

Published on Al-Islam.org (https://www.al-islam.org)

Home > Resurrection (Ma'ad) in the Quran > Gathering of Humans (Hashr)

## **Gathering of Humans (Hashr)**

In some traditions, it has come that human beings would assemble in Qiyamat in various forms. Mu'adh bin Jabal asked the Messenger of Allah (S) about the interpretation of the verse of Quran that reads:

The day on which the trumpet shall be blown so you shall come forth in hosts. (78:18)

The Messenger of Allah (S) said:

You have asked about an extremely great matter!

Then, with tearful eyes, he said:

Ten groups from my Ummah would be distinguished from others and they would be gathered in different forms: some would come in form of monkeys and pigs in Qiyamat. Some would be brought upside down; they would be dragging their shoulders. Some would be presented blind and they would also walk in the same way.

Some would be brought deaf and dumb and they would not understand anything. Some would come chewing their tongues while it would be hanging on their chests and blood and puss would be flowing from their mouths and the folks of the gathering would be disgusted with them.

Some would have their limbs cut off. Some would be crucified on branches of fire. Some would stink more than carrion. Some would be dressed in clothes that would be dyed in tar and it would be sticking to their bodies.

Those who would be brought in the form of monkeys are actually those who spread mischief through lies and rumors. Those who would be brought in the form of pigs would be those who made money through unlawful means. Those who move on their faces would be those took usury. Those who would be brought deaf and dumb would be those who were conceited.

Those chewing their tongues would in fact be religious scholars and judges, whose actions were opposed to their words.

Those who would have their limbs cut off would be those who had harassed their neighbors.

Those who hung from branches of fire would be those who spy on others.

Those stinking more than carrion would be those who followed the unlawful carnal desires and who did not pay the share of Allah and the poor from their wealth.

Those who would come with their clothes smeared in tar would be the conceited and arrogant ones.1

The Messenger of Allah (S) said:

The proud would be brought on Judgment Day in the form of small ants and they would be trampled by the folks of gathering till the accounting of the people is over.2

The Messenger of Allah (S) also said:

One who cheats Muslims in trade is not from us (a Muslim) and on Judgment Day he would be raised with the Jews, since they were also habitual cheaters.3

From the abovementioned traditions and tens of other such reports, it can be concluded that some people would be raised on Judgment Day in the form of animals. It is said that it does not imply that their form and worldly body would be changed into the form and worldly body of animals, as it was previously stated that man after death would come in Barzakh and Qiyamat with the same body that he possessed in the world. In such a way that whoever sees him would remark: It is the same so and so person who was there in the world. On the contrary, it implies that the being of such persons would change into the being of animal and they would really be brought as animals.

Even though their forms would be human, since in the world the animal manners and powers have completely dominated them, internally they have turned into animals, but others would be unaware of this; but since Judgment Day is the day when the inner being of man would be exposed, their being animals would also become apparent, although they would be there in human forms, since there is beastliness of animals in their beings and not in form or make-up.

Imam Khomeini has said with regard to this:

Just as man is having a particular worldly form in this world...there is a particular form for him, which is unseen, whose form is under the control of self and inner being in the world after death, whether it be Barzakh or Qiyamat. If the inner and secret being of man is human, his spiritual form is also human. But if it is non-human, his form is also not human. For example, if carnal and beastly desires dominate his inner self and the inner being becomes a beast, man is a beast in the form of a celestial entity according

to that creation. And if feeling of anger and ferocity dominates his inner being, that fierceness would become his unseen celestial form. And if doubts and satanity become dominant and his inner being assumes satanic inclinations like deception, dishonesty, lying, back biting, his unseen and ethereal form is that of one of the satans, depending on the evil quality affecting him.4

- 1. Jalaluddin Suyuti, Durre Manthur, Vol. 8, Pg. 393.
- 2. Wasailush Shia, Vol. 15, Pg. 379.
- 3. Wasailush Shia, Vol. 17, Pg. 383.
- 4. Maad az Deedgah Imam Khomeini, Pg. 354.

## Source URL:

https://www.al-islam.org/resurrection-maad-quran-ibrahim-amini/gathering-humans-hashr#comment-0