



Two breaths of hell: What the Messenger Muhammad ﷺ says about summer heat and winter cold | Sheikh Murat Suleymanov

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In the khutbah from January 23, 2026, at the Kyiv Islamic Cultural Center, Sheikh Murat Suleimanov speaks about the winter cold as a sign from Allah that awakens us from heedlessness and reminds us of the hereafter. He cites a hadith about the two breaths of hell and explains practical fiqh issues — wudu with cold water, tayammum, and ghusl.

SAŽETAK

The khutbah begins with verses from Surah Al-Talaq and Surah Al-An'am about Allah's omnipotence and Ibrahim's confidence. Sheikh Murat Suleymanov highlights the harsh winter faced by believers, especially in wartime, explaining that the cold is a significant sign from Allah, not a coincidence. The first wisdom is realizing that everything belongs to Allah — His dominion, creation, and power. The second is that the cold awakens a person from heedlessness, prompting them to remember the hereafter and reassess true values. The Sheikh cites a hadith in which Hell complains to Allah about consuming itself, and Allah allows it to take two breaths — in winter and summer, as well as a hadith about how Hell was inflated for a thousand years until it turned white, then red, and finally black as night. He also mentions a hadith from Ibn Abbas about the tree of Zaqqum, whose drop of juice would spoil everything on earth. The Sheikh emphasizes that a Muslim with strong iman does not complain about the cold but thanks Allah and uses the trial for benefit, remembering that winter is spring for the believer, as the days are short for fasting and the nights long for worship. In the second part of the khutbah, practical aspects of fiqh are discussed: the importance of proper ablution even with cold water, forgiveness of sins while waiting for prayer, ablution with cold water, and the journey to the mosque; permission for tayammum for those with valid reasons — illness, travel, or difficult conditions; the story of Umar ibn Al-As, who, during a military campaign in severe cold, performed tayammum and led the morning prayer, which the Messenger of Allah ﷺ approved with a smile. At the end, the Sheikh calls to help neighbors and friends in distress due to the cold, lack of water, or heat, and raises a dua for protection, paradise, victory for the country,

brothers in Palestine and Gaza, strength, wisdom, and understanding of the religion. The khutbah is valuable for those who want to understand how Islamic teachings help make sense of the difficulties of winter and war through the lens of iman, patience, and practical fiqh norms.

KLJUČNE PORUKE

Cold and winter are great signs of Allah, not coincidences; they remind us of the dominion, creation, and omnipotence of Allah (Qur'an 65:12, 6:75).

The trial of cold awakens a person from ghaflah (carelessness) and prompts them to remember the hereafter and reassess true values.

The Messenger of Allah ﷺ said that Hell complained to Allah that it consumes itself, and Allah allowed it to take two breaths — in winter and summer; the severe cold and heat remind us of Hell (hadith).

Hell was inflated for a thousand years, turning white, then for another thousand years, red, and then for another thousand years, black as night (hadith).

A drop of the sap from the tree of Zaqqum, the only tree in Hell, would spoil everything on earth (hadith from Ibn Abbas).

Winter is like spring for the believer: the days are short, making it easy to fast, and the nights are long, allowing for devotion.

Wudu with cold water, waiting for prayer in the mosque, and the journey to congregational prayer — these are three things through which Allah forgives sins (hadith).

One who cannot perform wudu with cold water due to illness, travel, or harsh conditions (like war) may perform tayammum — wiping the face and hands with sand or dust; the Qur'an prohibits throwing oneself into destruction (Qur'an 2:195).

The story of Umar ibn Al-As: during a military campaign in severe cold, he performed tayammum and led the morning prayer, and the Messenger of Allah ﷺ approved it with a smile (hadith).

A Muslim must help neighbors and friends who are in distress due to cold, lack of water, or heat — this is the duty of every Muslim.

Dua at the end of the khutbah: for protection, Paradise, victory for the country, victory for our brothers in Palestine and Gaza, strength, wisdom, understanding of the religion, mercy, and pleasure of Allah.

ĀLANAK

All praise is due to Allah, the Exalted and Most High, peace and blessings upon our Messenger Muhammad ﷺ, his family, companions, and all believers until the end of this world.

Dear brothers, I would like to begin the Friday sermon with words from the Holy Quran. Allah, the Exalted and Most High, said in Surah At-Talaq: after 'أَعُوذُ بِاللّٰهِ مِنَ الشَّيْطَانِ' — bismillahir-rahmanir-rahim — 'إِنَّ اللّٰهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ، وَأَنَّ اللّٰهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ' — 'الرَّحِيمِ' (inna Allāha 'alā kulli shay'in qadīr, wa anna Allāha qad aḥāṭa bi-kulli shay'in 'ilman) — 'Allah is capable of all things, and He encompasses all things with His knowledge.'

Allah, the Exalted and Most High, also said in Surah Al-An'am: bismillahir-rahmanir-rahim — 'وَكَذٰلِكَ نُرِيْ اِبْرٰهِيْمَ مَلَكُوْتَ السَّمٰوٰتِ وَالْاَرْضِ، وَلِيَكُوْنَ مِنَ الْمُوقِنِيْنَ' (wa kadhalika nurī Ibrāhīma malakūta as-samāwāti wa al-arḍ, wa li-yakūna mina al-mūqinīn) — 'Thus We showed Ibrahim the kingdom of the heavens and the earth, that he might be among those who have certainty.'

Winter as a Sign of Allah

Reading these verses, dear Muslims, dear brothers, I am prompted — and we should be prompted — to think about this winter. Indeed, this winter we are experiencing now is tough for everyone, it is very cold, and we feel it. At a time when the enemy also aids in this, we must simply think that the cold is also a great sign of Allah, the Exalted and Most High. It is not just by chance. In this, there is His great wisdom.

The first wisdom — we must understand that this is the kingdom of Allah, the Exalted and Most High, this is His dominion, this is His power, this is His ability. What we feel, what we see, this authority — it belongs only to Allah, the Exalted and Most High. It is all His.

Secondly — it pushes us towards these things, to awaken. Each of us has ghaflah, which is complacency, forgetfulness. When we work, live, see our children, jobs, and so on, we forget the main thing, the hereafter. But when Allah, the Exalted and Most High, gives us signs, a person immediately awakens. Ghaflah — yes, I may have many homes, capabilities, but there is no light, it is cold — what is the point of a big house now?

You know, I just remembered, during the time of the pandemic, when someone was sick, they did not feel like eating. And here is the question: is there any point in eating if we do not feel it? How many among us, when they ate something, did not feel it? The same goes for when we try to build a big house, but now there is no heating, no light. Is there any point in building such big houses? And for what? We should ask ourselves this.

But when Allah, the Exalted and Most High, tests us with such different sensations, a person immediately understands that they need to awaken from ghaflah, from complacency. That is, to remember the hereafter. And when we remember the hereafter, we cannot help but remember hell, the fire. We cannot avoid talking about paradise. Certainly, those who will be in paradise will have everything in the best state. But those who will be in hell, in the fire, will have it very, very difficult.

Hadith about the Two Breaths of Hell

The Messenger of Allah ﷺ once said: Hell complained to Allah, the Exalted. It said, 'O Allah, I am consuming myself.' Due to the power of Hell, it complained, 'O Allah, I am devouring myself.' Then Allah, the Exalted, allowed it to take two breaths. One breath is in winter, and the other is in summer. The Messenger ﷺ continues: when you feel the heat in summer, that is the first breath. When you feel the cold, that is the second breath.

And when we feel this cold, we should remember Hell, how difficult it will be there and how impossible it will be to endure. We must hear the hadith of the Messenger of Allah ﷺ: 'Hell was blown for a thousand years, and it turned white.' After that, it was blown for another thousand years, and it turned red. Then it was blown for another thousand years, and it turned black as the night you see.

The Messenger of Allah ﷺ also said — this hadith was narrated by Ibn Abbas, may Allah be pleased with him: if a drop of the sap of the tree of Zaqqum — we know that the only tree in Hell is Zaqqum — if just a drop of its sap were to fall into the sea of this life, it would completely spoil everything on earth. Completely. This earth would become uninhabitable. Just one drop of sap. We can mention dozens of hadiths and verses about how difficult this is.

Faith and Patience in Trials

But for a Muslim who understands the meaning of this life, he should not complain about the cold. On the contrary. He says: 'Alhamdulillah,' praise be to the Most High, who gave us reason, who gave us the ability to understand and use it for ourselves. I am not calling for us to all be in the cold. No. Not at all. But alhamdulillah, we have an understanding of patience and faith. A person with strong faith will always use this for his benefit. This is the essence of our faith. Why does Allah, the Exalted, test us but give us faith — so that we can use this faith correctly in various trials? Yes, it is cold, yes, it is unpleasant, someone is sick, but we say alhamdulillah and move on. We have come out of this negligence, analyzed our relationship with Allah, the Exalted, and continue living. We expect another trial that will come. And it will surely come.

Winter — Spring for the Believer

So, my dear brothers, winter is, in fact, as our righteous predecessors said, a spring for the believer. On the contrary, it should be pleasant for us. Why? Because the days are very short, and it is easy to fast. When we fast in winter, we hardly even feel it. We work, and then we realize it is time for iftar. It is not as hard as in other months or in summer when we fast. The nights are very long. We can use them for worshipping Allah, the Exalted. Winter is a spring for the believer.

But returning to the trial, to the understanding of what awaits a Muslim if he does not live by the law of Allah, the Exalted. If he refuses. Allah, the Exalted, reminds us with the cold we are feeling now: this is how it will be for you in Hell. Hell will not only be heat, but there will also be cold. As Allah, the Exalted, said in Surah Al-Insan, but this verse addresses those in Paradise. The people in Paradise will not feel heat or cold. They will be comfortable. But the cold, we know, is a powerful frost that will destroy everything. And a person who was disobedient to Allah, the Exalted, will certainly answer before Allah, the Exalted.

All praise is due to Allah, the Lord of the worlds, and peace and blessings be upon our Messenger Muhammad ﷺ and upon his family and companions.

The Messenger of Allah ﷺ said: 'Whomever Allah wishes good for, He grants him understanding in religion' (man yurid Allāhu bihi khayran yufaqqihhu fī ad-dīn) — 'To whom Allah, the Exalted, wishes good, He teaches him understanding, that is, the fiqh of religion.' I would also like to talk a bit about fiqh.

Cold Water and Ablution

A very important point regarding cold and cold water. We know, alhamdulillah, that we pray at least five times a day and perform ablution. Now we have a situation where warm water is not always available. Sometimes we only have cold water. However, due to the cold water, a Muslim might not perform ablution correctly. That is, citing the coldness, they may not do it as the Messenger Muhammad ﷺ taught us. This is an important point.

We must understand that the Messenger of Allah ﷺ said: there are three things through which our sins are forgiven. The first is when we wait for prayer in the mosque. I come, I sit, I wait for the adhan, at that moment Allah Subhanahu wa Ta'ala forgives my sins. The first. The second is when we perform ablution with cold water. This is the second. And the third is when we walk, meaning for every step we take to the collective mosque, Allah Subhanahu wa Ta'ala forgives our sins. So, three things. They are simple, but alhamdulillah, who doesn't want Allah Subhanahu wa Ta'ala to forgive our sins? We all desire this. And one of them is to perform ablution with cold water. We know there are even several hadiths indicating to use cold water, especially in the morning. Why? Because it forgives your sins, meaning Allah Subhanahu wa Ta'ala

forgives your sins. But this does not mean we shouldn't heat water. No. Each of us has our own peculiarities, our own illnesses, and so on. Therefore, a Muslim who can take cold water without any issues, meaning they won't get sick, should perform it correctly. And they should pay close attention to their elbows. Why? Because sometimes we may see someone opening like this, taking, not washing thoroughly. And we know that elbows are obligatory. Without them, our ablution will not be accepted. The same goes for our feet. But this is for those who can take ablution with cold water. Those who cannot due to a valid reason: illness, or if they are traveling, or for our soldiers in difficult conditions, then Allah Subhanahu wa Ta'ala allows what? If you cannot find water and cannot take cold water, you can perform tayammum. Tayammum is wiping your face and hands with sand or dust. This is allowed if I have a valid reason. Especially during times when it is very cold for me. So, my dear brothers, it is very important for us to understand this. Our fiqh is life. It is life. But it is part of our religion, and we must know this. We should never say: 'It's cold, I'll do it quickly.' No. We perform it as the Messenger Muhammad ﷺ taught us, and we must never forget this.

Ease in Religion: The Story of Umar ibn Al-As

And the second is ease, there is rukhsah. And we know that we must utilize this ease. I will conclude my sermon with a story. Umar ibn Al-As, may Allah be pleased with him, this is a remarkable story and hadith. When they were on a military expedition, he lost his ablution. And in the morning he needed to perform it, but in the conditions of war, he could not do so because it was very cold. It was impossible to do it in the cold. What did he do? He performed tayammum. And he conducted the morning prayer. When the Muslims saw this, they reported it to the Messenger Muhammad ﷺ, and the Messenger of Allah sent for him and asked him: 'Did this happen?' He said: 'Yes.' The Messenger Muhammad ﷺ asked him: 'Why did you do that?' To which Ibn Al-As replied: **وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ** (wa lā tulqū bi-aydīkum ilā at-tahlukah) — 'Do not throw yourselves into destruction.' Meaning at that moment, I knew that if I took ablution in the cold, I could die. Therefore, I took this ease. And the Messenger Muhammad ﷺ began to smile and did this several times. And Umar ibn Al-As said this. And then the Messenger Muhammad ﷺ expressed his satisfaction, saying how pleased he was to teach you the correct understanding of our religion. So, dear Muslims, ease does not mean a rejection of religion. No. Ease is part of our religion. But we must do it according to the Quran and the sunnah of the Messenger Muhammad ﷺ.

Helping Others and Dua

And lastly, my dear brothers, I cannot fail to mention helping others. Each of us knows our neighbors or friends. If someone is in a difficult situation, especially during the cold, with no water and no warmth, we must help. At the very least, just say to those who need help: 'I am here, I can help.' This is the duty of every Muslim. I ask Allah

Subhanahu wa Ta'ala to protect us. I ask Allah Subhanahu wa Ta'ala to gather us all in paradise. I ask Allah Subhanahu wa Ta'ala to grant victory to our country. I ask Allah Subhanahu wa Ta'ala to grant victory to our brothers in Palestine, in Gaza. I ask Allah Subhanahu wa Ta'ala for strength for all of us. I ask Allah Subhanahu wa Ta'ala for wisdom and understanding of our religion. I ask Allah Subhanahu wa Ta'ala for His mercy and His pleasure for all of us.

O Allah, our Lord, to You belongs all praise for iman, and to You belongs all praise for Islam, and to You belongs all praise for the Quran, and to You belongs all praise when You are pleased, and to You belongs all praise until You are pleased, and to You belongs all praise after being pleased. O Allah, honor Islam and the Muslims. O Allah, honor Islam and the Muslims. O Allah, honor Islam and the Muslims, and humiliate polytheism and the polytheists. Our Lord, do not let our hearts deviate after You have guided us, and grant us from Yourself mercy. Indeed, You are the Bestower. Indeed, Allah commands justice, ihsan, and giving to relatives, and forbids immorality, wrongdoing, and oppression. He advises you that perhaps you will be reminded. And establish prayer. Allah is the Greatest, Allah is the Greatest, Allah is the Greatest. I bear witness that there is no deity but Allah. I bear witness that Muhammad.

65:12

6:75

76:13

2:195

хадис про два подихи пекла

хадис про роздування пекла (біле, червоне, чорне)

хадис від Ібн Аббаса про закум

хадис про три речі, що прощають гріхи

хадис про Омара ібн Аса та таямум

хадис: «Кому Аллаг побажає блага, тому навчить розуміння релігії»

#winter

#sign of Allah

#the Hereafter

#hell

#fiqh

#explanation

#tayammum

#patience

#faith

#helping others