

Surat al-Qiyamah:

Preliminary Points (tathakur):

1. Recall style of the Qur'an is oratory. This is best understood with reference to the early Meccan surahs.
 - a. Orator is directly addressing the audience, and appeals directly to them. Many things are understood and not explicitly mentioned.
 - b. Orator may change to addressee with ease - even if the addressee is not present in the audience. This is immediately understood by the audience and does not need any explicit reference.
2. Style of this surah: compare with Surat at-Taghaboon.
 - a. Surat al-Qiyamah:
 - i. Early Medani surah
 - ii. 2 ruku
 - iii. almost half the length of surat at-Taghaboon but contained in 40 ayaat - very short, terse ayaat, highly rhythmic, fast flowing (like a river in the mountainous rivers-narrow but deep, and fast moving).
 1. Style changes in the following groupings:
 - a. 1st six ayaat.
 - b. Next 7 ayaat.
 - c. Next 6 ayaat.
 - d. Next 6 ayaat.
 - e. Last 10 ayaat.
 2. Rhythm has a moving effect on the audience.
 3. These orations were the primary means of conveying the message during this period - appealed to the very advanced oratory tradition in Arabia at the time and far surpassed the orations ever heard at that time or since.
 - b. Surat at-Taghaboon
 - i. Medini surah
 - ii. Almost twice as long as surat al-Qiyamah in terms of length, but contained in only 18 ayaat - longer, more (like a river in the plains - wide and not as deep, and slow moving).
3. Main subject of this surah is Imaan bil Akheera. (Resurrection, Reward according to deeds.)
 - a. Beliefs of the Quraish - initial addressees to whom these ayaat were first addressed:
 - i. Already believed in Allah.
 1. He was the sole creator of the universe - no partner in creation.
 2. In the operations of this universe, believed that Allah had helpers, deputies, etc - gods and goddesses to whom they could seek to please and therefore gain their intercession before Allah for worldly matters.
 - ii. Though some of them already believed in Akheera (but mixed this belief with gods/goddesses who would interfere on their behalf), most of the people did not believe in the Akheera. Rejected Resurrection as impossible, ridiculous notion.
 - b. This entire surah is an exposition of the Qur'anic refutation of this rejection of the Akheera - and in particular the Resurrection.

Tafseer:

1. Ayaat 1 - 6: 1st stylistic grouping.
 - a. Ayaat #1: La uqsimu bi Youmil-Qiyamah.
 - i. La - Nay! - negation of the prevailing rejection of the Resurrection.

1. Some say "La" is superfluous - but nothing in the Qur'an is superfluous.
 - ii. I swear by the Day of Judgement. - implies you don't believe it, but I swear by it that it exists.
 - iii. Prophet (SAWS) never told lie - so, the weight of the character of Muhammad (SAWS) is behind this assertion.
 - b. Ayat #2: "Nay! I swear by the accusing soul".
 - i. Everybody knows that there is a moral conscience.
 - ii. Proof that difference between good and bad is innate in human beings
 - iii. If this moral law is true, then there must be an appropriate consequence to one's act - good begets good, bad begets bad.
 1. But, not witnessed in this world.
 2. Must be a Hereafter to have final accounting.
 3. Recall surat Ali-'Imraan. - in these two ayaat, there is a summary of this argument.
 - c. Ayat #3: "Does Man think that We shall not assemble his bones?"
 - d. Ayat #4: "Yea, verily, Yea, We are able to restore his very fingers (fingertips)!"
 - e. Ayat #5: "But man would fain deny what is before him."
 - i. Insight into why man denies the Day of Judgement:
 - ii. Does not want to give up what he has - wants to continue transgressing -living his immoral life.
 - f. Ayat #6: "He asketh: When will be this Day of Judgement?"
 - i. To mock those who believe in the Day of Judgement while he denies it for his own convenience.
 - ii. Derisive question
2. Ayaat 7 - 13: another stylistic grouping.
- a. 1st gives a glimpse of what will happen on the Day of As'aah.
 - i. The sight will be dazzled (by the intensity of light.)
 - ii. The moon will be darkened - suggests a change in the solar system. All the celestial bodies are in perfect balance. Something will happen to alter the balance.
 - iii. The sun will pull the moon into it.
 - b. The response to the derisive question posed by the mushrikeen in ayat #6.
 - c. The answer is in the same tone.
 - d. This very man will say, on the Day of Judgement, where can I flee?
 - e. The only place to stay is in front of your Lord.
 - f. Will be told what he sent before him (actions in this life) and what is left behind (the effects of our deeds - good and bad deeds).
 - i. Call to Islam - will continue to get reward for all the good that your words/actions are having on the world.
 - ii. Bid'a - innovation in the Deen - the harm continues to build up even after you are dead just as the harm continues.
 - g. Alternate translation - Will be told what you put as priority #1 and what you put as priority #2.
3. Ayaat 14 - 20: another stylistic grouping.
- a. Every human being knows himself very well - has insight into where he stands. No need to tell him what he has done - he already knows it. Again reference to moral conscience mentioned in ayat #2.
 - b. Even if he puts up excuses- rationalizes his action. But he knows, within himself, that he is telling a lie.

- c. Now, the address is to the Prophet (SAWS). Allah explains how He takes responsibility for how the message is revealed.
 - i. Don't take upon yourself the difficulty of learning the Qur'an. Allah assumes the responsibility of compilation (sequence into surahs, etc.) and the memorizing of it by the Prophet (SAWS).
 - ii. Note: we follow the sequence as it was compiled by Allah - not as it was revealed.
 - iii. This is the sequence Allah has fixed for eternity.
 - iv. Allah also assumes the responsibility of explaining the Qur'an.
 - 1. Verbal Revelation - of Qur'an
 - 2. Inspiration that the Prophet conveyed to us through the hadeeth.
- 4. Ayaat # 21-25: Description of Youmil-Qiyammah.
 - a. Note: ayat # 20 is transition to the subject matter discussed in this stylistic grouping, even though it belongs to the previous grouping in terms of stylistic form.
 - b. Now, the address is in the 2nd person. Oh you people (of Quraish, of Arabia, of the world).
 - i. You reject the message because you love this life and neglect the Hereafter.
 - 1. Dunya: near. The pleasures of this world are immediate. Immediate gratification. All losses are immediate, all pleasures are immediate.
 - 2. Akheera is something that is far off.
 - 3. Note: Generally perception that wise people are those who work for the future - within this life. Put off current consumption to benefit later. But true wisdom, is that you work for the life of the Hereafter.
 - 4. Hadeeth: The really wise person is one who subdues his animal instincts and he is working for the life in the Hereafter.
 - a. Master of his own passions.
 - b. Spends this life for the Hereafter.
 - 5. Most of us are totally engrossed in this life. Spend our time and energy in securing better dunya.
 - a. Look at the ratio of proportion: Each one of us must ask the question how much of our time is spent for this world and how much for the Hereafter.
 - b. Where are our priorities. Then you will know what you really believe in and what you are really working for.
 - c. All human beings started from Adam to the last living human will be standing before our Lord.
 - d. Many faces on that day will be fresh.
 - i. Looking forward to this and will be looking towards their Lord.
 - 1. Some mufasireen say that the believers will be given a glimpse of their Lord - at least some grace of Allah will be apparent to them. Israr Ahmed agrees with this tafseer.
 - 2. Other mufasireen say they will be waiting to see Him. Looking forward to meeting him.
 - e. Others will have despair, disappointment, fear.
 - i. The resulting judgement is already written on their face - because he already knows what he has been doing - ayat #14 witness against himself.
- 5. Ayaat 26-30: Another stylistic grouping.
 - a. Death - personal day of judgment. No longer have the opportunity to do anything for the Hereafter.

- i. Life comes to the throat - when the last breath reaches the throat. Death is the preamble to the Day of Judgement. Happens to every one of us.
 - ii. Prophet said: When someone dies, his personal day of Qiyammah has arrived.
 - b. Is there any wizard - when physician, doctors, etc. declare that there is no hope of survival for this patient, then even the most rational people may look for some wizard, enchanter, etc. to cast some spell or enchantment to preserve their life.
 - c. And know the person is sure that his death has come.
 - d. Agony heaped upon agony. - realizes all of his sins.
 - e. Will be pushed towards your Lord - will be compelled to go to your Lord, whether you like it or not.
- 6. Ayaat 31 - 40: Final stylistic grouping and consists of 1 ruku'.
 - a. Now the address returns to the third person.
 - b. Description of those who reject the message.
 - i. He neither sadaqa - trusted in His Lord nor prayed to His Lord.
 - 1. Sadaqa - verified/testified to the truth. Refused to accept, testify, or affirm the truth.
 - 2. 1st thing after Imaan is to pray.
 - ii. Instead, he declared it falsehood.
 - iii. Returned to his family with arrogance.
 - c. Ayat # 34+35:
 - i. Some translations: Woe to thee, and again woe to thee.
 - ii. Other translations: You are coming nearer and nearer to death and the Akheera.
 - iii. If you deny it, you still can't escape the reality that you will meet your Lord.
 - d. Does man think that he will be left as something useless.
 - i. Man is masterpiece of Allah's creation, before whom Allah ordered all of creation to prostrate.
 - ii. Can he really be left aimlessly, without any use.
 - iii. Creation of Man:
 - 1. Was he not just a droplet of tiny sperm fluid
 - 2. Then a leach-like creature attached to his mother.
 - 3. From this, Allah shaped and fashioned man - all of the great men Prophets, thinkers, etc.
 - 4. Made into pairs, male and female.
 - e. The argument now concludes: If Allah created you from a droplet of sperm, and created all of this world, including all the great powerful humans, how can you think that He cannot bring life to the dead.
 - f. Should reply on reciting this: "Balaa, inna Allah 'ala kuli shai'an Qadeer wa nahnu 'ala thalika minas-shahedeen." Why not, truly Allah is all powerful and we testify to that.