



The Application and Function of the Afterlife Punishment in Meccan Surahs

Mohsen Qamarzade^{*1}; Azade Ebrahimi Fakhkhari²

¹Assistant Professor and Director of the Department of Jurisprudence of the Qur'an and Hadith of the Jurisprudence Center of the A'emme Athar " Immaculate Imams ", University of Science and Research, Tehran, Iran

Email: ghamarzadehm@gmail.com

² Students of Seminary, Field of Comparative Interpretation, Institute of Fatima_taz_Zahra (Peace Be Upon Her) Higher Education, Khorasgan, Iran

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Abstract

The Holy Qur'an gradually introduced people to Islamic concepts and tried to change the people of the society and, accordingly, the Islamic society. This program was a wise method change that was explained according to people's reactions. Commentators should be aware of this process in order to gain the wisdom of the interpretations and educational goals hidden behind these expressions. One of the most frequent topics in the Holy Qur'an is the discussion of resurrection, followed by the topic of the afterlife, which plays an important role in the educational system of the Qur'an as a deterrent. This article examines the audiences of the afterlife in Meccan Surahs with a descriptive-analytical method. In a general view of Meccan surahs, it can be analyzed in six stages. The first stage: from "Alaq" to "Fajr" which describes the liars and their punishment. Second: from "Borouj" to "Qaf", which begins with the threat of seditionists against the nascent Muslim community. Third: from "Balad" to "Ta_Ha" which describes the disbeliever who is not denier, as one of the tormentors in the hereafter. Fourth: from "Maryam" to "Zumar" which is not only blasphemy; Rather, it introduces the lack of faith as the cause of inclusion in the hereafter. Fifth: From "Ghafir" to "Shura", who calls the arrogance of praying to God's door as one of the causes of entering into torment, and sixth: from "Zukhruf" to "Mutaffefin", who, with the plan of deviating Christians, also causes faith to be distorted. He does not know how to create an obstacle to enter into torment. In general, in Meccan surahs, the audience of the hereafter are exclusively liars, disbelievers, and deviants from the true religion.

Keywords: *In general, In Meccan Surahs; Liar Audience of the Hereafter; Disbelievers; Deviants from the True Religion*

Problem Statement

The Holy Quran has used many motivating and inhibiting factors in order to improve the educational aspect of the individual and the society. Each of these factors plays the role of a piece of a puzzle in the way of spreading religion, and their placement together portrays a complete and

comprehensive picture of the human being targeted by the Quran. A detailed and comprehensive examination of these factors is necessary to know true Islam and to be on the path of guidance that God has drawn. One of these deterrents, which has been used many times in the Holy Quran, is the discussion of the hereafter. In this regard, it is very important to achieve the importance and different dimensions in each subject, and for this reason commentators and Quran scholars have often addressed it; But the most neglected aspect is the process of its institutionalization among individuals and the Islamic Ummah. Deductive interpretation is a method that can take us into the process that the Qur'an has included in presenting that topic; guide One of the deterrent factors that God has used many times in the direction of education is the introduction of the hereafter. The scope of this topic includes all Meccan and Medinan surahs. Extracting this process can set a suitable example for Muslims, especially missionaries, so that through it they can keep themselves and the society in the educational circuit of the Quran and put them on the road to happiness. This article aims to analyze the process that the Quran followed in introducing the hereafter. In a general view of Meccan surahs, these verses can be examined in two comprehensive and processual ways, in four stages. The first stage: from "Alaq" to "Fajr", which describes the deniers and their torment. The second stage: from "Boruj" to "Qaf", which begins with the threat of seditionists against the nascent Muslim community. The third stage: from "Balad" to "Ta_Ha", which expresses disbelief without denial among the tormentors in the hereafter. The fourth stage: from "Maryam" to "Zumar" which introduces not only disbelief but also lack of faith as the cause of inclusion in the afterlife. The fifth stage: from "Ghafir" to "Shura", who calls the arrogance of praying to God's door as one of the factors that lead to torment, and the sixth stage: from "Zukhruf" to "Mutaffefin", who, with the plan of deviating Christians, distorts faith. He also does not consider it as the cause of creating an obstacle to entering into torment.

Background

Many works have been written on the topic of the afterlife and especially "Hell". Sequential interpretations have stated some things in addition to the verses related to the hereafter, and the available books, theses and articles in this field are as follows:

"Great Ambush Hell", by Alireza Zakizade. "Hell from the perspective of Quran and Hadith", by Mahdi Amin; Under the supervision of Mohammad Bistoni. "Heaven and Hell from the perspective of Quran and Hadith" written by Abbas Ali Kamranian. "Hell, the worst abode" by Jaber Rizvani. "The Silence of Hell, Fire and Eternal Punishment" by Mohammad Reza Nekonom. "Destiny of Man: Heaven and Hell" Masoud Ali.

Several theses also dealt with the subject of the hereafter in the Qur'an: "Heaven and Hell in the Qur'an" by Samad Behrouz, "Examination of the Levels of Heaven and Hell from the Perspective of the Qur'an and Hadiths" by Amin Zirak Asl, "Hell and Hellenists in the Qur'an and Hadith" by Muhammad Baqir Basiri

Also, articles with the titles: "Artistic depiction of the verses of heaven and hell in the Holy Quran" (Balvi, Ghafourifar and Utaghi). "Why and how the punishment in the afterlife: examining the views of Allameh Majlisi and Allameh Tabatabai" (Meshkati, Fatemizadeh)

On the other hand, commentaries have been written based on the order of revelation, and Mushaf Amir al-Mominin (peace be upon him) is the first commentary written in this context. (Haskani, 1411, p. 38) Then, in 1355 A.H., a commentary on 12 parts was compiled in three volumes with the title "Bayan al-Ma'ani" according to the order of the time of descent. After that, another commentary called "Al-Hadith" was published in 1380 AD. This commentary is also written in descending order and in ten volumes. The six-volume Tafsir "Ma'araj al-Tafakkur wa Dagayeg al-Tadabbur: Tafsir al-Tadabburi lil-Qur'an al-Kareem as revealed" was published in the same style in 2000 AD in Beyrut and Damascus. In 2008, a three-volume commentary on the same topic titled "Understanding the Holy Qur'an; Al-Tafsir al-Wazeh was written according to the order of descent. Among the latest works of Tafsir Tanzili, one can mention the Tafsir "Hamgam Ba Wahi" which was published in 2007. Dissertations have also been

presented with a reductive approach: "The course of the Qur'an's protection of women with a regressive interpretation" written by Tahereh Seturg, "Prophetic state-building model based on a regressive interpretation of the Holy Quran", Mohammad Reza Ranjbar, "The process of moral education of humans in the Qur'an with a view to the order of revelation of surahs and verses", Ayyub Akrami.

Theoretical Framework of the Research

To clarify the discussion, first, it is necessary to explain some terms related to research.

The Punishment of the Afterlife in Words and Expressions

The passive infinitive punishment (azab) is derived from a root (azaba).

One of the derivatives of this root is the word "Azb", which means pleasant. When it is said "Maa al-Azb" it means pleasant, sweet and good water; There is no saltiness or bitterness in it. (Farahidi, 1409, vol. 2, p. 101) This word is used twice in the Holy Quran, each time referring to sea water:

"And we are at the height of the sea, this is the punishment of the Euphrates, the wine of which is drunk, and this is the salt of the pilgrims" (Fatir (35:12))

"And He is the one who passes the sea of the Euphrates, and this is the salt of the pilgrims, and He made between them pure and hard stones" (Furqan (25:53))

The word "Azb" when it is used about an animal, it means a state in which it does not eat anything due to extreme thirst. Is. "Azb" means to prevent from... (Johari, 1376, vol. 1, p. 178) "Azoob" is used for someone who has no barrier between him and the sky. (Ibn Faris, 1404, vol. 4, p. 259) They said punishment and torture. (Ibn Manzoor, 1414, Vol. 1, p. 585) Punishment in the word does not imply severity, that is why it is mentioned in the Holy Qur'an with attributes such as Al-Alim, Al-Azeem, Al-Akbar, Al-Mahin, Al-Shadid, Al-Muqim. (Mustafawi, 1430, vol. 8, p. 82) For example: "For them is a great punishment... and for the unbelievers is a terrible punishment... and for the unbelievers is a painful punishment... The punishment of the fire and the severe punishment.

The difference between the punishment and the punishment is that the punishment is specific to the pain. Pain is both continuous and non-continuous, and torment is said to be continuous and permanent, and pleasant water is also called azb because it is continuous in the throat. (Asgari, 1400, p. 234)

The single principle in the derivations of the word "torment" is that which is appropriate and necessary for the present.

The water is called "Azb" because it is cheerful and friendly. "Azb" who avoids eating due to extreme thirst; According to the thirst that is in him. "Azab_punishment" is used in abhorrence and punishment that is appropriate for human condition and is his inner darkness and malice.

In fact, this is what is referred to as the embodiment of actions in the world after death, and the Qur'anic evidence indicates it.

"One day, people will be judged by their deeds, so whoever does the weight of an atom, good will come to him, and whoever does the weight of an atom, evil will be done (Zelzal 8-9)."

According to this honorable verse, what a person observes on the Day of Resurrection, even if it is of the lowest amount of weight and value; It is the act itself, not the punishment and torture of that act. In fact, it is God's grace and justice that no more punishment is included in the state of sinners than the embodiment of the action itself.

Research Methodology

In order to find out how to apply the verses related to the hereafter, using the method of thematic discount interpretation seems to be the best option. Deductive interpretation is a new way of interpreting the Qur'an; which, in addition to the thematic view on the verses, pays attention to the order of revelation and the method of arrangement of the contents in the Holy Qur'an. Historiographical and Quranic studies show that this basis is present in the biography of the innocents, peace be upon them. The educational course of the Holy Prophet, peace and blessings of God be upon him, the order of the surahs in the Mushaf of Amir al-Mu'minin, the encouragement of the innocent to read and understand the order of revelation, are the positive aspects of this claim. Considering the harmony of nature and religion, the wisdom of the content and descending order of the Qur'an, the inclusion and expansion of the message of the Qur'an and the guidance of the Qur'an, it seems that the most reliable way to achieve the goals of the Qur'an and the model of their implementation in the contemporary society of the Qur'an is to use the style of the order of the Qur'an. Is. Deductive interpretation with its ability to discover the method of religious transformation and infers the discovery of stages of culturalization and institutionalization of Islamic values.

As many verses of the Qur'an are a report about the person of the Holy Prophet (peace and blessings of Allah be upon him) or his Ummah, examining the verses in descending order will provide the possibility of reaching the most definite way of life; Because the Holy Quran is the only original and unaltered text that has reached us since the time of the Prophet (peace be upon him). Deductive interpretation of a subject examines the development and formation of the subject in the context of descent. In this way, instead of arranging the verses related to a subject, according to his desired order, the commentator examines and researches them based on the divine arrangement during revelation; In order to obtain educational, historical and psychologists' points about the Qur'an's view on a subject. Using this method has many achievements; For example, by examining an issue in descending order, it is possible to achieve by institutionalizing religious values in the society; The results that are not possible to study with thematic interpretation, in most cases, by common methods.

Criteria for Selecting Verses

- The verses that have directly addressed the tanhir through the hereafter punishment.
- The verses that have been mentioned as a warning about hell with different names.
- The verses that describe the type of punishment in a general way (not by stating the type of punishment) and also the verses that describe the type of punishment in the hereafter (physical and spiritual).
- Verses that target the general audience or group or specific people as a warning of the hereafter.
- The verses that express the proportionality of actions with the punishment of the hereafter.
- The verses which according to the famous commentators are related to the punishment of the hereafter.
- The verses that describe the characteristics of the Day of Resurrection and Hell are in the position of warnings.

Application of Thematic Discount Interpretation in this Article

In the first step, reaching the valid table is in the order of revelation of surahs. One of the ways to achieve the order of revelation of the Surahs of the Holy Quran is to use hadiths.

According to famous opinion (Ma'refat, 1415 A.H., vol. 1, pp. 113-99), the order of Surahs, according to the descending style, is:

1- Alaq 2- Qalam 3- Muzammel 4- Mudasser 5- Hamd 6- Masad 7- Takvir 8- A'la 9- Lail 10- Fajr 11- Zuha 12- Insherah 13- Asr 14- Adiyat 15- Kawsar 16- Takathur 17- Ma'un 18- Kaferoun 19- Fil 20- Falaq 21- Nas 22- Tuwhid 23- Najm 24- Abas 25- Qadr 26- Shams 27- Boruj 28- Tin 29- Quraysh 30- Qare'ah 31- Qiyamat 32- Humazah 33- Mursalat 34 - Qaf 35- Balad 36- Tariq 37- Qamar 38- Sad 39- A'raf 40- Jenn 41- Ya_Sin 42- Furqan 43- Fatir 44- Maryam 45- Ta_Ha 46- Waqe'ah 47- Shu'ara 48- Naml 49- Qasas 50- Isra 51- Yunus 52- Hud 53- Yusuf 54- Hejr 55- An'am 56- Safat 57- Luqman 58- Saba 59- Zumar 60- Mo'min 61- Fusselat 62- Shura 63- Zukhruf 64- Dukhan 65- Jathiya 66- Ahqaf 67- Dhariyat 68- Ghashiyeh 69- Cahf 70- Nahl 71- Nauh 72- Ibrahim 73- Anbiya' 74- Mu'menun 75- Sajdah 76- Tour 77- Mulk 78- Haqah 79- Ma'arij 80- Naba 81- Nazeat 82- Infetar 83- Insheqaq 84 - Rum 85-Ankabut 86- Mutaffefin

After achieving the sequence of Surah descent, the audience analysis process of the verses of the hereafter in Meccan Surahs will be addressed; The direction of movement in this research is sometimes between surahs and sometimes within surahs. In the sense that, in this method, it considers both the coherence within the surahs and the coherence between the surahs; In order to access the logic and the main axis of the Holy Quran and its connection with the topic under discussion. The next step is to categorize the verses by the base table, based on the index of the verses and the type of audience and the type of punishment. The third step is to identify the audience in each verse according to the internal logic of the surahs and the context of the verses. The fourth stage is the continuous discovery of the topics discussed, based on the descending order, with the periodization of the selected verses, based on milestones and important points. The last step is to explain and organize the obtained materials and present the theory of discount interpretation of the subject and prepare tables and diagrams.

The verses of the hereafter begin with the first verses revealed to the Prophet (peace and blessings of Allah be upon him) of the blessed Surah Al-Alaq. "Not at all until it ends with the corner."

1. The latest studies in this field are mentioned in the introduction to the first volume of Tafsir Hamgam Ba Wahi, written by Abdul Karim Behjatpour. The author has explained Mokhtar's point of view based on narrations and by presenting and comparing tables related to different points of view. (Abdul Karim Behjatpour, Synchronous with Revelation, pp. 93-128)

A lying, sinful forelock. So, let him call upon his way! We, will call the Zabania (the harsh angels of Hell).

Alaq(96): 15-18) and the blessed surah of Mutaffefin continues until the last surah revealed in Mecca. "All of them are from their Lord on the day of death, then they are for the salvation of hell" (Mutaffefin (83): 16-15)

The Frequency of the Verses of the Hereafter According to the Audience is as Follows:

No.	Audience	Number	Frequency
3	Enemy deniers and seditionists against the Islamic Ummah	1	0.01
4	Deniers	38	0.37
5	Disbelievers	77	0.75
7	Those who do not believe	4	0.04

8	Arrogants against worship Allah	1	0.01
9	Polytheist Christians	1	0.02

The distribution table of the frequency of contacts against the punishment of the hereafter.

In a general view of the verses of the hereafter according to the order of revelation, and considering the density of the titles of the above table in the Meccan surahs, the verses of the hereafter can be presented in a six-step process, based on the audience. The beginning of these stages coincides with the call of the Prophet (peace be upon him) in the polytheistic society of Mecca. Considering these conditions, God Almighty has warned the opponents and liars, and has helped them overcome the challenge. In the course of the process, attention is paid to the turning points that happened during the revelation of the verses. These four steps are:

First Stage: from "Alaq" to "Fajr"

No.	Audience	Number
1	A Denier who prevents the spread of religion	7
2	Deniers who intend to seize the economic arteries by maintaining the class distance	2

This stage begins while the atmosphere of polytheism and absolute ignorance prevails in Saudi Arabia. The Prophet starts his reformist and transformative call and goes to fight against greed and ignorance. The polytheists who admitted that they were evil and useless from any virtue. (Jazari, 2005, pp. 55-54) Therefore, the pressure and threats from the nobles of Mecca on the Prophet (peace and blessings of God be upon him) are high, and the denial and conspiracy against the Prophet gradually find different sides, and the liars use new tactics to create They use obstacles against them.

A Firm Warning of the Punishment of the Liars

In the beginning of the Surah of the Qur'an, God mentions verses about the hereafter. The purpose of The Great Surah Alaq is to announce the beginning of the mission of the Prophet (peace be upon him and his family and peace be upon him), along with the first program of invitation, that is, to create a feeling of need for God in people and prepare him for the upcoming events. This surah begins with the command to read the characteristics of God over the people, then it talks about the resistance of some people and by giving a clear example of the oppositions that took place in the past, it prepares them for future conflicts. Of course, he assures the Holy Prophet of the punishment of unbelievers and briefly mentions the punishment of the hereafter in this regard. (Bahjatpur, 1390, vol. 1, p. 145) so that, first of all, there is a peace in the heart of the Messenger who is preparing for the first communication, and by presenting the content by him, the disbeliever is warned and aware of the consequences of his disbelief. He even puts the bearer of the revelation in the flow of the possibility of the solidarity of prosperous and hostile infidels, against the divine call, and announces the antidote to it, which is to call the guardians of the divine fire, for the greater peace of the Prophet. In the initial stage, God enters with a strong tone and from a position of power and does not accept any compromise with the enemies.

Surah Qalam was also revealed in order to comfort the Holy Prophet and guide him to properly deal with the challenges that arose between him and the owners of the wealth and power of Mecca (Bahjatpur, 1390, vol. 1, p. 181).

Of course, the wealthy polytheists, whose power and wealth depended on the survival of idol worship, did not hesitate to take any action to create an obstacle in the direction of advancing the Prophet's goals. The slander and unfair attitude towards him was one of these. By stating the harsh worldly end of the garden companions, he only adds this point to the introduction of the hereafter punishment, that if it seems difficult to bear this punishment, you should know that it will be more exhausting to bear the punishment of the hereafter.

Hell Awaits the Deniers

Surah Muzammil deals more strongly with the stabilization of the heart of the Prophet (peace and blessings of God be upon him), to receive and convey the weighty word and to confront the wealthy and hostile polytheists, those who seek to stabilize the class gap that has arisen as a result of their oppression and power. And he declares that the account of the work of such people is with the omnipotence of the universe, God Almighty. (Muzammil(73):11) and in this direction, another veil of introduction of punishment is opened against the bold rebels. He calls their place hell. This name is mentioned three times in the Quran. These verses refer to the four types of torment of this group, and this is while attributing them to himself: "With us are chains and a great burning fire and choking food and painful torment".

The first punishment is "shackles and chains" that are put on their hands and feet and prevent them from moving and trying to free themselves. The second punishment is "the burning and great fire" and the third punishment is "the type of their food". A living being, although in hell, needs water and food. The food of this group is not only tasty and pleasant; Rather, the nature of this food and wine is choking and is bad for the stomach. A bite that gets stuck in the throat and neither goes in nor out. (Tabarsi, 1372, vol. 10, p. 573) Then the Almighty God mentions a "painful punishment"; In more precise terms, shackles and chains, fire and miserable food are the nature of life for the people of hell; But a painful punishment is waiting for them, the severity and magnitude of which is not explained here. (Bahjatpour, 1390, vol. 1, p. 254)

Saqar, the Position of the Deniers

At this stage of communication, the opponents founded a new conspiracy by listening to the pleasant verses and with the high attraction of revelation, and that is to read the verses as "magic" and call the messenger a sorcerer. (Muzammil (73): 24)

God once again declares in Surah Mudasser that the account of these people is with God himself; that no one is able to deal with him. His place is called "Saqar". This name is mentioned four times in the Quran. It has been narrated from Imam Sadiq (peace be upon him) that Saqar is a place of arrogant people who complain to God about the intensity of his heat and ask him to give him a chance to breathe. God allows them to breathe, and with their breath hell catches fire. (Qami Mashhadi, 1368, vol. 14, p. 23) How do you know what Saqar is? Its torment is so severe that it is beyond human imagination. (Bahjatpour, 1390, vol. 1, p. 291) Therefore, God describes some of its characteristics: 1- It burns everyone and does not spare anyone or anything. Things that fall into it will not burn, and if a person falls into it, it will burn his outer skin and physical attributes, and it will not harm his soul and his spiritual attributes; But Saqar does not leave anyone behind and covers everyone. 2- It changes the color of the skin. 3- Nineteen people are appointed, who are responsible for tormenting its inhabitants. Of course, he did not say that they are angels or non-angels, but it is clear from the verses of Resurrection and especially the explanation of the next verses that they are angels. (Tabatabaei, 1417 AH, vol. 20, p. 88)

Then God says that we did not mention this number unless it was a test for the unbelievers, so that it would be known that they are stubborn and ignorant and not opinionated and searching for the truth. (Bahjatpour, 1390, vol. 1, p. 293)

In the continuation of the surah, God describes some of the characteristics of the audience of torment while describing the conversation of the heavenly beings with them. They do not have a right relationship with the Creator; Because they refuse to worship God, they also do not have a proper relationship with other servants, and they refuse to feed the poor despite their wealth and wealth, and they associate with false people and deny the Day of Judgment. So that man knows what actions are the robbers of his happiness.

In order to remove some of the features of the hereafter, he says, "If you are not a person of fear and prostrate before the remembrance of God, the seal of misery will be imprinted on your forehead and you will enter the torment, and then you will neither die until you are freed, nor will you live" (A'la (87): 13).; Because a humiliating life in torture and fire is not life. (Bahjatpour, 1390, vol. 1, p. 374) and this expression is a new characteristic of torment in the hereafter.

Revealing the Name "Hell"

The name "Hell" is mentioned for the first time in blessed surah "Fajr". After that, this name is repeated 72 times. The tyrants and the powerful, drowning in wealth and corruption, were doomed to destruction throughout history. So don't worry the Prophet and his followers and try to maintain your religion with strength and don't be swayed by arrogance. The criterion and standard of honoring the Lord is not wealth and power (Fajr(89): 16-15) and the result of worldly-oriented thinking and love of wealth is trouble in hell. Then he draws a scene of the Day of Judgment where the Lord and the angels all come to the "row". It is clear that this interpretation is meant to bring to mind, so that we have an image of this stage in our mind: the angels will line up, your Lord will come and the Judgment Day will be realized. The next event is the coming of Hell (Fajr (89): 23); which is remembered with greatness. The interpretation of "Ji'a" refers to the fact that it is as if hell is in a place and then it is brought so that after examining the deeds, a group is thrown into it for punishment. (Bahjatpour, 1390 SH, Volume 1, 418) Then, any torment and torture that you can imagine, above that, will appear in the punishment of the Almighty Lord (Behjatpour, 1390 SH, Volume 1, 418) and against that insight The afterlife will bring self-assurance and entry into the divine paradise. So, man, with this vision, you can be happy in this world and the hereafter.

Second Stage: from the Blessed Surah "Burouj" to "Qaf"

No.	Audience	Number
1	Enemies and seditionists against the Islamic Ummah	1
2	Deniers	6
3	Deniers who prevent the spread of religion	3

This stage of the torment process begins in a situation where there is no direct reference to the hereafter from surah Fajr, which is the last surah of the previous stage and the tenth surah in the descending order.

Perhaps at this time, it is necessary to strengthen the position of the messenger of religion against the attack of false believers; Because there is a difficult road ahead and managing a revolution in religion and beliefs requires the most strength of heart. In the two surahs "Zuha", "Sharh" and "Kawsar", in the continuation of the surahs "Takathur" and "Ma'oun", it is limited to warning the liars, only this important issue has been addressed.

From surah Kaferoun, some components of the formation of Islamic society are gradually taken into consideration. In surahs "Tawhid" and "Najm" the truth of Tawhid and the need to cleanse it from polytheistic illusions are stated; In surah "Abas" attention has been paid to the priority and value of those who joined the Islamic movement of the Holy Prophet (peace be upon him). In surah Qadr, the attribution of the Qur'an to a high-ranking God and the high value and position of this book in the destiny of man are discussed, and these topics mainly focus on the relationship between man and God.

In surah Shams, he points out the necessity of man's attention to himself, management of his possessions and the flourishing of his inner capacities in order to reach perfection and freedom from dangers. Of course, along with the reform programs and determining the criteria for the formation of the Islamic society, it also deals with the continuation of its stance on change and dealing with the movement that resisted the change. (Bahjatpour, 1390, vol. 2, p. 34)

Gradually, a group of neo-Muslims is formed who have no refuge in their own people and tribe. This group was subjected to severe torture by polytheists. (Bahjatpour, 1390, Vol. 2, p. 5034) The blessed surah "Burouj" encourages the newly formed Muslim community to endure

problems and be patient against persecution and guarantees them divine protection.

The Torment of the Seditious, Against the Nascent Muslim Community

The main goal in surah Burouj is to breathe the spirit of hope and perseverance into the nascent society that has been formed after a short time since the beginning of the mission. Universities, which are definitely in a minority situation and under the pressure of the nobles and the powerful, who are not willing to surrender to these changes in any way. Raising hope begins by expressing the special power and greatness of Almighty God. Then doors of God's glory and majesty will be opened to the helpless and imprisoned Muslims in the closed environment of Mecca. So that their hearts are strengthened and doubts are removed from them. (Bahjatpour, 1390, vol. 2, p. 49)

One of these openings refers to the afterlife punishment of those who persecute oppressed and helpless communities.¹

The existence of two types of punishment, the punishment of hell and the punishment of fire (Burouj (85:10)), is compatible with throwing believers into narrow pits and setting them on fire. That is, the punishment is proportional to the crime. Being trapped in a tight, smelly environment with ugly and evil people is hell itself, and it is a punishment other than the punishment of fire, and for this reason, the punishment of hell is different from the burning and flaming punishment. (Bahjatpour, 1390, vol. 2, p. 59)

Punishment of Ridiculous Nobles

"Hamiyah" (Qara'a (101):10) and "Hutamah" (Humazah (104):4) are two other characteristics of the fire that will engulf the deniers of the Day of Resurrection. Hamiyah is called a fire that is created from stones. (Ibn Manzuor, 1414 AH, vol. 14, p. 201) A very hot fire. In order to save people from the punishment of the hereafter and encourage them to do good deeds, Surah "Qara'a" divides people into two categories; Those whose scale of deeds is heavy will have a satisfying life and disbelieving people who

1. The story of this group has been narrated in several ways, but the most famous of them is related to the believers from Yemen. "Zu_Nawas" King of "Humayr" converted to Judaism and the "Humayr" group also followed him. He changed his name to Yusuf. Sometime later, the news came that in the land of "Najran" there are a group of followers of Christ. With the incitement of the people around him, he went to Najran, gathered the residents there and asked them to join the Jewish religion. People did not accept. He threatened to kill the people, but they insisted on their opinion. "Zu_Nawas" ordered, they dug a huge ditch and poured a lot of firewood in it and set it on fire. He burned a group alive in the fire and cut a group into pieces with a sword. They said that the number of those killed reached twenty thousand. (Ali_ibn_Ibrahim Qomi, 1363, vol. 2, p. 414)

are not in the path of truth and their deeds will definitely be ruined and they will seek refuge in the arms of Hawiyah and what a terrible shelter it will be.

Surah "Humazah", by applying the belief in resurrection, seeks to comfort the newly born Muslim community. Muslims who are the target of insults and fault-finding of the rich and powerful, and in this regard, after explaining the topics related to the reward and punishment system in Surah Qara'a, he corrects the wrong calculations and wrong motives that lead to the denial of the Resurrection.

And he questioned the immortality of worldly life, which is rooted in neglect - caused by being busy with wealth - and by threatening the arrogant rich and expressing their end, he gave them a warning and to the believers and the poor who bore the scars of their taunts. comforts (Bahjatpur, 1390, vol. 2, p. 112) The fire that will engulf these unbelievers on the Day of Judgment is proportional to the crime they have committed. Did they burn the hearts of Muslims with their taunts? God will destroy them in the fire that will burn the souls. It is "musadah" (crusher), as in the world, the character of believers was crushed by poverty, from which there is no way to get rid of. (Humazah (104):9)

Repeated Threats of Punishment to the Deniers

Then Surah Mursalat deals with the confirmation of the belief in the resurrection by answering the doubts and the alleged reasons of those who deny the resurrection and the book of deeds. (Bahjatpur, 1390, vol. 2, p. 120) and to warn the enemies repeatedly, the deniers and the liars, he threatens the Day of Judgment and puts forward another characteristic of the fire of hell: " 'The disbelievers will be told,' "Proceed into that 'Fire' which you used to deny! (Murslat (77): 29) "Zell" means a shadow of smoke that rises from the fire of hell, and the branches refers to the smoke of hell, because when the smoke is very dense and huge; it becomes branches. And what is meant by " [But having] no cool shade and availing not against the flame." (Murslat (77:31)) is a shadow that does not hinder the pyramid of fire and its flames. (Zamakhshari, 1407 AH, vol. 4, p. 680) Fire spreads sparks around, it shoots a spark like a big one. It is said that the string and rope are black, because its blackness is from yellowness.

(Tabarsi, 1372, vol. 26, p. 214) It is necessary to mention that the names of Hawiyah and Hutamah appear only once in the Qur'an.

The Third Stage: from the Blessed Surah "Balad" to "Ta_Ha"

No.	Audience	Number
1	unbelievers	16
2	Rebellious deniers	1
3	danier	5

In the previous two stages, the discussion of the hereafter was discussed about the deniers and opponents of the Prophet (peace be upon him) or the group of Muslims. From the blessed surah Balad, not only the deniers but also the unbelievers are among those who are threatened with punishment. Certainly, those who deny religion are also disbelievers in religious teachings; However, not all disbelievers will be considered to be denier. Kafir (disbeliever) is derived from the word "Kufr" meaning covering, and disbeliever is called Kafir because it covers the blessings of God. (Johari, 1376, vol. 2, p. 808) The feature of this stage is that the infidels (in addition to the deniers) are included in the group of the audience of torment.

Disbelievers of Qur'an and the Impending Torments

From blessed surah "Qamar" the issues related to the Quran and the challenges faced by the Holy Prophet, (peace be upon him), are discussed. This topic is followed continuously for several chapters. It can be said that the institutionalization of the importance of the Qur'an in society is the main focus of

surahs Qamar, Sad, A'raf, Jenn, Ya_Sin, and Furqan, and other issues are brought up in harmony with this matter. (Bahjatpour, 1390, vol. 2, p. 232) The hereafter is also one of these topics.

The word "criminals" was also mentioned in the previous surahs: in surah Qalam, verse 35, the criminal was someone who did not surrender to the divine revelations, but turned to denying the Prophet and accused him of insanity. In surah Mudassar, verses 40 to 48, he pointed to the discussion of righteous companions with criminals and considered the reason for their going to hell as denying the Day of Judgment and Punishment, not accompanying the prayer group, accompanying those who are immersed in falsehood, and in surah Mursalat, verses 18 and 46, He called the criminals the same as deniers and threatened them with the punishment of hell; Therefore, the criminals are those who, by denying the resurrection, the messengers, and the divine revelations, have lost the good fortune of being with the people of prayer and serving God, and remain in the company of falsehood. (Bahjatpour, 1390, vol. 2, p. 258)

On the Day of Resurrection, the criminals will be stretched with their faces on the ground, and will be thrown into the fire in the same state, and in these moments, in addition to enduring such a humiliating and harsh state, they will face the words of the agents of hell, who say: Taste the heat of the fire of hell, the heat that it changes colors. (Bahjatpour, 1390, vol. 2, p. 259)

In blessed surah "Sad", the main purpose is to explain the appropriate solutions to the Holy Prophet (peace be upon him) to get out of the challenges between him and the cohesive groups of infidels who oppose and hold the power of Mecca, in the matters of the Prophet, the Qur'an, monotheism and polytheism. It is in worship. (Bahjatpour, 1390, Vol. 2, p. 266) Some of the oppressed people have also been influenced by these leaders and they think that just like in the world, they hide behind influential people and refuse to believe in the truth under their shadow. Assuming the existence of another world and the punishment of the hereafter, they can ward off the punishment with their support. (Sad, 38:61)

Boiling water and fetid liquid are the food provided for them.

Silence in the Fire for the Infidels and Polytheists

Verse 18 of blessed surah A'raf is the first time in the course of revelation that the issue of immortality in fire is raised. The deniers of the divine verses, who arrogantly turn away from them, are the constant companions of the fire. verse 69 of blessed surah Furqan and verse 23 of surah Jenn also state immortality for unbelievers and polytheists.

Excessive Thirst of the Disbelievers

The disbelievers who were deceived by the fleeting blessings of the world and to benefit more from it, even made religion a plaything of their hands and prevented its spread among people, will be deprived of the most basic needs in hell. They reach out to heaven for a drink of water. But they receive a negative answer. (A'raf(7):51-50)

The Martyrdom of Disbelievers' Members

Verse 18 of the blessed surah "A'raf" introduced obedience to Satan as the cause of entering hell. Verse 60 of the blessed surah "Ya_Sin" while introducing these subjects as worshippers of Satan 1 and forbidding them;

1. Whoever listens to a speaker and accepts his speech has worshiped him. If the speaker speaks the judgment of God, he worships God, and if he speaks from the side of the devil, he worships the devil. (Mohammed_ibn_Hasan Hur_i_Ameli, Tafsil Wasael_ush_Shi'a Ila Tahsil Masa'l_Shari'ah, Al-Al-Bayt Institute, Qom, without history, chapters on the qualities of a judge, vol. 20, page 127)

It will open another curtain of the hereafter for them. The body of those who had focused all their attention on themselves in the world; It testifies against them and the language with which they used to play language in the world and in response to the humanitarian and compassionate demands of others, they justified their wrong deeds with false and sophistry reasons; Now he has no power over speech and sophistry and even has no possibility to apologize. The testimony of the hands and feet shows that the effects of deeds and sins appear in the body and members. (Bahjatpour, 1390, vol. 3, p. 107)

"Sa'ir" Is a Place for Disbelievers

Surah Furqan mentions the doubts raised by the disbelievers about the Prophet (peace be upon him) (Furqan(25):8-7) and then deals with the root of these doubts. All these doubts and raising marginal issues and ignoring the content of the message and the Qur'an are rooted in the lack of belief in resurrection. If they knew that specific hour as true and were looking for a way out of its problems, they would not have raised such doubts. Their place is in Sa'ir. This name, which describes one of the hells, is mentioned eight times in the Qur'an. Here, a description of the fire is given: "When the fire sees them from a distance, they hear a sound from it that indicates its intense anger and roaring." It is said that fire is a sentient being that roars like a lion when it sees prey and reveals its anger and rage. And perhaps it is meant that these people are like firewood or like oil and gasoline, if fire comes into contact with them, even from a distance, the flame erupts and the cry of fire is raised, and when they are in a strait from fire and in a closed form They will be thrown in the face, there they will ask for their death (Bahjatpour, 1390, Vol. 3, p. 160) and they will be in the fire forever.

The Fourth Stage: from the Blessed Verse of Surah "Maryam" to "Zumar"

No.	Audience	Number
1	Those who do not believe	3
2	Disbelievers	30
3	Deniers	8

In the fourth stage, addressing the deniers and disbelievers who were mentioned in the previous stages; He takes the address to a higher level and mentions those who are not believers among the tormentors.

To Become Blind

Surah Ta_Ha, like surahs Jenn, Ya_Sin, Furqan, Fatir and Maryam, revolves around the mission of the Prophet, (peace be upon him) and his relationship with the Qur'an and confirming the divine position of this book. And considering the great efforts that the Holy Prophet, (peace be upon him), put in to convey the Qur'an and recite its verses to the people, on the one hand, to modify his preaching behavior, and on the other hand, to warn the people. It deals with symptoms from the Qur'an. (Bahjatpour, 1390, vol. 3, p. 419) This is the punishment of those who did not believe in the divine revelations.

Also, verse 10 of blessed surah Isra describes the punishment of those who do not believe in the Hereafter.

New Torments for the Unbelievers

deniers: Their stomachs are filled with the Zaqum tree and they drink from the smelly boiling water (Waqe'ah 56:51-56) and they fall face down into the fire (Naml (27:90)) and their faces turn black (Zumar (39): 60) and the inclusion of divine curse (Hud (11:99), new torments are mentioned).

Disbelievers: The disbelievers of Egypt, on having fun in the world, suffer from deadly winds and burning water, are placed in the shadow of dense and incendiary smoke, a fire that neither cools nor relaxes. (Waqe'ah(56):44-41) also being burned while they are condemned and driven away (Esra(17:18)

and being burned in the fire which is followed by lamentations and cries, (Hud) 11): 107-103) Zaqum tree and hot stinking water (Safat (37): 71-62) are among the punishments for disbelievers at this stage.

The Fifth Stage: From the Blessed Surah "Ghafir" to "Shura"

Arrogant people against the worship of God

No.	Audience	Number
1	Arrogant people against the worship of God	1
2	deniers	1
3	disbelievers	7

At this stage, we are talking about polytheists who are arrogant about praying to God. In the previous surahs, God Almighty commanded the Prophet (peace be upon him) and the believers to be pure in worship, worship, and obedience, and in surah Ghafir, he extends this purity to purity in supplication, request, and help. And in this way, he actually asks the believers to pray only to God sincerely, and in this regard, he criticizes the arrogant polytheists who follow the path of polytheism in prayer. Also, on the basis of God's power, he assures the Prophet (peace be upon him) of supporting him and punishing his powerful opponents. (Bahjatpour, 1394, p. 275)

The Entrance of the Arrogant from Worship, in Hell, with Humiliation

verse 60 of blessed surah "Ghafir" mentions the entry with humiliation and humiliation for polytheists who are arrogant about praying to God's door. God's punishment is fair and proportionate to the type of human behavior. Today's arrogance leads to tomorrow's arrogance. (Qaraati, 1383, vol. 8, p. 281) in this verse, he declared to worship and be thankful for blessings, because if he refuses to worship and be grateful in terms of pride, arrogance, and self-praise, he has severed his voluntary relationship with the Creator and for this reason, he is forever deprived of God's mercy and condemned to misery, he will be caught in the punishment of hell. (Hosseini Hamedani, 1404 AH, vol. 14, p. 359)

At this stage, no new punishment has been mentioned for disbelievers and deniers.

The Sixth Stage: from the Blessed Surah "Zukhruf" to "Mutaffefin"

No.	Audience	Number
1	Polytheist Christians	1
2	Disbelievers	24
3	Deniers	5
4	Those who do not believe	1

At this stage, God the Wise declares that faith in God and the Day of Resurrection should not be associated with distortion and only those who have true and correct faith in the divine revelations will be spared from the hereafter.

God Almighty first paid attention to monotheism in worship and supplication in surah Ghafir and criticizes polytheism, especially polytheism in seeking help from other than God, and declares it unacceptable. In surah Fusselat, He insists on continuing to invite polytheists and to fight against polytheism. In surah Shura, by stating that the root of the revelations given to other prophets is the Almighty God and the diversity of revelation is due to the existence of divine interests and wise providence, he made it clear that diversity in revelation is not a license for religious differences. There should be no illusion that it is permissible for religious people to disagree with the Holy Prophet (peace

be upon him), but the followers of the prophets should be the followers of the new messenger, otherwise they have made an inappropriate dispute. (Bahjatpour, 1394, p. 291) Different parties among the Ummah of Jesus differed about him: some of them disbelieved in him. And another group believed in him, but they exaggerated about him. And a group of people took the path of moderation and brought true and unadulterated faith to him. And the sentence "Failure for the oppressors from the punishment of a painful day" is a threat and a promise against the first two sects, those who disbelieved in him, and those who exaggerated about him. (Tabatabaei, 1417 AH, vol. 18, p. 117)

The Enmity of Friends, the Torment of Those Who Deviate from the True Religion

The necessity of mutual friendship is that one party helps the other party in their needs, and when this help is not pleasing to God, it is in fact a help to the misery, misery and constant torment of that party, unlike pious friendships which are the cause of everything. Their progress is in the way of God, and on the Day of Resurrection, everything will benefit them. (Tabatabaei, 1417 AH, vol. 18, p. 120)

Those who mix faith to Islam with distortion in the punishment of the hereafter, the enmity of their worldly friends will cause them double punishment.

New Torments, for the Miscreants and Disbelievers

Deniers: hearing the terrible sound and the boiling of hell, (Mulk(67):111-5) and they don't taste anything cold, nor any delicious drink, except burning water and a liquid of pus and blood. (Naba'(78):30-21)

Disbelievers: Drinking from the tree of Zaquom is like molten lead that boils in the stomach, boiling like boiling water, and then you pour boiling water on his head (Dukhan (44): 50-43), fire and drinking from a hot spring and eating zari' (Ghashiyah). (88:7-1) Zari' is the name of a type of razor blade that is also called "Shabraq", and the people of Hijaz call it Zari' when it is dry, and it is the most unpleasant and nauseating plant. which no animal eats. (Tabatabai, 1417 AH, Vol. 20, p. 273) Fire and water that is like molten metal and burns the faces. (The Cahf (18:29)) They are in shackles while their clothes are made of tar (flammable sticky substance), and fire covers their faces. (Ibrahim(14):51-48) A fire that burns the tongue and removes hands, feet and scalp. (Ma'arij(70):18-11)

The new torment, those who did not believe, in this stage will be burned in the fire and chained in a chain that is seventy seeds, and they will be eaten by garbage and garbage. (Haqqah (69):37)

Result

Belief in the resurrection is one of the most important principles that cause the spiritual and spiritual growth of a person and lays the groundwork for achieving happiness and development. Almighty God has addressed this important principle of religion many times in the Holy Quran. Hell and the hereafter are important pillars of the world of the hereafter, to which many verses of resurrection are dedicated. Which shows its great importance in the guidance system of the Holy Quran. The deterrent role of explaining the material and spiritual punishments of hell in persuading people to abandon sin, as well as its effective role in propagating religion and guiding people to the right path, is clear and unquestionable.

On the other hand, what is certain based on historical documents is that the revelation of the Holy Quran was gradual. Therefore, in this process of descent, God has been trying to create culture and by presenting programs and rules and laws and drawing ideals and deepening them in the minds and thoughts of the followers, He has engineered a calculated and precise plan. In order to understand this transformative method of the Holy Quran, it is necessary to study the verses and chapters of this holy book, based on the order of revelation. Paying attention and meditation in the process of discounting the

verses, in addition to paying attention to the conditions and characteristics of the audience, will lead to many practical results in obtaining the pattern of introduction of this inhibitory factor.

In a general view of Meccan Surahs, these verses can be analyzed in six stages.

The first stage: from "Alaq" to "Fajr" which describes the deniers and their punishment. Brief and decisive introduction of the hereafter punishment, fire and heavy chains in hell, introduction and statement of the number of guards in Saqar, fire that neither dies nor gives life, and introduction of hell are the punishments for the deniers at this stage. The second stage: from "Burouj" to "Qaf", which begins with the threat of seditionists against the nascent Muslim community. The torment of hell and fire for the miscreants against the nascent Muslim community, the introduction of Hawiyah for the newly mocking Muslim nobles, the repeated threat of punishment and fire for the miscreants are the three branches of the punishment of the miscreants at this stage. The third stage: from "Balad" to "Ta_Ha" which expresses disbelief without denial among the tormentors in the hereafter. Isolation in the fire is the result of disbelief and polytheism and the turning away of the arrogant from God's verses, the request for water by the disbelievers in torment and the rejection of their request by the heavenly ones, the closing of the mouths of the disbelievers and the testimony of jewels against them and the introduction of Sa'ir as a place for the people of disbelief. The fourth stage: from "Maryam" to "Zumar" which introduces not only disbelief but also lack of faith as the cause of inclusion in the afterlife. The grouping of those who do not believe in the verses as a blind person is the punishment of those who did not believe.

The new punishments proposed for the disbelievers: filling its belly with the tree of Zaqqum and drinking from the stinking boiling water and falling face down into the fire and blackening the face and including the curse of God. In the shadow of the dense and incendiary smoke of a fire that does not cool

And it is not comforting, also being burned while they are reprimanded and driven away, and being burned in the fire that is followed by wailing, mourning, and shouting, and the Zaqqum tree and stinking hot water are the punishments mentioned in this stage.

The fifth stage: from "Qafer" to "Shura", which calls the arrogance of praying to God's door as one of the factors of entering into torment. The entrance of arrogant people from prayer to God's door in hell with humiliation is a new issue raised in this stage. And there is no new punishment for disbelievers and deniers. Sixth stage: from "Zukhruf" to "Mutaffefin" who, with the plan of deviating the Christians, does not consider faith capable of distortion as the reason for creating an obstacle to entering into the torment. The enmity of friends is the punishment of those who deviate from the true religion.

The torment of the deniers: hearing the terrible sound and the boiling of hell, and they will not taste anything cold, nor drink anything pleasant. Except for burning water and a liquid of pus and blood. The punishment of the disbelievers: drinking from the tree of Zaqqum is like molten lead that boils in the stomach, boiling like boiling water, and then you pour the boiling punishment on his head (Dukhan (44:50-43), fire and drinking from a hot spring and eating the Zari'). Qashiyah (88:1-7) "Zari'" is the name of a type of razor blade that is also called "Shabraq", and the people of Hijaz call it Zari' when it is dry, and it is the most unpleasant and nauseating plant. (Al-Mizan fi Tafsir al-Qur'an, Vol. 20, p. 273) Fire and water that is like molten metal and burns faces. (Kahf (18: 29). And they are in chains, while their clothes are made of tar (flammable sticky substance), and fire covers their faces. (Ibrahim(14):51-48) A fire that burns the tongue and removes the hands, feet and scalp. (Ma'araj(70):11-18)

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