

The conditions of the people of Hell from the reality of the verses of the Holy Qur'an and the impact of Social Media on the spread of their interpretation, a descriptive semantic study

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Abstract

Human beings are forgetful, so the Muslim person needs to be reminded of the Day of Resurrection so that he does not become engrossed in this life and forget the Hereafter that every Muslim must believe in and prepare for until he enters Paradise and stays away from Hell, as well as using modern technologies to remind him of such things besides the good company that helps him and remind him of this. We seek through this research, which is the conditions of the people of Hell in the Qur'an and the types of torment it contains, so that the believer feels fear of the Glorious God, work on revelation, contentment with little, and preparing for the day of departure, which makes him work to increase his faith in his Creator, so he accepts to comply with the orders of God Almighty And he accepts acts of obedience, abstains from abomination, is patient with adversity, escapes from intrigues, possesses morals, and distances himself from hypocrisy, until he attains the approval of the Most Merciful. The research is the descriptive analytical method, and we expect that this research will benefit the Muslims and realize their fear of God Almighty and the fire of Hell, which is the recompense of the sinners and the sinners, and the condition of Muslims is moderate and their excess in the worldly life is reduced. To achieve the goal of the research, the importance of social networking sites and applications in the process of communication between people can be listed so that they remind each other and discuss such matters.

Keywords: Modern Technology, Social Media, The Holy Qur'an, The life of this world, the afterlife, The conditions of the people of Hell, The layers of the people of Hell

Introduction

Social networking sites and applications are an important part of our day, even if we try hard to stay away from them. Social networking sites and applications that have introduced many terms to our culture and have become part of our lifestyle. When we know that the number of people connected to the Internet in this year 2018 is more than 4.021 billion people, an increase Annually 7%, and that the number of users of social media applications and websites, including more than 3.196 billion people, with an annual increase of 13%, we are sure of this, because this means that the growth in the use of social media outweighs the

growth rate in the use of the Internet in the first place, and it seems that our region has the lion's share from this growth (Elsayed M. Salem, 2020). For example, Saudi Arabia has the largest annual increase in the number of users of social networking sites and applications from January 2017 to January 2018 (32%), an increase of 17% compared to the global average.

May God bless us in the present era with modern means of communication that have made it easy for us to transmit the distances became distant and the distances shortened, so information and communication became between people, thus becoming one of the necessities of life, mastered by the old and the small, the rich and the poor, until it became undisputed for the human being, sitting and comfortable, so (skype, Twitter, Facebook, Viber, Instagram, WhatsApp, Tango...etc.) terms that we hear on the tongues of everyone at every moment, and there is no longer a specific time or place. To use these modern methods. Therefore, we can use these means to remind the individual among us of many important things that are the subject of the research, as well as to communicate with the people of experience for inquiries about the interpretations of the Qur'an and Sharia (Abdul Ghani Bin Md Din, 2020).

The topic of research in The conditions of the people of Hell from the reality of the verses of the Holy Qur'an and the impact of Social Media on the spread of their interpretation, as that pushes the believer to fear the Glorious God, and to work on revelation, i.e. what God and His Messenger, may God bless him and grant him peace, commanded, and to be satisfied with the little that God has divided, and to prepare for the day of departure, which is death Which makes him work to increase his faith in God the Creator; It accepts to comply with his orders Almighty. Among the objectives of this research are the following:

- i. Intimidation from the fire and its torment in its hell, its price, its flash, its strife, its wreckage, its abyss, hell, and its vastness, so the heart is filled with fear of it for fear of being exposed to it, so one accepts acts of obedience, stays away from evil, endures adversity, escapes from satanic plots, has good morals, and distances himself from hypocrisy. hypocrisy and reputation, to win the approval of God Almighty.
- ii. Continue reading the Qur'an, reciting it, and memorizing it; Researching those verses about the people of Hell and others leads to reading, understanding, and contemplating the meanings of the noble verses, which encourages recitation, memorization, and understanding of the Book of God Almighty.

This research sheds light on the conditions of the people of Hell and the various types of torment they are exposed to in it. He works hard to escape from it, so he accepts the commands of God, and stops what he forbids The research is limited to clarifying the conditions of the people of Hell with an explanation of the meanings of the verses that may shape their understanding of the reader.

It consists of an introduction, two topics, a conclusion, and a list of sources.

Layers of Fire Statement

The layers of fire are seven layers, as explained by God Almighty in the Noble Qur'an, where the Almighty said: {And indeed, Hell is the promise of all of them (43) It has seven gates, for each gate is one of them" (Al-Qusom-43). The seven gates are: Hellfire, Hellfire, Al-Hutma, Blaze, Saqr, Hell, and Hades. Its layers are multi-layered, and they are as follows:

The first layer: Hell, the Almighty said: {And indeed, Hell is the promise of all of them} (Al-Hijr / 43). The dimension of its bottom (Ibn Manzur, D. T., p. 715).

The second layer: Hell, the Most High said: {Then their return will be to Hell} (Al-Saffat: 68), and the Most High said: "And the prayer of Hell" (Al-Waqi'ah / 94). Al-Jahmah: the burning fire, and Al-Jahmah: Al-Jahmah and the hell: Al-Jahmah: a name from the names of Hell (Al-Mu'jam Al-Wasat, D.T., part 1, p. p. 87).

The third layer: Saqr, the Almighty said: {I will pray for him Saqr} (Al-Muddathir / 26), and God Almighty knew Saqr by His Almighty saying: {Do not leave nor leave an oasis for humans on which there are nineteen} (Al-Muddathir / 27-30), and God has prepared Saqr of the Qadariyyah of the disobedient Muslims. Al-Hasan Al-Basri said: By God, if Qadari fasted until it became like a rope, then prayed until it became like a string, then took wrongdoing and falsehood until he slaughtered between the corner and the shrine, God would have thrown him on his face in Saqr. (Al-Hasan Al-Basri, D.T., 2 / 312), due to the ugliness of what al-Qadari commits in terms of corruption of belief, so the penalty came from the same action. Al-Suyuti mentioned in al-Durr al-Manthur "He said: Al-Bazzar and Ibn al-Mundhir brought out a good chain of transmission through Amr ibn Shuaib on the authority of his father on the authority of his grandfather, he said: This verse was not revealed {The criminals are in error and the price of a day they will be dragged into the fire on their faces. Taste the touch of Saqr. Indeed, everything We created is by predestination} except in the people of fate" (Al-Suyuti, 1993 AD, 683-7). Because it melts bodies and souls, and the name is Arabic from their saying that the sun melted it, meaning: it melted (Ibn Manzur, D. T., 3/2036, 2037) and it melted because of its intense heat.

The fourth layer: Al-Hummah, the Almighty said: {No, that they will be cast out in the wreckage} (Al-Hamza / 4), that is: they will be thrown, and the Almighty has defined it by His saying: (Al-Hamza: 5-9), it was called Al-Hastah; Because it destroys everything that is thrown into it. Al-Zubaidi said: The severe smash of the fire causes everything to be thrown into wreckage, i.e. shattered and broken.

The fifth layer: Laza, the Almighty said: {No, it is Laza} (Al-Ma'arij: 15), and the Almighty said: "It is Laza" describing the fire and the intensity of its heat (Ibn Katheer, 1994 AD, 4/421). Al-Ladha: The pure flame of fire without smoke, and it is one of the names of Hell, and it is a knowledge that does not intend (Al-Mu'jam Al-Wasat, 2/, 827) and the Almighty defined it by saying: 18), and his saying "a tendency to barbecue" Ibn Abbas and Mujahid said: "the skin of the head," and Al-Awfi said on the authority of Ibn Abbas: "leather and inspiration." Al-Hasan Al-Basri and Thabet Al-Banani said: "a tendency to barbecue" meaning: his honorable face (Ibn Katheer, 1994 AD, 4/421). All the above meanings are convergent; the meaning is one.

The sixth layer: The Blaze, the Most High said: {And they said: If we had heard or understood, we would not have been among the companions of the Blaze} (Al-Mulk: 10), and the Most High said: {Indeed, we have prepared for the unbelievers' chains and chains and a Blaze} (Al-Insan: 4). Fire and war price them at a price, and their price: kindle them and rage them, and it rages, and it rages, and it rages: it stoked, and the fire of a frenzied frenzied fire without Ha, according to Al-Lihyani, and Qari: And if hell is priced, it is also priced, and the emphasis is on exaggeration (Ibn Manzur, d.T., 3/2015), and Al-Sair: Al-Nar It came in Al-Qurtubi's Tafsir: We were not among the companions of the Blaze, meaning we were not among the people of Hell (Al-Qurtubi, I 1, 1994 AD, 18/203).

The seventh layer: the abyss, the Almighty said: "His mother is an abyss" (Al-Qari'ah: 9), and the Almighty defined it by His saying: {And what will make you know what a burning fire is? On the authority of al-Hasan: The Messenger of God, may God's prayers and peace be upon him, said: When a servant dies, his soul receives the souls of the believers, and they say to him: What did so-and-so do? If he said: He died, they said he was taken to his mother the abyss, so the mother was miserable, and the nanny was miserable. (Al-Hasan Al-Basri, D. T., 2/435), Al-Qurtubi said: He called her a mother; Because he takes refuge in her as he takes refuge in his mother, and the fire was called Hadiya Because he descends into it with the distance to its bottom, and it is said that the abyss is the name of the lowest door of Hellfire. (Al-Qurtubi, i 1, 1994 AD, 20/166).

The Conditions of the People Of Hell

In this regard, we will explain the conditions of the people of Hell, which are as follows:

The first condition: remorse and anguish: The first conditions of the people of Hell the Day of Resurrection: remorse and anguish at the time of Ainf the remorse, the Almighty said: {On bite unjust on his hands say I wish I had taken with the apostle a way [27] O my night wish I had not taken So and so close friend [28] He has led me astray from the remembrance after it came to me   And Satan was to man a fornication [29]) (Surat Al-Furqan: 17-19). : 56), Ibn Katheer said: {For a soul to say, "Oh, you regret it for what you neglected in the side of God." That is, on the Day of Resurrection, the criminal who neglects repentance and repentance will regret, and he would like to be one of the sincere doers who are obedient to God Almighty (Ibn Katheer, 1994 AD, 4 /62), and the Almighty said: {And they were pleased with remorse when they saw the torment, and We put shackles on the necks of those who disbelieved. on the foregoing. (Ibn Katheer, 1994 AD, 3/518)

The second condition: A wish to get out of the fire and return to the world to believe in God Almighty: The people of Hell wish to return to the world to believe in God Almighty when they see the torment. and be one of the believers ...} (cattle / 27), and the Almighty said: {they Astrkhoun, where our Lord brought us to work good, is that we have been working or not Namrkm what remembers it remember and come to prognostic taste the what is wrong-doers from Naseer} (Fater: 37), And the Almighty said: {They said: "Our Lord, our misfortune overcame us, and we were a misguided people. They bowed their heads before their Lord, our Lord, we have seen and heard, so return us to do righteousness, we are certain} (Al-Sajdah / 12). Belief in God Almighty, but no way.

The third condition: The people of Hell quarrel among themselves the people of Hell will enter into permanent quarrels and continual hostility, each of them blaming the other, accusing him of his main role in embellishing disbelief for others, and away from belief in God. her sister even if Adarquu where all she Okhriham the devoted to them our Lord these Odilona death torment weakness of the fire, said each weak but you do not know} (Al-Araf: 38), and the Almighty said: {and those who disbelieve will not believe in this Qur'an nor on him in his hands, even see as the wrong-doers are being detained with their Lord, some of them due to some say, say those who were oppressed for those who scorn not for you, we are believers (31) said those  cetkbroa and Allah  stdafoa Are we Sddnkm for  gy after it came to you, but you were criminals (32) who said Astd Sorry for those who scorn but the cunning day and night as Tomronena to disbelieve in God and make his rivals and captured remorse when they saw the suffering and made us fetters in the necks of those who disbelieve Are Adzon only what they were working} (Saba' / 31-33), and the interpretation of the verse and Lutry as the wrong-doers Detained with their Lord}: They blame and argue with each other, so the weak who were in this world say to those who were against them in it, they were arrogant: Were it not for you, O chiefs and chiefs in this world, we would have believed in God and His verses (Al-Tabari, 1992 AD, ibid., 10/378), and the interpretation of the Almighty's saying: {Rather, the deception of the night and the day, when you command us to disbelieve in God and make equals to Him}: Rather, you deceived us during the night and the day, O great leaders, until you removed us from the worship of God (Al-Tabari, 1992 AD, i. 10, 1/379). As for the interpretation of the Almighty's saying: {And We made the shackles in The necks of those who disbelieve}: The hands of the disbelievers in God in Hell will be chained to their necks in gatherings from the fire of Hell, as a reward for what they disbelieve in God in this world (Al-Tabari, 1992 AD, i. 10, 1/379), and thus it becomes clear to us the quarrels of the people of Hell in it.

The fourth condition: The prey of the people of Hell witnessing against them: Among the most distressing, despair and distress that enters the hearts of the people of Hell is the witness of the prey on them for the sins and disobedience they have committed. The Almighty said: {On the day when their tongues, hands and

feet will witness against them as to what they used to do} (Al-Nour: 24), and The Almighty: {Today We will seal their mouths, and their hands will speak to Us, and their feet will bear witness to what they used to earn} (Yasin: 65), and the Almighty said: {And on the Day the enemies of God will be gathered into the Fire, they will be distributed (19) until when they come to it, their hearing, their eyes, and their skins will testify against them as to what they were doing (20). And they said to their skins, "Why did you testify against us?" They said, "God, who spoke everything, and He created you the first time, and to Him you will be returned" (21) (Fussilat 19-21), meaning "distributed," meaning: they will be driven and pushed to Hell, and the first of them will be imprisoned on the last of them until they gather. Starting with the senior, the senior is a crime (Al-Qurtubi, 1994 AD, i 1, 15/335).

The fifth condition: The state of the people of Hell in food and drink: The food of the people of Hellfire, the Zaqqum, the Ghassil, and the Ad-Dari', suffocate with it, and their drink is of hot liquid, pus, and utensils. The Almighty said: {The tree of Zaqqum is the food of the sinner. Pour over his head from the intimate torment. Taste that you are the Mighty, the Generous. Indeed, this is what you were arguing about." (Al-Dukhan: 43-50) Zaqqum tree (62), and the Almighty said: they are to Aklon them Fmalion them bellies (66), and that which they have to Shuba from an intimate (67) and then that their reference to hell (68) (Saaffaat: 66-68), and chub: confusion between two things (Zaid bin Ali bin Al-Hussein, 1, 2001, p. 211, and "Min Hameem" means: hot water that grills their faces and cuts their intestines (Al-Nasafi, 4/22). And He, Most High, said: {It is watered from a spring, vessels that have no food for them except from a dam who does not get fat and does not suffice from hunger} (Al-Ghashiah 5, 6, 7), vessels: their heat is over, and the dhari' is something in Hell that is more important than patience, and you are more than a carcass, and hotter than Fire, and a rotten plant with which the sea is thrown (Al-Fayrouzabadi, 1979 AD, 3/54), and the Almighty said: {And there is no food except from two washings} (Al-Haqqah-36), and the two washing with broken hands: what flows from the skins of the people of the Fire and the very hot and trees in the fire (Al-Fayrouzabadi 1979 AD, 4/24), God Almighty says: They taste in it neither cold nor drink except hot and dusk, recompense and harmony (al-Naba/26)). It came in the interpretation of an-Nasfi: (except for hot and dusk) a discontinuous exception, meaning: they shall not taste in Hell or in the afterlife. Coolness is a spirit that vents the heat of the fire from them, and from it prevents the cold, nor does a drink quench their thirst, but they taste in it a warm, hot water that burns what comes upon it, and a cloud: water that flows from their pus. (Al-Nasfi, Tafsir Al-Nasfi, D. T., 4/326, 327), so we understand from the interpretation of Al-Nasfi that the suffocation comes with stress and relief, and the Almighty said: {They gave hot water to cut their intestines} (Muhammad / 15), and Al-Hamim: hot water that burns what come upon it as provided; Because it is very hot and boiling. We conclude from all the foregoing regarding the condition of the people of Hell in food and drink that they eat and fill their stomachs, drink heme and choke on their food and drink, so they do not like them.

The sixth condition: the call and distress of the people of Hell in the treasury of Hell and the owners of Paradise in vain: The people of Hell scream in it and seek help in its treasury, especially Malik, as they seek the help of the people of Paradise, but in vain, the Almighty said: {And those in Hell said to the treasury of Hell. They said, "Did your messengers not come to you with clear proofs?" They said, "Yes." They said, "So pray, and the supplication of the unbelievers is only in error" (Ghafir: 48-49). (Al-Zukhruf/77-78), and the Most High said: {And the companions of the Fire called out to the dwellers of Paradise to pour out on us water or what God has provided you with. They deny Our verses" (Al-A'raf/50-51), and the meaning of "they deny it": they deny it despite their knowledge of it (Al-Mu'jam Al-Wasat, D.T., 1/107), and thus it becomes clear to us the call and distress of the people of Hell who expect their relief but there is no relief or an answer, so we ask God for forgiveness and wellness.

The seventh condition: changing the skins of the people of Hell after they have matured so that they may suffer the torment again: Exaggeration in the torment of the people of Hell, as God will exchange their skins for other skins; To taste the torment, the Almighty said: {Those who disbelieve Our revelations will taste the more mature skin of the others to know that Allah is Mighty, Wise} (Al-Nesa'/ 56), it was: how may the people of Hell not have their skin that was for them in this world? And if that were permissible, it would be permissible for them to exchange bodies and souls other than their bodies and souls that were in this world, and if that were permissible, it would be permissible for those who are tormented in the hereafter by fire other than those whom God promised in this world for their disbelief that they will be punished by fire, and the scholars answered him with three answers (Al-Mawardi, Tafsir Al-Mawardi, 1/497-498):

One of them is that the pain of torment only reaches a person who is not skin and flesh, but the skin is burned to reach the person the pain of torment. Burned. The third answer: that the returned skins were their garments before I made them clothing, so God called them leather. The one who said this statement denied that the skins were burned and returned unburned; Because in the event of its burning to the point of its return, its annihilation, and its annihilation is its rest, and God Almighty has told: They will not die and their torment will not be lightened. From my side, I say that God has power over all things, and He punishes as He wills, and how He wills, for His power, Glory be to Him, is beyond imagination and imagination, and man is a minor and does not possess for himself harm or benefit except with what God wills. The eighth condition: the foreheads and the south and the appearance of the people of Hell.

The foreheads, the south, and the backs of the people of Hell are ironed from the infidels, and those who hoard gold and silver and do not spend it in the way of God, the Almighty said: You hoarded for yourselves, so taste what you used to hoard} (Al-Tawbah: 34).

The ninth condition: Survival and eternity in Hell: One of the conditions of the people of Hell is that they will abide therein until God wills. It will not eliminate them and die, and its torment will not be lightened for them. The Almighty said: {And those who disbelieve will have Hellfire. We recompense every unbeliever" (Fatir: 36), and the Almighty said: "He neither dies in it nor does he live" (Taha: 74), and the Almighty said: "I will not spread in it eras" (Al-Naba: 23), Al-Hasan said: As for the eras, no one knows what they are. And as for one era, it is seventy thousand years, each day is like a thousand years, and in another narration, Al-Hasan said: It has no end. Thus, through the foregoing, it becomes clear to us that the people of the Fire will remain in it until what God wills.

The tenth condition: The faces of the people of Hell frown, blackness, and reverence: Among the conditions of the people of Hell are the frowns, blackness, and reverence of the people of Hell, and the stinging of the Fire for it. The Almighty said: {their faces will be scorched by the fire, while they are in it as gloomy} (Al-Mu'minoon: 104).

And "scorch" means that it hits the face and burns it, so fire or poisons scorched it, meaning: it hit his face and burned him (Ibrahim Mustafa and others, 1972 AD, 2/832). And "Kalhoun": frowning, and the bald one whose lips were rolled up and his teeth appeared (Al-Qurtubi, Tafsir Al-Qurtubi, 1994 AD, 2nd Edition, 12/158). Almighty said: {And on the Day of Resurrection, you will see those who lied against God, their faces blackened. Will not Hell be a resting place for the arrogant} (Al-Zumar: 60).

And the Almighty said: {Faces on that Day will be humbled, erect, erect.} (Al-Ghashiah 2-3) So working, meaning tired in this world, will be erected in the Fire on the Day of Resurrection. And the Almighty said: {Faces on that day will be covered with dust, which will be worn by a lot of people. Those are the unbelieving infidels.} (Abbas: 40, 41, 42). So dust will be burdened by a lot of dust: covered by darkness and blackness (Al-Suyuti, D. T., pg. 793), and the Almighty said: It is done by a poor person} (Resurrection: 24-

25), Fabasirah: severely frowning, (Al-Oval, D.T, 5/267.) Faqra: She is the shrewd as if she breaks the back pain (Ibn Faris, D. T., 4, 444, (poverty)).

The eleventh condition: The condition of the people of Hell in terms of clothing, bedding, and covering:

The people of Hell will wear shirts made of tar, cut from the fire, the Almighty said: And you will see the criminals on that day bound in handcuffs, their garments of tar-covered by the fire, so that God may recompense every soul for what it has earned; God is swift in reckoning) (Ibrahim/49). And it came in the interpretation of the strange Qur'an: And he's saying, tied together in handcuffs, means chains and shackles, and their trousers mean: their shirts, one of them is a garment. (Zayd bin Ali, i 1, 2001 AD, p. 126), and on the authority of Al-Hasan in his verse "of tar" he said: From hot copper, its heat has ended, and it was also said about Al-Hasan: From tar: camel tar (Al-Hassan Al-Basri, D.T., 2/ 63) And the Almighty said: These are two opponents who quarrel about their Lord, so for those who disbelieve, garments of fire will be cut out for them, and hot water will be poured over their heads, with it melting what is in their bellies and skins. It came in the interpretation of the strange Qur'an: "Intense is poured from above their heads: copper is melted on their heads, smelting, meaning: melted, and they have iron clamps, meaning: hammers" (Zayd bin Ali, 1, 2001 AD, p.

And the people of Hell will have a bed and a blanket from the Fire because of their wrongdoing. The Almighty said: {For them from Hell is a bed, and above them is a bed. And so do We recompense the wrongdoers} (Al-A'raf: 41). collect overrun (Nasafi, D.t / 2, 53) and the Almighty said: {them from above them silhouetted of ĩnar and beneath them silhouetted that frightens his slaves, Allah Aebad Vĩtqon {(Al-Zomur: 16), came in the interpretation of Nasafi: "to them Above them are shades: dishes, and "from the fire and under them shades" are plates of fire, and they are shades for others, meaning: fire surrounds them. God, Lord of the worlds.

The twelfth condition: kneeling in the fire and praying for destruction: The people of Hell will kneel on their knees on the Day of Resurrection, and from the severity of the torment they face, they will pray for destruction in order to get rid of what they are in, but no way, God Almighty said: {Then We will deliver those who feared and vowed the wrongdoers in it on their knees} (Maryam: 72), "kneeling": on the knees (Al-Suyuti, D. T., 1/311), and the Almighty said: And if they are thrown from it a narrow place with horns, then supplicate there for a thrust. Do not leave today a single thrust and pray for a lot of thrust (Al-Furqan: 13). "Leave a thawra there." Ibn Abbas said: "Woe!" and Al-Dahhak said: "It will perish." (Al-Baghawi, D. T., 6, /75).

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And the people of Hell will have a bed and a blanket from the Fire because of their wrongdoing. The Almighty said: {For them from Hell is a bed, and above them is a bed. And so do We recompense the wrongdoers} (Al-A'raf: 41). collect overrun (Nasafi, D.t / 2, 53) and the Almighty said: {them from above them silhouetted of Īlnar and beneath them silhouetted that frightens his slaves} (Al-Zomour: 16), came in the interpretation of Nasafi: "to them Above them are shades: dishes, and "from the fire and under them shades" are plates of fire, and they are shades for others, meaning: fire surrounds them. God, Lord of the worlds.

The twelfth condition: kneeling in the fire and praying for destruction: The people of Hell will kneel on their knees on the Day of Resurrection, and from the severity of the torment they face, they will pray for destruction in order to get rid of what they are in, but no way, God Almighty said: {Then We will deliver those who feared and vowed the wrongdoers in it on their knees} (Maryam: 72), "kneeling": on the knees (Al-Suyuti, D. T., 1/311), and the Almighty said: And if they are thrown out of it in a narrow place with pairs of horns, then call upon a bull there. Do not leave a single bull today, and pray for a large number of bulls (Al-Furqan: 13), he says: O Thaburah and the Thabur: woe and destruction. It came in the interpretation of Al-Baghawi: "Let there be a bully." Ibn Abbas said: "Woe," Al-Dahhak said. Destruction (Al-Baghawi, D. T., 6, /75).

The thirteenth condition: reprimanding and reprimanding the people of Hell for the crimes they committed: From the conditions of the people of Hell on the Day of Resurrection: Being reprimanded and reprimanding from the treasury of Hell in return for their disbelief and their guilt. your Lord, and they warn you to meet this day of yours. They said, "Yes, but the word of torment occurred to the unbelievers." It was said: Enter the gates of Hell to abide therein. So miserable is the abode of the arrogant" (Az-Zumar: 72), and the Almighty said: {Then enter the gates of Hell to abide therein, so evil is the abode of the arrogant} (An-Nahl: 29). And the Almighty said: {We have brought you the truth, but most of you hate the truth} (Al-Zukhruf: 78), and the Almighty said: {He said to each weakness, but you do not know} (Al-A'raf: 38).

And He the Most High said: He said, "Be deceived about it, and do not speak." (108) Indeed, there was a group of My servants saying, "Our Lord, we have believed, so forgive us and have mercy on us, and you are the best of the merciful." (109) So you took them as mockery until they made you forget My remembrance, and you were laughing at them (110) And the Almighty said: "And you were not concealing that your hearing or your eyes should testify against you." Nor your skins, but you thought that God did not know much of what you do (22) and that is your belief that you thought of your Lord, who turned you back, so you became among the losers (23) (Fussilat: 22, 23). And the Almighty said: Do not be arrogant today, that you are among us who will not be helped (65) My verses were recited to you, so you turned back on your heels (66) arrogantly, Samira deserted (67) (Al-Mu'minoon / 65, 66, 67).

And the Almighty said: Did I not enjoin you, O sons of Adam, not to worship Satan, for he is a clear enemy to you (60) and to worship Me, this is a straight path (61) and he has led you astray by a great mountain, so would you not be wise (62) (Ya-Sin, 60-62). The meanings of the words mentioned in the holy verses:

Shut up: stay away in the fire, in vain: negligent: as the beasts were created, they have neither reward nor punishment, do not dare: do not make noise and cry for help, and raise your voices, retreat: you turn back, that is, you turn back on your heels. A lot of mountains: they create a lot (Zayd bin Ali bin Al-Hussein, 2001 AD, i 1, p. 168).

The fourteenth condition: blocking the people of Hell from seeing the Lord of the worlds and from looking at Him: One of the things that punish the people of Hell is their blocking from seeing the Lord of the worlds, so God Almighty does not look at them; For what they committed of unbelief, crime and sins against Him, Glorified and Exalted be He, the Most High said: {Indeed, those who buy the covenant of God and their

oaths for a small price, those have no part in the Hereafter, and God will not speak to them, nor will He look at them on the Day of Resurrection, nor will He purify them, and they will have a painful punishment} (Al Imran: 77). The Almighty said: {No, they will be veiled from their Lord on that day} (Al-Mutaffifin: 15).

The fifteenth condition: Not accepting the excuse of the people of Hell: God Almighty does not accept the excuse of the people of Hell, but rather does not allow them to apologize. The Almighty said: {A day when the wrongdoers will not benefit from their excuse, and they will have the curse, and they will have the evil of the abode} (Ghafir: 52), it came in Tafsir Al-Baghawi. A day when the wrongdoers will not benefit from their excuse: If they apologize for their unbelief, it will not be accepted from them, and if they repent, it will not benefit them. (Al-Baghawi, D. T. 7, 153), and the Almighty said: {On that day those who have wronged their excuse will not benefit, nor will they repent} (Al-Rum: 57). Thus, it was presented to the conditions of the people of Hell and what they suffer in it.

The Use of Social Networks in the Interpretation of the Holy Qur'an

We live in a time of technology, the rapid spread of information, and the multiplicity of means and images whose acceleration has become in an uncontrollable situation. These means have come in technical contexts with different cultural and social dimensions, fueled by successive global events, where ideas, information, news, and trends are transmitted in an irregular manner. disciplined. This is the reason for this opposite effect that we are experiencing today, as what is broadcast through these sites has become a source of fears and anxiety for individuals, as well as a source of spreading intellectual, social, and security poisons and everyone knows the impact of these means in what happened in some Muslim countries of chaos, fighting, and destruction in what is falsely called the Arab Spring (Aledinat Lowai Saleh, 2020).

Until a country has turned into tragic situations in which they wish to return to the past, and realize that they have become a means to which currents, groups and organizations are tossed about through these technical means in which evil has become prevalent, and youth recruited through them, how not, and it is a means that spreads quickly, has a strong impact, and is widely used. It is easy to use, used by young people before adults, and they master its tools and types. Instead of being used in collecting the word, strengthening cohesion, and the unity of the class, it has become the opposite, as various materials spread in it, most of which are dominated by weak credibility and poor content, which made it a fertile environment for spreading rumors and trembling among People, so the enemies of the nation hastened to exploit it in the most horrific ways to spread rumors and spread sedition and evil, so it has become a hotbed for criminals, deviants, and extremists, in which events and facts are exaggerated and wrong interpretations are given, and It has had negative social effects on individuals, especially with the society's lack of awareness to deal with it. Undoubtedly, the deceit behind the misleading calls that are teeming with these sites causes a state of turmoil and imbalance within society (Syarilla Iryani A. Saany, 2020).

Therefore, the responsibility for the correct use of social networking sites and dealing with the materials published on them, is a shared responsibility among all parties, whether individuals, government agencies, companies or various media, not in the field of control and monitoring, and in confronting temptation and rumors only, but in employing them in a positive direction, and there is a need To provide awareness programs that immunize community members from being affected by the content of the materials published on these sites, in addition to the necessity of training them on ways to deal with them, which leads to providing a safe and appropriate environment for proper and moderate use (A.elsattar A.elwahab Ayoub, 2020).

Social networks, or what is called social media, are virtual networks that bring together a huge group of networks and requires the individual to access the network where he interacts virtually with others, they are open networks that allow communication in a community environment hypothetically, several factors

combine them, and it is worth noting that most networks they are websites that provide a set of services to participants, including conversation instant, Direct Message, Email, Video & Blogging, share files, downloads, and many other applications, and one of the most famous networks in the world is Facebook.

Social networking sites are web pages that can facilitate active interaction between subscribed members of this already existing network on the Internet and aims to provide various means of interest, which will it helps the interaction between the members with each other Features Instant Messaging, Video, Chat, File Sharing, Groups discussion, e-mail, blogs” and defined as: “a system of which allows the subscriber to create his own website, networking and then linking it through an electronic social system with other members they have interests, and the same hobbies.”).

The dissemination of content on social networking sites depends to a large extent on personal opinions that have no evidence or source. For example, the Al-Azhar International Center for Electronic Fatwa recently denounced what has recently spread on social networking sites, misinterpreting the verses of the Noble Qur’an., especially the verses of Surat Al-Muddathir, where these interpretations linked the verses of the noble Surah with what the world is witnessing now from the pandemic of the emerging coronavirus (Covid-19). The Center stressed that downloading the verses of the Noble Qur’an with corrupt connotations and misinterpretations that have no basis in science or language is forbidden by Sharia, because of what it contains and slanders against God Almighty. Interpretation of the Noble Qur’an is a science whose field should not be descended or entered into except by a scholar who is well versed in the sciences and literature of the Sharia.

Conclusion

At the end of the discussion about the conditions of the people of Hell in the Hereafter, the following can be stated and confirmed:

- i. Hellfire has seven layers or depths, which are: Hellfire, Dhaza, Al-Hutmah, Blaze, Saqr, Hell, and Hades.
- ii. The layers of fire are similar in that they are the end of all hardships on the body and the soul that carries it from torment, and they differ from each other according to the name of each
- iii. The conditions of the people of Hell on the Day of Resurrection from the reality of the verses of the Noble Qur’an amounted to fifteen cases, as in the research.
- iv. Deliverance from the Fire on the Day of Resurrection will be in compliance with the commands of God and the guidance of the Prophet, may God’s prayers and peace be upon him. The Almighty said: {Whatever the Messenger has given you, take it, and what he forbids you, abstain and fear God. Indeed, God is severe in punishment” (Al-Hashr: 7).

The study recommends the necessity of adopting modern means of communication as a means to spread the Islamic call, but through windows under the supervision of the concerned authorities. One of these means is Facebook; Due to its effectiveness and its prevalence in the present era, the future may come with newer ones.

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