

**INTRODUCTION AND SUMMARY: SŪRAT *Al-Qiyāmat*, 75.**

This Sūra belongs to the early Makkan period, but comes chronologically a good deal later than the last two Sūras.

Its subject-matter is the Resurrection, viewed from the point of view of Man, especially unregenerate Man, as he is now, and as he will be then,—his inner and psychological history.

*Al-Qiyāmat, or the Resurrection.*

*In the name of Allah, Most Gracious,  
Most Merciful.*

1. I do swear by<sup>5809</sup>  
The Resurrection Day;
2. And I do swear by  
The self-reproaching soul.<sup>5810</sup>
3. Does man think that We  
Cannot assemble his bones?<sup>5811</sup>
4. Nay, We are able to put  
Together in perfect order  
The very tips of his fingers.<sup>5812</sup>
5. But man wishes to do  
Wrong (even) in the time  
In front of him.<sup>5813</sup>
6. He questions: "When"<sup>5814</sup>  
Is the Day of Resurrection?"

## سُورَةُ الْقِيَامَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَا أَقْسِمُ بِيَوْمِ الْقِيَمَةِ ۝١

وَلَا أَقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ ۝٢

أَيَحْسَبُ الْإِنْسَانُ أَنْ نَجْمَعَ عِظَامَهُ ۝٣

بَلَىٰ قَدْ رَيْنَا عَلَىٰ أَنْ تُسَوَّىٰ بَنَانُهُ ۝٤

بَلْ يُرِيدُ الْإِنْسَانُ لِفَجْرٍ آمَنَةٍ ۝٥

يَسْتَلْ يَا أَيُّهَا يَوْمَ الْقِيَمَةِ ۝٦

5809. Cf. lxx. 40, and n. 5700. Here the point to be enforced is understood. The appeal is made to two considerations: (1) That every act has to be accounted for, and evil must have its recompense at the Resurrection; and (2) that man's own spirit has a conscience which would reproach him for sin, if he did not suppress that inner voice.

5810. Our doctors postulate three states or stages of the development of the human soul: (1) *Ammāra* (xii. 53), which is prone to evil, and, if not checked and controlled, will lead to perdition; (2) *Lawwāma*, as here, which feels conscious of evil, and resists it, asks for Allah's grace and pardon after repentance and tries to amend; it hopes to reach salvation; (3) *Mutma'inna* (lxxxix 27), the highest stage of all, when it achieves full rest and satisfaction. Our second stage may be compared to Conscience, except that in English usage Conscience is a faculty and not a stage in spiritual development.

5811. The Unbelievers' usual cry is: "What! when we are reduced to bones and dust, how can our personality be called to account?" (xvii. 49). The answer is: Allah has said so, and He will do it; for the death here is not the end of all things.

5812. An idiom for the most delicate parts of his body.

5813. It is bad enough not to repent of past sins. But the evil-doer who rejects a Day of Reckoning and has no conscience wants to go on in his career of sin and jeopardise his future also.

5814. The question is sceptical or derisive. He does not believe that there is any chain of consequences in the Hereafter. He does not believe in a Hereafter.

7. At length, when  
The Sight is dazed,<sup>5815</sup>

فَإِذَا بَرِقَ الْبَصَرُ ﴿٧﴾

8. And the moon is  
Buried in darkness.<sup>5816</sup>

وَحُشِفَ الْقَمَرُ ﴿٨﴾

9. And the sun and moon  
Are joined together,<sup>5817</sup>

وَجُمِعَ الشَّمْسُ وَالْقَمَرُ ﴿٩﴾

10. That Day will Man say:  
"Where is the refuge?"

يَقُولُ الْإِنْسَانُ يَوْمَئِذٍ أَيْنَ الْمَفْرَجُ ﴿١٠﴾

11. By no means!  
No place of safety!

كَلَّا لَا وَزَرَ ﴿١١﴾

12. Before thy Lord (alone),  
That Day will be  
The place of rest.

إِلَىٰ رَّبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ ﴿١٢﴾

13. That Day will Man  
Be told (all) that he  
Put forward, and all  
That he put back.<sup>5818</sup>

يُنَبِّئُ الْإِنْسَانُ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ ﴿١٣﴾

14. Nay, man will be  
Evidence against himself,<sup>5819</sup>

بَلَىٰ الْإِنْسَانُ عَلَىٰ نَفْسِهِ بَصِيرَةٌ ﴿١٤﴾

5815. At the Hour of Judgment the full light and glory of the Lord will shine, and the effulgence will daze man's eyes. For the world as we knew it will go to pieces and a new World will come into being.

5816. Not only will man's sight be dazed, but the great luminaries themselves will lose their light. The moon with its present reflected light will then cease to shine. All reflected or relative truth or goodness will sink into nothing before the true and Eternal Reality.

5817. To the moon the sun is the original light, but the sun itself is a created light, and it will sink into nothingness alongwith the moon. Both will be like empty shells "whose lights are fled, whose glories dead", because the Light of Allah now shines in full splendour in a new World. See n. 4344 to xxxix. 69.

5818. All good and bad deeds, positive and negative, i.e., all sins of commission and omission, and all the good that a man did and all the evil that he omitted, all the influence that he radiated before him and all that he left behind him.

5819. Cf. xxiv. 24, and n. 2976: "On the Day when their tongues, their hands, and their feet will bear witness against them as to their actions." It is not what a man says about himself, or what others say of him, that determines judgment about him. It is what he is in himself. His own personality betrays him or commends him.

15. Even though he were  
To put up his excuses.

وَلَوْ أَلْقَىٰ مَعَاذِيرَهُ ﴿١٥﴾

16. Move not thy tongue  
Concerning the (Qur-ān)  
To make haste therewith.<sup>5820</sup>

لَا تَحْرَجْكَ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ ﴿١٦﴾

17. It is for Us to collect it  
And to recite it:

إِنَّا عَلَيْنَا جَمْعُهُ وَقُرْآنُهُ ﴿١٧﴾

18. But when We have  
Recited it, follow thou  
Its recital (as promulgated):

فَإِذَا قَرَأْتَهُ فَاتَّبِعْ قُرْآنَهُ ﴿١٨﴾

19. Nay more, it is  
For Us to explain it  
(And make it clear):

ثُمَّ إِنَّا عَلَيْنَا يَسَارُهُ ﴿١٩﴾

20. Nay, (ye men!)  
But ye love  
The fleeting life,<sup>5821</sup>

كَلَّا بَلْ تُحِبُّونَ الْعَاجِلَةَ ﴿٢٠﴾

21. And leave alone  
The Hereafter.

وَنَذِرُونَ الْآخِرَةَ ﴿٢١﴾

5820. Cf. xx. 114, and n. 2639: "Be not in haste with the Qur-ān before its revelation to thee is completed." S. lxxv. is an earlier revelation, and the shade of meaning is slightly different. The immediate meaning was that the holy Prophet was to allow the revelation conveyed to him to sink into his mind and heart and not to be impatient about it; Allah would certainly complete it according to His Plan, and see that it was collected and preserved for men, and not lost; that the inspired one was to follow it and recite it as the inspiration was conveyed to him; and that it carries its own explanation according to the faculties bestowed by Allah on man. The general meaning follows the same lines: we must not be impatient about the inspired Word; we must follow it as made clear to us by the faculties given to us by Allah.

5821. Cf. xxi. 37. Man loves haste and things of haste. For that reason he pins his faith on transitory things that come and go, and neglects the things of lasting moment, which come slowly, and whose true import will only be fully seen in the Hereafter.

22. Some faces, that Day,<sup>5822</sup>  
Will beam (in brightness  
And beauty);-

وُجُوهُ يَوْمَئِذٍ نَّاصِرَةٌ ﴿٢٢﴾

23. Looking towards their Lord;

إِلَىٰ رَبِّهَا نَاظِرَةٌ ﴿٢٣﴾

24. And some faces, that Day,  
Will be sad and dismal,

وُجُوهُ يَوْمَئِذٍ بِآسِرَةٍ ﴿٢٤﴾

25. In the thought that some  
Back-breaking calamity was about  
To be inflicted on them;

تُظَنُّ أَنْ يُفْعَلَ بِهَا فَاقِرَةٌ ﴿٢٥﴾

26. Yea, when (the soul)<sup>5823</sup>  
Reaches to the collar-bone  
(In its exit),

كَلَّا إِذَا بَلَغَتِ النَّارَافِي ﴿٢٦﴾

27. And there will be a cry,  
"Who is an enchanter  
(To restore him)?"

وَقِيلَ مَنْ رَافِي ﴿٢٧﴾

28. And he<sup>5824</sup> will think  
That it was (the time)  
Of Parting;

وَيُظَنُّ أَنَّهُ الْفِرَافِي ﴿٢٨﴾

29. And one leg will be<sup>5825</sup>  
Joined with another:

وَالْتَفَتِ السَّاقُ بِالسَّاقِ ﴿٢٩﴾

5822. This passage (especially with reference to verses 26-28) would seem to refer to what our Doctors call the Lesser Judgment (*Qiyāmat-us-Sugrā*), which takes place immediately after death, and not to the Greater or General Judgment, which may be supposed to be referred to in such passages as occurs in S. lvi. There are other passages referring to the Lesser Judgment immediately after death; e.g., vii. 37 etc. If I understand aright, the punishment of sin takes place in three ways; (1) it may take place in this very life, but this may be deferred, to give the sinner respite; (2) it may be an agony immediately after death; and (3) in the final Resurrection, when the whole of the present order gives place to a wholly new World: xiv, 48.

5823. A symbolic picture of the agony of death.

5824. He=the dying man, whose soul is referred to in verse 26 above.

5825. When the soul has departed, the legs of the dead body are placed together in position, in preparation for the rites preliminary to the burial. *Sāq* (literally, leg) may also be taken metaphorically to mean a calamity: calamity will be joined to calamity for the poor departed sinner's soul, as his life-story in this world is now done. Willy-nilly, he will now have to go before the Throne of Judgment.

30. That Day the Drive  
Will be (all) to thy Lord!

إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمَسَاقُ ﴿٣٠﴾

## SECTION 2.

31. So he gave nothing  
In charity, nor  
Did he pray!-<sup>5826</sup>

فَلَا صَدَّقَ وَلَا صَلَّى ﴿٣١﴾

32. But on the contrary,  
He rejected Truth  
And turned away!

وَلَكِنْ كَذَّبَ وَتَوَلَّى ﴿٣٢﴾

33. Then did he stalk  
To his family  
In full conceit!<sup>5827</sup>

ثُمَّ ذَهَبَ إِلَىٰ أَهْلِهِ يَمْتَطِئُ ﴿٣٣﴾

34. Woe to thee,  
(O man!), yea, woe!

أَوَلَيْكَ فَأُولَىٰ ﴿٣٤﴾

35. Again, woe to thee,  
(O man!), yea, woe!

ثُمَّ أَوَلَيْكَ فَأُولَىٰ ﴿٣٥﴾

36. Does Man think  
That he will be left  
Uncontrolled, (without purpose)?<sup>5828</sup>

أَيَحْسَبُ إِلَّا نَسْنُ أَنْ يَمُوتَ سُدًى ﴿٣٦﴾

5826. His indictment in this and the succeeding verse consists of four counts: (1) he neglected prayer; (2) he neglected charity; (3) he rejected Truth; and (4) he turned away. In lxxiv. 43-46, the four counts are (1) neglecting prayer; (2) neglecting charity; (3) talking vanities; (4) denying the Day of Judgment; see n. 5803, Nos. (1) and (2) are identical in both places, and Nos. (3) and (4) are analogous. Rejecting the truth is equivalent to talking vanities and making an alliance with falsehoods. Denying the Day of Judgment means behaving as if no account was to be given of our actions, i.e., turning away from right conduct. An additional touch is found here in verse 33. See next note.

5827. Conceit or arrogance is the root-cause of most Evil. By that cause fell Iblis: see ii. 34.

5828. *Sudan*: has many implications: (1) uncontrolled, free to do what he likes; (2) without any moral responsibility; not accountable for his actions; (3) without a purpose, useless; (4) forsaken.

37. Was he not a drop  
Of sperm emitted  
(In lowly form)?<sup>5829</sup>

أَلَمْ يَكُنْ نَظْفَةً مِّن مَّيِّ مَسْنَى ﴿٧٧﴾

38. Then did he become  
A leach-like clot;  
Then did (Allah) make  
And fashion (him)  
In due proportion.

ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوَّى ﴿٧٨﴾

39. And of him He made  
Two sexes, male  
And female.

فَجَعَلَ مِنْهُ الذَّكَرَ وَالْأُنثَى ﴿٧٩﴾

40. Has not He, (the same),  
The power to give life  
To the dead?

أَلَيْسَ ذَلِكَ بِقَدِيرٍ عَلَيَّ أَنْ يُحْيِيَ الْمَوْتَى ﴿٨٠﴾

5829. Cf. xxii. 5, where the argument is developed in greater detail. The briefer argument here may be stated thus. His lowly animal origin makes him no higher than a brute; his foetal development is still that of a brute animal; then at some stage come human limbs and shape; the divine spirit is poured into him, and he is fashioned in due proportion for his higher destiny. In spite of that the mystery of sex remains in his nature: we are living souls, yet men and women. Allah Who creates these wonders,—has He not the power to bring the dead to life at the Resurrection?