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CHAPTER 104

AL-HUMAZA

(The Gossipmonger)

(9 VERSES)

VERSES 1 - 9

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Brief Introduction of 104:

Sura Al-Humaza (9 verses) was revealed in Makkah. The Verses condemn the slanderer and the backbiter, i.e., woe to every slanderer, he who backbites people and despises the poor. He who twists his neck and head and becomes angry when he sees a poor person or a beggar. He who has collected wealth and counted it and He thinks that his wealth will make him immortal. No! He will be thrown into the Crusher. The Crusher is the Fire that destroys everything. Abu Dharr^{-ra} said: Give glad tidings to the arrogant of a cauterization.¹

MERITS

ابن بابويه: بإسناده، عن أبي بصير، عن أبي عبد الله، قال: «من قرأ وَئِيلَ لِكُلِّ هُمَزَةٍ لُمَزَةٍ في فرائضه، أبعد الله عنه الفقر، و جلب عليه الرزق، و يدفع عنه ميتة السوء».

Ibn Babuwayh, by his chain, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The one who recites: **Woe would be for every slanderer, defamer [104:1]** in his Obligatory (Salats), Allah^{-azwj} would Distance poverty from him, and Bring to him the sustenance, and repulse from him evil death'.²

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة كان له من الأجر بعدد من استهزأ بمحمد و أصحابه، و إن قرئت على العين نفعها».

And from Khawaas Al-Quran –

¹ Tafsir al-Qummi, Vol. 2, p. 442

² (ثواب الأعمال: 126).

It has been reported from the Prophet^{-saww} having said: 'The one who recites this Chapter would have for him the Rewards equal the number of the ones who ridiculed Muhammad^{-saww} and his^{-saww} companions, and if it is recited upon the eyes, it would be beneficial for it'.³

و قال الصادق (عليه السلام): «إذا قرئت على من به عين، زالت عنه العين بقدره الله تعالى».

And Al-Sadiq^{-asws} said: 'When it (Chapter 104) is recited upon the one on whom is an evil eye, it would decline from him, by the Power of Allah^{-azwj} the Exalted'.⁴

VERSE 1

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ {1}

Woe would be for every slanderer, defamer [104:1]

محمد بن العباس، قال: حدثنا أحمد بن محمد النوفلي، عن محمد بن عبد الله بن مهران، عن محمد بن خالد البرقي، عن محمد بن سليمان الديلمي، عن أبيه سليمان، قال: قلت لأبي عبد الله (عليه السلام): ما معنى قوله عز وجل: وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ؟ قال: «الذين همزوا آل محمد حقهم و لمزوهم، و جلسوا مجلسا كان آل محمد أحق به منهم»

Muhammad Bin Al Abbas, from Ahmad Bin Muhammad Al Nowfaly, from Muhammad Bin Abdullah Bin Mahraan, from Muhammad Bin Khalid Al Barqy, from Muhammad Bin Suleyman Al Dulaimy, from his father Suleyman who said:

'I said to Abu Abdullah^{-asws}, 'What is the Meaning of the Words of the Mighty and Majestic: **Woe would be for every slanderer, defamer [104:1]**?' He^{-asws} said: 'The ones who slander the Progeny^{-asws} of Muhammad^{-saww} for their^{-asws} rights and defame them^{-asws}, and sit (as a chief) in gatherings in which the Progeny^{-asws} of Muhammad^{-saww} have a more deserving right for it than them'.⁵

The slanderer and the defamer from the metamorphosed creatures

في كتاب الخصال عن أبي عبد الله عن أبيه عن جده عليهم السلام قال: المسوخ من بني آدم ثلاثة عشر إلى أن قال: وأما العقرب فكان رجلا همازا لماذا فمسخه الله عقربا.

In the Book Al Khisaal,

(It has been narrated) from Abu Abdullah^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws} having said: 'The metamorphosed ones from the Children of Adam^{-asws} are thirteen' – until he^{-asws} said: 'And as for the scorpion, it used to be two (types) of men, a slanderer (Humaza) and defamer (Lumaza), so Allah^{-azwj} Morphed him into a scorpion'.⁶

³ Tafseer Al Burhan – H 11896

⁴ (خواص القرآن: 16 «مخطوط».)

⁵ (تأويل الآيات 2: 1/854.)

⁶ Tafseer Noor Al Saqalayn – CH 104 H 3

وفيه ايضا عن جعفر بن محمد عن أبيه عن جده عن علي أبيضالب عليهم السلام قال: سألت رسول الله صلى الله عليه وآله عن المسوخ فقال: هي ثلاثة عشر: الفيل والدب إلى أن قال صلى الله عليه وآله: وأما العقرب فكان رجلا لداغا لا يسلم من لسانه.

And in it as well,

(It has been narrated) from Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father, from his^{-asws} grandfather Ali^{-asws} Bin Abu Talib^{-asws} having said: 'I^{-asws} asked Rasool-Allah^{-saww} about the metamorphosed ones, so he^{-saww} said: 'The elephant and the bear', until he^{-saww} said: 'And as for the scorpion, it used to be the man of a biting (tongue), from whom (others) were not safe from his tongue'.⁷

The slanderer and the defamer on the Day of Judgment

في عوالي اللثالي وقال صلى الله عليه وآله: رايت ليلة الاسراء قوما يقطع اللحم من جنوبهم ثم يلقمونه، ويقال: كلوا ما كنتم تأكلون من لحم أخيكم فقلت: يا جبرئيل من هؤلاء؟ فقال: هؤلاء الهمازون من امتك اللمازون.

In Awaly Al Lu'aly –

And he^{-saww} said: 'I^{-saww} saw on the night of the ascension, a group of people whose flesh was being cut off from their sides and being fed to them, and it was being said to them: 'Eat! What you used to eat from the flesh of your brothers'. So I^{-saww} said: 'O Jibraeel^{-as}! Who are these people?' So he^{-asws} said: 'They are the slanderers from your^{-saww} community, the defamers' (enemies of Ahl Al-Bayt^{-asws}).⁸

VERSES 2 & 3

الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ {2}

Who (illegally) amasses wealth and counts it [104:2]

يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ {3}

He reckons that his wealth would be everlasting for him (make him immortal) [104:3]

في كتاب الخصال عن محمد بن اسمعيل بن بزيع قال: سمعت الرضا عليه السلام يقول: لا يجتمع المال الا بخمس خصال: بخل شديد وامل طويل، وحرص غالب، وقطيعة رحم، وإثارة الدنيا على الآخرة.

In the Book Al-Khisaa – From Muhammad Bin Ismail Bin Bazi'e who said,

⁷ Tafseer Noor Al Saqalayn – CH 104 H 4

⁸ Tafseer Noor Al Saqalayn – CH 104 H 5

'I heard Al-Reza^{-asws} saying: 'Wealth cannot be gathered except by five characteristics – Extreme stinginess, long hopes, and overwhelming greed, and severing of family ties, and giving preference to the world over the Hereafter'.⁹

في كتاب التوحيد بإسناده إلى أبان الأحمر عن الصادق عليه السلام انه جاء إليه رجل فقال له بابي انت وامى عطني موعظة.

In the Book Al Tawheed, by its chain going up to Aban Al Ahmar,

(It has been narrated) from Al-Sadiq^{-asws}, that a man came up to him^{-asws} and said to him^{-asws}, 'May my father and my mother be sacrificed for you^{-asws}, give me some advice'.

فقال عليه السلام: ان كان الحسنات حقاً فالجمع لماذا؟ وان كان الخلف من الله عزوجل حقاً فالبخل لماذا؟

The Imam^{-asws} said: 'If the good deeds were the true reality, then why the gathering (of the wealth)? And if the replacement from Allah^{-azwj} Mighty and Majestic was the true reality, then why the miserliness?'¹⁰

VERSES 4 - 7

كَأَلَّا لَيَنْبَذَنَّ فِي الْحُطَمَةِ {4}

No (escape for him)! We will Hurling (him) into the Crusher [104:4]

وَمَا أَذْرَاكَ مَا الْحُطَمَةُ {5}

And what will make you realize what the Crusher is? [104:5]

نَارُ اللَّهِ الْمُوقَدَةُ {6}

A Fire of Allah, Ignited [104:6]

الَّتِي تَطَّلِعُ عَلَى الْأَفْئِدَةِ {7}

Which would emerge over the hearts [104:7]

The Crusher – Al-Hutama – 4th Level of Hell

و فِي رَوَايَةِ أَبِي الْجَزُودِ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ فِي قَوْلِهِ: «وَأَنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ» وَفُوفُهُمْ عَلَى الصِّرَاطِ، وَ أَمَّا «لَهَا سَبْعَةُ أَبْوَابٍ لِكُلِّ بَابٍ مِنْهُمْ جُزْءٌ مَقْسُومٌ» فَبَلَّغَنِي وَاللَّهِ أَعْلَمُ أَنَّ اللَّهَ جَعَلَهَا سَبْعَ دَرَجَاتٍ

⁹ Tafseer Noor Al Saqalayn – CH 104 H 7

¹⁰ Tafseer Noor Al Saqalayn – CH 104 H 8

And in a report of Abu Al Jaroud,

'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، يَوْمُ أَهْلِهَا عَلَى الصَّفَا مِنْهَا، تُعَلَّى أَدْمِعَتُهُمْ فِيهَا كَعَلَى 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 فَأَوْعَى»

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 لَوَاحِةً 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 الْحُطَمَةُ وَ مِنْهَا تُثَوَّرَ «شَرَّرَ كَالْقَصْرِ كَأَنَّهُ جَمَالَةٌ صُفْرٌ» تُدَقُّ مَنْ صَارَ إِلَيْهَا مِثْلَ 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 الْهَاقِيَةُ فِيهَا مَالِكٌ، يَدْعُونَ يَا مَالِكُ أَغْنِنَا فَإِذَا أَغْنَانَهُمْ 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 يَسْتَغِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ بِئْسَ الشَّرَابُ وَ سَاءَتْ مُرْتَقَقًا» وَ مَنْ هَوَى فِيهَا هَوَى سَبْعِينَ عَامًا فِي النَّارِ، كُلَّمَا اخْتَرَقَ جِلْدُهُ بَدَّلَ جِلْدًا غَيْرَهُ

And the fifth is Al-Hawiya, 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 ثَلَاثُمِائَةٍ سُرَادِقٍ مِنْ نَارٍ، فِي كُلِّ سُرَادِقٍ ثَلَاثُمِائَةٍ قَصْرِ مِنْ نَارٍ، فِي كُلِّ قَصْرِ ثَلَاثُمِائَةٍ بَيْتٍ مِنْ نَارٍ، فِي كُلِّ بَيْتٍ ثَلَاثُمِائَةُ لُؤْنٍ مِنَ الْعَذَابِ مِنْ غَيْرِ عَذَابِ النَّارِ، فِيهَا حَيَّاتٌ مِنْ نَارٍ، وَ عَقَّارِبٌ مِنْ نَارٍ، وَ جَوَامِعٌ مِنْ نَارٍ، وَ سَلَاسِلٌ مِنْ نَارٍ، وَ أَغْلَالٌ مِنْ نَارٍ، وَ هُوَ الَّذِي يَقُولُ اللَّهُ: «إِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَلَاسِلَ 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 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^{-azwj} is Saying: ***Surely, We have Prepared for the Kafirs, chains and shackles and Saeer [76:4].***

وَالسَّابِعَةُ جَهَنَّمُ وَ فِيهَا الْفُلْقُ، وَ هُوَ جُبٌّ فِي جَهَنَّمَ إِذَا فُتِحَ أَشْعَرَ النَّارَ سِعْرًا، وَ هُوَ أَشَدُّ النَّارِ عَذَابًا، وَ أَمَّا صَعُودُ فَجَبَلٍ مِنْ صُفْرِ مِنْ نَارٍ وَ سَطَطَ جَهَنَّمَ، وَ أَمَّا أَنَامًا 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”.¹¹

و فِي الْمَجْمَعِ عَنْهُ عَلَيْهِ السَّلَامُ: أَنَّ جَهَنَّمَ لَهَا سَبْعَةُ أَبْوَابٍ أَطْبَاقُ بَعْضُهَا فَوْقَ بَعْضٍ وَ وَضَعَ أَحَدِي يَدَيْهِ عَلَى الْأُخْرَى فَقَالَ هَكَذَا وَ إِنَّ اللَّهَ وَضَعَ الْجَنَانَ عَلَى الْعَرْضِ وَ وَضَعَ التَّيْرَانَ بَعْضُهَا فَوْقَ بَعْضٍ فَاسْفَلُهَا جَهَنَّمَ وَ فَوْقَهَا لُطَى وَ فَوْقَهَا الْخَطْمَةُ وَ فَوْقَهَا سَقَرٌ وَ فَوْقَهَا الْجَحِيمُ وَ فَوْقَهَا السَّعِيرُ وَ فَوْقَهَا الْهَآوِيَةُ

And in (the book) Al Majma Al Bayan,

‘From him^{-asws} (having said): ‘Hell, for it are seven doors, layered upon each other’, and he^{-asws} placed his^{-asws} hand upon the other, and he^{-asws} said: ‘Like this. And Allah^{-azwj} 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’”.¹²

VERSE 8 & 9

إِنَّمَا عَلَيْهِمْ مُّؤَصَّدَةٌ {8}

It (Fire) would envelope around them [104:8]

فِي عَمَدٍ مُمَدَّدَةٍ {9}

¹¹ H 60 تفسير نور الثقلين، ج3، ص: 17

¹² تفسير الصافي، ج3، ص: 114

In extended columns [104:9]

إِنَّمَا عَلَيْهِمْ مُّصَدَّةٌ قَالَتْ مُطَبَّقَةٌ فِي عَمَدٍ مُّمدَّدةٍ قَالَ إِذَا مُدَّتِ الْعُمُدُ أَكَلَتْ وَ اللَّهُ الْجُلُودَ [كَانَ وَ اللَّهُ الْخُلُودَ].

It is closed upon them. He said: It is locked in extended columns. He said: When the columns are extended by Allah^{-azwj}, they will eat away at the skins. [By God, it will be eternal].¹³

كِتَاب (صِفَةِ الْجَنَّةِ وَ النَّارِ): عَنْ سَعِيدِ بْنِ جَنَاحٍ، قَالَ: حَدَّثَنِي عَوْفُ بْنُ عَبْدِ اللَّهِ الْأَزْدِيُّ، عَنْ جَابِرِ بْنِ يَزِيدَ الْجُعْفِيِّ، عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) - فِي حَدِيثٍ طَوِيلٍ يَذْكُرُ فِيهِ صِفَةَ أَهْلِ النَّارِ - إِلَى أَنْ قَالَ (عَلَيْهِ السَّلَامُ) فِيهِ: ثُمَّ يُعَلَّقُ عَلَى كُلِّ غُصْنٍ مِنَ الرُّقُومِ سَبْعُونَ أَلْفَ رَجُلٍ، مَا يَنْحَنِي وَ لَا يَنْكَسِرُ، فَتَدْخُلُ النَّارُ مِنْ أَذْيَارِهِمْ، فَتَطْلُعُ عَلَى الْأَفْقِدَةِ، تُفْلِصُ الشِّفَاءَ، وَ يُطَيِّرُ الْجَنَانَ، وَ تُنْضِجُ الْجُلُودَ، وَ تَذُوبُ الشُّحُومُ، وَ يَغْضَبُ الْحَيُّ الْفَيُومُ فَيَقُولُ: يَا مَالِكُ، فُلْ لَّهُمْ: ذُوقُوا، فَلَنْ نَزِيدَكُمْ إِلَّا عَذَابًا. يَا مَالِكُ، سَعَرَ سَعَرَ، قَدْ اشْتَدَّ غَضَبِي عَلَى مَنْ شَتَمَنِي عَلَى عَرْشِي، وَ اسْتَحَفَّ بِحَقِّي، وَ أَنَا الْمَلِكُ الْجَبَّارُ. فَيُنَادِي مَالِكُ: يَا أَهْلَ الضَّلَالِ وَ الْإِسْتِكْبَارِ وَ التَّعَمُّرِ فِي دَارِ الدُّنْيَا، كَيْفَ تَحْدُونَ مَسَّ سَقَرٍ؟ قَالَ: فَيَقُولُونَ: قَدْ أَنْضَجَتْ فُلُوبُنَا، وَ أَكَلَتْ لَحُومَنَا، وَ حَطَمَتْ عِظَامَنَا، فَلَيْسَ لَنَا مُسْتَنْعِثٌ، وَ لَا لَنَا مُعِينٌ. قَالَ: فَيَقُولُ مَالِكُ: وَ عَزَّ رَبِّي، لَا أَزِيدُكُمْ إِلَّا عَذَابًا. فَيَقُولُونَ: إِنَّ عَذَابَنَا رَبَّنَا لَمْ يَظْلِمْنَا شَيْئًا. قَالَ: فَيَقُولُ مَالِكُ: فَاعْتَرَفُوا بِذُنُوبِهِمْ فَسَخَطْنَا لِأَصْحَابِ السَّعِيرِ. يَعْنِي بَعْدَ لِأَصْحَابِ السَّعِيرِ. ثُمَّ يَغْضَبُ الْجَبَّارُ فَيَقُولُ: يَا مَالِكُ، سَعَرَ سَعَرَ، فَيَغْضَبُ مَالِكُ، فَيَبْعَثُ عَلَيْهِمْ سَحَابَةً سَوْدَاءَ تُظِلُّ أَهْلَ النَّارِ كُلَّهُمْ، ثُمَّ يُنَادِيهِمْ فَيَسْمَعُهَا أَوَّلُهُمْ وَ آخِرُهُمْ وَ أَقْصَاهُمْ وَ أَذْنَاهُمْ فَيَقُولُ: مَاذَا تُرِيدُونَ أَنْ أُمِطَركُمْ؟ فَيَقُولُونَ: الْمَاءُ الْبَارِدُ، وَ عَطِشَاءُ وَ أَطْوَلُ هَوَانَةٍ، فَيَمْطُرُهُمْ حِجَارَةً وَ كَلَالِيْبَ وَ حَطَاطِيْفَ وَ غَسْلِيْنًا وَ دِيدَانًا مِنْ نَارٍ، فَتُنْضِجُ وَجُوهُهُمْ وَ جَنَابَهُمْ، وَ تُعْمِي أَبْصَارَهُمْ، وَ تَحْطِمُ عِظَامَهُمْ، فَعِنْدَ ذَلِكَ يُنَادُونَ: وَا ثُبُورَا، فَإِذَا بَقِيَتْ الْعِظَامُ عَوَارِي [مِنَ اللَّحُومِ] اشْتَدَّ غَضَبُ اللَّهِ فَيَقُولُ: يَا مَالِكُ، أَسْجَرَهَا عَلَيْهِمْ كَالْحَطَبِ فِي النَّارِ. ثُمَّ تَضْرِبُ أَمْوَاجُهَا أَرْوَاحَهُمْ سَبْعِينَ خَرِيفًا فِي النَّارِ، ثُمَّ تُطَبِّقُ عَلَيْهِمْ أَبْوَابَهَا مِنَ الْبَابِ إِلَى الْبَابِ مَسِيرَةَ خَمْسِمِائَةِ عَامٍ، وَ غَلِظَ الْبَابُ [مَسِيرَةَ] مِائَةِ عَامٍ، ثُمَّ يُجْعَلُ كُلُّ رَجُلٍ مِنْهُمْ فِي ثَلَاثِ تَوَابِيْتٍ مِنْ حَدِيدٍ [مِنْ نَارٍ] بَعْضُهَا فِي بَعْضٍ، فَلَا يَسْمَعُ لَهُمْ كَلَامٌ أَبَدًا، إِلَّا أَنَّ لَهُمْ فِيهَا شَهِيْقًا كَشَهِيقِ الْبَعَالِ وَ هَيِيقًا كَهَيِيقِ الْحِمَارِ، وَ عَوَاءَ كَعَوَاءِ الْكِلَابِ، صُمٌّ بِكُمْ عُمِّي فَلَيْسَ لَهُمْ فِيهَا كَلَامٌ إِلَّا أَيْنَ، فَتُطَبِّقُ عَلَيْهِمْ أَبْوَابُهَا، وَ تُسَدُّ عَلَيْهِمْ عَمْدُهَا، فَلَا يَدْخُلُ عَلَيْهِمْ رَوْحٌ، وَ لَا يَخْرُجُ مِنْهُمْ النُّعْمُ أَبَدًا، وَ هِيَ عَلَيْهِمْ مُّصَدَّةٌ - يَعْنِي مُطَبَّقَةٌ - لَيْسَ لَهُمْ مِنَ الْمَلَائِكَةِ شَافِعُونَ، وَ لَا مِنْ أَهْلِ الْجَنَّةِ صَدِيقٌ حَبِيْبٌ، وَ يَنْسَاهُمْ الرَّبُّ، وَ يَمْحُو ذِكْرَهُمْ مِنْ قُلُوبِ الْعِبَادِ، فَلَا يُذَكَّرُونَ أَبَدًا، فَتَعُوذُ بِاللَّهِ الْعَظِيمِ الْعَفْوِ الرَّحْمَنِ الرَّحِيمِ [مِنَ النَّارِ وَ مَا فِيهَا، وَ مِنْ كُلِّ عَمَلٍ يُقَرِّبُ مِنَ النَّارِ، إِنَّهُ عَفُوٌّ رَحِيمٌ جَوَادٌ كَرِيمٌ].

The Book (Description of Paradise and Hell): On the authority of Saeed bin Janah, he said: Awf bin Abdullah Al-Azdi told me, on the authority of Jabir bin Yazid Al-Ju'fi, who narrated from;

on the authority of Abu Ja'far^{-asws} - in a lengthy hadith in which he^{-asws} mentions the description of the people of Hell - until he^{-asws} said in it: "Then seventy thousand men, neither bending nor breaking, then the Fire will enter from behind them, and it will come out at the hearts, shrink the lips, and make the souls fly, and it will cook the skins, and the fat will melt, and the Ever-Living, the Self-Sustaining^{-azwj} will become angry and say: O Malik, say to them: Taste, for We will not increase you except in torment. O Malik, set the tone, set the tone, My^{-azwj} wrath has become intense against those who have insulted Me^{-azwj} on My throne, and have belittled My^{-azwj} right, and I^{-azwj} am the mighty King. Then Malik will call out: O people of misguidance, arrogance, and comfort in this world, how will you find the touch of Hellfire? He^{-asws} said: They will say: Our hearts have been cooked, our flesh has been eaten, and our bones have been crushed. We have no one to call for help or support. Malik will say: By the glory of my Lord^{-azwj}, I will only increase you in torment. They will say: If our Lord were to torment us, He would not wrong us at all. He^{-asws} said: Malik will say: So they confessed their sin, so away with the companions of the Blaze. Then the Almighty^{-azwj}

will become angry and say: O Malik, set fire, set fire. So, Malik will become angry and send a black cloud upon them that will shade all the people of the Fire. Then he will call out to them and the first of them and the last of them and the farthest of them and the nearest of them will hear it. He will say: What do you want me to send rain upon you? They will say: "Cold water! How thirsty we are! How long is our humiliation!" Then He will rain down upon them stones, hooks, and snare-hooks, and scum, and worms of fire, which will roast their faces and foreheads, blind their eyes, and shatter their bones.

Then they will cry out: "Oh, destruction!" When the bones remain naked [of flesh], the wrath of God^{-azwj} will be intense. He^{-azwj} will Say: O Malik, pour it on them like firewood in a fire. Then its waves will strike their souls in the Fire for seventy column heights, then its doors will close on them from door to door, a journey of five hundred years, and the thickness of the door [is a journey of] one hundred years. Then, each man of them will be placed in three coffins of iron [of fire], one inside the other, so that no speech will be heard from them ever, except that they will have a sigh therein. Like the sniffing of mules and a braying like the braying of donkeys, and a howl like the howling of dogs, deaf, dumb, and blind, so they have no share in it.

Speech is nothing but groaning. Its doors will be closed upon them, and its pillars will be shut upon them. No soul will enter upon them, and no sorrow will ever leave them. It will be closed upon them - meaning closed - they will have no intercessors from the angels, nor any close friend from the people of Paradise. The Lord^{-azwj} will Forget them (would not consider them anymore) and will erase their remembrance from the hearts of the servants, so they are never mentioned, so we seek refuge in God^{-azwj}, the Great, the Forgiving, the Most Gracious, the Most Merciful [from the Fire and what is in it, and from every deed that brings one closer to the Fire, for He^{-azwj} is Forgiving, Merciful, Generous, and Noble.]¹⁴

¹⁴ البرهان في تفسير القرآن، ج5، ص: 757