

Hell and Suffering In Matthew 23:33: Comparison Study Of The Concept Of Hell And Suffering In The Bible And Quran

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Abstract

This research employs qualitative research method. Hell, and suffering are two topics that mentioned many times in the Bible. these topics are discussed in detail in the Quran. There are some similarities as well as differences of understanding regarding the concept both topics. The concept of fire as the punishment element is mentioned in both scriptures. Suffering is the concept in which highly connected to the concept of punishment in the Bible and Quran. Bible and Quran remarks the concept of Hell in its narrations. Jesus mentions the word "Hell" in Matthew 23:33. The reference is pointed to the Pharisees. This word has plentiful meaning and understanding. Both scriptures mentioned the person who will bring deliverance to the people from hell and suffering. The Bible says it clearly the person who will save people from the punishment of hell. The concept of Hell is related to the concept of suffering in the Bible and in Quran.

Keywords: Bible, Judge, Hadith, Hell, Heaven, Paradise, Suffering, Quran

Introduction

There are fifty-four verses in the Bible contain the word "hell."¹ The New Testament mentions twenty-three times of this word. The Old Testament uses the word "sheol," and "hades" is used for the New Testament.² Used as a translation of several biblical words: Hebrew *sheol*, Greek *hadēs*, *geenna*, and *tartaroō* = "confine to Tartarus, These two words have similar understanding, both are the place for the dead, consume by eternal fire, place of punishment for sin, and a place where people lost their connection with God.³ There are

¹Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, ed. Frederick W. Danker, 3rd ed. (Chicago: University of Chicago Press, 2000), BibleWorks. v.7.

²Paul S. Karleen, *The Handbook to Bible Study: with a Guide to the Scofield Study System* (New York: Oxford University Press, 1987), 332.

³Elwell, W. A., & Beitzel, B. J. *Baker encyclopedia of the Bible* (Grand Rapids, Mich.: Baker Book House, 1998), 953.

another two word in Greek used to describe the punishment of hell, “gehena” and “tartarus.” “Gehena” is used to describe the eternal punishment of the wicked while “tartarus is a place of punishment for the wicked and the angel.⁴ These understanding may contradict with the wholeness of Christ’s kingdom. On the other hand, there is serious warning for punishment from Jesus to people who do not repent from their sin.⁵

In the New Testament the punishment of sin has significant connection with eternal punishment. For example, in Matthew 25:46, “Then they will go away to eternal punishment, but the righteous to eternal life.”⁶ There are five description of hell according to Peterson, taken from the account of verses in the New Testament. First, it is a place in which full of darkness and separation. Secondly, fire exist there. Third, there are people who crying and grinding their teeth. Fourth, this place is a place of punishment. Last, there is death and destruction in this place.⁷ He further says that the information about darkness and separation is found in the New Testament (Matthew 8:12; 22:13). These themes are discussed to highlight the rejection of the unbelievers. While for the fire, crying, grinding teeth, punishment, death, and destruction are given by God to those who make rejection to His joyous presence.⁸

Matthew 23:33 says, “Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? This is the words of Jesus given to the Scribes and Parisian (verse 2). An act of rebuke from Jesus for the hypocrisy of the Scribes and Parisian. The chiasm of Matthew 23 as follows:

A (23:1-12)	23:4 They will not lift a finger to move them (θέλουσιν)
B (23:13-15)	23:13 Woe to you Scribes and Pharisees, you hypocrites (οὐαὶ δὲ ὑμῖν γραμματεῖς καὶ φαρισαῖοι ὑποκριταί)
C (23:16-22)	23:17 which is greater, the gold, or the temple that made the gold sacred?
B' (23:23-33)	23:23 Woe to you, scribes and Pharisees, you hypocrites (οὐαὶ δὲ ὑμῖν γραμματεῖς καὶ φαρισαῖοι ὑποκριταί)
A' (23:34-39)	23:37 you were unwilling (ἠθελήσατε) ⁹

⁴Myers, A. C. *The Eerdmans Bible dictionary* (Grand Rapids, Mich.: Eerdmans, 1987), 479.

⁵Wood, D. R. W., & Marshall, I. H. *New Bible dictionary*, 3rd ed (Leicester, England; Downers Grove, Ill.: InterVarsity Press, 1996), 464.

⁶Unless otherwise noted, all scripture citations will be from King James Version.

⁷Robert A Peterson. *Hell on Trial: The Case for Eternal Punishment* (Phillipsburg, NJ: P& R Publishing, 1995), 103.

⁸Ibid

⁹Hajime Murai, *Literaly Structure of of Gospel of Matthew*, Chiastic Structure and Concentric Structure and Parallel of each pericope. Accessed October 2, 2021, http://www.bible.literarystructure.info/bible/40_Matthew_pericope_e.html#112.

Jesus refers to the Scribes and Pharisees for their hypocrisy. The word ‘hell’ used twice in this chapter. However, similar emphasis for the hypocrisy of the Scribes and Pharisees are highlighted by Jesus. These are the term used by Jesus in Matthew chapter 23.

Shut up the Kingdom of Heaven	They do not enter
Devour widows house	Receive greater damnation
Make long prayer	Receive greater damnation
Compass the sea and land to make one proselyte	Make him twofold the child of hell
Blind guides	Debtor
Swear by the gold’s temple	Debtor
Swear by the altar, temple, and Heaven	Fool and blind
White sepulchres	Dead men bones, unclean
Righteous appearance	Hypocrisy and Iniquity
Build the tomb of the Prophet	Children who kill the prophet
Garnish sepulchres of the righteous	Children who kill the prophet
Serpent, generation of vipers	Cannot escape the damnation of hell
Kill, crucify, scourge, and persecute the Prophet, wise man, scribes	All righteous’ blood, Abel and Zacharias

These references are for the Scribes and Pharisees. They do terrible things that Jesus Himself mentions their possible judgment. Furthermore, the word ‘hell’ in this verse strengthened final judgment in which will be given to them. Matthew Henry commentary says:

“The continuity between the missions of John and of Jesus, and the consequent link between their deaths as martyrs (see 17:12), is underlined not only by Jesus’ use of John’s uncomplimentary epithet, “brood of vipers” (3:7), but also by a very similar rhetorical question to John’s about escaping the coming judgment. This time, however, the threat is more explicit: the addition of “hell” both makes clear the ultimate nature of the judgment and indicates that as far as they are concerned the verdict is already clear.¹⁰

The word “hell” in Matthew 23:33 is derived from Greek word “γέεννα.” There are twelve references in the New Testament about ‘gehenna.’ All references indicate the same information. It is metaphorically a reference place of torment, fire, and fiery judgment of God.”¹¹

On the other hand, Quran regards the same information about hell and suffering. Both words are used in the same phrase often in the Quran. For example, in Surah Nuh-25, taken from approved translation by Abdul Majid Daryabadi, مِمَّا خَطِيئَاتِهِمْ أُغْرِقُوا فَأَدْخَلُوا نَارًا فَلَمْ يَجِدُوا لَهُمْ مِنْ دُونِ اللَّهِ أَنْصَارًا, “And because of their misdeeds they were drowned, and then they were made to

¹⁰ France, R. T. *The Gospel of Matthew* (Grand Rapids, MI: Wm. B. Eerdmans Publication Co, 2007), 877.

¹¹Freedman, D. N. *The Anchor Yale Bible Dictionary* Vol. 2 (New York: Doubleday, 1996), 927.

enter a Fire. Then they found not for themselves, beside Allah, any helpers.”¹² Here in this verse the theme for suffering is connected to the burning of fire. Another example is found in Surah Al-buruj 10, جُرِي مِنْ تَحْتِهَا الْأَنْهَارُ ذَلِكَ الْفَوْزُ الْكَبِيرُ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتٌ تَدْ، “Surely they had tortured the believing men and the believing women, then had not repented. Then for them there is the torment of hell and burning torment.”¹³ Another information given in this verse related to the existence of hell. The torturing for men and women happens in this place. Again, the verse contains information about the existence of hell and those who in there. There are wicked who torture the believers, and do not repent for their sinful act.

Delimitation of the study

The statement of the problem in this paper can be summed up as follows: Are there any similarities of the concept of hell and suffering in the Bible and Quran? What is the solution for those who are suffering from their sin? The purpose of this research is to provide better view of salvation in the Biblical concept of suffering compared to the concept of suffering in Quran. This research is significant for 2 reasons. First, it is hoped that the Bible only could give the best understanding. Next, this research could contribute to the reader to understand the solution provide by Jesus for those who are suffer consequences from sin.

This study is focusing on the comparison of the concept of hell and suffering in the Bible and Quran. This research focuses on the library research. The version of the Bible used in this research is King James Version. Important parts of this research are constructed as follows: Chapter one is the introduction of this research. The scope is on the questions and the description of the content of this research. Chapter two is to describe the Old Testament and the New Testament concept of suffering and hell. Chapter three discuss the concept of hell in the Quran. Chapter four describes the effort of God to release people from suffering. Lastly, Chapter five is the summary and conclusion of this research.

Hell, And Suffering In the Bible

The Bible mentions these two topics, hell and suffering. Each of the Old and the New Testament juxtaposed the role of God to release people from suffering.

Hell, and Suffering in the Old Testament

The theme of suffering is found throughout the Old Testament. Common themes for suffering are pain, sorrow, affliction, and anguish.¹⁴ The pain emanates from experiencing loss of loved ones, sickness, guilt, frustration with the absence of God, natural disaster, and

¹²Noble Quran, *Surah Noah-25*. Accessed October 11, 2021, <http://en.noblequran.org/quran/surah-nuh/ayat-25/>

¹³Ibid

¹⁴Ananda B. Geysler-Fouchè, Thomas M. Munengwa, *The concept of vicarious suffering in the Old Testament*. Accessed October 11, 2021, <https://hts.org.za/index.php/hts/article/view/5352/13086>

the result of transgression of God's law.¹⁵ For Israel, their suffering is a result of their iniquity against God even though God spare them many times.¹⁶ There is traditional view in the Old Testament regarding suffering. It can be found in the case of Job and his three friends.¹⁷ On the other hand, suffering in the Old Testament can be a direct result of personal doing that affected whole community.¹⁸

There are some verses contain the word "sheol" in the Old Testament. The description for this word match to the word used in the New Testament for "hades," and gehenna." The translation for this word is "underworld, place to which people descent at death."¹⁹ Some detail information about "sheol" as follows: This place is underneath earth (Isaiah 7:11), the place is very deep (Proverb 9:18), mark the distance of Heaven (Isaiah 9:18), place for the dead, and those who revive come out from it (1 Samuel 2:6; Job7:9; Isaiah 14:11). Further, the living hurled into this place before naturally claimed by it (Proverb 1:12; Numbers 16:33; Psalm 16:14), it is described as a land (Job 10:21, 22), it is a place with gate (Isaiah 38:10; Psalm 19:14), there are compartments (Proverb 7:27), farthest corners (Isaiah 14:15; Ezekiel 32:23), the meeting place of the dead (Job 30:23), God is not praised there (Isaiah 18:15), they go to sleep (Isaiah 16:14; Job 14:12), no one can return from it (II Samuel 12:23; Job 7:9, 10). This place is men eternal house (Ecclesiasticus 12:5), and a reference to 'dust' (Psalm 30:10).²⁰

The Old Testament uses the word "sheol" as a place for the dead. Furthermore, the death happens as the consequence of separation from God. The separation exists because of uncleanness of human being who died because of their sin. the dead cannot praise God, magnify or glorifying Him. On the other hand, only the living are praising Him.²¹

¹⁵Ibid

¹⁶Arthur S. Peake, *The Problem of Suffering in the Old Testament* (London: The Epworth Press, 1947), 27.

¹⁷Michael D. Coogan, *The Old Testament: A Very Short Introduction* (New York: Oxford University Press, 2008), 107.

¹⁸D. Brent Sandy and Ronald L. Giese Jr. *Old Testament Codes: A guide to Interpreting the Literary Genres of the Old Testament* (Nashville Tennessee: Broadman and Holman Publishers, 1995), 204.

¹⁹Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, BibleWorks. v.7.

²⁰Emil G. Hirsch, *Sheol*, Jewish Encyclopedia. Accessed October 11, 2021, <https://www.jewishencyclopedia.com/articles/13563-sheol>

²¹Phillip S. Johnston. *Shades of Sheol: Death and Afterlife in the Old Testament* (Downer Grooves, Illinois: InterVarsity Press), 45.

God's Control over Sheol

God is in control over everything.²² The Old Testament says clearly that God has the absolute authority over “sheol.” The reference of “Sheol” in the King James Version is “Hell.” Amos 9:2 says it plain and clear that God can take someone from “sheol” to Heaven and to bring them back down again (Amos 9:2). Similar expression is found in Hosea 13:14 “I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes.” The word “sheol” in this translation is “death.” Once again God states His sovereignty over death or “sheol.”

Powerful statement regarding His authority over “sheol” is found in Deuteronomy 32:22 “For a fire is kindled in mine anger and shall burn unto the lowest hell and shall consume the earth with her increase and set on fire the foundations of the mountains.” Here in this verse the central theme of the authority of God over “sheol” is repeated. Merism in these verses is performed by God, showing His divine authority.²³

The most authoritative statement of God’s absolute control over “sheol” is stated in 1 Samuel 2:6 “The LORD killeth and maketh alive he bringeth down to the grave and bringeth up.” This divine statement is similar with Deuteronomy 32:39 “See now that I, *even I, am he*, and *there is no god with me*: I kill, and I make alive; I wound, and I heal: *neither is there any that can deliver out of my hand.*” These authoritative statements confirm the absolute control of God over “sheol,” death, and life. Furthermore, these verses affirm the sovereignty of God in every aspect of life of human beings.

Jesus Solves Suffering Problem

The Old Testament confirms the redemption performed by Jesus for the sake of human being. The redemption theme is highlighted vividly in the Old Testament. The theme can be seen clearly in Isaiah 53. Although some scholars do not agree²⁴ that Jesus is the redemptive Messiah in the book of Isaiah, the prove form the language and context of the verses has proved otherwise.²⁵ The account of crucifixion describes in detail in Isaiah 53. The same information given in Psalm 22. Although the stoning is the possible execution at the time, both of Isaiah 53 and Psalm 22 give the exact detail about the crucifixion of Messiah in the New Testament.

Furthermore, Daniel has prophesied the death of Messiah in Daniel 9:26: “And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the

²²Robert Medlin, *God is In Control* (Pasific Groove: Medlin Publishing, 2012), 12.

²³Scott B. Noegel, *God of Heaven and Sheol: The "Unearthing" of Creation*. Accessed 11 October 2021, <https://www.semanticscholar.org/paper/God-of-Heaven-and-Sheol%3A-The-%22Unearthing%22-of-Noegel/268b15b844cf40c0dbffea551b07bf03085607c3>

²⁴Gerard Sigal, *Isaiah 53: Who Is the Servant?* (United States of America: Xlibris Corporation, 2007), 113-148.

²⁵Chuck Missler, *The Fulcrum of the Entire Universe Isaiah 53: The Pivot Point of All history* (Koinonia House Inc: Koinonia House, 2017), 27-40.

prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.” Below is the list of references from the verses in the Old Testament to explain the prophecy fulfilled by Jesus Christ.²⁶

Of the line of David	(2 Sam 7:12-16; Ps 89:3-4; 110:1; 132:11; Isa 9:6, 7; 11:1)
Born of a virgin	(Gen 3:15; Isa 7:14)
Born in Bethlehem	(Micah 5:2)
A sojourner in Egypt	(Hos 11:1)
A Galilean)	(Isa 9:1, 2)
In Nazareth	(Isa 11:1; 32)
Announced by an Elijah-like herald	(Isa 40:3-5; Mal 3:1; 4:5)
An occasion for the slaughter of Bethlehem’s children	(Gen 35:19-20; Jer 31:15)
Bringing liberty to the captives	(Isa 58:6; 61:1)
A hero to the Gentiles	(Isa 42:1-4)
A substitute for our griefs and punishment	(Isa 53:4- 5)
A healer	(Isa 53:4-5)
A teacher of parables	(Isa 6:9-10; Ps 78:2)
Disbelieved, rejected	(Ps 69:4; 118:22; Isa 6:10; 29:13; 53:1)
A humble King entering Jerusalem	(Zech 9:9; Ps 118:26)
Betrayed by friend	(Ps 41:9)
Betrayed for 30 pieces of silver	(Zech 11:1-13)
Like a smitten shepherd	(Zech 13:7)
Given vinegar and gall	(Ps 69:21)
Pierced	(Zech 12:10; Ps 22:16)
Unbroken (like the Passover lamb	(Ex 12:46; Num 9:12; Ps 34:20)
Killed along with malefactors	(Isa 53:9, 12)
Buried in a rich man’s grave	(Isa 53:9)
Raised from the dead on the 3rd day	(Gen 22:4; Ps 16:10-11; Jonah 1:7; Hos 6:2)
Resurrected, followed by destruction of Jerusalem	(Dan 9:26; 11:31; 12:1,11)

Bold statement regarding Jesus as the Messiah who suffer for human being is found in Isaiah 53: 3 and 4: “He is despised and rejected of men; a man of sorrows and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.” The verbs in these verses are proven evidence of Jesus as redeemer and release people from their suffering.

Hell and Suffering in New Testament

New Testament mentions the word hell. The word has specific meaning. There are twenty-four appearances of this word. Majority of the appearance is in the Gospel’s book.

²⁶Ibid

The word “hell” in the New Testament is derived from two Greek words, “hades” and “gehenna.” These two words has different meaning but the same emphasis.

Hades

In the gospels the word hell appear in the Greek word “ᾗδης.” The meaning of this word is place or state of departed spirit. The usage of this word is related to the word “sheol” in Hebrew.²⁷ The gospels use the word reference to hell as “hades” and “gehenna.” *hadēs* only occurs there four times (Mt 16:18; 11:23 par. Lk 10:15; Lk 16:23), and *geenna* eleven times (Mk 9:43, 45, 47; Mt 5:22, 29–30; 10:28; 18:9; 23:15, 33; Lk 12:5). To complement these the Gospels, employ images which are present in other Jewish literature of the period.²⁸ Below are the verses in gospels describing Hades:

Verse	Theme and Confirmation	Speaking person
Matthew 16:28 "Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom."	Jesus has the authority over death Jesus confirms that He is the Son of God	Jesus
Matthew 11:23 "And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day."	Jesus has the authority over cities, heaven, and hell. Jesus performs miracle	Jesus
Luke 10:15 "And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell."	Jesus has the authority over city, Heaven, and hell	Jesus
Luke 16:23 "And in hell he lift up his eyes, being in torments, and seeth Abraham	"Jesus told the parable of the rich man and Lazarus to invalidate the popular tales of revelations from the dead. The first part of the parable	Jesus

²⁷Cross, F. L., & Livingstone, E. A, *The Oxford dictionary of the Christian Church*, 3rd ed. Rev Oxford (New York: Oxford University Press, 2005), 730.

²⁸Green, J. B., McKnight, S., & Marshall, I. H, *Dictionary of Jesus and the Gospels* (Downers Grove, Ill.: InterVarsity Press, 1992), 310.

afar off, and Lazarus in his bosom.”	undermines the credibility of such a genre by using humor and sarcasm in its depictions of the afterlife, as understood in such stories.” ²⁹	
	Popular view that hell is a place of torment and suffering	

These interesting verses confirms vast knowledge of Jesus of the tales and tradition of the Jewish people. While giving lecture to the people, Jesus uses well-known stories/ tales that exist in that society. There is common topic as mentioned earlier in the Old Testament that in continuation to the New Testament about hell. the highlight topic such us, fire, suffering, torment, Heaven, hell, people who suffer in this place, even cities in hell. It is metaphorically discussed to give some picture of judgment and clear view of the authority of Jesus as the Son of God. Moreover, these three verses (Matthew 16:28; Matthew 11:23; Luke 10:23) state clearly the authority of Jesus over suffering, hell, and death.

Gehenna

This place has two meaning, literal and figurative. Literally valley of Hinnom, a ravine south of Jerusalem where fires were kept burning to consume the dead bodies of animals, criminals, and refuse; figuratively in the Gospels and James for hell, a fiery place of eternal punishment for the ungodly dead.³⁰ It is the opposite of the dominion of God and eternal life. It has another name, Wadi er-Rababeh.³¹

These words appear in the New Testament eleven times. The theme of punishment and fire are shown in these verses.

Verses	Theme and Confirmation	Speaking Person
Mark 9:43 And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched:	Fire	Jesus
Mark 9:45, And if thy foot offend thee, cut it off: it is	Fire	Jesus

²⁹Kim Papaioannou, *The parable of the rich man and Lazarus and tales of revelations from the afterlife*. Accessed October 2021, <https://www.ministrymagazine.org/archive/2016/07/The-parable-of-the-rich-man-and-Lazarus>

³⁰Friberg, T., Friberg, B., & Miller, N. F, *Analytical lexicon of the Greek New Testament* Vol. 4 (Grand Rapids, Mich.: Baker Books, 2000), 96.

³¹Freedman, D. N, *The Anchor Yale Bible Dictionary* Vol. 2 (New York: Doubleday, 1996), 926.

better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched:		
Matthew 5:22, But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.	Fire, honor	Jesus
Matthew 5:29, And if thy right eye offend thee, pluck it out, and cast <i>it</i> from thee: for it is profitable for thee that one of thy members should perish, and not <i>that</i> thy whole body should be cast into hell. (Same with Matthew 18:9)	Perish, fire	Jesus
Matthew 5:30, And if thy right hand offend thee, cut it off, and cast <i>it</i> from thee: for it is profitable for thee that one of thy members should perish, and not <i>that</i> thy whole body should be cast into hell.	Perish, hell	Jesus
Matthew 10:28, And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.	Fear the Lord. Destruction of soul and body in hell	Jesus
Matthew 23:15, Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him	Child of hell	Jesus

twofold more the child of hell than yourselves.		
Matthew 23:33, Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?	Damnation of hell	Jesus
Luke 12:5, But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him	God has the authority over hell, Fear God	Jesus

These verses have two common audiences. People who daily follow Jesus, the Scribe and Pharisean (Matthew 23). Jesus says figuratively about the plucking of eyes, hand, and the feet. One interesting confirmation about honor is mentioned by Jesus in Matthew 5:22. Final confirmation given in these verses about “Gehenna” is found in the last verse of the list, Luke 12:5, that God has the authority and power over “Gehenna.”

Tartaros

Another Greek word translated as “hell” is “tartaros.” It is written in 2 Peter 2:4, “For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment.” It is the place of the sinful angel, who cannot return to the presence of God in Heaven.³² According to the Greeks, it is the lowest region of the earth, dark, and cold.³³ This concept of “tartaros” influenced Jewish apocalyptic thought.³⁴ Peter as the author of this letter uses familiar term to his audience to strengthen his argument.³⁵ The point in this verse is that Jesus has the authority over the fallen angel. He has the dominion over evil angel all on behalf of humanity.³⁶

³²Ekkehardt Mueller, *God and Hell, Watch Out for Hell*. Accessed 12 October 2021, https://adventistbiblicalresearch.org/materials/?_author=ekkehardt-mueller&_paged=3

³³Lange, J. P., Schaff, P., Fronmüller, G. F. C., & Mombert, J. I, *A commentary on the Holy Scriptures: 2 Peter* (Bellingham, WA: Logos Bible Software, 2008), 27.

³⁴Balz, H. R., & Schneider, G, *Exegetical dictionary of the New Testament Vol. 3* (Grand Rapids, Mich.: Eerdmans, 1990), 336.

³⁵*Faith and Mission*, (2005), 21.

³⁶Kittel, G., Bromiley, G. W., & Friedrich, G. (Eds.), *Theological dictionary of the New Testament* electronic ed., Vol. 2 (Grand Rapids, MI: Eerdmans, 1964), 19.

Hell in the Book of Revelation

There are four verses in the book of Revelation (Revelation 1:18; 6:8; 20:13; 20:14; 10:1) contains the word “hell.” On the other hand, the word “fire” is mentioned twenty-five times in Revelation.³⁷ It is to describe the appearance of Jesus (Rev. 1:14; 2:18). It is to describe the test or trial for God’s people (3:18), fire for the lamp (4:5), judgment on earth (8:5, 7, 8), description of horse rider (9:17). A description of punishment (9:18; 14:10; 16:8), vengeance for the enemy of the two witnesses (11:5), a miracle from Heaven by the beast that come out from land (13:13), under the dominion of an angel (14:18), fire as a mixture of sea of glass (15:12). Special punishment for the beast (17:16; 18:8), special attribute of the White Horse Rider (19:12), lake of fire for the mark of the beast user and worshiper (19:20), last punishment for the wicked (20:9). Place full of fire for the beast, the devil, tormented forever, days and nights (20:10). The lake of fire for death and hell (20:14), lake of fire for the wicked (20:15), and the burning fire for the cowardly, unbelieving, abominable, murderers, sexually immoral, sorcerers, idolaters, and all liars (21:8).

The phrase of “lake of fire” is used in the book of Revelation is to picture the destination of the wicked in the eternal flames.³⁸ This word “fire” in this book is commonly associated with punishment, destruction, and the final judgment.³⁹ Fire in this book is associated with Sulphur or brimstone, similar to the appearance of this word in the Old Testament.⁴⁰ The lake of fire is a place for those who against God. A clear picture can be seen in Revelation 19:17-21,

(a) the birds of the sky are invited to feast (v. 17)

(b) the doomed armies are described (v. 18)

(c) the beast gathers these armies for battle (v. 19)

(c') the beast and false prophet are captured and thrown into the lake of fire (v. 20)*

(b') the armies are killed by the sword of the rider on the white horse (v. 21)

(a') the birds feast on their flesh (v. 21)⁴¹

³⁷Bauer, BibleWorks

³⁸Easley, K. H, *Revelation* Vol. 12 (Nashville, TN: Broadman & Holman Publishers, 1998), 362.

³⁹Elwell, W. A, *Evangelical dictionary of theology: Second Edition* (Grand Rapids, MI: Baker Academic, 2001), 668.

⁴⁰Ibid

⁴¹Michaels, J. R, *Revelation* Vol. 20, Re 19:17 (Downers Grove, Ill., USA: InterVarsity Press, 1997)

The punishment is given only to the wicked, devil, and to those who committed sin against God. Themes for the punishment are highlighted with fire element. The death is no more to be found in new Heaven and new earth (Revelation 21). All suffering, death, sorrow, pain, will be wiped away (21:4).

Hell is under the dominion of Jesus. Jesus holds the authority over death and hell. There will be punishment for the wicked. This punishment is given to devil and the wicked. The phrase lake of fire and brimstone is also found in the Old Testament when God destroys Sodom and surrounding cities (Genesis 19). The inhabitants of this city are destroyed as well as the plantation.⁴² However, the fire is not burning until now. The things stay there is the ashes (2 Peter 2:6). The ultimate key is Jesus Christ, “I am he that liveth, and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and of death (Revelation 1:18)

Hell, And Suffering in Quran

There are 113 words of hell mentioned in Quran.⁴³ This word is used in the Quran to stress God’s reward and punishment.⁴⁴ Hell is mentioned in Quran 400 times in its related topical discussion, while the word Paradise is mentioned 320 times.⁴⁵ This place is called ‘Jahannam,’ and place to punish the disbelievers and non-Muslim or Kuffar.⁴⁶ The reality of Hell is well written in the Quran and the description to the people who will enter it. Hell is a place that describe the separation of human from Allah’s mercy.⁴⁷
Place of torment

It is a place where angels will do the torment (Surah 74:31). It is a place of torment by the “Khazana” keeper of the monster of hell and keepers of hell’s gate.⁴⁸ In Quran there are

⁴²Butler, J. G., *Analytical Bible Expositor: Genesis* (Clinton, IA: LBC Publications, 2008), 180.

⁴³English Quran, *Hell*. Accessed October 12, 2021, https://englishquran.app/?gclid=CjwKCAjwk6LBhBZEiwAOUUDp_wGhPi3WDJ8isvTfbYV1EhgNaVjIK5IYiDayPVU_0L5geSS1fSVchoCURwQAvD_BwE

⁴⁴Christian Lange, ed., *Locating Hell in Islamic Tradition* (Leiden Boston: Brill, 2015), 5.

⁴⁵Ibid

⁴⁶Einar Thomassen, *Islamic Hell*, *Numen* 56 (2009): 401–416, accessed October 10, 2021, http://www.eurasia.org.uk/docs/academic/quran-studies/Islamic_Hell_2009.pdf

⁴⁷A. Helwa, *Secrets of Divine Love: A Spiritual Journey into the Heart of Islam* (Capistrano Beach, CA: Naulit Publishing House, 2020), 304.

gates seven gates (Al-Hijr 44). Furthermore, hell in Quran has a rich background of Judeo-Christian genealogy. Lange says:

The idea that hell is a monster that talks has a rich Judeo-Christian genealogy: In 1 Enoch, a text written around the turn of the millennium, hell is said to have a “mouth” with which is “swallows” the sinners (56:8). In 3 Baruch (1st-3rd c. CE), hell is the “belly” of a “dragon” (4:5,5:3). In Q50:30 (jahannam asks God, “Is there more?”), one also hears echoes of the Babylonian Talmud, where “the lord of hell” asks God daily for more food and drink. (Is it even conceivable that the word *ḥuṭama* in sura 104, which in Ibn Mas‘ūd’s *muṣḥaf* was written as *ḥāṭima*, also refers to hell as a monster? Paret translates as “Vielfraß”, Engl. “glutton.”) According to 2 Enoch, hell “weeps” (40:12), and in a hymn of Ephrem, hell “groans” over the sinners. The Questions of Bartholomew (2nd-6th c.) describes “angels that keep hell”; 660 of them hold the monster “Beliar” by “fiery chains.” Jewish apocalyptic literature is also ripe with angels that function as the gatekeepers of hell: 2 Enoch (late 1st c. AD) states: “And I saw the key-holders and the guards of the gates of hell...” (41:1). The Qur’ān uses the word *khazana* to refer to both: the keepers of the hell-monster, and the keepers of hell’s gates.”⁴⁹

Some information above confirms the definition of hell as a place of thing that alive. It not only devours the wicked but has keepers of its gate. It is eternal and place of torment for the wicked as they suffer from their wickedness performed while they were alive. It is a prison full of sadness, suffering and tormenting. In here no existence of happiness.⁵⁰ Furthermore, this is a place where Allah will take revenge.⁵¹ Most of the verses in Quran say that the torment for the wicked is the element of fire.

Fire Element

The Quran says that fire element will be the punishment for the unbelievers. This fire is mentioned repeatedly in Quran in relevance to the torment happen in hell. The description of fire is different in its respective morphology in Quran. Some of them are, Jahanam, Al-Naar, Al-Jahim, Al-Sair, Al-Saqar, Al-Hawiyah, and Al-Huthamah.⁵² This place full of fire.

⁴⁸ _____Lange, “Revisiting Hell’s Angel in Quran” *Locating Hell in Islamic Tradition*, International Symposium University of Utrecht (28-29 April 2012): 20, accessed October 12, 2021, <https://www.uu.nl/impact/hhit/>

⁴⁹Ibid

⁵⁰M. Salwa Arraid, *Gaya Bahasa Ayat-Ayat Surga dan Neraka Dalam Quran: Analisis Stilistika*, Institutional Repository UIN Sunan Kalijaga Yogyakarta (December 11, 2019): 6, accessed October 11, 2021, <http://digilib.uin-suka.ac.id/id/eprint/36942>

⁵¹John L, Esposito ed., *the Oxford Encyclopedia of the Modern Islamic World, Indonesian Edition* (Bandung: Mizan, 2001), 87.

⁵²Amir Hamzah, *Konsep Neraka Dalam Al-Quran*, Jurnal Kajian Islam & Pendidikan Volume 06 No 02 (2014): 18.

The terminology of fire in hell is ignited fire, blazing fire, and unstoppable intensity of fire.⁵³ This fire is eternal.⁵⁴ There are seven stages of the burning fire in hell. From the lowest to the hottest:⁵⁵

Jahannam	Small and big sins
Ladhoh	The liar of religion
Khutamah	For those who abandoned worship and worldly thinker
Sair	Never do the zakat (alms)
Sakor	Not discipline in Salat and worship not Allah
Jahim	For liars, kuffar, prostitutes, drinkers, transgressor of Allah's law
Hawiyah	No faith to Allah and Islam

The most well-known hell is Jahanam. This place is mentioned many times in Quran. The description about is as follows:

"Jahannam" is often used in the Quran as a synonym for fire. Islamic descriptions show hell as a place made up of concentric layers of increasing depth. The Jahannam proper, generally put in the higher zone, is reserved for members of the Muslim community who have committed grave sins for which they have not repented and whom God, in accordance with His threats, decides to punish for a time with infernal

⁵³Imam Mufti, *A Description of Hellfire*, IslamReligion.com (May 15, 2006), accessed October 11, 2021, <https://libguides.msubillings.edu/c.php?g=242157&p=1610536>

⁵⁴Norman L. Geisler and Abdul Saleeb, *Answering Islam : the Crescent in Light of the Cross*, 2nd ed. (Grand Rapids, Mich.: Baker Books, 2002), 123. Furthermore, some additional information about the eternity of hell is given by the author of this book: "As to the duration of heaven and hell, all Muslims agree that the state of bliss in heaven is eternal. The Qur'an itself assures believers of the eternality of heaven (3:198; 4:57; 50:34; 25:15). But there is no unanimous agreement as to the duration of the lost in hell. The Qur'an speaks of the punishment and torment of eternity, and describes the fire and hell itself as eternal (10:52; 32:14; 41:28; 43:74). The majority of orthodox Muslims accept the eternality of hell based on this testimony. On the other hand, based on passages such as 78:23, 11:107, and 6:128, which indicate the damned will remain in fire for a long time or will be there as long as God wills, many contemporary Muslims believe that the Qur'an leaves open the possibility that the punishment of hell will not last forever."

⁵⁵Wisata Nabawi, *Siksa Api Neraka*, Umma, accessed October 11, 2021, <https://umma.id/post/siksa-api-neraka-803302?lang=id>

torments. Even those Muslims who uphold the eternity of hell, admit that Jahannam will cease to exist when the last repentant sinner leaves it to enter paradise⁵⁶

All these stages in hell are very hot. The lowest one (Jahannam) has intensity of 1000 times the heat of fire. It is unending suffering and punishment for the wicked. The punishment is repeated all the time.⁵⁷ The description of the fire of hell is described in detail. It is a favorite topic in some majority Islamic country such as Indonesia. Furthermore, the emphasis given is that the hell and fire is a fact and a trigger in their heart and mind to avoid sinful act.⁵⁸

People who will enter Hell

Islam religion believes in the punishment of sin in hell. The people who will enter in approximately 99 percent of human being.⁵⁹ Main reason they will be in hell because they rejected Muhammad and his message. Furthermore, people will enter hell because associating other gods with Allah.⁶⁰ In addition to it, Christian and Jews will enter hell because of their rejection to Muhammad and his message in Quran.⁶¹

Religion plays important role in Islam. People who reject Islam will be in hell.⁶² They will suffer the consequences of becoming unbelievers and receive severe punishment.⁶³ It is

⁵⁶Tyndale Theological Seminary, *Conservative Theological Journal* 8, no. 1 (2004; 2006): 111.

⁵⁷Ibid

⁵⁸Hazanul Rizka, "Tentang Surga dan Neraka," *Republica.co.id*, April 23, 2019. Accessed October 21, 2021, <https://www.republika.co.id/berita/pqequv458/tentang-surga-dan-neraka>

⁵⁹Tyndale Theological Seminary, *Conservative Theological Journal* 8, no. 1 (2004; 2006): 118.

⁶⁰Ibid

⁶¹*Christian Apologetics Journal* 4, no. 2 (2005): 71.

⁶²*The Christadelphian* (Birmingham: Christadelphian Magazine & Publishing Association, 2001), 210–211.

⁶³Norman L. Geisler and Abdul Saleeb, *Answering Islam: the Crescent in Light of the Cross*, 2nd ed. (Grand Rapids, Mich.: Baker Books, 2002), 285.

obvious in the statement of faith of Islam doctrine that the lost one will also enter hell.⁶⁴ Satan will also enter hell for their disobedience and will still be Allah's servant.⁶⁵

In surah Qaf, 24-30 says that the unbelievers, aggressor, doubter, preventer of good, will enter hell. additional information is that jinn will be in hell (Al-Araf 179), the deviator (Ash-Shuara 91), desire the life of this world and its adornment (Hud 15), wrongdoers (As-Saaffat 63), arrogant people (Gaffir 76), the criminals (As-Zukhruf 74), and tyrant people (Ibrahim 15, 16). The killer who intentionally kill the unbeliever will enter hell (An-Nisa 93) as well as hypocrites (An-Nisa 145).

The picture of hell in Quran is the opposite of Jannah (Paradise). The Jannah is a place of joy and happiness, while hell is a place where people suffer and tormented. Main reason they are in hell and not in Jannah because they committed sin in their life. A detail description as follows:⁶⁶

“The Word of God at various stages indicates the sins that earn a person consignment to Hell: lying, dishonesty, corruption, ignoring God and God's revelations, denying the resurrection, social oppression, in particular referring to the poor and the orphans, opulence and ostentation. The literal images of Hell's punishment are also clearly conceived and vividly transposed in extremely physical suffering. Like those who earned evil, the punishment of evil is similar evil, and abasement will cover them: they will have none to protect them from God, as if their faces had been covered with slices of dense darkness of night (X: 27); denial of water (VII: 50) and of light (LVII: 13); the key element of Hell is torture by fire: in the Quran, Nār is synonymous with the flames of this fire that crackle and roar (XXIV: 14), cause water to boil (LV: 44), but also scorching wind and black smoke (LVI: 42–43). The companions of the fire will sigh and wail wretchedly (XI: 106), drinking festering water, and, though death appears all around them, they cannot die (XIV: 16–17).”

The description of hell is terrifying based on the background of the Arab's people who live in the desert. Desert is uninhabitable for any creature, and the punishment for emptiness, hot, and the theme of fire is fit for the sinners based on the area background of Arab's desert.⁶⁷ Physical suffering is found in almost all of Quran's verses about hell. The torture and torment for the wicked is all about physical punishment. Most of the sins committed by the wicked is being done to another people while they were still alive. This kind of physical suffering is in long duration and repeatedly. The picture highlighted here in the description

⁶⁴Norman L. Geisler, *Baker Encyclopedia of Christian Apologetics*, Baker Reference Library (Grand Rapids, MI: Baker Books, 1999), 368.

⁶⁵Paul Lagass, Columbia University, *The Columbia Encyclopedia* (New York; Detroit: Columbia University Press; Gale Group, 2000)

⁶⁶Marco Demichelis, *Salvation and Hell in Classical Islamic Thought: Can Allah Saves Us All?* (Bedford Square London: Bloomsbury Publishing Plc, 2018), 17.

⁶⁷Ibid

that Allah is just in his judgment to the sinners. Allah gives punishment according to their deeds.

Hell in Hadith

Some additional important information about hell can be found in the Hadith. Hadith is a compilation of the words and sayings of Muhammad, collected by his friends.⁶⁸ The Hadith is important in Islam since Quran confirms it as ‘post eventum’ of the knowledge in the community. Moreover, it gives detail explanation of the knowledge in Quran.⁶⁹ Quran and Hadith are both significant for Moslem. They are considered as the source of the teaching of Allah and Muhammad.

The teachings in the Quran and Hadith are to be share to others by Moslem.⁷⁰ Furthermore, the teachings in both sacred sources according to the Moslem, will be benefited people who learn them. Learning them considered as a way to get closer to Allah.⁷¹ Moslem considered Hadith as have been preserved from the beginning of its compilation until now as well as Quran.⁷²

Hadith is received by the Moslem as trustable source for three recommendations from the Quran itself, from the agreement of Islamic Scholars (Ijma), and logic (Ma’qul).⁷³ Three recommendation Quranic verses for Hadith as trustable source of wisdom and teachings are:⁷⁴

Quran verses	Translation
An-Nissa 80, الرَّسُولَ يُطِيعُ مَنْ نَكَرُ أَرْسُلًا فَمَا تَوَلَّى وَمَنْ اللَّهُ أَطَاعَ فَقَدْ خَافَ حَقِيقًا عَلَيْهِمْ	Dr. Ghali, “Whoever obeys the Messenger obeys God. If some pay no heed, We have not sent you to be their keeper.”
Al-Hashr 7, مَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَى فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا ۚ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ	Dr. Ghali, “Whatever gains God has turned over to His Messenger from the inhabitants of the villages belong to God, the Messenger, kinsfolk, orphans, the needy, the traveller in need- this is so that they do not just circulate among those of you who are rich—so accept whatever the Messenger gives you, and

⁶⁸Muhammad Hamidullah, *Introduction to Islam* (Pakistan, Karachi: Darul Ishaat, 2007), 14.

⁶⁹Ibid

⁷⁰Maulana Wahiduddin Khan, *Quranic Wisdom* (India, Delhi NCR: Goodword Books, 2021), 312-313.

⁷¹Ibid

⁷²Hamidullah, *Introduction*, 26.

⁷³Hamdani Khairul Fikri, “Fungsi Hadits Terhadap Al-Quran,” *Tasâmuh, Volume 12, No. 2* (Juni 2015): 179.

⁷⁴Ibid

	abstain from whatever he forbids you. Be mindful of God: God is severe in punishment.”
An-Nissa 59, يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِن تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ ءَالْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا	Dr. Ghali, “You who believe, obey God and the Messenger, and those in authority among you. If you are in dispute over any matter, refer it to God and the Messenger, if you truly believe in God and the Last Day: that is better and fairer in the end.”

Information in the Hadith about suffering in hell is not in contradictory to the Quran. Detail information is provided in the Hadith to the situation that happened after someone dies. The suffering started from the grave and will continue in hell. more specifically, the soul of the dead will circle the house for a month, observing his belongings. One year for his spirit will circle the grave making an observation who mourn and pray for him. After a year his spirit will enter the place to wait for the great day of resurrection.⁷⁵

Tafsir Ibn-Kathir

One of the most sahih (valid) Hadith is Tafsir Ibn-Kathir.⁷⁶ Moslem receives this Hadith because of analytical explanation, critic of judgment to the friends of Mohammad, and strengthened their opinions.⁷⁷ To name some of the valid Hadith such us Al-Bukhari, Ibn Majah, and Jami-at Thirmidi.⁷⁸

According to Ibn Kathir, there are certain people who will enter hell. Children of Adam will enter hell and become fuel of the fire. There are keepers of hell called Az-Zabaniyah and received only the command from Allah. Some of the faces of will become white or black on the day of resurrection. For the black face will receive the torment of hell, and the white face will receive mercy of entering Paradise. The worst destination for the unbelievers is hell, and they receive opposition from Muhammad (الْكُفَّارَ جَاهِدِ النَّبِيُّ أَيُّهَا يَا... وَالْمُنَافِقِينَ). There are people called “the dweller of hell” that will not receive resurrection and will stay in hell forever.

Tafsir Al-Bukhari

According to Al-Bukhari, a call-maker will make an announcement that there will be no more death.⁷⁹ The name of the people who live in hell is “the people of fire.” People who get the

⁷⁵Norman L. Geisler and Abdul Saleeb, *Answering Islam: the Crescent in Light of the Cross*, 2nd ed. (Grand Rapids, Mich.: Baker Books, 2002), 113.

⁷⁶Ali Hasan Ridha, *Sejarah dan Metodologi Tafsir* (Jakarta: Rajawali, Press, 1994), 59.

⁷⁷Ibid

⁷⁸Sunnah.com, *The Hadith of the Prophet Muhammad at Your Fingertip*, Sunnah.com, accessed October 22, 2021, <https://sunnah.com/bukhari>

⁷⁹Ibid

fever gets their disease from the hell fire and to cool it down can be done with water. Bukhari also mentions that the hell fire 69 times hotter than ordinary fire on earth. There is intercession from Muhammad for some of the people in hell, they will enter the Paradise and taken special name “the Hell fire people.”

Hell is a temporary place for some people, before they enter Paradise, they will be scorched first. People who commit suicide will enter hell forever and will stabbing himself repeatedly. Some people will enter hell with different color skin from hell to Paradise. The liar will not enter hell for lying intentionally. People will not enter hell for doing zakat.

Another information from Bukhari that the gates of Paradise will be opened on Ramadhan, and the gates of hell will be closed on the same day. Furthermore, the devil will be chained on that special day. People who drink from silver utensil will enter hell. People who enjoy luxury life will be thrown to hell. Vivid information regarding women in hell is also in the list. Bukhari says that majority of the women will be in hell as well as in Paradise.⁸⁰ According to Bukhari, the reasons why women are found many in hell because they committed ungrateful thing to their husbands. They also refuse to do good things to them. However, regarding majority women are found in hell, it could be some error in transmission of the words of Muhammad to his followers. Moreover, according to Ikram Hawramani, the vision is true and can be trusted but miss some detail information from the Quran and Hadith. Furthermore, it is considered as Muhammad’s personal conclusion of the things he sees.⁸¹ Regarding this information, the possibility of gender influence is quite clear. Geisler says:

“The *Qur’an* and Hadith accord a lower status to women. The superior status of men is based directly on commands in the *Qur’an*. As noted, men can marry four wives (polygamy), but women cannot marry multiple husbands. Sura 2:228 explicitly affords men the right to divorce their wives but does not accord the equal right to women, claiming “Men have a degree of advantage over them” (sura 2:228).”⁸²

Tafsir Sunan Ibn-Majah

Sunan Ibn-Majah is a Sahih Hadith. This hadith provides the most information about hell compared to another Hadith. There is total 202 Hadith regarding hell in this tafsir.⁸³ Here are some notices from this Hadith.

⁸⁰Ibid

⁸¹Ikram Hawramani, *A study of “the majority of people in Hell are women” hadith*, Hawramani.com, Accessed October 25, 2021, <https://hawramani.com/a-study-of-the-majority-of-people-in-hell-are-women-hadith/>

⁸²Geisler, *Baker Encyclopedia*, 507.

⁸³Ahadith.co.uk *Hell-Fire*, Ahadith.co.uk, accessed 14 October 2021, <https://ahadith.co.uk/>

Narated by	Hadith
Salim	"A Bedouin came to The Prophet (saw) and said: 'O Messenger of Allah, my father used to uphold the ties of kinship, and so and so forth, where is he?' He said: 'In the Fire.' It was as if he found that difficult to bear. Then he said: 'O Messenger of Allah. Where is your father?' The Messenger of Allah (saw) said: 'Whenever you pass by the grave of an idolater, give him the tidings of Hell-fire.' The Bedouin later became Muslim, and he said: 'The Messenger of Allah (saw) gave me a difficult task. I never passed the grave of an idolater but I gave him the tidings of Hell-fire.'" This hadith is discussing about the father of a Bedouin and the father of Muhammad.
Abu Said Al-Khudri	"The Messenger of Allah (saw) said: 'When Allah has saved the believers from Hell and they are safe, none of you will dispute with his companion more vehemently for some right of his in this world than the believers will dispute with their Lord on behalf of their brothers in faith who have entered Hell. They will say, "Our Lord! They are our brothers, they used to pray with us, fast with us and perform Hajj with us, and you have admitted them to Hell." He will say: "Go and bring forth those whom you recognize among them."
Anas bin Malik	The Messenger of Allah (saw) said: "This fire of yours is one-seventieth part of the fire of Hell. Were it not that its heat has been reduced by water twice, you would not have been able to benefit from it. And it is praying to Allah, asking Allah not to return it (to its original level of heat)." This Hadith is about the heat of hell can be reduced by the water.
Abu Ghalib	"(The Khawarij) are the worst of the slain who are killed under heaven, and the best of the slain are those who were killed by them. Those (Khawarij) are the dogs of Hell. Those people were Muslims but they became disbelievers." I said: "O Abu Umamah, is that your opinion?" He said: "Rather I heard it from the Messenger of Allah (saw)."
Abu Hashim	"Were it not for the Hadith of Ibn Buraidah from his father, from the Prophet (saw) who said: 'Judges are of three types, two of whom will be in Hell and one will be in Paradise. The man who knows the truth and rules in accordance with it, will be in Paradise. The man who passes judgment on the people in ignorance will be in Hell' - we would have said that if the judge does his best he will be in Paradise."
Awf bin Malik	The Messenger of Allah(saw) said: "The Jews split into seventy-one sects, one of which will be in Paradise and seventy in Hell.

	The Christians split into seventy-two sects, seventy-one of which will be in Hell and one in Paradise. I swear by the One Whose Hand is the soul of Muhammad, my nation will split into seventy-three sects, one of which will be in Paradise and seventy-two in Hell." It was said: "O Messenger of Allah, who are they?" He said: "The main body."
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All the information from Ibn-Majah is taken directly from Muhammad. Hell and suffering cannot be avoided unless they do some effort. To avoid hell, one may do charity such as giving fruit. Call the Adhan for seven years will grand freedom from hell. Hell can be called by its name, as well as the Paradise by calling its name three times.⁸⁴ Regarding the inheritance Muhammad says that if someone enter hell after his death, his inheritance will be given to them who dwell in Paradise.⁸⁵ Ibn-Majah focuses on kind of people who will enter hell and Paradise. Majority of the topic in his description about hell and paradise mentioning category of the people, tribe, and religion.

Additional Information from the Hadith

For the sinner, when he enters hell, he will be tied with 70.000 bridles and every bridle will be dragged by 70.000 angels. In total 4900000000 angels are involved in giving the punishment to the sinner. Punishment for the sinner who has lived a luxurious life on earth. When he dies, he will be plunged once in the hell.⁸⁶

Abu Ismail says that people who will enter hell are those who proud and boastful when they are still alive. Specifically, they become too arrogant to receive advice or council from the prophets. They are categorized as kuffar or disbelievers.⁸⁷ Hell in the Hadith is not a place for believers. Unbelievers will enter hell and the mark of is found in their skin as a sign of suffering. However, the believers will do some things to be considered as the people of Paradise. They need to be a Mukmin (people of faith and prayer) and do charity to others. The suffering in hell is so great that the sinner will be in considerable amount of tears, in which the ship can flow over it.⁸⁸

⁸⁴Ibid

⁸⁵Ibid

⁸⁶Markaz Imam Malik, *Dahyatnya Neraka*, Umma.id. Accessed October 23, 2021, <https://umma.id/post/dahsyatnya-neraka-271961?lang=id>

⁸⁷Abu Isma'il Muslim al-Atsari, *Sekilas Surga dan Neraka*, Amanhaj.or.id. Accessed October 23, 2021, <https://almanhaj.or.id/4222-sekilas-surga-dan-neraka.html>

⁸⁸Mansoor Abdul Hakim, *Woman Who Deserve to Go to Hell* (Karachi: Darul-Ishaat, 2004), 49.

Summary and Conclusion

Jesus' words to the Pharisees are in the context of reality of the incoming judgment. He judges anyone in this world as a powerful divine being mentioned throughout the entire holy scripture. Hell and suffering are the words used in the Bible and Quran. However, they are differing in the detail of the information in it. The Bible mentions it systematically, started from the Old Testament to the New Testament. On the other hand, detail information about hell and suffering is found not only in the Quran but also in the Hadith. Both Quran and Hadith say that the effort and good deed will determine someone to be in Hell or not. The concept is related to the judgement by higher divine being.

The Bible says that no one can by his own deeds to avoid hell. It is purely by the effort of God. Suffering and Hell can be erased by mighty divine being. The Old Testament and the New Testament refer the deed to Jesus Christ as a divine being with power and just judge. Both Bible and Quran agree regarding the judgment made by Jesus. It is a confirmation of the divinity of Christ mentioned in the Bible and Quran. Revelation 1:18 is the confirmation of the power and authority of Christ over hell and suffering.