

Şahīḥ al-Bukhārī [6487] – The Veils of Paradise and Hell



Commentaries by **Imām an-Nawawī** [d. 676H],
Dārussalām, **Shaykh Muḥammad bin Şāliḥ al-**
‘Uthaymīn [d. 1421H], and **Ḥāfiẓ Şalāḥuddīn Yūsuf**
[d. 1441H]

مكتبة تخريج الحديث
للنشر والرواية ووزيع



Maktabah Takhrīj al-Ḥadīth
Publishing & Distribution

❁ Ṣaḥīḥ al-Bukhārī [6487] – The Veils of Paradise and Hellfire ❁

Book 81: To make the heart tender (ar-Riqāq)

Chapter 28: The fire is surrounded by all kinds of desires and passions

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ أَبِي الزُّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «حُجِبَتِ النَّارُ بِالشَّهَوَاتِ، وَحُجِبَتِ الْجَنَّةُ بِالْمَكَارِهِ»

It is narrated on the authority of Abī Hurayrah رَضِيَ اللَّهُ عَنْهُ that Allāh’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: **“The (Hell) fire is surrounded by all kinds of desires and passions, while Paradise is surrounded by all kinds of disliked undesirable things.”**

→ Commentary by Imām an-Nawawī رَحِمَهُ اللَّهُ:

The scholars said: This beautiful analogy is from the exquisite, eloquent, and comprehensive speech which was bestowed on the prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. It means that nothing will help you to reach Paradise except going through hardships, and nothing will lead you to the Hellfire except whims and desires. Both are veiled as described, so whoever tears down the veil will reach what is hidden behind it. So, the veil of Paradise is torn down by going through hardships, and the veil of the Hellfire is torn down by giving in to whims and desires. And hardships include striving in ‘ibādah (worship) and persevering upon that, and ṣabr (patience) in the face of hardships, and restraining one’s anger, forgiving, forbearing (ḥilm), giving voluntary charity, having iḥsān (excellent behavior) with those who mistreat you, having ṣabr against desires, and so on.

And regarding the desires which surround the Hellfire, and then it is clear that they are the forbidden desires such as intoxicants (khamr), illicit sexual relations (zinā), gazing at non-mahram women, gossiping, playing musical instruments and so on.

And as for the unregulated (mubāḥ) desires, then these are not included here, however it is disliked to indulge in them for fear that they will lead to the forbidden things, or harden the heart, or distract one from the acts of

obedience, or feeling the need to focus on gathering up and spending from things of the duniyā, and so on. (1)

→ **Commentary by Dārussalām (Sunan at-Tirmidhī):**

Only those who can follow the commands of the sharī'ah and bear the difficulties and hardships in its way would be admitted to Paradise. As for Hell, one just has to follow his whims and desires. Admission to Paradise demands compliance with a strict code of conduct and behavior while simply following the desires of one's heart is enough for entry into the Hellfire. (2)

→ **Commentary by Shaykh Muḥammad bin Ṣāliḥ al-'Uthaymīn رَحْمَةُ اللَّهِ:**

The author رَحْمَةُ اللَّهِ stated what he related on the authority of Abī Hurayrah رَضِيَ اللَّهُ عَنْهُ that, Allāh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: **"The Hell is surrounded with things of lustful"** in another wording **"screened, and the Paradise is surrounded"**, in another version **"screened with detestable things"** i.e., they encircle it. So, the Fire is surrounded with the things of lust while the Paradise is encircled with detestable things. Ash-Shahwāt (i.e., lustful things) are what the heart desires even without contemplation, foresight and without any consideration for the Religion and dignity.

Adultery and fornication – and the refuge is with Allāh – are lust of the private parts; the soul lusts it; when the individual breaks this barrier it becomes a means of his entering the Hell. Likewise, consumption of intoxicants; the soul has great desires for it; and as such, the Lawgiver prescribes flogging as a deterrent punishment. Hence, if the person destroys this barrier and eventually consumes the intoxicant, which will lead him to the Hell – and the refuge is with Allāh.

Similarly, is the love of wealth, one of the things the soul craves; when a person steals driven by greed and seriously craves for wealth, he would have rendered the barricade asunder and may therefore end up in the Hell – we seek refuge with Allāh.

(1) [17/241-242, Sharḥ Ṣaḥīḥ Muslim] – Translation: Tulayhah's website.

(2) [2559 (4/546), Sunan at-Tirmidhī, Dārussalām (Eng)]

Another example of this is cheating in order to inflate the prices of a commodity. The individual lusts this, and he may so do it, tearing the barrier between himself and the Fire and ending up in it.

Everyone likes dominance and superiority over people and looking down upon them; heart's desire this. Therefore, when a person does that, he breaks the barrier between him and the Hell and gets in to it – and the refuge is with Allāh!

Nevertheless, what is the cure for this lust that the evil-urging soul craves? Its cure is what comes after it. He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: **“And the Paradise is surrounded by detestable things”** or **“screened by the detestable.”** That is, it is encircled by offensive things. This is because falsehood is endearing to the evil-urging soul while it finds the truth abhorring. Consequently, a person will gain entrance in to the Paradise if he can overlook these detestable things and exert himself to observe the obligatory deeds and avoid the prohibitions.

Hence, for instance, you see a person who finds prayers burdensome especially during the winter or chilly weather more so if the person is given to sleep after much tiredness and exertion. You find that the prayer is burdensome for him; he would dislike standing up and leaving the warmth of the soft bed. However, if he can break this barrier and observe this detested thing, he will end up in the Paradise.

Likewise, the evil-urging soul invites its possessor to fornication. Fornication is a lust, and the evil-urging mind craves it. All the same, if the individual prohibits it and forces to shun this lust, even though it was abhorring to him, it leads to the Paradise. This is because Paradise is surrounded with despised matters.

Similarly, the jihād in the cause of Allāh is basically abhorring to the soul: **“Jihād is ordained for you (Muslims) though you dislike it, and it may be that you like a thing which is good for you and that you like a thing which is bad for you. Allāh knows but you do not know.”** [Sūrah al-Baqarah 2: 216]

﴿كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ تُحِبُّوا

شَيْئًا وَهُوَ شَرٌّ لَكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿١٣١﴾ (سورة البقرة)

It is loathsome to the soul; but if the individual shreds this barrier, it will be a reason for his entrance into the Paradise. Listen to the statement of Allāh: **“Think not of those who are killed in the way of Allāh as dead. Nay, they are alive, with their Lord, and they have provision. ﴿١٦٦﴾ They rejoice in what Allāh has bestowed upon them of His bounty, rejoicing for the sake of those who have not yet joined them, but are left behind (not yet martyred) that on them no fear shall come, nor shall they grieve. ﴿١٦٧﴾ They rejoice in a Grace and a Bounty from Allāh, and that Allāh will not waste the reward of the believers.”**
 [Sūrah Āl-‘Imrān 3:169-171]

﴿وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا ۚ بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ ﴿١٦٦﴾ فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٦٧﴾ يَسْتَبْشِرُونَ بِنِعْمَةِ اللَّهِ وَفَضْلٍ وَأَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ ﴿١٦٨﴾﴾ (سورة آل عمران)

Therefore, when one breaks this detestable thing, the barrier, he passes into the Paradise.

Similarly, commanding good and forbidding evil is hard and laborious for the souls. Everybody lack much concern for and detests it claiming that, ‘What is my concern with the people?’, ‘Do I need to wear myself out for their sake’, But if he breaks this loathsome barrier and commands good and forbids evil, this will be a ground for his entrance into Paradise, and so on. Everything commanded by Allāh is loathsome to the souls, but you have to drive your soul to carry it out until you gain entrance into the Paradise.

Shunning the prohibitions is offensive and hard on the souls, especially with the strong driving force. Therefore, if you condition your soul to avoid these prohibitions, then that is one of the means of entrance into the Paradise.

In a country of disbelief and unrestrained freedom in which the individuals does just whatever he likes a young bachelor has many beautiful young women all around him. Being unmarried, he will undoubtedly face serious discomfort to avoid fornication since it would be ordinarily available to him through numerous means. However, if he can condition his soul to abstain that becomes a means of entering the Paradise for him.

Listen to the statement of the Prophet ﷺ: **“There are seven (sets of people) Allāh will put under His shade on the Day there will be no shade**

except His.” (3) That is to say, on the Day of Judgement, when the seriously scorching sun will be brought closer. We experience the heat of the sun now despite the distance of hundreds of years between it and us. This sun will be drawn nearer on the Day of Judgement so close at the distance of a meel away from the heads of creation. Some scholars say that a meel is comparable to a kohl jar – so short –, shorter than a finger length while others say it is a mile distance. Whatever the case, the sun will come nearer to the heads.

However, Allāh will shelter some people under His shade on the Day there will be no shade except His. I pray Allāh make you and me among those whom Allāh will put under the shade.

“Allāh will put them under His shade”: That is, He will create something to give them shade on a day there will be no shade except His. There will be no building, tree or mountain to give shade on that day; nothing, except the shade of Allāh – the Lord of all that exist. I beseech Allāh, the Lord of all that exist, to shade you and me with it. Allāh will put those He wills among His servants under this shades such as the seven the Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ mentioned in his saying: **“There are seven Allāh will put under shade on the Day there would be no shade except His: A just Imām, a youth nurtured to give obedience to Allāh, a man whose mind is always to the masjid, two men who love each other because of Allāh – they meet and separate for that purpose –, a man seduced by a pretty and influential lady.”**

And this is the point of reference; a high-ranking woman – not a riff-raff – and of immense beauty: Beauty allures the soul to crave a woman and incline towards her. However, ‘He says (that is, the man so seduced by such a woman): ‘I fear Allāh!’ He does not say: ‘I don’t have the desire’ or ‘people are around us, and I fear that they should discover us’, but he says: ‘I fear Allāh.’ The man is a young man, full of passion, and the means of illicit sexual relations are present and its inhibitors are absent. Yet, there is one thing to prevent him, and that is the fear of Allāh – the Mighty and Sublime. So, he said: “I fear Allāh.” This is among those Allāh will put under His shade on the Day there would be no shade except His.

The point is that: The Hell is surrounded by things of lust while detestable things encircle the Paradise. So, condition your soul to what Allāh loves even if you detest it. Know that human knowledge is by perceptual experience; so,

(3) Ṣaḥīḥ al-Bukhārī (660); and others.

when you train your soul to give obedience to Allāh it later becomes attractive to you. You will become used to it; you will then be able to control your soul not to act contrary to obedience when it wants to do so even though this was something you originally found loathsome.

We find some people who hate to observe the prayer with the congregation. When he starts, he finds it hard; but after a while, observing the prayer in congregation becomes delight of his eyes. If you order him not to observe the prayer (in congregation) now, he will not obey you. Accustom your soul and make it detest (disobedience) firstly, it will later become soft and submissive to you.

I beseech Allāh to assist you and us on His remembrance, and being grateful (to Him), and (attaining) perfection in His worship. (4)

→ **Commentary by Ḥāfiẓ Ṣalāḥuddīn Yūsuf رَحْمَةُ اللَّهِ:**

The way to Hell is littered with these evils. When a person crosses them, it is an indication that he has entered into Hell. On the other side exists a series of griefs and calamities, Islāmic junctions, and obligations (the compliance with which is often irksome for man) impede his way to Paradise. When a person endures them with patience he, in fact, overcomes those obstacles and becomes eligible for Paradise. (5)

Takhrīj:

- Mukhtaṣar Ṣaḥīḥ al-Bukhārī (2483 (4/152))
- Ṣaḥīḥ Muslim (2823)
- Musnad Aḥmad (7530 (12/497-498)) [Shu'ayb al-Arna'ūt]
- Musnad Aḥmad (8944 (14/507)) [Shu'ayb al-Arna'ūt]
- Musnad Aḥmad (7521 (7/309-310)) [Aḥmad Shākir]
- Musnad Aḥmad (8924 (9/54)) [Aḥmad Shākir]
- Musnad Shāmīn (3329 (4/290))
- Musnad Shihāb (567 (1/332))
- Ṣaḥīḥ ibn Ḥibbān (619 (2/494-495))
- Kanzul 'Ummāl (6804 (3/331))
- Riyāḍuṣ Ṣāliḥīn (101)
- Al-Jāmi' aṣ-Ṣaghīr [Suyūṭī] (3676 (1/223))
- Ṣaḥīḥ al-Jāmi' (3126 (1/599))

(4) [101 (2/86-90), Riyāḍuṣ Ṣāliḥīn, Dārussalām (Eng)]

(5) [101 (1/117), Riyāḍuṣ Ṣāliḥīn, Dārussalām (Eng)]

- Ibn al-Mubārak's az-Zuhd (603 (1/519-520))
- Ibn al-Mubārak's az-Zuhd (869 (1/694-695))

Also, on the authority of Anas bin Mālik رضي الله عنه

- Ṣaḥīḥ Muslim (2822)
- Mukhtaṣar Ṣaḥīḥ Muslim (1969 (1/522))
- Sunan at-Tirmidhī (2559)
- Sunan ad-Dārimī (2843 (2/267))
- Musnad Aḥmad (12559 (20/28-29)) [Shu'ayb al-Arna'ūt]
- Musnad Aḥmad (13671 (21/248-249)) [Shu'ayb al-Arna'ūt]
- Musnad Aḥmad (14030 (21/427)) [Shu'ayb al-Arna'ūt]
- Musnad Aḥmad (12497 (10/497)) [Aḥmad Shākir]
- Musnad Aḥmad (13605 (11/243)) [Aḥmad Shākir]
- Musnad Aḥmad (13963 (11/333)) [Aḥmad Shākir]
- Musnad al-Bazzār (6823 (13/272-273))
- Musnad al-Bazzār (6985 (13/352))
- Musnad Abī Ya'lā (3275 (1/937))
- Musnad Shihāb (567 (1/332))
- Ṣaḥīḥ ibn Ḥibbān (616 (2/492-493))
- Ṣaḥīḥ ibn Ḥibbān (618 (2/494))
- Shu'ab al-Īmān (9338 (12/240))
- Sharḥ as-Sunnah (4114 (14/306-307))
- Kanzul 'Ummāl (6805 (3/332))
- Zād al-Ma'ād (4/179)
- Tārīkh al-Baghdād (4308 (8/180))
- Tārīkh ad-Dimashq (11787 (56/98))
- Siyar A'lām an-Nubalā' (23/119)
- Al-Ādāb ash-Shar'īyah (2/182)

