِرَةِ وَفِي الْبَكَاءِ عِنْدَهُ
وَفِي حِكْمِهِ وَالْإِسْتِعْدَادِ لَهُ

**The severity of death - The grave is the first
step toward the hereafter**

٣٨- ابن ماجه عن هاني بن عثمان قال: كان عثمان - رضي
الله عنه - إذا وقف على قبر بكى حتى يبل لحيتته، فقيل له: تذكر
الجنة والنار ولا تبكي، وتبكي من هذا؟ قال: إن رسول الله ﷺ قال:
«إن القبر أول منازل الآخرة فإن نجا منه أحد فما بعده أيسر منه
وإن لم ينج منه فما بعده أشد منه». [حديث حسن]

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

(Hadith Hasan)

٣٩- قال: قال رسول الله ﷺ: «ما رأيت منظرًا قط إلا والقبر
أقطع منه» أخرجه الترمذي. [حديث حسن]

39- *Ibn Maja* reported that the Prophet, peace and blessings be upon him, said: “I have never seen a more horrible sight than that of the grave.” (Verified by *At-Termizi*) *(Hadith Hasan)*

٤٠ - ابن ماجه عن البراء قال: كنا مع رسول الله ﷺ في جنازة،
 قجلس على شفير القبر فبكى وأبكى حتى بل الثرى ثم قال: ((يا إخواني
 لمثل هذا فأعدوا)). [حديث حسن]

40- *Ibn Maja* reported that *Al-Bara'a* said: “We were with the Prophet, may the peace and blessings of Allah be upon him, in a funeral. He sat at a grave and started shedding tears so heavily that his tears wetted the dust. Then, he said: “My brethren! For this you should prepare yourselves.” (*Hadith Hasan*)

ما جاء أن الموتى يتزاورون في قبورهم
 واستحسان الكفن لذلك

How the dead exchange visits in their graves

٤١ - وفي صحيح مسلم عن جابر بن عبد الله - رضي الله عنه -
 عن رسول الله ﷺ: ((إذا كفن أحدكم أخاه فليحسن كفته)).
 [حديث صحيح]

41- *Moslem* reported on the authority of *Jabir Ibn Abdullah* that the Prophet, may the peace and blessings of Allah be upon him, said: “When any of you enshroud his brother, let him choose a good shroud for him.” (*Hadith Sahih*)

ما جاء في كلام القبر كل يوم
وكلامه للعبد إذا وضع فيه

How the grave speaks and addresses its inhabitant daily

٤٢- وخرج هناد بن السرى قال: حدثنا حسين الجعفي، عن مالك بن مغول، عن عبد الله بن عبيد بن عمير قال: يجعل الله للقبر لسانا ينطق به فيقول: ابن آدم، كيف نسيتني؟ أما علمت أني بيت (الأكلة وبيت) الدود، وبيت الوحدة، وبيت الوحشة؟ [خبر صحيح]

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

٤٣- قال: وحدثنا وكيع، عن مالك بن مغول، عن عبد الله بن عبيد بن عمير قال: إن القبر ليكي ويقول في بكائه: أنا بيت الوحشة، وأنا بيت الوحدة وأنا بيت الدود. [خبر صحيح]

43- *Abdullah Ibn Ubaid Ibn Umair* is reported as having said: “The grave would cry saying: ‘I am the dwelling of strangeness, the abode of loneliness and the abode of worms.’” (an authentic account)

ضغط القبر على صاحبه وإن كان صالحاً

**How the grave presses its inhabitants,
even the virtuous ones**

٤٤- النسائي عن عبد الله بن عمر عن رسول الله ﷺ قال: ((هذا الذي تحرك له عرش الرحمن وفتحت له أبواب السماء، وشهده سبعون ألفاً من الملائكة، لقد ضم ضمة ثم فرج عنه)) قال أبو عبد الرحمن النسائي يعلي: سعد بن معاذ. [حديث صحيح]

44- *Abdullah Ibn Omar* reported that the Prophet, may the peace and blessings of Allah be upon him, said: "This one (i.e. *Sa'ad Ibn Mo'az*) for whom the Throne of Allah, the Merciful, was moved and the gates of paradise were opened, and who was attended by seventy thousand angels, was pressed once in the grave and then released." (*Hadith Sahih*)

٤٥- ومن حديث شعبة بن الحجاج بإسناده إلى عائشة أم المؤمنين - رضي الله عنها - قالت: قال رسول الله ﷺ: ((إن للقبر ضغطة لو نجا منها أحد لنج منها سعد بن معاذ)). [حديث صحيح]

45- *A'isha*, the mother of the believers, may Allah be pleased with her, reported that the Prophet of Allah, peace and blessings be upon him, said: "The grave has a pressure, if anyone was to be saved from it, *Sa'ad Ibn Mo'az* would." (*Hadith Sahih*)

الميت يعذب ببكاء أهله عليه
وهم من شر الناس له

**The dead person is tortured when his family
wails for him
(That makes him suffer)**

٤٦- وذكر أبو عمر بن عبد البر في كتاب (الاستيعاب) من
حديث أبي موسى الأشعري عن النبي ﷺ قال: ((الميت يعذب ببكاء
الحي عليه، إذا قالت النائحة: واعضداه، وانصراه، وكاسياه، جبت
الميت وقيل له: أنت عضدها؟ أنت ناصرها؟ أنت كاسيها؟)).

[حديث حسن]

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

ما يقال عند وضع الميت في قبره
وفي اللحد في القبر

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

٤٧- روى ابن ماجه عن ابن عباس قال: لما أرادوا أن يحفروا
لرسول الله ﷺ، بعثوا إلى أبي عبيدة، وكان يضرح كضريح أهل

مكة، وبعثوا إلى أبي طلحة وكان هو الذي يحفر لأهل المدينة، وكان يلحد. فبعثوا إليهما رسولين، قالوا: اللهم خذ لرسولك، فوجدوا أبا طلحة فجيء به، ولم يوجد أبو عبيدة فلحد لرسول الله ﷺ.

[خبر صحيح لغيره]

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

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

48- *Ibn Abbas*, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, said: "*Lahd* (a small hole at the side of a big grave) is for us while *Shaqq* (a hole on the earth) is for others." (*Hadith Sahih*)

الوقوف عند القبر
قليلًا بعد الدفن والدعاء بالثبوت له
Standing by the grave after burying the
dead person And praying for him

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

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

٥٠- ومن هذا الباب ما ثبت في الصحيحين عن عبد الله قال: قال رسول الله ﷺ: ((ليس منا من لطم الخدود وشق الجيوب، ودعا بدعوى الجاهلية)). [حديث صحيح]

50- *Abdullah* reported that the Prophet, peace and blessings be upon him, said: "She does not belong to us, the one who slaps her face, tears her clothes, and repeats the same expressions of (grieving that were uttered during the time of) *Jahileya* (pre-Islamic Paganism)" *(Hadith Sahih)*

٥١- وقبهما أيضا عن أبي بردة بن أبي موسى قال: وجع أبو موسى وجعا فغشي عليه ورأسه في حجر امرأة من أهله فصاحت امرأة من أهله، فلم يستطع أن يرد عليها شيئا، فلما أفاق قال: إلي برئ ممن برئ منه رسول الله ﷺ فإن رسول الله ﷺ برئ من الصالفة والحالفة والشاقفة. [حديث صحيح]

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

٥٢- ابن ماجه عن أبي أمامة: أن رسول الله ﷺ لعن الخامسة وجهها، والشاقفة جيبها، والداعية بالويل والثبور، إسناده صحيح. [حديث صحيح]

52- *Abu Umama* reported that the Prophet of Allah cursed the one who slaps her face, the one who tears her clothes and the one who damns or inveighs herself. (*Hadith Sahih*)

سؤال الملكين للعبد وفي اتخوذ من عذاب القبر وعذاب النار

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

٥٣- البخاري عن أنس بن مالك قال: قال رسول الله ﷺ:
«إن العبد إذا وضع في قبره، وتولى عنه أصحابه، إته لسمع قرع
نعالهم أتاه ملكان فيقعدانه فيقولان له: ما كنت تقول في هذا الرجل
محمد ﷺ؟ فأما المؤمن فيقول: أشهد أنه عبد الله ورسوله، فيقال له:
انظر إلى مقعدك من النار قد أبدلك الله تعالى به مقعداً من الجنة
فيراها جميعاً»، قال قتادة: وذكر لنا أنه يفسح له في قبره أربعون
ذراعاً، قال مسلم: سبعون ذراعاً، ويملاً عليه خضراً إلى يوم يبعثون
ثم رجع إلى حديث أنس قال: «أما المنافق والكافر فيقال له: ما كنت
تقول في هذا الرجل؟ فيقول: لا أدري، كنت أقول ما يقول الناس.
فيقال: لا دريت، ولا تليت، ويضرب بمطارق من حديد ضربة بين
أذنيه فيصيح صيحة يسمعها من يليه إلا الثقلين».

قلت: ليس عند مسلم، ثم رجع إلى حديث أنس إلى آخره وإنما هو
عند البخاري، فحديثه أكمل. وقول الملكين «ولا تليت»:

قال النحويون: الأصل في هذه الكلمة: الواو، أي ولا تلوت إلا
أنها قلبت ياء ليتبع بها دريت، وقد جاء من حديث البراء: «لا دريت
ولا تلوت» على ما رواه الإمام أحمد بن حنبل، أي: لم تدر ولم تتل
القرآن، فلم تنتفع بدرايتك ولا تلاوتك. [حديث صحيح]

53- *Anas Ibn Malik* reported that the Prophet, peace and blessings be upon him, said: “When

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

ذكر حديث البراء المشهور الجامع لأحوال
الموتى عند قبض أرواحهم وفي قبورهم

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

٥٤ - أخرجه أبو داود الطيالسي وعبد بن حميد في مسنديهما،
وعلى بن معبد في (كتاب الطاعة والمعصية)، وهناد بن السرى في
زهده، وأحمد بن حنبل في (مسنده) وغيرهم، وهو حديث صحيح له
طرق كثيرة، تهتم بتخريج طرقه على بن معبد. فأما أبو داود الطيالسي

فقال: حدثنا أبو عوانة عن الأعمش، قال هناد وأحمد: حدثنا أبو معاوية
 عن الأعمش عن المنهال بن عمرو، وقال أبو داود: حدثنا عمرو بن
 ثابت سمعه من المنهال بن عمرو عن زاذان عن البراء - يعني ابن
 عازب - وحديث أبي عوانة أتمهما، وقال البراء: خرجنا مع رسول
 الله ﷺ في جنازة رجل من الأنصار فانتبهينا إلى القبر، ولما يلحد،
 فجلس رسول الله ﷺ وجلسنا حوله، كأنما على رؤوسنا الطير، وقال
 عمرو بن ثابت: وقع، ولم يقله أبو عوانة، فجعل يرفع بصره، وينظر
 إلى السماء، ويخفض بصره، وينظر إلى الأرض ثم قال: ((أعوذ بالله
 من عذاب القبر)) قالها مرارا ثم قال: ((إن العبد المؤمن إذا كان في
 إقبال من الآخرة وانقطاع من الدنيا، جاءه ملك فجلس عند رأسه
 فيقول اخرجي أيتها النفس الطيبة إلى مغفرة من الله ورضوان، فتخرج
 نفسه فتسيل كما يسيل قطر السماء)) قال: عمرو في حديثه: ولم يقله
 أبو عوانة: ((إن كنتم ترون غير ذلك، وتنزل ملائكة من الجنة بيض
 الوجوه، كأن وجوههم الشمس، ومعهم أكفان من أكفان الجنة، وحنوط
 من حنوطها، فيجلسون منه مد البصر فإذا قبضها الملك لم يدعوها في
 يده طرفة عين)) قال: ((فذلك قوله تعالى: ﴿تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفْرَطُونَ﴾
 قال: فتخرج نفسه كأطيب ريح وحدث، فتخرج به الملائكة فلا يأتون
 على جند فيما بين السماء والأرض إلا قالوا: ما هذه الروح؟ فيقال
 فلان، بأحسن أسمائه حتى ينتهوا به أبواب سماء الدنيا، فيفتح له،
 ويشيعه من من كل سماء مقربوها حتى ينتهي إلى السماء السابعة،
 فيقال: اكتبوا كتابه في عليين ﴿وَمَا أَدْرَاكَ مَا عَلِيُّونَ﴾ كتاب مرقوم ﴿
 يشهده المُرْقُوبُونَ﴾ فيكتب كتابه في عليين، ثم يقال: ردوه إلى الأرض
 فإني وعدتهم أني منها خلقتهم، وفيها نعيدهم، ومنها نخرجهم تارة

أخرى، وقال: فيرد إلى الأرض، وتعاد روحه في جسده، فيأتيه ملكان شديدا الانتهاز فينتهرانه، ويجلسانه فيقولان: من ربك؟ وما دينك؟ ومن نبيك؟ فيقول: ربي الله وديني الإسلام، فيقولان: فما تقول في هذا الرجل الذي بعث فيكم؟ فيقول: هو رسول الله. فيقولان: وما يدريك؟ فيقول: جاءنا بالبينات من ربنا فأمنت به وصدقت، قال: وذلك قوله تعالى: ﴿يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الآخِرَةِ﴾ قال: وينادي منادي السماء أن قد صدق عبدي فأقرشوه من الجنة وألبسوه من الجنة، وأروه منزله عنها ويفسح له مد بصره، ويمثل عمله له في صورة رجل حسن الوجه طيب الرائحة حسن الثياب، فيقول: أبشر بما أعد الله لك أبشر برضوان من الله وحنان فيها نعيم مقيم فيقول: بشرك الله بخير، من أنت فوجهك الوجه الذي جاء بالخير؟ فيقول: هذا يومك الذي كنت توعده أو الأمر الذي كنت توعده، أنا عمك الصالح فوالله ما علمتك إلا كنت سريعا في طاعة الله بطيئا عن معصية الله فجزاك الله خيرا. فيقول يا رب أقم الساعة كي أرجع إلى أهلي ومالي قال: (رقان كان فاجرا وكان في إقبال من الدنيا وانقطاع من الآخرة جاء ملك، فجلس عند رأسه فقال: اخرجي أيتها النفس الخبيثة أبشري بسخط من الله وغضبه، فتنزل الملائكة سود الوجوه معهم مسوح من نار فإذا قبضها الملك قاموا فلم يدعوها في يده طرفة عين، قال: فتفرق في جسده فيستخرجها، تقطع منها العروق والعصب كالسفود الكثير الشعب من الصوف المبتل، فتؤخذ من الملك فتخرج كأنتن جيفة وجدت فلا تمر على جند فيما بين السماء والأرض، إلا قالوا ما هذه الروح الخبيثة؟ فيقولون: هذا فلان بأسوأ أسمائه حتى ينتهوا به إلى سماء الدنيا فلا يفتح لهم، فيقولون: ردوه إلى الأرض إني

وعدتهم أني منها خلقتهم وفيها ليعيدهم ومنها نخرجهم تارة أخرى قال: فيرمى به من السماء. قال: وتلا هذه الآية: ﴿وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ فَتَخَطَّفَهُ الطَّيْرُ أَوْ تَهْوَى بِهِ الرِّيحُ فِي مَكَانٍ سَحِيقٍ﴾، قال: «فيعاد إلى الأرض وتعاد فيه روحه، ويأتيه ملكان شديدا الانتهاز فينتهراته ويجلسانه فيقولان: من ربك؟ وما دينك؟ فيقول: لا أدري، فيقولان: فما تقول في هذا الرجل الذي بعث فيكم؟ فلا يهتدي لاسمه فيقال: محمد، فيقول: لا أدري سمعت الناس يقولون ذلك قال: فيقال: لا دريت فيضيق عليه قبره حتى تختلف أضلاعه، ويمثل له عمله في صورة رجل قبيح الوجه منتن الريح قبيح الثياب، فيقال: أبشر بعذاب الله وسخطه، فيقول: من أنت فوجهك الذي جاء بالشر؟ فيقول: أنا عمك الخبيث فوالله ما علمتكم إلا كنت بطينا عن طاعة الله سريعا إلى معصية الله».

قال عمرو في حديثه عن المنهال عن زاذان عن البراء عن النبي ﷺ: «فيقيض له أصم أبكم بيده مرزبة لو ضرب بها جبل صار ترابا» أو قال: «رميما فيضربه به ضربة تسمعها الخلائق إلا الثقليين، ثم تعاد فيه الروح فيضربه ضربة أخرى» لفظ أبي داود الطيالسي وخرجه علي بن معبد الجهني من عدة طرق بمعناه: وزاد فيه: «ثم يقيض له أعمى أصم معه مرزبة من حديد فيضربه بها ضربة فيدق بها من ذؤابته إلى خصره ثم يعاد فيضربه ضربة فيدق بها من ذؤابته إلى خصره» وزاد في بعض طرقه عند قوله مرزبة من حديد: «لو اجتمع عليه الثقلان لم ينقلوها فيضرب بها ضربة فيصير ترابا، ثم تعاد فيه الروح، فيضرب بها ضربة يسمعها من على الأرض غير الثقليين، ثم يقال: افرسوا له لوحين من نار، وافتحوا له بابا إلى النار، فيفرش له

لوحان من نار ويفتح له باب إلى النار» و زاد فيه عند قوله: وانقطاع من الدنيا: «نزلت به ملائكة غلاظ شديد معهم حنوط من نار وسراويل من قطران يحتوشونه فتنتزع نفسه كما ينتزع السفود الكثير الشعب من الصوف المبطل يقطع معه عروقها، فإذا خرجت نفسه لعنه كل ملك في السماء وكل ملك في الأرض»، [حديث صحيح]

54- Both *Abu Dawud Al-Tayalesi* and *Abd Ibn Hameed* in their Musnad (Verified Collection of Hadiths) and *Ali Ibn Ma'bad* in his book Obedience and Disobedience together with *Hinad Ibn Al-Surri* in his book titled Asceticism, and *Ahmad Ibn Hanbal* in his Musnad and others narrate this *Hadith*. It is *Hadith Sahih* which has many narrations and versions with which *Ali Ibn Ma'bad* was extremely concerned. *Abu Dawud Al-Tayalesi* said: “*Abu Uwana* told us quoting *Al-A'mash* quoting *Al-Minhal Ibn Amr*, from *Zazan*, quoting in turn *Al-Bara'a Ibn Azib* who said: “We went out with the Prophet of Allah, peace and blessings be upon him, to attend the funeral of a man from *Ansar*. When we reached the cemetery, he was not buried yet. The Prophet sat down and we encircled him, in complete silence. Then, he kept looking up and down at the sky and the earth and then he said: “I seek refuge in Allah from the torture of the grave.” He said it many times and added: “When a believer approaches the end of his life and is about to die, an angel sits next to his head and says to him: “Come out, you virtuous soul, to enjoy Allah’s forgiveness and satisfaction, and so it smoothly comes out like a drop of water coming out from a jug.” He said: *Amr* mentioned the following

part in his narration of the *Hadith*, but *Abu Uwana* did not. He said: "You might not see that. But, white-faced angels whose faces are as bright as the sun come down from paradise carrying shrouds and scent. They sit far away from him until the angel of death takes the soul. When he does, they immediately take it as Allah, glory to Him, says: **"Our angels take his soul and they never fail in their duty."** Then, his soul leaves the body like the sweetest perfume ever. The angels take it to heaven. Whenever they pass by any creature between the earth and the sky, he asks them: "Whose soul is this?" and they answer: "It is soul of so-and-so (calling him with the best name he likes)." Then, they reach the gates of worldly sky, which open for him. The best inhabitants of each sky bid him farewell until they reach the seventh sky. Then, it is said: "Write his record in *Illiyin* (the high place where the registers of the righteous are kept) as Allah says in the glorious verse: **"And what will explain to thee what *Illiyin* is? There is a register, fully inscribed, to which bear witness those nearest to Allah."** And so it is written. Then, it is said again: "Take him back to the earth. I promised them that as I created them from the earth, so I will return them and then take them out once more." *Al-Bara'a* then added: "So, they return him to the earth and his soul goes back to his body. Then, two austere angels come and reprimand him. They seat him and ask: "Who is your Lord? What is your religion? Who is your Prophet?" So, he answers: "Allah is my Lord; Islam is my religion." Then, they

ask: "What do you say about the man sent to you with Allah's message?" He replies: "He is the Prophet of Allah." They ask him again: "How did you know that?" He answers: "He brought us manifest verses and miracles from Allah, so I believed him." *Al-Bara'a* then commented: "This is the meaning of the glorious verse that reads: **Allah will establish in strength those who believe, with the word that stands firm, in this world and in the hereafter.**" He added: "Then, voice coming from the sky calls on: "My servant told the truth. Grant him furniture and garments from paradise and show him his place therein." So, his grave is enlarged and his charitable deeds take the form of a handsome, well-dressed, sweet smelling man who says you him: "I am bringing you glad tidings of the satisfaction of Allah and the everlasting bliss of paradise." He says then to him: "May Allah give you glad tidings. Who are you? Your face is laden with goodness." The man replies: "This is your promised day - or he said, your promised reward - and I am your good deeds. I swear by Allah you have always been quick in observing His orders and slow in disobeying Him. May Allah reward you." So, he says: "O Allah! Establish the Last Hour so that I can go back to my family and property."

Al-Bara'a said: "If he is a disbeliever who indulges in the pleasures of worldly life and forgets about the Day of Judgment, when he approaches the end of his life and is about to die, an angel sits next to his head and says to him: "Come out, you vicious soul, to suffer from the wrath and fury of Allah." Then, black-faced

angels whose faces are as dark as the night come down from hell carrying shrouds of fire. They sit far away from him until the angel of death takes the soul. When he does, they immediately clutch it. Then, his soul is divided in his body and the angels take it out cutting his nerves and veins like a forked iron bar coming out from wet wool giving the most disgusting smell ever. The angels take it to heaven. Whenever they pass by any creature between the earth and the sky, he asks them: "Whose foul soul is this?" and they answer: "It is soul of so-and-so (calling him with the worst name he hates)." Then, they reach the gates of worldly sky, which do not open for him. Then, it is said to them: "Take him back to the earth. I promised them that as I created them from the earth, so I will return them and then take them out once more." *Al-Bara'a* said: "So, they throw him from the sky, and he read the verse: **"If anyone assigns partners to Allah, he is as if he had fallen from heaven and been snatched up by birds, or the wind had swooped like a bird on its prey and thrown him into a far distant place."** *Al-Bara'a* then added: "So, they return him to the earth and his soul goes back to his body. Then, two austere angels come and reprimand him. They seat him and ask: "Who is your Lord? What is your religion? Who is your Prophet?" So, he answers: "I don't know." Then, they ask: "What do you say about the man sent to you with Allah's message?" He cannot remember his name at that time, and they tell him that his name is Muhammad. He says: "I don't know. I heard the people say that."

Then, they say to him: "May you have no knowledge at all!" At that point, his grave is narrowed until his organs quake. His vicious deeds take the form of an ugly, hideously-dressed, bad smelling man who says you him: "I am bringing you bad tidings of the wrath of Allah and the everlasting torture of hell." He says then to him: "Who are you? Your face is laden with evil." The man replies: "I am your vicious deeds. I swear by Allah you have always been slow in observing His orders and quick in disobeying Him."

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

Jinn and mankind, hears its dreadful sound. Then, it is said: "Furnish his grave with two panes of fire and open to him a door to hell. And it is immediately done." (*Hadith Sahih*)

اختلاف الآثار في سعة القبر على المؤمنين بالنسبة إلى أعمالهم

Different Traditions on the Vastness of the Grave of a Believer

٥٥- جاء في حديث البخاري، ومسلم: ((انه يفسح له سبعون ذراعاً)) وفي الترمذي: ((سبعون ذراعاً في سبعين ذراعاً)) وفي حديث البراء: ((مد البصر)) وخرج علي بن مبرد عن معاذة قالت: قلت لعائشة - رضي الله عنها - ألا تخبريننا عن مقبورنا ما يلقى وما يصنع به؟ فقالت: إن كان مؤمناً فسح له في قبره أربعون ذراعاً. قلت: وهذا إنما يكون بعد ضيق السؤال وأما الكافر فلا يزال قبره عليه ضيقاً.

55- *Bukhari* and *Moslem* both reported that the 'grave of a believer will be 70 yards.'

In *At-Tirmizi*, it will be 70 sq. yards. In the *Hadith of Al-Bara'a*, it will as wide as one could see. *Ali Ibn Ma'bad* reported on the authority of *Mu'adhah* that she asked *A'isha*: "Will you tell us about our graves, what is going to happen to us?" She said: "If a person is a believer, his grave will be as wide as 40 yards." I said: "This will follow the pressure of the grave at the time of the questioning. As for an unbeliever, his grave will be always narrow."

ما يكون منه عذاب القبر واختلاف أحوال
العصاة فيه بحسب اختلاف معاصيهم

The causes of grave torture
(The different conditions of the disobedient
according to their sins)

٥٦- أبو بكر بن أبي شيبة عن أبي هريرة عن النبي ﷺ قال:

«أكثر عذاب القبر من البول». [حديث صحيح]

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

٥٧- والبخاري ومسلم عن ابن عباس قال: مر النبي ﷺ على

قبرين فقال: «انهما ليعذبان وما يعذبان في كبير، أما أحدهما فكان يمشي بالنميمة، وأما الآخر فكان لا يستتره من بوله» فدعا بعسيب رطب فسقه بالثين ثم غرس على هذا واحدا وعلى هذا واحدا، ثم قال: «لعله يخفف عنهما ما لم ييبسا».

57- *Bukhari* and *Moslem* reported that *Ibn Abbas* said: "The Prophet of Allah, peace and blessings be upon him, passed by two graves and said: "They are being tortured because of minor failings. One of them used to spread slander amongst people and the other used not to cleanse himself after urination." Then, he asked for a fresh green plant and divided it into two. Then, he planed one on each grave and said: "So long as these are green, they will alleviate their torment."

٥٨ - البخاري عن سمرة بن جندب قال: كان النبي ﷺ إذا صلى صلاة أقبل علينا بوجهه، فقال: ((من رأى منكم الليلة رؤيا))؟ قال: فإن رأى أحد رؤيا قصها، فيقول ما شاء الله، فسألنا يوماً فقال: ((هل رأى أحد منكم رؤيا؟)) قلنا: لا. قال: ((لكني رأيت الليلة رجلين أتياني فأخذا بيدي فأخرجاني إلى الأرض المقدسة، فإذا رجل جالس ورجل قائم بيده كلوب من حديد يدخله في صدقه حتى يبلغ قفاه، ثم يفعل بصدقه الآخر مثل ذلك وبلتتم صدقه هذا فيعود فيصنع مثله قلت: ما هذا؟ قالاً: انطلق، فانطلقنا حتى أتينا على رجل مضطجع على قفاه ورجل قائم على رأسه بفهر أو صخرة فيشخ بها رأسه، فإذا ضربه تدهده الحجر فانطلق ليأخذه فما يرجع إلى هذا حتى بلتتم رأسه وعاد رأسه كما هو فعاد إليه فضربه. قلت: ما هذا؟ قالاً: انطلق فانطلقنا إلى ثقب مثل التتور أعلاه ضيق وأسفله واسع يتوقد تحته نار، فإذا اقترب ارتفعوا حتى كانوا أن يخرجوا، فإذا خمدت رجعوا فيها وفيها رجال ونساء عراة، فقلت: ما هذا؟ قالاً: انطلق، فانطلقنا حتى أتينا على نهر من دم فيه رجل قائم وعلى شط النهر رجل بين يديه حجارة، فأقبل الرجل الذي في النهر فإذا أراد أن يخرج رمى الرجل بحجر في فيه فرده حيث كان فجعل كلما جاء ليخرج، رمى في فيه بحجر فيرجع كما كان فقلت: ما هذا؟ قالاً: انطلق فانطلقنا، حتى انتهينا إلى روضة خضراء فيها شجرة عظيمة وفي أصلها شيخ وصبيان. وإذا رجل قريب من الشجرة بين يديه نار بوقدها فصعدا بي الشجرة وأدخلاني داراً لم أر قط أحسن منها فيها شيوخ وشباب ونساء وصبيان، ثم أخرجاني منها فصعدا بي الشجرة، فأدخلاني داراً هي أحسن وأفضل، فيها شيوخ وشباب قلت: طوفتماني الليلة فأخبراني عما رأيت، قالاً:

نعم الذي رأيت يشق شدة: فكذاب يحدث بالكذب، فتحمل عنه حتى يبلغ الآفاق فيصنع به إلى يوم القيامة والذي رأته يشدح رأسه: فرجل علمه الله القرآن فنام عنه بالليل ولم يعمل فيه بالنهار. يفعل به إلى يوم القيامة، وأما الذين رأيتهم في الثقب فهم الزناة، والذي رأته في النهر أكل الربا، والشيخ في أصل الشجرة: إبراهيم والصبيان حوله: فأولاد الناس. والذي يوقد النار: مالك خازن النار، والدار الأولى: دار عامة المؤمنين، وأما هذه الدار: فدار الشهداء، وأنا جبريل، وهذا ميكائيل فارفع رأسك فرفعت رأسي فإذا فوقي مثل السحاب، قالوا: ذلك منزلك، فقلت: دعاني أدخل منزلي. قال: إنه بقي لك عمر، ولم تستكمله فلو استكملته أتيت منزلك. [حديث صحيح]

58- *Bukhari* reported that *Samura Ibn Jundob* said: "The Prophet, may the peace and blessings of Allah be upon him, used to turn his face toward us after he finishes prayer and ask: "Who has seen a vision (dream) tonight?" If one of us saw one, he would tell it and the Prophet then comments: "Allah, glory to Him, knows best." One day, he asked us: "Have any of you seen a vision tonight?" We answered in the negative. He said: "But I have. I have seen two people who led me to the Sacred Land, where I saw two persons: one of them was sitting down and the other was standing by him holding an iron hook which he puts into the other man's jaw until it pierces through and reaches his nape. Then, he did the same to the other jaw. Then, the man's jaws heal and return to normal once more. At this, the other man did what he had before. So, I asked the two men

accompanying me: "What is this?" But they said: "Let's go." We went forth and I saw two men: the first was lying on his back and the second was standing by him holding a rock. Every time the second man hits the first with the rock on his head, his head is fractured and the rock rolls far away. So, he goes to collect it while the first man's head gets healed and returns to normal. Then, he does the same again and again. So, I asked the two men accompanying me: "What is this?" But they said: "Let's go." We went forth and I saw a hole that looked like a furnace; being narrow in the top and wide in the bottom with blazing fire under it. Naked men and women were locked in that furnace. Whenever the fire blazes, they rise up till they reach the top and almost come out of the furnace, only to get down again when the flames are about to quench. So, I asked the two men accompanying me: "What is this?" But they said: "Let's go." We went forth and I saw a river of blood with a man in the center and another on the beach holding many stones. Whenever the man in the river gets closer to the beach in an attempt to get out, the other one throws a stone in his mouth returning him to the center. Then, the man in the river attempts again to come out, only to be thrown once more by a stone, and so on. So, I asked the two men accompanying me: "What is this?" But they said: "Let's go." We went forth and I saw a green garden that contains a very large tree under which an old man and some children sit. Close to the tree, there stood a man smoldering a fire. The two people accompanying

me led me to ascend the tree. They conducted me to a house - full of old and young men - that is more beautiful than anything I have ever seen before. So, I said to the two men accompanying me: "You made me wander tonight, so explain to me what I have seen."

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

قوله تعالى:

﴿يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا﴾ الآية

The explanation of the verse that reads:

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

٥٩- مسلم عن البراء بن عازب عن النبي ﷺ قال: ﴿يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الآخِرَةِ﴾ قال: نزلت في عذاب القبر. يقال له: من ربك؟ فيقول: الله ربي ونبي محمد فذلك قوله ﴿يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الآخِرَةِ﴾.

وفي رواية أنه قول البراء: ولم يذكر النبي ﷺ.

قلت: وهذا الطريق وإن كان موقوفا فهو لا يقال من جهة الرأي فهو محمول على أن النبي ﷺ قاله كما في الرواية الأولى. كما خرجه النسائي وابن ماجه في سنتهما والبخاري في صحيحه، وهذا لفظ البخاري. [حديث صحيح]

59- On the authority of *Al-Bara'a Ibn Azib*, *Moslem* reported that the Prophet, may the peace and blessings of Allah be upon him, said: “The glorious verse reading: **“Allah will establish in strength those who believe, with the word that stands firm, in this world and in the hereafter”** was revealed to comment on the torture of the grave. A dead person will be asked: “Who is your Lord? He will answer: “Allah is my Lord and Muhammad is my prophet.” This is the meaning of the verse: **“Allah**

will establish in strength those who believe, with the word that stands firm, in this world and in the hereafter." In another narration of the Hadith, it is reported that *Al-Bara'a* said these words and not the Prophet, peace and blessings be upon him. I said: "Although *mawquf*, this chain of transmitters indicates that the Prophet used the phrasing of the first *Hadith*. This *Hadith* is verified by *Al-Nasae'e* and *Ibn Maja* in their *Sunan* and *Bukhari* in his *Sahih*. (*Hadith Sahih*)

٦٠- حدثنا جعفر بن عمر قال: حدثنا شعبة عن علقمة بن مرثد، عن سعد بن عبيدة عن البراء بن عازب عن النبي ﷺ قال: ((إذا أقعد العبد المؤمن في قبره، أتى ثم يشهد أن لا إله إلا الله وأن محمدا رسول الله فذلك قوله: «يُشِبُّ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ» الآية))، وخرجه أبو داود أيضا في سننه. فقال فيه: عن البراء بن عازب أن رسول الله ﷺ قال: ((إن المسلم إذا سئل في القبر فشهد أن لا إله إلا الله وأن محمدا رسول الله ﷺ) فذلك قوله (تعالى): «يُشِبُّ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ» وقد مضى هذا المعنى في حديث البراء الطويل مرفوعا والحمد لله. [حديث صحيح]

60- On the authority of *Ja'far Ibn Omar*, who said: "*Shu'ba* told us from *Alqama Ibn Marthad* quoting *Sa'ad Ibn Ubaida*, quoting in turn *Al-Bara'a Ibn Azib*, the Prophet, may the peace and blessings of Allah be upon him said: "When the faithful believer is seated in his grave, he testifies that there is no god but Allah and that Muhammad is the Prophet of

Allah. This is the explanation of the glorious verse that reads: **“Allah will establish in strength those who believe, with the word that stands firm, in this world and in the hereafter.”** *Abu Dawud* verified this *Hadith* in his *Sunan* saying: *“Al-Bara’a Ibn Azib* said that the Prophet, may the peace and blessings of Allah be upon him said: *“When the Muslim is asked in his grave, and he testifies that there is no god but Allah and that Muhammad is the Prophet of Allah, this is the explanation of the glorious verse that reads: “Allah will establish in strength those who believe, with the word that stands firm, in this world and in the hereafter,” as mentioned before in the long Hadith narrated by Al-Bara’a. (Hadith Sahih)*

٦١- وخرج النسائي عن جامع بن شداد، قال: سمعت عبد الله بن يسار يقول: كنت جالسا عند سلمان بن صرد، وخالد بن عرقطة، فذكرا: أن رجلا مات ببطنه، فإذا يشتهيان أن يشهدا جنازته، فقال أحدهما للآخر: ألم يقل رسول الله ﷺ: (من يقتله بطنه لم يعذب في قبره) أخرجه أبو داود الطيالسي في مسنده، قال: حدثنا شعبة، قال: أخبرني جامع بن شداد، فذكره وزاد: فقال الآخر: بلى. [حديث صحيح]

61- *Al-Nasae'e* reported from *Jame'e Ibn Shaddad* that he heard *Abdullah Ibn Yasar* saying: *“I was sitting with Salman Ibn Sird and Khalid Ibn Arfata when they mentioned that a man died of an internal disease and expressed their desire to attend his funeral. One of them said to the other: “Did not the*

Prophet of Allah, peace and blessings be upon him, say: "He who dies of an internal disease would not be tortured in his grave?" (Verified by *Abu Dawud Al-Tayalesi* in his *Musnad* introducing it as follows: "Shu'ba reported that *Jame'e Ibn Shaddad* said: (and he mentioned the same wording) and added that the other answered the question in the affirmative.)

(*Hadith Sahih*)

٦٢ - الخامس: روى الترمذي، عن ربيعة بن سيف، عن عبد الله بن عمرو قال: قال رسول الله ﷺ: ((ما من مسلم يموت يوم الجمعة أو ليلة الجمعة إلا وقاه الله فتنة القبر)). قال: هذا حديث حسن غريب، وليس إسناده بمتصل، ربيعة بن سيف إنما يروى عن عبد الرحمن الحلبي عن عبد الله ابن عمرو، ولا نعرف لربيعة بن سيف سماعاً من عبد الله بن عمرو.

62- *At-Termizi* reported that *Rabee'a Ibn Seif* quoted *Abdullah Ibn Amr* who said: "The Prophet of Allah, peace and blessings be upon him said: "The Muslim who dies on Friday, whether during the day or at night, will be protected from the torture of the grave." *At-Termizi* said that this *Hadith* is *Hasan*, *ghareeb* but does not have *isnad motasil*. *Rabee'a Ibn Seif* always narrated *Hadiths* from *Abdul-Rahman Al-Hobla* quoting *Abdullah Ibn Amr*. We have never known that he reported *Hadiths* from *Abdullah Ibn Omar*.

الميت يعرض عليه مقعده بالغداة والعشي

**The dead person is brought to his abode
(in paradise or hell) morning and evening**

٦٣- البخاري ومسلم عن ابن عمر أن رسول الله ﷺ قال: ((إن أحدكم إذا مات عرض عليه مقعده بالغداة والعشي إن كان من أهل الجنة فمن أهل الجنة، وإن كان من أهل النار فمن أهل النار، يقال: هذا مقعدك حتى يبعثك الله إليه يوم القيامة)). [حديث صحيح]

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

٦٤- وقال عبد الله بن مسعود: أرواح آل فرعون في أجواف طير سود يعرضون على النار كل يوم مرتين يقال لهم: هذه داركم فذلك قوله تعالى: ﴿النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا﴾ وعنه أيضا: أن أرواحهم في جوف طير سود تغنو على جهنم وتروح كل يوم مرتين فذلك عرضها. [خير حسن]

64- *Abdullah Ibn Mas'ood*, may Allah be pleased with him, said: "The souls of the family of the Egyptian Pharaoh are placed inside some black birds. They are brought to hell twice every day and told that it is their last abode. This is the explanation of the glorious verse that reads: "In front of the fire

will they be brought morning and evening.”
Abdullah Ibn Mas'ood also reported that their souls are put inside black birds that pass by hell two times a day. (An authentic account)

قوله الله تعالى:

﴿وَتُفِخُ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ﴾

Explanation of the verse reading:

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

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

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

٦٥- روى الأئمة عن أبي هريرة قال: قال رجل من اليهود يسوق المدينة: والذي اصطفى موسى على البشر. فرفع رجل من الأنصار يده فطمه، قال: تقول هذا وفينا رسول الله ﷺ؟ فذكرت ذلك لرسول الله (قال الله عز وجل ﴿وَتُفِخُ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَى فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ﴾ فأكون أول من رفع رأسه فإذا أنا بموسى أخذ بقائمة من قوائم العرش فلا أدري أرفع رأسه قبلي أو كان ممن استثنى الله ومن قال: أنا خير من يونس بن متى، فقد كذب» لفظ ابن ماجه أخرجه عن أبي بكر بن

أبي شيبه عن علي بن مسهر، وأخرجه الترمذي عن أبي كريب محمد بن العلاء، قال حدثنا عبدة بن سليمان جميعاً، عن محمد بن عمرو، عن أبي سلمة، عن أبي هريرة قال الترمذي: حديث حسن صحيح، وأخرجه البخاري ومسلم بمعناه. [حديث صحيح]

65- *Bukhari and Moslem reported that Abu Huraira said: "Once a Jew was standing in Medina's main marketplace when he said: "I swear by Him Who preferred Moses to the rest of humanity that..." Then, a Companion from the Ansar raised his hand and slapped him saying: "How dare you say that while we have the Prophet of Allah, peace and blessings be upon him?" So, I (Abu Huraira) told the Prophet about that and he commented: "Allah, glory to Him, says: "The trumpet will just be sounded, when all that are in the heavens and on earth will swoon except such as it will please Allah to exempt. Then will a second one be sounded, when behold, they will be standing and looking on." At that, I will be the first creature to raise his head, when I see Moses holding the pillars of the Throne. So I get confused not knowing whether I should raise my head before him or whether he is one of those Allah exempted. And he who says that I am better than Prophet Yunus would be telling a lie."* (This *Hadith* was reported by *Ibn Maja* from *Abu Bakr Ibn Shaiba* quoting *Ali Ibn Mosher*. *At-Termizi* reported it from *Abu Kareeb Muhammad Ibn Al-Ala'a* quoting *Muhammad Ibn Amr*, in turn quoting *Abu Salama* from *Abu Huraira*. He said this *Hadith* is *Hasan Sahih*.) (*Hadith Sahih*)

ما جاء في حشر الناس إلى الله عز وجل
حفاة عراة غرلا وفي أول من يكسى منهم وفي
أول ما يتكلم من الإنسان

**Gathering people before Allah bare footed,
naked and uncircumcised (Who would
be dressed first and which organs
would speak first)**

٦٦- مسلم عن ابن عباس - رضي الله عنه - قال: قام فينا رسول الله ﷺ بموعظة فقال: (يا أيها الناس إنكم تحشرون إلى الله حفاة عراة غرلا كما بدأنا أول خلق نعيده وعدا علينا إنا كنا فاعلين، ألا وإن أول الناس يكسى يوم القيامة إبراهيم عليه (الصلاة و) السلام، ألا وإليه يؤتى برجال من أمتي فيؤخذ بهم ذات الشمال فأقول: يا رب أصحابي فيقول: إنك لا تدري ما أحدثوا بعدك. فأقول كما قال العبد الصالح: ﴿وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ فِيهِمْ﴾ إلى قوله ﴿الْعَزِيزُ الْحَكِيمُ﴾ قال: فقال: إنهم لم يزالوا مديرين على أعقابهم منذ فارقتهم)). أخرجه البخاري أيضا والترمذي [حديث صحيح]

66- On the authority of *Ibn Abbas*, may Allah be pleased with him, *Moslem* reported that the Prophet, peace and blessings be upon him, stood up among us and said: "O Muslims! You will be gathered before Allah barefooted, naked, and uncircumcised (as Allah says): "As We began the first creation We shall repeat it." The first creature to be dressed on the Day of Judgment will be Abraham, peace and blessings be upon him. Lo! Some men of my followers will be brought and taken towards the left side (i.e. to

hell), and I will say: "O Lord, my Companions! Allah would say to me: "You have no idea what change they implemented after your death." I will then say as the righteous pious slave, Jesus, did: **"And I was a witness over them whilst I dwelt amongst them."** The narrator added: then it will be said: "Those people relegated Islam, kept on turning on their heels since you left them." This *Hadith* is also reported by *Bukhari* and *At-Termizi*. (*Hadith Sahih*)

٦٧ - عن معاوية بن (جبله) - رضي الله عنه - عن النبي ﷺ في حديث ذكره قال: وأشار بيده إلى الشام فقال: «ههنا إلى ههنا تحشرون ركبانا ومشاة وتجررون على وجوهكم يوم القيامة، (على) أقواهم الفدام، توفون سيعين أمة، أنتم خيرهم على الله، وأكرمهم على الله وإن أول ما يعرب عن أحدكم فخذة» وفي رواية أخرى ذكرها ابن شيبه: «وإن أول ما يتكلم من الإنسان فخذة وكفه». [حديث صحيح]

67- Narrated *Mu'aweya Ibn Jabala*, may Allah be pleased with him, that the Prophet, peace and blessings be upon him, pointed to the Levant and said: "There you will be gathered while being riders and walkers and you will be dragged on your faces on the Day of Judgment with other nations. You will be the most favored and the most honored in the sight of Allah. The first organ to speak of one's body will be his thigh." In another version reported by *Ibn Abu Shaiba*, the Prophet said: "The first organ to speak of the man will be his thigh and palm." This explains the glorious verse reading: **"Every man that day will have concern enough to make him careless of others"**

٦٨- مسلم عن عائشة - رضي الله عنها- قالت: سمعت رسول الله ﷺ يقول: ((يحشر الناس يوم القيامة حفاة عراة غرلا)) قلت: يا رسول الله، الرجال والنساء جميعا ينظر بعضهم إلى بعض؟ قال: يا عائشة، الأمر أشد من أن ينظر بعضهم إلى بعض))-

[حديث صحيح]

68- On the authority of A'isha, may Allah be pleased with her; Moslem reported that she said: "Prophet Muhammad, peace and blessings be upon him, said: "People will be gathered barefooted, naked and uncircumcised." I said: "O Allah's Prophet! Will men and the woman look at each other?" "He said: "O A'isha! The situation will be too hard for them to pay attention to that" (*Hadith Sahih*)

٦٩- مسلم عن سليم بن عامر، عن المقداد بن الأسود - رضي الله عنه - قال: سمعت رسول الله ﷺ يقول: ((تدنى الشمس يوم القيامة من الخلق حتى تكون منهم كمقدار ميل)) قال سليم بن عامر فوالله ما أدري ما يعني بالميل أمسافة الأرض أو الميل الذي تكحل به العين قال: ((فيكون الناس على قدر أعمالهم في العرق، فمنهم من يكون إلى كعبيه، ومنهم من يكون إلى ركبتيه، ومنهم من يكون إلى حقويه، ومنهم من يلجمه (العرق) إجماء)) قال: وأشار رسول الله ﷺ بيده إلى فيه، وأخرجه الترمذي وزاد قوله تكحل به العين فتصهرهم الشمس. [حديث صحيح]

69- Moslem reported from Sulaim Ibn Amer, that Al-Miqdad Ibn Al-Aswad, may Allah be pleased with him, said: "The Prophet, peace and blessings be upon him, said: "On the Day of Judgment, the sun would

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

٧٠- وذكر ابن المبارك (قال): أخبرنا ملك بن مغول، عن عبيد الله ابن العيزار قال: إن الأقدام يوم القيامة مثل النبل في القرن والسعيد الذي يجد لقدميه موضعاً يضعهما عليه، وإن الشمس تكفي من رؤوسهم حتى لا يكون بينها وبين رؤوسهم إما قال ميلاً أو ميلين ثم يزداد في حرها بضعة وستون ضعفاً، وعند الميزان ملك إذا وزن العبد نادى: ألا إن فلان ابن فلان قد ثقلت موازينه وسعد سعادته لا يشقى بعدها أبداً، ألا إن فلان ابن فلان قد خفت موازينه وشقى شقاءه لا يسعد بعده أبداً. [حديث صحيح]

70- *Ibn Al-Mubarak* related that *Malak Ibn Maghol* reported *Ubaid-Allah Ibn Al-Izar* said: “On the Day of Judgment, the feet will be like arrows in a pod and the lucky person will be the one who finds a place for his feet to stand on. The sun will draw so close to people’s heads that there would be left only a distance of one or two miles. The heat of the sun will increase some sixty times as much. Whenever a

slave's record is weighed by the balance, an angel will call out: "The balance of so-and-so the son of so-and-so has been heavy; therefore he is very happy and will never experience unhappiness again." He will also say: "The balance of so-and-so, the son of so-and-so has been light; therefore he is deeply distressed and will never experience happiness again."

(An authentic account)

٧١- مسلم عن أبي هريرة - رضي الله عنه - أن رسول الله ﷺ قال: «إن العرق يوم القيامة ليذهب في الأرض سبعين باعاً وإنه يبلغ إلى أفواه الناس أو آذانهم» يشك ثور أيهما، قال: أخرجه البخاري. [حديث صحيح]

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

ما ينجي من أهوال يوم القيامة ومن كربها

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

٧٢- مسلم عن أبي هريرة - رضي الله عنه - قال: قال رسول الله ﷺ: «من نفس عن مسلم كرباً من كرب الدنيا نفس الله عنه كرباً من كرب يوم القيامة» وذكر الحديث. [حديث صحيح]

72- Moslem reported on the authority of Abu-Huraira, may Allah be pleased with him, who said: "the Prophet, peace and blessings be upon him, said: "Whoever relieves him from a hardship he suffers on the Day of Judgment." (Hadith Sahih)

٧٣- وروى مسلم عن أبي قتادة - رضي الله عنه - أنه طلب عريماً له فتواري عنه، ثم وجدته فقال: إني معسر. قال: آله؟ فقال: الله. قال: فإني سمعت رسول الله ﷺ يقول: ((من سره أن ينجيه الله من كرب يوم القيامة فلينفس عن معسر أو يضع عنه)). [حديث صحيح]

73- Moslem reported that Abu Qatada demanded (the payment of his debt) from his debtor but he disappeared; later on he found him and said: "I heard Allah's Prophet, peace and blessings be upon him, say: "he who loves to be saved by Allah from the torments of the Day of Judgment should give respite to the insolvent or remit their debts. (Hadith Sahih)

٧٤- وروى الأئمة عن أبي هريرة - رضي الله عنه - عن النبي ﷺ قال: ((سبعة يظلهم الله في ظله يوم لا ظل إلا ظله: الإمام العادل، وشاب نشأ في عبادة الله، ورجل قلبه معلق بالمساجد، ورجلان تحابا في الله اجتمعا عليه وتفرقا عليه، ورجل دعت امرأته ذات منصب وجمال فقال: إني أخاف الله، ورجل تصدق بصدقة فأخفاها حتى لا تعلم شماله ما تنفق يمينه، ورجل ذكر الله خاليا ففاضت عيناه))،: معنى ((في ظله)) أي: في ظل عرشه وقد جاء هكذا تفسيراً في الحديث. [حديث صحيح]

74- *Imams of the Hadith* reported on the authority of *Abu-Huraira* that the Prophet, peace and blessings be upon him, said: "Seven people will be shaded by Allah on the day when there be no shade except His. They are: a just ruler, a young man who has been brought up in the worship of Allah since his childhood, a man whose heart is attached to mosques, two people who love each other only for Allah's sake and who meet and depart for Him only, a man who refuses the call of a charming woman of noble birth for an illegal sexual intercourse with her saying: 'I am afraid of Allah,' a person who practices charity so secretly that his left hand does not know what his right hand has given to the poor, a person who remembers Allah in seclusion so intensively that his eyes get flooded with tears." The phrase 'His shade' means the shade of His throne as mentioned in the commentaries of the *Hadith*. (*Hadith Sahih*)

الشفاعة العامة لتبينا محمد ﷺ لأهل المحشر

The general intercession of the Prophet for the gathered people

٧٥- مسلم عن أبي هريرة - رضي الله عنه - قال: أتى النبي ﷺ يوماً بلحم فرفع إليه الذراع وكانت تعجبه فتبش منها نيشة فقال: ((أنا سيد الناس يوم القيامة وهل تكرون بم ذلك؟ يجمع الله الأولين والآخرين في صعيد واحد فيسمعهم الداعي وينفذهم البصر وتكفون الشمس فيبلغ الناس من الغم والكرب ما لا يطيقون ولا يحتملون فيقول بعض الناس لبعض: ألا تكرون ما أنتم فيه؟ ألا تكرون ما قد بلغكم؟

ألا تَنظرون إلى من يشفع لكم إلى ربكم؟ فيقول بعض الناس لبعض: انتو آدم، فيأتون آدم فيقولون: يا آدم أنت أبونا أبو البشر خلقك الله بيده ونفخ فيك من روحه، وأمر الملائكة فسجدوا لك اشفع لنا إلى ربك ألا ترى ما نحن فيه، ألا ترى ما قد بلغنا؟ فيقول آدم: إن ربي غضب اليوم غضبا لم يغضب قبله مثله ولن يغضب بعده مثله وإنه قد غضب عن الشجرة فعصيته، نفسي نفسي، اذهبوا إلى (غيري، اذهبوا إلى) نوح، فيأتون نوحا فيقولون: يا نوح، أنت أول الرسل إلى الأرض وسماك الله عبدا شكورا، اشفع لنا إلى (ربك)، ألا ترى (إلى) ما نحن فيه؟ ألا ترى ما قد بلغنا؟ فيقول لهم نوح: إن ربي قد غضب اليوم غضبا لم يغضب قبله مثله ولن يغضب بعده مثله، وإنه قد كانت لي دعوة دعوت بها على قومي: نفسي نفسي، اذهبوا إلى إبراهيم، فيأتون إبراهيم فيقولون: يا إبراهيم أنت نبي الله وخليله من أهل الأرض اشفع لنا إلى ربك ألا ترى (إلى) ما نحن فيه؟ ألا ترى ما قد بلغنا؟ فيقول لهم إبراهيم: إن ربي قد غضب اليوم غضبا لم يغضب قبله مثله ولن يغضب بعده مثله، وذكر كذباته، نفسي نفسي اذهبوا إلى غيري، اذهبوا إلى موسى، فيأتون موسى فيقولون: يا موسى، أنت رسول الله فضلك الله برسالته ويتكئمه على الناس اشفع لنا إلى ربك، ألا ترى (إلى) ما نحن فيه؟ ألا ترى ما قد بلغنا؟ فيقول لهم موسى: إن ربي قد غضب اليوم غضبا لم يغضب قبله مثله ولن يغضب بعده مثله، وإنه قتل نفسا لم أوْمَر بقتلها، نفسي نفسي اذهبوا إلى عيسى فيأتون عيسى فيقولون: يا عيسى، أنت رسول الله وكلمت الناس في المهد وكلمة منه ألفاها إلى مريم وروح منه، فاشفع لنا إلى ربك، ألا ترى (إلى) ما نحن فيه؟ ألا ترى (إلى) ما قد بلغنا؟ فيقول لهم عيسى: إن ربي

غضب اليوم غضبا لم يغضب قبله مثله ولن يغضب بعده مثله، ولم يذكر ذنباً. نفسي نفسي، اذهبوا إلى غيري اذهبوا إلى محمد ﷺ فيأتون فيقولون: يا محمد أنت رسول الله وخاتم الأنبياء، وغفر الله لك ما تقدم وما تأخر، اشفع لنا إلى ربك (ألا ترى إلى) ما نحن فيه؟ ألا ترى إلى ما قد بلغنا؟ فانطلق فأتى تحت العرش فاقع ساجداً لربي، ثم بفتح الله علي وبلغني من محامده وحسن الثناء عليه شيئاً لم يفتحه لأحد غيري من قبلي ثم قال: يا محمد، ارفع رأسك، وسل تعطه واشفع تشفع، فارفع رأسي فأقول: يا رب أمي أمي، فيقال: يا محمد أدخل الجنة من أمك من لا حساب عليه من الباب الأيمن من أبواب الجنة وهم شركاء الناس فيما سوى ذلك من الأبواب، والذي نفس محمد بيده إن ما بين المصراعين من مصاريع الجنة لكما بين مكة وهجر أو كما بين مكة وبصري)). وفي البخاري ((كما بين مكة وحمير)). [حديث صحيح]

75- *Moslem* reported on the authority of *Abu-Huraira* that cooked meat was brought to the Prophet, peace and blessings be upon him, and the meat of a forearm was presented to him as he used to like it. He ate a morsel of it and said: "I will be the master of all people on the Day of Judgment. Do you know why? Allah will gather all human beings of early generations as well as late generations on one plain so that the caller will be able to make them all hear his voice and the watcher will be able to see. The sun will come so close to the people that they will suffer such distress and trouble, as they will not be able to bear it. Then the people will say: "Do not you see in what state you are? Do not you see what

condition you have reached? Won't you look for someone who can intercede for you with your Lord? Some people will say to others: "Go to Adam." So, they will go to Adam and say to him: "You are the father of mankind; Allah created you with His own hand, and breathed His spirit into you; and ordered the angles to prostrate before you; so (please) intercede for us with your Lord. Do not you see in what state we are? Do not you see what condition we have reached?" Adam will say: "Today my Lord has become angrier than he ever was before, or will ever become thereafter. He forbade me (to eat from the fruit of) the tree, but I disobeyed him. I care only for myself now as I am more in need of intercession. Go to someone else; go to Noah." So they will go to Noah and say (to him): "O Noah! You are the first (of Allah's Prophet) to the people of the earth, and Allah has named you a 'thankful slave;' so (please) intercede for us with your Lord. Do not you see in what state we are? Do not you see what condition we have reached?" He will say: "Today my Lord has become angrier than he ever was before, or will ever become thereafter. I had (in the world) the right to make one definitely accepted invocation, and I made it against my nation. I only care for myself now. Go to someone else; go to Abraham." They will go to Abraham and say: "O Abraham! You are Allah's Prophet and his companion from among the people of the earth; so (please) intercede for us with your Lord. Do not you see in what state we are and to what condition we have reached?" He will say: "Today my Lord has

become angrier than he ever was before, or will ever become thereafter. I have told three lies," and mentioned them. "I only care for myself now." Go to someone else; go to Moses." The people will then go to Moses and say: "O Moses! You are Allah's Prophet and Allah gave you superiority over the people with his Message and with his direct talk to you; so (please) intercede for us with your Lord. Do not you see in what state we are? Do not you see what condition we have reached?" Moses will say: "Today my Lord has become angrier than he ever was before, or will ever become thereafter. I killed a person whom I had not been ordered to kill. I only care for myself now. Go to Jesus!" So they will go to Jesus and say: "O Jesus! You are Allah's Prophet, and his word which he sent to Mary, and a superior soul created by him, and you talked to people while still young in the cradle. (Please) intercede for us with your Lord. Do not you see in what state we are? Do not you see what condition we have reached/Jesus will say: "Today my Lord has become angrier than he ever was before, or will ever become thereafter." Jesus will not mention any sin, but will say: "I only care for myself now. Go to someone else; go to Muhammad, peace and blessings be upon him. So they will come to me and say: "O Muhammad! You are Allah's Prophet and the seal of the Prophets, and Allah forgave your sins of the past and the future, so intercede for us with your Lord. Do not you see in what state we are? Do not you see what condition we have reached?" The Prophet added: "Ten I will go beneath the throne and

fall in prostration before my Lord. Then Allah will guide me to such praises and glorifications to him as he has never did anybody else before me. Then Allah will say: "O Muhammad! Raise your head. Ask for what you want, and you will be granted it. Intercede, and your intercession will be accepted." "So I will raise my head and say: "O My Lord! Have mercy on my nation, have mercy on my nation!" It will be said: "O Muhammad! Let those of your followers who have no accounts, enter through the right gate of paradise; and they will share the other gates with the people." The Prophet further said: "By the One in Whose hand my soul is, the distance between every two gateposts of paradise is like the distance between Mecca and Busra (in the Levant) or that between Mecca and Hajjar." (Hadith Sahih)

٧٦- فصل: هذه الشفاعة العامة التي خص بها نبينا محمد ﷺ من بين سائر الأنبياء هي المراد بقوله عليه (الصلاة و) السلام: ((كل نبي دعوة مستجابة فتعجل كل نبي دعوته، وإني اختيأت دعوتي شفاعة لأمتي)) رواد الأئمة البخاري ومسلم وغيرهما، وهذه الشفاعة العامة لأهل الموقف إنما هي ليُعجل حسابهم ويراحوا من هول الموقف وهي الخاصة به ﷺ وقوله: ((أقول: يا رب، أمتي أمتي)) اهتمام بأمر أمته وإظهار محبته فيهم وشفقته عليهم، وقوله: فيقال: يا محمد، أدخل الجنة من أمتك من لا حساب عليه يدل على أنه شفع فيما طلب من تعجيل حساب أهل الموقف، فإنه لما أمر بإدخال من لا حساب عليه من أمته فقد شرع في حساب من عليه حساب من أمته وغيرهم. وكان طلبه

هذه الشفاعة من الناس بإلهام من الله تعالى لهم حتى يظهر في ذلك اليوم مقام نبيه ﷺ المحمود الذي وعده، ولذلك قال كل نبي: لست لها، لست لها، حتى انتهى الأمر إلى محمد ﷺ فقال: «أنا لها».

[حديث صحيح]

76- This is the general intercession that has been exclusively granted to Prophet Muhammad. It is the meaning of the Prophet's saying: "There is for every Prophet an invocation. I have, however, reserved mine for the intercession of my nation" (Reported by *Bukhari, Moslem, and others*). This general intercession which is devoted for the gathered people will be used for bringing about their judgment quickly and in order to be relieved from the horrors of the gathering. The Prophet, peace and blessings be upon him, will say the on the Day of Judgment: "O My Lord! Have mercy on my followers; have mercy on my followers! "This saying shows the Prophet's concern, love, kindness, and compassion for his followers. His statement in the *Hadith*: "It will be said: "O Muhammad! Let those of your followers who have no accounts, enter paradise" indicates that his intercession for bringing about judgment quickly has been accepted. This is obvious in Allah's order for him to allow those of his followers who have no account to enter paradise which means that judgment of those who have account, whether they are from his followers or not, has begun. People's plea for intercession from the Prophet, peace and blessings be upon him, will be through an inspiration from Allah

so that his Prophet's glorious station, which he promised, will be shown up on that day. Hence, every Prophet will say: "I am not in a position to do so" except for Muhammad, peace and blessings be upon him, who will say: "I am the person who can do so."

(Hadith Sahih)

الشفاعة هي المقام المحمود

How intercession will be glorious

٧٧- الترمذي عن أبي سعيد الخدري - رضى الله عنه - قال: قال رسول الله ﷺ: ((أنا سيد ولد آدم يوم القيامة ولا فخر وببيدي لواء الحمد ولا فخر وما من نبي يومئذ آدم ومن سواه إلا تحت لوائي، وأنا أول من تتشقق عنه الأرض ولا فخر قال: فيفرع الناس ثلاث فرعات فبياتون آدم فيقولون: أنت أبونا فاشفع لنا إلى (ربنا) فيقول: أنا أذنبت ذنباً فأهبطت به إلى الأرض (ولكن) انتوا نوحاً (فبياتون نوحاً) فيقول: إني دعوت على أهل الأرض دعوة فأهلكوا، ولكن (أذهبوا) إلى إبراهيم فياتون إبراهيم فيقول: إني كذبت ثلاث كذبات، ثم قال رسول الله ﷺ: ما منها كذبة إلا ما حل بها عن دين الله، ولكن انتوا موسى فياتون موسى، فيقول: إني قد قتلت نفساً، ولكن انتوا عيسى (فبياتون عيسى) فيقول: إني عبدت من دون الله ولكن انتوا محمداً ﷺ فياتوني فأنطلق معهم))، قال ابن جدعان: قال أنس: فكانني أنظر إلى رسول الله ﷺ قال: ((فأخذ بحلقة باب الجنة فأقعقعها، فيقال من هذا؟ فيقال: محمد، فيفتحون لي ويرحبون فيقولون مرحباً فأخر ساجداً لله فيلهمني من الشاء والحمد، فيقال لي: ارفع رأسك وسل تعطى واشفع تشفع وقل بسمع لقولك

هو المقام المحمود الذي قال الله فيه: ﴿عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا﴾ وقال سفيان: ليس عن أنس إلا هذه الكلمة فأخذ بحلقه باب الجنة فأقعقها، قال الترمذي: حديث حسن. [حديث حسن]

77- Reported *Al-Termizi* on the authority of *Abu Sa'eed Al-Khudri*, may Allah be pleased with him, who said: "The Prophet of Allah, peace and blessings be upon him, said: "I shall be the master of the descendants of Adam on the Day of Judgment, and this is no boast. In my hand will be the banner of praise, and this is no boast. There will be no Prophet, Adam or any other, who will not be under my banner. I shall be the first from whom the earth will be cleft open, and this is no boast." The Prophet then added: "The people will get terrified three times, therefore they will come to Adam and say: "You are our father, so please intercede for us with our Lord." He will say: "I committed a sin and I was sent down to the earth because of my sin, but go to Noah!" They will come to Noah and he will say: "I made an invocation against the people of the earth; therefore they were destroyed, but go to Abraham!" They will come to Abraham and he will say: "I told three lies, but got to Moses!" They will come to Moses and he will say: "I killed a person, but go to Jesus!" They will come to Jesus and he will say: "I was taken as a deity instead of Allah, but go to Muhammad!" They will come to me and I will go with them." *Ibn Jud'an* reported *Anas* as saying: "I was looking at the Prophet of Allah, peace and blessings be upon him, when he said: "I will proceed on till I hold a ring of the door of paradise and I will clank it."

It will be said: "Who is this?" It will be answered: "Muhammad." Then they will open the door for me and they will bid welcome to me. I then will fall in prostration before Allah Who will guide me to praises and glorification (to Him). It will be said to me: "Raise your head. Ask for what you want, and you will be granted it. Intercede, and it (your intercession) will be accepted. Say and your saying will be heard. This is *Al-Maqam Al-Mahmud* (the Glorious station) about which Allah has said in the Glorious Qur'an: "**Soon will thy Lord raise thee to *Maqam Mahmud* (a station of praise and glory)**". *At-Termizi* said: "This *Hadith* is *Hasan*." (*Hadith Sahih*)

قال القاضي عياض: شفاعات نبينا ﷺ يوم القيامة خمس شفاعات:

الأولى: العامة.

الثانية: إدخال قوم الجنة بغير حساب.

الثالثة: في قوم من أمته استوجبوا النار بذنوبهم فيشفعه فيهم نبينا ﷺ، ومن شاء أن يشفع ويدخلون الجنة وهذه الشفاعة هي التي أنكرتها المبتدعة الخوارج والمعتزلة، فمنعتها على أصولهم الفاسدة وهي الاستحقاق العقلي الميني على التحسين والتقيح.

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

قلت: وهذه الشفاعة أنكرتها المعتزلة أيضاً وإذا منعوها فيمن استوجب النار بذنبه وإن لم يدخلها فأجرى أن يمنعوها فيمن دخلها.

الخامسة: في زيادة الدرجات في الجنة لأهلها وترفعها، قال القاضي عياض: وهذه الشفاعة لا تنكرها المعتزلة ولا تنكر شفاعة الحشر الأول.

٧٨- قلت: وشفاعة سادسة لعمه أبي طالب في التخفيف عنه، كما رواه مسلم عن أبي سعيد الخدري - رضي الله عنه - أن رسول الله ﷺ ذكر عنده عمه أبو طالب فقال: «لعله تنفعه شفاعتي يوم القيامة فيجعل في ضحضاح من نار يبلغ كعبيه بغلي منه دماغه» فإن قيل: فقد قال الله تعالى: «فَمَا تَنْفَعُهُمْ شَفَاعَةُ الشَّافِعِينَ» قيل له: لا تنفع في الخروج من النار كعصاة الموحدين الذين يخرجون منها ويدخلون الجنة [حديث صحيح]

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

The first is the general intercession.

The second is allowing some people to paradise without judgment.

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

The fourth type is intercession for some sinners who entered hell. They will come out of the fire by

virtue of our Prophet Muhammad's intercession and the intercession of others such as the Prophets, the angels and their fellow believers. I said: "This intercession also is for the sinners who deserved hell but they have not entered it yet. So it is more appropriate that they will deny it for those who entered hell.

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

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

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

79- Reported *Al-Termizi* that *Omar Ibn Al-Khattab*, may Allah be pleased with him, said: "Bring yourselves to account before you will be called to judgment and get ready for the biggest presentation.

Judgment will be easy only for those who brought themselves to account in this world.”

(An authentic account)

٨٠ - البخاري عن عائشة - رضي الله عنها - قالت: قال رسول الله ﷺ ((من حوسب يوم القيامة عذب)). قالت: فقلت يا رسول الله، أليس قد قال الله: ﴿فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ﴾ ﴿فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا﴾؟ فقال: ((ليس ذلك الحساب إنما ذلك العرض من نوقش الحساب يوم القيامة عذب)) أخرجه مسلم والترمذي، وقال حديث حسن صحيح. [حديث صحيح]

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

٨١ - أبو داود عن عائشة - رضي الله عنها - قالت: ذكرت النار فبكيت فقال رسول الله ﷺ: ((ما يبكيك))؟ قلت: ذكرت النار فبكيت فهل تذكرون أهل يوم القيامة؟ فقال: ((أما في ثلاثة مواطن فلا يذكر أحد أحدا. عند الميزان حتى يعلم أيخف ميزانه أم يتقل، وعند تطاير

الصحف حتى يعلم أين يقع كتابه في يمينه أم في شماله أم من وراء ظهره، وعند الصراط إذا وضع بين ظهري جهنم حتى يجوز))
[حديث حسن]

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

قوله تعالى:

﴿يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ﴾

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

٨٢- الترمذي عن أبي غالب قال: رأى أبو أمامة رذوساً منصوية على برج دمشق، فقال أبو أمامة: ((كلاب النار شر قتلى تحت أديم السماء، خير قتلى من قتلوه))، ثم قرأ قوله تعالى: ﴿يَوْمَ تَبْيَضُّ وُجُوهٌ

وَتَسْوَدُّ وَجُوهٌُ إِلَى آخِرِ الْآيَةِ. قَفَلْتُ لِأَبِي أَمَامَةَ الْبَاهِلِيِّ: أَنْتَ سَمِعْتَهُ
 مِنْ رَسُولِ اللَّهِ ﷺ قَالَ: لَوْ لَمْ أَسْمَعَهُ إِلَّا مَرَّةً أَوْ مَرَّتَيْنِ أَوْ ثَلَاثًا حَتَّى
 عَدَّ سَبْعًا مَا حَدَّثْتُكُمْ بِهِ، قَالَ: هَذَا حَدِيثٌ حَسَنٌ. [حَدِيثٌ صَحِيحٌ]

82- Reported *At-Termizi* on the authority of *Abu Ghalib* who said: “*Abu Umama* saw some heads hung on the tower of Damascus. Thereupon, he said: “The dogs of fire are the worst of those who were murdered. The best of murdered people are those whom they killed.” Then he recited the holy verse reading: “**On the day when some faces will be (lit up with) white, and some faces will be (in the gloom of) black....**” (up to the end of the verse). Then, I said to *Abu Umama Al-Bahili*: “Did you hear it from Allah’s Prophet, peace and blessings be upon him?” He said: “If I heard it once, twice, thrice, ...I would not have reported it you.” He said: “This *Hadith* is *Hasan*”.

(*Hasan Hadith*)

قوله تعالى

﴿وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ﴾ الْآيَةَ

A commentary on the verse reading:

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

٨٣- وقد روى أن النبي ﷺ ضرب بصغائر الذنوب مثلاً فقال:

((إنما محقرات الذنوب كمثل قوم نزلوا بفلاة من الأرض وحضر صنيع القوم فانطلق كل رجل منهم يحتطب فجعل الرجل يحيى بالعود والآخر

بالعوثيين، حتى جمعوا سوادا واحجوا فارا فثوروا خبزهم، وانا الذنب الصغير يجتمع على صاحبه فيهلكه إلا أن يغفر الله، واتقوا محقرات الذنوب فإن لها من الله طالبا. [حديث صحيح]

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

(*Hadith Sahih*)

ما يسأل عنه العبد وكيفية السؤال

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

قال الله تعالى: ﴿إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عِنْدَهُ مَسْئُولًا﴾ وقال: ﴿ثُمَّ إِلَيْنَا مَرْجِعُكُمْ فَنُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ﴾ وقال ﴿قُلْ بَلَىٰ وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ﴾ أي ما عملتموه وقال ﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ﴿٢٥٤﴾ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ﴾ أي سأل عن ذلك ويجازى عليه والآيات في هذا المعنى كثيرة وقال ﴿ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ﴾.

Allah the Most High says in the Glorious Qur'an: **"For every act of hearing, or of seeing, or of the heart will be inquired into on the Day of Judgment."** And again Allah says: **"To Us is your return, and We shall show you the truth of all that ye did."** Another verse reads: **"Say: "yeas, by my Lord, ye shall surely be raised up: then shall ye be told (the truth) of all that ye did."** A third one reads: **"Then shall anyone who has done an atom's weight of good, see it! And anyone who has done an atom's weight of evil, see it!"** which means that Allah will question people about these minor sins. Then they will be requited (for what they did). There are many verses that have the same meaning. Allah also says: **"Then, shall ye be questioned that day about the joy ye indulged in!"**

٨٤- الترمذي عن أبي هريرة - رضي الله عنه - قال: لما نزلت هذه الآية ﴿لَتَسْأَلَنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ﴾ قال الناس يا رسول الله: عن أي نعيم نسأل، فإنما هما الأسودان والعدو حاضر وسيوفنا على عواتقنا؟ قال: ((إن ذلك سيكون)) [حديث حسن]

84- *At-Termizi* reported on the authority of *Abu-Huraira*, may Allah be pleased with him, who said: "When this verse: **"Then, shall ye be questioned that day about the joy ye indulged in!"** was revealed, some people said: "O Allah's Prophet! What kind of joy will we be questioned about? We possess only water and dates, we are always prepared for war and carry our swords!" The Prophet said: "This will certainly take place." (*Hadith Sahih*)

٨٥- وعنه قال: قال رسول الله ﷺ: ((إن أول ما يسأل عنه يوم القيامة يعني العبد أن يقال له ألم نصح لك جسمك ونبروك من الماء البارد)) قال الترمذي: حديث غريب [حديث صحيح].

85- *At-Termizi* also reported that the Prophet of Allah, peace and blessings be upon him, said: “The first thing the slave will be questioned about on the Day of Judgment is as follows: “Haven’t We provided you with good health and quenched your thirst with cold water?” *At-Termizi* said that this *Hadith* is *ghareeb*. (*Hadith Sahih*)

الله تعالى يكلم العبد ليس بينه وبينه ترجمان

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

٨٦- مسلم عن عدي بن حاتم قال: قال رسول الله ﷺ: ((ما منكم من أحد إلا سيكلمه الله ليس بينه وبينه ترجمان فينظر أيمن منه فلا يرى إلا ما قدم، وينظر أشأم منه فلا يرى إلا ما قدم وينظر بين يديه فلا يرى إلا النار تلقاء وجهه فاتقوا النار ولو بشق تمرة)) زاد ابن حجر قال الأعمش: وحدثني عمرو بن مرة عن خيثمة عن عدي مثله وزاد فيه ((ولو بكلمة طيبة)). أخرجه البخاري والترمذي، وقال: حديث حسن صحيح. [حديث صحيح]

86- *Moslem* reported on the authority of *Adeyy Ibn Hatim* who said: “Allah’s Prophet, peace and blessings be upon him, said: “There will be none among you but Allah will talk to him, and there will be no interpreter between him and Allah. He will

look at his right and his left and see nothing but his deeds which he has sent forward, and will look in front of him and see nothing but hellfire. So, save yourselves from hellfire even by giving one half of a date in charity.” *Ibn Hajar* added that *Al-A'mash* said: “*Amr Ibn Murra* said that *Khaithama* narrated the same *Hadith* on the authority of *Adeyy* and added, “...by giving one half of a date or even by saying a good word.” It is reported by *Bukhari* and *At-Termizi* who said: “This *Hadith* is *Hasan Sahih!* (*Hadith Said*)

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

Retaliation on the Day of Judgment

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

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

٨٨- مسلم عن أبي هريرة - رضي الله عنه - أن رسول الله ﷺ قال: ((أندرون من المفلس؟ قالوا: المفلس فينا من لا درهم له ولا متاع. قال: إن المفلس من أمتي، من يأتي يوم القيامة بصلاة وصيام وزكاة، ويأتي قد شتم هذا، وقذف هذا، وأكل مال هذا، وسفك دم هذا وضرب هذا، فيعطى هذا من حسناته وهذا من حسناته، فإن فنيت حسناته قبل انقضاء ما عليه أخذ من خطاياهم فطرحت عليه ثم طرح في النار))
 [حديث صحيح]

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

(Hadith Sahih)

شهادة الأرض والليالي والأيام بما عمل فيها وعليها
وفي شهادة المال على صاحبه وقوله تعالى:
﴿وَجَاءَتْ كُلُّ نَفْسٍ مَعَهَا سَائِقٌ وَشَهِيدٌ﴾

The testimony of the earth, nights and days and wealth

٨٩- مسلم عن ابن عمر قال: قال رسول الله ﷺ: ((ما من صاحب ذهب ولا فضة لا يؤدي منها حقها إلا إذا كان يوم القيامة صفحت له صفائح من نار فأحمى عليها في نار جهنم فيكوى بها جنبه وجبينه وظهره كلما بردت أعيدت له في يوم كان مقداره خمسين ألف سنة حتى يقضي (الله) بين العباد فيرى سبيله إما إلى الجنة وإما إلى النار)). قيل: يا رسول الله، فالإبل؟ قال: ((ولا صاحب إبل لا يؤدي منها حقها، ومن حقها؛ حلبها يوم ورتها (إلا) إذا كان يوم القيامة يطح لها بقاع قرقر أوفر ما كانت لا يفقد منها فصيلاً واحداً تطؤه بأخفافها وتعضه بأفواهها كلما مر عليها أو لاها رد عليه أхраها في يوم كان مقداره خمسين ألف سنة حتى يقضى بين العباد فيرى سبيله إما إلى الجنة وإما إلى النار قيل: يا رسول الله، فالبقر والغنم؟ قال: ((ولا صاحب بقر ولا غنم لا يؤدي منها حقها إلا إذا كان يوم القيامة يطح لها بقاع قرقر لا يفقد منه شيئاً ليس فيها عقصاء ولا جحاء ولا عضباء تنطحه بقرونها وتطؤه بأظلافها، كلما مر عليه أو لاها رد عليه أхраها في يوم كان مقداره خمسين ألف سنة، حتى يقضي (الله) بين العباد فيرى سبيله إما إلى الجنة، وإما إلى النار)) وذكر الحديث: أخرجه البخاري بمعناه. [حديث صحيح]

89- *Moslem* reported on the authority of *Ibn Omar* who said: "The Prophet of Allah, peace and blessings be upon him, said: "If any owner of gold or silver does not pay the due *Zakat*, plates of fire will be beaten out for him on the Day of Judgment. These plates will then be heated in the fire of hell and his sides, his forehead and his back will be cauterized with them. Whenever they cool down, the process is repeated for a day, the extent of which will be fifty thousand years, until judgment is pronounced upon the servants, and he sees whether his path is to take him to paradise or to hell." It was said: "O Prophet of Allah! What about the camels?" He said: "If any owner of camels does not pay the due *Zakat*, including milking them on the same day, a soft sandy plain will be set for him, as extensive as possible. He will find that not a single young camel is missing, and they will trample him with their hoofs and bite him with their mouths. As often as the first of them passes him, the last of them will be made to return for a day, the extent of which will be fifty thousand years, until judgment is pronounced upon the servants and he sees whether his path is to take him to paradise or to hell. It was said: "O Prophet of Allah, what about cows and sheep?" He said: "If any owner of cattle and sheep does not pay the due *Zakat*, on the Day of Judgment, a soft sandy plain will be spread for them. He will find none of them missing, none with twisted horns, without horns or with broken horns, and they will gore him with their horns and trample him with their hoofs. As often as the first of them passes him

the last of them will be made to return to him for a day, the extent of which will be fifty thousand years, until judgment is pronounced upon the servants. And he would be shown his path leading him to paradise or to hell.” (*Hadith Sahih*)

٩٠- وروى مالك موقوفاً والنسائي والبخاري مرفوعاً عن أبي هريرة - رضي الله عنه - قال: قال رسول الله ﷺ: ((من آتاه الله مالاً فلم يؤد زكاته مثل له يوم القيامة شجاعاً أقرع له زبيبتان يطوقه يوم القيامة ثم يأخذ بلهزمنيه، يعني: شذقيه، ثم يقول: أنا مالك، أنا كنزك ثم تلا ﴿وَلَا يَحْسِنُ الَّذِينَ يَحْلُونَ﴾ الآية. [حديث صحيح]

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

٩١- وعن ابن عمر - رضي الله عنه - قال: قال رسول الله ﷺ: ((إذا جمع الله الأولين والآخرين يوم القيامة يرفع لكل غادر لواء يوم القيامة فيقال: هذه غدرة فلان ابن فلان)). [حديث صحيح]

91- *Ibn Omar*, may Allah be pleased with him, said: "The Prophet of Allah, peace and blessings be upon him, said: "When older people are gathered with later generations on the Day of Judgment, a banner will be raised for every betrayer, and it will be announced: "This is the betrayal (perfidy) of so-and-so, of so-and-so." (*Hadith Sahih*)

حوض النبي ﷺ في الموقف وسعته
وكثرة أوانيهِ وذكر أركانهِ ومن عليها

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

٩٢- مسلم عن أبي ذر - رضي الله عنه - قال: قلت يا رسول الله، ما أنية الحوض؟ قال: ((و الذي نفس محمد بيده لأنيته أكثر من عدد نجوم السماء وكواكبها في الليلة المظلمة المصحية، أنية الجنة من شرب منها لم يظمأ، آخر ما عليه يشخب فيه ميزابان من الجنة من شرب منه لم يظمأ، عرضه مثل طوله، ما بين عمان إلى أيلة، ماؤه أشد بياضاً من الثلج وأحلى من العسل)) [حديث صحيح]

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

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

٩٣- مسلم عن أنس قال: بينا رسول الله ﷺ ذات يوم بين أظهرنا إذ أغفى إغفاءة ثم رفع رأسه متبسماً قلنا: ما أضحكك يا رسول الله؟ قال: «نزلت عليّ أنفا سورة فقرأ ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾ ﴿إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ﴾ ﴿فَصَلِّ لِرَبِّكَ وَأَحْرُ﴾ ﴿إِنْ شِئْنَاكَ هُوَ الْأَبْتَرُ﴾» ثم قال: أتدرون ما الكوثر؟ قلنا: الله ورسوله أعلم. قال: فإنه نهر وعذيقه ربي، عليه خير كثير، وهو حوض ترد عليه أمتي يوم القيامة أنيته عدد النجوم، فيختلج العبد فأقول: يا رب، إنه من أمتي فيقال: ما تكري ما أحدث بعدك)). وفي رواية أخرى ما أحدث (بعدك).

[حديث صحيح]

93- *Anas Ibn Malik*, may Allah be pleased with him, said: While the Prophet of Allah, may the peace and blessings of Allah be upon him, was in the mosque, he was overtaken a bit by slumber, and then he raised his head laughing. We said: “What makes you laugh, O Prophet of Allah?” He said: “A Surah of the Qur’an has just been revealed to me.” Then he recited: “**To thee We have granted *Al-Kawther*. Therefore to the Lord turn in prayer and sacrifice. For he who hates thee- will be cut off.**” The Prophet added: “Do you know what *Al-Kawther* is?” We said: “Allah and his Prophet know better.” He said: “It is a river that my Lord has promised to give me. Besides being prosperous, it is a *Hawd* to which

my nation will proceed. Its vessels are as many as the heavenly stars. Some of my followers will be delayed (or prevented from drinking). Therefore I will say: "My Lord, they belong to my nation! "Allah will say: "You do not know what they did after you." (*Hadith Sahih*) reported by *Moslem*.

٩٤- وعن عبد الله بن عمرو بن العاص قال: قال رسول الله ﷺ: «حوضي مسيرة شهر، وزواياه سواء، وماؤه أبيض من الورد، وريحه أطيب من المسك، كيزانه كنجوم السماء، من ورد فشرب منه لم يظمأ بعده أبداً» أخرجه البخاري. [حديث صحيح]

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

٩٥- روى البخاري عن أبي هريرة - رضي الله عنه - أن رسول الله ﷺ قال: «بيننا أنا قائم على الحوض إذا زمرة حتى إذا عرفتهم خرج رجل من بيني وبينهم فقال: هلم: قلت: إلى أين؟ فقال: إلى النار والله قلت: ما شأنهم؟ فقال: إنهم قد ارتدوا على أذيابهم القهقري، ثم إذا (زمرة) أخرى حتى إذا عرفتهم خرج من بيني وبينهم رجل فقال لهم: هلم، فقلت إلى أين؟ قال إلى النار والله، قلت: ما شأنهم قال: إنهم ارتدوا على أذيابهم فلا أراد يخلص منهم إلا مثل همل النعم».

قلت: فهذا الحديث مع صحته أدل دليل على أن الحوض يكون في الموقف قبل الصراط، لأن الصراط إنما هو جسر على جهنم ممدود يجاز عليه، فمن جازه سلم من النار على ما يأتي، وكذا حياض الأنبياء عليهم (الصلاة و) السلام تكون أيضاً في الموقف على ما يأتي.

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

فقراء المهاجرين أول الناس وروداً
الحوض عند النبي ﷺ

**Poor Muhajireen will be the first to
approach the Hawd**

٩٦- وخرج عن ثوبان مولى رسول الله ﷺ قال: ((إن حوضي ما بين عدن إلى أيلة أشد بياضاً من اللبن وأحلى من العسل أكاويبه كعدد نجوم السماء من شرب منه (شربة) لم يظمأ بعدها أبداً، وأول الناس من يرد على الحوض فقراء المهاجرين، الدنس ثياباً الشعث رؤوساً الذين لا ينجحون المتنعمات، لا تفتح لهم أبواب السدد قال: قبكي عمر حتى ابتلت لحينه فقال: لكني نكحت (المتنعمات) وفتحت لي أبواب السدد، لا جرم أني لا أغسل ثوبي الذي يلي جسدي حتى يتسخ، ولا أدهن رأسي حتى تشعث)). خرجه الترمذي.

96- On the authority of *Thawban*, the Prophet's bondsman, *Ibn Maja* reported that the Prophet, may the peace and blessings of Allah be upon him, said: "The length of my *Hawd* is like the distance between *Addan* and *Aila*. Its water is whiter than milk and sweeter than honey; and its vessels are as many as the heavenly stars. Whoever drinks (even one sip) from it, will never get thirsty. The first people to proceed to my *Hawd* will be the poor amongst *Muhajireen* whose garments are shabby and whose hair is disheveled and who neither marry well-off women nor do they roll in money." *Thawban* said: "*Omar* sobbed till his beard became wet, and then he said: "Alas! I have married women who are leading a life of ease and comfort and I have got plenty of

money. I am not to blame if I won't wash my undergarment till it gets dirty, or rub my hair with scent until it gets disheveled." (Reported by *At-Termizi*)

ذكر من يطرد عن الحوض

Those who will be driven away from the *Hawd*

٩٧- مسلم عن أسماء بنت أبي بكر - رضي الله عنهما - قالت: قال رسول الله ﷺ: ((إني على الحوض حتى أنظر من يرد علي منكم، وسيؤخذ ناس دوني فأقول: يا رب مني ومن أمتي فيقال: أما شعرت ما عملوا بعدك؟ والله ما برحوا بعدك يرجعون على أعقابهم)). وفي حديث أنس فيختلج العبد فأقول: ((يا رب، من أمتي، فيقال: إنك لا تدري ما أحدثوا بعدك))، وقد تقدم.

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

97- Reported *Moslem* that *Asma'a Bint Abu-Bakr*, may Allah be pleased with both of them, narrated that the Prophet of Allah said: "I shall be standing by my *Hawd*, watching you as you come to it. Some people will be prevented from approaching me. I shall say: "These are my followers". Then it will be said: "Do not you know what they did after you? By Allah, it was no long after you died that they turned their backs to your teachings." In the afore-mentioned *Hadith* narrated by *Anas*: "...Some people will be

delayed or prevented. Thereupon I will say: "My Lord, these are from my nation!" Allah will say: "You do not know what they did after you". The following phrase is also added in the *Hadith* reported by *Bukhari* "...a group of my followers approached me and when I recognized them..." which we referred to before. In the *Muwatta* (*Prophetic Hadiths Made Easy*) by *Imam Malik* and the other books of *Hadith*, *Abu Huraira* narrated: "The Companions asked: "How will you recognize those of your nation who will come after you, Prophet of Allah?" The Prophet answered: "They will come quite pure with shiny faces, as the mark of having made ablutions". (*Hadith Sahih*)

ما جاء في الكوثر الذي أُعطيهِ [النبي ﷺ] في الجنة

General Description of the Prophet's *Hawd*

٩٨- البخاري عن أنس بن مالك عن النبي ﷺ قال: ((بينما أنا أسير في الجنة إذا أنا بنهر في الجنة حافتاه قباب الدر المجوف، قلت: ما هذا يا جبريل؟ قال: هذا الكوثر الذي أعطاك ربك، فإذا طينه أو طينته مسك أذفر)) - شك هديه - خرجه أبو عيسى الترمذي بمعناه وزاد ((ثم رفعت إلى سدرة المنتهى فرأيت عندها نورا عظيماً)).

[حديث صحيح]

98- *Anas Ibn Malik* narrated that the Prophet, may the peace and blessings of Allah be upon him, said: "While I was walking in paradise, I saw a river

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

٩٩- الترمذي عن ابن عمر قال: قال رسول الله ﷺ ((الكوثر نهر في الجنة حافتاه من ذهب ومجراده الدر والياقوت، تربته أطيب من المسك وماؤه أحلى من العسل وأبيض من الثلج)). هذا حديث حسن (صحيح) والله أعلم. [حديث صحيح]

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

أبواب الميزان باب ما جاء في الميزان وأنه حق The Balance

قال الله تعالى: ﴿وَتَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا﴾ وقال: ﴿فَأَمَّا مَنْ ثَقَلَتْ مَوَازِينُهُ﴾ فهو في عيشة راضية ﴿وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ﴾ فأما هاوية ﴿قال العلماء: وإذا انقضى الحساب كان بعد وزن الأعمال، لأن الوزن للجزاء فينبغي أن يكون بعد المحاسبة، فإن المحاسبة لتقدير الأعمال والوزن لإظهار مقاديرها ليكون الجزاء بحسبها، قال الله تعالى ﴿وَتَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا﴾ الآية.

وقال: ﴿فَأَمَّا مَنْ ثَقَلَتْ مَوَازِينُهُ﴾ فهو في عيشة راضية ﴿وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ﴾.

وقال: ﴿وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ﴾ الأيتين في الأعراف، والمؤمنون.

وهذه الآيات إخبار لوزن أعمال الكفار، لأن عامة المعنيين بقوله: خفت موازينه في هذه الآيات هم الكفار، وقال في سورة المؤمنون ﴿فَكُنْتُمْ بِهَا تُكذِّبُونَ﴾ وفي الأعراف ﴿بِمَا كَانُوا بِآيَاتِنَا يَظْلِمُونَ﴾ وقال: ﴿فَأَمَّهُ هَاوِيَةً﴾ وهذا الوعيد بإطلاقه للكفار، وإذا جمع بينه وبين قوله (تعالى) ﴿وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَى بِنَا حَاسِبِينَ﴾ ثبت أن الكفار يسألون عما خالفوا فيه الحق من أصل الدين وفروعه، إذا لم يسألوا عما خالفوا فيه أصل دينهم من ضروب تعاطيهم ولم يحاسبوا به ولم يعتد بها في الوزن أيضاً، فإذا كانت موزونة، دل

على أنهم يحاسبون بها وقت الحساب، وفي القرآن ما يدل على أنهم مخاطبون بها، مسؤولون عنها، محاسبون بها مجزيون على الإحلال بها، لأن الله تعالى يقول ﴿وَوَيْلٌ لِلْمُشْرِكِينَ الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ﴾ فتوعدهم على منعهم الزكاة.

Allah, Glory be to him, says in the Qur'an: **"We shall set up balances of justice for the Day of Judgment, so that not a soul will be dealt with unjustly in the least."** Allah also says: **"He whose balance of good deeds will be heavy, will be in a life of good pleasure and satisfaction. But he whose balance of good deeds will be light, will have his home in a bottomless pit."** Scholars said: "When judgment is over, Allah commences weighing the deeds either for rewarding or punishing people, which should be after judgment. In other words, judgment is the determination of deeds, and weighing is for the manifestation of their quantities so that reward or punishment may be decided accordingly. To visualize the function of the balance, Allah says: **"We shall set up balances of justice for the Day of Judgment, so that not a soul will be dealt with unjustly in the least"**. Allah says also: **"He whose balance of good deeds will be heavy, will be in a life of good pleasure and satisfaction. But he whose balance of bad deeds will be light, will have his home in a bottomless pit. Knowest thou what it is? It is a fire blazing fiercely!"** The Glorious Qur'an also states: **"But those whose**

balance is light, will be those who have lost their souls." These verses personify the weighing of the deeds of the disbelievers. As a matter of fact, the Qur'anic expression: "**Those whose balance of good deed is light...**" always refers to the disbelievers. They are also meant by the following: "**...and ye did not treat them (my signs) as falsehood;**" "**...for that they wrongfully denied Our signs,**" and "**Their home is a (bottomless) pit.**" The warning in the last verse is a general address to disbelievers. If we combine this warning with the following verse: "**And if there be (no more than) the weight of a mustard, We will bring it to account. And sufficient are We to take account.**" It will be proven that disbelievers will be held accountable for neglecting the basic and subsidiary obligations of Islam. Regardless of whether or not the misdeeds they committed in violation of the obligations of their creed will be weighed for them by the balance. But if they are weighed, then they will be accountable for them at the time of judgment. However, there are several indications in the Qur'an that the disbelievers are entitled to fulfill these obligations; otherwise they will be held accountable, reckoned and punished for neglecting them. As evidence, Allah Almighty says in the Qur'an: "**And woe to the disbelievers- those who give not *Zakat*.**" Allah has warned them that they will be punished for not paying the prescribed charity (*Zakat*).

١٠٠- وفي البخاري، عن أبي هريرة عن النبي ﷺ قال:
 ((إنه ليأتي الرجل العظيم السمين يوم القيامة لا يزن عند الله جناح
 بعوضه، واقروا إن شئتم)) **﴿فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزْنًا﴾**.
 قال العلماء: معنى هذا الحديث: أنه لا ثواب لهم وأعمالهم
 مقابلة بالعذاب فلا حسنة لهم توزن في موازين يوم القيامة، ومن
 لا حسنة له فهو في النار، وقال أبو سعيد الخدري: يؤتى بأعمال
 كجبال تهامة فلا تزن شيئاً.

100- Narrated *Abu-Huraira* that the Prophet, may the peace and blessings of Allah be upon him, said: "On the Day of Resurrection the deeds of a great man (in status and size) may not have the weight of a mosquito's wing in the sight of Allah! Read if you like: **"Vain will not be their deeds, nor shall We, on the Day of Judgment, give them any weight"** (Reported by *Bukhari*). According to scholars, the general meaning of this *Hadith* is that: Such people will get no reward. Rather, they will be punished for their deeds. They will not even have a single good deed that might be weighed by the balances. And whoever does not have any good deeds, will be cast into hellfire. *Abu Sa'eed Al-Khudri* commented: "Though some people will come with deeds which are as enormous as *Mount Tihama*, they will still be of no weight in the balance". (*Hadith Sahih*)

كيف الجواز على الصراط وصفته
 ومن يحبس عليه ويذل عنه. وفي شفقة النبي ﷺ
 على أمته عند ذلك، وفي ذكر القناطر قبله
 والسؤال عليها وبيان قوله تعالى
 ﴿وَإِنْ مِّنْكُمْ إِلَّا وَارِدُهَا﴾

Sirat: Its description and the way of crossing it Those who will be confined therein or made to fall over, The Prophet Sympathy for his nation, "Every one of you will pass over hell"

١٠١- ذكر مسلم من حديث أبي هريرة (فيأتون محمدا ﷺ فيؤذن لهم وترسل الأمانة والرحم فيقومان جنبتي الصراط يمينا وشمالا فيمر أولهم كالبرق الخاطف)).

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

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

101- Moslem reported from the Hadith narrated by Abu-Huraira: "The people will come to the Prophet, may the peace and blessings of Allah be

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

١٠٢- وفي رواية: قال أبو سعيد الخدري: «بلغني أن الجسر أدق
عن الشعر وأحد من السيف» وفي رواية: «أرق من الشعر» رواها مسلم
[خبر صحيح]

102- *Abu-Sa'eed Al-Khudri* is reported to have said: “I was informed that the *Sirat* is thinner than a hair and sharper than a sword.” He said in another version: “...more fragile than a hair” (An authentic account) Reported by *Moslem*.

ثلاثة مواطن لا يخطئها النبي ﷺ
لهظم الأمر فيها وشدته

Three Occasions that the Prophet will never miss owing to their dreadfulness

١٠٣- الترمذي عن أنس قال: سألت رسول الله ﷺ أن يشفع لي يوم القيامة، قال: ((أنا فاعل إن شاء الله)). (قلت): فأين أطلبك؟ قال: ((أول ما تطئني على الصراط، قلت: فإن لم ألقك؟ قال: فاطلبي عند الميزان. قلت: فإن لم ألقك عند الميزان؟ قال: فاطلبي عند الحوض فإنني لا أخطئ هذه الثلاثة مواطن)). قال: هذا حديث حسن، وقد تقدم من من حديث عائشة أنه عليه (الصلاة و) السلام قال: أما ثلاثة مواطن فلا يذكر أحد أحدا عند الميزان وعند تطاير الصحف وعند الصراط. [حديث حسن]

103- Narrated *Anas Ibn Malik*: I asked the Prophet of Allah, may the peace and blessings of Allah be upon him, to intercede for me on the Day of Judgment, and he said: "I will". Then I asked: "Where shall I look for you?" "He, may the peace and blessings of Allah be upon him, answered: "you first look for me when crossing the *Sirat*." I asked: "What if I do not find you there?" "He, may the peace and blessings of Allah be upon him, replied: "Then you can find me by the balance." Once again I asked: "What if I do not find me by my *Hawd*, for I will never miss any of these three occasions." (*Hadith Hasan*) reported by *At-Termizi*. However we have mentioned previously the *Hadith* of *A'isha* in which the Prophet, may the

peace and blessings of Allah be upon him, said: "there are three occasions on which no one will be any assistance¹ to another: At the function of the Balance; upon receiving the book (in which the deeds are recorded); and when passing over the *Sirat*."

(*Hadith Hasan*)

تلقى الملائكة للأنبياء وأممهم
بعث الصراط وفي هلاك أعدائهم

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

١٠٤- ابن المبارك، عن عبد الله بن سلام قال: إذا كان يوم القيامة جمع الله الأنبياء نبياً نبياً، وأمة أمة حتى يكون آخرهم مركزاً محمد وأمته، ويضرب الجسر على جهنم وينادي مناد: أين أحمد وأمته؟ فيقوم نبي الله ﷺ وتتبعه أمته برها وفاجرها، حتى إذا كان على الصراط طمس الله أبصار أعدائه فتهافتوا في النار يميناً وشمالاً ويمضي النبي ﷺ والصالحون معه فتلقاهم الملائكة (رتباً فيدلونهم على طريق الجنة على يمينك، على شمالك حتى ينتهي إلى ربه فيوضع له كرسي عن يمين الرحمن ثم يتبعه عيسى عليه الصلاة والسلام على مثل سبيله ويتبعه برها وفاجرها حتى إذا كانوا على الصراط طمس الله أبصار أعدائه فتهافتوا في النار يميناً وشمالاً ويمضي النبي ﷺ والصالحون معه فتلقاهم الملائكة رتباً) فيدلونهم على طريق الجنة

¹ Literally: No one will mention anybody else.

على يمينك على شمالك، حتى ينتهي إلى ربه فيوضع له كرسي من
الجانب الآخر، ثم يدعى نبي لبي وأمة أمة، حتى يكون آخرهم نوحاً،
رحم الله نوحاً. [خبر صحيح]

104- On the authority of *Ibn Al-Mubarak* who reported *Abdullah Ibn Salam* as saying: On the Day of Judgment Allah will gather the Prophets one by one and their nations one by one. Muhammad, may the peace and blessings of Allah be upon him, and his nation will be the last to join the gathering. Then, the *Sirat* will be established above hell and it will be called out: "Where is *Ahmed* and his nation?" Thus, the Prophet, may the peace and blessings of Allah be upon him, will step forward and the people of his nation, both good and evil, will follow him. As they cross the *Sirat*, Allah will blind the eyes of those who disbelieved so that they will fall over to the right and to the left onto hell. The Prophet, may the peace and blessings of Allah be upon him, will keep walking along with the righteous people of his nation. The angels will receive them and guide them to the way leading to paradise, saying to them: "To your right, to your left," until he reaches his Lord. Then a chair will be put in place for him to the right of the Throne of Allah, the Most Gracious. Then, Jesus, may the peace and blessings of Allah be upon him, will follow suit along with the people of his nation, both good and evil. As they cross the *Sirat*, Allah will blind the eyes of those who disbelieved so that they will fall over to the right and to the left into hell. Jesus, may the peace and blessings of Allah be upon him, will keep

walking along with the righteous people of his nation. The angels will receive them and guide them to the way leading to paradise, saying to them: "To your right, to your left," until he reaches his Lord. Then a chair will be put for him on the other side. Then, prophets and nations will be called out respectively, until they reach Noah, peace be upon him who will be the last to be called. May Allah have mercy on Noah".

(An authentic account)

ذكر الصراط الثاني

وهو القنطرة التي بين الجنة والنار

The second *Sirat*: The bridge between hell and paradise

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

105- Narrated *Abu Sa'eed Al-Khudri* that the Prophet of Allah, may the peace and blessings of Allah be upon him, said: "After the believers cross the fire (safely), they will be confined to a bridge between paradise and hell where every one of them will be avenged for any injustice done to him in worldly life. When they will be purified of unjust acts, they will be permitted to enter paradise. By Him in

Whose hand Muhammad's soul is, they will know the way to their houses in paradise better than they knew it to their houses in worldly life." (*Hadith Sahih*) Reported by *Bukhari*.

من دخل النار من الموحدين مات واحترق ثم يخرجون بالشفاعة

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

١٠٦ - مسلم عن أبي سعيد الخدري - رضي الله عنه - قال: قال رسول الله ﷺ: ((أما أهل النار الذين هم أهلها فإنهم لا يموتون فيها ولا يحيون ولكن ناساً أصابتهم النار بذنوبهم أو قال بخطاياهم فأمانتهم الله إمانة حتى إذا كانوا فحماً أذن لهم في الشفاعة فيجئ بهم ضبائر ضبائر فبثوا على أنهار الجنة ثم قيل: يا أهل الجنة أفيصوا عليهم فينبتون نبات الحبة تكون في حميل السيل)) فقال رجل من القوم: كان رسول الله ﷺ قد كان يرعى الغنم بالبادية. [حديث صحيح]

106- *Abu-Sa'eed Al-Khudri*, may Allah be pleased with him, narrated that the Prophet, may the peace and blessings of Allah be upon him, said: "The dwellers of hell, who are destined to stay there forever, will neither die nor live. As for those believers who enter hellfire as a punishment for their sins-or faults Allah will cause them to die a real death until they are reduced to ashes, then He will allow intercession for them. Their remains will be scattered over the rivers of paradise, thereafter it will be said:

“O dwellers of paradise, pour water over them. Thus, their bodies will sprout as does a plant when it is carried away by the flood.” A man commented: “It seems that the Prophet, may the peace and blessings of Allah be upon him, used to graze sheep in the desert!” (*Hadith Sahih*) reported by *Moslem*.

من يشفع لهم قبل دخول النار من أجل
أعمالهم الصالحة وهم أهل الفضل في الدنيا

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

١٠٧- وخرج أبو نعيم الحافظ بإسناده عن الثوري، حدثنا الأعمش، عن شفيق عن عبد الله قال: قال رسول الله ﷺ: ((اليوقيهـم أجورهم ويزيدهم من فضله)) قال: ((أجورهم يدخلهم الجنة ويزيدهم من فضله الشفاعة لمن وجبت له النار ممن صنع إليهم المعروف في الدنيا)). [حديث حسن]

107- On the authority of *Abu Nu'aim Al-Hafiz, Al-A'mash* reported from *Shafiq* that *Abdullah* said: “The Prophet, may the peace and blessings of Allah be upon him, said: “Allah will give them (the righteous) their due rewards-and more out of His bounty....” He, may the peace and blessings of Allah be upon him, said: “The due reward is to let them in paradise; and his additional bounty is to grant them intercession for those who deserve to enter hell, who had done them favors in the world.” (*Hadith Hasan*)

الشفعاء وذكر الجهنميين

Intercessors for the dwellers of hell

١٠٨ - ذكر ابن المبارك قال، أخبرنا رشدين بن سعد عن يحيى، عن أبي عبد الرحمن الخثلي، عن عبد الله بن عمرو بن العاص، عن النبي ﷺ قال: ((إن الصيام والقرآن يشفعان للعبد، يقول الصيام: رب، منعتك الطعام والشراب والشهوات بالنهار فشغعتني فيه، ويقول القرآن: منعتك النوم بالليل فشغعتني فيه، فيشفعان)). [حديث صحيح]

108- On the authority of *Ibn Al-Mubarak*, *Rashdeen Ibn Sa'ad* and *Yahia* reported from *Abdul-Rahman Al-Khateli* that *Abdullah Ibn Amr Ibn Al-Aas* narrated that the Prophet of Allah, may the peace and blessings of Allah be upon him, said: "The Qur'an and fasting will intercede for the servant of Allah (on the Day of Judgment). Fasting will say: "O Lord, I prevented him from food and pleasures during daytime, so let me intercede for him." Then, the Qur'an will say: "O Lord, I prevented him from sleep during the night, so let me intercede for him. And their intercession will be accepted." (*Hadith Sahih*)

١٠٩ - وذكر مسلم من حديث أبي سعيد الخدري - رضي الله عنه - وفيه بعد قوله في نار جهنم: ((حتى إذا خُصَّ المؤمنون من النار فوالذي نفسي بيده ما من أحد منكم بأشدَّ منا شدةً الله تعالى في استيفاء الحق من المؤمنين يوم القيامة لأخوانهم الذين في النار)).

[حديث صحيح]

109- *Moslem* reported a part of the *Hadith* narrated by *Abu-Sa'eed Al-Khudri*, may Allah be pleased with him, in which the Prophet, may the peace and blessings of Allah be upon him, said after mentioning hellfire: "...till believers cross the *Sirat* safely. By Him in Whose hand Muhammad's soul is, no one among you who will be more eager to claim the right of intercession for those believers cast in hell than their fellow believers (in paradise) on the Day of Judgment..." (*Hadith Sahih*)

١١٠- وخرجه ابن ماجه ولفظه عن أبي سعيد الخدري عن النبي ﷺ: ((إذا خلص الله المؤمنين من النار وأمنوا فما مجادله أحدكم لصاحبه في الحق يكون له في الدنيا أشد مجادله من المؤمنين الذين دخلوا النار. قال: يقول ربنا إخواننا كانوا، فنذكره بمعناه. يقولون: ربنا كانوا معنا يصومون معنا ويصلون ويحجون، فيقال لهم: أخرجوا من عرفتم فتحرم صورهم على النار فيخرجون خلقاً كثيراً قد أخذت النار إلى نصف ساقه وإلى ركبتيه يقولون: ربنا ما بقي فيها أحد ممن أمرتنا به، ثم يقول الله عز وجل: ارجعوا فمن وجدتم في قلبه مثقال دينار من خير فأخرجوه، فيخرجون خلقاً كثيراً، ثم يقولون: ربنا لم نذر فيها أحداً ممن أمرتنا به، ثم يقول: ارجعوا فمن وجدتم في قلبه مثقال نصف دينار من خير فأخرجوه، فيخرجون خلقاً كثيراً، ثم يقولون: ربنا لم نذر فيها أحداً ممن أمرتنا به، ثم يقول: ارجعوا فمن وجدتم في قلبه مثقال ذرة من خير فأخرجوه، فيخرجون خلقاً كثيراً ربنا لم نذر فيها خيراً)).

وكان أبو سعيد الخدري - رضي الله عنه - يقول: ((إن لم تصدقوني بهذا الحديث فاقربوا إن شئتم: ﴿إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِنْ تَكَ حَسَنَةً لِيُضَاعِفْهَا وَيُؤْتِ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا﴾ فيقول الله تعالى: شفعت الملائكة، وشفع النبيون، وشفع المؤمنون، ولم يبق إلا أرحم الراحمين)). وفي البخاري ((وبقيت شفاعتي)) بدل قوله ((ولم يبق إلا أرحم الراحمين)). فيقبض قبضة من النار فيخرج منها قوما لم يعملوا خيرا قط، عادوا حمما فيلقبهم في نهر على أقواه الجنة يقال له: نهر الحياة، فيخرجون كما تخرج الحبة في حميل السيل، ألا ترونها تكون إلى الحجر أو الشجر ما يكون إلى الشمس أصفر وأخضر، وما يكون منها إلى الظل يكون أبيض؟)) قالوا: يا رسول الله، كأنك كنت ترعى بالبادية. قال: فيخرجون كاللؤلؤ في رقابهم الخواثيم يعرفهم أهل الجنة: هؤلاء عتقاء الله الذين أدخلهم الجنة بغير عمل عملوه ولا خير قدموه، ثم يقول: ادخلوا الجنة فما رأيتموه فهو لكم، فيقولون: ربنا أعطيتنا ما لم تعط أحدا من العالمين، فيقول: لكم عندي أفضل من هذا. فيقولون: يا ربنا وأي شيء أفضل من هذا؟ فيقول: رضائي فلا أسخط عليكم بعده أبدا)). [حديث صحيح]

110- Narrated *Abu-Sae'ed Al-Khudri* - in his own wording as reported by *Ibn Maja* - that the Prophet, may the peace and blessings of Allah be upon him, said: "The true believers will pass over hellfire safely. By Him in Whose hand Muhammad's soul is, no one among you who will be keener to claim the right of intercession for those believers who were thrown into hell than their fellow believers (in paradise) on the Day of Judgment. They will argue: "O our Lord!

Those brothers of ours used to pray, fast and perform pilgrimage along with us". It will be said unto them: "Go and set free (from fire) everyone know!" Thereafter, it will be prohibited for fire to harm their bodies and they will get out a large number of people whose legs and knees were burnt by fire. Then they will say: "No one is left of those whom You commanded for us to get." Allah, praised be He, will say: "Go back and get out of fire everyone in whose heart there is the weight of a Dinar of goodness!" Thereupon, they will bring out of fire a great number of people, and then they will say: "No one is left of those whom You commanded for us to get." Allah will say: "Go back again and get out of fire everyone in whose heart there is the weight of half a Dinar of goodness". They will bring out of fire a large number of people, then they will say: "O our Lord! We have left none of those whom You commanded for us to get." Allah will say: "Go back once again and get out of fire everyone in whose heart there is the weight of an atom of goodness!" They will get out of fire a huge number of people, and then they will say: "O Lord! No goodness at all left therein!" *Abu-Sa'eed Al-Khudri* used to say: "If you doubt my narration of this *Hadith*, then read if you like: **Surely, Allah is never unjust in the least degree: if there is any good (done) He doubles it, and gives from Him a great reward.**" Allah Almighty will say: "The angels have interceded, so did the Prophets and so did the believers. No one is left (to intercede) save the Most Merciful of all those who show mercy." In the version

reported by *Bukhari*, Allah will say: "No other intercession is left but Mine" instead of saying: "No one is left (to intercede) save the Most Merciful..." Allah will take a handful of fire from which a group of people who have never done any good deeds were reduced to ashes. Then, He will scatter them over a river in paradise which is called 'the River of Life.' They will come back to life just as the sprouting of a seed in the silt, carried away by flood. The Prophet, may the peace and blessings of Allah be upon him, said: "Have you not noticed that the seed grows close to a stone or a tree and that it looks green or yellow if it is exposed to the sun, and white if it is in the shade?" The Companions, said: "It seems that you used to graze sheep in the desert, O Prophet of Allah." The Prophet, may the peace and blessings of Allah be upon him, said: "They will come out of the river like pearls with marks on their necks. The dwellers of paradise will recognize them and say: "These are the ones who were set free by Allah and who were admitted to paradise without doing any good deeds or bringing forth any virtuous acts." Then, Allah will say: "Go into paradise, and whatever you see is yours!" They will exclaim: "O our Lord! You granted us what You have not granted to any of Your creation." Thereupon Allah will say: "I keep with me something greater than this for you." They will ask: "O our Lord! Which thing is greater than this?" Allah will answer: "That is part of My bounty, so I will never be dissatisfied with you." (*Hadith Sahih*).

١١١- البخاري عن أنس (بن مالك) عن النبي ﷺ قال: «يُخرج قوم من النار بعد ما مسهم منها سفع فيدخلون الجنة فيسميهم أهل الجنة الجهنميين». [حديث صحيح]

111- *Bukhari* reported on the authority of *Anas Ibn Malik* that the Prophet, may the peace and blessings of Allah be upon him, said: “Some people will come out of hell after they have received a touch of fire. They will enter paradise, and the dwellers of paradise will name them *aljahannamiyin*, i.e., the dwellers of hell.” (*Hadith Sahih*)

١١٢- الترمذي عن عمران بن حصين عن النبي ﷺ قال: «أُخرج من قوم من النار بشفاعتي يسمون: الجهنميين» قال: حديث حسن صحيح. [حديث صحيح]

112- *At-Termizi* reported on the authority of *Imran Ibn Hussein* that the Prophet, may the peace and blessings of Allah be upon him, said: “Some people of my nation will come out of hell thanks to my intercession (*shafa'a*). They will be called *aljahannamiyin*”. *At-Termizi* said: “This *Hadith* is *Hasan Sahih*”. (*Hadith Sahih*)

١١٣- وخرج ابن ماجه، حدثنا إسماعيل بن أسد، حدثنا أبو بكر سجاج بن الوليد السكوني، حدثنا زياد بن خزيمة عن نعيم بن أبي هند، عن ربعي بن حراش، عن أبي موسى الأشعري قال: قال رسول الله ﷺ: «أخبرت بين الشفاعة وبين أن يدخل نصف أمي الجنة، فأخترت

الشفاعة، لأنها أعم وأكفى، أترونها للمتقين؟ لا، ولكنها للخاطئين
المدنئين المتلوثين)). [حديث صحيح]

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

معرفة المشفوع فيهم بأثر السجود وبياض الوجوه

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

١١٤- قد تقدم من حديث أبي سعيد الخدري أن المؤمنين يقولون:
ربنا إخواننا كانوا يصومون معنا، ويصلون ويحجون، أدخلتهم النار،
فيقول لهم: اذهبوا فمن عرفتم أخرجوه. وذكر الحديث. [حديث صحيح]

114- It was mentioned in the *Hadith* narrated by *Abu Sa’eed Al-Khudri* that believers would ask: “Our Lord! Our brothers used to fast, pray and make pilgrimage to Mecca with us and you admitted them

to hell? He would then reply to them: "Go and bring out those you recognize." (*Hadith Sahih*)

١١٥- وخرج مسلم من حديث أبي هريرة، عن النبي ﷺ وفيه بعد قوله: «ومنهم المجازي حتى يلجى إذا فرغ الله من القضاء بين العباد وأراد أن يخرج برحمته من أراد من أهل النار، أمر الملائكة أن يخرجوا من كان لا يشرك بالله شيئاً ممن أراد الله أن يرحمه ممن يقول لا إله إلا الله، فيعرفونهم في النار بأثر السجود تأكل النار ابن آدم إلا أثر السجود، وحرم الله على النار أن تأكل أثر السجود، فيخرجون من النار قد امتحشوا فيصب عليهم ماء الحياة فينبتون منه كما تنبت الحبة في حميل السيل»، وذكر الحديث، [حديث صحيح]

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

will be poured over them and they will grow under it as does a seed that comes in the mud of the torrent.”

(*Hadith Sahih*)

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

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

ما يرجك من رحمة الله تعالى ومغفرته وعفوه
يوم القيامة

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

١١٧- وخرج مسلم من حديث سلمان الفارسي قال: قال رسول الله ﷺ: ((إن الله تعالى خلق يوم خلق السموات والأرض مائة رحمة، كل رحمة منها طباق ما بين السماء والأرض، فجعل في الأرض منها رحمة واحدة، فيها تعطف الوالدة على ولدها، والطير والوحوش بعضها على بعض، فإذا كان يوم القيامة أكملها بهذه الرحمة))
أخرجه ابن ماجه من حديث أبي سعيد.

وفي بعض الطرق لأبي هريرة: ((فإذا كان يوم القيامة رد هذه الرحمة على تلك التسعة والتسعين فأكملها مائة رحمة، فرحم بها عباده يوم القيامة)). [حديث صحيح]

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

حفت الجنة بالمكاره وحفت النار بالشهوات

**Paradise is beset by adversities and hell
by desires**

١١٨- مسلم عن أنس بن مالك قال: قال رسول الله ﷺ: ((حفت الجنة بالمكاره، وحفت النار بالشهوات)). خرجه البخاري أيضا، وقال فيه الترمذي: حديث (حسن) صحيح غريب. [حديث صحيح]

118- *Moslem* reported on the authority of *Anas Ibn Malik* that the Prophet, may the peace and blessings of Allah be upon him, said: "Paradise is beset by

adversities while hell is beset by desires.” The *Hadith* was also reported by *Bukhari*. *At-Termizi* commented on it saying: This *Hadith* is *Hasan, Sahih, ghareeb*, narrated by a single narrator after the Companion”.

(*Hadith Sahih*)

١١٩- وخرج الترمذي عن أبي هريرة عن النبي ﷺ قال: (لما خلق الله الجنة أرسل جبريل إلى الجنة فقال: انظر إليها وإلى ما أعددت لأهلها فيها. قال: فجاءها ونظر إليها وإلى ما أعد الله لأهلها فيها، قال: فرجع إليه وقال: وعزتك لا يسمع بها أحد إلا دخلها. قال: فأمر بها فحفت بالمكاره، فقال: فارجع إليها فانظر إلى ما أعددت لأهلها فيها. قال: فرجع إليها فإذا هي قد حفت بالمكاره، فرجع إليه فقال: وعزتك لقد خفت أن لا يدخلها أحد. قال: اذهب إلى النار فانظر إليها وإلى ما أعددت لأهلها فيها، فإذا هي يركب بعضها بعضا فرجع إليه فقال: وعزتك لقد خفت ألا يسمع بها أحد فيدخلها، فأمر بها فحفت بالشهوات، فقال: ارجع إليها، فرجع إليها، فقال: وعزتك لقد خست ألا ينجو منها أحد إلا دخلها)).

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

119- *At-Termizi* reported on the authority of *Abu-Huraira* that the Prophet, may the peace and blessings of Allah be upon him, said: “When Allah created paradise, He sent Gabriel to it and said: “Look at it and the pleasures I have prepared for its people in it”. So, he came to paradise and looked at what Allah has prepared for the people in it. He then returned to Him and said: “I swear by Your grandeur that it is quite easy for anyone who has heard of

paradise, to indulge into it". Then Allah ordered that paradise would have been surrounded with adversities and said to Gabriel: "Go back and look at it and what I have prepared for its people." He went back to it and found that it had been surrounded with adversities. He then returned to Allah and said: "I swear by Your grandeur that I am afraid that no man will enter it." Then Allah said to Gabriel: "Go to hell and look at it and the tortures I have prepared to its people." He did and found that it had been extremely horrible. He then returned to Him and said: "I swear by Your honor that I am afraid that those who have heard about it will escape it." Then Allah ordered that hell would have been surrounded with desires and said to Gabriel: Go back to it. He did and said: "I swear by Your honor that I am afraid that no man will escape it." *Abu-Issa At-Termizi* said; This *Hadith* is *Sahih*. (*Hadith Hasan*)

احتجاج الجنة والنار وصفة أهلها

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

١٢٠- البخاري عن أبي هريرة قال: قال رسول الله ﷺ: ((احتجت الجنة والنار فقالت هذه: يدخلني الجبارون والمتكبرون، وقالت هذه: يدخلني الضعفاء والمساكين، فقال الله لهذه: أنت عذابي أعذب بك من أشاء، وقال لهذه: أنت رحمتي أرحم بك من أشاء، ولكل واحدة منكما ملؤها)). خرجه مسلم والترمذي، وقال: هذا حديث حسن صحيح. [حديث صحيح]

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

(*Hadith Sahih*)

صفة أهل الجنة وأهل النار وفي شرار الناس من هم؟

The attributes of paradise and hell dwellers

١٢١- مسلم عن عياض بن (حمار) المجاشعي أن رسول الله ﷺ قال يوماً في خطبته: ((أهل الجنة ثلاثة: ذو سلطان مقسط متصدق موقف، ورجل رحيم رقيق القلب لكل ذي قربى ومسلم، وعفيف ضعيف متضعف ذو عيال)).

قال: ((وأهل النار خمسة: الضعيف الذي لا زبر له الذين هم فيكم تبع لا يبتغون أهلاً ولا مالاً، والخائن الذي لا يخفى له طمع وإن دق إلا خانته، ورجل لا يصبح ولا يمسي إلا وهو يخادعك عن أهلك، ومالك، وذكر البخل والكذب والشنظير الفحاش)). [حديث صحيح]

121- *Moslem* reported on the authority of *Eyyadh Ibn Himar Al-Majash'ie* that the Prophet, may the peace and blessings of Allah be upon him, said: "The dwellers of paradise are of three types: one who

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

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

122- *Ibn Maja* reported on the authority of *Haritha Ibn Wahb Al-Khuzae'e* that the Prophet, may the peace and blessings of Allah be upon him, said: “Shall I tell you about the dwellers of paradise? They are the weak but very faithful persons whose requests are answered by Allah. Shall I tell you about the dwellers of hell? They are the vile, rude and haughty persons. In another narration reported by

Ibn Maja too, he said about the latter 'evil and proud persons'. (Hadith Sahih)

١٢٣- مسلم عن (أنس بن مالك) قال: ((مر بجنزة فأتى عليها خيرا فقال رسول الله ﷺ: ((وجبت وجبت وجبت، ومر بجنزة فأتى عليها شرا فقال رسول الله ﷺ: وجبت وجبت وجبت. فقال عمر: فذاك أبي وأمي، مر بجنزة فأتى عليها خيرا فقلت: وجبت وجبت وجبت، ومر بجنزة فأتى عليها شرا فقلت: وجبت وجبت وجبت، فقال رسول الله ﷺ: من أتيتم عليه خيرا وجبت له الجنة، ومن أتيتم عليه شرا، وجبت له النار، أنتم شهداء الله في الأرض)) قالها ثلاثا.
وقالت عائشة - رضي الله عنها - : الجنة دار الأسخياء، والنار دار البخلاء.

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

123- *Moslem* reported on the authority of *Anas Ibn Malik* that once a funeral procession passed and the people praised the deceased person. The Prophet, may the peace and blessings of Allah be upon him, said: "It has been affirmed to him." Then another funeral procession passed and the people spoke badly of the deceased person. The Prophet said: "It has been affirmed to him". *Omar Ibn Al-Khattab* then said: "O Prophet of Allah! Why have you said the same words about both funerals?" The Prophet, may the peace and blessings of Allah be upon him, replied: "You praised the former, so paradise has been affirmed to him; and you spoke badly of the latter, so

hell has been affirmed to him. You people are Allah's witnesses on earth." He repeated the last sentence three times. *A'isha*, may Allah be pleased with her, said: "Paradise is the house of the generous and hell is the house of the stingy." *Zayd Ibn Aslam* said: "Allah has ordered you to be generous so that you may enter paradise and has ordered you not to be stingy so that you may not enter hell". (*Hadith Sahih*)

١٢٤- وفي البخاري أيضا عن عمر - رضي الله عنه - قال: قال رسول الله ﷺ: «من شهد له أربعة بخير أدخله الله الجنة، قلنا: وثلاثة؟ قال: وثلاثة، قلنا: واثنان؟ قال: واثنان، ثم لم نسأله عن الواحد» قال أبو محمد عبد الحق: وهذا الحديث مخصوص والله أعلم، والذي قبله يعطى العموم وإن كثرت شهوده وانطلقت السنة المسلمين فيه بالخير والنساء الصالح كانت له الجنة، والله أعلم. [حديث صحيح]

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

(*Hadith Sahih*)

١٢٥- مسلم عن أبي هريرة قال: قال رسول الله ﷺ: ((صنفان من أهل النار لم أرهما قوم معهم سياط كأذناب البقر يضربون بها الناس، ونساء كاسيات عاريات مائلات مميلات رؤوسهن كأسنمة البخت المائلة لا يدخلن الجنة ولا يجدن ريحها، وأن ريحها لو وجد من مسيرة كذا وكذا)) قال الحافظ ابن دحية أبو الخطاب: الرواية بالياء بلا خلاف، وتحكم أبو اليد الكتاني فرواه بالثاء المثناة وهي المنتصبه وهذا خطأ منه وتصحيف. [حديث صحيح]

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

١٢٦- وخرجه مسلم أيضا عن أبي هريرة عن النبي ﷺ أنه قال: ((يدخل الجنة أقوام أفئدتهم مثل أفئدة الطير)). [حديث صحيح]

126- Moslem also reported on the authority of Abu-Huraira that the Prophet said: "Among the people entering paradise are ones whose hearts resemble those of birds" (Hadith Sahih).

ما جاء في أكثر أهل الجنة وأكثر أهل النار
Who constitutes the majority of the dwellers
of paradise and hell

١٢٧- مسلم عن أسامة بن زيد قال: قال رسول الله ﷺ:
(وقمت على باب الجنة فإذا عامة من دخلها المساكين، وإذا أصحاب
الجد محبوسون إلا أصحاب النار فقد أمر بهم إلى النار، وقيمت على
باب النار فإذا عامة من دخلها النساء). [حديث صحيح]

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

(*Hadith Sahih*)

١٢٨- ومن حديث ابن عباس في حديث كسوف الشمس:
(ورأيت النار فلم أر منظرا كالיום قط، ورأيت أكثر أهلها النساء.
قالوا: بم يا رسول الله؟ قال: بكفرهن، قيل أيكفرن بالله؟ قال: يكفرن
العشير، ويكفرن الإحسان لو أحسنت إلى إحداهن الدهر كله ثم رأيت
منك ما تكره قالت: ما رأيت منك خيرا قط). [حديث صحيح]

128- In a part of the *Hadith* of the eclipse narrated by *Ibn Abbas*, the Prophet, may the peace and blessings of Allah be upon him, said: "And I have never seen such an awful scene like the one of hell on

that day. I saw that women constitute the majority of the dwellers of hell.” The Companions said: “Why, Prophet of Allah?” He said: “Because of their Ingratitude.” They said: “Are they ungrateful to Allah?” He said: “They are ungrateful to their husbands. If you acted benevolently with a woman all your life except for one day, she would say: You have never been good to me” (*Hadith Sahih*).

١٢٩- البخاري عن أبي هريرة - رضي الله عنه - أن رسول الله ﷺ قال: ((كل أمتي يدخلون الجنة، إلا من يابى. قيل: ومن يابى يا رسول الله؟ قال: ((من أطاعني دخل الجنة، ومن عصاني فقد أبى)). [حديث صحيح]

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

(*Hadith Sahih*)

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

قال الله تعالى: ﴿وَلَا تَقْعُدُوا بِكُلِّ صِرَاطٍ تُوعِدُونَ وَتَصَدُّونَ عَنْ سَبِيلِ اللَّهِ مِنْ آمَنَ بِهِ وَتَبْغُوثَهَا عَوْجًا﴾ نزلت في المكاسين والعشارين

في قول بعض العلماء وقال تعالى: ﴿فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتَقَطُّعُوا أَرْحَامَكُمْ﴾ أولئك الذين لعنهم الله الآية.

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

١٣٠- مسلم عن جبير بن مطعم، عن أبيه عن النبي ﷺ قال: ((لا يدخل الجنة قاطع)) قال ابن أبي عمر: قال سفيان: يعني قاطع رحم رواد البخاري. [حديث صحيح]

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

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

١٣١- مسلم عن أبي هريرة قال: سمعت رسول الله ﷺ يقول: ((إن أول الناس يقضى عليه يوم القيامة رجل استشهد فأتى به فعرفه

نعمه فعرفها: قال: فما عملت فيها؟ قال: قاتلت فيك حتى استشهدت. قال: كذبت، ولكنك قاتلت ليقال فلان جرى، فقد قيل، ثم أمر به فسحب على وجهه حتى ألقي في النار، ورجل تعلم العلم وعلمه، وقرأ القرآن فأتى به فعرفه نعمه (فعرفها) قال: فما عملت فيها؟ قال: تعلمت العلم وعلمته، (وقد) قرأت فيك القرآن، قال: كذبت، ولكنك تعلمت العلم ليقال: عالم، وقرأت القرآن ليقال هو قارئ فقد قيل، ثم أمر به فسحب على وجهه حتى ألقي في النار، ورجل وسع الله (تعالى) عليه وأعطاه من أصناف المال كله فأتى به فعرفه نعمه فعرفها. قال: فما عملت فيها؟ قال: ما تركت (من) سبيل تحب أن ينفق فيها إلا أنفقت فيها لك، قال: كذبت، ولكنك فعلت ليقال هو جواد فقد قيل، ثم أمر فسحب على وجهه حتى ألقي في النار))، خرجه أبو عيسى الترمذي بمعناه، وقال في آخره: ثم ضرب رسول الله ﷺ على ركبتي، فقال: ((يا أبا هريرة أولئك الثلاثة أول خلق الله تسعر بهم النار يوم القيامة))، [حديث صحيح]

131- *Moslem* reported on the authority of *Abu-Huraira* that he said: I heard the Prophet, may the peace and blessings of Allah be upon him, saying: "The first man to be judged on the Day of Judgment, will be a man who died as a martyr. He shall be brought before the Judgment Seat. Allah will make him recount His blessings (i.e. the blessings which He had bestowed upon him) and he will recount them and admit having enjoyed them in his life. Then, Allah will say: "What have you done to requite these blessings?" He will say: "I fought for Thee until I died as a martyr." Allah will say: "You have told a lie. You

fought so that you might be called a 'brave warrior'. And you were called so." Then orders will be passed against him and he will be dragged with his face downward and cast into hell. Then there will be brought forward a man who acquired knowledge and imparted it to others and recited the Qur'an. Allah will make him recount His blessings and he will recount them and admit having enjoyed them in his life. Then Allah will ask: "What have you done to requite these blessings?" He will say: "I acquired knowledge and disseminated it and recited the Qur'an, seeking Thy pleasure." Allah will say: "You have told a lie. You acquired knowledge so that you might be called 'a scholar,' and you recited the Qur'an so that it might have been said: "He is a *qari* (reader of the Qur'an) and such has been said." Then, orders will be passed against him and he will be dragged with his face downward and cast into hell. Then, will be brought a man whom Allah had made abundantly rich and had granted every kind of wealth. Allah will make him recount His blessings and he will recount them and admit having enjoyed them in his life. Allah will then ask: "What have you done to requite these blessings?" He will say: "I spent money in every cause in which Thou wished that it should have been spent." Allah will say: "You are lying. You spent money so that you might have been called generous, and you got that." Then, Allah will pass orders and he will be dragged with his face downward and thrown into hell. *Abu Issa At-Termizi* reported the *Hadith* in its meaning and said at the end of it: "Then

the Prophet of Allah patted on my knees saying: "O *Abu-Huraira*, these three people will be the first among Allah's creatures, to be burnt in hell on the Day of Judgment." (*Hadith Sahih*)

من يدخل الجنة بغير حساب

Those who enter paradise without judgment

١٣٢- مسلم عن عمران بن حصين أن رسول الله ﷺ قال: ((يدخل الجنة من أمتي سبعون ألفاً بغير حساب)) قالوا: من هم يا رسول الله؟ قال: ((هم الذين لا يسرقون ولا يتطيرون ولا يكتون، و على ربهم يتوكلون))، [حديث صحيح]

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

(*Hadith Sahih*)

١٣٣- الترمذي عن أبي أمامة قال: سمعت رسول الله ﷺ يقول: ((وعدني ربي أن يدخل الجنة من أمتي سبعين ألفاً لا حساب عليهم ولا عذاب مع كل ألف سبعون ألفاً وثلاث حثيات من حثيات ربي)) قال الترمذي: هذا حديث غريب، وقد أخرجه ابن ماجه أيضاً.

[حديث صحيح]

133- *At-Termizi* reported on the authority of *Abu Umama* that he said: I heard the Prophet of Allah, peace and blessings be upon him, saying: "My Lord has promised me to let seventy thousand people of my nation enter paradise without judgment or torture in hell. Every thousand of them will be accompanied by seventy thousand as well as three handfuls of people added by my Lord." *At-Termizi* said: "This *Hadith* is *gharib*." This *Hadith* was also reported by *Ibn Maja*.

(*Hadith Sahih*)

١٣٤- ابن المبارك عن ابن عباس قال: ((إذا كان يوم القيامة نادى مناد: ستعلمون اليوم من أصحاب الكرم، ليقيم الحامدون لله تعالى على كل حال، فيقومون، فيسرحون إلى الجنة، ثم ينادي ثانية: ستعلمون اليوم من أصحاب الكرم، ليقيم الذين كانت ﴿تتجافى جنوبهم عن المضاجع يدعون ربهم خوفاً وطمعاً ومما رزقناهم ينفقون﴾ قال: فيقومون فيسرحون إلى الجنة. قال: ثم ينادي الثالثة: ستعلمون اليوم من أصحاب الكرم ليقيم الذين كانوا ﴿لأتلهيهم تجارة ولا بيع عن ذكر الله وإقام الصلاة وإيتاء الزكاة يخافون يوماً تتقلب فيه القلوب والأبصار﴾ الآية (فيقومون) فيسرحون إلى الجنة. [خبر صحيح]

134- *Ibn Al-Mubarak* reported that *Ibn Abbas* said: "On the Day of Judgment, a caller will shout: You are going today to learn who the generous are. Come on, you who have praised Allah all the times. Then they will do so and advance to paradise." The caller will shout once again: "You are going today to learn who the generous are. Come on, those who

"have forsaken their beds of sleep, while they call on their Lord, in fear and hope: and they spent (in charity) out of the sustenance which We have bestowed on them." Then they will do so and advance to paradise. The caller will shout a third time: "You are going today to learn who the generous are. Come on, those whom **"neither trade nor sale could divert (them) from the remembrance of Allah, nor from regular prayer, nor from paying zakat. Their (only) fear is for the Day when hearts and eyes will be turned about."** Then, they will do so and advance to paradise.

(An authentic account)

أمة محمد ﷺ شطر أهل الجنة وأكثر

Muhammad's nation represents half the dwellers of paradise or even more

١٣٥- مسلم عن أبي سعيد الخدري قال: قال رسول الله ﷺ: ((يقول الله تبارك وتعالى: يا آدم، فيقول: لبيك وسعديك والخير (بين) يدك. قال: فيقول: أخرج بعث النار من ولدك قال: وما بعث النار؟ قال: من كل ألف تسعمائة وتسعة وتسعون. قال: فذلك حين يسيب الصغير وتضع كل ذات حمل حملها، وترى الناس سكارى وما هم بسكارى، ولكن عذاب الله شديد، (و) قال: فاشتد ذلك عليهم. قالوا: يا رسول الله أينما ذلك الرجل؟ قال: أيشروا، فإن من يأجوج ومأجوج ألفاً ومنكم (رجل، قال) ثم قال: والذي نفسي بيده إني لأطمع أن تكونوا ربع أهل الجنة، فحمدنا الله وكبرنا، ثم قال: والذي نفسي بيده

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

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

Muslims are like a white hair in the skin of a black ox or like a mark on a foreleg of a donkey (i.e. your number is very small as compared with theirs. Such expressions were very common at that time).” The *Hadith* was also reported by *Bukhari*. (*Hadith Sahih*)

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

The horrors of hell

ذكر الله عز وجل النار في كتابه ووصفها على لسان نبيه ﷺ،
ونعتها فقال عز من قائل: ﴿كَلَّا إِنَّهَا لَأُظَىٰ ﴿١﴾ نَزَّاعَةٌ لِّلشَّوَىٰ ﴿٢﴾ الشَّوَىٰ:
جمع شواه وهي جلدة الرأس، وقال: ﴿وَمَا أَدْرَاكَ مَا سَقَرٌ ﴿١﴾ لَا تُبْقِي
وَلَا تَذَرُ ﴿٢﴾ لَوَاحَةٌ لِّلْبَشَرِ ﴿٣﴾ أي مغيرة. يقال: لاحته الشمس ولوحته: إذا
غيرته وقال: ﴿وَمَا أَدْرَاكَ مَا هَيْبَةٌ ﴿١﴾ نَارٌ حَامِيَةٌ ﴿٢﴾ وقال: ﴿لِيُنَبِّذَنَّ فِي
الْحُطْمَةِ ﴿١﴾ أي: ليرمين فيها ﴿٢﴾ وَمَا أَدْرَاكَ مَا الْحُطْمَةُ ﴿١﴾ نَارُ اللَّهِ الْمُوقَدَةُ
﴿٢﴾ الَّتِي تَطَّلَعُ عَلَى الْأُفُقَةِ ﴿١﴾ الآية.

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

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

مَا جَاءَ فَيَمْنُ سَأَلَ اللَّهَ [تَعَالَى] الْجَنَّةَ
وَأَسْتَجَارَ بِهِ مِنَ النَّارِ

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

١٣٦- الترمذی عن أنس بن مالك قال: قال رسول الله ﷺ: ((من سأل الله الجنة ثلاث مرات، قالت الجنة: اللهم أدخله الجنة، ومن استجار بالله من النار ثلاث مرات، قالت النار: اللهم أجره من النار)).
[حديث صحيح]

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

(*Hadith Sahih*)

ما تقرر من الكتاب والسنة

What is established in the Glorious Book and the Prophet's *Sunna*

١٣٧- تقرر من الكتاب والسنة أن الأعمال الصالحة والإخلاص فيها مع الإيمان موصلة إلى الجنان ومباعدة من النيران، وذلك يكثر إيراده والقطع به مع الموافاة على ذلك يغني عن ذكر ذلك، ويكفيك الآن من ذلك ما ثبت في الصحيحين عن أبي سعيد الخدري قال: قال رسول الله ﷺ: ((ما من عبد يصوم يوماً في سبيل الله إلا باعد الله بذلك اليوم وجهه عن النار سبعين خريفاً)). خرجه النسائي.

[حديث صحيح]

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

١٣٨- وعن أبي هريرة عن النبي ﷺ قال: ((من صام يوماً في سبيل الله رزح الله وجهه عن النار سبعين خريفاً))، وخرجه أبو عيسى الترمذي عن أبي أمامة عن النبي ﷺ قال: ((من صام يوماً في سبيل الله جعل الله بينه وبين النار خندقاً كما بين المشرق والمغرب))،

ويروى: ((ما بين السماء والأرض)). قال: هذا حديث غريب من حديث أبي أمامة. [حديث صحيح]

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

١٣٩- وفي كتاب أبي داود، عن أنس بن مالك قال: قال رسول الله ﷺ: ((من توضأ فأحسن الوضوء وعاد أخاه المسلم، بُوعذ من جهنم سبعين خريفاً)) قلت: يا أبا حمزة: وما الخريف؟ قال: العام.

139- *Abu-Dawud* reported in his book on the authority of *Anas Ibn Malik* that the Prophet, may the peace and blessings of Allah be upon him, said: "He who performs his ablution well and visits his sick Muslim brothers, will be taken ninety autumns away from hell (in terms of distance)". I said: "O *Abu Hamza*, what is an autumn?" He said: "An autumn is a year."

١٤٠- وفي الصحيحين عن عدي بن حاتم قال: سمعت رسول الله ﷺ يقول: ((من استطاع منكم أن يستتر من النار ولو بشق تمره فليفعل)) لفظ مسلم. [حديث صحيح]

140- In *Sahihein*, *Adeyy Ibn Hatim* narrated: "I heard the Prophet, may the peace and blessings of Allah be upon him, saying: "If anyone of you could escape hell even by giving a piece of date fruit (to a poor man), he better does it at once", as quoted by *Moslem (Hadith Sahih)*.

عظم جهنم وأزمتها وكثرة ملائكتها
وفي عظم خلقهم وتفلتها من [بين] أيديهم
وفي قمع النبي ﷺ إياها وردها عن أهل الموقف

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

١٤١- مسلم عن عبد الله بن مسعود قال: قال رسول الله ﷺ:
((يؤتى جهنم يوم القيامة لها سبعون ألف زمام، مع كل زمام سبعون
ألف ملك يجرونها)). [حديث صحيح]

141- *Moslem* reported on the authority of *Abdullah Ibn Mas'ood* that the Prophet, may the peace and blessings of Allah be upon him, said: "On the Day of Judgment, hell will be brought with seventy thousand reins. A single rein will be held by seventy thousand angels for the sake of dragging it (hell)".

(*Hadith Sahih*)

ما جاء أن التسعة عشر "خزنة جهنم"

The nineteen keepers of hell

قال الله تعالى: ﴿عَلَيْهَا تِسْعَةَ عَشَرَ﴾.

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

١٤٢- وخرج الترمذي، عن جابر بن عبد الله قال: قال ناس من اليهود لأناس من أصحاب النبي ﷺ: هل يعلم نبيكم عدد خزنة جهنم؟ قالوا: لا ندري حتى نسأله، فجاء رجل إلى النبي ﷺ فقال: يا محمد، غلب أصحابك اليوم. فقال: ((وبماذا غلبوا؟)) قال: سألتهم اليهود هل يعلم نبيكم عدد خزنة جهنم؟ قال: ((فماذا قالوا؟)) قال: قالوا: لا ندري حتى نسأل نبينا قال: ((أ) يغلب قوم سنلوا عما لا يعلمون)) فقالوا: لا نعلم حتى نسأل نبينا لكنهم سألوا نبيهم فقالوا: أرنا الله جهرة، على بأعداء الله إني سألتهم عن تربة الجنة وهي الدرمة فلما جاعوا قالوا: يا أبا القاسم، كم عدد خزنة جهنم؟ قال: ((هكذا وهكذا في مرة عشرة وفي مرة تسعة)) قالوا: نعم، قال لهم النبي ﷺ: ((ما تربة الجنة؟)) قال: فسكتوا، ثم قالوا: خبزة يا أبا القاسم، فقال النبي ﷺ: ((الخبز من الدرمة)). قال أبو عيسى: هذا حديث إنما تعرفه من هذا الوجه من حديث خالد عن الشعبي (عن جابر، [حديث صحيح])

142- At-Termizi reported on the authority of Jabir Ibn Abdullah that some Jews asked some Companions of the Prophet, may the peace and blessings of Allah be upon him: "Does your Prophet learn the number of hell keepers?" The Companions answered:

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

سعة جهنم وعظم سرادقها وبيان قوله تعالى:
﴿وَإِذَا أُلْقُوا مِنْهَا مَكَانًا ضَيِّقًا مُقَرَّنِينَ﴾

The vastness of hell and the greatness of its pavilions An explanation of the verse reading: "They are cast, bound together, into a constricted place therein."

قال الله تعالى: ﴿إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا﴾

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

١٤٣ - ابن المبارك قال: أخبرنا عبسة بن سعيد، عن حبيب بن أبي عمرة عن مجاهد قال: قال ابن عباس: أتدري ما سعة جهنم؟ قال: قلت: لا، قال: أجل، والله ما تدري أن بين شحمة أذن أحدهم وبين عاتقه مسيرة سبعين خريفاً تجري (فيها) أودية القيح والدم، قلت: لها أنهار؟ قال: لا، بل أودية، ثم قال: أتدري ما سعة جسر جهنم؟ قلت: لا. قال: قلت: (أجل والله ما تدري)، حدثتني عائشة أنها سألت رسول الله ﷺ عن قوله تعالى ﴿وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ﴾ قلت: فأين الناس يومئذ؟ قال: ((على جسر جهنم)) خرجه الترمذي وصححه وقد تقدم. [حديث صحيح]

143- Ibn Al-Mubarak said: Anbasa Ibn Sa'eed told us, quoting Habib Ibn Abu Omra, quoting Mujahid that Ibn Abbas said: "Do you know how vast hell is?" I answered: "No." Ibn Abbas then said: "Do you know that the distance between a hell keeper's earlobe and

his shoulder is seventy autumns (years) in which valleys of pus and blood run?” I said: “Does hell have rivers?” He said: “No, it has valleys.” Next he said: “Do you know how vast hell bridge is?” I said: “No.” He said: “You do not really know? *A'isha* told me that she asked the Prophet of Allah about the verse that reads: **“On the Day of Judgment the whole of the earth will be but His handful”**. I said: “Where will be the people then?” He said: “On hell Bridge.” The *Hadith* was reported and considered *Sahih* by *At-Termizi*. (*Hadith Sahih*)

مَا جَاءَ فِي قَوْلِهِ تَعَالَى: ﴿وَإِذَا الْبِحَارُ سُجِّرَتْ﴾
 وَمَا جَاءَ أَنَّ الشَّمْسَ وَالْقَمَرَ يَقْدَفَانِ فِي النَّارِ
Explanation of the verse reading “When the oceans boil over with a swell.” (How the sun and the moon will be thrown into hell)

١٤٤- قَالَ ابْنُ عَبَّاسٍ فِي قَوْلِهِ تَعَالَى: ﴿وَإِذَا الْبِحَارُ سُجِّرَتْ﴾
 قَالَ: أَوْقَدَتْ فَصَارَتْ نَارًا وَذَكَرَ ابْنُ وَهَبٍ عَنْ عَطَاءِ بْنِ يَسَّارٍ أَنَّهُ تَلَا
 هَذِهِ الْآيَةَ: ﴿وَجُمِعَ الشَّمْسُ وَالْقَمَرُ﴾ قَالَ: يَجْمَعَانِ يَوْمَ الْقِيَامَةِ ثُمَّ يَقْدَفَانِ
 فِي النَّارِ، فَتَكُونُ نَارَ اللَّهِ الْكَبِيرَى.

144- *Ibn Abbas* commented on the verse reading: **“When the oceans boil over with a swell”** saying: “They will be burnt and converted to fire.” *Ibn Wahb* stated that *Ata'a Ibn Yassar* recited the verse reading: **“And the sun and moon are joined together,”** and said: “They will be brought together on the Day of Judgment, then thrown into hell and the greater hell of Allah will be formed.”

١٤٥ - وخرج أبو داود الطيالسي في مسنده، عن يزيد الرقاشي، عن أنس يرفعه إلى النبي ﷺ قال: قال النبي ﷺ: ((إن الشمس والقمر ثوران عقيران في النار)). [حديث صحيح لغيره]

145- *Abu-Dawud Al-Tayalesi* reported in his *Musnad* (book of *Hadiths*) on the authority of *Yazid Ibn Al-Ruqashi* from *Anas* (being *marfu*) that the Prophet, may the peace and blessings of Allah be upon him, said: "The sun and the moon will be two slain oxen in hell" (*Hadith Sahih* narrated by others).

صفة جهنم وحرها وشدة عذابها

Description of hell, its heat and severe torture

١٤٦ - الترمذي عن أبي هريرة - رضي الله عنه - عن النبي ﷺ قال: ((أوقد على النار ألف سنة حتى احمرت، ثم أوقد عليها ألف سنة حتى ابيضت، ثم أوقد عليها ألف سنة حتى اسودت فهي سوداء مظلمة)) قال أبو عيسى وحديث أبي هريرة في هذا الباب موقوف أصح، ولا أعلم أحداً رفعه غير يحيى بن أبي بكر عن أبي شريك.

146- *At-Termizi* reported on the authority of *Abu-Huraira*, may Allah be pleased with him, that the Prophet, may the peace and blessings of Allah be upon him, said: "Hell was set ablaze for thousand years till it became reddish, then set ablaze for another thousand years till it became white, then set ablaze for a third thousand years till it became black and dark." *Abu Issa* said that the *Hadith* narrated by

Abu-Huraira is *mawquf* and that the narration of this *Hadith* in this chapter is more correct. I know nobody who narrated it as *marfu* except for *Yahia Ibn Abu Bakir* from *Abu Shuriek*.

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

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

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

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

(*Hadith Sahih*)

١٤٩- مسلم عن أنس بن مالك قال: قال رسول الله ﷺ: ((يؤتى بأهل الدنيا يوم القيامة من أهل النار فيصبغ في النار صبغة ثم يقال: (يا ابن آدم)، هل رأيت خيراً قط، هل مر بك نعيم قط؟ فيقول: لا والله يا رب، ويؤتى بأشد الناس بؤساً في الدنيا من أهل

الجنة، فيصيح صبيحة في الجنة، فيقال له: (يا ابن آدم) هل رأيت يوسا قط، هل مر بك شدة قط؟ فيقول: لا والله يا رب، ما مر بي يوس قط، ولا رأيت شدة قط. [حديث صحيح]

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

ما جاء في شكوى النار وكلامها
وبعد قعرها وأهوالها وفي قدر الحجر الذي
يرمى به فيها [أجادنا الله منها ومن أهوالها]
Hell's complaint, its deep bottom, horrors and
the stones thrown into it (May Allah save us
from its terrors)

١٥٠- روى الأئمة، عن أبي هريرة - رضي الله عنه - قال:
قال رسول الله ﷺ: ((اشتكت النار إلى ربها فقالت: يا رب، أكل

بعضي بعضاً، فجعل لها نفسين: نفس في الشتاء ونفس في الصيف
 يَأْشَدُّ مَا تَجْدُونَ مِنَ الْبَرْدِ مِنْ زَمْهَرِيرِهَا وَأَشَدُّ مَا تَجْدُونَ مِنَ الْحَرِّ
 مِنْ سَمُومِهَا)) أَخْرَجَهُ الْبُخَارِيُّ وَمُسْلِمٌ. [حَدِيثٌ صَحِيحٌ]

150- Our great scholars reported on the authority of *Abu-Huraira*, may Allah be pleased with him, that the Prophet, may the peace and blessings of Allah be upon him, said: "Hellfire complained to its Lord saying, 'O my Lord! My different parts eat up each other.'" So, He allowed it to take two breaths, one in winter and the other in summer, and this is the reason for the severe heat and the bitter cold you experience." The *Hadith* was reported by *Bukhari* and *Moslem (Hadith Sahih)*.

١٥١- وَعَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ: إِذْ سَمِعَ وَجْبَةً، فَقَالَ رَسُولُ اللَّهِ ﷺ: ((أَتَدْرُونَ مَا هَذَا؟ قُلْنَا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ هَذَا حَجَرٌ رُمِيَ بِهِ فِي النَّارِ مِنْذُ سَبْعِينَ خَرِيفًا فَهُوَ يَهْوِي فِي النَّارِ إِلَى الْآنَ حَتَّى انْتَهَى إِلَى قَعْرِهَا)) أَخْرَجَهُ مُسْلِمٌ.
 الوجبة: الهدة وهي صوت وقع الشيء الثقيل. [حَدِيثٌ صَحِيحٌ]

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

ما جاء في مقامع أهل النار وسلاسلهم
وأغلالهم وأنكالهم

**The maces, chains, yokes and fetters of
the dwellers of hell**

قال الله تعالى: ﴿وَلَهُمْ مَقَامِعٌ مِنْ حَدِيدٍ﴾ وقال: ﴿إِذِ الْأَغْلَالُ فِي
أَعْنَاقِهِمْ وَالسَّلَاسِلُ يُسْحَبُونَ ﴿٦٠﴾ فِي الْحَمِيمِ﴾ الآية، وقال: ﴿فِي سِلْسِلَةٍ
ذَرْعُهَا سَبْعُونَ ذِرَاعًا﴾ وقال: ﴿إِنَّ لَدَيْنَا أَنْكَالًا وَجَحِيمًا﴾ الآية. وروى
عن الحسن أنه قال: ((ما في جهنم واد ولا مغار ولا غل ولا سلسلة
ولا قيد إلا واسم صاحبها مكتوب عليه)). وروى عن ابن مسعود وسيأتي

Allah says: "In addition there will be maces of iron (to punish) them," "When the yokes (shall be) round their necks, and the chains; they shall be dragged along. In the boiling fetid; then in hell shall they be burned," and "With Us are fetters (to bind them), and a fire (to burn them)." It was narrated that *Al-Hasan* said: "Every valley, cave, fetter, chain and chatter in hell bear the name of its holder. This was also narrated on the authority of *Ibn Mas'ood*.

١٥٢ - الترمذي عن عبد الله بن عمرو بن العاص قال: قال رسول
الله ﷺ: ((لو أن رضاضة مثل هذه - وأشار إلى مثل الجمجمة -
أرسلت من السماء إلى الأرض وهي مسيرة خمسمائة عام لبليت
الأرض قبل الليل، ولو أنها أرسلت من رأس السلسلة لسارت أربعين

خريفًا، الليل والنهار قيل أن تبلغ أصلها أو قعرها)) قال: هذا حديث
إسناده صحيح.

152- *At-Termizi* reported on the authority of *Abdullah Ibn Amr Ibn Al-Aas* that the Prophet, may the peace and blessings of Allah be upon him, said: "If a stone that rolls down on the ground and that is as big as a skull, he indicated, were sent from heaven to earth, on a journey of five hundred years, it would reach earth before night. If it were sent from a top of a (hell) chain, it would travel for forty autumns (years) day and night before it could reach its origin or bottom." *Abdullah* said: This *Hadith* has *isnad Hasan*.

١٥٣- وقال محمد بن المتكتر: لو جمع حديد الدنيا كله ما خلى
منها، وما بقي ما عدل حلقة من حلق السلسلة التي ذكرها الله تعالى
في كتابه فقال تعالى: ﴿فِي سَلْسَلَةٍ دَرُوعُهَا سَبْعُونَ ذِرَاعًا﴾ الآية.
ذكره أبو نعيم. [إسناده حسن]

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

كيفية دخول أهل النار النار

How the dwellers of hell will go into it

١٥٤- قال ابن زيد: ولهم مقامع من حديد يقمعون بها هؤلاء، فإذا قال: خذوه فيأخذوه، كذا وكذا ألف ملك، فلا يضعون أيديهم على شيء من عظامه إلا صار تحت أيديهم رفاتاً، العظام واللحم يصير رفاتاً. قال: فتجمع أيديهم وأرجلهم ورقابهم في الأغلال قال: فيلقون في النار مصفودين فليس لهم شيء ينقون به إلا الوجوه، فهم عمى قد ذهبت أبصارهم، ثم قرأ ﴿أَفَمَنْ يَتَّقِي بِوَجْهِهِ سُوءَ الْعَذَابِ يَوْمَ الْقِيَامَةِ﴾ الآية. فإذا ألقوا فيها يكادون يبلغون قعرها، يلقاهم لهبها فيردهم إلى أعلاها، حتى إذا كادوا يخرجون تلقتهم الملائكة بمقامع من حديد فيضربونهم بها، فجاء أمر غلب اللهب فهووا كما هم أسفل السافلين، هكذا دأبهم وقرأ (رسول الله ﷺ قول الله عز وجل): ﴿كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا أُعِيدُوا فِيهَا﴾ فهم كما قال الله تعالى ﴿عَامِلَةٌ نَاصِبَةٌ﴾ تصلى ناراً حامية.

والأنكال: القيود. عن الحسن ومجاهد واحدهما: نكل، وسميت القيود أنكالا لأنه ينكل بها أي: يمنع. قال الهروي: الأصفاد: هي الأغلال. ويقال: القيود. أعادنا الله منها بمنه وكرمه.

154- Ibn Zayd said: "There will be maces of iron to punish them. When a Divine order is issued that someone (of the dwellers of hell) be taken, some thousand angels will carry out the order. When the angels put their hands on his bones, the bones and flesh will turn into mortal remains. Then the hands, legs and necks of the dwellers of hell will be put in yokes. Shackled in this way, they will be thrown into

hell, having nothing to protect themselves except their faces after losing their sight. Then (*Ibn Zayd*) read: **“Is there one who has to ward off the burning of the chastisement on the Day of Judgment (and receive it) by his face.”** When the dwellers of hell nearly reach its bottom, they will be met with its flame that will force them to go to the top. When they are about to go out, they will be met with the angels that will beat them with maces of iron and force them to go down to the flame once more and so on. Then he recited the verse reading: **“Every time they wish to get away therefrom, they will be forced hereinto.”** They will be just as described by Allah, glory to Him: **“laboring (hard), weary, the while they enter blazing fire.”**

ما جاء أن في جهنم جبلاً وخنائق
وأودية وبحارا وصهاريج [وحياضا] وأبارا وجبابا
وتنانير وسجوناً وبيوتا وجسورا وقصورا وأرجاء
ونواعير وعقارب وحيات أجارنا الله منها. وفي
وعيد من شرب الخمر والمسكر وغيره

**How hell contains mountains, trenches,
valleys, seas, tanks, reservoirs, wells,
cisterns, ovens, prisons, houses, bridges
palaces, querns, scorpions and snakes.**

May Allah save us from them!

والصعود: جبل من نار يصعد فيه سبعين خريفا ثم يهوى فيه كذلك.

١٥٥ - قال: وأخبرنا سعيد بن أبي أيوب عن ابن عجلان، عن

زيد ابن اسلم، عن عطاء بن يسار قال: الويل: واد في جهنم يهوي فيه الكافر، لو سيرت فيه الجبال لماعت من حره. [إسناده حسن]

155- *Abdul-Haqq* said: *Sa'eed Ibn Abu Ayyub* told us, quoting *Ojlan* on the authority of *Zayd Ibn Aslam* that *Ata' Ibn Yassar* said: "Hell has a valley called *Wayl* (Woe) in which the infidels will fall down. If mountains were moved in it, they would melt due to its hotness." (It has *isnad Hasan*)

١٥٦- قال: وأخبرنا سقيان عن زياد بن فياض، عن أبي عياض أنه قال: الويل: مسيل في أصل جهنم. [إسناده صحيح]

156- He also said: *Sufian* told us, quoting *Ziyad Ibn Fayyadh* that *Abu Eyyadh* said: "*Wayl* is a riverbed in hell." (It has *isnad Sahih*)

١٥٧- وذكر ابن عطية في تفسيره عن أن الويل: صهرج في جهنم من صديد أهل النار، قال: وحكى الزهرراوي عن آخرين: أنه باب من أبواب جهنم.

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

١٥٨- وقال ابن زيد في قوله تعالى ﴿وَوَيْلٌ لِّلَّذِينَ يَحْمُومُونَ﴾ اليموم: جبل في جهنم يستغيث إلى ظله أهل النار ﴿لَّا بَارِدٌ﴾ بل حار، لأنه من دخان شفير جهنم ﴿وَلَا كَرِيمٌ﴾ أي: لا عذب. عن الضحاك، وقال سعيد بن المسيب: ولا حسن منظره.

158- *Ibn Zayd* said about the verse reading: “**And in the shades of Yahmum (Black Smoke)**” that *Yahmum* is a mountain in hell which the dwellers of hell will resort to to have shade. It is, indicated *Ibn Zayd*, hot since it comes from the smoke of the edge of hell and lacks freshness as stated by *Al-Dhahhaq*, just as described by the Qur’an, “**neither cool nor refreshing.**” *Sa’eed Ibn Al-Mussayab* added: “It has also an ugly view.”

١٥٩- وذكر ابن وهب، عن مجاهد في قوله تعالى: ﴿مَوْبِقًا﴾ قال: واد في جهنم يقال له موبق، وقال عكرمة: هو نهر في جهنم يسيل، ناراً، على حافته حياث مثل اليعال الدهم، فإذا ثارت إليهم لتأخذهم استغاثوا منها بالافتحام في النار. وقال أنس بن مالك: هو واد في جهنم من قيح ودم. [إسناده حسن]

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

١٦٠- وقال نوف البكالي في قوله تعالى: ﴿وَجَعَلْنَا بَيْنَهُم مَّوْبِقًا﴾ قال: واد في جهنم بين أهل الضلالة وبين أهل الإيمان.

160- *Nawf Al-Bikali* construed *Mawbiq* in the verse reading: “**And We shall make for them *Mawbiq* (a place of common perdition)**” to be a valley in hell separating between the people of infidelity and the people of faith.

١٦١- وعن عائشة - رضي الله عنها - زوج النبي ﷺ أنها سألت عن قول الله عز وجل ﴿فَسَوْفَ يَلْقَوْنَ غَيًّا﴾ قالت: نهر في جهنم.

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

١٦٢- وذكر ابن وهب من حديث عمرو بن شعيب، عن أبيه، عن جده قال: قال رسول الله ﷺ: ((إن المتكبرين يحشرون يوم القيامة أشباه الذر على صورة الناس، يعلوهم كل شيء من الصغار، يساقون حتى يدخلوا سجنًا في جهنم يقال له: بولس، يسقون من عصارة أهل النار من طينة الخبال)) أخرجه ابن المبارك. [حديث حسن]

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

and mixed with corrupt clay.” The *Hadith* was reported by *Ibn Al-Mubarak (Hadith Hasan)*.

بيان قوله تعالى: ﴿فَلَا اقْتَحَمَ الْعَقَبَةَ﴾

وفي ساحل جهنم ووعيد من يؤذي المؤمنين

Explanation of the verse reading:

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

١٦٣- قال ابن عمر وابن عباس، هذه العقبة: جبل في جهنم. وقال محمد بن كعب، وكعب الأحبار: هي سبعون درجة في جهنم، وقال الحسن وقتادة: هي عقبة شديدة صعبة في النار دون الجسر، فاقتموها بطاعة الله عز وجل. وقال مجاهد والضحاك والكلبي: هي الصراط، وقيل: النار نفسها. وقال الكلبي أيضاً: هي جبل بين الجنة والنار يقول: فلأجاور هذه العقبة بعمل صالح، ثم بين اقتحامها بما يكون فقال: ﴿فَلِكُ رَقَبَةٍ﴾ الآية.

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

ما جاء في قوله تعالى:
﴿وَقُودُهَا النَّاسُ وَالْحِجَارَةُ﴾

**Explaining the verse reading:
“Whose fuel is men and stones”**

الوقود: بفتح الواو على وزن الفعول بفتح الفاء: الحطب، وكذلك الطهور: اسم للماء، والسحور: اسم الطعام، وبضم الفاء: اسم للفعل وهو المصدر، والناس عموم ومعناه: الخصوص ممن سبق عليه القضاء أنه يكون حطباً لها، أجازنا الله منها. قال: حطب النار: شباب وشيوخ وكهول ونساء عاريات (قد) طال منهن العويل.

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

شدة عذاب من أمر بالمعروف ولم يأته ونهك
عن المنكر وأتاه، وذكر الخطباء، وفيمن خالف
قوله ففعله وفي أعوان الظلمة كلاب النار

The severe punishment awaiting those who do not practice the good deeds they preach people to do and practice the evil deeds they advise people to avoid. (Orators whose actions contradict their words - Assistants of tyrants who are described as dogs of fire)

١٦٤- البخاري عن أسامة بن زيد قال: سمعت رسول الله ﷺ يقول: ((جاء برجل فيطرح في النار فيطحن فيها كطحن الحمار

برحاه، فيطوف به أهل النار فيقولون: أي فلان! ألسنت كنت تأمر
بالمعروف وتنتهي عن المنكر؟ فيقول: كنت أمر بالمعروف ولا أفعله،
وأنهي عن المنكر وأفعله)).

وخرجه مسلم أيضاً بمعناه عن أسامة بن زيد قال: سمعت رسول
الله ﷺ يقول: ((يؤتى بالرجل يوم القيامة فيلقى في النار فتتدلق أفتاب
بطنه في النار، فيدور كما يدور الحمار بالرحى، فيجتمع إليه أهل
النار، فيقولون: يا فلان ابن فلان مالك؟ ألم تكن تأمر بالمعروف
وتنتهي عن المنكر؟ فيقول: بلى! كنت أمر بالمعروف ولا أتبه، وأنهي
عن المنكر وأتبه)). [حديث صحيح]

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

١٦٥- وخرج أبو نعيم الحافظ من حديث مالك بن دينار، عن
ثمامة عن أنس بن مالك قال: قال رسول الله ﷺ: ((أتيت ليلة أسري
بني على قوم تقرض شفاهم بمقاريض من نار، كلما قرضت ردت،

قلت: من هؤلاء يا جبريل؟ فقال: هؤلاء خطباء أمتك الذين يقولون ولا يفعلون، ويقرؤون كتاب الله ولا يعلمون. [حديث صحيح]

165- *Abu Nu'aim Al-Hafiz* reported from the *Hadith of Malik Ibn Dinar*, quoting *Thumama* on the authority of *Anas Ibn Malik* that the Prophet of Allah, peace and blessings be upon him, said: "I passed on my Night Journey by some people whose lips were being cut with scissors of fire. Whenever they were cut, they were returned again. I said: "Who are these people, Gabriel?" He said: "These are the orators of your nation who do not practice what they preach and read the Book of Allah and do not follow its teachings" (*Hadith Sahih*)

طعام أهل النار وشرابهم ولياسهم

The food, drink and clothes of the dwellers of hell

قال الله تعالى: ﴿فَالَّذِينَ كَفَرُوا قُطِعَتْ لَهُمْ ثِيَابٌ مِّن نَّارٍ﴾ وقال: ﴿سَرَابِيلُهُمْ مِّن قَطْرَانٍ﴾ وقال: ﴿إِنَّ شَجَرَةَ الزَّقِيمِ ﴿ طَعَامٌ الْأَيْمِ ﴿ كَالْمُهْلِ يَغْلِي فِي الْبُطُونِ﴾ وقال: ﴿لَا يَذُوقُونَ فِيهَا بَرْدًا﴾ أي نوما: ﴿وَلَا شَرَابًا﴾ إلا حميماً وِعَسَافًا ﴿ جزاءً وفاقاً﴾ وقال: ﴿وَأَن يَسْتَعِينُوا يُعَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ بِئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا﴾ وقال عز من قائل: ﴿نَسَقَىٰ مِنْ عَيْنِ آتِيَةٍ﴾ ليس لهم طعام إلا من ضريع ﴿ وقال: ﴿فَلَيْسَ لَهُ الْيَوْمَ هَاهُنَا حَمِيمٌ﴾ ولا طعام إلا من غسلين ﴿ قال الهروي: معناه: من صديد أهل النار، وما يتغسل ويسيل من أبدانهم.

Allah, glory to Him, says: **“But those who deny (their Lord) - for them will be cut out a garment of Fire,”** **“Their garments are of liquid pitch,”** **“Verily the tree of *Zaqqum* will be the food of the sinful- like molten brass; it will boil in their insides,”** and **“Nothing cool shall they taste therein, nor any drink, save a boiling fluid and a fluid, dark, murky, intensely cold - a fitting recompense (for them)”** Some commentators explained ‘nothing cool’ as sleep. Allah, the Exalted and the Glorified also says: **“If they implore relief, they will be granted water like melted brass that will scald their faces. How dreadful the drink! How uncomfortable a couch to recline on!”**, **“The while they are given, to drink, of a boiling hot spring, nor food will there be for them but a bitter *Dhari* (a thorny plant, loathsome in smell and appearance, which will neither give fattening nourishment to the body nor in any way satisfy the burning pangs of hunger).”** **“So no friend hath he here this Day. Nor hath he any food except *Ghislīn* (the foul pus from the washing of wounds of the dwellers of hell as said by *Al-Harawi*.”**

١٦٦- قلت: وهو الغساق أيضا، وذكر ابن المبارك: (أنبأنا) سفيان، عن منصور، عن إبراهيم وأبي رزين في قوله تعالى: ﴿هَذَا قَلْبُ وَقُورِهِ حَمِيمٌ وَغَسَاقٌ﴾ قالوا: ما يسيل من صديدهم، وقيل الغساق: القبح الغليظ المنتن، [خبر صحيح]

166- I said: The meaning also refers to *Al-Ghassaq*. *Ibn Al-Mubarak* stated: *Sufian* told us,

quoting *Mansour* that *Abraham* and *Abu Razin* explained the word *Ghassaq* in the verse reading: **“Yea, such! Then shall they taste it- a boiling fluid and *Ghassaq*,”** to be the flowing pus of the dwellers of hell. It was also said that *Ghassaq* means rotten thick matter. (An authentic account)

١٦٧- وقال كعب: الغساق: عين في جهنم يسيل إليها حمّة كل ذات حمّة فتستتفع، ويوتى بالأدمى فيغمس فيها غمسة فيسقط جلده ولحمه عن العظام، فيجر لحمه في كعبه كما يجر الرجل ثوبه. وقوله ﴿جَزَاءً وَفِاقًا﴾ أي: وافق أعمالهم الخبيثة. [خبر حسن]

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

ما جاء أن أهل النار يجوعون ويعطشون
وفي دعائهم وإجابتهم

The hunger, thirst and supplication of the dwellers of hell

قال الله تعالى: ﴿وَنَادَى أَصْحَابُ النَّارِ أَصْحَابَ الْجَنَّةِ أَنْ أَفِضُوا عَلَيْنَا مِنَ الْمَاءِ أَوْ مِمَّا رَزَقَكُمُ اللَّهُ قَالُوا إِنَّ اللَّهَ حَرَّمَهُمَا عَلَى الْكَافِرِينَ﴾.

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

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

١٦٨- وعن أبي حنيفة، عن أبي هريرة - رضي الله عنه -
عن النبي ﷺ قال: «إن الحميم ليصب على رؤوسهم فينفذ الحميم حتى
يخلص إلى جوفه، فليست ما في جوفه حتى يمرق من قدميه وهو
الصهر، ثم يعاد كما كان»، قال: هذا حديث حسن صحيح غريب.
[حديث حسن]

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

١٦٩- وعن ابن عباس - رضي الله عنه - أن رسول الله ﷺ
قرأ هذه الآية: ﴿اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ﴾.
قال: قال رسول الله ﷺ: «لو أن قطرة من الزقوم قطرت في
الدنيا لأفسدت على أهل الدنيا معاشهم، فكيف بمن يكون طعامه»
قال أبو عيسى: هذا حديث حسن صحيح. خرجه ابن ماجه أيضا.
[حديث صحيح]

169- Ibn Abbas, may Allah be pleased with him, reported that the Prophet, may the peace and blessings of Allah be upon him, once recited this verse: “Fear Allah as He should be feared, and die not except in a state of Islam.” Ibn Abbas

said: "The Prophet, may the peace and blessings of Allah be upon him, said: "If a very little piece of the tree of *Zaqqum* were thrown at the people of this world, it would spoil their life. Then, what will be the case if it is someone's food (in hell)?" *Abu Issa* said: This *Hadith* is *Hasan Sahih*. It was also reported by *Ibn Maja*. (*Hadith Hasan*)

بكاء أهل النار ومن أدناهم عذاباً فيها

How the dwellers of hell will weep

(And those receiving slightest torture)

١٧٠- روى عن أبي موسى الأشعري موقوفاً أنه قال: ((إن أهل النار ليبكون الدموع في النار، حتى لو أجريت فيها السفن لجرت، ثم إنهم ليبكون الدم بعد الدموع، ولمنل ما هم فيه قليك)).

قال المؤلف رحمه الله - وهو يستند من معنى ما تقدم -: وفي التنزيل: ﴿فَلْيَضْحَكُوا قَلِيلاً وَلْيَبْكُوا كَثِيراً جِزَاءَ بِمَا كَانُوا يَكْسِبُونَ﴾. [خبر صحيح]

170- *Abu Mussa Al-Ash'ari* reported through a narration of a *Hadith mawquf* that the dwellers of hell would weep in hell to the extent that ships could move on their tears. After their tears come to an end, they will weep bloody tears. Indeed their sufferings will deserve such weeping. The author, may Allah put mercy upon him, quoted this verse after mentioning the above *Hadith*: "Let them laugh a little: Much will they weep: A recompense for the (evil) that they do" (An authentic account).

١٧١- وفي الترمذي من حديث أبي ذر - رضي الله عنه - عن النبي ﷺ أنه قال: ((والله لو تعلمون ما أعلم لضحكتم قليلاً ولبكيتم كثيراً. فمن كثرت بكاءه خوفاً من الله تعالى وخشية منه، ضحك كثيراً في الآخرة. قال الله تعالى مخبراً عن أهل الجنة: ﴿إِنَّا كُنَّا قَبْلُ فِي أَهْلِنَا مُتَشَفِّعِينَ﴾ ووصف أهل النار فقال: ﴿وَإِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ انْقَلَبُوا فَكِهِينَ﴾ قال: ((وكنتم منهم تضحكون)) وسيأتي بيانه. [حديث صحيح]

171- *At-Termizi* reported on the authority of *Abu Zarr* that the Prophet may the peace and blessings of Allah be upon him, said: "I swear by Allah that if it happens that you know what I do know, you will laugh a little and weep so much. He who often weeps for fear of Allah, will laugh so much in the hereafter. Allah tells us about the dwellers of paradise saying: "Aforetime, we were not without fear for the sake of our people." He tells us about the dwellers of hell saying: "And when they returned to their own people, they would return jesting" and "While ye were laughing at them". (*Hadith Sahih*)

قوله تعالى ﴿وَتَقُولُ هَلْ مِنْ مَزِيدٍ﴾

Explaining the verse that reads:

"Hell will say: 'Are there any more (to come)?"

١٧٢- مسلم عن أنس، عن النبي ﷺ قال: ((لا تزال جهنم يلقى فيها وتقول هل من مزيد؟ حتى يضع رب العزة قدمه فيها فينزوي بعضها إلى بعض، وتقول: قط قط. وعزتك وكرمك. ولا يزال في الجنة فضل حتى ينشئ الله لها خلقاً. فيسكنهم فضل الجنة)). [حديث صحيح]

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

١٧٣- وفي رواية أخرى من حديث أبي هريرة - رضي الله عنه -: ((فأما النار فلا تمتلئ حتى يضع الله عليها رجله فتقول: قط قط. فهناك تمتلئ ويزوي بعضها إلى بعض، فلا يظلم الله (تعالى) من خلقه أحداً، وأما الجنة فإن الله ينشئ لها خلقاً)). [حديث صحيح]

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

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

**The last man to come out of fire and
enter paradise**

١٧٤- مسلم عن عبد الله بن مسعود قال: قال رسول الله ﷺ: ((إني لأعلم آخر أهل النار خروجاً منها، وآخر أهل النار دخولا

الجنة، رجل يخرج من النار حيوا فيقول الله تعالى: اذهب فادخل الجنة، فبأتيها، فيخيل إليه أنها ملىء، فيرجع فيقول: يا رب وجدتها ملىء، فيقول الله: اذهب فادخل الجنة، فإن لك مثل الدنيا وعشرة أمثالها أو أن لك عشرة أمثال الدنيا، قال: فيقول: أنتسخر بي؟ أو تضحك بي وأنت الملك؟ قال: لقد رأيت رسول الله ﷺ ضحك حتى بدت نواجذه، قال: فكان يقال: ذلك أدنى أهل الجنة منزلة. [حديث صحيح]

174- *Moslem* reported on the authority of *Abdullah Ibn Mas'ood* that the Prophet, may the peace and blessings of Allah be upon him, said: "I know the person who will be the last to come out of hellfire, and the last to enter paradise. He will be a man who will come out of hellfire crawling, and Allah will say to him: "Go and enter paradise." He will go to it, but he will imagine that it had been filled, and then he will return and say: "O Lord, I have found it full." Allah will say: "Go and enter paradise and you will have what equals the world and ten times as much (or, you will have as much as ten times the like of the world)." On that, the man will say: "Do You mock me though You are the King?" I saw Allah's Prophet (while saying that) laughing so much so that his premolar teeth became visible. It is said that he will be the lowest in degree amongst the dwellers of paradise. (*Hadith Sahih*)

خروج الموحدين من النار وذكر الرجل الذي
 ينادي: يا حنان يا منان، وبيان قوله تعالى:
 ﴿إِنهَا عَلَيْهِمْ مُّؤَصَّدَةٌ ﴿١٧٥﴾ فِي عَمَدٍ مُمَدَّدَةٍ﴾
 وفي أحوال أهل النار

**What is mentioned about monotheists'
 coming out of fire Explanation of the verse
 reading: "Fire shall be made into a vault over
 them, in columns outstretched. (The
 conditions of the dwellers of hell)**

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

قال: ثم يقال لأهل الجنة: يا أهل الجنة افتحوا اليوم الأبواب، فلا
 تخافوا شيطانا، ولا جبارا، وكلوا اليوم واشربوا بما أسلفتم في الأيام
 الخالية، قال أبو عمران: إذا هي والله يا إخوتاه أيامكم هذه.

[إسناده حسن]

175- Abu Nu'aim Al-Hafiz stated that Abu Imran said: "We were told that on the Day of Judgment, Allah orders that every tyrant, every devil and everyone whose evil was feared in worldly life be brought and put on iron shackles. They will be then thrown into hell which will be made into a vault over them. They will never find a bottom for this fire and

never see a sky. They will never sleep even for a second and never have a cold drink.” He added: “Next, the dwellers of paradise will be called out: “O dwellers of paradise open the gates today. Fear no devil or tyrant. Eat and drink because of the good that you sent before you in the days that are gone.” *Abu Imran* said: “I swear by Allah, my brothers that these are the days you are living now.”

(It has *isnad Hasan*)

مَا جَاءَ فِي مِيرَاثِ أَهْلِ الْجَنَّةِ مِنْ أَهْلِ النَّارِ The dwellers of paradise's inheritance of the houses of the people of hell

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

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

١٧٧- وخرجه ابن ماجه بمعناه عن أبي هريرة - رضي الله عنه - قال: قال رسول الله ﷺ: ((ما منكم من أحد إلا له منزلان:))

منزل في الجنة ومنزل في النار، فإذا مات فدخل النار ورت أهل الجنة منزله))، فذلك قوله تعالى ﴿أُولَئِكَ هُمُ الْوَارِثُونَ﴾ إسناده صحيح. قلت: وهذا بين في أن لكل إنسان منزلاً في الجنة ومنزلاً في النار كما تقدم، وقد قال لها هنا: ما منكم، فخطب أصحابه الكرام المنزهين عن الذنوب العظام الموجبة للنيران رضي الله عنهم، وسيأتي لهذا مزيد بيان في أبواب الجنان إن شاء الله تعالى. [حديث صحيح]

177- *Ibn Maja* reported the previous account with the same content on the authority of *Abu-Huraira* that the Prophet of Allah, may the peace and blessings of Allah be upon him, said: "Every one of you, without exception, has two houses: one in paradise and the other in hell. When a man dies and enters hell, his house will be inherited by a man from the dwellers of paradise." This is the meaning of the verse reading: "**Those will be the heirs.**" (It has *isnad Sahih*).

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

(*Hadith Sahih*)

ما جاء في خلوك أهل الكافرين
 وذبح الموت على الصراط ومن يدبحه
**The immortality of the dwellers of paradise
 and those of hell, (How death will be
 slaughtered and who is going to do so)**

١٧٨- البخاري، عن ابن عمر - رضي الله عنه - قال: قال رسول الله ﷺ: ((إذا صار أهل الجنة إلى الجنة وأهل النار إلى النار، جيء بالموت حتى يجعل بين الجنة والنار ثم يذبح، ثم ينادي مناد: يا أهل الجنة لا موت، ويا أهل النار لا موت، فيزداد أهل الجنة فرحاً إلى فرحهم، ويزداد أهل النار حزناً إلى حزنهم)). [حديث صحيح]

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

أبواب الجنة وما جاء فيها وفي صفتها ونعيمها
Paradise: Its gates, description and bliss

وصف الله تعالى الجنات في كتابه وصفاً يقوم مقام العيان في غير مأسورة من القرآن، وأكثر ذلك في سورة الواقعة والرحمن، وهل أتاك حديث الغاشية وسورة الإنسان، وبين ذلك أيضاً نبينا محمد ﷺ

بأوضح بيان، فنذكر من ذلك ما بلغنا في الأخبار الصحاح والحسان،
وعن السلف الصالح أهل الفضل والإحسان رضي الله عنهم وحشرنا
معهم آمين.

Allah, the Exalted and Glorious, describes paradise in the Qur'an as if it is visible to us in many Surahs, foremost among which are *Al-Rahman* (55) *Al-Waqi'a* (56), *Al-Insan* (76) and *Al-Ghashiya* (88). The Prophet, peace and blessings be upon him, talked about paradise in a clear and detailed manner as reported in the anecdotes of the his Companions and followers, may Allah be pleased with them all and gather us with them. Amen.

صفة أهل الجنة في الدنيا

The qualities of the people of paradise in life

١٧٩- قال ابن وهب: سمعت ابن زيد يقول: وصف الله (تعالى) أهل الجنة بالخافة والحزن والبكاء والسففة في الدنيا، فأعقبهم به النعيم والسرور في الآخرة، وقرأ قول الله تعالى عز وجل ﴿إِنَّا كُنَّا قَبْلُ فِي أَهْلِنَا مُشْفِقِينَ﴾ قال: ووصف أهل النار بالسرور في الدنيا والضحك فيها والتفكه فقال: ﴿إِنَّهُ كَانَ فِي أَهْلِهِ مَسْرُورًا﴾ ﴿إِنَّهُ ظَنَّ أَنْ لَنْ يَحُورَ﴾ ﴿بَلَى﴾ وقد تقدم من صفة أهلها ما فيه كفاية والحمد لله وحده.

[خير صحيح]

179- *Ibn Wahb* said: I heard *Ibn Zayd* saying: Allah, glory to Him, described the people of paradise in this life as fearing Him and feeling sad to the degree of crying least they may be punished by Him.

But they will be granted blessings and pleasures in the hereafter. He (*Ibn Zayd*) then recited Allah's verse reading: **"We were not without fear for the sake of our people."** He said: Meanwhile, Allah described the people of hell as laughing, making fun of the believers and having much pleasure in this life, **"Truly, did he go about among his people, rejoicing! Truly, did he think that he would not have to return (to Us)! Nay, nay! For his Lord was (ever) watchful of him!"** (An authentic account)

صفة الجنة ونعيمها وما أعد الله لأهلها فيها
The nature and delights of paradise and the pleasures Allah prepared for its inhabitants

١٨٠- مسلم عن أبي هريرة - رضي الله عنه - قال: قال رسول الله ﷺ: يقول الله عز وجل: «أعددت لعبادي الصالحين ما لا عين رأت، ولا أذن سمعت، ولا خطر على قلب بشر ذخراً بـله ما أطلعنكم عليه، ثم قرأ رسول الله ﷺ: «فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ» بـله: بمعنى: غير. وقيل: اسم من أسماء الأفعال بمعنى: دع. [حديث صحيح]

180- Moslem reported on the authority of *Abu-Huraira*, may Allah be pleased with him, that the Prophet of Allah , peace and blessings be upon him, said: "Allah Almighty says: "I have prepared for My pious servants what has not been seen by eyes, has not been heard by ears or has not come to one's mind. That has been kept as hidden reserve away from what you have been informed about.' Then the Prophet of

Allah recited, 'Now no person knows what delights of the eye are kept hidden (in reserve) for them.' (*Hadith Sahih*)

١٨١ - الترمذي عن أبي هريرة - رضي الله عنه - قال: قلت: يا رسول الله، مم خلق الخلق؟ قال: ((من الماء)) قلت: الجنة، ما بناؤها؟ قال: ((لينة من فضة ولينة من ذهب (وملاطها) المسك الأذفر، وحصباؤها اللؤلؤ والياقوت، وتربتها الزعفران. من دخلها يتعم لا يبأس، ويخلد لا يموت، لا تبلى ثيابهم، ولا يفنى شبابهم)). وذكر الحديث. وقال: ليس إسناده ذلك بالقوي، وليس هو عندي بمتصل، وقد روى هذا الحديث بإسناد آخر عن أبي هريرة - رضي الله عنه -، عن النبي ﷺ. [حديث حسن]

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

ما جاء في أنهار الجنة وجبالها
وما جاء في الدنيا منها

**Paradise's rivers and mountains
(Which ones exist in worldly life)**

قال الله تعالى: ﴿مَثَلُ الْجَنَّةِ الَّتِي وَعَدَ الْمُتَّقُونَ فِيهَا أَنْهَارٌ مِنْ مَاءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ مِنْ لَبَنٍ لَمْ يَتَغَيَّرْ طَعْمُهُ وَأَنْهَارٌ مِنْ خَمْرٍ لَذَّةٍ لِلشَّارِبِينَ وَأَنْهَارٌ مِنْ عَسَلٍ مُصَفًّى﴾ وروى أنها تجري في غير أخدود. منضبطة بالقدرة

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

١٨٢- ويروى عن أبي هريرة، عن النبي ﷺ قال: «(أنهار في الجنة تخرج من تحت تلال أو جبال مسك)»، ذكره العقيلي.
[حديث حسن لغيره]

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

(*Hadith Hasan* reported by others)

١٨٣- الترمذی عن حکیم بن معاویة، عن أبیه عن النبی ﷺ قال: ((إن فی الجنة بحر الماء، وبحر اللبن، وبحر العسل، وبحر الخمر، ثم تتشقق الأنهار بعد ذلك)). قال أبو عیسی: هذا حدیث حسن صحیح، وحکیم ابن معاویة هو والد بهز بن حکیم. [حدیث صحیح]

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

١٨٤- مسلم عن أبي هريرة قال: قال رسول الله ﷺ: ((سيحان وحيحان والنيل والفرات كل من أنهار الجنة، وقال كعب: نهر دجلة نهر (ماء الجنة)، ونهر الفرات نهر لبنهم، ونهر مصر نهر خمرهم، ونهر سيحان نهر عسلهم، وهذه الأنهار الأربعة تخرج من نهر الكوثر. [حدیث صحیح]

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

من أين تفجر أنهار الجنة؟

From where do paradise's rivers originate?

١٨٥- البخاري عن أبي هريرة قال: قال رسول الله ﷺ: «من آمن بالله ورسوله وأقام الصلاة وصام رمضان، كان حقاً على الله أن يدخله الجنة، (جاهد) في سبيل الله أو جلس في أرضه التي ولد فيها، قالوا: يا رسول الله، أفلا نبشرك الناس؟ قال: إن الجنة مائة درجة أعدتها الله للمجاهدين في سبيل الله، ما بين الدرجتين كما بين السماء والأرض، فإذا سألتم الله فاسألوه الفردوس، فإنه أوسط الجنة وأعلى الجنة وفوقه عرش الرحمن، ومنه تفجر أنهار الجنة» خرجه ابن ماجه أيضاً وغيره.

وقال أبو حاتم البستي: معنى قوله: فإنه في أوسط الجنة: يريد (أن الفردوس في وسط الجنات في العرض، وهو أعلى الجنة، يريد) في الإرتفاع، وقال قتادة: الفردوس ربوة الجنة وأوسطها وأعلىها وأفضلها وأرفعها. وقد قيل: إن الفردوس اسم يشمل جميع الجنة، كما أن جهنم اسم لجميع النيران كلها لأن الله تعالى مدح في أول سورة ((المؤمنون)) أقواماً وصفهم، ثم قال: ﴿هُمُ الْوَارِثُونَ﴾ الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ ﴿ ثم أعاد ذكرهم في سورة المعارج فقال: ﴿أُولَئِكَ فِي جَنَّاتٍ مُّكْرَمَاتٍ﴾ فعلمنا أن الفردوس جنات لاجنة واحدة، قاله وهب بن منبه. [حديث صحيح]

185- Bukhari reported on the authority of Abu-Huraira that the Prophet of Allah said: "Whoever believes in Allah and His Prophet, performs prayer perfectly and fasts the month of Ramadan, will rightfully be granted Paradise by Allah, no matter

whether he fights in Allah's cause or remains in the land where he is bor." The people said: 'O Allah's Prophet! Shall we acquaint the people with this good news?' He said: "Paradise has one-hundred grades which Allah has reserved for the *mujahideen* (strugglers) who fight in His cause, and the distance between each of two grades is like the distance between the heaven and the earth. So, when you ask Allah for something, ask for *Al-Firdaus* which is at the top and in the middle of paradise." And above it is the throne of the Most Gracious, i.e. Allah, and from it originate the rivers of paradise." It was also reported by *Ibn Maja* and others.

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

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

ما جاء أن الخمر شراب أهل الجنة
ومن شربه في الدنيا لم يشربه في الآخرة
وفي لباس أهل الجنة وأنيتهم

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

١٨٦- النسائي عن أبي هريرة، عن النبي ﷺ أنه قال: (من لبس الحرير في الدنيا لم يلبسه في الآخرة، ومن شرب الخمر في الدنيا لم يشربه في الآخرة، ومن شرب في آنية الذهب والفضة لم يشرب بها في الآخرة)، ثم قال رسول الله ﷺ: (لباس أهل الجنة وشراب أهل الجنة وآنية أهل الجنة). [حديث حسن]

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

١٨٧- قلت: إن قال قائل: قد سوى النبي ﷺ بين الأشياء الثلاثة وأنه يحرمها في الآخرة، فهل يحرمها إذا دخل الجنة؟ قلنا: نعم! إذا لم يتب منها، لقوله عليه الصلاة والسلام: (من شرب الخمر في الدنيا ثم لم يتب منها حرمها في الآخرة)، خرجه مالك، عن نافع ابن عمر،

عن النبي ﷺ. وكذلك لايس الحرير، ومن أكل في أنية الذهب والفضة، أو شرب فيها لاستعجاله ما أخر الله له في الآخرة، وارتاب ما حرم الله عليه في الدنيا. [حديث صحيح]

187- I said: One may say that the prophet, peace and blessings be upon him, talked about the three things on equal footing and he who does them in this life will be deprived of them in the life to come; then will he not enjoy these things in case he enters paradise? I said: Yes, if he does not repent as the Prophet, peace and blessings be upon him, said: "He who drinks wine in this life and does not give up that, will be deprived of it in the hereafter. The *Hadith* was reported by *Malik* quoting *Nafee'* on the authority of *Ibn Omar*. The same punishment also awaits the one who wears silk or eats or drinks with gold and silver vessels and utensils and does not adhere to patience till he gets what Allah saves for him in the life to come instead of committing what is prohibited by Allah in this life. (*Hadith Sahih*)

أشجار الجنة

وثمارها وما يشبه ثمر الجنة في الدنيا

What is mentioned about paradise's trees and fruits and their counterparts in life

١٨٨- الترمذي عن أبي هريرة - رضي الله عنه - قال: قال رسول الله ﷺ: يقول الله عز وجل: ((أعددت لعبادي الصالحين ما لا عين رأت، ولا أذن سمعت، ولا خطر على قلب بشر)) اقرؤوا إن شئتم

﴿فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ﴾ وفي الجنة شجرة يسير الراكب في ظلها مائة عام لا يقطعها، وافرؤوا إن شئتم ﴿وَوَظِلٌّ مَّمْدُودٌ﴾ وموضع سوط في الجنة خير من الدنيا وما فيها، وافرؤوا إن شئتم ﴿فَمَنْ رُحِرَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ﴾ قال أبو عيسى: هذا حديث حسن صحيح. [حديث صحيح]

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

١٨٩- ابن المبارك، عن أبي هريرة عن النبي ﷺ قال: ((إن في الجنة شجرة يسير الراكب في ظلها سبعين أو قال: مائة سنة، وهي شجرة الخلد)). [حديث صحيح]

189- *Ibn Al-Mubarak* reported on the authority of *Abu-Huraira* that the Prophet, peace and blessings

be upon him, said: "There is a tree in paradise under whose shade a rider would travel for seventy, or he might have said: one hundred years. This is the tree of eternity." (*Hadith Sahih*)

كسوة الجنة وكسوة أهلها

Paradise's clothing and its people's garments

قال الله تعالى: ﴿وَلْيَبْسُوكَ ثِيَابًا خَضْرَاءَ مِّنْ سُنْدُسٍ وَإِسْتَبْرَقٍ﴾
وقال: ﴿وَلْيَبْسُوكَ فِيهَا حَرِيرًا﴾.

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

١٩٠- وذكر ابن هناد السري قال: حدثنا أبو الأحوص عن أبي إسحاق عن البراء بن عازب قال: أهدى لرسول الله ﷺ سرقه من حرير فجعلوا يتداولونها بينهم، فقال رسول الله ﷺ: ((أتعجبون منها))؟ قالوا: نعم يا رسول الله. قال: ((والذي نفسي بيده لمناديل سعد بن معاذ في الجنة خير منها)). [حديث صحيح]

190- Ibn Hinad Al-Surrie stated: We were told by Abul-Ahwas quoting Abu Is'haq on the authority of Al-Bara' Ibn Azib that he said: The Prophet of Allah, peace and blessings be upon him, was presented with a piece of silk that the Companions were very interested in seeing it. Then the Prophet of Allah, peace and blessings be upon him, said: "Are you

amazed at it?" They said: Yes, Prophet of Allah. He said: "I swear by the One that my soul in His hand that the handkerchiefs of *Sa'ad Ibn Mo'az* in Paradise are better than it." (*Hadith Sahih*)

١٩١ - قال هناد بن السرى: وحدثنا قبيصة عن حماد بن سلمة، عن محمد بن عبد الرحمن بن عمرو بن سعد بن معاذ أن عطارد بن حاجب أهدى لرسول الله ﷺ ثوبا من ديباج كساه إياه كسرى فاجتمع إليه الناس فجعلوا يلمسونه ويعجبون؟ ويقولون: يا رسول الله، أنزل عليك هذا من السماء فقال: ((ما تعجبون! فوالذي نفسي بيده لمناديل سعد بن معاذ في الجنة خير من هذا. يا غلام، اذهب بهذا إلى أبي جهم وجئنا بأبجائيتيه)). [حديث صحيح]

191- *Hinad Ibn Al-Surrie* said: *Qubaisa* told us quoting *Hammad Ibn Salama*, quoting *Muhammad Ibn Abdul-Rahman Ibn Amr Ibn Sa'ad Ibn Mo'az* that *Atarid Ibn Hajib* gifted the Prophet of Allah, peace and blessings be upon him, a garment of silk brocade that Czar presented him. People then gathered around the Prophet and touched him wondering: O Prophet of Allah. Has it been sent down to you from heaven? He said: "There is no wonder. I swear by the One that my soul in His Hand that the handkerchiefs of *Sa'ad Ibn Mo'az* in paradise are better than it. O Boy. Give this to *Abu Jahm* and fetch his garment" (*Hadith Sahih*)

شجر الجنة وثمارها تنفتق عن ثياب الجنة
وخييلها ونجبها

**How the trees and fruits of paradise bring
forth the garments and jewelry of paradise**

١٩٢- النسائي، عن عبد الله بن عمرو بن العاص قال: بينما نحن عند رسول الله ﷺ إذ جاء رجل فقال: يا رسول الله، أخبرنا عن ثياب أهل الجنة، أخلقوا أو نسجوا نسج؟ فضحك بعض القوم فقال: ((لم) تضحكون؟ إن جاهلا يسأل عالما، فجلس يسيرا أو قليلا))، فقال رسول الله ﷺ: ((أين السائل عن ثياب الجنة؟)) فقالوا: ها هو ذا يا رسول الله، قال: ((لا. بل تنفتق عنها ثمر الجنة)) قالها ثلاثا. والله أعلم. [حديث حسن]

192- *Al-Nasae'e* reported on the authority of *Abdullah Ibn Amr Ibn Al-Aas* that he said: While we were sitting with the Prophet of Allah, peace and blessings be upon him, a man came and asked: O Prophet of Allah. Tell us about the garments of the people of paradise. Will they be created or woven? Hearing that, some people laughed. Then the man said: Why are you laughing? An ignorant man is asking a scholar. Next he stayed for a while. Then the Prophet of Allah, peace and blessings be upon him, said: "Where is the man asking about the garments of paradise?" They said: He is here, Prophet of Allah. He said: "Verily paradise's fruits will produce them." He repeated that three times. Allah knows best.

(*Hadith Hasan*)

ما جاء في تخيل الجنة وثمرها وخيرها The palms, fruits and welfare of paradise

١٩٣- ابن المبارك، قال: أخبرنا سفيان عن حماد بن سعيد بن جبير عن ابن عباس قال: ((نخيل) الجنة جذوعها زمرد أخضر وكرمها ذهب أحمر، وسعفها كسوة لأهل الجنة منها مقطعاتهم وحللهم، وتمصرها أمثال القلال. والدلاء أشد بياضا من اللبن وأحلى من العسل، وألين من الزبد ليس فيها عجم)). [خبر صحيح]

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

(An authentic account)

الزروع في الجنة Cultivation in paradise

١٩٤- البخاري عن أبي هريرة - رضي الله عنه - أن رسول الله ﷺ كان يوماً يحدث - وعنده رجل من أهل البادية - أن رجلاً من أهل الجنة استأذن ربه في الزرع فقال له: أو لست فيما شئت؟ قال: بلى! ولكنني أحب أن أزرع، فأسرع وبذر فيأدر الطرف نباته واستواؤه واستحصاده وتكويره أمثال الجبال، فيقول الله: دونك يا ابن آدم، فإنه لا يشبعك شيء، فقال الأعرابي يا رسول الله، لا تجد هذا إلا

فرشياً أو أنصاريًا، فإنهم أصحاب زرع، فأما نحن فلسنا بأصحاب زرع، فضحك رسول الله ﷺ. [حديث صحيح]

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

أبواب الجنة وكم هي؟ ولمن هي؟
وفي تسميتها وسعتها

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

١٩٥- قال الله تعالى: ﴿حَتَّىٰ إِذَا جَاءُوهَا وَفُتِحَتْ أَبْوَابُهَا﴾ قال جماعة من أهل العلم: هذه واو الثمانية فلجنة ثمانية أبواب. واستدلوا

بقوله عليه الصلاة والسلام: «وما منكم من أحد يتوضأ فيبلغ أو فيسبغ الوضوء، ثم يقول: أشهد أن لا إله إلا الله وأشهد أن محمداً عبده ورسوله، إلا فتحت أبواب الجنة الثمانية يدخل من أيها شاء» رواه عمر بن الخطاب، خرجه مسلم. [حديث صحيح]

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

١٩٦- وجاء في تعيين هذه الأبواب لبعض العلماء كما جاء في حديث الموطأ وصحيح البخاري ومسلم عن أبي هريرة - رضي الله عنه - أن رسول الله ﷺ قال: «من أنفق زوجين في سبيل الله نودي في الجنة يا عبد الله هذا خير، فمن كان من أهل الصلاة دعي من باب الصلاة، ومن كان من أهل الجهاد دعي من باب الجهاد، ومن كان من أهل الصدقة دعي من باب الصدقة، ومن كان من أهل الصيام دعي من باب الريان، فقال أبو بكر: يا رسول الله، ما على أحد يدعي من هذه الأبواب من ضرورة فهل يدعي أحد من هذه الأبواب؟ قال: نعم! وأرجو أن تكون منهم».. [حديث صحيح]

196- On the designation of these gates, some scholars as well as *Muwata*, *Bukhari* and *Moslem* reported on the authority of *Abu-Huraira*, may Allah

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

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

197- *Al-Qadi Iyyadh* said: *Moslem* mentioned in this *Hadith* four gates of Paradise and some added the other four namely, the gate of repentance, the gate of those restraining anger, the gate of the contended and the right gate through which those who will not be subject to reckoning will enter.

١٩٨- وخرج عن أنس في حديث الشقاعة، ((وألذي نفس محمد بيده إن ما بين المصراعين من مصاريع الجنة لكما بين مكة وهجر، أو كما بين مكة وبصري)). [حديث صحيح]

198- *Moslem* reported on the authority of *Anas* in the *Hadith* of intercession, "I swear by the One Muhammad's soul lies in His hand that the distance between every two gates of paradise is like that between Mecca and *Hajr* or between Mecca and Basra." (*Hadith Sahih*)

١٩٩- وخرج عن سهل بن سعد أن رسول الله ﷺ قال: ((لبدخلن الجنة من أمتي سبعون ألفاً أو سبعمائة ألف، - لا يدري أبو حازم أيهما قال متماسكون أخذ بعضهم بعضاً، لا يدخل أولهم حتى يدخل آخرهم، ووجوههم على صورة القمر ليلة البدر)) فهذه الأحاديث مع صحتها تدل على أنها أكثر من الثمانية إذ هي غير ما تقدم، فيحصل منها والحمد لله على هذا ستة عشر باباً. [حديث صحيح]

199- He also reported on the authority of *Sahl Ibn Sa'ad* that the Prophet of Allah, peace and blessings be upon him, said: "Seventy thousands or seven hundred thousand people, the transmitter being in doubt, of my nation will enter paradise. They will hold each other and enter at the same time. Their faces will be like full moons." It is so noted that the *Hadith Sahih* indicates that paradise gates are more than eight. They may reach sixteen in number. Thanks are due to Allah. (*Hadith Sahih*)

٢٠٠ - روى البخاري ومسلم، عن سهل بن سعد قال: قال رسول الله ﷺ: ((إن في الجنة بابا يقال له الريان، يدخل منه الصائمون فيدخلون منه، فإذا دخل آخرهم أغلق فلم يدخل منه أحد)).

قلت: وهكذا والله أعلم سائر الأبواب المختصة بالأعمال.

وجاء في حديث أبي هريرة: إن من الناس من يدعى من جميع الأبواب، فقيل: ذلك الدعاء دعاء تنويه وإكرام وإعظام ثواب العاملين تلك الأعمال إذ قد جمعها ونيله ذلك، ثم يدخل من الباب الذي غلب عليه العمل. (والله أعلم). [حديث صحيح]

200- *Bukhari and Moslem* reported on the authority of *Sahl Ibn Sa'ad* that the Prophet of Allah, peace and blessings be upon him, said: "There is a gate in paradise called *Ar-Rayyan*, and those who observe fasts will enter through it on the Day of Resurrection and none except them will enter through it. It will be said: 'Where are those who used to observe fasts?' They will get up, and none except them will enter through it. After their entry the gate will be closed and nobody will enter through it." I said: This applies to the other gates concerned with good deeds. And Almighty Allah knows best. The *Hadith of Abu-Huraira* mentioned that some people will be called from all the gates. This call, it was said: indicates the great recompense awaiting those people who do many good deeds. However, each one of them will enter through the gate associated with the deed often practiced by him. And Allah Almighty knows best. (*Hadith Sahih*)

٢٠١- وفي صحيح مسلم، عن أبي هريرة - رضي الله عنه - قال: قال رسول الله ﷺ: ((من أصبح منكم اليوم صائماً؟ قال: أبو بكر: أنا، (قال:) فمن تبع منكم اليوم جنازة؟ قال أبو بكر: أنا، قال: فمن أطعم منكم اليوم مسكيناً؟ قال أبو بكر: أنا، قال: فمن عان منكم اليوم مريضاً؟ قال أبو بكر: أنا، قال رسول الله ﷺ: ما اجتمعن في امرئ إلا دخل الجنة)). [حديث صحيح]

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

(Hadith Sahih)

ما جاء في درج الجنة وما يحصلها للمؤمن

Paradise's ranks and believers' share of it

٢٠٢- الترمذي رحمه الله، عن عطاء بن يسار عن معاذ بن جبل قال: سمعت رسول الله ﷺ يقول: ((الجنة مائة درجة، كل درجة منها ما بين السماء والأرض وإن أعلاها الفردوس وأوسطها الفردوس وإن

العرش على الفردوس، منها تفجر أنهار الجنة، فإذا سألتهم الله فاسألوه الفردوس)) قال الترمذي: عطاء هذا لم يدرك معاذ بن جبل.
 قلت: قد خرجه البخاري من حديث أبي هريرة - رضي الله عنه -
 كما تقدم، فهو صحيح متصل. [حديث صحيح]

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

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

٢٠٣- ابن ماجه، عن أبي سعيد الخدري - رضي الله عنه -
 قال: قال رسول الله ﷺ: «يقال لصاحب القرآن إذا دخل الجنة اقرأ واصعد فيقرأ ويصعد بكل آية درجة حتى يقرأ آخر شيء معه».
 [حديث صحيح]

203- *Ibn Maja* reported on the authority of *Abu Sa'eed Al-Khudri*, may Allah be pleased with him, that the Prophet of Allah, peace and blessings be

upon him, said: "When the companion of the Qur'an enter paradise, He will be addressed: read and go up. Then he will read and go up with every verse till he finishes what he memorizes." (*Hadith Sahih*)

٢٠٤- وخرجه أبو داود عن عبد الله بن عمرو قال: قال رسول الله ﷺ: ((يقال لصاحب القرآن اقرأ وارتنق ورتل كما كنت ترتل في الدنيا فإن منزلتك عند آخر آية تقرؤها)).

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

٢٠٥- وقالت عائشة - رضي الله عنها -: ((إن عدد آي القرآن على عدد درج الجنة فليس أحد دخل الجنة أفضل ممن قرأ القرآن)) ذكره مكى رحمه الله. [حسن موقوف]

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

(*Hadith mawquf*)

عُرف الجنة ولمن هي؟ Paradise's dwellings

قال الله تعالى: ﴿لكن الذين اتقوا ربهم لهم غرف من فوقها غرف مبنية﴾ الآية. وقال تعالى: ﴿إلا من آمن وعمل صالحاً فأولئك لهم جزاء الضعف بما عملوا وهم في الغرفات آمنون﴾ وقال: ﴿أولئك يجزون الغرفة بما صبروا﴾.

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

٢٠٦- وروى مسلم عن سهل بن سعد أن رسول الله ﷺ قال: ﴿إن أهل الجنة ليتراءون أهل الغرف من فوقهم كما تتراءون الكوكب الدري الغائر في الأفق من المشرق أو المغرب، لتفاضل ما بينهم، قالوا: يا رسول الله، تلك منازل الأنبياء لا يبلغها غيرهم؟ قال: بلى، والذي نفسي بيده رجال آمنوا بالله وصدقوا المرسلين﴾. [حديث صحيح]

206- Moslem reported on the authority of *Sahl Ibn Sa'ad* that the Prophet of Allah, peace and blessings be upon him, said: “The people of paradise will see

the inhabitants of the dwellings over them as you see a brilliant star far away in the horizon in the east or the west since the class of each is different. The Companions said: "O Prophet of Allah. Will those be the classes of the prophets reached by none except them? He said: "No. By Him in whose hand is my soul, they will be for men who believed in Allah and supported the Prophets." (*Hadith Sahih*)

٢٠٧- الترمذي عن علي - رضي الله عنه - قال: قال رسول الله ﷺ: ((إن في الجنة لغرفاً يرى ظهورها من بطونها، وبطونها من ظهورها)) فقام إليه أعرابي فقال: لمن هي يا رسول الله؟ قال: ((لمن أطاب الكلام، وأطعم الطعام وأدام الصيام، وصلى لله بالليل والناس نيام)). [حديث حسن لغيره]

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

قصور الجنة وكورها وبيوتها وبما ينال ذلك المؤمن
The palaces, buildings and houses of paradise
(How can a believer win them?)

٢٠٨ - الترمذي عن يزيد بن الخصيب قال: أصبح رسول الله ﷺ فدعا بلالاً، فقال: ((يا بلال بما سيقنني إلى الجنة؟ فما دخلت الجنة إلا سمعت خشخشتك أمامي، فأتييت على قصر مربع مشرف من ذهب، فقلت: لمن هذا القصر؟ قالوا: لرجل عربي، فقلت: أنا عربي، لمن هذا القصر؟ قالوا: لرجل من قريش. قلت: أنا قرشي، لمن هذا القصر؟ قالوا: لرجل من أمة محمد، قلت: أنا محمد، لمن هذا القصر؟ قالوا: لعمر بن الخطاب)) فقال بلال: يا رسول الله، ما أذنت قط إلا صليت ركعتين وما أصابني حدث إلا توضأت عنده، ورأيت أن الله تعالى علي ركعتين، فقال رسول الله ﷺ: ((بهما)) قال: حديث حسن صحيح. [حديث صحيح وإسناده حسن]

208- *At-Termizi* reported on the authority of *Buraidah Ibn Al-Haseeb* that one morning Allah's Prophet, peace and blessings be upon him, called *Bilal* and said: "What did you do to get to paradise before me? I have never entered paradise without hearing the rustling of your garments in front of me. Then I came to a high square palace of gold and said: Whose palace is this? It was said: For an Arab. I said: I am an Arab. It was said: For a man from *Quraish*. I said: I am from *Quraish*. It was said: For a man from Muhammad's nation. I said: I am Muhammad himself. It was said: It is for *Omar Ibn Al-Khattab*." *Bilal* replied: O Prophet of Allah, I have never called the *Azan* (call to prayer) without praying two *rak'as*, and

no impurity has ever happened to me without my performing ablution on the spot and thinking that I owed Allah two *rak'as*." Allah's Prophet, peace and blessings be upon him, said: "It is because of them." *At-Termizi* said: This *Hadith* is *Hasan Sahih*.
(*Hadith Sahih* and it has *isnad Hasan*)

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

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

٢١٠- وخرج أبو داود الطيالسي قال: حدثنا حماد بن زيد عن أبي سينان قال: دفنت ابني سينان، وأبو طلحة الخولاني على شفير القبر، فقال: حدثني الضحاك بن عبد الرحمن عن أبي موسى قال: قال رسول الله ﷺ: ((إذا قبض الله عز وجل ابن العبد، قال للملائكة: ماذا قال عبدي؟ قالوا: حمدك واسترجع. قال: ابنوا له بيتاً في الجنة وسموه: بيت الحمد)). [حديث حسن لغير]

210- *Abu-Dawud Al-Tayalesi* reported saying: *Hammad Ibn Zayd Ibn Abu Sinan* told us: I was burying my son *Sinan* while *Abu Talha Al-Khawlani* was standing on the edge of the grave. He said: *Al-Dhahhaq Ibn Abdul-Rahman* told me: The Prophet of

Allah, peace and blessings be upon him, said: "If Allah, glory to Him, orders that a slave's child die, He says to the angels (of death): What did my slave say? They say: He praised you and said: "We are Allah's creatures and to Him we must return". Then Allah says: Build a palace for my slave and call it the house of praising." (*Hadith Hasan* reported by others)

أول الناس يسبق إلى الجنة الفقراء

The poor are the first to get into paradise

٢١١- وعن أبي هريرة - رضي الله عنه - قال: قال رسول الله ﷺ: ((يدخل الفقراء الجنة قبل الأغنياء بخمسمائة عام، نصف يوم)) قال: هذا حديث حسن صحيح. وفي طريق أخرى: ((يدخل فقراء المسلمين قبل الأغنياء بنصف يوم وهو خمسمائة عام)) قال: حديث حسن صحيح. [حديث صحيح]

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

٢١٢- وفي صحيح مسلم من حديث عبد الله بن عمرو قال: سمعت رسول الله ﷺ يقول: ((إن فقراء المهاجرين يسبقون الأغنياء يوم القيامة إلى الجنة بأربعين خريفاً)). [حديث صحيح]

212- Moslem reported on the authority of Abdullah Ibn Amr that he heard the Prophet of Allah, peace and blessings be upon him, saying: "The destitute among the *Mhajireen* will precede the rich *Muhajireen* by forty years in entering paradise on the Day of Resurrection." (*Hadith Sahih*)

ما جاء في صفة أهل الجنة ومراتبهم وسنهم
وطولهم وشبابهم وغرفهم وثيابهم وأمشاطهم
ومجامرهم وأزواجهم، وفي لسانهم، وليس في
الجنة عزب

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

٢١٣- مسلم عن أبي هريرة قال: قال رسول الله ﷺ: ((إن أول
ثمرة يدخلون الجنة، - وفي رواية: من أمتي - على صورة القمر
ليلة البدر، ثم الذين يلونهم على أشد كوكب دري في السماء أضاء،
وفي رواية: ثم هم بعد ذلك منازل. لا يبولون ولا يتغوطون ولا
ينقلون ولا يتمخطون، أمشاطهم الذهب. وفي رواية: الفضة، ورشحهم
المسك ومجامرهم وأزواجهم الحور العين، وفي رواية: نكل واحد
منهم زوجتان يرى مخ ساقبها من وراء اللحم من الحسن، لا اختلاف
بينهم ولا تباغض، قلوبهم قلب واحد يسبحون الله يكرة وعسياء)).

قال أبو علي: الألوّة: هو العود. وفي رواية: أخلاقهم على خلق
رجل واحد على طول أبيهم. وفي رواية: على صورة أبيهم ستون
ذراعاً في السماء

وقال أبو كريب: على خلق رجل واحد، وقال أبو هريرة حين تذاكروا: الرجال في الجنة أكثر أم النساء؟ فقال: لكل رجل منهم زوجتان اثنتان يرى مخ ساقيها من وراء اللحم، وما في الجنة عذب. [حديث صحيح]

213- *Moslem* reported on the authority of *Abu-Huraira* that the Prophet of Allah, peace and blessings be upon him, said: "The first batch of people - in another narration: of my nation- who will enter paradise will be (glittering) like a full moon; and those who will enter next will be (glittering) like the most brilliant star in the sky. In another narration: Then they will be divided into different classes. They will not urinate, relieve nature, spit or blow their noses. They have gold combs. In a narration: silver combs. Their sweat will smell like musk. The fuel used in their centers will be the aloes-wood. Their wives will be the nymphs. In another narration: Every one of them will have two wives; the marrow of the bones of their legs will be seen through the flesh out of excessive beauty. The people of paradise will neither have differences nor hatred amongst themselves; their hearts will be as if one heart and they will be glorifying Allah in the morning and in the evening." *Abu Ali* said: In a narration: Their morals will be the same and they will be as tall as their father Adam. In another narration: They will, have their father's image sixty feet in length. *Abu Kareeb* said: They will have identical manners as if they are one man. When people wondered if the number of men would exceed

that of women in paradise, *Abu-Huraira* said: "Every man of them will have two wives whose leg bones will be seen through the flesh. There will be no single people in paradise." (*Hadith Sahih*)

٢١٤- عن البخاري عن أنس - رضي الله عنه - عن النبي ﷺ قال: ((لو أن امرأة من أهل الجنة اطلعت إلى أهل الأرض (الدنيا) لأضاءت ما بينهما ولملأته ريحا، ولتصيفها على رأسها خير من الدنيا وما فيها)). [حديث صحيح]

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

(*Hadith Sahih*)

٢١٥- الترمذي، عن سعد بن أبي وقاص، عن النبي ﷺ قال: ((لو أن ما يقفه ظفر مما في الجنة بدا إلى الدنيا لترخرف له ما بين خوافق السماوات والأرض، ولو أن رجلاً من أهل الجنة اطلع فبدت أساوره، لطمس ضوء الشمس كما تطمس الشمس ضوء النجوم)) قال: حديث حسن غريب. [حديث صحيح]

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

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

الحدود العيون وكلامهن وجواب نساء الأدميات
وحسنهن

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

٢١٦- وقال أبو هريرة: إن في الجنة حوراء يقال لها (العينية) إذا مشت مشى حولها سبعون ألف وصيف عن يمينها وعن يسارها كذلك وهي تقول: أين الأمرون بالمعروف والناهون عن المنكر؟

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

٢١٧- وقال ابن عباس: إن في الجنة حوراء يقال لها (لعبة) لو برقت في البحر لعذب ماء البحر كله. مكتوب على نحرها من أحب أن يكون له مثلي، فليعمل بطاعة ربي عز وجل.

217- *Ibn Abbas* said: "There is a nymph in paradise, that is called *Lo'ba*. If she spits into seawater, it will be entirely fresh. On the upper

portion of her chest, these words are written: He who wishes to possess one like me, must obey my Lord, the exalted and glorious,

الأعمال الصالحة مهوور الحور العين How good deeds are the dowry of nymphs

٢١٨- وخرج أبو عيسى الترمذي من حديث المقدم بن معدى كرب قال: قال رسول الله ﷺ: ((الشهيد عند الله ست خصال))، الحديث وفيه ((ويزوج باثنتين وسبعين زوجة من الحور العين))، وقد تقدم في الباب ما ينجي من أهوال القبر وفتنته. [حديث صحيح]

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

ما جاء أن في الجنة أكلًا وشربًا ونكاحًا حقيقة
ولا قذر فيها ولا نقص ولا نوم

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

٢١٩- مسلم عن جابر بن عبد الله قال: سمعت النبي ﷺ يقول: ((إن أهل الجنة يأكلون فيها ويشربون ولا يتقلون ولا يبولون ولا يتغوطون ولا يتمخطون، قالوا: فما بال الطعام؟ قال: جشاء أو

رشح كرشح المسك يلهمون التسبيح والتحميد))، وفي رواية:
(والتكبير كما يلهمون النفس)). [حديث صحيح]

219- *Moslem* reported on the authority of *Jaber Ibn Abdullah* that he said: I heard the prophet, peace and blessings be upon him, saying: "The inmates of paradise would eat and drink but would neither spit, nor pass water, nor void excrement, nor suffer catarrh. It was said: Then, what would happen with food? Thereupon he said: They would belch and sweat (and it would be over with their food), and their sweat would be that of musk and they would glorify and praise Allah." In another narration, "and would exalt Allah as easily as you breathe." (*Hadith Sahih*)

٢٢٠- الترمذي عن أنس بن مالك عن النبي ﷺ قال: ((يعطى المؤمن في الجنة قوة كذا وكذا في الجماع، قيل: يا رسول الله، أو يطيق ذلك؟ قال: يعطى قوة مائة)). وفي الباب عن زيد بن أرقم، قال أبو عيسى: هذا حديث حسن صحيح. [حديث صحيح]

220- On the authority of *Anas Ibn Malik*, *At-Termizi* reported that the prophet, peace and blessings be upon him, said: "In paradise the believing man will be given such and such power to conduct sexual intercourse. He was asked: will he be capable of that? He replied: He will be given the capacity of a hundred men." In this chapter on the authority of *Zayd Ibn Arqam*, *Abu-Issa* said: This *Hadith* is *Hasan Sahih*. (*Hadith Sahih*)

المؤمن إذا اشتهد الولد في الجنة
كان حمله ووضعه وسنه في ساعة واحدة

**If a believer wishes to have a baby in
paradise, its conception, delivery and
teething are done in one hour**

٢٢١- الترمذي عن أبي سعيد الخدري قال: قال رسول الله ﷺ:
«المؤمن إذا اشتهد الولد في الجنة، كان حمله ووضعه وسنه في
ساعة كما يشتهي»، قال: حديث حسن غريب، أخرجه ابن ماجه وقال:
في ساعة واحدة في الجنة.

قال الترمذي: وقد اختلف أهل العلم في هذا، فقال بعضهم: في
الجنة جماع ولا يكون ولد. وهكذا يروى عن طاوس ومجاهد
وإبراهيم النخعي، وقال محمد: قال إسحاق بن إبراهيم، في حديث
النبي ﷺ: «إذا اشتهد المؤمن الولد في الجنة كان في ساعة كما
اشتهد، ولكن لا يشتهي هذا أبدا». [حديث صحيح لغيره]

221- *At-Termizi* reported on the authority of *Abu Sa'eed Al-Khudri* that the Prophet of Allah, peace and blessings be upon him, said: "When a believer in paradise wishes for a child, its conception, delivery and growth to full age will be accomplished in a moment as he wishes". He (*At-Termizi*) said: This *Hadith* is *Hasan ghareeb*. The same *Hadith* was reported by *Ibn Maja* who added: in one hour in paradise. *At-Termizi* said: Scholars disputed over this issue. Some said: In paradise, there is sexual intercourse but there are no children. This was reported from *Tawus*, *Mujahid* and *Abraham Al-*

Nakhi. Muhammad said that *Is'huq Ibn Abraham* commented on this *Hadith* of the Prophet, peace and blessings be upon him, as follows: If a believer desired a child in Paradise, his desire would come true in just one hour. But he never desires such a thing.

(*Hadith Sahih* reported by others)

كُلُّ مَا فِي الْجَنَّةِ دَائِمٌ لَا يَبْلَى
وَلَا يَفْنَى وَلَا يَبِيدُ

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

٢٢٢- مسلم عن أبي سعيد الخدري وأبي هريرة عن النبي ﷺ
قال: (ينادي مناد أن تصحوا فلا تسقموا أبداً، وأن لكم أن تحبوا فلا
تموتوا أبداً، وأن لكم أن تشبوا فلا تهرموا أبداً، وأن لكم أن تتعموا فلا
تباؤوا أبداً، وذلك قوله عز وجل ﴿وَلَوْ ذُوقُوا أَن تَلِكُمُ الْجَنَّةُ أُورَثْتُمُوهَا
بِمَا كُنْتُمْ تَعْمَلُونَ﴾. [حديث صحيح]

222- *Moslem* reported on the authority of *Abu Sa'eed Al-Khudri* and *Abu-Huraira* that the prophet, peace and blessings be upon him, said: "There will be an announcer in paradise who will make this announcement: Verily there is in store for you everlasting health. You will never fall ill; you will live forever and will not die at all. Moreover, you will remain young and never grow old. In addition, you will always live in affluent circumstances and never become destitute as shown by Allah, the Gracious and Glorious, and

they shall hear the cry: “**behold! Paradise before you! Ye have been made its inheritors, for your deeds (of righteousness)**”. (*Hadith Sahih*)

٢٢٣- وعن أبي هريرة عن النبي ﷺ قال: ((من يدخل الجنة ينعم ولا يبأس ولا (تسلى) ثيابه ولا يفنى شبابه))، وقد تقدم قول الحور العين: نحن الخائبات فلا نبيد. [حديث صحيح]

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

(*Hadith Sahih*)

المرأة من أهل الجنة ترى زوجها من أهل الدنيا في الدنيا

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

٢٢٤- أخرجه الترمذي بمعناه عن معاذ بن جبل - رضي الله عنه - قال: ((لا تؤذى امرأة زوجها في الدنيا، إلا قالت زوجته من الحور العين: لا تؤذيه فأتلك الله، فإنما هو دخيل عندك يوشك أن يفارقك إيلتاً))، قال أبو عيسى: هذا حديث حسن غريب أخرجه ابن ماجه أيضاً. [حديث حسن]

224- *At-Termizi* reported in meaning that *Mo'az Ibn Jabal*, may Allah be pleased with him, said:

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

(*Hadith Hasan*)

طير الجنة وخيلها وإبلها

The birds, horses and camels of paradise

٢٢٥ - الترمذي، عن أنس بن مالك - رضي الله عنه - قال: سئل رسول الله ﷺ ما الكوثر؟، قال: ((ذاك نهر أعطانيه الله، يعني: في الجنة، أشد بياضاً من اللبن، وأحلى من العسل، فيه طير أعناقها كأعناق الجزر))، فقال عمر: إن هذه لناعمة، قال: قال رسول الله ﷺ: ((أكلتها أنعم منها)) قال: هذا حديث حسن. [حديث صحيح]

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

(*Hadith Sahih*)

٢٢٦- وخرج مسلم عن أبي مسعود الأنصاري، قال: جاء رجل
بناقة مخطومة فقال: ((هذه في سبيل الله (تعالى)، فقال رسول الله ﷺ:
(لك بها يوم القيامة سبعمائة ناقة كلها مخطومة)). [حديث صحيح]

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

ما جاء أن الحناء سيد ريحان الجنة
وأن الجنة حفت بالريحان

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

٢٢٧- ابن المبارك: (أخبرنا) حمام، عن قتادة، عن أبي أيوب،
عن عبد الله بن عمرو قال: ((الحناء سيد ريحان الجنة، وأن فيها من
عناق الخيل وكرام النجائب يركبها أهلها)). [إسناده صحيح]

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

الشاة والمعز من دواب الجنة
Sheep and goats are among the animals
of paradise

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

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

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

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

٢٣٠- وفي التنزيل: ﴿وَقَدَرْنَا بَدْنَهُ عَظِيمًا﴾ وإنما سمي عظيماً
لأنه رعى في الجنة أربعين عاماً، (وروى ذلك عن ابن عباس
- رضي الله عنه -، [خبر صحيح]

230- In the Qur'an, we read: "And We ransomed him with a momentous sacrifice (a sheep or a ram)." It was called momentous or great since it had been raised in paradise for forty days. This was

narrated by *Ibn Abbas*, may Allah be pleased with him. (An authentic account)

للجنة ربحاً وريحاً وكلاماً

Paradise has a base, a smell and a talk

٢٣١- البيهقي عن أنس عن النبي ﷺ قال: (لما خلق الله الجنة عدن وغرس أشجارها بيده قال لها: تكلمي، فقالت: ﴿قَدْ أَفْلَحَ الْمُؤْمِنُونَ﴾ خرج البزار من حديث أبي سعيد الخدري. [حديث حسن]

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

(*Hadith Hasan*)

٢٣٢- عن النبي ﷺ قال: (خلق الله الجنة لبنة من ذهب ولبنة من فضة، وملاطها المسك الأذفر، وقال لها: تكلمي، فقالت ﴿قَدْ أَفْلَحَ الْمُؤْمِنُونَ﴾ فقال: طوبى لك (من) منزل الملوك)) وهذا يروى موقوفاً عن أبي سعيد الخدري قال: (لما خلق الله (تعالى) الجنة لبنة من ذهب ولبنة من فضة وغرسها. قال لها: تكلمي، فقالت: ﴿قَدْ أَفْلَحَ الْمُؤْمِنُونَ﴾ فدخلتها الملائكة. فقالت: طوبى لك منزل الملوك)).

232- It was narrated that the Prophet, peace and blessings be upon him, said: "Allah created paradise to have one brick of gold and another of silver;

extremely good musk is its mortar. He then said to her: Speak. She said: **(Successful indeed are the believers)**. He said: For you is all blessedness, you house of kings." The same *Hadith* was narrated as *mawquf* from *Abu Sa'eed Al-Khudri* who said: "When Allah, glory to Him, created paradise and planted her, He said to her: Speak. Then she said: **(Successful indeed are the believers)**. After that the angels entered into her and said: For you is all blessedness, you house of kings."

٢٣٣- وروى من حديث أنس بن مالك قال: قال رسول الله ﷺ: ((لما خلق الله الجنة، قال لها: تزييني فتزييت، ثم قال لها: تكلمي فتكلمت، ثم قالت: طوبى لمن رضى عنه)). [حديث حسن]

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

(*Hadith Hasan*)

٢٣٤- النسائي عن فضالة بن عبيد قال: سمعت رسول الله ﷺ يقول: ((أنا زعيم - والزعيم: الحميل - لمن آمن بي وأسلم وجاهد في سبيل الله ببیت له في ریح الجنة، وببیت في وسط الجنة، وببیت في أعلى غرف الجنة، من فعل ذلك فلم يدع للخير مطلباً ولا من الشر مهرباً، يموت حيث شاء أن يموت)). [حديث صحيح]

234- *Al-Nasae'e* reported that *Fudhala Ibn Obied* said: I heard the Prophet of Allah, peace and blessings be upon him, saying: "I stand surety that those who embraced Islam and strove in Allah's cause will win a house in the base of paradise, a house in the middle of paradise and a house in the upper mansions of paradise. He, who did that and adhered to all good deeds and escaped from all evil deeds, can die wherever he wishes." (*Hadith Sahih*)

ما جاء في أن الجنة قيعان وأن غراسها
سبحان الله والحمد لله

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

٢٣٥ - الترمذي، عن ابن مسعود قال: قال رسول الله ﷺ:
(لقيت إبراهيم عليه الصلاة والسلام ليلة أسرى بي فقال: يا محمد
أقرئ أمّتك مني السلام، وأخبرهم أن الجنة طيبة التربة عذبة الماء
وأنها قيعان وأن غراسها سبحان الله والحمد لله ولا إله إلا الله
والله أكبر)).

قال: وفي الباب، عن أبي أيوب، وهذا الحديث حسن غريب.
[حديث حسن]

235- *At-Termizi* reported on the authority of *Ibn Mas'ood* that the Prophet of Allah, peace and blessings be upon him, said: "On the night of my *Mi'raj* (Ascent) I met Abraham and he said to me: Muhammad, convey my greetings to your people and

tell them that paradise is a vast plain of pure soil and sweet water and that its plants are: glory is to Allah, praise be to Allah, there is none worthy of worship save Allah, and Allah is great.”

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

٢٣٦- ابن ماجه، عن أبي هريرة - رضي الله عنه - أن رسول الله ﷺ مر به وهو يغرّس غرساً فقال: ((يا أبا هريرة، ما الذي تغرّس؟ قال: غرساء، قال: ألا أدلك على غراس خير من هذا؟ سبحان الله، والحمد لله، ولا إله إلا الله، والله أكبر، يغرّس لك بكل واحدة شجرة في الجنة)). [حديث صحيح]

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

٢٣٧- الترمذي، عن جابر بن عبد الله، عن النبي ﷺ قال: ((من قال: سبحان الله العظيم وبحمده، غرست له نخلة في الجنة)). قال أبو عيسى: هذا حديث حسن صحيح غريب. [حديث صحيح]

237- *At-Termizi* reported on the authority of *Jaber Ibn Abdullah* that the Prophet, peace and blessings be upon him, said: "He who says: "Glory and praise be to Allah" will have a palm planted for him in paradise." *Abu-Issa* said: This *Hadith* is *Sahih ghareeb*. (*Hadith Sahih*)

ما لأدنى أهل الجنة [منزلة] وما لأعلىهم

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

٢٣٨- مسلم عن المغيرة بن شعبة يرفعه إلى رسول الله ﷺ قال: «سأل موسى عليه (الصلاة و)السلام ربه، فقال: يا رب، ما أدنى أهل الجنة منزلة؟ قال: هو رجل يأتي بعدما يدخل أهل الجنة الجنة فيقول: أي رب كيف وقد نزل الناس منازلهم وأخذوا أخذاتهم، فيقال له: أترضى أن يكون لك مثل ملك من ملوك الدنيا؟ فيقول: رضيت رب، فيقول: لك ذلك ومثله معه، ومثله، ومثله، ومثله (ومثله) فقال في الخامسة: رضيت رب، فيقول: هذا لك وعشرة أمثاله، ولك ما اشتهت نفسك، ولدت عينك، فيقول: رضيت (رب)، قال: يا رب، فأعلمهم منزلة؟ قال: أولئك الذين أردت، غرست كرامتهم بيدي وختمت عليها فلم ترعين ولم تسمع أذن ولم يخطر على قلب بشر، قال: ومصادقه من كتاب الله (تعالى) ﴿فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِّن قُرَّةِ أَعْيُنٍ﴾ وقد روى موقوفا عن المغيرة قوله. [حديث صحيح]

238- *Moslem* reported on the authority of *Al-Mugheera Ibn Shu'ba* as *Hadith marfu* that the Prophet of Allah, peace and blessings be upon him,

said: "Moses asked his Lord: Who amongst the inhabitants of paradise would be the lowest in rank? He (Allah) said: A man who would come after the people of paradise have been admitted into Paradise. I would say to him: Enter paradise. He would say: O my Lord! How could I enter paradise while the people have settled in their mansions and taken their shares? It would be said to him: Would you be pleased if you had a kingdom like that of one of the kings of the world? He would say: I should be pleased, my Lord. Allah would say: That is for you, and that, that, that, and that. He would say at the fifth (that): I am well pleased, my Lord. Allah would say: It is for you and ten times like it, and for you is what your self desires and your eye enjoys. He would say: I am well pleased, my Lord. Moses said: Which is the highest of their (inhabitants of paradise) ranks? Allah said: They are those whom I choose. I establish their honor with My own hand and then set a seal over it (and they will be blessed with bounties) which no eye has seen, no ear has heard and no human mind has perceived. He (the prophet) said: This is substantiated by the Book of Allah, the Glorious and Exalted, **Now no person knows what delights of the eye are kept hidden (in reserve) for them.**"

It was also reported from *Al-Mugheera* as *mawquf*.

(*Hudith Sahih*)

٢٣٩ - البخاري، عن عبد الله هو ابن مسعود قال: قال رسول الله ﷺ: ((إن آخر أهل الجنة دخول الجنة، وآخر (أهل النار) خروجاً

من النار، رجل يخرج حبواً، فيقول له ربه: ادخل الجنة فيقول: رب، الجنة مملأى، فيقول له ذلك ثلاث مرات، كل ذلك يعيد عليه. الجنة مملأى، فيقول: إن لك مثل الدنيا عشر مرات)) وقد تقدم هذا. [حديث صحيح]

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

وَضَوَانُ اللَّهِ تَعَالَى لِأَهْلِ الْجَنَّةِ أَفْضَلُ مِنَ الْجَنَّةِ
Good pleasure of Allah, glory to Him, is better than paradise

٢٤٠ - البخاري، عن أبي سعيد الخدري قال: قال رسول الله ﷺ: ((إن الله تعالى يقول لأهل الجنة: يا أهل الجنة، فيقولون: لبيك ربنا وسعديك والخير في يدك، فيقول: هل رضيتم؟ فيقولون: وما لنا لا نرضى يا رب، وقد أعطيتنا ما لم نعط أحداً من خلقك، فيقول: أفلا أعطيكم أفضل من ذلك، فيقولون: يا ربنا، أي شيء أفضل

من ذلك؟ فيقول: أحل عليكم رضواتي، فلا أسخط عليكم بعده أبدا)).
أخرجه مسلم، بمعناه في حديث فيه طول. [حديث صحيح]

240- Bukhari reported on the authority of Abu Sa'eed Al-Khudri that the Prophet of Allah said: "Allah will say to the people of paradise, 'O people of paradise!' They will say: "Labbaik (We are at your service), our Lord, and Sa'diek (You source of bliss), and all the good is in Your Hands! Allah will say, 'Are you satisfied?' They will say, 'Why shouldn't we be satisfied, O our Lord, as You have given us what You have not given to any of Your created beings?' He will say, 'Shall I not give you something better than that?' They will say, 'O our Lord! What else could be better than that?' He will say, 'I bestow My pleasure on you and will never be angry with you after that". It was also reported in meaning and in more words by Moslem. (Hadith Sahih)

رؤية أهل الجنة الله تعالى
أحب إليهم مما هم فيه وأقر لأعينهم

**Seeing Allah, glory to Him, is more loveable
and delightful to the people of paradise than
other delights**

٢٤١- مسلم عن صهيب، عن النبي ﷺ قال: «إذا دخل أهل الجنة الجنة، قال الله تبارك وتعالى لهم: أتريدون شيئا أزيدكم، فيقولون: ألم تبيض وجوهنا؟ ألم تدخلنا الجنة وتنجينا من النار، قال:

فيكشف لهم الحجاب، فما أعطوا شيئاً أحب إليهم من النظر إلى ربهم عز وجل، وفي رواية: ثم تلا هذه الآية: ﴿لِّلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ﴾. [حديث صحيح]

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

(*Hadith Sahih*)

٢٤٢- وخرج النسائي عن صهيب قال: قيل لرسول الله هذه الآية: ﴿لِّلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ﴾ قال: «إذا دخل أهل الجنة الجنة، وأهل النار النار، (نادى) مناد: يا أهل الجنة، إن لكم عند الله موعداً يريد أن ينجزكموه، فقالوا: ألم (يبيض) وجوهنا (وينقل) موازيننا (ويجرنا) من النار؟ قال: فيكشف الحجاب فينظروا إليه، فوالله ما أعطاهم الله شيئاً أحب إليهم من النظر إلى وجهه الله، ولا أقر لأعينهم)). [حديث صحيح]

242- *Al-Nasae'e* also reported that *Suhieb* said: The verse of "**To those who do right is a goodly**

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

(*Hadith Sahih*)

٢٤٣- مسلم. عن أبي بكر بن عبد الله بن قيس عن أبيه عن النبي ﷺ قال: ((جنتان من فضة أنبيتهما وما فيهما، وجنتان من ذهب أنبيتهما وما فيهما وما بين القوم، وبين أن ينظروا إلى ربهم عز وجل، إلا رداء الكبرياء على (وجهه) في جنة عدن)). [حديث صحيح]

243- Moslem reported on the authority of Abu Bakr Ibn Abdullah Ibn Qays, from his father that the Prophet, peace and blessings be upon him, said: “Two grades of paradise, the utensils and the contents of which are of silver, and two other grades of Paradise, the utensils and contents of which are of gold. And nothing will prevent the people from seeing their Lord except the curtain of majesty over His face in the paradise of Eden”. (*Hadith Sahih*)

٢٤٤- وعن جرير بن عبد الله قال: كنا عند رسول الله ﷺ فنظر إلى القمر ليلة البدر فقال: ((إنكم سترون ربكم عياناً كما ترون هذا القمر لا تضامون في رؤيته، فإن استطعتم أن لا تغلبوا على صلاة قبل طلوع الشمس وصلاة قبل غروبها، فافعلوا، ثم قرأ: ﴿وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ﴾ أخرج البخاري ومسلم وأبو داود والترمذي، وقال: حديث حسن صحيح.

[حديث صحيح]

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

(*Hadith Sahih*)

نزل أهل الجنة وتحفهم إذا دخلوها

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

٢٤٥- روى البخاري ومسلم عن أبي سعيد الخدري عن النبي ﷺ قال: ((تكون الأرض يوم القيامة خبزة واحدة يكفوها الجبار بيده

كما يكفي أحدكم خبزته في السفر، نزلًا لأهل الجنة. قال: فأتى رجل من اليهود فقال: بارك الرحمن عليك يا أبا القاسم ألا أخبرك بنزل أهل الجنة يوم القيامة؟ قال: بلى، قال: تكون الأرض خبزة واحدة كما قال رسول الله ﷺ قال: فنظر إلينا رسول الله ﷺ ثم ضحك حتى بدت نواجذه. قل ألا أخبرك بإدامهم؟ قال: بلى. قال: (إدامهم) بالأم ونون. قالوا: وما هذا؟ قال: ثور ونون يأكل من زائدة كبدها سبعون ألفاً. [حديث صحيح]

245- Both *Bukhari* and *Moslem* narrated on the authority of *Abu Sa'eed Al-Khudri* that the Prophet, peace and blessings be upon him, said: "The whole earth will be one body on the Day of Judgment. Allah Almighty will fold it as one of you does a loaf. He will make it a residence for the dwellers of paradise. A Jew came and said: 'May Allah bless you *Abul-Qasim*! Shall I tell you about the residence of the dwellers of paradise on the Day of Judgment?' The Prophet, peace and blessings be upon him, answered in the affirmative and the man said: "It will be one body, just as a loaf" The Prophet, peace and blessings be upon him, looked at us smilingly. The man further asked: "Shall I tell you about their food?" Again, the Prophet answered in the affirmative and the man said: "It is the meat of a bull and the liver of a whale on which seventy thousand will live." (*Hadith Sahih*)

٢٤٦- وخرج مسلم عن ثوبان مولى رسول الله ﷺ قال: كنت قاعدا عند رسول الله ﷺ فجاءه خبر من أخصاب اليهود فقال: السلام

عليك يا محمد قد دفعته دفعته كاد يصرع منها فقال: لم تدفعني؟ قلت: ألا تقول: يا رسول الله؟ فقال اليهودي: إنما ندعوه باسمه الذي سماه به أهله، فقال رسول الله ﷺ: ((إن اسمي محمد الذي سماني به أهلي)) فقال اليهودي: جئت أسألك. فقال له رسول الله ﷺ: ((أينفعك شيء إن حدثتكَ؟)) قال: أسمع بأذني، فنكت رسول الله ﷺ بعود معه. فقال: ((سل)) فقال اليهودي: أين تكون الناس يم تبدل الأرض غير الأرض والسموات؟ فقال رسول الله ﷺ: ((هم في الظلمة دون الجسر))، قال: فمن أول الناس إجازة؟ قال: ((فقراء المهاجرين))، قال اليهودي: فما تحفتهم حين يدخلون الجنة؟ قال: ((زيادة كبد النون))، قال: فما غذاؤهم؟ قال: ((ينحر لهم ثور الجنة الذي كان يأكل من أطرافها)) قال: فما سراجهم على إثرها؟ قال: ((من عين فيها تسمى: سلسبيل)) فقال: صدقت. وذكر الحديث. [حديث صحيح]

246- Moslem reported that Thawban, the Prophet's servant, said: "I was sitting with the Prophet, peace and blessings be upon him, when a rabbi came and said: 'Peace be upon you, Muhammad!' I stood up and pushed him severely. He wondered: 'Why do you push me like this?' I answered: 'You should have said Prophet instead of saying Muhammad.'" He answered: "We call him with the name his family has given him!" The Prophet, peace and blessings be upon him, commented: "This is really the name my family has given to me!" The rabbi said: "I have some questions for you" and the Prophet commented: "What benefit do you expect to have from my answers?" "I just want to listen," the man replied. So

the Prophet said: "Ask as you wish." The rabbi asked: "Where will people go on the day when the earth will be completely changed and so will the heavens?" The Prophet, peace and blessings be upon him, answered: "They will be standing in the darkness right before the bridge." "Then who passes the bridge first?" the man asked and the Prophet replied: "The poor amongst the *Muhajireen*." The man further asked: "What is their gift on entering paradise?" He said: "The liver of a whale." "What about their food?" the man asked and the Prophet replied: "The bull of paradise will be slaughtered for them to eat." "What about their drink?" the man asked again. The Prophet answered: "They will drink from a well called *Salsabil*." The rabbi commented: "You are telling the truth." Then he mentioned the previous *Hadith*.

(*Hadith Sahih*)

ثواب من قدم ولداً

The reward for a person whose child dies

٢٤٧- مسلم عن أبي حسان قال: قلت لأبي هريرة - رضي الله عنه - إنه مات لي ابنان فما أنت محدثي عن رسول الله ﷺ (بحديث) تطيب به أنفسنا عن موتانا؟ قال: ((نعم صغارهم دعاميص الجنة يتلقى أحدهم أباه أو قال أبويه (بأخذ) بثوبه أو قال بيده كما أخذ أنا بصنفة ثوبك هذا فلا يتناهى أو قال: فلا ينتهي حتى يدخله الله وأبويه الجنة)).

[حديث صحيح]

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

٢٤٨- وخرج أبو داود الطيالسي قال: حدثنا شعبة، عن معاوية بن قرة، عن أبيه أن النبي ﷺ كان يخالف إليه رجل من الأنصار معه ابن له، فقال له رسول الله ﷺ ذات يوم: «أتحبه يا فلان؟» فقال: نعم (يا رسول الله) قال: أحبك الله كما أحبه. ففقدته النبي ﷺ (فسأل) عنه فقالوا: يا رسول الله، مات ابنه فقال: رسول الله ﷺ: ((أما ترضى أو لا ترضى أن لا تأتي (يوم القيامة) باباً من أبواب الجنة إلا جاء يسعى حتى يفتحه لك)) فقالوا: يا رسول الله، أله وحده أم لنا كلنا؟ فقال رسول الله ﷺ: ((بل لكلكم)). ذكره أبو عمرو في (التمهيد) أيضاً، وقال: هذا حديث ثابت صحيح. [حديث صحيح]

248- *Abu Dawud Al-Tayalesi* said: "*Shu'ba* reported from *Mu'aweya Ibn Qurra* that his father said that a man of the *Ansar* used to visit the Prophet, peace and blessings be upon him, with his son. The Prophet asked him: "Do you love him?" The man answered in the affirmative and the Prophet commented: "May Allah love you as He loves him." Some time later, the Prophet missed the man and asked

about him. When he was told that his son died, he said: "Won't you be satisfied when you come to any of the gates of paradise and find him there to open it for you." His family asked: "To him alone or to all of us?" The Prophet answered: "To all of you." (*Hadith Sahih*)

٢٤٩- وخرج أبو داود الطيالسي (أيضا) في مسنده قال: حدثنا هشام عن قتادة عن راشد عن عيادة بن الصامت: أن رسول الله ﷺ قال: ((والنفساء يجرها ولدها يوم القيامة بسرره إلى الجنة)).

[حديث صحيح]

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

٢٥٠- وفي صحيح البخاري عن أبي هريرة عن النبي ﷺ: ((من مات له ثلاثة من الولد لم يبلغوا الحنث كانوا له حجابا من النار وأدخل الجنة)).

قال المؤلف رحمه الله: قوله عليه الصلاة والسلام: ((لم يبلغوا الحنث)) معناه عند أهل العلم: لم يبلغوا الحلم ولم يبلغوا أن يلزمهم حنث.

[حديث صحيح]

250- In *Sahih Al-Bukhari* (A Collection of Verified Hadiths by *Bukhari*), *Abu-Huraira* is reported to have narrated that the Prophet, peace and blessings

be upon him, said: "He who loses three of his children, who have not reached puberty, will be protected by them from hell-fire and so he will be admitted to paradise." (*Hadith Sahih*)

مفتاح الجنة لا إله إلا الله والصلوة

**The key to paradise is the testimony that
"There is no god but Allah" together with
prayer**

٢٥١- وفي البخاري: وقيل لو هب: أليس مفتاح الجنة لا إله إلا الله؟ قال: بلى. ولكن ليس مفتاح إلا وله أسنان، فإن جئت بمفتاح له أسنان فتح لك، وإلا لم يفتح لك.

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

نبيذ من أقوال العلماء في تفسير كلمات وآيات من القرآن وردت في ذكر الجنة وأهلها

**Some scholars' comments on the
interpretation of words and verses regarding
paradise in the Qur'an**

٢٥٢- من ذلك قوله تعالى: ﴿وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ غَلٍّ﴾ قال ابن عباس: أول ما يدخل أهل الجنة الجنة تعرض لهم عيبان

فيشربون من إحدى العينين، فيذهب الله تعالى ما في قلوبهم من غل، ثم يدخلون العين الأخرى فيغتسلون فيها، فتشرق ألوانهم وتصفو وجوههم وتجري عليهم نضرة النعيم.

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

٢٥٣ - وقال علي - رضي الله عنه - في قوله تعالى: ﴿وَسَقَاهُمْ رَبُّهُمْ شَرَابًا طَهُورًا﴾ قال: إذا توجه أهل الجنة إلى الجنة مروا بشجرة يخرج من تحت ساقها عينان، فيشربون من إحداهما، فتجري عليهم بنضرة النعيم فلا تتغير أيشارهم ولا (تتسعث) أشعارهم أبدًا، ثم يشربون من الأخرى فيخرج ما في بطونهم من الأذى، ثم تستقبلهم خزنة الجنة فتقول لهم: ﴿سَلَامٌ عَلَيْكُمْ طَبُّمُ فَاذْخُلُوهَا خَالِدِينَ﴾.

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

will receive them saying: "Peace be upon you! We have ye done! Enter you here, to dwell therein."

٢٥٤- وروى سعيد بن جبیر عن ابن عباس في قوله تعالى: ﴿وَلَمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٍ﴾ إلى قوله: ﴿وَمِنْ ذَوْنَهُمَا جَنَّاتٍ﴾ قال: فتلك للمقربين، وهاتان لأصحاب اليمين، وعن أبي موسى الأشعري نحو ذلك.

قوله تعالى: ﴿يُحَلَّلُونَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا﴾ قال المفسرون: ليس أحد من أهل الجنة إلا وفي يده ثلاثة أسورة: سوار من ذهب، وسوار من فضة، وسوار من لؤلؤ، وقال هنا: ﴿مِنْ ذَهَبٍ وَلُؤْلُؤًا﴾ وقال في آية أخرى: ﴿وَحُلُوا أَسَاوِرَ مِنْ فِضَّةٍ﴾.

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

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

verse, Allah says: “And they will be adorned with bracelets of silver.”

٢٥٥- وفي الصحيح: «تبلغ حلية المؤمن حيث تبلغ الوضوء»،
وقرئ ﴿وَلَوْلُؤَاءٌ﴾ بالنصب على معنى ويحطون لؤلؤاً، وأساور: جمع
أسورة، وأسورة واحدها سوار فيها ثلاث لغات: ضم السين وكسرها
وأسوار، قال المفسرون: لما كانت الملوك تلبس في الدنيا الأسوار
والتيجان جعل الله ذلك لأهل الجنة إذ هم ملوك قوله تعالى:
﴿وَلِبَاسُهُمْ فِيهَا حَرِيرٌ﴾. [حديث صحيح]

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

٢٥٦- وقوله تعالى ﴿وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِّنْ سُندُسٍ وَإِسْتَبْرَقٍ﴾
وقال ﴿عَالِيَهُمْ ثِيَابٌ سُندُسٍ خُضْرٌ وَإِسْتَبْرَقٌ﴾ الإستبرق: الديباج الصفيق
الكثيف، والسندس: الرقيق الخفيف، وخص الأخضر لأنه الموافق
للبصر، لأن البياض يبدد النظر ويؤلم، والسواد يورم والخضرة لون
بين السواد والبياض وتلك تجمع الشجاع.

قوله تعالى: ﴿مُتَّكِنِينَ فِيهَا عَلَى الْأَرَائِكِ﴾ الأرائك: جمع أريكة
وهي السرر في الحجل، وقال ﴿مُتَّكِنِينَ عَلَى سُرُرٍ مَّصْفُوفَةٍ﴾.

256- Allah says: “And they will wear green garments of fine silk and heavy brocade,” and “Upon them will be green garments of fine silk and heavy brocade.” The green color is mentioned here as it relieves the eyes whereas white disperses the eyesight and aches, and black causes the eyes to swell. Moreover, green is a color between black and white, which gathers rays.

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

٢٥٧- وقال قتادة في قوله تعالى: ﴿إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي شُغْلٍ فَاكِهُونَ﴾ يعني في الآخرة في شغل فاكهون. قال: يعني افتصاص العذارى فاكهون، قال الحسن: مسرورون ﴿هُمْ وَأَزْوَاجُهُمْ فِي ظِلَالٍ عَلَى الْأَرَائِكِ مُتَكُونَ﴾ قوله تعالى ﴿أُولَئِكَ لَهُمْ رِزْقٌ مَّعْلُومٌ﴾ فيه قولان: أحدهما: حين يشتهونه، قاله مقاتل. الثاني: بمقدار الغداة والعشي قاله ابن السائب. قال الله تعالى: ﴿لَهُمْ رِزْقُهُمْ فِيهَا بُكْرَةٌ وَعِشْيًا﴾ قال العلماء: ليس في الجنة ليل ولا نهار وإنما هم في نور أبدا، وإنما يعرفون مقدار الليل بإرخاء الحجب وإغلاق الأبواب، ويعرفون مقدار النهار برفع الحجب وفتح الأبواب، ذكره أبو الفرج بن الجوزي.

257- Qatada says about the verse reading: “Verily the companions of paradise shall that day have joy in all that they do.” In the hereafter, they will be busy deflowering the maidens. Allah says just after this verse: “They and their associates

will be in pleasant shade, reclining on raised couches." The verse reading: "For them is a sustenance determined" has two explanations. One was adopted by *Muqatil* to the effect that they will get this sustenance (fruits) when they desire. The second was adopted by *Ibn Al-Sa'ib* to the effect that they will have this sustenance for the duration of morning and evening. Allah says: "And they will have therein their sustenance, morning and evening." Scholars said: There will be neither night nor day in paradise, but they will enjoy eternal light. However, they will know about the night when the veils are let down and the gates are closed and they will know about the day when the veils are raised and the gates are opened. This was stated by *Ibn Al-Jawzi*.

٢٥٨- وذكر ابن المبارك قال: أخبرنا شريك عن أبي إسحاق عن البراء: ﴿وَدَانِيَةٌ عَلَيْهِمْ ظِلَالُهَا وَذُلَّتْ قُطُوفُهَا تَدْلِيلاً﴾ قال: أهل الجنة يأكلون الثمار من الشجر كيف شاءوا جلوساً ومضطجعين وكيف شاؤوا. واحد القطوف: قطف بكسر القاف. [خبر صحيح]

258- *Ibn Al-Mubarak* stated: *Shuriek* told us, from *Abu Is'haq* that *Al-Bara'* commented on the verse reading: "And the shades of paradise will come low over them, and the bunches of fruit there, will hang low easy to reach" saying: The people of paradise will eat the fruits of trees while sitting, lying or as they like. (An authentic account)

٢٥٩- وذكر ابن وهب قال: أخبرنا هشام بن سعد عن زيد بن أسلم أن رسول الله ﷺ قال: ((إن خلق أهل الجنة إذا دخلوا الجنة ستون ذراعاً كالنخلة السحوق يأكلون من ثمار الجنة قياماً)).

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

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