BELIEF IN THE HEREAFTER

VERSES OF QUR’ĀN

Allāh Subhānahu wa Ta’ālā says:

O mankind! Fear your Sustainer. Indeed! The tremor of the Hour (of Doom) is a tremendous thing.

On the day when you see it, every nursing mother will forget her nursing, and every pregnant one will abort her burden (foetus) out of fear; and you will see mankind as drunken; yet, they will not be drunk, but indeed punishment of Allāh is severe (because of which they will appear drunken).


Allāh Subhānahu wa Ta’ālā says:

(On the Day of Resurrection) And no close friend will ask a friend (about his condition).

Though they shall be made to see one an another. The guilty man will long to be able to ransom himself from the Punishment of that Day at the price of his children,

And his spouse, and his brother,

And his kinsfolk whoever sheltered him

Allāh Subhānahu wa Ta’ālā says:

And all that the earth contains; so that it might save him. But never!

Al-Mā’ārij 70: 10-15

Allāh Subhānahu wa Ta’ālā says:

And think not that Allāh is unaware of what the wicked do. He is only giving them a respite till a day, when eyes will stare (in terror),

As they come hurrying on in fear, their heads upraised, their gaze not returning (back) to them, and their hearts empty (of any hope of betterment because of the circumstances of extreme fear on the day of judgement).

Ibrāhīm 14: 42-43

Allāh Subhānahu wa Ta’ālā says:

The weighing (in the Balance) on that Day is true. As for those whose scale is heavy, they are those who are the successful.

And as for those whose scale is light; they are those who will lose their own selves (by entering Hell) by denying our revelations.

Al-A’rāf 7: 8-9

Allāh Subhānahu wa Ta’ālā says:

Gardens of Eden! They (who have done good deeds) will enter them wearing armlets of gold and pearls—
and their raiment (clothes) therein is silk.
And they say: Praise is to Allâh who has put away grief from us.
Indeed! Our Sustainer is Forgiving, Bountiful;
Who, of His grace, has given us abode in the mansion of eternity,
where no toil touches us, nor can weariness affect us. \(\text{Fatır 35: 33-35}\)

\textbf{Allâh Subhânahu wa Ta'ālā says:}

Indeed! Those who feared (Allâh) will be in a place secure.
Amid gardens and springs.
Attired in silk and silk embroidery, facing one another.

And so it will be. And We shall wed them to fair maidens with wide lovely eyes.
They call therein for every variety of fruit, in safety.
They taste not death therein, save the first death. And He has saved them from the doom of Hell.

A bounty from your Sustainer.
That is the supreme triumph.
\textit{Ad-Dukhān 44: 51-57}

\textbf{Allâh Subhânahu wa Ta'ālā says:}

Verily the righteous shall drink from a (cup of wine) flavoured with Camphor from a spring of Paradise called \textit{Kâfûr}.
A spring from where the slaves of Allâh will drink, causing it to gush forth (wherever they wish) abundantly.
They (are those) who fulfill their ordained deeds sincerely, and they fear a Day whose evil will be wide spread (to one and all).
And they feed, for the love for Him, the poor, the orphans, and the captives,

\textit{(Saying:) We feed you, seeking only Allâh's countenance. We wish from you no reward, nor thanks.}
Verily we fear from our Sustainer a Day, hard and distressful.
So, Allâh will save them from the evil of that Day (for their obedience and sincerity) and give them a light of beauty and joy.
And their recompense shall be Paradise and silken attire.
They will be reclining therein on raised couches; they will find therein neither (the heat of) a sun nor the bitter cold.
And the shade of the trees is close upon them; and the branches of fruits thereof will hang low within their reach.
And amongst them will be passed around goblets of silver and
beakers (as) of glass.

Crystal clear, but made of silver.
They will determine the measure thereof, according to their desire.
And they will be given to drink from a cup (of wine) mixed with Zanjabil (ginger flavoured).

From a spring called Salsabil.

And youths of everlasting youth will serve them; when you look at them you would think they were as scatered pearls;
And when you look there (in Paradise), you will see a delight (that cannot be imagined) and a great dominion.
Their raiment will be of fine green silk, and gold embroidery. They will be adorned with bracelets of silver; and their Sustainer will slake their thirst by giving them a pure drink Himself.
(And it will be said to them):
Verily, this is a reward for you; and your endeavour has found acceptance.

Al-Insār 76: 5-22

Allāh Subḥānahu wa Ta‘ālá says:

And those on the right hand, what of those on the right hand?
(They will be) Amongst thorn-less Lote trees.
And clustered plantains with fruits piled one above another.
In a shade long extended.

By water flowing constantly.
And fruits in abundance.
Neither out of reach, nor forbidden (perennial).
And on couches raised high.
Verily, We have created them (maidens) of a special creation.
And made them virgins.
Beloved of their husbands only, equal in age.
For those of the Right Hand.

A multitude of those (of the Right Hand) will be from the first generations (who embraced Islam).
And a multitude (of those of the Right Hand) will be from later generations.

Note: According to another interpretation the previous generations means people from the previous Ummah; and later generations means people from this Ummah. (Bayānul Qur’an)

Allāh Subḥānahu wa Ta‘ālá says:

Therein (Paradise), you shall have (all) that you desire; and therein you shall have (all) that you ask for.
A gift of welcome, from (Allāh) the Oft-Forgiving, the Most Merciful.

Fussilat 41: 31-32

Allāh Subḥānahu wa Ta‘ālá says:

And indeed for the transgressors, will be an evil journey’s end.
Hell, where they will burn, an evil resting place.
This is indeed so (for the transgressors)! Boiling fluid and rotting wound discharge; let them taste it.
And other (torments) of similar kind all together.  

Allāh Subhānahū wa Ta’ālā will say to the dwellers of Hell:
Depart you to that which you used to deny!
Depart you to a shadow (the smoke of Hell-Fire which will rise because of its excess and then fall apart) in three columns.
Neither shady (for cool comfort) nor any use (shelter) against the fierce flame of the Fire.
Verily! It (Hell) will throw sparks (huge) as forts (these sparks when they rise will be like great forts).
(Then these sparks when they will fall on the earth) they will become as if they were yellow camels.

Allāh Subhānahū wa Ta’ālā says:
They (dwellers of Hell) shall have a covering of Fire above them and a covering (of Fire) beneath them (This is that torment). With which Allāh does frighten His slaves. O My slaves! Therefore, fear Me!

Verily, the tree of Zaqqūm,
Will be the food for sinners;
Like molten brass, it will boil in their bellies,
Like the seething of boiling water.

(Verily, the tree of Zaqqūm),
Verily, you thought you were mighty and generous.
Verily! This is that which you used to doubt.

Verily! He will approach him from every side,
yet he will not die; and in front of him will be a harsh torment (becoming ever severe, and he will continue to sob for an eternity).
AḤĀDĪTH

127. Ibn-‘Abbās Radıyaylāhū ‘anhu narrates that Abu Bakr Radıyaylāhū ‘anhu said: O Rasūlullāh! Indeed you are aged! He replied: (The Sūrah) Hūd, Al-Wāqı‘ah, Al-Mursalat, ’Ammā Yata’Sā‘ālūn, and Idhāsh Shamsu Kuwwirat have aged me. (Tirmidhi)

128. — On a day that the Messenger of Allāh, peace and blessings be upon him, taught a lesson: ‘Abdul-Qayyīm al-Ghalibī says: ‘Abd-Allāh ibn al-Salāḥ, may Allāh have mercy upon him, narrates: We used to sit in front of the Messenger of Allāh, peace and blessings be upon him, with a few of his companions, listening to his words. One day, he got up and said: ‘O Allāh, forgive me, for I have wronged you!’ The Messenger of Allāh, peace and blessings be upon him, said: ‘What have you wronged me?’ He said: ‘I said: ‘O Allāh, forgive me’ and you replied: ‘What have you wronged me?’ My companion said: ‘O Allāh, forgive me’ and you replied: ‘What have you wronged me?’’

Note: The characteristics of prophetic ways is that justice is established and people develop an indifference to this world and the love of the Hereafter prevails. Whereas in worldly kingdoms, these characteristics are not usually found. (Takmalah, Fathul Mulhim)

129. ʿĀ’ishah Radıyaylāhū ‘anhu narrates that whenever it was her turn for Rasūlullāh Saallālāhu ‘alaihi wasallam to spend the night, he would go out at the end of the night to Baqī‘ (graveyard) and say: Peace be upon you. O dwellers of the abode of believers. The tomorrow which you were being promised about has reached you at its appointed time; and Allāh willing, we shall be joining you. O Allāh! Forgive the dwellers of Baqī‘. (Muslim)
Belief in the Hereafter

130. Mustawrid ibne-Shaddād Raḍiyallāhu ‘anhu narrates that Rasūlullāh ﷺ ‘alaihi wasallam said: By Allāh! This world compared to the Hereafter is like one of you dipping his finger in the ocean and then observing the quantity of water on it. (Muslim)

131. Shaddād ibne-Aws Raḍiyallāhu ‘anhu narrates that Nābī Šallallāhu ‘alaihi wasallam said: He is wise and shrewd who takes account of himself and prepares for what is after death. And he is weak and incapable who follows his desires and yet pins high hopes on Allāh’s Mercy. (Tirmidhī)

132. ‘Abdullāh ibne-‘Umar Raḍiyallāhu ‘anhumā narrates that I came to Nābī Šallallāhu ‘alaihi wasallam, being the tenth of ten Šāhābah. A man of the Ansār stood up and said: O Nābī Allāh! Who is the wisest and the most resolute amongst people? He replied: He who remembers death the most, and prepares most diligently for death before it overtakes him. Undoubtedly, these are the wisest. They have acquired the nobility of this world and the dignity of the Hereafter. (Ibn-Majāh, Tabarānī, Majmaʿ-uz-Zawāid)

133. ‘Abdullāh Raḍiyallāhu ‘anhu narrates that Nābī Šallallāhu ‘alaihi wasallam traced a square and traced a line in the middle protruding out of its border and traced smaller lines up to the one that was in the middle and then he said: This middle line is man, and this (square) is death surrounding him (decree life-span). And the line protruding out of the square shows his hopes. And these smaller lines are the incidents (to take place). If one incident misses him, he is mangled by the other. And if it misses him, he is mangled by yet another. (Bukhārī)

134. Maḥmūd ibne-Labīd Raḍiyallāhu ‘anhu narrates that indeed Nābī Šallallāhu ‘alaihi wasallam said: There are two things that the son of Ādām dislikes: Death, although death is better (for a believer) than trials (which endanger his faith); and scarcity of worldly belongings. And this scarcity of worldly belongings results in less reckoning on the Day of Judgement. (Musnad Ahmad)

135. Abu Salamah Raḍiyallāhu ‘anhu narrates: I heard Rasūlullāh Šallallāhu ‘alaihi wasallam saying: He, who meets Allāh testifying that none is worthy of worship but Allāh and that Muḥammad is the Messenger of Allāh, and believes in resurrection and in reckoning, enters Paradise. (Al-Bidāya wan Nihāyah)
136. Umme Darda’ ‘Raidiyallahu ‘anhu narrates: I inquired from Abu Darda’: Why do you not go and seek for your guests what men (usually) seek (fine food and drink) for their guests? So he replied: I heard Rasûlullâh ‘alaihi wasallam saying: Verily, before you is a very difficult pass! The heavily burdened shall not cross through it with ease, so I desire to keep myself light for that passage. (Bahaqî)

Note: ‘Men seek fine food and drink’ means that his wife wanted him to take out time and effort to earn, if not for his family, then at least for the sake of his guests.

137. Hânî Rahimahullahu, the freed slave of ‘Uthmân ‘Raidiyallahu ‘anhu narrates that when ‘Uthmân stood by a grave he would weep until his tears wet his beard. So, he was asked: When Paradise and Hell are mentioned, do you not weep, but (why do) you weep at this (sight of the grave)? So he replied: Indeed, Rasûlullâh ‘alaihi wasallam said: Verily, the grave is the first stage among the stages of the Hereafter; if one is saved from (the Punishment of it), then what is to follow will be easier. And if one does not find safety from it, then what is to follow shall be more severe than it. And Rasûlullâh ‘alaihi wasallam said: I have not seen a sight more horrifying than (the Punishment of) the grave. (Tirmidhi)

138. ‘Uthmân ibn-‘Affân ‘Raidiyallahu ‘anhu narrates that when Nabi Shallallahu ‘alaihi wasallam used to finish the burial of the dead, he would stay at his grave and say: Seek forgiveness for your brother and beg steadfastness for him, as indeed he is now being questioned. (Abu Dâwûd)
graves expands for him as far as the eye can see; and a door of Paradise is opened for him.

And when an immoral slave of Allâh or an unbeliever is buried; the grave says to him: You are most unwelcome! Indeed you were the most despised by me of all those who used to walk upon me. So today, as you have been placed in my charge, and you have been brought to me, you will soon see my treatment towards you. Rasûlullâh ﷺ ‘alaihi wasallam said: The grave then closes on him until its one side meets the other, and his ribs get intermingled; Rasûlullâh ﷺ ‘alaihi wasallam then (illustrating) placed the fingers (of one hand) between the fingers (of the other hand). He added: Allâh sends upon him seventy serpents; if one of them were to breathe upon the earth, it would not produce any crops as long as the world remained; they will go on biting and lacerating him until he is brought forth for his Account on the Day of Resurrection. Rasûlullâh ﷺ ‘alaihi wasallam said: The grave is either a garden among the gardens of Paradise or a pit from among the pits of Hell. (Tirmîdhi)

140. Bara ibn-‘Ázib Râdiyallâhu ‘anhum narrates: We went out with Rasûlullâh ﷺ ‘alaihi wasallam along with the funeral of a man from the Anṣâr until we reached the grave, which had not yet been completely dug. So, Rasûlullâh ﷺ ‘alaihi wasallam sat and we sat around him in silence as though birds were perched upon our heads, and in his hand was a stick with which he was making marks on the ground. He then raised his head and said two or three times: Seek refuge in Allâh from the Punishment of the grave. He then said: (When a believer is buried in the grave), and two angels will approach the buried person and make him sit up, and then ask him: Who is your Rabb? He will reply: My Rabb is Allâh. Then they will ask him: What is your religion? He will reply: My religion is Islâm. Then they will ask him: What do you say about this man who was sent to you? He will reply: He is the Messenger of Allâh. Then they will ask him: What makes you certain of that? He will reply: I read the Book of Allâh and I believed and I testified in it. Then, a Caller will announce from the heavens: My slave has said the truth so spread for him a bed from Paradise and dress him from the clothes of Paradise, and open for him a window towards Paradise. The joy, pleasant breeze and fragrances of Paradise will reach him, and the grave will be expanded for him as far as his eye can see.

Then Rasûlullâh ﷺ ‘alaihi wasallam mentioned the death of an unbeliever: Verily, the soul of an unbeliever shall be returned to his body. Two angels will approach him, and make him sit up, and ask him: Who is your Rabb? He will reply: Alas alas! I do not know! Then they will ask him: What is your religion? He will reply: Alas alas! I do not know! Then they will ask him: What do you say about this man who was sent to you? He will reply: Alas alas! I do not know! At this, a Caller from the heavens will announce: He has lied. So spread for him a bedding of the Fire, and clothe him with the Fire, and open for him a window to the Fire that its heat and scorching wind reach him, and his grave will close upon him until his ribs are intertwined. (Abu Dâwûd)

Note: The announcement from the heavens about an unbeliever, ‘he has lied,’ means that he is pretending to be ignorant; though in fact
he had refuted Allâh’s Oneness, His Prophet and Islam. (Ma’âriful Hadîth)

141. Anas ibne-Mâlik Râdiyallâh ‘anhu narrates that Rasûlullâh Sallallâhu ‘alaihi wasallam said: Verily, the slave of Allâh, when he is placed in his grave, and his companions depart, he indeed hears the beat of their sandals, and then two angels come to him and make him sit up and ask: What did you use to say of this man, Muhammad Sallallâhu ‘alaihi wasallam? As for the Mu’min (believer) he will say: I bear witness that he is the slave of Allâh and His Messenger. It will then be said to him: Look towards your dwelling in Hell; Allâh has replaced it with a dwelling in Paradise. He will then see both the dwellings. And as for the Munâfiq (hypocrite) and Kâfir (unbeliever), it will be said to them: What did you use to say concerning this man? He will reply: I do not know; I used to say what the people were saying. It will then be said to him: Indeed, you knew not, nor did you follow those who knew. Then, he will be beaten by hammers of iron, causing him to scream, the sound of which will be heard by everyone around him except men and jinn. (Bukhârî)

142. Anas Râdiyallâh ‘anhu narrates that Rasûlullâh Sallallâhu ‘alaihi wasallam said: The Hour of the Day of Resurrection will not come until there will be no one left in the world who says Allâh, Allâh. And in another narration: The Hour of the Day of Resurrection will not be established so long as there is someone saying, Allâh, Allâh. (Muslim)

Note: This means that the Day of Resurrection will occur when the world becomes devoid of Allâh’s remembrance. This hadith also explains that the Day of Resurrection will not be established so long there is a single man saying: O people! Fear Allâh and worship Him. (Mîrqât)
144. ‘Abdullāh ibn-‘Amr Raḍiyyallāhu ‘anhumā narrates that Rasūlullāh ﷺ ‘alaihi wasallam said: Dajjāl will appear in my Ummah and remain for forty; I do not know whether for forty days, or forty months, or forty years. Then Allāh will send ‘Īsā ibn-‘Maryam resembling ‘Urwah ibn-Mas‘ūd. He will seek out Dajjāl and then destroy him. Thereafter, people shall remain for seven years without enmity even between two persons. Then Allāh will send a cool breeze from the direction of Syria, whereupon none shall remain upon the face of the earth whose heart has the tiniest particle of Imdān, except that his life shall be seized by this breeze. Even if one of you were to enter the innermost recess of a mountain, it (the breeze) would enter even there and seize him.

Thereafter, only the most wicked people shall remain who are as unstable as birds (easily startled) with a tendency to wickedness with the intelligence of beasts of prey (who have little intelligence and show violence and anger), neither knowing right nor objecting to evil. Then Shaitān will appear to them and say: Will you not comply to my command? They will say: What do you command us? He will then order them to worship idols (and they will obey him). Abundant sustenance will be granted to them and apparently, they will enjoy a good and luxurious life.

Then the Trumpet will be blown; and everyone who hears it will bend one side of his neck, and raise the other, listening attentively. The first to hear it will be a man plastering a water tank for his camels. Then he will collapse senseless, and die and so will all the people with him. Then Allāh will send down rain resembling dew, causing the bodies of the people to sprout like plants from the earth. Thereafter the Trumpet will be blown a second time, and the people will rise looking around. Then it will be said: O people! Hasten towards your Rabb! The angels will be told to restrain them for they are to be questioned. Command then will be given to bring forth those who are to go to Hell, and when they asked what proportion is to be brought forth, they will be told it is nine hundred and ninety-nine out of every thousand. That will be a day which will make children grey haired; and that is the day when the Shin will be bared (Muslim)

In another narration it is stated: Hearing that nine-hundred-and-ninety-nine out of a thousand will be doomed to the Fire (of Hell), the Šahābah were deeply grieved and it showed on their faces. Then Rasūlullāh ﷺ ‘alaihi wasallam said: Nine-hundred-and-ninety-nine will be from Yājūj Mājūj (Gog and Magog) and one from you. (Bukhārī)

Note: Shin is one of the allegorical terms used in the Qurān like face and hand. It is a special attribute of Allāh. We should believe in it in the same manner as we believe in the existence, life, the hearing and seeing of Allāh. (Tafsīr Usmani)

In a hadith of Ṣaḥīh Bukhārī and Muslim narrated by Abu Sa‘īd Khudri Raḍiyyallāhu ‘anhu, Rasūlullāh ﷺ ‘alaihi wasallam is quoted as saying: Allāh ‘Azza wa Jall will bare His Shin and then all the believers, men and women, will prostrate themselves before Him; but there will remain those who used to prostrate in the world for showing off and for gaining good reputation. Such people will try to prostrate (on the Day of Judgment) but their backs will be as stiff as a single column.

Dajjāl is the Great Deceiver who will appear near the end of the world and will claim to be God and will be killed by ‘Īsā ‘alaihis Salām at his Second Coming.

145. Abu Sa‘īd Raḍiyyallāhu ‘anhu narrates that Rasūlullāh ﷺ ‘alaihi wasallam said: How can I enjoy life and be at ease, when the one entrusted with the Horn has placed it to his mouth and has lent his ear attentively, waiting for the order to blow it. This statement seemed to bear heavily upon the Šahābah of Rasūlullāh ﷺ ‘alaihi wasallam, so he said to them: Say: (Allāh is sufficient for us! The Most Excellent is He in Whom we trust!) (Tirmidhī)
his Rabb will speak directly to him, without any interpreter between them. Then he will look to his right, and he will not see anything except what he had sent ahead from his deeds. And he will look to his left, and he will not see anything except what he had sent ahead. And he will look in front of him, and he will not see anything except the Fire in front of his face. So protect yourselves from the Fire even if it should be by half a date. (Bukhârî)
151. ‘Afw ibn-Malik Al Ashja’ Radiyallahu ‘anhu narrates that Rasûlullâh ﷺ alaîhi wasalam said: An angel came to me from my Rabb, and gave me the option to choose between half of my Ummah going to Paradise, or my choice for intercession. So I chose intercession (so that my entire Ummah benefits from it and none is deprived) and it is for those who die without ascribing any partner to Allâh. (Tirmidhî)

152. Anas ibn-Malik Radiyllahû ‘anhu narrates that Rasûlullâh ﷺ alaîhi wasalam said: My intercession will be for those of my Ummah who have committed major sins. (Tirmidhî)

153. Anas ibn-Malik Radiyllahû ‘anhu narrates that Rasûlullâh ﷺ alaîhi wasalam said: On the Day of Resurrection, mankind will be in confusion. Then they will approach Adam ‘Alaihissalâm and say: Intercede for us before your Rabb. He will reply: I am not eligible to intercede, you should approach Ibrâhîm as he is the Khâlîf (close friend) of Ar-Râhîm. So, they will approach Ibrâhîm ‘Alaihissalâm, but he will say to them: I am not eligible, you should approach Mûsà, as he is Kalîmu’llâh (who speaks to Allâh Ta’âlî). So, they will approach Mûsà ‘Alaihissalâm, but he will say: I am not eligible, you should approach ‘Isa, as he is Rûhullâh and Kalîmu’llâh (the Spirit of Allâh, and Word of Allâh). So, they will approach ‘Isa ‘Alaihissalâm, but he will say: I am not eligible, you should approach Muhammad ﷺ alaîhi wasalam. Thus, they will approach me and I will say, I am the one to intercede. So I will beseech my Rabb; and He will oblige me. Then He will inspire me with such words that I will praise Him with, but I have no knowledge of these words now. So I will praise Him by those praises and will fall in prostration. Then it will be said: O
Muhammad! Raise your head; speak, you will be heard; ask, you will be granted; intercede, your intercession will be accepted. So, I will submit: O my Rabb! My Ummah! My Ummah! (Have mercy on it). It will then be said: Go and take out of the Fire whoever has, in his heart, Imān equivalent to a grain of barley. So, I will go and obey as commanded.

Then I will return and praise Him again by the same praises and will fall in prostration. Then it will be said: O Muhammad! Raise your head; speak, you will be heard; ask, you will be granted; intercede, your intercession will be accepted. So I will beseech: O My Rabb! My Ummah! My Ummah! Then it will be said: Go and take out from the Fire whoever has, in his heart, Imān equivalent to a particle of dust or a mustard seed. So, I will go and comply with the command.

Then I will return and, praise Him once more by the same praises and will fall in prostration. Then it will be said: O Muḥammad! Raise your head; speak, you will be heard; ask, you will be granted; intercede, your intercession will be accepted. So I will implore: O My Rabb! My Ummah! My Ummah! Then it will be said: Go and take out from the Fire whoever has Imān, in his heart, as much as the smallest, smallest, smallest grain of mustard seed. So I will go and do as bidden.

And then, I will return for the fourth time and praise Him by the same praises and will fall in prostration. Then it will be said: O Muhammad! Raise your head; speak, you will be heard; ask, you will be granted; intercede, your intercession will be accepted. So I will urge: O My Rabb! Permit me (to intercede) for anyone who has said Lā ilāha illallāh. Thus, Allāh Subhānah wā Ta‘ālā will say: By My Honour, and By My Majesty, and By My Grandeur, and By My Sublimity; whoever has said Lā ilāha illallāh, I will certainly take him out of the Fire. (Bukhārī)

And in the narration of Abu Saʿīd Al Khudrī Raḍiyallāhu ‘anhu: (In reply to the urges of Rasūlullāh Shalla allāhu ‘alaihi wasallam for the fourth time) Allāh Subhānah wā Ta‘ālā will say: The Angels have interceded, and the Prophets have interceded, and the believers have interceded, and none remain except the Most Merciful of the Merciful. He will then grasp a handful from the Fire, taking out those who had not done a single virtuous act, and who had been turned to charcoal. He will then put them into a river of life at the entrance of Paradise, called Nahar-ul-Ḥayāt (the River of Life). They will be revived like the seedlings that sprout in the silt carried by a flood. And they will come forth like pearls; around their necks shall be straps of gold. The dwellers of Paradise will recognize them by these straps as those whom Allāh had released from the Fire and made to enter Paradise without having done any good deed. Then Allāh will say to them: Enter into Paradise, and whatever you have seen is yours. So they will say: O our Rabb! You have given us what none was given in the world! He will reply: For you I have something better than this. They will say: O our Rabb! What could be better than this? He will then reply: My Pleasure, and now I will never be angry with you. (Muslim)

Note: Ḫūsain 'Aliyyuh’s Salām has been referred in this Ḥadīth as Rūḥūllāh and Kālimatūllāh, as he was born without a father on the Command of Allāh: Kun! (Be! and it became), and by a breath of Jibrail ‘Alaīhī al-Salām (as commanded by Allāh) in the collar of his mother causing him to be a soul and a living being. (Ṭafsīr ibne-Kathīr)

154. Ṣālim ibne-Husain Raḍiyallāhu ‘anhum narrates that Rasūlullāh Shalla allāhu ‘alaihi wasallam said: A group of people will come out of the Fire by the intercession of Muhammad Sallallāhu ‘alaihi wasallam and enter Paradise; they will be called the Jahannamīn (people of Hell). (Bukhārī)

155. Abu Saʿīd Raḍiyallāhu ‘anhu narrates that Rasūlullāh Shalla allāhu ‘alaihi wasallam said: Verily, amongst my Ummah, there will be some people who will intercede for a nation and some who will intercede for a tribe, and some who will intercede for a small group, and some who will intercede for a single man, until they enter Paradise. (Ṭirmīḍī)
Šalláluhu ‘alaihi wasallam said: While I was passing through Paradise, I found myself by a river on the two sides of which were domes of hollow pearls. I asked: What is this O Jibráil? He replied: This is the Kauthar that your Rabb granted. Its soil was the most excellent musk. (Bukhári)

158. ‘Abdulláh ibne-‘Amr ibnil-‘Ás Radíyalláhu ‘anhu narrates: Rasúlulláh Šalláluhu ‘alaihi wasallam said: My pond (Al-Kauthar) is as large as a month’s journey and its sides are equal. Its water is brighter than silver, and its fragrance is more delightful than musk. And its drinking cups are (as numerous) as the stars in the sky. Whoevers drink will from it shall never feel thirst thereafter. (Muslim)

Note: The distance of one month’s journey implies that the size of Al-Kauthar is so large that it will take one month to go across it.

159. Samaruh Radíyalláhu ‘anhu narrated that Rasúlulláh Šalláluhu ‘alaihi wasallam said: Verily for every prophet there is a pond, and indeed they will vie with one another about which of them will have the largest number coming down to it. I hope, indeed, my pond will be the most heavily attended. (Tirmídhi)
163. Anas Rādiyallāhu ‘anhu narrated that Rasūlullāh ﷺ ‘alaihi wasallam said: The length of any of your bows, or the space that a step occupies in Paradise is better than the world and what it contains. And if a woman of the women of Paradise were to look upon the earth, the entire space between Paradise and the earth would become illuminated and filled with fragrance, and her scarf is better than the world and what it contains. (Bukhārī)

164. Abu Hurairah Rādiyallāhu ‘anhu narrates that Rasūlullāh ﷺ ‘alaihi wasallam said: Verily there is a tree in Paradise that a rider, travelling under its shade for one hundred years, will not be able to cross it. Recite, if you wish: (in shade long extended) (Al-Wāqi‘a 56:30) (Bukhārī)

165. Jābir Rādiyallāhu ‘anhu narrates: I heard Nabi ﷺ ‘alaihi wasallam saying: Verily the people of Paradise will eat and drink, and they will not spit, nor urinate, nor defecate, nor blow their noses. The Saḥābah asked: Then what will happen to the food (that they eat)? He replied: It will produce belching and sweat like musk. They will be inspired to recite the glory of Allāh and (His) Praise, just as they breathe! (Muslim)
166. Abu Sa‘īd Al Khudrī and Abu Hurairah Rādiyallāhu ‘anhum narrate that Rasūlullāh ﷺ said: An announcer shall announce (in Paradise): Verily, for you it is decreed that you shall remain in perfect health, never to fall ill. And verily, for you it is decreed that you shall continue to live, never to die. And verily, for you (it is decreed) that you shall remain young, never to grow old. And verily, for you it is decreed that you shall live in pleasure and delight, never in misery and distress, and that (is the meaning of what) Allah ‘Azza wa Jall has said.

وَنَوْدُوهُ أَن يَلْكُمُ الْجَنَّةَ أَرْضًا مَّيْعَةً بِمَا كَتَبْنَ أَتَعْمَلُونَ

It will be announced to them that this is the Paradise that you have inherited by virtue of what you used to do.

(Muslim)

167. Šuhaib Rādiyallāhu ‘anhu narrates that Nābi Šallallāhu ‘alaihi wasallam in a Ḥadīth Qudsi said: When the people of Paradise will have entered Paradise, Allāh Ta‘ālā will say: Do you desire that I may bestow upon you with one more Blessing? They will reply: Have You not enlightened our faces? Have You not made us enter into Paradise, and saved us from the Fire! Rasūlullāh ﷺ said: Then Allāh will remove the veil, (between him and them); and they will not have been given anything dearer to them than looking at their Sustainer, the Mighty and the Magnificent. (Muslim)

168. Abu Hurairah Rādiyallāhu ‘anhu narrates that Rasūlullāh ﷺ said: Do not envy an evil person’s well being because verily you do not know what he will meet with after his death. Indeed, Allāh has a killer (the Hell Fire) for him and he will never die. (Tabarānī, Majma‘uz-Zawāid, Sharh-as Sunnah)

169. Abu Hurairah Rādiyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam said: Your fire is one part from seventy parts of the Fire of Hell. It was said: O Rasūlullāh! Even this would have been enough! He replied: It has sixty nine parts in excess of fires in this world, each of these being equivalent to their heat. (Bukhārī)

(Muslim)

170. Anas Rādiyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam in a Ḥadīth Qudsi said: On the Day of Resurrection a person from the people of the Fire, who had been living the most comfortable and luxurious life in the world, will be brought, and dipped once in the Fire. Then he will be asked: O son of Ādam! Do you recall seeing any good, a moment of comfort or luxury? He will reply: No, by Allāh, O my Rabb! And a person from the people of Paradise, who had been living a most distressful life in the world, will be brought, (and) dipped once in Paradise. Then he will be asked: Have you experienced any misfortune? Has any distress come your way? To which he will reply: No, by Allāh, O my Rabb! No misfortune has ever come my way and I have never experienced any distress. (Muslim)
170. Abu Hurairah narrates that Rasûlullah ﷺ ‘anhu narrates that Nabi ﷺ ‘alaih wasallam said: There will be some to whose ankles the Fire will reach, some to whose knees the Fire will reach, some to whose waist the Fire will reach and some to whose collar-bone the Fire will reach. (Muslim)

171. Samurah ibn-Jundub Radıyallâhu ‘anhu narrates that Rasûlullah ﷺ ‘alaih wasallam said: When Allâh had created Paradise, He said to Jibra’îl (‘Alaibis Salâm): Go and visit it! So he went and saw it, returned, and submitted: O my Rabb! By Your Might and Honour, none shall hear about it except that he shall (strive to) enter it! Then (Allâh) surrounded it with adversities (adherence to Sharî'a, which at times is against personal desires) and ordered: O Jibra’îl! Go and visit it (again). So he went, saw it, and returned; then submitted: O my Rabb! By Your Might and Honour, indeed I fear that none shall (be able to) enter it! Then, Rasûlullah ﷺ ‘alaih wasallam said: When Allâh created the Fire (of Hell), then He said: O Jibra’îl! Go and visit it! So he went and saw it, returned; and submitted: O my Rabb! By Your Might and Honour, none shall hear about it except that he shall (strive to) avoid it! Then (Allâh) surrounded it with carnal desires, and ordered: O Jibra’îl! Go and visit it (again)! So he went, saw it, and returned, then submitted: O my Rabb! By Your Might, Honour, and Majesty; I fear that none shall (be able to) avoid it! (Abu Dâwûd)

Fear Allâh (by doing all that He has ordered and by abstaining from all that He has forbidden), as He should be feared, and die not except in a state of Islam.

Rasûlullah ﷺ ‘alaih wasallam (while describing the fear of Allâh and the punishment of the Hereafter) said: If a single drop of Az-Zaqqûm (a tree in Hell) were to be dropped into this world, it would spoil the people’s means of livelihood; so what about those whose food it is? (Tirmidhî)

172. Ibne-'Abbâs Radıyallâhu ‘anhumna narrates that Rasûlullah ﷺ ‘alaih wasallam recited the following verse:

Fear Allâh, except in what He has ordered, and from all that He has forbidden, as He should be feared, and die not except in a state of Islam.

Rasûlullah ﷺ ‘alaih wasallam (while describing the fear of Allâh and the punishment of the Hereafter) said: If a single drop of Az-Zaqqûm (a tree in Hell) were to be dropped into this world, it would spoil the people’s means of livelihood; so what about those whose food it is? (Tirmidhî)