

JAHANNAM - HELL

QUR'AN - (The Qur'an with Annotated Interpretation in Modern English by Ali Ünal)

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

But those who disbelieve and deny Our signs (the verses of the revealed Book of guidance, as well as the signs in both their inner world and the outer world establishing My Existence and Unity and other pillars of faith), they will be the companions of the Fire; they will abide therein. (Surah al – Baqarah, 39)¹

وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ فَحَسْبُهُ جَهَنَّمُ وَلَبِئْسَ الْمِهَادُ

When he is told, "Be fearful of your duty to God (and so follow His commands)," vainglory seizes and thrusts him toward (greater) sin. Hell will settle the account for him how evil a cradle indeed it is! (Surah al – Baqarah, 206)²

إِنَّ الَّذِينَ تَوَفَّيْتَهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا فَأُولَٰئِكَ مَأْوِيَهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا

As to those whose souls the angels (charged with taking the souls of people) take in the state of wronging themselves (by continuing to live in unbelief, without suffering to emigrate to a land where they would be able to attain faith): They (the angels) ask them: "What situation were you in (so that you were not with the believers)?" They say: "We were under such oppression in this land that we could not find a way to faith. " They (the angels) say: "Was God's earth not wide enough for you to emigrate in it?" Such are those whose refuge is Hell: how evil a destination to arrive at! (Surah an – Nisa, 97)³

¹ http://mquran.org/index.php?option=com_quran&action=viewayat&surano=2&min=30&show=10

² http://mquran.org/index.php?option=com_quran&action=viewayat&surano=2&min=200&show=10

³ http://mquran.org/index.php?option=com_quran&action=viewayat&surano=4&min=90&show=10

إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ تَجِدَ لَهُمْ نَصِيرًا

Surely the hypocrites will be in the lowest depth of the Fire; and you will never find for them any helper (against the Fire). (Surah an – Nisa, 145)⁴

وَنَادَى أَصْحَابُ النَّارِ أَصْحَابَ الْجَنَّةِ أَنْ أَفِيضُوا عَلَيْنَا مِنَ الْمَاءِ أَوْ مِمَّا رَزَقَكُمُ
اللَّهُ قَالُوا إِنَّ اللَّهَ حَرَّمَهُمَا عَلَى الْكَافِرِينَ

And the companions of the Fire call out to the companions of Paradise: "Pour out some water upon us, or something of what God has provided for you!" They say: "Indeed God has forbidden both to the unbelievers. " (Surah Araf, 50)⁵

وَإِنْ تَعْجَبَ فَعَجَبٌ قَوْلُهُمْ إِذَا كُنَّا تُرَابًا ءَأِنَّا لَفِي خَلْقٍ جَدِيدٍ أُولَئِكَ الَّذِينَ كَفَرُوا
وَرَبُّهُمْ وَأُولَئِكَ الْأَعْلَالُ فِي أَعْنَاقِهِمْ وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

If there is something for you to find strange, how strange their saying is: "What! After we have become dust, will we indeed be (raised up again) in a new creation?" Those are they who disbelieve in their Lord, and around whose necks are fetters (by which they are being dragged into the Fire). They are the companions of the Fire; they will abide therein. (Surah Ar R'ad, 5)⁶

لَهَا سَبْعَةُ أَبْوَابٍ لِكُلِّ بَابٍ مِنْهُمْ جُزْءٌ مَقْسُومٌ

It has seven gates, with an appointed group of them for each gate. (Surah Al – Hijr, 44)⁷

وَمَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِّ فَلَنْ تَجِدَ لَهُمْ أَوْلِيَاءَ مِنْ دُونِهِ وَنَحْشُرُهُمْ
يَوْمَ الْقِيَامَةِ عَلَى وُجُوهِهِمْ عُمِّيًّا وَبُكْمًا وَصُمًّا مَأْوِيَهُمْ جَهَنَّمَ كُلَّمَا خَبَتْ زِدْنَاهُمْ سَعِيرًا

Whoever God guides, then he it is who is rightly guided; and whoever He leads astray, you shall find for them, apart from Him, no guardians (who might own and help them). We will raise them to life and gather them together on the Day of Resurrection prone upon their faces, blind, dumb, and deaf.

⁴ http://mquran.org/index.php?option=com_quran&action=viewayat&surano=4&min=140&show=10

⁵ http://mquran.org/index.php?option=com_quran&action=viewayat&surano=7&min=40&show=10

⁶ http://mquran.org/index.php?option=com_quran&action=viewayat&surano=13

⁷ http://mquran.org/index.php?option=com_quran&action=viewayat&surano=15&min=40&show=10

Their refuge is Hell every time it (seems to them that its torment) is abating (because of their being inured to it), We increase them in (suffering in its) blazing flame. (Al –Isra', 97)⁸

HADITH

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Your (ordinary) fire is one of 70 parts of the (Hell) Fire." Someone asked, "O Allah's Messenger (ﷺ) This (ordinary) fire would have been sufficient (to torture the unbelievers)," Allah's Apostle said, "The (Hell) Fire has 69 parts more than the ordinary (worldly) fire, each part is as hot as this (worldly) fire."⁹

It was narrated from Abu Hurairah that the Prophet (ﷺ) said:

"The Hell-Fire was kindled for one thousand years and turned white. Then it was kindled for another thousand years and it turned red. Then it was kindled for another thousand years and it turned black. So it is black like the darkest night."¹⁰

Al-Hasan said:

"While he was on the pulpit – the pulpit of Al-Basrah – `Utbah bin Ghazwain narrated that the Messenger of Allah (s.a.w) said: "Indeed a giant rock can be thrown 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.'" (Sahih)¹¹

Narrated Abu Sa'eed:

that the Prophet (ﷺ) said: "Woe is the valley of Jahannam, the disbeliever shall drop into it for forty autumns before he reaches its bottom."¹²

It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) recited:

"O you who believe! Have fear of Allah as is His due, and die not except as Muslims. [3:102] (Then he said): 'If a drop of Zaqqum were to be dropped on the earth, it would ruin the livelihood of the people of this world, so how about those who have no food other than it (i.e. Zaqqum)?'"¹³

Abu Hurairah narrated:

that the Messenger of Allah (s.a.w) 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 during the

⁸ http://mquran.org/index.php?option=com_quran&action=viewayat&surano=17&min=90&show=10

⁹ <http://sunnah.com/bukhari/59/75>

¹⁰ <http://sunnah.com/urn/1294230>

¹¹ <http://sunnah.com/urn/678810>

¹² <http://sunnah.com/urn/641870>

¹³ <http://sunnah.com/urn/1294280>

summer. As for the breath in the winter then it is Zamharir, and as for the breath in the summer then it is Samum.¹⁴

Abu Hurairah narrated that the Messenger of Allah (s.a.w) said:

"Some of the Fire (in the shape of a long neck) will come out of the Fire on the Day of judgment. 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 Allah, and the image makers.'¹⁵

'Abdullah bin Mas'ud narrated that the Messenger of Allah (s.a.w) 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".¹⁶

Narrated Mujahid:

that Ibn 'Abbas said: "Do you know what is the width of Jahannam?" I said: "No." He said: "Yes, and by Allah I do not know. 'Aishah narrated to me that she asked the Messenger of Allah (ﷺ) about Allah's saying: 'On the Day of Resurrection the whole earth will be grasped by His Hand and the heavens will be rolled up in his Right Hand (39:67).' She said: 'I said "Where will the people be on that day O Messenger of Allah?" He said: "Upon the bridge over Jahannam."¹⁷

Nu'man b. Bashir reported:

The Messenger of Allah (ﷺ) said: Verily the least suffering for the inhabitants of Fire would be for him who would have two shoes and two laces of Fire (on his feet), and with these would boil his brain as boils the cooking vessel, and he would think that he would not see anyone in a more grievous torment than him, whereas he would be in the least torment.¹⁸

Samura b. Jundub reported Allah's Apostle (may peace -be upon him) as saying:

There will be some to whose ankels the fire will reach, some to whose knees, some to whose waist the fire will reach, and some to whose collar-bone the fire will reach.¹⁹

Abu Ad-Darda' narrated that the Messenger of Allah (s.a.w) 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 Dari; which will neither nourish nor avail against hunger. 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

¹⁴ <http://sunnah.com/urn/678970>

¹⁵ <http://sunnah.com/urn/678800>

¹⁶ <http://sunnah.com/urn/678790>

¹⁷ <http://sunnah.com/urn/642750>

¹⁸ <http://sunnah.com/muslim/1/425>

¹⁹ <http://sunnah.com/muslim/53/38>

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." He said: "They will say: 'Call Malik.' So they say: O Malik! Let your Lord make an end of us!" He said: "So he answers them: Verily you shall abide forever. Al-A'mash said: "I was informed that there is a thousand years between their calling him, and Malik'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 over came us, and we were (an) erring people. Our Lord! Bring us out of this. If we ever return (to evil), indeed we shall be wrong doers." He said: "So the reply to them is: You remain in it in ignominy! And do not speak to Me." He said: "So with that, they loose hope of any good, and with that they are taken to moaning, despair and severe ruin."²⁰

It is transmitted on the authority of Abu Huraira that Allah's Messenger (ﷺ) said:

The molar tooth of an unbeliever or the canine teeth of an unbeliever will be like Uhud and the thickness of his skin a three night's journey.²¹

Ibn 'Umar narrated that the Messenger of Allah (s.a.w) said:

'Indeed the disbeliever's tongue will be stretched a Farsakh or two Farsakh, such that the people will walk upon it."²²

Narrated Abu Huraira:

The Prophet (ﷺ) said, "The first man to be called on the Day of Resurrection will be Adam who will be shown his offspring, and it will be said to them, 'This is your father, Adam.' Adam will say (responding to the call), 'Labbaik and Sa`daik' Then Allah will say (to Adam), 'Take out of your offspring, the people of Hell.' Adam will say, 'O Lord, how many should I take out?' Allah will say, 'Take out ninety-nine out of every hundred." They (the Prophet's companions) said, "O Allah's Apostle! If ninety-nine out of every one hundred of us are taken away, what will remain out of us?" He said, "My followers in comparison to the other nations are like a white hair on a black ox."²³

Narrated Abu Huraira:

The Prophet (ﷺ) said, "On the Day of Resurrection Abraham will meet his father Azar whose face will be dark and covered with dust.(The Prophet (ﷺ) Abraham will say to him): 'Didn't I tell you not to disobey me?' His father will reply: 'Today I will not disobey you.' 'Abraham will say: 'O Lord! You promised me not to disgrace me on the Day of Resurrection; and what will be more disgraceful to me than cursing and dishonoring my father?' Then Allah will say (to him):' 'I have forbidden Paradise for the disbelievers." Then he will be addressed, 'O Abraham! Look! What is underneath your feet?' He will look and there he will see a Dhabh (an animal,) blood-stained, which will be caught by the legs and thrown in the (Hell) Fire."²⁴

²⁰ <http://sunnah.com/urn/678910>

²¹ <http://sunnah.com/muslim/53/54>

²² <http://sunnah.com/urn/678850>

²³ <http://sunnah.com/bukhari/81/118>

²⁴ <http://sunnah.com/bukhari/60/30>

Narrated AbuHurayrah:

The Messenger of Allah (ﷺ) said: When Allah created Paradise, He said to Gabriel: Go and look at it. He went and looked at it, then came and said: O my Lord! By Thy might, no one who hears of it will fail to enter it.

He then surrounded it with disagreeable things, and said: Go and look at it, Gabriel. He went and looked at it, then came and said: O my Lord! By Thy might, I am afraid that no one will enter it.

When Allah created Hell, He said: Go and look at it, Gabriel. He went and looked at it, then came and said: O my Lord! By Thy might, no one who hears of it will enter it.

He then surrounded it with desirable things and said: Go and look at it, Gabriel. He went, looked at it, then came and said: O my Lord! By Thy might and power, I am afraid that no one will remain who does not enter it.²⁵

Anas b. Malik reported:

The Paradise is surrounded by hardships and the Hell-Fire is surrounded by temptations.²⁶

Narrated Anas:

The Prophet (ﷺ) said, "The people will be thrown into the (Hell) Fire and it will say: "Are there any more (to come)?" (50.30) till Allah puts His Foot over it and it will say, 'Qati! Qati! (Enough Enough!)"²⁷

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Paradise and the Fire (Hell) argued, and the Fire (Hell) said, "I have been given the privilege of receiving the arrogant and the tyrants.' Paradise said, 'What is the matter with me? Why do only the weak and the humble among the people enter me?' On that, Allah said to Paradise. 'You are My Mercy which I bestow on whoever I wish of my servants.' Then Allah said to the (Hell) Fire, 'You are my (means of) punishment by which I punish whoever I wish of my slaves. And each of you will have its fill.' As for the Fire (Hell), it will not be filled till Allah puts His Foot over it whereupon it will say, 'Qati! Qati!' At that time it will be filled, and its different parts will come closer to each other; and Allah will not wrong any of His created beings. As regards Paradise, Allah will create a new creation to fill it with."²⁸

It is reported by Abu Sa'id that the Messenger of Allah (ﷺ) said:

The (permanent) inhabitants of the Fire are those who are doomed to it, and verily they would neither die nor live in it (al-Qur'an, xx. 47; lxxxvii. 13). But the people whom the Fire would afflict (temporarily) on account of their sins, or so said (the narrator)" on account of their misdeeds," He would cause them to die till they would be turned into charcoal. Then they would be granted intercession and would be

²⁵ <http://sunnah.com/abudawud/42/149>

²⁶ <http://sunnah.com/muslim/53/1>

²⁷ <http://sunnah.com/urn/45260>

²⁸ <http://sunnah.com/urn/45280>

brought in groups and would be spread on the rivers of Paradise and then it would be said: O inhabitants of Paradise, pour water over them; then they would sprout forth like the sprouting of seed in the silt carried by flood. A man among the people said: (It appears) as if the Messenger of Allah lived in the steppe.²⁹

Narrated Abu Sa`id Al-Khudri:

Allah's Messenger (ﷺ) said, "When the believers pass safely over (the bridge across) Hell, they will be stopped at a bridge in between Hell and Paradise where they will retaliate upon each other for the injustices done among them in the world, and when they get purified of all their sins, they will be admitted into Paradise. By Him in Whose Hands the life of Muhammad is everybody will recognize his dwelling in Paradise better than he recognizes his dwelling in this world."³⁰

Narrated `Imran bin Husain:

The Prophet (ﷺ) said, "Some people will be taken out of the Fire through the intercession of Muhammad they will enter Paradise and will be called Al-Jahannamiyin (the Hell Fire people)."³¹

Abu Hurairah narrated that the Messenger of Allah (s.a.w) 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 you will not return me to it aftrr 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 Allah."³²

Ibn Mas'ud reported:

Verily the Messenger of Allah said: The last to enter Paradise would be a man who would walk once and stumble once and be burnt by the Fire once. Then when he gets beyond it, he will turn to it and say: Blessed is He Who has saved me from thee. Allah has given me something He has not given to any one of those in earlier or later times. Then a tree would be raised up for him and he will say: O my Lord I bring me near this tree so that I may take shelter in its shade and drink of its water. Allah, the Exalted and Great, would say: O son of Adam, if I grant you this, you will ask Me for something else. He would say: No. my Lord. And he would promise Him that he would not ask for anything else. His Lord would excuse him because He sees what he cannot help desiring; so He would bring him near it, and he would take shelter in its shade and drink of its water. Afterwards a tree more beautiful than the first would be raised up before him and he would say: O my Lord! bring me near this tree in order that I may drink of its water and take shelter in its shade and I shall not ask Thee for anything else. He (Allah) would say: O son of Adam, if I bring you near it you may ask me for something else. He would

²⁹ <http://sunnah.com/muslim/1/366>

³⁰ <http://sunnah.com/bukhari/46/1>

³¹ <http://sunnah.com/bukhari/81/155>

³² <http://sunnah.com/urn/679040>

promise Him that he would not ask for anything else. His Lord will excuse him because He would see something he cannot help desiring. So He would bring him near it and he would enjoy its shade and drink its water. Then a tree would be raised up for him at the gate of the Paradise, more beautiful than the first two. He would say: O my Lord! bring me near this (tree) so that I may enjoy its shade and drink from its water. I shall not ask Thee for anything else. He (Allah) would say: O son of Adam! did you not promise Me that you would not ask Me anything else? He would say: Yes, my Lord, but I shall not ask Thee for anything else. His Lord would excuse him for He sees something the temptation of which he could not resist. He (Allah) would bring him near to it, and when He would bring him near it he would hear the voices of the inhabitants of the Paradise. He would say: O my Lord! admit me to it. He (Allah) would say: O son of Adam, what will bring an end to your requests to Me? Will it please you if I give you the whole world and a like one along with it? He will say: O my Lord! art Thou mocking at me, though Thou art the Lord of the worlds? Ibn Mas'ud laughed and asked (the hearers): Why don't you ask me what I am laughing at. They (then) said: Why do you laugh? He said: It is in this way that the Messenger of Allah (ﷺ) laughed. They (the companions of the Holy Prophet) asked: Why do you laugh. Messenger of Allah? He said: On account of the laugh of the Lord of the universe, when he (desirer of Paradise) said Thou mocking at me though Thou art the Lord of the worlds? He would say: I am not mocking at you, but I have power to do whatever I will.³³

COMMENTARIES

From the Risale-i Nur Collection by Beduizzam Said Nursi – a

thematic tafseer

The Letters, The First Letter, The Third Question

Where is Hell?

The Answer:

Say: the knowledge is with God alone. (67:26) None knows the Unseen save God. (27:65)

According to some narrations, Hell is beneath the earth. As we have explained in other places, in its annual orbit the globe traces a circle around an area that in the future will accommodate the Great Gathering and Last Judgement. It means that Hell is beneath the area of its orbit. It is invisible and imperceptible because it consists of veiled, lightless fire. Within the vast stretch of space travelled by the earth many creatures are found that are invisible because they are without light. Just as the moon loses its existence when its light recedes, so we are unable to see numerous lightless globes and creatures, although they are before our eyes.

There are two Hells, the Lesser and the Greater. In the future, the Lesser will be transformed into the Greater and is like its seed; in the future it will become one of its habitations. The Lesser Hell is under the earth, that is, at the earth's centre. It is the inside and centre of the globe. Geology informs us that in digging downwards, the heat for the most part increases one degree every thirty-three metres. That means that since half the diameter of the earth is around six thousand kilometres, the fire at the centre is at a temperature of around two hundred thousand degrees, that is, two hundred

³³ <http://sunnah.com/muslim/1/370>

times hotter than fire at the circumference; this is in agreement with what is stated in Hadiths.² The Lesser Hell performs many of the Greater Hell's functions in this world and Intermediate Realm, and this is indicated in Hadiths. Just as in the world of the hereafter, the earth will pour its inhabitants into the arena of the resurrection within its annual orbit; so at the divine command it will hand over the Lesser Hell within it to the Greater Hell.

Some of the Mu'tazilite authorities said that Hell will be created later, but such an idea is mistaken and foolish, and arises from Hell not having completely opened up at the present time and developed into a form entirely appropriate for its inhabitants. In order to see with our worldly eyes the dwelling places of the next world within the veil of the Unseen and to demonstrate their existence, either the universe has to be shrunk to the size of two provinces, or our eyes have to be enlarged to the size of stars, so that we can see and specify their places. God knows best, the dwelling-places of the hereafter are not visible to our worldly eyes, but as indicated by certain narrations, the Hell of the hereafter is connected with our world. A Hadith says about the intense heat of summer: "It gives an inkling of Hell."¹ That is to say, the Greater Hell is not visible to the tiny, dim eyes of this world's minds. However, we may look with the light of the divine name of All-Wise, as follows:

The Greater Hell beneath the earth's annual orbit has as though made the Lesser Hell at the earth's centre its deputy and made it perform some of its functions. The possessions of the All-Powerful One of Glory are truly extensive; He situated the Greater Hell wherever divine wisdom required. Yes, the All-Powerful One of Glory, the All-Wise One of Perfection, who issues the command of "*Be! and it is,*" (36:82) has tied the moon to the earth before our very eyes with perfect wisdom and order, and with vast power and perfect order tied the earth to the sun, and has made the sun travel together with its planets at a speed close to that of the annual rotation of the earth, and with His majestic dominicality, according to one possibility, made it travel towards the sun of suns, and like a fleet decked out with electric lights has made the stars luminous witnesses to His sovereign dominicality. It is not far from the perfect wisdom, tremendous power, and sovereign dominicality of one thus All-Glorious to make the Greater Hell like the boiler of an electric-light factory and with it set fire to the stars of the heavens that look to the hereafter, and give them heat and power. That is, give light to the stars from

Paradise, the world of light, and send them fire and heat from Hell, and at the same time, make part of that Hell a habitation and place of imprisonment for those who are to be tormented. Furthermore, He is an All-Wise Creator who conceals a tree as large as a mountain in a seed the size of a finger-nail. It is surely not far then from the power and wisdom of such an All-Glorious One to conceal the Greater Hell in the seed of the Lesser Hell in the heart of the globe of the earth.

I n S h o r t : Paradise and Hell are the two fruits of a branch of the tree of creation, which stretches out towards eternity. The fruits' place is at the branch's tip. And they are the two results of the chain of the universe; and the places of the results are the two sides of the chain. The base and heavy are on its lower side, the luminous and elevated on its upper side. They are also the two stores of the flood of events and the immaterial produce of the earth. The store-places vary according to the produce, the bad beneath, the good above. They are also the two pools of the flood of beings, which flows in waves towards eternity. As for the pool's place, it is where the flood stops and gathers. That is, the obscene and filthy below, the good and the pure above. They are also the two places of manifestation, the one of beneficence and mercy, the other of wrath and grandeur. Places of manifestation may be anywhere; the All-Merciful One of Beauty, the All-Compelling One of Glory, situates His places of manifestation where He wishes.

As for the existence of Paradise and Hell, they have been proved conclusively in the Tenth, Twenty-Eighth, and Twenty-Ninth Words. Here, we only say this: the existence of the fruit is as definite and certain as the existence of the branch; the result is as definite as the chain; the store as the

produce; the pool as the river; and the places of manifestation are as definite and certain as the existence of mercy and wrath.³⁴

The Words, The Twenty-Eighth Word, A Short Addendum

A Short Addendum
to the Word on Paradise
On Hell

As is proved in the Second and Eighth Words, belief bears the seed of a sort of Paradise, while unbelief conceals the seed of a sort of Hell. And just as unbelief is a seed of Hell, so Hell is one of its fruits. And just as unbelief is the reason for being sent to Hell, so it is the cause of Hell's existence and creation. For if an insignificant ruler of small dignity, small pride, and small majesty is told impudently by some unmannerly person: "You may not punish me and you cannot," if there is no prison in that place, the ruler will certainly have one built for him and will throw him into it. However, by denying Hell, the unbeliever is giving the lie to One of infinite dignity, pride, and glory, Who is sublimely and infinitely powerful, and is accusing Him of impotence, lying, and powerlessness; he is insulting His dignity and offending His pride terribly. He is rebelliously causing affront to His glory. If, to suppose the impossible, there was no reason for Hell's existence, it would certainly be created for unbelief, which comprises denial and ascribing impotence to this degree, and such an unbeliever would certainly be cast into it.

*Our Sustainer! You did not create that in vain. Glory be unto You! Save us from the penalty of the Fire!*³⁵

The Flashes, The Thirteenth Flash, Twelfth Indication

Second Question: It is said in the Shari'a that Hell is punishment for actions, but Paradise is a divine favour.¹ What is the reason for this?

The Answer: It is clearly shown in the above Indications that with his faculty of will and trifling wishes, man causes awesome destruction and evils by giving form and reality to something non-existent or theoretical. Similarly, since his soul and appetites always incline towards evil and harm, he is responsible for the evils that occur as a result of his trivial wishes. For his soul wanted them and his desires gave rise to them. And since evil pertains to non-existence, the servant is the agent and Almighty God creates it. Being responsible for the infinite crime, he certainly deserves infinite punishment.

However, since good deeds and actions pertain to existence, man's will and wishes cannot be the direct cause of their existence. Man cannot be the true agent in such acts. Also, his evil-commanding soul does not tend towards good deeds; it is divine mercy that requires them and dominical power that creates them. Man can only lay claim to them through belief, a wish, or an intention. And having claimed them, such good works consist of thanks for the infinite divine bounties received, such as the gifts of belief and existence. Such thanks looks to past bounties, while Paradise is a favour of the Most

³⁴ <http://www.erisale.com/index.jsp?locale=en#content.en.202.23>

³⁵ <http://www.erisale.com/index.jsp?locale=en#content.en.201.520>

Merciful which since it has been promised by Him will be given. Apparently it is a reward, but in reality it is a favour. That is to say, in evils the soul is the cause and deserves the punishment, while in good deeds, both the cause and the occasion are from God. Man can only lay claim to them through belief. He may not say: "I want the reward," but he may say: "I hope for divine favour."³⁶

Al-Mathnawi al-Nuri, The Fifth Treatise

KNOW, O FRIEND, that the seed of unbelief potentially bears Hell, just as a mustard plant is contained in its seed. Likewise, belief potentially bears the seed of Paradise, just as a palm tree is contained in its seed. It is normal for a mustard seed to grow into a mustard plant, and a palm seed to grow into a palm tree. In the same way, misguidance leads to Hell and guidance leads to Paradise.³⁷

Fethullah Gulen – Questions And Answers – a thematic tafseer

You and all the things you deify and worship apart from God... (Al-Anbiyā' 21:98)

You and all the things you deify and worship apart from God are but firewood for Hell. You are bound to arrive in it. (Al-Anbiyā' 21:98)

First of all, the polytheists will be thrown into Hellfire together with the things they deify and worship; they will also be there together with the people whom they deify and worship apart from God. This will increase their suffering in the Fire because in addition to their remorse, they and their "deities" will accuse each other. They will also suffer the distress of the fact that those they deify and worship will be of no use to them against God's punishment. The pangs of conscience will add to their suffering.

The expression, "firewood for Hell," emphasizes that the things that are deified and worshiped except God in this world will be transformed into burning materials in the Hereafter and that everything will burn furiously in Hellfire. This implies that polytheism is an unforgivable sin and the torment itself, with the idols being the means of punishment and torment in Hell. Therefore, polytheists will never be able to be saved from the tiresome punishment and torment of Hell.

What a pitiable result for a being who was created as the noblest of existence and in the best pattern of creation of the highest stature that they reduce themselves to blind, deaf, and heartless

³⁶ <http://www.erisale.com/index.jsp?locale=en#content.en.203.121>

³⁷ https://www.dur.ac.uk/resources/sgia/imeis/masnavinuriye_ingilizce_23_02_07.pdf

beings and share the same conditions and the same end with the things made up of iron, earth, and wood.

The verb “warada” translated as “arrive” means “arriving at a source of water with a bucket or a similar thing to take water.” However, there is irony in the verse’s usage of it. That is, as in the Qur’anic statement, “Give them the glad tidings of a painful punishment,”^[1] the verse means that those who are supposed to go to Prophet Muhammad with their buckets to take the water of faith and salvation do not take advantage of this opportunity. As a result, the road they follow takes them to Hell. There is the same meaning in, “There is no one among you who will not come to it (Hell)” (Maryam 19:71). The original of the verb translated as “come to” is also “warada.” God Almighty stresses by using this verb how pitiable and dismaying it is that one who should run to water to drink misses this great water source and finds himself in a furious fire.

The first part of the verse, “You and all the things you deify and worship apart from God are but firewood for Hell,” may be providing an answer for the unbelievers’ or polytheists’ claim that Hellfire will not burn them. God gives them the lesson they should receive by meaning, “You are like firewood compared to the fire that will burn you,” thus doubling their dismay.³⁸

³⁸ <http://fgulen.com/en/fethullah-gulens-works/faith/fethullah-gulen-reflections-on-the-quran/315-suratul-anbiya-the-prophets/33743-al-anbiya-21-98>