

SURATULQIYAAMA (75)

The *Suratulqiyaama* culminates the theme of warning to its highest. After contradicting polytheists' ridiculous effusions about the Resurrection and the Judgement, Allah swears by the Day of Resurrection in the first verse and by the self (conscience) reproaching man in the second verse. Both of them bear witness that the Last Judgement shall come to pass. Why Allah swears by them is that the former shall culminate in the manifestation of absolute justice done to all the human beings while the latter has the moral sense i.e. the ability to distinguish right and wrong. Justice means "the exercise of authority in the maintenance of right." Since moral sense is innate, the mind of man prefers right to wrong. But, in the world, it so happens that, swayed by passions, reason in man is blurred and it leads to the weakening of the moral sense. When it happens, wrong preponderates right and injustice becomes the order of the day. Justice suffers whereas it must not suffer. But, since it suffers in this world, the Creator of this cosmos, omnipotent and omniscient as He is, must compensate it and He shall do so on the Judgement Day. Hence, the absolute necessity of the Judgement Day. If it were not so, it would be unjust on the part of the Almighty Allah.

The Surah, then, proceeds to criticize and contradict polytheists and disbelievers' incredulosity of the Resurrection in the third verse. The fourth verse asserts that Allah has such power as to piece together the tips of their fingers not to speak of assembling their bones at the Resurrection. On the contrary, why they doubt of it is that they should be scot-free to do what they like. The Surah, from the sixth verse to the thirteenth verse, portrays the entire process of the Doomsday, the Resurrection, and the Judgement, when every man shall be told what he has been doing in this world. On that Day, his moral sense which he blurs and puts down in this world shall be free from all the restraints and compulsions and hence, it shall bear witness against him however excuses he may have advanced in this world to justify himself.

The verses from the sixteenth to the nineteenth are parenthetical. Since they were revealed to the Messenger in the early stage of his prophethood, his extraordinary eagerness for it has been restrained and he has been assured that the revelation of the *Quraan* is, entirely, Allah's responsibility. The Messenger must not hasten but follow His recitation patiently. As for the explanation of what is being revealed to him, that, too, is His responsibility. And in this way, his worry and burden were eased off.

The Surah, then, reverts to the fifteenth verse to pick up the thread of the argument and in its twentieth and twenty-first verses points out the root of man's error of judgement __ his love of the transient which so fully absorbs him that he does not care a fig for the afterworld __ the ultimate reality, the everlasting abode, and the eternal home. Hence, an image of the afterworld has been given in the next four verses. The twenty-second and twenty-third verses portray the joy of the righteous while the twenty-fourth and twenty-fifth verses depict the grief of the unrighteous. All the human beings shall divide, on the Judgement Day, into two categories __ the rewarded and the punished.

The Surah, then, contradicts disbelievers' notion that man, after his death, will end his life's journey with nothing beyond. From the twenty-sixth verse to the thirtieth verse, the Surah gives the image of a disbeliever who, as the thirtieth verse specifies, shall go to his *Rabb* for accountability. From the thirty-first verse to the thirty-third verse the conduct of such a disbeliever has been portrayed and the next two verses pronounce curse against such a disbeliever. The Surah, finally, from the thirty-fifth verse to the fortieth verse, asks every disbeliever whether it stands to reason that, man, after being given such a wonderful mind, moral sense, the power of speech, and supremacy in the cosmos, will go scot-free and not be held accountable for what he does and why he does though Allah creates and develops him from a mere spermatozoon into a thinking and acting being. The Eternal Who causes such a growth shall, certainly, resurrect man and hold him accountable for his actions.

SURATULQIYAAMA

In the name of ALLAH, the Most Gracious, the Most Merciful

1. No, (what disbelievers think is wrong). I swear by the Day of Resurrection (the rising again to life of all the human dead before the Last Judgement).
2. And no, I swear by the self (conscience) reproaching (blaming and criticizing man).
3. Does man (a disbeliever) think that We shall not assemble his bones (on his rising again to life)?
4. Yes, (why not)? We possess absolute power over piecing together the tips of his fingers.
5. On the contrary, man wants to belie and deny (the Resurrection and the Judgement coming) before him.
6. He asks, "When will the Day of Resurrection come to pass?"
7. (It will come to pass) when eyes are dazzled,
8. And the Moon loses her shine,
9. And the Sun and the Moon are collected (brought together).
10. Man will say, on that Day, "Where shall I flee" (seek safety by fleeing)?
11. Not at all, there will be no refuge (for him).

سُورَةُ الْقِيَامَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَا أَقِيمُ يَوْمَ الْقِيَمَةِ ①

وَلَا أَقِيمُ بِالنَّفْسِ اللَّوَامَةِ ②

أَيَحْسَبُ الْإِنْسَانُ أَنْ نَجْمَعَ عِظَامَهُ ③

بَلَىٰ قَدَرِينٌ عَلَىٰ أَنْ تُسَوَّىٰ بَنَانُهُ ④

بَلَىٰ يُرِيدُ الْإِنْسَانُ لِيَفْجُرَ أَمَامَهُ ⑤

يَسْأَلُ أَيَّانَ يَوْمَ الْقِيَمَةِ ⑥

فَإِذَا بَرِقَ الْبَصَرُ ⑦

وَحُصِفَ الْقَمَرُ ⑧

وَجُمِعَ الشَّمْسُ وَالْقَمَرُ ⑨

يَقُولُ الْإِنْسَانُ يُومِدُ أَنْ الْمَقَرُ ⑩

كَلَّا لَا وَزَرَ ⑪

12. To your *Rabb*, on that Day, shall be the halt (a temporary stop for accountability),
13. Man will be told, on that Day, what (actions) he does and delays (doing).
14. On the contrary, man is a witness against himself,
15. Though, however (false) excuses he may advance (to justify himself).
16. (Before the revelation ends, O Messenger)! You must not move your tongue with it (the recitation of the *Quraan*) in order to hasten with it (in learning it).
17. Indeed, on Us is binding its collection (its retention in your heart) and its recitation.
18. Hence, when We recite it, you must follow its recitation.
19. Then, on Us is binding its explanation.
20. Not at all, on the contrary, you love the transitory world,
21. And leave (abandon) the afterworld.
22. (There will be) faces, on that Day, blooming and bright (with joy),
23. Looking at their *Rabb*.
24. And (there will be) faces, on that Day, wearing a scowl.

إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ ﴿١٢﴾

يُنَبِّئُ الْإِنْسَانَ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ ﴿١٣﴾

بَلِ الْإِنْسَانُ عَلَىٰ نَفْسِهِ بَصِيرَةٌ ﴿١٤﴾

وَلَوْ أَنَّهُ لَفِي مَعَادِيرَةٍ ﴿١٥﴾

لَا تَحْرُكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ ﴿١٦﴾

إِن عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ ﴿١٧﴾

فَإِذَا قُرَأْنَهُ فَانْبِيعْ قُرْآنَهُ ﴿١٨﴾

ثُمَّ إِنَّا عَلَيْنَا يَوْمَهُ ﴿١٩﴾

كَلَّا بَلْ تُحِبُّونَ الْعَاجِلَةَ ﴿٢٠﴾

وَتَذَرُونَ الْآخِرَةَ ﴿٢١﴾

وُجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ ﴿٢٢﴾

إِلَىٰ رَبِّهَا نَاظِرَةٌ ﴿٢٣﴾

وُجُوهٌ يَوْمَئِذٍ بَاسِرَةٌ ﴿٢٤﴾

25. They will be convinced that the disaster, breaking their backbone, shall be inflicted on them.

نُظِنُ أَنْ يُفْعَلَ بِهَا فَاقِرَةٌ ﴿٢٥﴾

26. Not at all, when (life) reaches his collarbone,

كَلَّا إِذَا بَلَغَتِ النَّوَافِلُ ﴿٢٦﴾

27. And it is said, "Is there any charmer?"

وَقِيلَ مَنْ رَاقٍ ﴿٢٧﴾

28. And he (the dying man) believes that it is (the time of his) parting (from this world).

وَطَنَّ أَنْذَرَ الْفِرَاقِ ﴿٢٨﴾

29. And his one leg is joined with the other leg.

وَالْتَفَتِ السَّاقُ بِالسَّاقِ ﴿٢٩﴾

30. To your *Rabb*, on that Day, will be the departure.

إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمَسَاقُ ﴿٣٠﴾

SECTION 2

31. So, neither does he accept (the Judgement) as true nor does he perform the obligatory prayer.

فَلَا صَدَقَ وَلَا صَلَّىٰ ﴿٣١﴾

32. But he belies and denies (it) and turns away.

وَلَكِنْ كَذَّبَ وَتَوَلَّىٰ ﴿٣٢﴾

33. Then, he goes back home (the members of his family) conceitedly.

ثُمَّ ذَهَبَ إِلَىٰ أَهْلِهِ يَمْتَعِنُ ﴿٣٣﴾

34. Woe to you and then, woe to (such a man)!

أَوَلَيْكَ فَأُولَىٰ ﴿٣٤﴾

35. Again, woe to you and then, woe to (such a man)!

ثُمَّ أَوَلَيْكَ فَأُولَىٰ ﴿٣٥﴾

36. Does man think that he will be left scot-free* (without accountability after being resurrected)?

أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى ﴿٣٦﴾

37. Is he not a (mere) spermatozoon of the semen ejaculated into (the womb)?

أَلَمْ يَكُنْ نُطْفَةً مِّن مَّنِيِّ يَمِينٍ ﴿٣٧﴾

38. Then, it turns into an embryo, and then, He develops (him), and then, He composes (him proportionately and harmoniously).

ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوَّىٰ ﴿٣٨﴾

39. Then, He makes, from it, a pair — male and female.

فَجَعَلَ مِنْهُ الذَّكَرَ وَالْأُنثَىٰ ﴿٣٩﴾

40. Does such (omnipotence not prove that) He possesses power over resurrecting the dead? (Yes, it does because Allah is free from all the imperfections.)

أَلَيْسَ ذَلِكَ بِقَدِيرٍ عَلَيَّ أَنْ يُحْيِيَ الْمَوْتَىٰ ﴿٤٠﴾

* *Scot-free* connotes 'without punishment or harm / completely free from obligation, harm, or penalty'