



# The Views Of Ibn Taymiyya And Ibn Qayyim On The Finitude Of Hell: An Analytical Study And Rebuttals

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## ABSTRACT

This article provides a comprehensive analysis of the views held by Shaykh al-Islam Ibn Taymiyya and his disciple Ibn Qayyim al-Jawziyya regarding the *fana* (finitude or eventual disappearance) of Hellfire. The author examines the alignment of these views with the consensus (*ijma*) of the *Ahl al-Sunnah wal-Jama'ah*, evaluates the strength of the provided evidence, and reviews the rebuttals issued by contemporary and subsequent scholars, such as Taqi al-Din al-Subki, al-San'ani, and al-Albani. Furthermore, the article analyzes the contradictory passages within the works of Ibn Taymiyya and Ibn Qayyim and discusses the hypothesis that they may have retracted these views toward the end of their lives.

## Keywords:

Creed (*Aqidah*), Ibn Taymiyya, Ibn Qayyim, Finitude of Hell, Eternity, Taqi al-Din al-Subki, Nasiruddin al-Albani, Ahl al-Sunnah wal-Jama'ah, Disagreement, Analysis of Evidence

## Introduction

Within the framework of Islamic creed, the section on *Sam'iyyat* (transcendental matters known through revelation) holds a distinct position. Among the most debated topics in this field is the nature of the Hereafter, specifically the eternity of Paradise and Hell. While the majority of *Ahl al-Sunnah* scholars maintain that both Paradise and Hell are eternal, certain works by Ibn Taymiyya and Ibn Qayyim suggest that Hellfire may eventually come to an end, even for disbelievers. The purpose of this article is to academically explore the origins of this unconventional view, its supporting arguments, and how it has been received by the scholars of the Islamic Ummah.

In this matter, Ibn Qayyim and Ibn Taymiyya distinguish themselves by proposing the view—contrary to the majority—that Hell

will eventually cease to exist. Similarly, Ibn Abi al-Izz, following the lead of Ibn Taymiyya and Ibn Qayyim, also advanced the notion of the *fana* (finitude or disappearance) of Hell in his work *Sharh al-Aqidah al-Tahawiyyah* (Vol. 2, pp. 625–626)<sup>1</sup>. Ibn Taymiyya authored a specific treatise on this subject, which contemporary researchers have titled *Ar-radd 'ala man qola bi fano al-jannah va an-nar va bayan al-aqval fi zalik* (A Rebuttal to Those Who Claim the Finitude of Paradise and Hell and a Clarification of Views on the Matter). The editor of the manuscript notes: "The author did not name this treatise himself. It is preserved in the Chester Beatty Library under number 3406 with the title *Risalah fi baqo al-jannah va fano in-nar* (Treatise on the Permanence of Paradise and the Finitude of Hell)."

<sup>1</sup> Muhammad Arif Mubarakpuri, *Al-Asidah al-Samawiyyah Sharh al-Aqidah al-Tahawiyyah* (South Africa: Darul Ulum Zakariyya, 2020), 2:83.

Their contemporary, Allama Taqi al-Din al-Subki al-Shafi'i, wrote a rebuttal titled *Al-I'tibar bi-baqa al-nar*, and Allama al-San'ani also responded with his work *Raf' al-astar li ibtooli adillati al-qoilina bi-fano in-nar* (Lifting the Veils to Nullify the Evidence of Those Claiming the Finitude of Hell).

Ibn Taymiyya writes: "The scholars of *Ahl al-Sunnah* and Hadith have narrated certain reports from the Companions and the Successors (*Tabi'un*) regarding the finitude of Hell. Therefore, the finitude of Hell is supported by the Book, the Sunnah, and the sayings of the Companions. However, those who claim the eternity of Hell have no evidence from the Qur'an, the Sunnah, or the Companions in their hands"<sup>2</sup>.

In subsequent pages, Ibn Taymiyya states: "Those who judge the eternity of Hell rely on four paths: 1) The assumption of consensus (*ijma*); 2) The claim that the Qur'an decisively indicates it; 3) The numerous hadiths mentioning that those with an atom's weight of faith will be removed from Hell, implying this applies only to believers while disbelievers remain..."

Regarding consensus, he argues: "Firstly, it is not clearly and decisively known. Claiming a definitive *ijma* in such matters is not easy. Sometimes, scholars may assume consensus exists simply because they are unaware of the disagreement at the time. In reality, disagreement has existed since ancient times. I do not know of any Companion who explicitly stated that Hell will never, ever vanish. Conversely, some words narrated from them suggest the opposite. Two views are also narrated from the Successors."

Regarding the Qur'anic evidence, the author interprets the verses according to his own framework. He asserts: "There is no explicit expression in the Qur'an stating that Hell is absolutely eternal and will never vanish. The literal meaning of the Qur'an indicates the dwellers of Hell will remain there for an eternity

(*abada*)." He then cites several verses to support his initial observation.

He concludes: " Thereafter, he concludes as follows: 'These verses signify that they will remain eternally in Hell so long as the punishment continues within the Hellfire, which serves as the abode of torment. That is to say, as long as the punishment exists, they shall not exit from it. However, even while Hell itself remains in existence, certain individuals may be removed from it. For instance, believers among the people of *Tawhid* (monotheism) who have faith in their hearts are taken out of Hell through intercession (*shafa'ah*) or other means. This removal occurs while Hell itself and the torment within it are still ongoing.'"

The author provides the analogy of a prison: "A prison may remain, and the system of punishment continues, but some prisoners are released while others remain. The Prophet (peace be upon him) mentioned this in an authentic hadith." According to him, the removal of believers from Hell is similar to this. Ibn Taymiyya further notes the distinction between the duration of Paradise and Hell: "In the subsequent pages, Ibn Taymiyya further writes: 'There is a distinction between the duration of Paradise and Hell from both a legal (*shar'i*) and rational perspective. From the legal standpoint, this difference is evident in several ways: First, in several places in the Holy Qur'an, Allah the Almighty clearly states that the blessings of Paradise are continuous and never-ending. It is also definitively stated that the people of Paradise shall never leave it. However, regarding Hell and its punishment, there is no such explicit expression stating it will "continue forever." It is only mentioned that the people of Hell will not exit from it.

Second, certain verses may convey meanings that suggest the punishment of Hell is not absolutely eternal.

Third, in the reports (*khobar*) regarding Hell, there is no explicit expression concerning its absolute permanence.

<sup>2</sup> Muhammad Arif Mubarakpuri, *Al-Asidah al-Samawiyah Sharh al-Aqidah al-Tahawiyah* (South Africa: Darul Ulum Zakariyya, 2020), 2:100. (Reference to Ibn Taymiyya, *Ar-Radd 'ala man qala bi fana' al-jannah wa al-nar wa bayan*

*al-aqwal fi dhalik* [Rebuttal to Those Who Claim the Finitude of Paradise and Hell and a Clarification of Views on the Matter], ed. Muhammad ibn Abdullah as-Samhari [Riyadh: Dar Balisi], 67).

Fourth, certain restrictive phrases are used in the Qur'an regarding Hell. For example: "They will dwell therein for ages" (Surah an-Naba, verse 23), "He will say: 'The Fire is your dwelling place - you will dwell therein forever, except as Allah wills'" (Surah al-An'am, verse 128), and "They will dwell therein for as long as the heavens and the earth endure, except as your Lord wills" (Surah Hud, verse 107)."

In his view, these three verses may signify a ruling that is either limited by time or conditional. Paradise, on the other hand, is described as absolute and permanent—meaning it is neither restricted by time nor subject to any conditions. At the same time, expressions that contradict this view can also be found within Ibn Taymiyya's own works. For instance, in his famous work *Majmu' al-Fatawa*, it is stated: "The predecessors (*Salaf*) of the Ummah, their leaders (*Imams*), and the scholars of *Ahl al-Sunnah wal-Jama'ah* have reached a consensus that certain created things will never completely perish or face annihilation (*fana*). Among these are Paradise, Hell, the Throne (*Arsh*), and other entities." <sup>3</sup>

If we observe closely, Ibn Taymiyya's stance on this issue appears to be twofold. The reason for this can be explained as follows: It is possible that after his contemporary, Allamah Taqi al-Din al-Subki al-Shafi'i (may Allah have mercy on him), wrote a rebuttal to the view expressed in the treatise *Risalah fi baqa' al-jannah wa fana' al-nar*—which suggested that Hell would eventually cease to exist—Ibn Taymiyya may have recanted the position held in that work. Consequently, he likely reached the final conclusion found in his *Majmu' al-Fatawa*: "The predecessors of the Ummah, their leaders, and the scholars of *Ahl al-Sunnah wal-Jama'ah* have reached a consensus that certain created things will never completely perish or face annihilation. Among these are Paradise, Hell, the Throne, and other entities."

Similarly, Ibn al-Qayyim also states regarding this matter: 'Where is there a single explicit piece of evidence in the Qur'an or the Sunnah stating that Hell is eternal and will never end, just like Paradise?! Regarding the issue of the *fana* (eventual end) of Hell specifically, it has been narrated that there are individuals among the Companions (*Sahabah*) who held such a view. They did not regard Paradise and Hell as being identical in this respect' (*Hadi al-Arwah ila Bilad al-Afrah*, p. 75). Furthermore, the author discusses this issue in great detail in Chapter 67 of the same book.<sup>4</sup>

Ibn al-Qayyim's statements on this matter also appear contradictory in certain places. For instance, in his renowned work *Al-Wabil al-Sayyib min al-Kalim al-Tayyib*, he states: 'People are divided into three categories: first, those who are entirely pure and possess no impurity; second, those who are entirely impure and possess no trace of goodness; and third, those who possess a mixture of both purity and impurity.

Consequently, their destinations are also of three types: the abode of absolute purity, the abode of absolute impurity, and an abode for those whose state is mixed. The first two—the realm of absolute purity and the realm of absolute impurity—shall never cease to exist. However, the third abode, prepared for those with both purity and impurity, will eventually come to an end. This is the abode of the [disobedient] sinners. For none of the sinners among the people of *Tawhid* (monotheists) shall remain in Hell eternally. After being punished in proportion to their sins, they will be taken out of Hell and admitted into Paradise. As a result, only two abodes will ultimately remain: the realm of absolute purity and the realm of absolute impurity.'" (*Al-Wabil al-Sayyib min al-Kalim al-Tayyib*, p. 20"<sup>5</sup>.

Ibn al-Qayyim authored *Hadi al-Arwah* in 745 AH, six years prior to his death. In that work, he puts forward the view: 'Where is there

<sup>3</sup> Muhammad Arif Mubarakpuri, *Al-Asidah al-Samawiyah Sharh al-Aqidah al-Tahawiyah* (South Africa: Darul Ulum Zakariyya, 2020), 101.

<sup>4</sup> Muhammad Arif Mubarakpuri, *Al-Asidah al-Samawiyah Sharh al-Aqidah al-Tahawiyah* (South Africa: Darul Ulum Zakariyya, 2020), 101–102.

<sup>5</sup> Muhammad Arif Mubarakpuri, *Al-Asidah al-Samawiyah Sharh al-Aqidah al-Tahawiyah* (South Africa: Darul Ulum Zakariyya, 2020), 102.

a single explicit piece of evidence in the Qur'an or the Sunnah stating that Hell is eternal and will never end, just like Paradise?! Regarding the issue of the *fana* (eventual end) of Hell specifically, it has been narrated that there are individuals among the Companions who held such a view. They did not regard Paradise and Hell as being identical in this respect.' However, in his work *Al-Wabil al-Sayyib min al-Kalim al-Tayyib*, he clearly presents the stance that 'the realm of absolute impurity (the Hell of the disbelievers) shall never cease to exist.' The author wrote this work between the years 742–751 AH. *Hadi al-Arwah* is characterized more by the collection and discussion of various narrations, whereas *Al-Wabil al-Sayyib* is written more as a work of definitive conclusions and moral cultivation. From this perspective, it is possible that he presented the eternity of Hell as his final conclusion in the latter work.

If *Al-Wabil al-Sayyib* is indeed one of his final works, it can be concluded that through his statement—'two abodes, Paradise and the Hell of the disbelievers, shall remain eternally'—he recanted the earlier view found in *Hadi al-Arwah* and passed away believing in the eternity of Hell for the disbelievers."

Nasiruddin al-Albani did not align with the views of Ibn Taymiyya and Ibn al-Qayyim on this matter. He explicitly rejected these opinions and responded to them, even mentioning their names directly. These views are articulated in the introduction written for Muhammad ibn Ismail al-San'ani's treatise titled *Raf' al-Astar li Ibtal al-Adilla al-Qa'ilin bi Fana' al-Nar* (Lifting the Veils to Refute the Evidence of Those Who Claim the Finitude of Hell).

In fact, this treatise was written by Muhammad ibn Ismail al-San'ani specifically to prove the eternal nature of Hell. In his introduction to the work, Nasiruddin al-Albani states: 'The author of this treatise, Imam al-San'ani (may Allah have mercy on him), has responded to the views of Ibn Taymiyya and his student Ibn al-Qayyim—who leaned toward the finitude of Hell—in a scholarly, thorough, and precise manner.

The most intriguing aspect is that this book was edited and reviewed by Nasiruddin al-Albani—one of the foundational figures relied

upon by 'Salafis'—who praised the author and highly commended his scholarly work. In the new edition, Al-Albani also included his own introduction. On page 25 of the copy published by 'Al-Maktaba al-Islamiya' in Beirut in 1984, Al-Albani's words are as follows: 'On what basis did Ibn Taymiyya make the following statement: "If one assumes the existence of infinite punishment, it would lead to the conclusion that Allah's mercy does not exist"? According to Ibn Taymiyya's view, Allah's mercy only exists if it also encompasses the strayed disbelievers. Is this not, in itself, one of the greatest proofs that Ibn Taymiyya and those who followed him have strayed from the correct path in this dangerous matter?! O Allah, grant Your forgiveness!'" (*Raf' al-Astar li Ibtal al-Adilla al-Qa'ilin bi Fana' al-Nar*, Edited by Muhammad Nasiruddin al-Albani)

Any rational person who reflects upon these words cannot help but be struck with profound astonishment. This is because all adherents of the 'Salafi' movement recognize Ibn Taymiyya as one of the founding fathers of 'Salafism,' while elevating Nasiruddin al-Albani as a primary successor of this path. Yet, on this specific issue, Nasiruddin al-Albani aligned himself with the *Ahl al-Sunnah wal-Jama'ah* and stood in direct opposition to Ibn Taymiyya.

A natural question arises: regarding the permanence or finitude of Hell, which of these two Salafi leaders is correct? We know that this is a matter of *usul al-din* (principles of faith), where only one correct position can exist, and the proponent of the opposing view is clearly in error (*dalalah*). In this instance, is it Ibn Taymiyya who is in error, or has Nasiruddin al-Albani gone astray? What would the proponents of 'Salafism'—who call the Islamic Ummah toward unity and the path of the righteous predecessors—say about this? Are they themselves aware of this creed held by their great forefather, Ibn Taymiyya?

Is it possible that such contradictions existed among the actual *Salaf*—the Companions and the Successors? O 'Salafis,'

where are you going? Where are you leading the Ummah?"<sup>6</sup>

Subsequently, Abdul Karim Salih al-Humayd also authored a specific treatise on this subject, titling it *Al-Qawl al-Mukhtar li Bayan Fana' al-Nar* (The Selected Statement on the Clarification of the Finitude of Hell). This treatise was written in response to Nasiruddin al-Albani's views and aimed to defend the positions held by Ibn Taymiyya and Ibn al-Qayyim.

In defending Ibn Taymiyya, Abdul Karim Salih al-Humayd states: 'The intended meaning behind Ibn Taymiyya's statement regarding the "finitude of Hell" is the end of the Hellfire [designated] for Muslims.' According to Abdul Karim's interpretation, this view might not pertain to the eternal punishment of the disbelievers, but rather to the part of Hell where sinful believers are temporarily punished.

Muhammad Idris Kandhlawi, one of the renowned scholars of India, also dedicated a specific treatise to this matter. In it, he explains—through detailed evidence from the Qur'an, Sunnah, and the consensus (*ijma*) of the Ummah—that neither Paradise nor Hell shall ever cease to exist. This treatise is included in his work *At-Ta'liq al-Sabih*, specifically in Volume 9, between pages 431 and 441."

Another interesting scholarly discussion is that Abdul Majid Daryabadi, while writing his commentary (*tafsir*) of the Qur'an, consulted his mentor Ashraf Ali Thanwi on this matter, seeking his clarification and perspective. In response, Ashraf Ali Thanwi stated: 'The explicit and clear texts of the Qur'an and Hadith demonstrate the permanence of Hell and the eternal stay of its inhabitants therein.'

Ashraf Ali Thanwi (may Allah have mercy on him) further added: 'This view [that Hell is finite] would embolden the disbelievers. For some who have entered the path of corruption already say: "We will eventually enter Paradise one day." If the view regarding the

disappearance of Hell were accepted, the disbelievers would also begin to claim: "We, too, will eventually be delivered from Hell." Those who advance the view of the *fana* (finitude) of Hell on this issue are primarily considered followers of Ibn Taymiyya and Ibn al-Qayyim.

Ibn Abi al-Izz, following the opinion of Ibn Taymiyya and Ibn al-Qayyim, states: 'There has been a group of scholars who asserted the permanence of Paradise and the eventual disappearance of Hell. Among them are individuals from both the *Salaf* (predecessors) and the *Khalaf* (successors).'<sup>7</sup>

Commenting on these words, researchers Sheikh Abdullah ibn Abdul Muhsin al-Turki and Sheikh Shu'ayb al-Arna'ut write: 'Even if the [notion of the] finitude (*fana*) of Hell has been attributed to some of the *Salaf*, and even if we assume these narrations to be authentic, this remains a weak and rejected view. This is because it contradicts the definitive evidence (*dalil qat'i*) found in the Qur'an and the Sunnah. Such evidence clearly demonstrates that Hell is eternal and that its inhabitants shall remain therein forever.'<sup>8</sup> Ibn Abi al-Izz further claims that this view—namely, the eventual disappearance of Hell—is mentioned in numerous books of *tafsir* (exegesis). However, Sheikh Sa'id Fuda firmly objects to this claim, stating: 'This assertion by Ibn Abi al-Izz is incorrect and contradicts the truth. The chains of transmission (*isnad*) for the reports claiming that such a view was narrated from the *Salaf* are not authentic. Therefore, these narrations hold no value in the face of the definitive evidence that conclusively proves the eternity of Hell.'<sup>9</sup>

Similarly, al-Albani also states regarding this matter: 'I say: the view concerning the finitude (*fana*) of Hell has not been authentically established from any of the *Salaf*. The narrations in this regard are weak and cannot be used as evidence; indeed, some of them are even fabricated (*mawdu*) hadiths.'" (Al-Albani's

<sup>6</sup> Botirjon Tojiboev and Yunusxon Mamarasulov, *Scientific Rebuttals to "Salafis"* (Tashkent: Azon Kitoblari, 2021), 20–30.

<sup>7</sup> Muhammad Arif Mubarakpuri, *Al-Asidah al-Samawiyah Sharh al-Aqidah al-Tahawiyah* (South Africa: Darul Ulum Zakariyya, 2020), 103.

<sup>8</sup> Ibn Abi al-Izz, *Sharh al-'Aqidah at-Tahawiyah*, ed. Abdullah ibn Abdul Muhsin al-Turki and Shu'ayb al-Arna'ut (Beirut: Muassatur Risalah, 2018), 2:621.

<sup>9</sup> Sa'id Fuda, *Al-Sharh al-Kabir 'ala al-Aqidah al-Tahawiyah* (Beirut: Dar al-Dhukhan, 2015), 2:966.

*Ta'liqat* on Ibn Abi al-Izz's *Sharh al-Aqida al-Tahawiyyah*, p. 424).

Ibn Abi al-Izz presents eight different views regarding the duration of Hell. He specifically highlights two of them as follows:

The seventh view: As mentioned in the Hadith, Allah the Almighty will remove from Hell those servants whom He wills. Subsequently, Hell will continue for a certain period and will ultimately cease to exist. That is to say, Allah has ordained an end for it.

The eighth view: As mentioned in the Hadith, Allah the Almighty will remove from Hell those servants whom He wills. However, the disbelievers will remain therein, and their stay is without end—meaning it is eternal. Sheikh al-Tahawi also expressed this view.

Ibn Abi al-Izz further concludes: 'Any views other than these last two are patently false (*batil*). These two views, however, belong to *Ahl al-Sunnah*.' In this manner, Ibn Abi al-Izz presents the seventh view—the eventual disappearance of Hell—as one of the positions of *Ahl al-Sunnah wal-Jama'ah*. However, no scholar from the *Ahl al-Sunnah* has ever held this opinion.

A few pages later, he states again: 'This view regarding the finitude (*fana*) of Hell has also been narrated from 'Umar, Ibn Mas'ud, Abu Hurayra, Abu Sa'id, and others.'<sup>10</sup>

The narration attributed to 'Umar (may Allah be pleased with him) has a broken chain (*munqati'*); that is, the chain of transmission is not complete or continuous. As for the report narrated from Ibn Mas'ud (may Allah be pleased with him), its chain is considered extremely weak.

The report narrated from Abu Hurayra (may Allah be pleased with him) is considered authentic (*sahih*) in terms of its chain. However, one of its narrators, Ubaydullah ibn Mu'adh, provided the following clarification: 'Our teachers explained the meaning of this

<sup>10</sup> Ibn Abi al-Izz al-Hanafi, *Sharh al-Aqida at-Tahawiyyah*, ed. Abdullah ibn Abdul Muhsin al-Turki and Shu'ayb al-Arna'ut, 2 vols. (Beirut: Mu'assasat al-Risalah, 2018), 2:626.

<sup>11</sup> Ibn Abi al-Izz al-Hanafi, *Sharh al-Aqida at-Tahawiyyah*, ed. Abdullah ibn Abdul Muhsin al-Turki and Shu'ayb al-

narration as pertaining to the *muwahhidun*—those believers who affirm the oneness of Allah.' This implies that the narration does not signify the total disappearance of Hell, but rather the eventual removal of certain sinful believers from among the people of *Tawhid*. Regarding the hadith narrated from Abu Sa'id al-Khudri (may Allah be pleased with him), Imam al-Dhahabi and other scholars of hadith have ruled it as *munkar* (denounced or unacceptably weak)<sup>11</sup>

According to their own views, 'Salafis' regard Imam Ahmad ibn Hanbal as their primary imam. They cite Ibn Taymiyya as the second imam and Muhammad ibn Abd al-Wahhab as the third.

However, they disagree regarding the identity of the fourth imam. While some consider al-Albani worthy of this status, others regard Abd al-Aziz ibn Baz as the fourth imam.

Despite recognizing Imam Ahmad ibn Hanbal (may Allah have mercy on him) as their first imam, they hold views that contradict his positions on certain issues. For instance, in matters such as the *mutashabih* (ambiguous) attributes of Allah, the uncreated nature of the Qur'an, and the permanence of Hell, they do not fully follow the stances established by Imam Ahmad ibn Hanbal.

## CONCLUSION

The results of this research demonstrate that claims regarding a scholarly disagreement among the Companions (*Sahaba*) concerning the eternity of Paradise and Hell are scientifically and academically groundless. All narrations cited in this regard are either weak in their chains of transmission (*isnad*) or, in terms of their meaning, pertain exclusively to the eventual exit of sinful believers (*muwahhidun*) from Hellfire. The scholarly refutations provided by the authorities of *Ahl al-Sunnah*

Arna'ut, 2 vols. (Beirut: Mu'assasat al-Risalah, 2018), 2:621.

*wal-Jama'ah*, particularly jurists such as Taqi al-Din al-Subki and al-San'ani, establish that the consensus (*ijma*) and definitive textual evidence (*dalil qat'i*) regarding the eternity of Hell hold absolute precedence over the anomalous (*shadh*) narrations relied upon by Ibn Taymiyya and his followers.

While Ibn Taymiyya and Ibn al-Qayyim acknowledged the eternity of Paradise as absolute, they interpreted the exceptions and time-bound verses in the Sharia texts regarding Hell in a distinct manner, evaluating it as a relative finitude (*fana*). However, an analysis of both scholars' later, more conclusive works—such as *Majmu' al-Fatawa* and *Al-Wabil al-Sayyib*—indicates that toward the end of their lives, they either retracted this view or affirmed the eternal nature of Hell for the disbelievers. This suggests that the 'finitude' theory on this matter was not a stable creed even for the authors themselves.

It is noteworthy that the leaders of modern 'Salafism,' particularly prominent figures such as Nasiruddin al-Albani, have also severely criticized Ibn Taymiyya on this issue. This situation, on one hand, demonstrates that the aforementioned view failed to find a place within the *Ahl al-Sunnah* creed; on the other hand, it exposes fundamental contradictions among Salafi leaders. These disputes provide scholarly proof that this movement lacks a unified and consistent theological system in matters of *usul al-din* (principles of religion)

The classical and contemporary sources analyzed in this article confirm that the true path of *Ahl al-Sunnah* is the consensus view regarding the eternity of both Paradise and Hell. The erroneous interpretation concerning the finitude (*fana*) of Hell may instill an unfounded belief among disbelievers and transgressors that 'punishment is merely temporary.' This, in turn, poses a social risk by creating a basis for the decline of moral responsibility and the erosion of legal order within society. Therefore, preserving a sound creed (*aqidah*) remains the primary criterion for a correct understanding of the concept of Divine Justice.

In conclusion, the scholarly heritage of authorities such as Taqi al-Din al-Subki, who appropriately refuted the juristic errors (*ijtihadi*

errors) of scholars like Ibn Taymiyya and Ibn al-Qayyim on this matter, serves as the most robust theological shield for the present day. Studying and widely promoting this heritage carries significant practical importance in ensuring doctrinal stability within society, conducting an enlightened struggle against alien ideologies, and shaping the spiritual maturity of the younger generation.

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