

In the Name of Allāh,
the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

37. Chapters On The Description Of Hell From The Messenger Of Allāh ﷺ

(المعجم ٣٧) - أَبْوَابُ صِفَةِ جَهَنَّمَ
عَنْ رَسُولِ اللَّهِ ﷺ (التحفة ٣٣)

Chapter 1. What Has Been Related About The Description Of The Fire

(المعجم ١) - بَابُ مَا جَاءَ فِي صِفَةِ
النَّارِ (التحفة ١)

2573. ‘Abdullāh bin Mas‘ūd narrated that the Messenger of Allāh ﷺ said: “Hell will be brought forth on that Day (of Resurrection) having seventy thousand bridles, and with every handle will be seventy thousand angels dragging it.” (*Ṣaḥīḥ*)

٢٥٧٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ: أَخْبَرَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ: حَدَّثَنَا أَبِي عَنِ الْعَلَاءِ بْنِ خَالِدِ الْكَاهِلِيِّ، عَنْ شَقِيقِ [بْنِ سَلَمَةَ]، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُؤْتَى بِجَهَنَّمَ يَوْمَئِذٍ لَهَا سَبْعُونَ أَلْفَ زِمَامٍ مَعَ كُلِّ زِمَامٍ سَبْعُونَ أَلْفَ مَلَكٍ يَجْرُؤْنَهَا».

‘Abdullāh bin ‘Abdur-Raḥmān said: “Ath-Thawrī did not narrate it in *Marfū‘* form.”

قَالَ عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ: وَالثَّوْرِيُّ لَا يَرْفَعُهُ.

‘Abd bin Ḥumaid narrated to us (he said): “‘Abdul-Malik bin ‘Umar and Abū ‘Āmir Al-‘Aqadi narrated to us, from Sufyān, from Al-‘Alā’ bin Khālīd” similarly with this chain, and he did not narrate it in *Marfū‘* form.

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عُمَرَ وَأَبُو عَامِرٍ الْعَقَدِيُّ عَنْ سُفْيَانَ، عَنِ الْعَلَاءِ ابْنِ خَالِدٍ بِهَذَا الْإِسْنَادِ نَحْوَهُ وَلَمْ يَرْفَعُهُ.

تخريج: وأخرجه مسلم، الجنة ونعيمها، باب جهنم أعادنا الله منها، ح: ٢٨٤٢ عن عمر بن حفص به.

Comments:

Hell shall be brought forth from its resting place to the Plains of Resurrection before the people. The Qur’ān says: And Hell will be brought near that Day (89:23). The *Ḥadīth* informs us that hundreds of thousands of angels shall be commissioned to drag Hell and bring it face to face with the people so that (i) those granted deliverance from it shall know from the jaws of what scary and fearful thing they have escaped, and (ii) exceeding awe and fear shall take grip over the people of the Fire from that very moment.

2574. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Some of the Fire (in the shape of a long neck) will come out of the Fire on the Day of Judgement. It will have two eyes which can see, two ears which can hear, and a tongue which can speak. It will say: 'I have been left in charge of three: Every obstinate oppressor, everyone who called upon a deity besides Allāh, and the image makers.'" (*Hasan*)

[There is a narration on this topic from Abū Sa'eed].

Abū 'Eisā said: This *Hadīth* is *Hasan Ṣaḥīḥ Gharīb*. [And some of them have narrated similar to this from Al-A'mash, from 'Aṭīyah, from Abū Sa'eed from the Prophet ﷺ].

Al-Asha'th bin Sawwār narrated similarly from 'Aṭīyah, from Abū Sa'eed Al-Khudrī from the Prophet ﷺ.

تخریج: [حسن] وأخرجه أحمد: ۲/۳۳۶ من حديث عبد العزيز به وسنده ضعيف وللحديث شواهد عند أحمد: ۶/۱۱۰ وغيره وانظر النهاية، ح: ۷۷۷ * وفي الباب عن أبي سعيد [أحمد: ۳/۴۰].

Comments:

The *Hadīth* is explicit on the point that just as oppression, obstinacy, stubborn opposition to truth and sticking to disbelief are reprehensive acts of sin, image making is also a serious crime against Allāh. The perpetrators of these crimes shall, therefore, be made to suffer humiliation before everybody and then consigned to the flames of Fire.

Chapter 2. What Has Been Related About The Description Of The Depth Of Hell

2575. Al-Ḥasan said: "While he was on this pulpit – the pulpit of Al-Başrah – 'Utbah bin Ghazwān narrated that the Prophet ﷺ said: "Indeed a giant rock can be thrown

۲۵۷۴ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاوِيَةَ الْجُمَحِيُّ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ مُسْلِمٍ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَخْرُجُ عُنُقٌ مِنَ النَّارِ يَوْمَ الْقِيَامَةِ لَهُ عَيْنَانِ تُبْصِرَانِ وَأُذُنَانِ تَسْمَعَانِ وَلِسَانٌ يَنْطِقُ يَقُولُ: إِنِّي وَكَلْتُ بِثَلَاثَةٍ: بِكُلِّ جَبَّارٍ عَنِيدٍ، وَبِكُلِّ مَنْ دَعَا مَعَ اللَّهِ إِلَهًا آخَرَ، وَبِالْمُصَوِّرِينَ».

[وفي الباب عن أبي سعيد].

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ. [وَقَدْ رَوَاهُ بَعْضُهُمْ عَنِ الْأَعْمَشِ، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ نَحْوَ هَذَا. وَرَوَى أَشْعَثُ بْنُ سَوَّارٍ عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ نَحْوَهُ].

(المعجم ۲) - بَابُ مَا جَاءَ فِي صِفَةِ قَعْرِ جَهَنَّمَ (التحفة ۲)

۲۵۷۵ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ الْجُعْفِيُّ عَنْ فَضَيْلِ بْنِ عِيَّاضٍ، عَنْ هِشَامِ بْنِ حَسَّانَ، عَنِ الْحَسَنِ قَالَ: قَالَ

from the brink of Hell and it will continue to fall into it for seventy years without reaching the bottom of it.” He said: “‘Umar used to say: ‘Increase in your remembrance of the Fire, for its heat is extreme, its bottom is distant, and its whips are of iron.’” (*Ṣaḥīḥ*)

Abū ‘Eisā said: We do not know of Al-Ḥasan hearing from ‘Utba bin Ghazwān. ‘Utba bin Ghazwān only went to Al-Baṣrah during the time of ‘Umar, and Al-Ḥasan was born during the last two years of ‘Umar’s *Khilāfah*.

تخریج: [صحيح] وأخرجه مسلم، الزهد والرقائق، باب: "الدنيا سجن للمؤمن وجنة للكافر"، ح: ٢٩٦٧ من طريق آخر عن عتبة به مطولاً.

Comments:

It is a sound *Hadīth*, also reported in *Ṣaḥīḥ Muslim* through another chain. If something weighty is dropped down it travels fast downwards. The depth of Hell, however, is so great that even a heavy rock will travel for seventy years and will not reach the bottom of the pit.

2576. Abū Sa‘eed narrated that the Prophet ﷺ said: “*Aṣ-Ṣa‘ūd* is a mountain in the Fire, a disbeliever will be raised upon it for seventy autumns and then similarly he will fall down it, forever.” (*Da‘īf*)

Abū ‘Eisā said: This *Hadīth* is *Gharīb*, we do not know it to be *Marfū‘* except through the narration of Ibn Lahī ‘ah.

عُتْبَةُ بْنُ عَزْوَانَ عَلَى مِثْرِنَا هَذَا، مِثْرِ الْبَصْرَةِ
عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ الصَّخْرَةَ الْعَظِيمَةَ لَتُنْقَى
مِنْ شَفِيرِ جَهَنَّمَ فَتَهْوِي فِيهَا سَبْعِينَ عَامًا مَا
تُفْضِي إِلَى قَرَارِهَا». قَالَ: وَكَانَ عُمَرُ يَقُولُ:
أَكْثَرُوا ذِكْرَ النَّارِ، فَإِنَّ حَرَّهَا شَدِيدٌ، وَإِنَّ
قَعْرَهَا بَعِيدٌ، وَإِنَّ مَقَامِعَهَا حَدِيدٌ.

[قَالَ أَبُو عِيْسَى:] لَا نَعْرِفُ لِلْحَسَنِ
سَمَاعًا عَنْ عُتْبَةَ بْنِ عَزْوَانَ، وَإِنَّمَا قَدِمَ عُتْبَةُ
بُنُ عَزْوَانَ الْبَصْرَةَ فِي زَمَنِ عُمَرَ، وَوُلِدَ
الْحَسَنُ لِسِتِّينَ بَقِيَّةً مِنْ خِلَافَةِ عُمَرَ.

٢٥٧٦ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا
حَسَنُ بْنُ مُوسَى عَنْ ابْنِ لَهِيْعَةَ، عَنْ دَرَّاجٍ،
عَنْ أَبِي الْهَيْثَمِ، عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ
قَالَ: «الصَّعُوْدُ جَبَلٌ مِنْ نَارٍ يُتَّصَعَدُ فِيهِ الْكَافِرُ
سَبْعِينَ خَرِيْفًا وَيَهْوِي فِيهِ كَذَلِكَ أَبَدًا».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيْثٌ غَرِيْبٌ لَا
نَعْرِفُهُ مَرْفُوْعًا إِلَّا مِنْ حَدِيْثِ ابْنِ لَهِيْعَةَ.

تخریج: [إسناده ضعيف] وأخرجه أحمد: ٧٥/٣ عن الحسن بن موسى به وسيأتي: ٣١٦٤، ٣٣٢٦ * انظر، ح: ٢٠٣٣ لحال دراج، ورواه عمرو بن الحارث عن دراج به ابن حبان (الإحسان): ٧٤٢٤، والحاكم: ٥٠٧/٢، ٥٣٤، ٥٩٦/٤ وصححه ووافقه الذهبي (!).

Comments:

Allāh says in the Qur‘ān: I shall constrain him to endure a painful uphill climb (74:17). The *Hadīth* informs us that the ‘uphill climb’ in fact refers to climbing a ‘mountain of fire’ in Hell.

Chapter 3. What Has Been Related About The Size Of The Inhabitants Of The Fire

(المعجم ٣) - بَابُ مَا جَاءَ فِي عِظَمِ أَهْلِ النَّارِ (التحفة ٣)

2577. Abū Hurairah narrated that the Prophet ﷺ said: “Indeed a disbeliever’s skin will be forty-two forearm lengths thick, his molar teeth will be like Uḥud (mountain), and his sitting place in Hell will be like what is between Makkah and Al-Madīnah.” (*Daʿif*)

This *Hadīth* is *Ḥasan Gharīb Ṣaḥīḥ* as a narration of Al-Aʿmash.

٢٥٧٧ - حَدَّثَنَا الْعَبَّاسُ بْنُ مُحَمَّدٍ الدُّورِيُّ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى: حَدَّثَنَا شَيْبَانُ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ غَلْظَ جِلْدِ الْكَافِرِ اثْنَانِ وَأَرْبَعُونَ ذِرَاعًا، وَإِنَّ صِرْسُهُ مِثْلُ أُحُدٍ، وَإِنَّ مَجْلِسَهُ مِنْ جَهَنَّمَ كَمَا بَيْنَ مَكَّةَ وَالْمَدِينَةَ».

هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ مِنْ حَدِيثِ الْأَعْمَشِ.

تخريج: [إسناده ضعيف] وأخرجه ابن أبي عاصم في السنة، ح: ٦١٠ من حديث عبيد الله بن موسى به وصححه ابن حبان، ح: ٢٦١٦ والحاكم على شرط الشيخين: ٥٩٥/٤ ووافقه الذهبي الأعمش مدلس وعنن وانظر، ح: ٢٥٧٩ وللحديث شواهد عند أحمد: ٣٢٨/٢، ٣٣٤ وغيره دون قوله: "مكة والمدينة" وهذه اللفظة منكرة والحديث الآتي يغني عنه.

Comments:

The case of all the disbelievers shall not be at par with one another as to the degree of their disbelief and evil deeds. Accordingly, the bulk and size of their body parts shall also be of different proportions. Apparent disparity in the description of these parts reflects the difference in the kind and degree of evil.

2578. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “The molar teeth of the disbeliever on the Day of Judgement will be like Uḥud (mountain), his thigh will be like Al-Baiḍā’, and his seat in the Fire will be like the distance of three the likes of Ar-Rabadḥah.” (*Ḥasan*)

His (ﷺ) statement: “The likes of Ar-Rabadḥah means: like what is between Al-Madīnah and Ar-Rabadḥah. And Al-Baiḍā’ is a mountain like Uḥud. [Abū ‘Eīsā

٢٥٧٨ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمَّارٍ: حَدَّثَنِي جَدِّي مُحَمَّدُ بْنُ عَمَّارٍ وَصَالِحٌ مَوْلَى التَّوَّامَةِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «صِرْسُ الْكَافِرِ يَوْمَ الْقِيَامَةِ مِثْلُ أُحُدٍ وَفَخْدُهُ مِثْلُ الْبَيْضَاءِ وَمَقْعَدُهُ مِنَ النَّارِ مَسِيرَةَ ثَلَاثِ مِثْلِ الرَّبْدَةِ».

قَوْلُهُ مِثْلُ الرَّبْدَةِ يَعْنِي بِهِ كَمَا بَيْنَ الْمَدِينَةِ وَالرَّبْدَةِ. وَالْبَيْضَاءُ: جَبَلٌ مِثْلُ أُحُدٍ [قَالَ أَبُو

said:] This *Hadīth* is *Hasan Gharīb*.

عيسى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ .

تخريج: [إسناده حسن] وانظر الحديث السابق * محمد بن عمار هو ابن حفص بن عمر بن سعد القرظ: "حسن الحديث".

2579. Abū Hurairah narrated a *Marfū‘* narration: “The molar teeth of the disbeliever will be like Uḥūd (mountain).” (*Ṣaḥīḥ*)

٢٥٧٩ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا مُضْعَبُ بْنُ الْمُقْدَامِ عَنْ فَضِيلِ بْنِ عَزْوَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ رَفَعَهُ قَالَ: «زِيْرُسُ الْكَافِرِ مِثْلُ أُحُدٍ».

[Abū ‘Eisā said:] This *Hadīth* is *Hasan*. This Abū Ḥāzim (a narrator in the chain) is Al-Ashja‘ī, and his name is Salmān, the freed slave of ‘Azzah Al-Ashja‘īyah.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ، وَأَبُو حَازِمٍ هُوَ الْأَشْجَعِيُّ وَاسْمُهُ سَلْمَانُ مَوْلَى عَزَّةَ الْأَشْجَعِيَّةِ.

تخريج: [صحيح] وأخرجه مسلم، الجنة ونعيمها، باب النار يدخلها الجبارون، والجنة يدخلها الضعفاء، ح: ٢٨٥١ من طريق آخر عن أبي حازم به.

Comments:

Hereafter is a world altogether different from this world. It has its own laws, rules and parameters that cannot be gauged on the pattern of this world. We should not, therefore, feel surprised at the description of the size and bulk of the bodies of the disbelievers and their parts as contained in the Prophetic traditions. Nor should we doubt or deny those descriptions.

2580. Ibn ‘Umar narrated that the Messenger of Allāh ﷺ said: “Indeed the disbeliever’s tongue will be stretched a *Farsakh* or two *Farsakh*, such that the people will walk upon it.” (*Hasan*)

٢٥٨٠ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنِ الْفَضْلِ بْنِ يَزِيدٍ، عَنْ أَبِي الْمُخَارِقِ، عَنِ ابْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْكَافِرَ لَيَسْحَبُ لِسَانَهُ الْفَرَسَخَ وَالْفَرَسَخَيْنِ يَتَوَطَّأُهُ النَّاسُ».

Abū ‘Eisā said: This *Hadīth* is *Gharīb*, we only know it through this route. Al-Faḍl bin Yazīd is from Al-Kūfah, and more than one of the *A‘immah* have reported from him. Abū Al-Mukhāriq is not known (narrator in the chain).

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ غَرِيبٌ إِنَّمَا نَعْرِفُهُ مِنْ هَذَا الْوَجْهِ. وَالْفَضْلُ بْنُ يَزِيدٍ كُوفِيٌّ قَدْ رَوَى عَنْهُ غَيْرٌ وَاحِدٍ مِنَ الْأَيْمَةِ. وَأَبُو الْمُخَارِقِ لَيْسَ بِمَعْرُوفٍ.

تخريج: [حسن] * أبو المخارق مجهول (تقريب) وأخرج أحمد: ٩٢/٢ وعبد بن حميد بإسناد حسن عن أبي العجلان المخارقي عن ابن عمر به وهو الصواب كما في تهذيب الكمال وغيره، وأبو العجلان وثقه العجلي المعتدل، فالحديث حسن.

Chapter 4. What Has Been Related About The Description Of The Drink Of The Inhabitants Of The Fire

2581. Abū Sa‘eed narrated regarding His (Allāh’s) statement: *Kal Muhl*,^[1] the Prophet ﷺ said: “Like boiling oil, such that when it is brought close to his face, the skin of his face will fall off into it.” (*Da‘īf*)

[Abū ‘Eisā said:] We do not know this *Hadīth* except through the narration of Rishdīn bin Sa’d and he has been criticized due to his memory.

تخریج: [إسناده ضعيف] وأخرجه أحمد: ۳/۷۰ من حديث دراج به وانظر، ح: ۲۰۳۳.

2582. Abū Hurairah narrated that the Prophet ﷺ said: “Indeed *Ḥamīm* will be poured over their heads. The *Ḥamīm* will penetrate until it finds its way to his insides. Then whatever is inside him will fall out until it pours over his feet while it melts away. Then he will be returned to how he was.” (*Ḥasan*)

[Sa‘eed bin Yazīd’s *Kunyah* is Abū Shujā‘, he is from Al-Miṣr, and Al-Laith bin Sa’d reported from him]. Ibn Ḥujairah is ‘Abdur-Raḥmān bin Ḥujairah Al-Miṣrī.

[Abū ‘Eisā said:] This *Hadīth* is *Ḥasan Gharīb Ṣaḥīḥ*.

تخریج: [إسناده حسن] وأخرجه أحمد: ۲/۲۷۴ من حديث ابن المبارك به وهو في الزهد له

(المعجم ۴) - بَابُ مَا جَاءَ فِي صِفَةِ شَرَابِ أَهْلِ النَّارِ (التحفة ۴)

۲۵۸۱ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا رِشْدِينُ بْنُ سَعْدٍ عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ دَرَّاجٍ، عَنْ أَبِي الْهَيْثَمِ، عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ فِي قَوْلِهِ: ﴿كَالْمُهْلِ﴾ [الكهف: ۲۹] قَالَ: «كَعَكَرِ الزَّيْتِ، فَإِذَا قَرَّبَهُ إِلَى وَجْهِهِ سَقَطَتْ فَرَوْهُ وَجْهَهُ فِيهِ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ رِشْدِينِ بْنِ سَعْدٍ وَرِشْدِينُ قَدْ تَكَلَّمَ فِيهِ مِنْ قَبْلِ حَفْظِهِ.

۲۵۸۲ - حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ: حَدَّثَنَا سَعِيدُ بْنُ يَزِيدَ عَنْ أَبِي السَّمْحِ، عَنِ ابْنِ حُجَيْرَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ الْحَمِيمَ لِيَصُبُّ عَلَى رُؤُوسِهِمْ فَيَنْفُذُ الْحَمِيمُ حَتَّى يَخْلُصَ إِلَى جَوْفِهِ فَيَسْلِتُ مَا فِي جَوْفِهِ حَتَّى يَمْرُقَ مِنْ قَدَمَيْهِ وَهُوَ الصَّهْرُ، ثُمَّ يُعَادُ كَمَا كَانَ» [وسعيد بن يزيد يكتنى أبا شجاع وهو مصري وقد روى عنه الليث بن سعد]. وابن حجية هو عبد الرحمن بن حجية المصري.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ.

^[1] *Al-Kahf* 18:29.

(زوائد نعيم)، ح: ٣١٣ وصححه الحاكم: ٣٨٧/٢ ووافقه الذهبي * أبو السمح دراج ضعيف عن أبي الهيثم وحسن الحديث عن غيره.

2583. Abū Umāmah narrated regarding His (Allāh's) statement: "He will be given water of *Ṣadīd* to drink, he will swallow it..."^[1] that the Prophet ﷺ said: "It will be brought toward his mouth and he will dislike it, so whenever it is brought closer to him it will melt his face and the skin of his head will fall into it. Then whenever he drinks from it his bowels will be severed until it comes out from his anus. Allāh, the Blessed and Exalted says: "And they will be given water of *Ḥamīm* to drink such that it cuts up their bowels..."^[2] and He says: "And if they call for drink they will be given water of *Muhl* which melts the faces, the worst of drinks and the worst of abodes."^[3] (*Ḥasan*)

[Abū 'Eisā said:] This *Ḥadīth* is *Gharīb*, this is how Muḥammad bin Ismā'il said it: "From 'Ubaidullāh bin Busr. 'Ubaidullāh bin Busr is not known except in this *Ḥadīth*."

Ṣafwān bin 'Amr narrated a different *Ḥadīth* from 'Abdullāh bin Busr, the Companion of the Prophet ﷺ. 'Abdullāh bin Busr has a brother who heard from the Prophet ﷺ and his sister (also) heard from the Prophet ﷺ. Perhaps this 'Ubaidullāh bin Busr – the one from whom Ṣafwān bin

٢٥٨٣ - حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ: حَدَّثَنَا صَفْوَانُ بْنُ عَمْرٍو عَنْ عَبْدِ اللَّهِ بْنِ بُسْرِ، عَنْ أَبِي أُمَامَةَ عَنِ النَّبِيِّ ﷺ فِي قَوْلِهِ ﴿وَيُسْقَى مِنْ مَاءٍ صَدِيدٍ ۝ يَتَجَرَّعُهُ﴾ [إبراهيم: ١٦، ١٧] قَالَ: «يُقْرَبُ إِلَى فِيهِ فَيَكْرَهُهُ، فَإِذَا أُذْيِيَ مِنْهُ سَوَى وَجْهَهُ وَوَقَعَتْ فَرْوَةُ رَأْسِهِ، فَإِذَا شَرِبَهُ قَطَعَ أَمْعَاءَهُ حَتَّى يَخْرُجَ مِنْ دُبُرِهِ. يَقُولُ اللَّهُ تَبَارَكَ وَتَعَالَى: ﴿وَسُقُوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاءَهُمْ﴾ [محمد: ١٥]، وَيَقُولُ: ﴿وَإِنْ يَسْتَيْسِئُوا يَغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ بِئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا﴾ [الكهف: ٢٩].

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ [وَأَهَكَذَا قَالَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنْ عَبْدِ اللَّهِ بْنِ بُسْرِ، وَلَا يُعْرَفُ عَبْدُ اللَّهِ بْنُ بُسْرِ إِلَّا فِي هَذَا الْحَدِيثِ. وَقَدْ رَوَى صَفْوَانُ بْنُ عَمْرٍو عَنْ عَبْدِ اللَّهِ بْنِ بُسْرِ صَاحِبِ النَّبِيِّ ﷺ غَيْرَ هَذَا الْحَدِيثِ. وَعَبْدُ اللَّهِ بْنُ بُسْرِ لَهُ أَخٌ قَدْ سَمِعَ مِنَ النَّبِيِّ ﷺ وَأُخْتُهُ قَدْ سَمِعَتْ مِنَ النَّبِيِّ ﷺ، وَعَبِيدُ اللَّهِ بْنُ بُسْرِ الَّذِي رَوَى عَنْهُ صَفْوَانُ بْنُ عَمْرٍو حَدِيثُ أَبِي أُمَامَةَ لَعَلَّهُ أَنْ يَكُونَ أَخَا عَبْدِ اللَّهِ بْنِ بُسْرِ.]

[1] *Ibrāhīm* 14:16,17.

[2] *Muḥammad* 47:15.

[3] *Al-Kahf* 18:29.

'Amr narrated the *Hadīth* of Abū Umāmah – is the brother of 'Abdullāh bin Busr.

تخريج: [إسناده حسن] وأخرجه النسائي في الكبرى، ح: ١١٢٦٣ عن سويد بن نصر، وأحمد: ٢٨٥/٥ من حديث ابن المبارك به وهو في الزهد له (زوائد نعيم، ح: ٣١٤) وصححه الحاكم على شرط مسلم: ٣٥١/٢ ووافقه الذهبي * عبيدالله بن بسر جهله الحافظ ابن حجر وغيره ووثقه ابن حبان والحاكم واختلفوا في صحابيته فحديثه حسن.

2584. Abū Sa'eed Al-Khudrī narrated that about: *Kal Muhl*,^[1] the Prophet ﷺ said: "Like boiling oil, such that whenever it is brought near him the skin of his face falls into it." (*Da'if*)

And with this chain, from the Prophet ﷺ, that he said: "The enclosure of the Fire is made up of four walls, the *Kithaf* of every wall is like the distance traveled in forty years."

And also with this chain, from the Prophet ﷺ, that he said: "If a bucket of *Ghassāq* were poured out in the world, the people of the world would rot." (*Da'if*)

[Abū 'Eisā said:] We only know this *Hadīth* through the narration of Rishdīn bin Sa'd. There is some disparagement regarding Rishdīn bin Sa'd. [He has been criticized due to his memory. And the meaning of his statement: "The *Kithaf* of each wall" is its thickness].

Comments:

So foul and strong will be the smell of *Ghassāq* (wound discharges or pus) that even if a bucketful of it were thrown into the world, the entire earth would be filled with its stench. Thus, the plight of those that will be made to drink it can very well be imagined.

٢٥٨٤ - حَدَّثَنَا سُوَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ: حَدَّثَنَا رِشْدِينُ بْنُ سَعْدٍ: حَدَّثَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ دَرَّاجٍ، عَنْ أَبِي الْهَيْثَمِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ قَالَ: ﴿كَأَلْمُهْلِ﴾ قَالَ: «كَعَكْرِ الزَّيْتِ فَإِذَا قُرِبَ إِلَيْهِ سَقَطَتْ قَرْوَةٌ وَجِهَهُ فِيهِ».

وَبِهَذَا الْإِسْنَادِ عَنِ النَّبِيِّ ﷺ قَالَ: «لَسُرَادِقُ النَّارِ أَرْبَعَةٌ جُدْرٌ، كَيْفُ كُلِّ جِدَارٍ [مِثْلُ] مَسِيرَةِ أَرْبَعِينَ سَنَةً».

وَبِهَذَا الْإِسْنَادِ عَنِ النَّبِيِّ ﷺ قَالَ: «لَوْ أَنَّ دَلْوًا مِنْ عَسَاقٍ يُهْرَاقُ فِي الدُّنْيَا لَأَتَتْ أَهْلَ الدُّنْيَا».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ رِشْدِينِ بْنِ سَعْدٍ. وَفِي رِشْدِينِ بْنِ سَعْدٍ مَقَالٌ [وَقَدْ تَكَلَّمَ فِيهِ مِنْ قِبَلِ حِفْظِهِ وَمَعْنَى قَوْلِهِ: «كَيْفُ كُلِّ جِدَارٍ»: يَعْني غَلْظُهُ].

تخريج: [ضعيف] تقدم: ٢٥٨١.

[1] *Al-Kahf* 18:29.

2585. Ibn ‘Abbās narrated that the Messenger of Allāh ﷺ recited this *Āyah*: Have the Taqwā of Allāh as is His due, and do not die except as Muslims.^[1] And the Messenger of Allāh ﷺ said: “If only a drop of *Az-Zaqqūm* were to drip into the abode of the world, it would spoil the peoples’ livelihood, so how about the person for whom it is his food?” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٢٥٨٥ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ:
حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ عَنِ الْأَعْمَشِ،
عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ
ﷺ قَرَأَ هَذِهِ الْآيَةَ: ﴿اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا
تَمُوتُوا إِلَّا وَأَنْتُمْ مُسْلِمُونَ﴾ [آل عمران: ١٠٢]
قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ أَنَّ قَطْرَةً مِنَ الزَّقُّومِ
قُطِرَتْ فِي دَارِ الدُّنْيَا لَأَفْسَدَتْ عَلَى أَهْلِ
الدُّنْيَا مَعَايِشَهُمْ، فَكَيْفَ بِمَنْ يَكُونُ طَعَامَهُ».
[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ.

تخريج: [إسناده صحيح] وأخرجه ابن ماجه، الزهد، باب صفة النار، ح: ٤٣٢٥ من حديث
شعبة به وصححه ابن حبان (الإحسان): ٧٤٢٧ والحاكم: ٢/٢٩٤، ٤٥١ على شرط الشيخين
ووافقه الذهبي وهو في مسند أبي داود الطيالسي (٢٦٤٣).

Comments:

‘Have *Taqwā* of Allāh as is His due’ means: Keep in mind the Greatness of Allāh and His Exaltedness as well as being the Creator and Lord of the universe. Obey His Exaltedness commands and be watchful of the bounds (prohibitions) set by Him. And since nobody knows the time and manner of his death, let everyone spend each moment of his life in obedience of Allāh so that he but dies in a state of Islam.

Chapter 5. What Has Been Related About The Descriptions Of The Food Of The People Of The Fire

2586. Abū Ad-Dardā’ narrated that the Messenger of Allāh ﷺ said: “The inhabitants of the Fire will suffer from a hunger equal to the punishment they experience, so they will seek relief, and be given to eat of *Darī’*; which will neither nourish nor avail against hunger.^[2]

(المعجم ٥) - بَابُ مَا جَاءَ فِي صِفَةِ
طَعَامِ أَهْلِ النَّارِ (التحفة ٥)

٢٥٨٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ
الرَّحْمَنِ: حَدَّثَنَا عَاصِمُ بْنُ يُوسُفَ: حَدَّثَنَا
قُطَيْبَةُ بْنُ عَبْدِ الْعَزِيزِ عَنِ الْأَعْمَشِ، عَنْ شِمْرِ
ابْنِ عَطِيَّةَ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أُمِّ
الدَّرْدَاءِ، عَنْ أَبِي الدَّرْدَاءِ قَالَ: قَالَ رَسُولُ

[1] *Āl ‘Imrān* 3:102.

[2] *Al-Ghāshiah* 88:7.

So they will (again) seek food to relieve (their hunger), and they will be given to eat of a food that causes one to choke. Then they will remember that they used remedy for choking in the world by drinking something. So they will seek relief from drink. Then they will be given *Hamim* with meat hooks, so when it comes toward their faces it melts their faces, and when it enters their insides it cuts up what is inside of them. So (some of them) say: 'Call the keepers of Hell' so they say: Did there not come to you your Messengers with clear signs? They say: 'Yes!' They say: 'Then call as you like.' And the invocation of the disbelievers is nothing but in vain."^[1] He said: "They will say: 'Call Mālik.' So they say: O Mālik! Let your Lord make an end of us!" He said: "So he answers them: Verily you shall abide forever."^[2] Al-A'mash said: "I was informed that there is a thousand years between their calling him, and Mālik's answering them." He said: "They say: 'Call your Lord, for there is none better than your Lord.' So they will say: Our Lord! Our wretchedness overcame us, and we were (an) erring people. Our Lord! Bring us out of this. If we ever return (to evil), then indeed we shall be wrongdoers." He said: "So the reply to them is: You remain in it in ignominy! And

اللَّهُ ﷻ: «يُلْقَى عَلَى أَهْلِ النَّارِ الْجُوعُ فَيَعْدِلُ مَا هُمْ فِيهِ مِنَ الْعَذَابِ فَيَسْتَعِيثُونَ فَيَعَاثُونَ بِطَعَامٍ مِنْ ضَرِيعٍ، لَا يُسِينُونَ وَلَا يُغْنِي مِنْ جُوعٍ، فَيَسْتَعِيثُونَ بِالطَّعَامِ فَيَعَاثُونَ بِطَعَامِ ذِي عُصْبَةٍ، فَيَذْكُرُونَ أَنَّهُمْ كَانُوا يُجِيرُونَ الْغُصَصَ فِي الدُّنْيَا بِالشَّرَابِ فَيَسْتَعِيثُونَ بِالشَّرَابِ فَيُدْفَعُ إِلَيْهِمُ الْحَمِيمُ بِكَلَالِبِ الْحَدِيدِ فَإِذَا دَخَلَتْ مِنْ وُجُوهِهِمْ شَوْتٌ وَجُوهِهِمْ، فَإِذَا دَخَلَتْ بُطُونَهُمْ قَطَعَتْ مَا فِي بُطُونِهِمْ، فَيَقُولُونَ: ادْعُوا خَزَنَةَ جَهَنَّمَ، فَيَقُولُونَ: «أَوَلَمْ نَكُ تَأْتِيكُمْ رُسُلُكُمْ بِالْبَيِّنَاتِ قَالُوا بَلَىٰ قَالُوا فَادْعُوا وَمَا دَعَتُوا الْكَافِرِينَ إِلَّا فِي ضَلَالٍ» [عافر: ٥٠] قَالَ: فَيَقُولُونَ: ادْعُوا مَالِكًا، فَيَقُولُونَ «يَمْلِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ» قَالَ: فَيَجِيبُهُمْ «إِنَّكُمْ مَكْتُوبُونَ» [الزخرف: ٧٧] قَالَ الْأَعْمَشُ: بُنِيتُ أَنْ بَيْنَ دُعَائِهِمْ، وَبَيْنَ إِجَابَةِ مَالِكِ إِيَّاهُمْ أَلْفَ عَامٍ، قَالَ: فَيَقُولُونَ: ادْعُوا رَبَّكُمْ فَلَا أَحَدَ خَيْرٍ مِنْ رَبِّكُمْ، فَيَقُولُونَ: «رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْمًا ضَالِّينَ ۝ رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا فَإِنَّا ظَالِمُونَ» قَالَ: فَيَجِيبُهُمْ «أَحْسِنُوا فِيهَا وَلَا تُكَلِّمُون» [المؤمنون: ١٠٦-١٠٨] قَالَ: فَعِنْدَ ذَلِكَ يَسُؤُوا مِنْ كُلِّ خَيْرٍ وَعِنْدَ ذَلِكَ يَأْخُذُونَ فِي الرِّزْفِيرِ وَالْحَسْرَةِ وَالْوَيْلِ «قَالَ عَبْدُ اللَّهِ بْنُ عَبْدِ

^[1] Ghāfir 40:50.

^[2] Az-Zukhruf 43:77.

do not speak to Me.”^[1] He said: “So with that, they lose hope of any good, and with that they are taken to moaning, despair and severe ruin.” (*Da‘if*)

‘Abdullāh bin ‘Abdur-Raḥmān said: “The people do not narrate this *Ḥadīth* in *Marfū’* form.”

[Abū ‘Eisā said:] This *Ḥadīth* has only been reported from Al-A‘mash, from Shimr bin ‘Atīyah, from Shahr bin Ḥawshab, from Umm Ad-Dardā’, from Abū Ad-Dardā’ as his statement, not in *Marfū’* form. And Quṭbah bin ‘Abdul-‘Azīz (a narrator in the chain) is trustworthy according to the people of *Ḥadīth*.

الرَّحْمَنِ: وَالنَّاسُ لَا يَرْفَعُونَ هَذَا الْحَدِيثَ.
[قَالَ أَبُو عِيْسَى:] إِنَّمَا رُوِيَ هَذَا الْحَدِيثُ
عَنِ الْأَعْمَشِ، عَنْ شِمْرِ بْنِ عَطِيَّةَ، عَنْ شَهْرِ
ابْنِ حَوْشَبٍ، عَنْ أُمِّ الدَّرْدَاءِ، عَنْ أَبِي
الدَّرْدَاءِ قَوْلُهُ وَيَسَّرَ بِمَرْفُوعٍ وَقُطْبَةُ بْنُ عَبْدِ
الْعَزِيزِ هُوَ ثِقَّةٌ عِنْدَ أَهْلِ الْحَدِيثِ.

تخریج: [إسناده ضعيف] وأخرجه البيهقي في البعث والنشور، ح: ٦٠٠ من حديث عاصم ابن يوسف به * الأعمش عنن وقال أحمد: الأعمش لم يسمع من شمر بن عطية (المراسيل لابن أبي حاتم، ص ٨٢) وله شاهد ضعيف عند ابن جرير الطبري في تفسيره (النهاية، ح: ١١٠٥).

2587. Abū Sa‘eed Al-Khudrī narrated that the Prophet ﷺ said: “And therein they will grimace with displaced lips.^[2] – He will be grilled by the fire until his upper lip is folded up, reaching the middle of his head, and his bottom lip hangs down, until it hits his navel.” (*Da‘if*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Hasan Ṣaḥīḥ Gharīb*.

Abū Al-Haitham’s (a narrator in the chain) name is Sulaimān bin ‘Amr bin ‘Abd Al-‘Utwārī, and he was an orphan under the care of Abū Sa‘eed.

٢٥٨٧ - حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا
[عَبْدُ اللَّهِ] بْنُ الْمُبَارَكِ عَنْ سَعِيدِ بْنِ يَزِيدِ أَبِي
شُجَاعٍ، عَنْ أَبِي السَّمْحِ، عَنْ أَبِي الْهَيْثَمِ،
عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ قَالَ:
﴿وَهُمْ فِيهَا كَالْحُوتِ﴾ [المؤمنون: ١٠٤] قَالَ:
تَسْوِيهِ النَّارِ فَتَقْلُصُ شَفْتَهُ الْعُلْيَا حَتَّى تَبْلُغَ
وَسَطَ رَأْسِهِ وَتَسْتَرُجِي شَفْتَهُ السُّفْلَى حَتَّى
تَضْرِبَ سُرَّتَهُ.
[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ غَرِيبٌ.

[1] *Al-Mu‘minūn* 23:106-108.

[2] *Al-Mu‘minūn* 23:104.

وَأَبُو الْهَيْثَمِ اسْمُهُ سُلَيْمَانُ بْنُ عَمْرٍو بْنِ عَبْدِ
الْعُتَوَارِيِّ، وَكَانَ يَتِيمًا فِي حِجْرِ أَبِي سَعِيدٍ.

تخریج: [إسناده ضعيف] وأخرجه أحمد: ۳/۸۸ من حديث ابن المبارك به وهو في الزهد له (زوائد نعيم)، ح: ۲۹۲ وصححه الحاكم: ۲/۳۹۵ وحسنه البغوي في شرح السنة: ۱۵/۲۵۲ * دراج أبو السمح تقدم: ۲۵۸۲ وغيره.

Comments:

Burning fire shall distort the figure of the inmates of Hell so that they will look absolutely scary and ugly.

Chapter 6. The Distance To The Bottom Of Hell

(المعجم ۶) - بَابُ: فِي بُعْدِ قَعْرِ
جَهَنَّمَ (التحفة ۶)

2588. ‘Abdullāh bin ‘Amr bin Al-‘Ās narrated that the Messenger of Allāh ﷺ said: “If a pellet like this one, and he pointed to one like *Al-Jumjumah*^[1] were to be dropped from the heavens to the earth – and it is the distance of traveling five hundred years – it would reach the earth before night-fall. But if it were dropped from the top of the chain^[2] it would travel for forty years, day and night, before it would reach its foundation or bottom.” (*Hasan*)

[Abū ‘Eisā said:] The chain for this *Hadīth*’ is *Hasan Ṣaḥīḥ*. Sa‘eed bin Yazid is from Al-Miṣr; Al-Laith bin Sa‘d and more than one of the *A‘immah* reported from him.

۲۵۸۸ - حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ: أَخْبَرَنَا
عَبْدُ اللَّهِ: أَخْبَرَنَا سَعِيدُ بْنُ يَزِيدَ عَنْ أَبِي
السَّمْحِ، عَنْ عَيْسَى بْنِ هِلَالِ الصَّدْفِيِّ، عَنْ
عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ قَالَ: قَالَ
رَسُولُ اللَّهِ ﷺ: «لَوْ أَنَّ رَصَاصَةً مِثْلَ هَذِهِ،
وَأَشَارَ إِلَى مِثْلِ الْجُمْجُمَةِ، أُرْسِلَتْ مِنْ
السَّمَاءِ إِلَى الْأَرْضِ وَهِيَ مَسِيرَةُ خَمْسِمِائَةِ
سَنَةٍ لَبَلَّغَتْ الْأَرْضَ قَبْلَ اللَّيْلِ، وَلَوْ أَنَّهَا
أُرْسِلَتْ مِنْ رَأْسِ السَّلْسِلَةِ لَسَارَتْ أَرْبَعِينَ
خَرِيفًا اللَّيْلِ وَالتَّهَارَ قَبْلَ أَنْ تَبْلُغَ أَصْلَهَا أَوْ
قَعْرَهَا».

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ إِسْنَادُهُ حَسَنٌ
صَحِيحٌ [وَسَعِيدُ بْنُ يَزِيدَ هُوَ مِصْرِيُّ وَقَدْ رَوَى
عَنْهُ اللَّيْثُ بْنُ سَعْدٍ وَعَبْرٌ وَاجِدٌ مِنَ الْأَيْمَةِ].

تخریج: [إسناده حسن] وأخرجه أحمد: ۲/۱۹۷ من حديث عبد الله بن المبارك به وهو في الزهد (له زوائد نعيم)، ح: ۲۹۰ وصححه الحاكم: ۳/۴۳۸، ۴۳۹ ووافقه الذهبي.

[1] It is a small yellow seed, and the name comes from the word for the cranial cavity. Some interpreted it to refer to that. See *Tuhfat Al-Ahwadhī*.

[2] See *Al-Hāqqah* 69:32.

Comments:

It means that so colossal is the depth of Hell that if a ball or pellet capable of covering the distance of five hundred years in a day is hurled into it, it will not reach its bottom even in forty years.

Chapter 7. What Has Been Related About: "This Fire Of Yours Is One Part Of The Seventy Parts Of The Fire Of Hell

(المعجم ٧) - بَابُ مَا جَاءَ أَنَّ نَارَكُمْ
هَذِهِ جُزْءٌ مِنْ سَبْعِينَ جُزْءًا مِنْ نَارِ
جَهَنَّمَ (التحفة ٧)

2589. Abū Hurairah narrated that the Prophet ﷺ said: "This Fire of yours, which the sons of Ādam kindle, is one part from seventy parts of the heat of Hell." They said: "By Allāh! Would it not have been enough O Messenger of Allāh?!" He said: "It is sixty-nine parts more – all of them similar in heat." (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. Hammām bin Munabbih (a narrator in the chain) is the brother of Wahb bin Munabbih, and Wahb reported from him.

٢٥٨٩ - حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ: أَخْبَرَنَا
عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ: أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَّامِ
بْنِ مُنْبِهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ:
«نَارَكُمْ هَذِهِ الَّتِي يُوقِدُ بَنُو آدَمَ جُزْءٌ وَاحِدٌ مِنْ
سَبْعِينَ جُزْءًا مِنْ حَرِّ جَهَنَّمَ» قَالُوا: وَاللَّهِ! إِنْ
كَانَتْ لِكَافِيَةٍ يَا رَسُولَ اللَّهِ!، قَالَ: «فَإِنَّهَا
فُضِّلَتْ بِتِسْعَةٍ وَسِتِّينَ جُزْءًا كُلُّهُنَّ مِثْلُ
حَرِّهَا».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ. وَهَمَّامُ بْنُ مُنْبِهِ هُوَ أَخُو وَهْبِ بْنِ
مُنْبِهِ وَقَدْ رَوَى عَنْهُ وَهْبٌ.

تخريج: وأخرجه مسلم، الجنة ونعيمها، باب جهنم أعادنا الله منها، ح: ٢٨٤٣ من حديث معمر به وهو في صحيفة همام بن منبه، ح: ١٢.

Comments:

We know different kinds of fire in the world where the degree of heat varies one from other. For instance, grass on fire emits less heat than burning wood. Burning coal, on the other hand, is much hotter than burning wood. Similar is the case of the heat generated by welding and electricity. Far more intense than all these, is the heat generated by the killer bombs. Hellfire, however, generates more heat i.e., sixty-nine times more than the normal fire. The main purpose behind the description of the Hellfire is to kindle in the hearts of the audience the urge to take measures of righteous deeds to avoid that fire.

Chapter 8. Something Else (Regarding the Description of The Fire, That It Is Dark Black)

2590. Abū Sa‘eed narrated that the Prophet ﷺ said: “This fire of yours is one part from seventy parts of the fire of Hell, each part of it is like the heat of this one.” (*Hasan*)
[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharib* as a narration of Abū Sa‘eed.

تخریج: [حسن] وأخرجه البزار (النهاية في الفتن والملاحم: ١٥٢/٢، ح: ١٠٣٦) وأبو يعلى، ح: ١٣٣٤ من حديث عبيد الله بن موسى به وله شواهد كثيرة منها الحديث السابق.

2591. Abū Hurairah narrated that the Prophet ﷺ said: “The Fire was kindled for one thousand years until it reddened, then it was kindled for one thousand years until it whitened, then it was kindled for one thousand years until it became blackened, so it is dark black.” (*Da‘if*)

(Another chain) similarly from Abū Hurairah, but he did not narrate it in *Marfū‘* form.

[Abū ‘Eisā said:] The *Hadīth* of Abū Hurairah about this is more authentic as *Mawqūf*, and I do not know anyone who narrated it in *Marfū‘* form other than Yahya bin Abī Bukair from *Sharik* (narrators in the chain).

(المعجم ٨) - بَابُ مِنْهُ: [فِي صِفَةِ النَّارِ أَنَّهَا سَوْدَاءٌ مُظْلِمَةٌ] (التحفة ٨)

٢٥٩٠ - حَدَّثَنَا عَبَّاسُ بْنُ مُحَمَّدٍ الدُّورِيِّ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى: حَدَّثَنَا شَيْبَانُ عَنْ فِرَاسٍ، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ قَالَ: «تَارُكُمْ هَذِهِ جُزْءٌ مِنْ سَبْعِينَ جُزْءًا مِنْ نَارِ جَهَنَّمَ لِكُلِّ جُزْءٍ مِنْهَا حَرُّهَا».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ حَدِيثِ أَبِي سَعِيدٍ.

٢٥٩١ - حَدَّثَنَا عَبَّاسُ بْنُ مُحَمَّدٍ الدُّورِيِّ البَغْدَادِيُّ: حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ: حَدَّثَنَا شَرِيكٌ عَنْ عَاصِمٍ [هُوَ ابْنُ بَهْدَلَةَ]، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «أُوقِدَ عَلَى النَّارِ أَلْفَ سَنَةٍ حَتَّى احْمَرَّتْ ثُمَّ أُوقِدَ عَلَيْهَا أَلْفَ سَنَةٍ حَتَّى ابْيَضَّتْ، ثُمَّ أُوقِدَ عَلَيْهَا أَلْفَ سَنَةٍ حَتَّى اسْوَدَّتْ فَهِيَ سَوْدَاءٌ مُظْلِمَةٌ».

حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ: أَخْبَرَنَا عَبْدُ اللَّهِ [ابْنُ الْمُبَارَكِ] عَنْ شَرِيكٍ، عَنْ عَاصِمٍ، عَنْ أَبِي صَالِحٍ أَوْ رَجُلٍ آخَرَ، عَنْ أَبِي هُرَيْرَةَ نَحْوَهُ وَلَمْ يَرْفَعُهُ.

[قَالَ أَبُو عِيسَى:] وَحَدِيثُ أَبِي هُرَيْرَةَ فِي هَذَا مَوْقُوفٌ أَصَحُّ وَلَا أَعْلَمُ أَحَدًا رَفَعَهُ غَيْرَ

يَحْيَى بْنِ أَبِي بُكَيْرٍ عَنْ شَرِيكَ .

تخریج: [إسناده ضعيف] وأخرجه ابن ماجه، الزهد، باب صفة النار، ح: ٤٣٢٠ عن عباس ابن محمد الدوري به شريك مدلس وعن ابن ماجه وقال أبو هريرة رضي الله عنه: "أتزونها حمراء كناركم هذه؟ لهي أسود بن القار والقار الزفت" أخرجه مالك: ٩٩٤/٢ بإسناد صحيح عنه وحكمه الرفع كما قال الباجي، وللحديث شواهد.

Comments:

It goes without saying that the more firewood we put in a blazing oven the more intense becomes its heat. Hellfire was also kept ablaze for long, long periods until it reached the peak of its blackness and heat. This shall naturally increase the pain and agony of those hurled into it.

Chapter 9. What Has Been Related About 'The Fire Has Two Breaths,' And What Has Been Mentioned About Those Who Will Exit The Fire From The People Of *Tawhīd*

(المعجم ٩) - بَابُ مَا جَاءَ أَنَّ لِلنَّارِ
نَفْسَيْنِ وَمَا ذُكِرَ مَنْ يَخْرُجُ مِنَ النَّارِ
مِنْ أَهْلِ التَّوْحِيدِ (التحفة ٩)

2592. Abū Hurairah narrated that said the Messenger of Allāh ﷺ said: "The Fire complained to its Lord. It said: 'Some parts of me consume other parts.' So He allowed it to take two breaths; one during the winter, and one during the summer. As for the breath in the winter then it is *Zamharīr*, and as for the breath in the summer then it is *Samūm*." (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. It has been reported from Abū Hurairah [from the Prophet ﷺ] through other routes. Al-Mufaḍḍal bin Ṣāliḥ (a narrator) is not of a very sound memory according to the people of *Ḥadīth*.

٢٥٩٢ - حَدَّثَنَا مُحَمَّدُ بْنُ عَمَرَ بْنِ الْوَلِيدِ
الْكِنْدِيُّ الْكُوفِيُّ: حَدَّثَنَا الْمُفَضَّلُ بْنُ صَالِحٍ
عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي
هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اشْتَكَّتِ
النَّارُ إِلَى رَبِّهَا وَقَالَتْ: أَكَلْتُ بَعْضِي بَعْضًا
فَجَعَلَ لَهَا نَفْسَيْنِ: نَفْسًا فِي الشِّتَاءِ، وَنَفْسًا
فِي الصَّيْفِ. فَأَمَّا نَفْسُهَا فِي الشِّتَاءِ فَزَمْهَرِيرٌ،
وَأَمَّا نَفْسُهَا فِي الصَّيْفِ فَسَمُومٌ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ. وَقَدْ رَوَى عَنْ أَبِي هُرَيْرَةَ [عَنِ النَّبِيِّ
ﷺ] مِنْ غَيْرِ وَجْهِ. وَالْمُفَضَّلُ بْنُ صَالِحٍ لَيْسَ
عِنْدَ أَهْلِ الْحَدِيثِ بِذَاكَ الْحَافِظِ.

تخریج: [صحيح] وأخرجه ابن ماجه، الزهد، باب صفة النار، ح: ٤٣١٩ من حديث الأعمش به وتابعه عاصم بن بهدلة عند الدارمي: ٣٤٠/٢، ح: ٢٨٤٩ وغيره وروى البخاري، ح: ٥٣٧ ومسلم، ح: ٦١٧ من حديث أبي هريرة به.

Comments:

Allāh ﷻ can grant power of speech to whomever He wills from His creatures. Accordingly, on the Day of Resurrection not only the different parts of the human body, but also the Earth, shall be allowed to describe what man has been doing all along the period of his life. There is, therefore, nothing surprising if the Fire is given the faculty of speech on that day.

2593. From Anas, that the Messenger of Allāh ﷺ said – Hishām (one of the narrators) narrated it: “Some will exit the Fire,” Shu‘bah (another narrator) narrated it: “Remove from the Fire – anyone who said *Lā Ilaha Ill-Allāh* and who had good in his heart equal to the weight of a grain of barely. Remove from the Fire whoever said *Lā Ilāha illallāh* and had good in his heart equal to the weight of a grain of wheat. Remove from the Fire anyone who said *Lā Ilāha illallāh* and had good in his heart equal to the weight of a speck.” And Shu‘bah said: “What is equal to the weight of a light piece of corn.” (*Ṣaḥīḥ*)

There are narrations on this topic from Jābir, [Abū Sa‘eed,] and ‘Imrān bin Ḥuṣain.

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan* [*Ṣaḥīḥ*].

تخریج: متفق علیه، وأخرجه البخاري، الإيمان، باب زيادة الإيمان ونقصانه، ح: ٤٤ ومسلم، ح: ٣٢٥/١٩٣ من حديث هشام به وهو في مسند أبي داود الطيالسي، ح: ١٩٦٦ * وفي الباب عن جابر [البخاري، ح: ٦٥٥٨ ومسلم، ح: ١٩١ وأحمد: ٣/٣٢٥] وأبي سعيد [يأتي: ٢٥٩٨] وعمران بن حصين [يأتي: ٢٦٠٠].

Comments:

Saying *Lā Ilāha illallāh* means embracing the religion of Islam and believing in it from the core of one’s heart. The glad tiding contained in the *Ḥadīth* in fact applies to those who (i) articulate the Islamic formula of monotheism viz. *Lā Ilāha illallāh*, and abide by their commitment to the religion of Islam.

٢٥٩٣ - حَدَّثَنَا مُحَمَّدُ بْنُ عَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ وَهَيْشَامٌ عَنْ قَتَادَةَ، عَنْ أَنَسٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ - قَالَ هَيْشَامٌ: «يُخْرَجُ مِنَ النَّارِ» وَقَالَ شُعْبَةُ: «أَخْرَجُوا مِنَ النَّارِ - مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ وَكَانَ فِي قَلْبِهِ مِنَ الْخَيْرِ مَا يَزِنُ شَعِيرَةً، أَخْرَجُوا مِنَ النَّارِ مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ وَكَانَ فِي قَلْبِهِ [مِنَ الْخَيْرِ] مَا يَزِنُ بُرَّةً، أَخْرَجُوا مِنَ النَّارِ مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ وَكَانَ فِي قَلْبِهِ مِنَ الْخَيْرِ مَا يَزِنُ ذَرَّةً». وَقَالَ شُعْبَةُ: مَا يَزِنُ ذَرَّةً مُخَفَّفَةً. وَفِي الْبَابِ عَنْ جَابِرٍ [وَأَبِي سَعِيدٍ] وَعِمْرَانَ بْنِ حُصَيْنٍ. [قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ [صَحِيحٌ].

2594. Anas narrated that the Prophet ﷺ said: "Allāh will say: 'Remove from the Fire whoever remembered Me one day, or feared Me while in a state of sinning.'" (*Hasan*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Gharīb Ṣaḥīḥ*.

٢٥٩٤ - حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا أَبُو دَاوُدَ عَنْ مُبَارَكِ بْنِ فَضَالَةَ، عَنْ عُبَيْدِ اللَّهِ ابْنِ أَبِي بَكْرٍ بْنِ أَنَسٍ، عَنْ أَنَسِ بْنِ النَّبِيِّ ﷺ قَالَ: «يَقُولُ اللَّهُ: أَخْرِجُوا مِنَ النَّارِ مَنْ ذَكَرَنِي يَوْمًا أَوْ خَافَنِي فِي مَقَامٍ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ.

تخریج: [حسن] وأخرجه عبد الله بن أحمد في زوائد الزهد، ص: ٣٦٩، ح: ٢١٦٢ من حديث مبارك بن فضالة به وصرح بالسماع في رواية مؤمل بن إسماعيل وصرحه الحاكم: ٧٠/١ ووافقه الذهبي وسنده حسن، ومبارك بن فضالة بريء من تدليس السوية والحمد لله.

Comments:

Remembering Allāh and fearing Him is the sign of one's faith. The *Hadīth* confirms that even those persons who have no good in their Register of Deeds except the weakest form of Faith (*Imān*) will ultimately get deliverance from Fire through Allāh's benevolence and mercy.

Chapter 10. Something Else Regarding The Story Of The Last Of The People Of The Fire To Leave It

(المعجم ١٠) - بَابُ مِنْهُ: قِصَّةُ آخِرِ أَهْلِ النَّارِ خُرُوجًا... [(التحفة ١٠)]

2595. Ibn Mas'ūd narrated that the Messenger of Allāh ﷺ said: "I know the last of the people of the Fire to depart from it. A man will exit it crawling, and he will say: 'O Lord! The people have taken all the places.'" He said: "So it will be said to him: 'Go to Paradise to enter Paradise.' So he will go to enter, but he will see that the people have taken all the places. He will return and say: 'O Lord! The people have taken all of the places.' So it will be said to him: 'Do you remember the times you used to live in?' And he will say: 'Yes.' So it will be said to him:

٢٥٩٥ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنِ إِبْرَاهِيمَ، عَنْ عَمِيْدَةَ السَّلْمَانِيَّ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي لَأَعْرِفُ آخِرَ أَهْلِ النَّارِ خُرُوجًا رَجُلٌ يَخْرُجُ مِنْهَا زَحْفًا فَيَقُولُ: يَا رَبِّ! قَدْ أَخَذَ النَّاسُ الْمَنَازِلَ». قَالَ: «فَيَقَالُ لَهُ: انْطَلِقْ إِلَى الْجَنَّةِ فَادْخُلِ الْجَنَّةَ»، قَالَ: «فَيَذْهَبُ لِيَدْخُلَ فَيَجِدُ النَّاسَ قَدْ أَخَذُوا الْمَنَازِلَ فَيَرْجِعُ فَيَقُولُ: يَا رَبِّ! قَدْ أَخَذَ النَّاسُ الْمَنَازِلَ» قَالَ: «فَيَقَالُ لَهُ أَتَذْكُرُ الزَّمَانَ الَّذِي كُنْتَ فِيهِ؟ فَيَقُولُ: نَعَمْ، فَيَقَالُ لَهُ:

‘Wish, He will wish for something, and it will be said to him: ‘For you is whatever you wished for, and ten times the world.’ He will say: ‘Do you mock me while you are the King?’” He (Ibn Mas‘ūd) said: “I saw the Messenger of Allāh ﷺ laugh until his molars were visible.”

(*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخریج: متفق عليه، وأخرجه مسلم، الإیمان، باب آخر أهل النار خروجا، ح: ۱۸۶ من حديث أبي معاوية والبخاري، ح: ۶۵۷۱ من حديث إبراهيم النخعي به.

Comments:

The *Ḥadīth* is a part of a longer *Ḥadīth* that narrates the story of the said person’s repeated breach of promises he makes to Allāh. Anyhow, the *Ḥadīth* says that when he goes to visit Paradise and reports back to Allāh that it is fully occupied, Allāh will offer to give him ten times of what he had in the world. Bewildered at this he will say: “Where can I find ten times of the world in this fully occupied Paradise?” Then, in a style he was wont to in the world he will say: “Are you mocking me, O my Lord?”.

Now, on learning that the last of the people to be admitted to Paradise are given ten times what he had in the world, consider how much more the first person admitted to Paradise will receive from his Lord.

2596. Abū Dharr narrated that the Messenger of Allāh ﷺ said: “I know the last of the people of the Fire to depart from the Fire and the last of the people of Paradise to enter Paradise. A man will be brought forth and He ﷻ will say: ‘Ask about his small sins and hide his large sins.’ So it will be said to him: ‘Did you do this and that on such and such a day, did you do this and that on such-and-such a day?’” He said: “Then it will be said to him: ‘For each of your sins you shall have a reward.’” He (ﷺ) said: “So he will say: ‘O Lord! I have done things that I do not see

تَمَنَّ» قَالَ: «فَيَتَمَنَّى، فَيَقَالُ لَهُ: فَإِنَّ لَكَ الَّذِي تَمَنَيْتَ وَعَشْرَةَ أَضْعَافِ الدُّنْيَا» قَالَ: «فَيَقُولُ: أَتَسْخَرُ بِي وَأَنْتَ الْمَلِكُ» قَالَ: فَلَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ ضَحِكَ حَتَّى بَدَتْ نَوَاجِذُهُ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

۲۵۹۶ - حَدَّثَنَا هَذَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنِ الْمَعْرُورِ بْنِ سُوَيْدٍ، عَنِ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي لَأَعْرِفُ آخِرَ أَهْلِ النَّارِ خُرُوجًا مِنَ النَّارِ وَآخِرَ أَهْلِ الْجَنَّةِ دُخُولًا الْجَنَّةِ، يُؤْتَى بِرَجُلٍ، فَيَقُولُ: سَلُوا عَن صِغَارِ ذُنُوبِهِ وَأَخْبِرُوا كِبَارَهَا، فَيَقَالُ لَهُ: عَمِلْتَ كَذَا وَكَذَا يَوْمَ كَذَا وَكَذَا، عَمِلْتَ كَذَا وَكَذَا فِي يَوْمٍ كَذَا وَكَذَا، قَالَ: فَيَقَالُ لَهُ: فَإِنَّ لَكَ مَكَانَ كُلِّ سَيِّئَةٍ حَسَنَةً، قَالَ: فَيَقُولُ: يَا رَبِّ! لَقَدْ عَمِلْتُ أَشْيَاءَ مَا أَرَاهَا هَاهُنَا»، قَالَ: فَلَقَدْ

here.” He (Abū Dharr) said: “I saw the Messenger of Allāh ﷺ laugh until his molars were visible. (Ṣaḥīḥ)

Abū ‘Eīsā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخریج: وأخرجه مسلم، الإیمان، باب أدنى أهل الجنة منزلة فيها، ح: ١٩٠ من حديث أبي معاوية الضرير به.

Comments:

Allāh’s benevolence and mercy are boundless. No rules or laws can bind Him, since He is for Whom it is said in the Qur’ān: He cannot be questioned as to what He does. (21:23) He will, therefore, change the sins into virtuous deeds for whomever He wills.

2597. Jābir narrated that the Messenger of Allāh ﷺ said: “Some of the people of *Tawḥīd* will be punished in the Fire until they are coals. Then the Mercy (of Allāh) will reach them, they will be taken out and tossed at the doors of Paradise.” He said: “The people of Paradise will pour water over them, and they will sprout as the debris carried by the flood sprouts, then they will enter Paradise.” (Ṣaḥīḥ)

He said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*, and it has been reported through other routes from Jābir.

تخریج: [صحيح] وأخرجه أحمد: ٣/٣٩١ عن أبي معاوية الضرير به وللحديث شواهد كثيرة عند البخاري ومسلم وأحمد: ٣/٣٢٥، ٣٣٠، ٣٧٩ وغيرهم.

Comments:

Those from among the believers in Islamic Monotheism that will be thrown into Hell shall be punished in the Fire until they turn into coals. Eventually, through Allāh’s mercy, they shall be tossed on to the doors of Paradise so that the people of Paradise sprinkle water over them and they sprout speedily and enter their coveted place, Paradise.

2598. Abū Sa‘eed Al-Khudrī narrated that the Prophet ﷺ said: “Whoever had the weight of a speck of faith in his heart will depart from the Fire.” Abū Sa‘eed

رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَضْحَكُ حَتَّى بَدَتْ نَوَاجِذُهُ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

٢٥٩٧ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُعَذَّبُ نَاسٌ مِنْ أَهْلِ التَّوْحِيدِ فِي النَّارِ حَتَّى يَكُونُوا فِيهَا حُمَمًا، ثُمَّ تُدْرِكُهُمُ الرَّحْمَةُ فَيُخْرَجُونَ وَيَطْرَحُونَ عَلَى أَبْوَابِ الْجَنَّةِ. قَالَ: فَيَرْسُ عَلَيْهِمْ أَهْلُ الْجَنَّةِ الْمَاءَ، فَيَنْبُتُونَ كَمَا يَنْبُتُ الْعُثَاءُ فِي حِمَالَةِ السَّيْلِ، ثُمَّ يَدْخُلُونَ الْجَنَّةَ.» [قَالَ:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ عَنْ جَابِرٍ.

٢٥٩٨ - حَدَّثَنَا سَلَمَةُ بْنُ شَيْبٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ:

said: "Whoever has doubt then let him recite: Indeed Allāh does not deal unjustly with even the weight of a speck."^[1] (*Sahīh*)

He said: This *Hadīth* is *Hasan Sahīh*.

أَنَّ النَّبِيَّ ﷺ قَالَ: «يَخْرُجُ مِنَ النَّارِ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنَ الْإِيمَانِ» قَالَ أَبُو سَعِيدٍ: فَمَنْ شَكَّ فَلْيَقْرَأْ ﴿إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ﴾ [النساء: ٤٠].

[قَالَ:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: وأخرجه البخاري، التوحيد، باب قول الله تعالى: ﴿وجوه يومئذ ناضرة ۝ إلي ربها ناظرة﴾، ح: ٧٤٣٩ من حديث زيد بن أسلم به مطولاً وهو في مصنف عبدالرزاق: ٢٠٨٥٧.

Comments:

Since Allāh does not deal unjustly with anyone, with even the weight of a speck, then sooner or later a person's Faith (*Imān*) is bound to be of benefit to him. Such a person will thus certainly come out of the Hellfire and enter Paradise one day. It is because just as unbelief's, final destiny is Hell; *Imān*'s ultimate abode is Paradise.

2599. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Indeed two men among those who entered the Fire will be screaming violently. So the Lord, Blessed and Exalted, will say: 'Take them out.' Then when they are taken out He will say: 'What caused you to scream so violently?' They will say: 'We did that so You would have mercy on us.' He will say: 'My mercy for you is that you both go and throw yourselves where you were in the Fire.' So they will go. One of them will throw himself in, and He will make it cool and peaceful for him. And the other will stand there and not throw himself in, so the Lord, Mighty and Majestic, will say to him: 'What prevented you from throwing yourself in as your companion did?' He will say: 'O Lord! I hope that

٢٥٩٩ - حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ: أَخْبَرَنَا [عَبْدُ اللَّهِ] بْنُ الْمُبَارَكِ: حَدَّثَنَا رَشِيدُ بْنُ سَعْدٍ قَالَ: حَدَّثَنِي ابْنُ أُنْعَمٍ عَنْ أَبِي عُثْمَانَ أَنَّهُ حَدَّثَهُ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «إِنَّ رَجُلَيْنِ مِمَّنْ دَخَلَا النَّارَ اشْتَدَّ صِيَاحُهُمَا فَقَالَ الرَّبُّ تَبَارَكَ وَتَعَالَى: أَخْرِجُوهُمَا، فَلَمَّا أُخْرِجَا، قَالَ لَهُمَا: لِأَيِّ شَيْءٍ اشْتَدَّ صِيَاحُكُمَا؟ قَالَا: فَعَلْنَا ذَلِكَ لِتَرْحَمَنَا، قَالَ: رَحِمْتِي لَكُمَا أَنْ تَنْطَلِقَا فَتُلْقِيَا أَنْفُسَكُمَا حَيْثُ كُنْتُمَا مِنَ النَّارِ، فَيَنْطَلِقَانِ، فَيُلْقِي أَحَدُهُمَا نَفْسَهُ فَيَجْعَلُهَا عَلَيْهِ بَرْدًا وَسَلَامًا، وَيَقُومُ الْآخَرُ فَلَا يُلْقِي نَفْسَهُ، فَيَقُولُ لَهُ الرَّبُّ عَزَّ وَجَلَّ: مَا مَنَعَكَ أَنْ تُلْقِي نَفْسَكَ كَمَا أَلْقَى صَاحِبُكَ؟ فَيَقُولُ: يَا رَبِّ! إِنِّي لِأَرْجُو أَنْ لَا تُعِيدَنِي فِيهَا بَعْدَ مَا

[1] *An-Nisā'* 4:40.

you will not return me to it after You have taken me out.' So the Lord, Blessed and Exalted, will say to him: 'For you is what you hoped for,' and so they will both enter Paradise together by the mercy of Allāh." (*Da'if*)

[Abū 'Eisā said:] The chain of this *Hadīth* is weak because it is from Rishdīn bin Sa'd. Rishdīn bin Sa'd is weak according to the people of *Hadīth*, (and) from An'um, who is Al-Ifriqī. And Ibn Al-Ifriqī is weak according to the people of *Hadīth*.

أَخْرَجْتَنِي، فَيَقُولُ لَهُ الرَّبُّ تَبَارَكَ وَتَعَالَى: لَكَ رَجَاؤُكَ فَيَدْخُلَانِ الْجَنَّةَ جَمِيعًا بِرَحْمَةِ اللَّهِ.

[قَالَ أَبُو عِيسَى:] إِسْنَادُ هَذَا الْحَدِيثِ ضَعِيفٌ لِأَنَّهُ عَنْ رِشْدِينَ بْنِ سَعْدٍ، وَرِشْدِينَ ابْنِ سَعْدٍ هُوَ ضَعِيفٌ عِنْدَ أَهْلِ الْحَدِيثِ عَنِ ابْنِ أَنْعَمٍ وَهُوَ الْإِفْرِيقِيُّ، وَالْإِفْرِيقِيُّ ضَعِيفٌ عِنْدَ أَهْلِ الْحَدِيثِ.

تخریج: [إسناده ضعيف] وأخرجه البغوي في شرح السنة، ح: ٤٣٦٣ من حديث ابن المبارك به * رشدين وابن أنعم: ضعيفان.

Comments:

Although, as to the chain of narration, the *Hadīth* is rated as 'Weak', considering the vastness of Allāh's mercy, the report should not be considered without basis.

2600. 'Imrān bin Ḥuṣain narrated that the Prophet ﷺ said: "A group from my *Ummah* will depart from the Fire through my intercession, and they will be called the *Jahannamiyyin*." (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*. Abū Rajā' Al-'Uṭāridī's name is 'Imrān bin Taim, and he is also called Ibn Miḥān.

٢٦٠٠ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا الْحَسَنُ بْنُ ذَكْوَانَ عَنْ أَبِي رَجَاءِ الْعَطَّارِ دِي، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ عَنِ النَّبِيِّ ﷺ قَالَ: «لَيُخْرَجَنَّ قَوْمٌ مِنْ أُمَّتِي مِنَ النَّارِ بِشَفَاعَتِي يُسَمَّوْنَ الْجَهَنَّمِيِّينَ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَأَبُو رَجَاءِ الْعَطَّارِ دِي اسْمُهُ عِمْرَانُ ابْنُ تَيْمٍ، وَيُقَالُ: ابْنُ مِلْحَانَ.

تخریج: وأخرجه البخاري، الرقاق، باب صفة الجنة والنار، ح: ٦٥٦٦ من حديث يحيى القطان به.

Comments:

The nickname given to those delivered from Hellfire will not be construed as having insulting overtones but just a reminder of the benevolence and mercy shown to them by Allāh. He will, therefore, give them the name '*Utaqā'u-Allāh* (Manumitted Bondmen Of Allāh).

2601. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “I have not seen the likes of the Fire in which the one who runs from it sleeps, nor the likes of Paradise in which the one who seeks it sleeps.” (*Da'if*)

[Abū 'Eisā said:] We only know this *Hadīth* from the narration of Yahyā bin 'Ubaidullāh. Yahyā bin 'Ubaidullāh is weak according to [most of] the people of *Hadīth*. *Shu'bah* criticized him. [And Yahyā bin 'Ubaidullāh is Ibn Mawhab, and he is from Al-Madīnah.

٢٦٠١ - حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ: أَخْبَرَنَا [عَبْدُ اللَّهِ] بْنُ الْمُبَارَكِ عَنْ يَحْيَى بْنِ عُبَيْدِ اللَّهِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا رَأَيْتُ مِثْلَ النَّارِ نَامَ هَارِبُهَا، وَلَا مِثْلَ الْجَنَّةِ نَامَ طَالِبُهَا».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ وَإِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ يَحْيَى بْنِ عُبَيْدِ اللَّهِ، وَيَحْيَى بْنُ عُبَيْدِ اللَّهِ ضَعِيفٌ عِنْدَ [أَكْثَرِ] أَهْلِ الْحَدِيثِ، تَكَلَّمَ فِيهِ شُعْبَةُ [وَيَحْيَى بْنُ عُبَيْدِ اللَّهِ هُوَ ابْنُ مَوْهَبٍ وَهُوَ مَدَنِيٌّ].

تخريج: [إسناده ضعيف] وأخرجه أبو نعيم في حلية الأولياء: ١٧٨/٨ من حديث ابن المبارك به وهو في الزهد له، ح: ٢٧ وسنده ضعيف وللحديث شواهد ضعيفة عند الطبراني الأوسط: ٣٧٨/٢، ح: ١٦٥٩ وغيره.

Comments:

It is a part of human nature that when a person flees from something scary or calamitous he runs on and on without rest or sleep until he feels secure from it. Similarly, when someone strives to get a thing he loves and prizes above everything, he neither rests nor sleeps until he attains it. In the same way, we must do our best to ward off Hellfire and win our place in Paradise.

Chapter 11. What Has Been Related About Most Of The Inhabitants Of The Fire Are Women

2602. Ibn 'Abbās narrated that the Messenger of Allāh ﷺ said: “I looked into Paradise and I saw that most of its people were the poor; and I looked into the Fire and I saw that most of its people were women.” (*Ṣaḥīh*)

(المعجم ١١) - بَابُ مَا جَاءَ أَنَّ أَكْثَرَ أَهْلِ النَّارِ النِّسَاءُ (التحفة ١١)

٢٦٠٢ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبُو بَرٍّ عَنْ أَبِي رَجَاءِ الْعَطَّارِيِّ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «اطَّلَعْتُ فِي الْجَنَّةِ فَرَأَيْتُ أَكْثَرَ أَهْلِهَا الْفُقَرَاءَ، وَاطَّلَعْتُ فِي النَّارِ فَرَأَيْتُ أَكْثَرَ أَهْلِهَا النِّسَاءَ».

تخريج: وأخرجه مسلم، الذكر والدعاء، باب أكثر أهل الجنة الفقراء، ح: ٢٧٣٧ من حديث إسماعيل ابن علية به.

Comments:

Ibn Hajar رحمه الله says that the *Hadith* is either a part of the Prophet's صلى الله عليه وسلم observations during his Ascension to the Heavens or a vision seen in a dream. And since the poor have historically been more numerous than the rich, and are also more religious-minded and upright, they will be the first to be lodged in Paradise.

2603. ‘Imrān bin Ḥuṣain narrated that the Messenger of Allāh صلى الله عليه وسلم said: “I looked into the Fire and I saw that most of its people are women, and I looked into Paradise and I saw that most of its people were the poor.” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Hadith* is *Ḥasan Ṣaḥīḥ*. This is what ‘Awf said: “From Abū Rajā’, from ‘Imrān bin Ḥuṣain.” But Ayyūb said: “From Abū Rajā’ from Ibn ‘Abbās.” There is not criticism of either of those two chains. It is possible that Abū Rajā’ heard from both of them. Others besides ‘Awf have also reported this *Hadith* from Abū Rajā’ from ‘Imrān bin Ḥuṣain.

٢٦٠٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ وَمُحَمَّدُ بْنُ جَعْفَرٍ وَعَبْدُ الْوَهَّابِ [التَّقْفِي]، قَالُوا: حَدَّثَنَا عَوْفٌ [هُوَ ابْنُ أَبِي جَبِيلَةَ] عَنْ أَبِي رَجَاءِ الْعَطَارِدِيِّ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اطَّلَعْتُ فِي النَّارِ فَرَأَيْتُ أَكْثَرَ أَهْلِهَا النِّسَاءَ، وَاطَّلَعْتُ فِي الْجَنَّةِ فَرَأَيْتُ أَكْثَرَ أَهْلِهَا الْفُقَرَاءَ.» [قَالَ أَبُو عَمِيْسٍ:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. [و]أَهْكَذَا يَقُولُ عَوْفٌ عَنْ أَبِي رَجَاءِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، وَيَقُولُ أَيُّوبُ عَنْ أَبِي رَجَاءِ، عَنْ ابْنِ عَبَّاسٍ: وَكِلَا الْإِسْنَادَيْنِ لَيْسَ فِيهِمَا مَقَالٌ، وَيَحْتَمِلُ أَنْ يَكُونَ أَبُو رَجَاءِ سَمِعَ مِنْهُمَا جَمِيعًا. وَقَدْ رَوَى غَيْرُ عَوْفٍ أَيْضًا هَذَا الْحَدِيثَ عَنْ أَبِي رَجَاءِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ.

كفران العشير، وهو الزوج، هو الخليط من

تخریج: وأخرجه البخاري، النكاح، باب المعاشرة، ح: ٥١٩٨ من حديث عوف به.

Chapter 12. The Description Of The Least Punished For The People Of The Fire On The Day Of Judgement

2604. An-Nu‘mān bin Bashīr narrated that the Messenger of Allāh صلى الله عليه وسلم said: “Indeed the person among the inhabitants of the Fire

(المعجم ١٢) - بَابُ [صِفَةِ أَهْوَنِ أَهْلِ النَّارِ عَذَابًا يَوْمَ الْقِيَامَةِ] (التحفة ١٢)

٢٦٠٤ - حَدَّثَنَا مُحَمَّدُ بْنُ عَيْلَانَ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ عَنْ شُعْبَةَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الثُّعْمَانِ بْنِ بَشِيرٍ: أَنَّ رَسُولَ اللَّهِ ﷺ

punished least [on the Day of Judgement] is a man who has two coals beneath his feet, which cause his brain to boil.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. There are narrations on this topic from Abū Hurairah, ‘Abbās bin ‘Abdul-Muṭṭalib and Abū Sa‘eed [Al-*Khudrī*].

تخریج: متفق عليه، وأخرجه البخاري، الرقاق، باب صفة الجنة والنار، ح: ٦٥٦١ ومسلم، ح: ٢١٣ من حديث شعبة به * وفي الباب عن أبي هريرة [أحمد: ٤٣٢/٢، ٤٣٨، والدارمي، ح: ٢٨٥١] والعباس بن عبدالمطلب [البخاري، ح: ٣٨٨٣ ومسلم، ح: ٢٠٩] وأبي سعيد الخدري [البخاري، ح: ٣٨٨٥ ومسلم، ح: ٢١٠].

Comments:

It is an ‘Agreed upon’ *Ḥadīth*. The least punished person on the Day of Judgement will be the one whose sandals and the straps thereof shall be of fire, which shall cause his brain to boil like a cauldron. He will be under the false notion that he is getting the severest punishment although his punishment will be the lightest of all the inmates of Hell.

Chapter 13. About Who The People Of Paradise Are, And Who The People Of The Fire Are

(المعجم ١٣) - بَابُ مَنْ هُمْ أَهْلُ الْجَنَّةِ وَمَنْ هُمْ أَهْلُ النَّارِ [التحفة ١٣]

2605. *Hārithah* bin *Wahb* Al-*Khuzā‘ī* narrated that the Messenger of Allāh ﷺ said: “Should I not inform you about the people of Paradise: They are every humble and weak person, who if he were to make an oath by Allāh, He would fulfill it. Should I not inform you about the people of the Fire: They are every prideful swaggering ill-speaking person.” (*Ṣaḥīḥ*)

[Abū *Ḥadīth* said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٢٦٠٥ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو نُعَيْمٍ: أَخْبَرَنَا سُفْيَانُ عَنْ مَعْبُدِ بْنِ خَالِدٍ قَالَ: سَمِعْتُ حَارِثَةَ بْنَ وَهْبٍ الْخُزَاعِيَّ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «أَلَا أُخْبِرُكُمْ بِأَهْلِ الْجَنَّةِ: كُلُّ ضَعِيفٍ مُتَضَعِّفٍ لَوْ أَقْسَمَ عَلَى اللَّهِ لِأَبْرَهُ، أَلَا أُخْبِرُكُمْ بِأَهْلِ النَّارِ: كُلُّ عُتُلٍّ جَوَاطِظٍ مُتَكَبِّرٍ». [قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: متفق عليه، وأخرجه البخاري، التفسير سورة ن والقلم، باب: ﴿عتل بعد ذلك زنيم﴾، ح: ٤٩١٨ عن أبي نعیم الفضل بن دكين ومسلم، ح: ٢٨٥٣ من حديث سفیان الثوري به.