
**SCENES OF THE PSYCHOLOGICAL TORMENT ON THE DAY OF
RESURRECTION IN THE QUR'AN - SURAH IBRAHIM – A THEMATIC
STUDY**

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ABSTRACT

The problem of the present study deals with the terrible horrors and the great affliction inflicted on the criminals and disbelievers on the Day of Resurrection. In many verses of the Holy Quran, the torture of infidels and criminals has been depicted in Hell with different types of physical torment. The psychological torment is mentioned in several verses of the Holy Qur'an. Surah Ibrahim depicts the psychological torment that disbelievers, their followers and the oppressors will face on the Day of Resurrection. Studying the scenes of the unbelievers on that day with their dispute, insulting of the angels to them and their psychological situation in Fire is very necessary as it gives a warning to the believers of the seducing devils from among men and Jinn and everything that contravenes the command of Allah and His Messenger. The study used the method of extrapolation to the Qur'anic verses and the descriptive approach through which the psychological torment that they are subjected to is known. The study concluded that the people of Hell are subjected to two types of torment on the Day of Judgment: the well- known physical torment and the psychological torment which is firstly presented on the Day of the resurrection. The psychological torment includes handcuffing, the wrath of God, the scandal on the heads of testimony, the angels' insulting and immortality in the Fire.

Keywords: Scenes of psychological torment, Doomsday, Quran, Surah Ibrahim.

INTRODUCTION

Conscious people and the owners of the experience do not differ that the psychological torment and its pain are more severe than the physical one and its pain. This is because if the wound is healing, his pains and effects are gone, while the effects of the psychological pain remain for a

long time, and may never disappear as far as its owner was alive.

Browsing the Quran and the Sunnah of the Prophet Muhammad one will find that the psychological punishment apparent to the people of Fire. It is a painful torment, which is mentioned in many verses of the Koran and Hadith. The Holy Quran depicted the types of the physical torment. The Almighty God says in Surah al-Humaza verse 6-7:

نَارُ اللَّهِ الْمُوقَدَةُ الَّتِي تَطَّلِعُ عَلَى الْأَفْئِدَةِ

It is Allah's kindled fire, Which rises over the hearts.

Which means it flows freely to the heart. It is come with its shielded stones to be placed on the nipple of one's breast until it comes out of his back. Then it is put on the back until it comes out of his chest (Al-Sama'ani n.d: 489; Yasser 1997: 281; Al-Zamkhshari n.d: 538). The Prophet says "Inform those who hoard wealth, that a stone will be heated in the Hell-fire and will be put on the nipples of their breasts till it comes out from the bones of their shoulders and then put on the bones of their shoulders till it comes through the nipples of their breasts the stone will be moving and hitting." (Al-Bukhari 1987: 256: Al-Nisabouri n.d: 261).

It is well-known to the Muslim that the torment of the people of Hell is not only a physical punishment; but there is a psychological torment more severe than this. The first step of this torment is at that critical moment in which the oppressor struggles with this death when angels with black faces come to him. It is known that the angels are widely exemplified in beauty, but in this situation they come with this image to increase the psychological torment. Almighty God said in Surah Al-Anaam verse 93:

ولو ترى إذ الظالمون في غمرات الموت والملائكة باسطوا أيديهم أخرجوا انفسكم اليوم
تجزون عذاب الهون بما كنتم تقولون على الله غير الحق وكنتم عن آياته تستكبرون

If thou couldst but see how the wicked (do fare) in the flood of confusion at death! - the angels stretch forth their hands, (saying),"Yield up your souls: this day shall ye receive your reward,- a penalty of shame, for that ye used to tell lies against Allah, and scornfully to reject of His signs!). They will speak to the spirit with the worst speech (O evil soul, come out towards the wrath of God and His anger).

Angel of death then dragged it out like iron spike is taken out from the wool. As soon as angel of death took hold of the soul, other angels come with in an eye blink took it from his hands and

fold it into jute rug. From it (souls) erupts the most vicious of smells. Angels take it and ascend upwards, as they pass by schools of angels, they inquire: Which evil soul is this? Angels call the worst name of it, through which he was famous at the earth. Until they reach the first sky and asked for the door to be opened but it is not allowed. Prophet then recited this verse: Surah Al-A'raf verse 41:

لا تفتح لهم ابواب السماء ولا يدخلون الجنة حتى يلج الجمل في سم الخياط

The gates of the spiritual firmament will not be opened for them, nor will they enter Heaven until a camel goes through the eye of a needle.

Then Allah orders: Inscribe his name in *Sijjeen*, which is the under-world. Then the soul is thrown down and Prophet recited verse: Al-Hajj Chapter 22: Verse 32.

ومن يشرك بالله فكأنما خر من السماء فتخطفه الطير أو تهوي به الريح في مكان سحيق

And whoso associates anything with Allah, falls, as it were, from a height, and the birds snatch him up, or the wind blows him away to a distant place.

What humiliation and shame felt by that dead? Therefore I chose to write in this subject with such a title (Scenes from the Psychological Torment of the Day of Resurrection in the Qur'an - Surah Ibrahim – A Thematic Study).

Preliminary Definitions:

The torment in language means: prevention and weaning of the matter. It is called as such because it prevents the punished to return to his crime. Al Khalil explained that "tortured" means "weaned", and then it is borrowed in each severity (Ibn Fares 1979: 260; Ibn Manzoor 1414AH: 583). The conventional meaning does not depart from the linguistic conception.

Through reading the Quran and Sunnah, the reader can see the scenes of horrors and scourge that afflicts the infidels and criminals on the Day of Resurrection. Sura (Ibrahim) is one of the Quranic Surah where there is a lot of talk about the torment of the people of Hell. For this reason, we will take some pictures of the psychological torture to light up the darkness of the Day of Resurrection. Our article is divided into four sections: the first: the situation of the inmates of the Fire in the doomsday, the second: the dispute of the inmates of the Fire, the third: the

angels' insults to the inmates of the Fire and the fourth: immortality in the fire.

First: the situation of the Inmates of the Fire in the position of Al-Hashr (The Gathering)

1- The scene of humiliation and shame:

Humiliation and shame are of the psychological torment of the infidels on the Day of Resurrection. Indicating their situation when they come out of the graves, the Almighty said in Al-Ma'arij Chapter 70: Verse 43-44:

يوم يخرجون من الاجداث سراعا كأنهم الى نصب يوفضون خاشعة أبصارهم
ترهقهم ذلة ذلك اليوم الذي كانوا يوعدون

The day when they will come forth from their graves hastening, as though they were racing to a target, With their eyes cast down; and disgrace will cover them. Such is the day which they are promised.

The scholars said that the Arabic word (al- ajdath) means the graves. The Qur'anic discourse mentions the strength of their appearance from their graves, pointing to the source and direction of the sound. The scholars say that such appearance is similar to their rushing to the monument, ie, the gods that they cling to and take refuge in this world. But today their situation is radically different. as their eyes are humbled, humiliated and ashamed as they had been promised in this world by the Almighty God (Al-Tabari n.d : 623).

His saying in (Al-Ma'arij Chapter 70: Verse 45):

ترهقهم ذلة ذلك اليوم الذي كانوا يوعدون

And disgrace will cover them. Such is the day which they are promised.

Means that they are overwhelmed by severe humiliation, and great horrors. It is said: a terrible thing overwhelms him, if he overwhelmed with oppression and overcome him and cannot pay (Tahzeeb Al-Lougah n.d: 259). On this terrible day promised by the messengers of Allah and denied by the disbelievers, the reality becomes a truth because everything told by the Lord is inevitably happened. At the beginning of the Surah, the Quran says: (Al-Ma'arij Chapter 70: Verse 1-2).

سأل سائل بعذاب واقع للكافرين ليس له دافع

An inquirer inquiries concerning the punishment about to fall.

The Almighty God also said: Al-Qamar Chapter 54: Verse 6-8

فتول عنهم يوم يدع الداع الى شيء نكر خشعاً أبصارهم يخرجون من الاجداث
كأنهم جراد منتشر مهطعين الى الداع يقول الكافرون هذا يوم عسر

Therefore turn thou away from them. The day when the Summoner will summon them to a disagreeable thing, while their eyes will be cast down and they will come forth from their graves as though they were locusts scattered about, Hastening towards the Summoner. The disbelievers will say, 'This is a hard day.

The Summoner here, as the people of interpretation say, is Isravel which God Almighty commands him to blow in the trumpet. The "disagreeable thing" means that: it is the great terrible thing which is denied by the souls because they didn't anything similar in their ordeal (Samarkandi n.d: 370). The "cast down" of the eye is the humiliation and subjugation. Almighty Allah added the "cast down" or reverence to the "eye" or sight without the rest of the body to show that the impact of the glory of the precious, and the humiliation of all the humiliated appear in his eyes instead of the rest of his body (8) (Al-Tabari n.d: 117).

And another scene tells us that the infidels call for woe and pity when blowing in the trumpet wondering who has raised them from their lying. Allah says: Yasin Chapter 36: Verse 53.

ونفخ في الصور فإذا هم من الاجداث الى ربهم ينسلون قالوا يا ويلنا من بعثنا من

مرقدنا

And the trumpet shall be blown, and lo! from the graves they will hasten on to their Lord. They will say, 'O! woe to us! who has raised us up from our place of sleep?

Blowing in the trumpet is the puff that sends people out of the graves, and there are forty years between the two blowing. Abu Hurayrah said: The Messenger of Allah (peace and blessings of Allah be upon him) said: (Between the two blowings of the Trumpet there will be forty." The people said, "O Abu Hurayrah! Forty days?" I said: "I am not sure." They said, "Forty years?" I

said: "I am not sure." They said, "Forty months?" I said: "I am not sure. Then Allah will send rain down from the sky and they will grow as herbs grow. There is no part of a man which will not decay except a single bone at the base of the coccyx, from which he will be re-created on the Day of Resurrection.) Narrated by Muslim, the book of sedition and the citation of the hour- the door between the blowing: (4/2270), No. 2995. The people of interpretation said: They say:

يا ويلنا من بعثنا من مرقدنا

" O! woe to us! who has raised us up from our place of sleep?"

Because Allah will remove the torment from them between the two blowing, and then they will die. When they were sent in the Hereafter, they saw the resurrection. And the angels say unto them "This is what the Gracious God had promised, and the Messengers spoke the truth) (Al-Bagawi n.d: 4). Almighty God explained their condition on the day of Al-Hashr when they distinguish their eyes because of the intensity of fear and horror of that day. Allah says: Ibrahim Chapter 14: Verse 43-44.

ولا تحسبن الله غافلا عما يعمل الظالمون. انما يؤخرهم ليوم تشخص فيه الابصار

مهطعين مقنعي روسهم لا يرتد اليهم طرفهم وافئدتهم هواء

And think not that Allah is unaware of what the wrongdoers do. He only gives them respite till the day on which the eyes will fixedly stare. Hurrying on in fright, raising up their heads, their gaze not returning to them, and their minds utterly void.

The Holy Qur'an draws a scene on that huge day for those who deviated by following the path of falsehood as they emerge from the graves, rushing to the position of the Judgment. They are in a great thing in which their nature is turned away and their righteousness is gone. These verses in their totality include a threat for all oppressors and a guide for all the oppressed. They include an inevitable decision that the Almighty God is not unaware of the actions of the oppressors, but He delays them for that critical Day described with severe horrors and intensity in which the eyes remain open and do not be closed because of the intensity of surprise and confusion and panic. In that day, people come raising their heads looking at humiliation and do not pay attention to anything as if their heads are dry and stuffed. They rush to the land of Al-Hashr humiliated and ashamed of their works. The hearts of the oppressors are like air, empty of thoughts, hopes and pleasure because of the great puzzlement and astonishment of what they see waiting for their torment (Sa'id Qutb: 44/2111 ; Al-Zuhaili: 2/1206).

The book of our Lord portrays to us the horror which is nestled in the hearts and souls of the oppressors on the Day of Resurrection as it says: Al-Mu'min Chapter 40: Verse 19.

وانذرهم يوم الازفة اذ القلوب لدى الحناجر كاظمين ما للظالمين من حميم
ولا شفيع مطاع

And warn them of the Approaching Day, when the hearts will reach to the throats while they will be full of suppressed grief. The wrongdoers will have no loving friend, nor any intercessor whose intercession will be complied with.

The origin of the word (الازفة) or (translated here as "Approaching"), which is referring here to (the Resurrection Day), because of its proximity. The Quran is wonderfully depicting the situation of people on the Day of Resurrection which is that of horrors and panic in order to remind them of the horrors of a great day soon to happen. To those who wronged and disbelieved there is neither a friend nor an intercessor to intercede for them because of their injustice and their determination to follow the path of falsehood. This is the scenes in which God depicts a wonderful portrayal of what people will be on this day of tremendous panic, greatness and fear. (5)

2- The Scene of the Handcuffs:

This is another scene of torment of the criminals who rebel against their Lord, and the polytheists of worshipping Him. The Almighty God orders to bring them attached to the handcuffs in an ashamed and humiliating scene. God did not stop at this limit of torment, but added to them wearing clothes of tar, and above all, surrounded their faces with fire from each side and that raging their bodies with tarpaulin (al-Tabari 310AH). Allah said in Ibrahim Chapter 14: Verse 49-52.

يوم تبدل الارض غير الارض والسماوات وبرزوا لله الواحد القهار .وترى المجرمين
يومئذ مقرنين بالأصفاد . سرايبيلهم من قطران وتغشى وجوههم النار

On the day when this earth will be changed into another earth, and the heavens too; and they will all appear before Allah, the One, and the Most Supreme. And thou shalt see the guilty on that day bound in chains. Their garments shall be of pitch, and the fire shall envelop their faces.

And here Allah singled out the face with fire, because it is the most honorable and dignified part in the body.

The meaning of handcuffs is that the hands and legs are tied to the neck, and the (السراويل) (translated here as "the garment") are their shirts that they wear, and the tar is the quality and substance that the camels dyed with during their disease with scabies. Also it is said that tar means copper (Al-Masry 815AH).

3- The Scene of the Sun Approaching to the heads of people on the Day of Resurrection:

In those dreadful moments, the sun descends from the creations, and the distance between them is one mile. Creations are going to be melted even if they are created as those things which cannot die and finish. After death and destruction they will not die again. The flow of their sweat comes until the earth is watered from the frequent sweating and the severity of the holiness. They will be accounted by God to the extent of what they do from the acts of evil in that world. It was narrated that al-Miqdad ibn al-Aswad said: I heard the Messenger of Allah (peace and blessings of Allah be upon him) say (On the Day of Resurrection, the sun would draw so close to the people that there would be left only a distance of one mile). Salim bin Amer said: By Allah, I do not know whether he meant by "mile" the mile of the (material) earth or the instrument used for applying collogium to the eye. (The Holy Prophet is, however, reported to have said): The people would be submerged in perspiration according to their deeds, some up to their knees, Some up to the waist and some would have the bridle of perspiration and, while saying this, Allah's Apostle (may peace be upon him) pointed his hand towards his mouth) (Sahih Muslim No. 2864).

It was also narrated that Ibn 'Umar (may Allah be pleased with them) said that the Prophet (peace be upon him) said in Sura Al-Mutaffifin Chapter 53: Verse 6.

يوم يقوم الناس لرب العالمين

The day when mankind will stand before the Lord of the worlds.

Some of people will stand submerged in perspiration up to the half of their ears" (Sahih Bukhari and Muslim (4/2196) No. 2862). Abu Hurayrah narrated that the Messenger of Allah (PBUH) said: "The people shall perspire on the Day of Resurrection and their perspiration will be seventy cubits down in the earth and it will reach up to their ears (they will be bridled with it) (Sahih Bukhari and Muslim (8/111) No. 6532).

4- The Scene of Grief and Regret on the Day of Judgment:

When the polytheists see the types of torment, panic and humiliation that afflicted them and other infidels, a sense of grief and regret would be attested because of the intensity of torment and sorrow. Almighty God called that day as the day of sorrow when He says in Maryam Chapter 19 : Verse 39.

وانذرهم يوم الحسرة اذ قضي الامر وهم في غفلة وهم لا يومنون

And warn them of the day of grief when the matter will be decided. But now they are in a state of carelessness, so they do not believe.

Abu Said Al-Khudri narrated that: Allah's Apostle said, "On the Day of Resurrection Death will be brought forward in the shape of a black and white ram. Then a call maker will call, 'O people of Paradise!' Thereupon they will stretch their necks and look carefully. The caller will say, 'Do you know this?' They will say, 'Yes, this is Death.' By then all of them will have seen it. Then it will be announced again, 'O people of Hell!' They will stretch their necks and look carefully. The caller will say, 'Do you know this?' They will say, 'Yes, this is Death.' And by then all of them will have seen it. Then it (that ram) will be slaughtered and the caller will say, 'O people of Paradise! Eternity for you and no death O people of Hell! Eternity for you and no death. 'Then the Prophet, recited: Bukhari (6/60) No. 254.

وانذرهم يوم الحسرة اذ قضي الامر وهم في غفلة وهم لا يومنون

And warn them of the Day of distress when the case has been decided, while (now) they are in a state of carelessness (i.e. the people of the world) and they do not believe.

Because of the strength of remorse and the severity of the lack of followers of the approach of the Prophet (peace be upon him) who is sent to them, and followers of the enemies of the messengers, God said in Al-Furqan Chapter 35: Verse 27-29.

ويوم يعرض الظالم على يديه يقول باليتني اتخذت مع الرسول سبيلا، ياويلتي ليتني لم اتخذ فلانا خليلا . لقد اضلني عن الذكر بعد اذا جاءني وكان الشيطان للإنسان خذولا

Remember the day when the wrongdoer will bite his hands; he will say, 'O, would that I had taken the same way with the Messenger! Ah, woe is me! Would that I had never taken such a one for a friend! 'He led me astray from the Reminder after it had come to me.' And Satan is man's great deserter.

It is well-known among the people of interpretation that the oppressor in which this verse was revealed is Obaqah ibn Abi Mu'ayyat, and that it is the Umayyat Ibn Khalaf, or his brother Abi Ibn Khalaf. The words of Allah (ويوم يعض الظالم على يديه) (and the day when the wrongdoer will bite his hands) are a metaphor for the severity of remorse and regret, because the person who repents is a severe affliction on his hands and the remorse of the oppressor on the Day of Judgment and his severity, as indicated in this verse explained in other verses as in God's saying in Al-Saba' Chapter 34: Verse 34.

وأسروا الندامة لما رأوا العذاب وجعلنا الأغلال في اعناق الذين كفروا

And they will conceal their remorse when they see the punishment; and we shall put chains round the necks of those who disbelieved.

And His saying in Surah Yunus Verse 54.

وأسروا الندامة لما رأوا العذاب وقضي بينهم بالقسط

And they will conceal their remorse when they see the punishment. And judgment shall be passed between them with equity.

God Almighty said "anguish" because grief is more than regret and therefore the Almighty said in Al-Baqarah Chapter 2: Verse 167.

كذلك يريهم الله أعمالهم حسرات عليهم وما هم بخارجين من النار

Thus will Allah show them their works as anguish for them, and they shall not get out of the Fire.

5- The Scene of the Wrath of God on the Day of Resurrection:

The occurrence of the wrath of God on the inmates of the Fire, and forgetting them is one of the greatest psychological punishment on the Day of Resurrection, The Almighty said in Al-e-

'Imran Chapter 3 : Verse 78.

ان الذين يشترون بعهد الله وايمانهم ثمنا قليلا اولئك لا خلاق لهم في الاخرة ولا يكلمهم الله ولا ينظر اليهم يوم القيامة ولا يزيكهم ولهم عذاب اليم

As for those who take a paltry price in exchange for their covenant with Allah and their oaths, they shall have no portion in the life to come, and Allah will neither speak to them nor look upon them on the Day of Resurrection, nor will He purify them; and for them shall be a grievous punishment.

The people of the interpretation mention the reason for the descent of this verse from Abdullah Ibn Mas'ud's narration when he said that (I heard the messenger of Allah observing: He who took an oath on the property of a Muslim without legitimate right would meet Allah and He would be angry with him. Then the Messenger of Allah (may peace be upon him) in support of his contention recited the verse: " (ان الذين يشترون بعهد الله) "As for those who take a paltry price in exchange for their covenant with Allah and their oaths, they shall have no portion in the life to come, and Allah will neither speak to them nor look upon them on the Day of Resurrection, nor will He purify them; and for them shall be a grievous punishment") (Al-Baqawi n.d: 510). This verse indicates the intensity of God's wrath and indignation against the inmates of the Fire, because anyone who forbids others to speak in this world indicates that he is angry at him. Allah says in that day He will not speak to them words that pleases them, nor will He be merciful to them and they have a painful torment.

6- The Scandal on the Day of Resurrection:

This is another scene of torture and humiliation, which is the feeling of guilt and exposure in front of all creatures. God says in Al-Tariq Chapter 86: Verse 10.

يوم تبلى السرائر ، فما له من قوة ولا ناصر

On the day when secrets shall be disclosed. Then he will have no strength and no helper.

"Disclosed" means disfigured, and reveals what was hidden of the sins of man as his sins will be visible. It was narrated that 'Abd-Allah ibn' Umar (may Allah be pleased with them) said: The Messenger of Allah (peace and blessings of Allah be upon him) said: (When Allah will gather, on the Day of Judgment, all the earlier and later generations of mankind, a flag will be raised (to mark off) every person guilty of breach of faith, and it will be announced that this is the perfidy

of so and so, son of so and so (to attract the attention of people to his guilt). This Hadith indicates that Allah will reveal the treacherous and their faults in front of all creatures. After He depicts the fate of those who perished from the people of Noah, 'Ad, Thamud, Lot and the people of Shu'ayb, Allah said in Hud Chapter 11: Verse 104.

إن في ذلك لآية لمن خاف عذاب الآخرة ذلك يوم مجموع له الناس وذلك يوم مشهود

In that surely is a Sign for him who fears the punishment of the Hereafter. That is a day for which all mankind shall be gathered together and that is a day the proceedings of which shall be witnessed by all.

On that terrible day, which will be witnessed by all people, the one whose sins will be revealed and exposed by God to the people, and presented to the creatures, has suffered the most humiliating and insulting. Therefore the Almighty God mentions the prayers of the Prophet Abraham Hebron (peace be upon him) when he says in As-Shu'ara' Chapter 26: Verse 87.

ولا تخزني يوم يبعثون يوم لا ينفع مال ولا بنون الا من أتى الله بقلب سليم

And disgrace me not on the day when they will be raised up. The day when wealth and sons shall not avail. But he alone will be saved who brings to Allah a sound heart.

He, also, said about the believers' prayer to their Lord in Aal-e-'Imran Chapter 3: Verse 192.

ربنا إنك من تدخل النار فقد أخزيته وما للظالمين من انصار

Our Lord, whomsoever Thou causest to enter the Fire, him hast Thou surely disgraced. And the wrongdoers shall have no helpers.

Second: Scenes of the argument of the inmates of the Fire

In those moments where no money or sons will be of benefit, the enemies of God (the inmates of the Fire) will know what torment Allah has prepared for them. They will hate themselves, and hate those who were with them in this world. All brotherhood and love did not do for the sake of God Almighty will be turned over. For this Allah said in Al-Zukhruf Chapter 43: Verse 68.

الأخلاء يومئذ بعضهم لبعض عدو إلا المتقين

Friends on that day will be foes to each other, except the righteous.

In those days the inmates of the Fire will quarrel and argue with each other. The quarrels with the followers of the oppressed. The worshipers also quarrel with the idolaters. And the people of weakness and poverty with the arrogant as well as the human and his wife but the infidel quarrels with its members. The followers are quarreling with their masters. Likewise, the worshipers quarrel with the idols, and the people of weakness and poverty with the arrogant, the human with his couple, and even the infidel quarrels with his body organs.

1- The scene of quarrel between worshipers and idols:

In this scene, God shows us the situation of worshipers and idols on the Day of Resurrection, indicating that the worshipers will speak with the gods they worshiped away from God. They will confess their misdeeds as they worship and equalize between them and the Lord of the worlds. Almighty said in *Al-Shu'ara'* Chapter 26: Verse 92.

وبرزت الجحيم للغاوين .وقيل لهم اين ماكنتم تعبدون من دون الله هل ينصرونكم او
ينتصرون . فككبوا فيها هم والغاؤون . وجنود ابليس اجمعون . قالوا وهم فيها
يختصمون . تالله ان كنا لفي ضلال مبين . اذ نسويكم رب العالمين وما اضلنا الا
المجرمون

And Hell shall be opened to those who have gone astray. And it will be said to them, 'Where is that which you worshipped. Beside Allah? Can they help you or get help for themselves?' Then will they be thrown headlong therein, they and those who have gone astray. And the hosts of Iblis, all together. They will say, whilst they dispute between themselves therein: By Allah, we were in manifest error. When we held you as equal with the Lord of the worlds. And none led us astray but the guilty ones.

Whoever worships other gods, raising the creature to the rank of Creator, and equating the creator with the creature will lose and be disappointed. This is a great injustice.

As for the sight of the idols who were worshiped without their knowledge, or without their acceptance as the good of men and angels, they will disobey their worshipers and falsify their claim and fabrication. This is Jesus (peace be upon him), on the Day of Judgement, will disown all those who have taken him and worshiped him without Allah: *Al-Ma'idah* Chapter 5: Verse 117.

واذ قال الله يا عيسى ابن مريم انت قلت للناس اتخذوني واممي الهين من دون الله
قال سبحانك ما يكون لي ان اقول ما ليس لي بحق ان كنت قلته فقد علمته تعلم
ما في نفسي ولا اعلم ما في نفسك انك انت علام الغيوب . ما قلت لهم الا كما
امرني به ان اعبدوا ربي وربكم

And when Allah will say, "O Jesus, son of Mary, didst thou say to men, 'Take me and my mother for two gods beside Allah?'" he will answer, "Holy art Thou. I could never say that to which I had no right. If I had said it, Thou wouldst have surely known it. Thou knowest what is in my mind, and I know not what is in Thy mind. It is only Thou Who art the Knower of hidden things. "I said nothing to them except that which Thou didst command me — 'Worship Allah, my Lord and your Lord.

As well as the angels will give up their worshipers because they did not order anyone to worship them and did not consent to those who worship them and those who asked worship are the jinn. Almighty God said in Al-Saba' Chapter 34: Verse 41:

يوم يحشرهم جميعا ثم نقول للملائكة أهؤلاء اياكم كانوا يعبدون . قالوا سبحانك انت
وليننا من دونهم بل كانوا يعبدون الجن اكثرهم بهم مؤمنون

And remember the day, when He will gather them all together; then He will say to the angels: 'was it you that they worshipped?' They will say, 'Holy art Thou. Thou art our Protector against them. Nay, but they worshipped the Jinn; it was in them that most of them believed.'

This position rejects categorically all the idols that did not accept their adoption as gods without God. They will give up their worshipers' claims and recognize and admit their worship to God Almighty.

2- The scene of the dispute between followers and leaders:

In this scene, God shows us what is going on between the followers and the leaders. The public and leaders quarrel and argue on the Day of Resurrection. Almighty God says in *Al-Saffat* Chapter 37: Verse 19-39:

فإنما هي زجرة واحدة فإذا هم ينظرون ، وقالوا يا ويلنا هذا يوم الدين ، هذا يوم الفصل الذي كنتم به تكذبون ، احشروا الذين ظلموا وأزواجهم وما كانوا يعبدون من دون الله فاهدوهم الى صراط الجحيم ، وقفوهم إنهم مسئولون ، ما لكم لا تناصرون ، بل هم اليوم مستسلمون ، وأقبل بعضهم على بعض يتساءلون ، قالوا إنكم كنتم تأتوننا عن اليمين ، قالوا بل لم تكونوا مؤمنين ، وما كان لنا عليكم من سلطان بل كنتم قوما طاغين فحق علينا قول ربنا إنا لذائقون ، فأغوينكم إنا كنا غاوين ، فانهم يومئذ في العذاب مشتركون انا كذلك نفعل بالمجرمين ، انهم كانوا اذا قيل لهم لا اله الا الله يستكبرون

Then it will be but one shout of reproach, and behold, they will begin to see. And they will say, 'Alas for us! This is the Day of Requital. This is the Day of the final decision which you used to deny. And it will be said to the angels, 'Assemble those who acted wrongfully, along with their companions, and what they used to worship. Beside Allah; and lead them to the path of the Fire. And stop them; for they must be questioned. What is the matter with you that you help not one another? Nay, on that day they will surrender themselves. And some of them will address the others, questioning one another. They will say, 'Verily, you used to come to us, swearing that you were truthful. They will answer, 'Nay, you yourselves were not believers. And we had no power over you; but you yourselves were a transgressing people. 'Now the word of our Lord has been justified against us that we shall surely have to taste the punishment. And we caused you to go astray for we ourselves had gone astray. Truly, on that day they will all be sharers in the punishment. Surely, thus do We deal with the guilty. For when it was said to them, 'There is no God but Allah,' they turned away with disdain.

In this scene, God shows us the blame of the inmate of Hell on the Day of Al-Hashr. The followers say to those who were the cause of their destruction in the world: "You, who were our deception and deceitful, adorn us with the wrong, and tempt us with the violation of truth. You said that our survival is on the worship of idols and it is good and safety". The leaders of the misguidance reply to them, "You have chosen astray and disbelief and we have no power or authority over you, and that your arrogance and tyranny is what caused your suffering and

horrors" (Al-Ashqar n.d: 84). In this verse there is a statement of what the followers say to their leaders for the sake of sorrow and regret; because they were deceived by their leaders of infidelity, and were disappointed by their obedience and following (Muhammad Sa'id n.d: 79).

3- The scene of the dispute between the weak and the masters:

This scene tells us the turbulence that will take place on the Day of Resurrection between the weak and the arrogant. It is between the followers of the common and the followed of the princes and kings who led the weak to the path of infidelity and misguidance. Almighty God said in Surah Ibrahim Chapter 14: Verse 21:

وبرزوا لله جميعا . فقال الضعفاء للذين استكبروا انا كنت لكم تبعا . فهل انتم مغنون
عنا عذاب الله من شي . قالوا لو هداانا الله لهديناكم سواء علينا اجزعنا ام صبرنا مالنا
من محيص

They shall all appear before Allah; then shall the weak say to those who behaved proudly: 'Surely, we were your followers; can you not then avail us aught against Allah's punishment?' They will say, 'If Allah had guided us, we would, surely, have guided you. But it is now equal for us whether we show impatience or remain patient: there is no way of escape for us.

The weak are the ones who gave up their freedom, their will, their personal rights, their thinking and their beliefs, and made themselves according to the oppressors, the tyrants and the arrogant, so they had been insulted and humiliated. Therefore, God portrayed us a scene that challenged the weak people in that difficult situation. They said to them: "We were in this world serving you and guided by you to everything you wanted. We have come to this painful fate. Are you defending this fate and the torment that descends upon us?"

Their proud Lords answered with distress and sigh: "Do not blame us and we all in one way to one destiny. Had Allah guided us to the path that leads to the escape from the fire and the painful punishment, we will guide you to it, but we have been misguided by salvation and mislead you with us. Today there is no use of despondency and there is no benefit of patience. We have no escape from this painful fate (Al-Sama'ani n.d: 111; Sa'id Qutb n.d: 2095; Al- Ashqar n.d: 82-86).

This scene tells us the words of the weak in that difficult situation, and the nature of humiliation as they do in their lives in this world. It also shows the answer of the arrogant gentlemen to the

question of the weak. It is a response that seems to be a source of shame and reprimand from a hidden side to their weak followers, and a recognition of the painful reality from which they cannot escape. Then, God shows us the scene of the devil and what he says to those who follow him on the Day of Judgment. The Almighty said in Surah Ibrahim Chapter 14: Verse 22:

وقال الشيطان لما قضي الأمر أن الله وعدهم ووعدهم فأخلفتكم وما كان لي عليكم من سلطان إلا أن دعوتكم فاستجبتم لي فلا تلوموني ولوموا أنفسكم ما أنا بمصرخكم وما أنتم بمصرخي إني كفرت بما أشركتموني من قبل إن الظالمين لهم عذاب اليم

And when the matter is decided, Satan will say, ‘Allah promised you a promise of truth, but I promised you and failed you. And I had no power over you except that I called you and you obeyed me. So blame me not, but blame your own selves. I cannot succour you nor can you succour me. I have already disclaimed your associating me with God. For the wrongdoers there shall, surely, be a grievous punishment.

This is the position of the devil on the Day of Judgment who played a big role in seducing his followers with disobedience. He set them sin and their rejection for the truth. On that difficult day, and after they had been reckoned and the inmates of Heaven had been rewarded and the inmates of Hell had their fate settled, Satan will say to his followers:

(الشيطان لما قضي الأمر أن الله وعدهم ووعدهم فأخلفتكم وقال)

(Satan will say, ‘Allah promised you a promise of truth, but I promised you and failed you.). Then he says to them: I have no evidence in what I called you to, no argument and no power in the promise of it, but I invite you to the path of seduction and falsehood, you responded to my call, then reprimand them, and calls them to reprimand themselves, remind them that they obeyed. God Almighty said

(فلا تلوموني ولوموا أنفسكم ما أنا بمصرخكم وما أنتم بمصرخي إني كفرت بما أشركتموني من قبل) (So

blame me not, but blame your own selves. I cannot succour you nor can you succour me. I have already disclaimed your associating me with God). Then the Satan ends his speech in this scene

by saying: (إن الظالمين لهم عذاب اليم) (For the wrongdoers there shall, surely, be a grievous punishment). Allah has mentioned the scene of Satan and what he will say to the disbelievers on that difficult day in the Holy Quran in order to warn the believers of his evil

whisper and seduction in order not to follow him. So that, they will escape the torment that he and his followers will be befallen on the Day of Resurrection (Al-Wahidi 468AH ; Al-Sama'ani n.d : 112 ; Sa'id Tantawi n.d : 544).

Third: the Scene of the Angels' Insulting to the Inmates of Hell

On the Day of Resurrection, Allah Almighty glorifies the angels of torment against the inmates of Hell who are subjected to the worst physical punishment and different types of psychological torment. These types of torment are mentioned in different position in the Holy Quran other than Surah of Ibrahim:

1- The Scene of Permanent Bashing from the Keepers of Hell:

In this scene, God shows us the keepers of Hell, the Angels, speaking to the inmates of Hell in a way of rebuke, condemnation and abuse in Al- Zumar Chapter 39: Verse 71:

ألم يأتكم رسل منكم يتلون عليكم آيات ربكم وينذرونكم لقاء يومكم هذا قالوا بلى
ولكن حقت كلمة العذاب على الكافرين

Did not Messengers from among yourselves come to you, reciting unto you the Signs of your Lord, and warning you of the meeting of this Day of yours?' They will say, 'Yea, but the sentence of punishment has become justly due against the disbelievers. (Al-Khazin 1415AH: 158).

In another scene, the Holy Quran portrays the negligence of the Keepers of Hell to the cries and screams of the unbelievers to have mercy. But the punishment came upon them whenever they asked to be relieved. Allah said in Al-Mu'min Chapter 40: Verse 49.

وقال الذين في النار لخزنة جهنم ادعوا ربكم يخفف عنا يوماً من العذاب

And those in the Fire will say to the Keepers of Hell, 'Pray to your Lord that He may lighten for us the punishment for a single day.

Then the Keepers of Hell will answer them with reproach arguing in Al-Mu'min Chapter 40: Verse 50:

قالوا أولم تك تأتيكم رسلكم بالبينات ، قالوا بلى قالوا فادعوا وما دعاء الكافرين إلا
في ضلال

They will say: 'Did not your Messengers come to you with manifest Signs?' They will say: 'Yea.' The Keepers will say, 'Then pray on.' But the prayer of disbelievers is of no avail.

When the distress and the grief reach the inmates of the Fire, they humiliatingly ask the Keepers of fire the death to take the rest from the torment in Al-Zukhruf Chapter 43: Verse 77:

يا مالک ليقض علينا ربك

'O master! Let thy Lord finish with us.

The response will come to them increasing their grief and sorrow (إنكم ما كئون لقد) (جئناكم بالحق ولكن أكثركم للحق كارهين) (You must remain. We certainly brought you the truth; but most of you were averse to the truth). They will stay in the Fire without death because death gets them rid of torment (Al-Bagawi n.d: 33; Tantawi n.d: 100). The grief comes to them to return them to hate themselves. Almighty said in Al-Mulk Chapter 67: Verse 10:

لو كنا نسمع أو نعقل ما كنا في أصحاب السعير

And they will say, 'If we had but listened or possessed sense, we should not have been among the inmates of the blazing Fire.

Allah has presented listening on reasoning to take into account the natural order of sequence. Hearing comes first and then is followed by reason and deliberation for what is heard. Their saying is for the sake of regret and estrangement. They knew that their result is a reason for their misguidance and therefore they put the blame on themselves. They regret as they knew that their regret is not useful to repentance. Therefore, they will despise themselves as they are called with the sorrow that afflicts them which is greater than that they have all received before. This is because the wrath of the Lord and His exalted are greater than their abomination to themselves (Tantawi n.d: 16). In this sense, almighty said in Al-Mu'min Chapter 40: Verse 11.

ان الذين كفروا ينادون لمقت الله اكبر من مقتكم أنفسكم إذ تدعون الى الايمان فتكفرون

An announcement will be made to those who disbelieve in the words: ‘Greater was the abhorrence of Allah when you were called to the faith and you disbelieved than your own abhorrence of yourselves today.

The reason for their own abomination is that faith was within their reach if they took it, but now faith is far from being accepted in Al-Saba’ Chapter 34: Verse 53:

وقالوا آمنا به وأنى لهم التناوش من مكان بعيد

And they will say, ‘We now believe therein.’ But how can the attaining of faith be possible to them from a position so far-off.

2- The Scene of the Repression by Hammers:

Among the images of the torment under this category is their suppression by a different type of torment. This torment is dedicated to the quality of the hammer used, and the humiliation and insult of the angels as a result of the torment inflicted on the heads of the unbelievers. Almighty God said in Al-Dukhan Chapter 44: Verse 50:

ذق إنك أنت العزيز الكريم

Taste it! Thou didst consider thyself the mighty, the honorable.

And His saying in Al-Dukhan Chapter 44: Verse 51:

إن هذا ما كنتم به تمتمون

This indeed is what you did doubt.

After this painful torment they say to the unbeliever in a way of mocking and insulting to taste the intensity of torment as he claimed in this world, that he is the honorable dear.

3- The Images of dragging of Faces into the Fire:

In this scene, God depicts the torment of the infidels as they are dragged on their faces in the

Fire. Almighty God said in Al-Qamar Chapter 54: Verse 49:

يوم يسحبون في النار على وجوههم ذوقوا مس سقر

On the day when they will be dragged into the Fire on their faces, and it will be said to them, 'Taste ye the touch of Hell.

Pulling them on their faces in the fire is a sign of humiliating and insulting to them if it is once done but how it is the immortalization and eternity?

The keepers of the Hell boil the infidels' hand to their necks, and they gather their foreheads to their feet and then throw them in the Fire on their faces in Al-Rahman Chapter 55: Verse 41:

يعرف المجرمون بسيماهم فيؤخذ بالنواصي والاقدام

The guilty will be known by their marks, and they will be seized by the forelocks and the feet.

The keepers of the Fire know the people of criminality from the people of obedience with their marks and their names, which God forbid them by blackening the faces, and blinding eyes. They withdraw them from their forelocks and feet and shoot them in Hell and this is very humiliating and insulting (Al-Tabari n'd: 53). Allah has called the punishment of the infidels on the Day of Resurrection in the fire of Hell with the painful punishment as He said in Luqman Chapter 31: Verse 6:

ومن الناس من يشتري لهو الحديث ليضل عن سبيل الله بغير علم ويتخذها هزوا
أولئك لهم عذاب مهين

And of men is he who takes idle tales in exchange for guidance to lead men astray from the path of Allah, without knowledge, and to make fun of it. For such there will be humiliating punishment.

Fourth: The scene of Immortality in the Fire

The greatest torment of the infidels is their immortality in the Fire. An immortality in which there is neither stopping nor death can be recognized. Because of the severity of the Hell, some of them are brought from the bottom of Hell inflicted by a sever torment. If God wanted to open

this pit, Hell itself would seek forgiveness of its fire. God forbid!! And some of them come to put in the soles of their feet two burning coal till their brains boil!! This is the case of the lightest punishment of the inmates of the Fire, although each one of them will think that his case is the most painful one (Ashqar 1998: 99).

The perception of the immortality of the infidels in the humiliating torment as something of a fantasy and wonder is that the believer does not escape from it. Our Prophet said (I have not seen the likes of the Fire in which the one who runs from it sleeps, nor the likes of paradise in which the one who seeks it sleeps) (9) (10).

Otherwise, he who knows that this fire is truth and that it exists before his eyes and that if he dies at any moment he may be one of its inmates, how can he be overlooked and preoccupied with others, and the fire awaits for him? But all this is caused by a state of carelessness and love of this life with its lusts and the hanging of our hearts with its decoration and staying away from thinking about our fate which is the death (Al-Tabari n.d: 478).

CONCLUSION

Praise be to Allah, Who taught with pen the knowledge of what had not been taught by others. Honorable Hamad to Allah, thanking Him and praising Him for what He deserves. Praying and greetings to His faithful Prophet, the Seal of the Prophets and Messengers. May Allah be pleased with the pure family of the Prophet and his faithful. After this interesting journey in the immortal book of Allah (the Holy Quran), we can refer to the most important findings we have reached:

The inmates of the Fire will be punished with two types of torture on the Day of Resurrection: the known physical torment and the psychological torment as provided by many verses in the Quran, and many Hadiths in the Sunnah of the Prophet Muhammad .On the Day of Resurrection, the first punishment of the psychological torment begins in the position of the Hashr which will include humiliation, insults, clinging to the handcuffs, approaching of the sun to the heads of people, grief, regret, wrath of God and His indignation, and the scandal in front of the witnesses.

The psychological torment is reflected on the inmates of Hell after they enter it, where they begin to dispute and quarrel as it takes place in different types. Sometimes the worshipers fight their idols, the followers fight the leaders, and the weak people fight their masters. In other times, the quarrel goes between the unbeliever and the devil or even between one and his parts of body or soul. There is another type of the psychological torment to the inmates of the Fire exemplified in the insults of the angels to them. This includes a permanent bashing of the Keepers of the Fire, repression with hammers, and dragging on the faces. Then the Quran mentioned the most difficult type of the psychological torture, namely the immortality in the Fire which is the

greatest punishment to the inmates of the Fire. May Allah bless our teacher Muhammad and all of his family.

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