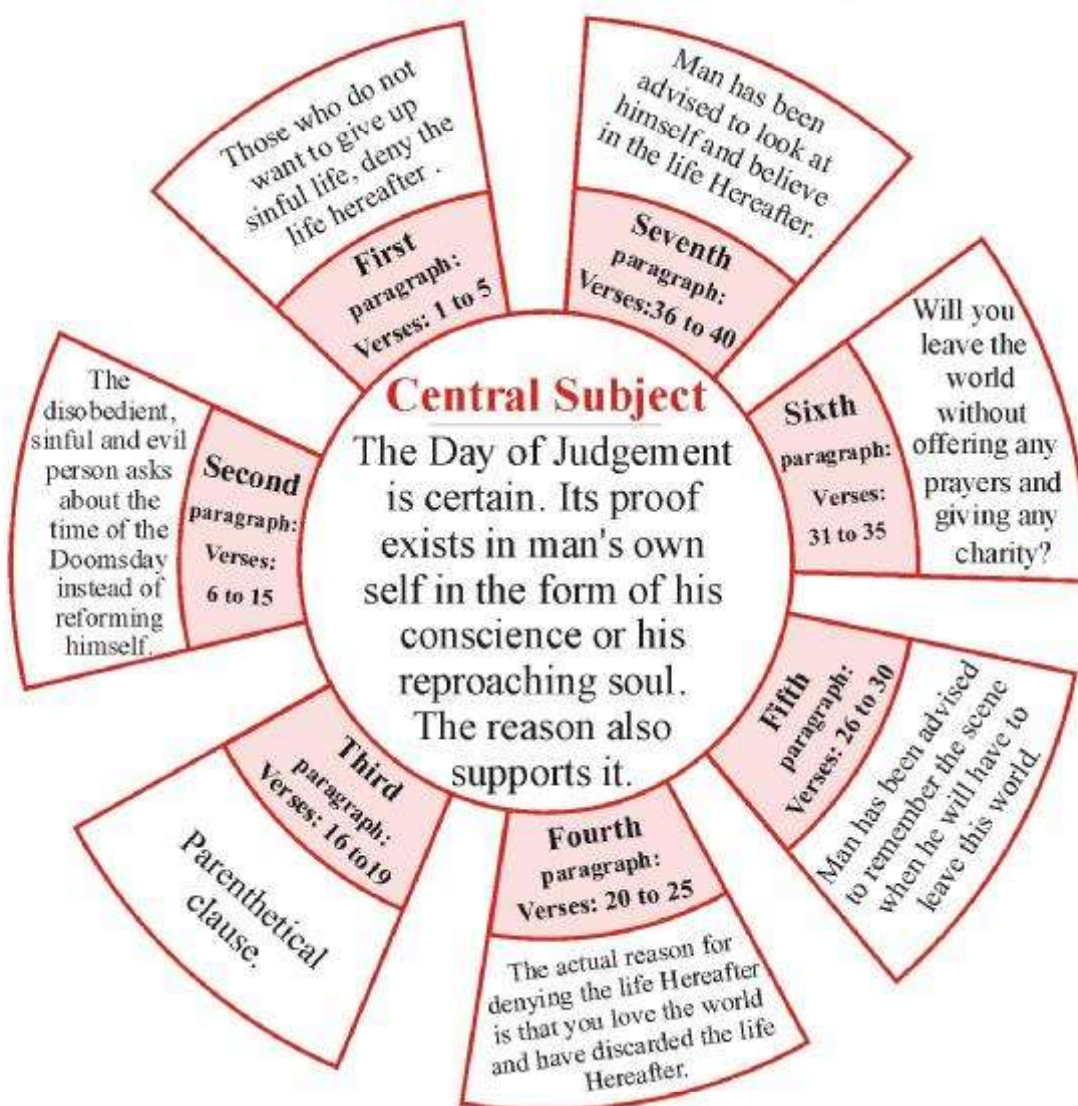


Flow Chart of Macro-Structure of Soorah Al-Qiyaamah

75-Soorah Al-Qiyaamah Makkan

Verses: 40

Paragraphs: 7



• Period of revelation:

Soorah Al-Qiyaamah was revealed in the beginning of Makkan period. This was the period when soorah Ad-Dahr and soorah An-Nabaa were revealed. It seems that the first and the last parts of soorah Al-Qiyaamah were revealed after the general proclamation of Islam in 4 prophet-hood and the middle part was revealed in the beginning of prophet-hood.

- 1- Verses 1 to 15 were revealed after the general proclamation of Islam when the leaders of Quraish were denying the life Hereafter and were asking about the time of the Day of Resurrection in a jesting tone. ﴿يَسْأَلُونَ أَيَّانَ يَوْمَ الْقِيَامَةِ﴾
He questions: "When will this Day of Resurrection be?" (Verse: 6)
- 2- Verses 16 to 19 were revealed in the beginning of prophet-hood when the prophet was having the new experience of revelation.
- 3- Verses 20 to 40 were revealed after the general proclamation of Islam.
- 4- Verses 31 to 35 are about Abu Jahl who rejected the invitation of Islam instead of accepting it.

The relationship of soorah Al-Qiyaamah with the Book

- 1- In the previous soorah (Al-Muddaththir), the leaders like Waleed bin Mugheerah were threatened with the Hereafter and the punishment of Hell. Here, in soorah Al-Qiyaamah, the leaders like Abu Jahl were invited to give up the attitude of denial and listen to the voice of their conscience. The possibility of life Hereafter has been proved with arguments.
- 2- ﴿بَلْ لَا يَخَافُونَ الْآخِرَةَ﴾ In the previous soorah (Al-Muddaththir) the reason for denial by these leaders has been told that they have no fear of the Hereafter. (Verse: 53) Here, in this soorah (Al-Qiyaamah) this disease has been diagnosed by these words: ﴿بَلْ تُحِبُّونَ الْعَاجِلَةَ وَتَذَرُونَ الْآخِرَةَ﴾ "Nay, (the fact is that) you (people) love this fleeting life and are heedless of the Hereafter." (20, 21)
- 3- In the next soorah (Ad-Dahr), the obedience of this sinful and ungrateful leadership has been forbidden.

Important Key words and Subjects

- 1- **The reproaching self (the conscience) has been mentioned in soorah Al-Qiyaamah.**

The reproaching self or the conscience is a force given by Allah to everyone which reproaches man when he commits some evil; but when man crushes it by suppressing it again and again this force dies down. Then he does not realise that he is doing something wrong.

2- The use of word ﴿أُولَى﴾ “Aulaa” for four times in soorah Al-Qiyaamah.

The word ﴿أُولَى﴾ “Aulaa” (woe) has been used four times to express the woe and sorrow on the unsuitable attitude of Abu Jahl. ﴿أُولَى لَكَ فَأُولَى﴾ “Woe to you, (O man)! Woe to you.” (Verse: 34)

﴿لَمْ أُولَى لَكَ فَأُولَى﴾ “Again woe to you. (O man)! Woe to you.” (Verse: 35)

3- The end of soorah Al-Qiyaamah with questions.

The soorah has been ended with many questions so that people may think and search their conscience and be convinced of the life Hereafter.

﴿أَحْسَبَ الْإِنْسَانُ؟----- أَلَيْسَ ذَلِكَ بِقَدِيرٍ عَلَىٰ أَنْ نُحْيِيَ مَتَىٰ تَمُوتُ؟﴾ “Does man think that he will be left (to wander around) without any purpose? Was he not once a drop of emitted semen? Then he became a leechlike mass, then Allah created Him and fashioned him in due proportion, and made him either of two sexes, male and female. Has He not then the power to bring the dead to life?” (Verses: 36 to 40)

The Macro-Structure of soorah Al-Qiyaamah

Soorah Al-Qiyaamah consists of seven paragraphs.

1- Verses: 1 to 5: In the first paragraph consisting of the first five verses, an argument from man's self for the possibility of hereafter has been presented.

(a) First of all, the evidence of the reproaching self or the conscience has been presented. Everyone in this world believes in virtue and vice, good and bad, right and wrong. Even those who do not believe in the religion or God; believe in reward and punishment. They believe that the thief should be punished. They believe that there should be police and the courts and they believe that the criminals should be imprisoned. In short, when the human mind accepts virtue and vice and the reward and punishment for them, he should accept the reward and punishment of Hereafter as well.

﴿وَلَا أُقْسِمُ بِالنَّفْسِ الْوَّامِقَةِ﴾ “And I swear by the self-reproaching soul.” (Verse: 2)

(b) Then, this reality has been explained that the person who denies the life Hereafter, considers the reward and punishment of the Hereafter impossible. He has been told that the One Who created the universe has got the ability not only to assemble his bones but to put in perfect order the very tips of his fingers again. ﴿بَلِ قَادِرِينَ عَلَىٰ أَنْ نُسَوِّيَ بَنَانَهُ﴾ “Why not? We are able to put together, in perfect order, the very tips of his fingers.” (Verse: 4)

(c) The third thing which has been told is that the basic reason for denying the life Hereafter is that man does not want to leave his evil deeds. If he accepts the punishment of Hereafter, he will have to give up the sins and transgression. He suppresses the voice of his conscience and denies the life Hereafter because he does not want to give up the sinful life.

﴿بَلْ يُرِيدُ الْإِنْسَانُ لِيَفْجُرَ أَمَامَهُ﴾ “But man wishes to keep on doing evil in the future as well.” (Verse: 5)

2- Verses: 6 to 15: In the second paragraph, the attitude of this denier of life Hereafter who does not want to give up sinful life has been highlighted.

In order to reject the invitation he asks the question: When is this Day of Resurrection coming?

(a) The fact is that the one who fears the Day of Judgement, makes preparation for it and the one who does not fear the Day of Judgement asks absurd questions in order to avoid serious thinking. Such a person has been warned that this is the Day when the sight will be dazed, the moon will be eclipsed, and the sun and the moon will be joined together. In other words, the present system of the universe will be destroyed.

Then man will ask: Is there any way to escape? Allah has answered this question that there will be no refuge on that Day. He will have to stand before his Lord. On that Day, he will be shown all his deeds.

(b) Then an important psychological fact has been highlighted that man feels ashamed before his own conscience. Although he makes excuses before others; yet, he remains culprit in front of his own soul and conscience.

﴿بَلِ الْإِنْسَانُ عَلَىٰ نَفْسِهِ بَصِيرَةٌ ۚ وَلَوْ أَلْفَىٰ مَعَاذِيرَهُ﴾ “Indeed, man shall bear witness against himself, even though he shall plead with excuses.” (Verse: 14, 15)

3- Verses: 16 to 19: The third paragraph, in fact, is a parenthetical clause in which the Messenger (pbuh) of Allah has been given consolation.

(a) In the early days of prophet-hood, the Messenger (pbuh) of Allah used to move his tongue quickly in order to memorise the revelation when he was given. He was told that he need not repeat it. He only has to listen. Allah Himself will preserve it in his mind. His responsibility is to follow it and convey it to others.

(b) Two important things have been indicated. The first, that it is Allah's responsibility to put the holy Quran together. The second, that Allah will not only preserve the revelations, He will ensure its understanding and explanation as well in the form of the Sunnah of prophet (pbuh) and the established and sound Ahaadeeth. ﴿ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ﴾ "Then it is our responsibility to explain it." (Verse: 19)

4- Verses: 20 to 25: This reality has been explained in the fourth paragraph that the end of those who believe in the life Hereafter and those who do not believe will be different.

(a) The misunderstanding and illusion of the evil people who deny the life Hereafter and suppress the voice of their soul and conscience has been removed with the word ﴿كَلَّا﴾ "Kallaa" that they will never succeed. They should not be under the illusion that they are religious and godly people. They are trapped by the love of this world and do not care for the reward and punishment of the hereafter. They are living an unbridled and care-free life. ﴿كَلَّا بَلْ تُحِبُّونَ الْعَاجِلَةَ ۖ وَتَذَرُونَ الْآخِرَةَ﴾ "Nay, (the fact is that) you (people) love this fleeting life and are heedless of the Hereafter." (20, 21)

(b) **Seeing Allah:** Then it has been told that on the Day of Judgement some faces will be fresh and bright and will be looking towards their Lord. On the other hand some faces will be gloomy. They will be sure that they are going to be treated very badly. Here, it has been made clear that the end of those who believe in the Hereafter and those who do not believe in it cannot be the same. Likewise, the end of those who have fear of the life Hereafter, avoid the sins and do good deeds cannot be like those who are evil, sinful and disobedient.

5- Verses: 26 to 30: In the fifth paragraph, man has been frightened by presenting scenes from the journey of life Hereafter.

The picture of agonies of death has been painted when the soul is taken by the angels. The word ﴿كَلَّا﴾ "Kallaa" is used to remove his illusion that he will remain in this world for ever. Never! By no means! He should think: What will happen to him at that time? When the soul will reach the throat and man will try to have some charm; he will then know that his time to leave this fleeting world has come and the time to meet his Lord has arrived.

6- Verses: 31 to 35: In the sixth paragraph, Man's conscience has been asked if he wants to leave this world without accepting Islam and doing any good deeds like Abu Jahl?

﴿فَلَا صَدَّقَ وَلَا صَلَّى﴾ “But he neither believed nor offered Salah.” (Verse: 31) These words show that Abu Jahl neither accepted Islam nor offered prayers in spite of strong and solid arguments for life Hereafter. He rejected, denied, turned his face with arrogance and walked away to his home. It has been said about his behaviour that this unfortunate attitude suits only him. This sentence has been repeated with grief four times . ﴿أَوَلَيْكَ فَاؤُلَى﴾ “Woe to you, (O man)! Woe to you.” (Verse: 34) ﴿ثُمَّ أَوَلَى لَكَ فَاؤُلَى﴾ “Again woe to you. (O man)! Woe to you.” (Verse: 35)

7- Verses: 36 to 40: In the last paragraph, the rational and personal argument have been given consisting of a few questions.

- (a) First of all, it has been asked: Does man think that he is not answerable for anything? ﴿أَلَيْسَ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى﴾ “Does man think that he will be left (to wander around) without any purpose? (Verse: 36) He will have no reckoning? He will not be asked about his sins?
- (b) Then there is argument from man's own self. He has been invited to look into himself and think. Was he not a despicable drop of semen which was emitted into the womb of mother? Then Allah changed him into the leechlike form and finally developed him into a complete man. Then created males and females from his descendants.
- (c) In the end, a rational question has been asked that Allah who has created man from a despicable drop of semen: Is he not able to create him again? ﴿أَلَيْسَ ذَلِكَ بِقَدِيرٍ عَلَى أَنْ يَحْيِيَ الْمَيُوتَ؟﴾ “Has He not then the power to bring the dead to life?” (Verse: 40) This is the argument to prove the life Hereafter.

Central Subject

The Day of Judgement is certain. Its proof exists in man's own self in the form of his conscience or his reproaching soul. The reason also supports it. Those who are involved in sins and transgression and are lost in the amenities of this life, they suppress the voice of their conscience and deny the life Hereafter. The conscientious people avoid the love of this world, believe in the life Hereafter, do righteous deeds and prepare for the life Hereafter. The end of those who believe in the Day of Judgement and those who do not believe in it will be different.