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# CHAPTER 101

## AL-QARI'A

### (The Striking Calamity)

### (11 VERSES)

### VERSES 1 – 11

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

#### Brief Introduction of 101:

Sura Al-Qaria 101 (11 verses) was revealed in Makkah. Allah<sup>-azwj</sup> in 101, Warns people of the Day of Reckoning, when everything will disintegrate and loose its value/weights, including grand structures, i.e., mountains, and those will be pleased who had acted upon religion and will be sent to Paradise whereas disbelievers will be punished in the Hell.

#### MERITS

ابن بابويه: باسناده، عن عمرو بن ثابت، عن أبي جعفر (عليه السلام)، قال: «من قرأ و أكثر من قراءة القارعة آمنه الله عز و جل من فتنة الدجال أن يؤمن به، و من فيح جهنم يوم القيامة إن شاء الله تعالى

Ibn Babuwayh, by his chain, from Amro Bin Sabit, who has narrated:

‘From Abu Ja’far<sup>-asws</sup> having said: ‘One who recites, and is frequent in reciting (Surah Al-Qari’a), Allah<sup>-azwj</sup> Mighty and Majestic would Secure him from Fitna of Dajjal<sup>-la</sup> from believing in him<sup>-la</sup>, and from the flame of Hell on the Day of Judgment, if Allah<sup>-azwj</sup> the Exalted so Desires’<sup>1</sup>.

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة ثقل الله ميزانه من الحسنات يوم القيامة،

And from Khawas Al-Quran:

It has been reported from the Prophet<sup>-saww</sup> having said: ‘One who recites this Surah (Al-Qari’a), would have his scale made heavier with the Rewards on the Day of Judgement.

و من كتبها و علقها على محارف معسر من أهله و خدمه، فتح الله على يديه و رزقه».

(ثواب الأعمال: 125) <sup>1</sup>

And one who writes it (Surah Al-Qari'a) and attaches it (as an) upon the one who struggles to secure his livelihood and is insolvent from his family and (from having) his own servants, Allah<sup>-azwj</sup> would Open his hand and his sustenance'.<sup>2</sup>

و قال الصادق (عليه السلام): «إذا علقت على من تعطل وكسدت سلعته، رزقه الله تعالى نفاق سلعته، وكذا كل من أدمن في قراءتها فعلت به ذلك بإذن الله تعالى».

And Al-Sadiq<sup>-asws</sup> said: 'When it (Surah Al-Qari'a) is attached (as an amulet) upon one with disruptions and of blocked merchandise, Allah<sup>-azwj</sup> the Exalted would Sustain him smoothness of his merchandise, and like that for every one who is habitual in its recitation, that would be Done with him, by the Permission of Allah<sup>-azwj</sup> the Exalted".<sup>3</sup>

## VERSES 1 - 9

### الْقَارِعَةُ {1}

***The striking calamity! [101:1]***

### مَا الْقَارِعَةُ {2}

***What is the striking calamity? [101:2]***

### وَمَا أَدْرَاكَ مَا الْقَارِعَةُ {3}

***And what will make you realise what the striking calamity is? [101:3]***

### يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ {4}

***A Day the people would be like the scattered moths [101:4]***

### وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ {5}

***And the mountains would be like the loosened wool [101:5]***

### فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ {6}

***Then as for one whose scale is heavy [101:6]***

<sup>2</sup> Tafseer Al Burhan – H 11847

<sup>3</sup> خواص القرآن: 15 «نحوه»

فَهُوَ فِي عَيْشَةٍ رَاضِيَةٍ {7}

***So he would be in a pleasant life [101:7]***

وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ {8}

***And as for one whose scale is light [101:8]***

فَأُمُّهُ هَاوِيَةٌ {9}

***So, Hell (would be like) his mother [101:9]***

محمد بن العباس، قال: حدثنا الحسن بن علي بن زكريا بن عاصم الميمني، عن الهيثم بن عبد الرحمن، قال: حدثنا أبو الحسن علي بن موسى بن جعفر، عن أبيه، عن جده (صلوات الله عليهم)، في قوله عز و جل: فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ فَهُوَ فِي عَيْشَةٍ رَاضِيَةٍ، قال: «نزلت في علي بن أبي طالب (عليه السلام)

Muhammad Bin Al-Abbas, from Al-Hassan Bin Ali Bin Zakariya Bin Aasim Al-Mayni, from Al-Haysam Bin Abdul Rahman, who has said:

'Abu Al-Hassan<sup>-asws</sup> Bin Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup> from his<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> grandfather<sup>-asws</sup> regarding the Words of the Mighty and Majestic: ***Then as for one whose scale is heavy [101:6] So he would be in a pleasant life [101:7]***, said: 'It was Revealed regarding Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>.

وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ فَأُمُّهُ هَاوِيَةٌ، قال: «نزلت في ثلاثة» يعني الثلاثة.

***And as for one whose scale is light [101:8] So his mother shall be an abyss [101:9]***, said: 'It was Revealed regarding three, meaning the three (Abu Bakr, Umar, and Usman)'.<sup>4</sup>

ابن شهر آشوب، قال: الامامان الجعفران (عليهما السلام) في قوله تعالى: فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ: «فهو أمير المؤمنين (عليه السلام) فَهُوَ فِي عَيْشَةٍ رَاضِيَةٍ

Ibn Shehr Ashub said:

'The two Imams<sup>-asws</sup> (5<sup>th</sup> & 6<sup>th</sup> Imams<sup>-asws</sup>) said regarding the Words of the Exalted: ***Then as for one whose scale is heavy [101:6]***, so he<sup>-asws</sup> is Amir Al-Momineen<sup>-asws</sup>, ***So he would be in a pleasant life [101:7]***.

وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ و أنكر ولاية علي (عليه السلام) فَأُمُّهُ هَاوِيَةٌ فهي النار، جعلها الله أمه و مأواه».

(تأويل الآيات 2: 849 / 1).<sup>4</sup>

**And as for one whose scale is light [101:8],** and denied the Wilayah of Ali<sup>-asws</sup>, **So his mother shall be an abyss [101:9],** so it is the Fire. Allah<sup>-azwj</sup> will Make it to be his mother and his abode (one who denied the Wilayah of Ali<sup>-asws</sup>)'.<sup>5</sup>

فِي كِتَابِ الْإِحْتِجَاجِ لِلطَّبْرَسِيِّ عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ حَدِيثٌ طَوِيلٌ يَقُولُ فِيهِ عَلَيْهِ السَّلَامُ: وَمَعْنَى قَوْلِهِ: فَمَنْ ثَقُلَتْ مَوَازِينُهُ وَمَنْ خَفَّتْ مَوَازِينُهُ فَهُوَ قِلَّةُ الْحَسَنَاتِ وَكَثْرَةُ.

In the book Al Ihtijaj of Al Tabarsy –

‘There is a lengthy Hadeeth from Amir Al-Momineen<sup>-asws</sup>, he<sup>-asws</sup> is saying in it: ‘And the meaning of His<sup>-azwj</sup> Words: **‘Then as for one whose scale is heavy [101:6] And as for one whose scale is light [101:8],** so it is the scarcity and the abundance of the good deeds’’.<sup>6</sup>

وَرَوَى الْمُفَضَّلُ عَنِ الصَّادِقِ عَلَيْهِ السَّلَامُ أَنَّهُ قَالَ: وَقَعَ بَيْنَ سَلْمَانَ الْفَارِسِيِّ رَحِمَهُ اللَّهُ عَلَيْهِ وَبَيْنَ رَجُلٍ حَضَرَهُ [خُصُومَةٌ] فَقَالَ الرَّجُلُ لِسَلْمَانَ: مَنْ أَنْتَ وَمَا أَنْتَ؟

And it is reported by Al Mufazzal,

‘From Al-Sadiq<sup>-asws</sup> having said: ‘A dispute occurred between Salman<sup>-ra</sup> and a man in his<sup>-ra</sup> presence. The man said to Salman<sup>-ra</sup>, ‘Who are you<sup>-ra</sup>, and what are you<sup>-ra</sup>?’

فَقَالَ سَلْمَانُ: أَمَّا أَوَّلِي وَأُولَئِكَ فَنُطْقَةٌ قَدَرَةٌ، وَأَمَّا آخِرِي وَآخِرُكَ فَجَيْفَةٌ مُنْتِنَةٌ، فَإِذَا كَانَ يَوْمُ الْقِيَامَةِ وَنُصِبَتِ الْمَوَازِينُ فَ مَنْ ثَقُلَتْ مَوَازِينُهُ فَهُوَ الْكَرِيمُ، وَمَنْ خَفَّتْ مَوَازِينُهُ فَهُوَ اللَّيِّيمُ.

Salman<sup>-ra</sup> said: ‘As for my<sup>-ra</sup> beginning and your beginning, so it is a filthy seed, and as for my<sup>-ra</sup> end and your end, so it is a cold carcass. So when it will be the Day of Judgment and the scales are Established: **as for one whose scale is heavy [101:6],** so he would be the noble, and **one whose scale is light [101:8],** so he would be the ignoble’’.<sup>7</sup>

## What makes the Scale heavy?

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن أبي أيوب، عن محمد بن مسلم، عن أحدهما (عليهما السلام)، قال: «ما في الميزان شيء أثقل من الصلاة على محمد و آل محمد، وإن الرجل لتوضع أعماله في الميزان فتميل به، فيخرج الصلاة على محمد فيضعها في ميزانه فترجح».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Ayoub, from Muhammad Ibn Muslim, who has said:

One of them<sup>-asws</sup> (5<sup>th</sup> or 6<sup>th</sup> Imam <sup>-asws</sup>) having said: ‘There is nothing heavier in the Scale than the Salawat upon Muhammad<sup>-saww</sup> and the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and that the man would place his deeds upon the Scale and incline it by that. He would bring out the

(المناقب 2: 151).<sup>5</sup>

H 4 – تفسير نور الثقلين، ج5، ص: 659<sup>6</sup>

H 14 – تفسير نور الثقلين، ج5، ص: 660<sup>7</sup>

Salawat upon Muhammad<sup>-saww</sup> and places it upon his Scale, so it would outweigh (everything else)<sup>8</sup>.

و عنه: عن علي، عن أبيه، عن النوفلي، عن السكوني، عن أبي عبد الله (عليه السلام)، قال: «قال أمير المؤمنين (عليه السلام): التسبيح نصف الميزان، و الحمد لله يملأ الميزان، و الله أكبر يملأ ما بين السماء و الأرض».

And from him, from Ali, from his father, from Al-Nowfaly, from Al-Sakuny, who has said:

'Abu Abdullah<sup>-asws</sup> has said that Amir Al-Momineen<sup>-asws</sup> said: 'The Glorification (Al-Tasbeeh) is half the Scale, and "Praise is due to Allah<sup>-azwj</sup>" fills up the Scale, and "Allah<sup>-azwj</sup> is the Greatest fills up what is between the sky and the earth'.<sup>9</sup>

في كتاب الخصال عن محمد بن موسى قال: سمعت أبا عبد الله عليه السلام يقول: ان الخير ثقل على أهل الدنيا على قدر ثقله في موازينهم يوم القيامة، وان الشر خف على أهل الدنيا على قدر خفته في موازينهم يوم القيامة.

In the Book Al-Khisaal, from Muhammad Bin Musa who said:

'I heard Abu Abdullah<sup>-asws</sup> saying that: 'The good is as heavy upon the people of the world as it would be heavy upon their scales on the Day of Judgement, and that the evil is as light upon the people of the world as it would light upon their scales on the Day of Judgement'.<sup>10</sup>

في كتاب علل الشرايع بإسناده إلى الحسن بن عبد الله عن آبائه عن جده الحسن بن علي بن أبي طالب عن النبي صلى الله عليه وآله حديث طويل في تفسير سبحانه الله والحمد لله ولا اله الا الله والله أكبر وفيه قال النبي صلى الله عليه وآله وقوله: لا اله الا الله يعني بوحديته لا يقبل الله الاعمال الا بها، وهي كلمة التقوى ينقل الله بها الموازين يوم القيامة.

In the Book Al-Ilal-Al-Sahra'ie, by its chain going up to Al-Hassan Bin Abdullah, from his forefathers, the following:

'From his grandfather<sup>-asws</sup> Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, from the Prophet<sup>-saww</sup>, a lengthy Hadeeth regarding the explanation of 'Glory be to Allah<sup>-azwj</sup>, and the Praise is due to Allah<sup>-azwj</sup>, and there is no god except Allah<sup>-azwj</sup>, and Allah<sup>-azwj</sup> is Great', and in it the Prophet<sup>-saww</sup> said: 'And His<sup>-azwj</sup> Words: "There is no god except Allah<sup>-azwj</sup>", it Means, by the Oneness. Allah<sup>-azwj</sup> will not Accept the deeds except by it, and it is the Pious Speech. Allah<sup>-azwj</sup> would Make the Scale to be heavier by it, on the Day of Judgement'.<sup>11</sup>

وفيه في احتجاج أبي عبد الله عليه السلام قال السائل: اوليس توزن الاعمال ؟ قال: لا لان الاعمال ليست اجساما وانما هي صفة ما عملوا، وانما يحتاج إلى وزن الشيء من جهل عدد الاشياء ولا يعرف ثقلها وخفتها، وان الله لا يخفى عليه شيء،

And in Ihtijaj Al-Tabarsy, writes:

'From Abu Abdullah<sup>-asws</sup>. The questioner asked (from the Imam<sup>-asws</sup>), 'Will not the deeds be weighed?' He<sup>-asws</sup> said: 'No, because the deeds are not physical, but rather these are

<sup>8</sup> (الكافي 2: 15 / 358).

<sup>9</sup> Tafseer Noor Al Saqalayn – Ch 101 H 10

<sup>10</sup> Tafseer Noor Al Saqalayn – Ch 101 H 11

<sup>11</sup> Tafseer Noor Al Saqalayn – Ch 101 H 12

qualities of what has been done. But what is needed to weigh is the something about which you are ignorant of its weight or its lightness, and that nothing is hidden from Allah<sup>-azwj</sup>'.

قال: فما معنى الميزان؟ قال: العدل قال: فما معنا في كتابه " فمن ثقلت موازينه " قال: فمن رجع عمله.

He said, 'So what is the meaning of the Scale?' He<sup>-asws</sup> said: 'The justice'. He said, 'So what is the Meaning in His<sup>-azwj</sup> Book: ***Then as for one whose scale is heavy [101:6]?***' He<sup>-asws</sup> said: 'The one whose deeds are preferred'.<sup>12</sup>

### What makes the Scale light?

في من لا يحضره الفقيه وروى محمد بن ابي عمير عن عيسى الفراء عن عبد الله بن ابي بعفر قال: سمعت ابا عبد الله عليه السلام يقول: قال أبو جعفر عليه السلام: من كان ظاهره ارجح من باطنه خف ميزانه.

In Man La Yahzur Al-Faqih, it has been reported from Muhammad Bin Abu Umeyr, from Isa Al-Fara'a, from Abdullah Bin Abu Ya'four who said:

'I heard Abu Abdullah<sup>-asws</sup> saying; 'Abu Ja'far<sup>-asws</sup> said: 'The one whose apparent (*Zaahir*) outweighs his hidden (*Baatin*), his scale would be lighter (from good deeds)'.<sup>13</sup>

### VERSES 10 & 11

وَمَا أَدْرَاكَ مَا هِيَّةُ {10}

***And what will make you realise what it is? [101:10]***

نَارٌ حَامِيَةٌ {11}

### ***A scorching Fire [101:11]***

ابن بابويه، قال: حدثنا أبي، قال: حدثنا محمد بن يحيى العطار، قال: حدثنا يعقوب بن يزيد، عن محمد بن عمر، عن صالح بن سعيد، عن أخيه سهل الحلواني، عن أبي عبد الله (عليه السلام)، قال: «بينا عيسى بن مريم (عليه السلام) في سياحته إذ مر بقرية، فوجد أهلها موتى في الطريق و الدور، قال: فقال: إن هؤلاء ماتوا بسخطة، و لو ماتوا بغيرها تدافنوا،

Ibn Babuwayh, from his father, from Muhammad Bin Yahya Al-Ataar, from Yaqoub Bin Yazeed, from Muhammad Bin Umar, from Salih Bin Saeed, from his brother Sahl Al-Halwany, who has said:

'Abu Abdullah<sup>-asws</sup> has said: 'Once Isa<sup>-as</sup> Bin Maryam<sup>-as</sup> passed by a village and found its people to be dead on the road and in their houses. So he<sup>-as</sup> said: 'They have died as a result of the Wrath, and had they died by something else then they would have been buried'.

<sup>12</sup> Tafseer Noor Al Saqalayn – CH 101 H 5

<sup>13</sup> Tafseer Noor Al Saqalayn – CH 101 H 13

قال: فقال أصحابه: وددنا أنا عرفنا قصتهم، فقليل له: نادهم يا روح الله، قال، فقال: يا أهل القرية، فأجابهم مجيب منهم: لبيك يا روح الله، قال: ما حالكم و ما قصتكم؟

His<sup>-as</sup> companions said, 'We would like to know their story'. So they said to him<sup>-as</sup>, 'O Spirit of Allah<sup>-azwj</sup>, tell us about them'. He<sup>-as</sup> said: 'O people of the village!' So one of them answered him<sup>-as</sup>, 'Here I am, O Spirit of Allah<sup>-azwj</sup>'. He<sup>-as</sup> said: 'What is your condition, and what is your story?'

قال: أصبحنا في عافية، و بتنا في الهاوية، قال: فقال: و ما الهاوية؟ قال: بحار من نار فيها جبال من نار، قال: و ما بلغ بكم ما أرى؟ قال: حب الدنيا و عبادة الطواغيت.

He said, 'In the morning we were in good health, and now we are in the abyss (Haawiya)'. He<sup>-as</sup> said: 'And what is the abyss?' He said, 'An ocean of Fire in which are mountains of Fire'. He<sup>-as</sup> said: 'And what has made you reach to what I<sup>-as</sup> see?' He said, 'Love of the world and worship of the tyrants'.

قال: و ما بلغ من حبيكم الدنيا؟ قال: كحب الصبي لأمه، إذا أقبلت فرح، و إذا أدبرت حزن. قال: و ما بلغ من عبادتكم الطواغيت؟ قال: كانوا إذا أمرونا أطعناهم.

Isa<sup>-as</sup> asked: 'And what was the love of the world?' He said, 'Like the love of the young for his mother. If she is in front of him he is happy, and if she goes away, he grieves'. Isa<sup>-as</sup> asked: 'And what was your worship of the tyrants?' He said, 'Whenever they ordered us we obeyed them'.

قال: فكيف أجبتني [أنت] من بينهم؟ قال: لأنهم ملجمون بلجم من نار، عليهم ملائكة غلاظ شداد، و إني كنت فيهم و لم أكن منهم، فلما أصابهم العذاب أصابني معهم، فأنا معلق بشجرة أخاف أن أكبكب في النار،

Isa<sup>-as</sup> asked; 'So how did you manage to answer me<sup>-as</sup> whilst you were in between them?' He said, 'Because they have been restrained by reins of Fire. Upon them are stern and severe Angels, and I used to be among them and had never become part of them. So when they were struck by the Punishment, it engulfed me along with them. I am (now) hanging on to a tree, afraid to be flung into the Fire'.

قال: فقال عيسى (عليه السلام) لأصحابه: النوم على المزابل، و أكل خبز الشعير، خير مع سلامة الدين».

He<sup>-asws</sup> said: 'So Isa<sup>-as</sup> said to his<sup>-as</sup> companions: 'Sleeping on the garbage, and eating rye bread is better, along with safety of the Religion''<sup>14</sup>

## The Abyss (Haawiya – 5<sup>th</sup> Level of Hell)

و فِي رِوَايَةِ أَبِي الْجَارُود عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ فِي قَوْلِهِ: «وَ إِنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ» وَ قُفُوفُهُمْ عَلَى الصِّرَاطِ، وَ أَمَّا «لَهَا سَبْعَةُ أَبْوَابٍ لِكُلِّ بَابٍ مِنْهُمْ جُزْءٌ مَقْسُومٌ» فَبَلَغَنِي وَ اللَّهُ أَعْلَمُ أَنَّ اللَّهَ جَعَلَهَا سَبْعَ دَرَجاتٍ

And in a report of Abu Al Jaroud,

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'From Abu Ja'far-asws (having said) regarding His-azwj Words: **'And surely Hell is Promised to them altogether [15:43]**, they would be paused upon the Path (bridge). And as for: **For it there are seven doors, each door being for an Assigned segment of them [15:44]**, so it has reached me-asws, and Allah-azwj is more Knowing, that Allah-azwj Made it (Hell) to be of seven levels –

أَعْلَاهَا الْجَحِيمُ، يَفُومُ أَهْلُهَا عَلَى الصَّفَا مِنْهَا، تُغَلَى أَدْمِغَتُهُمْ فِيهَا كَغَلَى الْقُدُورِ بِمَا فِيهَا،

Its top (level) is Al-Jaheem. Its people would be paused upon a hill from it. Their brains would boil therein like the boiling of the pots and whatever is in it.

وَالثَّانِيَةُ «لَطَى نَزَاعَةً لِلشَّوَى تَدْعُوا مَنْ أَذْبَرَ وَ تَوَلَّى وَ جَمَعَ فَأُوْعَى»

And the second (level) **It is a Flame [70:15] Dragging them for the roasting [70:16] Claiming ones who turned and fled [70:17] And amassed, then stashed it [70:18]**.

وَالثَّالِثَةُ «سَقَرُ لَا يُبْقِي وَ لَا تَذَرُ لَوَاحَةً لِلْبَشَرِ عَلَيْهَا تِسْعَةَ عَشَرَ»

And the third is, **Saqar [74:26] It neither lets remain nor spares (anyone) [74:28] Scorching for the person [74:29] Upon it are nineteen [74:30]**.

وَالرَّابِعَةُ الْخُطْمَةُ وَ مِنْهَا تَنْوَرُ «شَرُّرٌ كَالْفَصْرِ كَأَنَّهُ جَمَالَةٌ صُفْرٌ» تُدَقُّ مَنْ صَارَ إِلَيْهَا مِثْلُ الْكُحْلِ، فَلَا تَمُوتُ الرُّوحُ، كُلَّمَا صَارُوا مِثْلَ الْكُحْلِ عَادُوا

And the fourth is, **Al-Hutama [104:4]**, and from it is the Revenge. **It throws out sparks like towers [77:32] As if it was a string of yellow camels [77:33]**. One who comes to it would be pounded like the kohl (powder), but the soul will not be dying. Every time they become like the kohl (powder), they would be returned (to their former state, and the process repeated).

وَالْخَامِسَةُ الْهَآوِيَةُ فِيهَا مَالِكٌ، يَدْعُونَ يَا مَالِكُ أَغْنِنَا فَإِذَا أَغَانَهُمْ جَعَلَ لَهُمْ آيَةً مِنْ صُفْرِ مِنْ نَارٍ فِيهَا صَدِيدٌ مَا يَسِيلُ مِنْ جُلُودِهِمْ كَأَنَّهُ مُهْلٌ، فَإِذَا رَفَعُوهُ لِيَشْرَبُوا مِنْهُ تَسَاقَطَتْ لَحْمٌ وَجُوهِهِمْ مِنْ شِدَّةِ حَرِّهَا، وَ هُوَ قَوْلُ اللَّهِ «وَ إِنْ يَسْتَنْغِثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ بِئْسَ الشَّرَابُ وَ سَاءَتْ مُرْتَقًى» وَ مَنْ هَوَى فِيهَا هَوَى سَبْعِينَ عَامًا فِي النَّارِ، كُلَّمَا اخْتَرَقَ جِلْدُهُ بَدَّلَ جِلْدًا غَيْرَهُ

And the fifth is Al-Haawiya, wherein is Malik (keeper of Hell). They would be calling out, O Malik! Relieve us'. So, when he relieves them, he would make for them a utensil of brass from fire wherein would be puss what would flow from their skins as if it is a respite. So, when they raise it to drink from it, their flesh would fall off their faces from the intensity of its heat, and these are the Words of Allah-azwj: **And if they cry out for relief, they would be relieved by water like molten copper grilling their faces. Evil is the drink and worse is the dwelling [18:29]**. One who collapses in it would collapse for seventy years in the Fire. Every time his skin incinerates, it would be replaced with another skin.

وَالسَّادِسَةُ هِيَ السَّعِيرُ فِيهَا ثَلَاثُمِائَةِ سُرَادِقٍ مِنْ نَارٍ، فِي كُلِّ سُرَادِقٍ ثَلَاثُمِائَةِ قَصْرِ مِنْ نَارٍ، فِي كُلِّ قَصْرِ ثَلَاثُمِائَةِ بَيْتٍ مِنْ نَارٍ، فِي كُلِّ بَيْتٍ ثَلَاثُمِائَةِ لَوْحٍ مِنَ الْعَذَابِ مِنْ غَيْرِ عَذَابِ النَّارِ، فِيهَا حَيَّاتٌ مِنْ نَارٍ، وَ عَقَّارِبُ مِنْ نَارٍ، وَ جَوَامِعُ مِنْ نَارٍ، وَ سَلْسِلٌ مِنْ نَارٍ، وَ أَغْلَالٌ مِنْ نَارٍ، وَ هُوَ الَّذِي يَقُولُ اللَّهُ: «إِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَلْسِلًا وَ أَغْلَالًا وَ سَعِيرًا»

And the sixth, it is Al-Saeer wherein are three hundred canopies of Fire. In every canopy are three hundred castles of Fire. In every castle are three hundred houses of Fire, in every house are three hundred varieties of the Punishment from other than the Punishment of the Fire. Therein are serpents of Fire, and scorpions of Fire, and gatherings of Fire, and chains of Fire, and shackles of Fire, and it is which Allah<sup>-azwj</sup> is Saying: ***Surely, We have Prepared for the Kafirs, chains and shackles and Saeer [76:4].***

وَالسَّابِعَةُ جَهَنَّمُ وَفِيهَا الْفُلُكُ، وَهُوَ جُبٌّ فِي جَهَنَّمَ إِذَا فُتِحَ أَسْعَرَ النَّارَ سِعْرًا، وَهُوَ أَشَدُّ النَّارِ عَذَابًا، وَأَمَّا صَعُودُ فَجَبَلٍ مِنْ صُفْرِ مِنْ نَارٍ وَسَطَ جَهَنَّمَ، وَأَمَّا أُنَامًا فَهُوَ وَادٍ مِنْ صُفْرِ مُذَابٍ يُجْرَى حَوْلَ الْجَبَلِ، فَهُوَ أَشَدُّ النَّارِ عَذَابًا.

And the seventh is Jahannum (Hell), and therein is ***Al-Falaq [113:1]***, and it is a pit in Hell. Whenever it is opened, the Fire gets inflamed with a blaze, and it is the most severe of the Fires as Punishment. And as for Saoud, so it is a mountain of brass from Fire in the middle of Hell. And as for Asama, so it is a valley of molten brass flowing around the mountains, and it is the most severe of the Fires as Punishment”.<sup>15</sup>

و فِي الْمَجْمَعِ عَنْهُ عَلَيْهِ السَّلَامُ: أَنَّ جَهَنَّمَ لَهَا سَبْعَةُ أَبْوَابٍ أَطْبَاقٍ بَعْضُهَا فَوْقَ بَعْضٍ وَوَضَعَ أَحَدِي يَدَيْهِ عَلَى الْأُخْرَى فَقَالَ هَكَذَا وَ إِنَّ اللَّهَ وَضَعَ الْجَنَانَ عَلَى الْعَرْضِ وَوَضَعَ النَّيِّرَانَ بَعْضُهَا فَوْقَ بَعْضٍ فَأَسْفَلُهَا جَهَنَّمَ وَفَوْقَهَا لُطَى وَفَوْقَهَا الْخَطْمَةُ وَفَوْقَهَا سَقَرٌ وَفَوْقَهَا الْجَحِيمُ وَفَوْقَهَا السَّعِيرُ وَفَوْقَهَا الْهَاطِيَّةُ

And in (the book) Al Majma Al Bayan,

‘From him<sup>-asws</sup> (having said): ‘Hell, for it are seven doors, layered upon each other’, and he<sup>-asws</sup> placed his<sup>-asws</sup> hand upon the other, and he<sup>-asws</sup> said: ‘Like this. And Allah<sup>-azwj</sup> Placed the Gardens to be upon the ground, and Placed the Fires on top of each other, so the lowest of it is Jahannum (Hell), and above it is Laza, and above it is Al-Hutama, and above it is Saqar, and above it is Al Jaheem, and above it is Al Saeer, and above it is Al-Hawiya’”.<sup>16</sup>

<sup>15</sup> H 60 تفسير نور الثقلين، ج3، ص: 17

<sup>16</sup> تفسير الصافي، ج3، ص: 114