

Tafseer Surah Al-Qiyamah (القيامة)

Notes on Nouman Ali Khan's Concise Commentary of the Quran

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Introduction

- I. Purpose of this chapter is to show the power of Allah to gather and resurrect all of mankind [Al-Mukhtasar fee al-Tafseer]
- II. Before Islam, the Arabs had various erroneous views about the afterlife, such as, rejecting it altogether
 - A. This is why this chapter starts with the Arabic word *laa*, which means 'no' in order to negate and refute such views

Tafseer of the Verses

1. I do swear by the Day of Judgment!

- a. The subject "I" here could be in reference to either one of the two:
 - i. It is in reference to Allah taking an oath
 - ii. It is in reference to the Prophet Muhammad (pbuh) being told to take an oath
 1. By putting him in the conversation, it is as if his integrity has more weight than any other person's
- b. The word *qiyamah* is in reference to the day when all of mankind will stand before Allah for judgement [Al-Mukhtasar fee al-Tafseer]

2. And I do swear by the self-reproaching soul!

- a. The 'self-reproaching soul' is the soul that feels guilty and blames itself after committing a sin
 - i. This is also a proof inside our conscious for the Day of Judgement because subconsciously we feel something is wrong
 - ii. Guilt is a universal human emotion and is not something that can be taught, however, it can also be killed if a person continues on the path of sins
 1. We are suppose to use guilt to transform into better people and to learn from our mistakes, thus, there is hope for those who feel guilt after sinning
- b. Meaning I swear by the type of soul that feels bad when it commits sins and not enough good deeds that the Day of Judgement is definitely going to take place [Al-Mukhtasar fee al-Tafseer]

3. Do people think We cannot reassemble their bones?

- a. Meaning do people really think that Allah cannot gather the bones of human beings after death for resurrection?!
 - i. This is a rational argument being used to prove resurrection after death

- b. In the Qur'an, Allah uses rational as well as emotional arguments because we are creatures that contain both of these things
- 4. Yes `indeed`! We are `most` capable of restoring `even` their very fingertips**
 - a. Meaning Allah is able to bring back even the very ends of his fingers, just as they were before, so how about the rest of him?! [*Al-Mukhtasar fee al-Tafseer*]
- 5. Still people want to deny what is yet to come**
 - a. Meaning human beings are impulsive and just want to continue doing whatever sins they want by denying the Day of Judgement and not thinking about it
- 6. Asking `mockingly`, "When is this Day of Judgment?"**
 - a. Meaning such people mockingly ask this question as if it's never going to occur
- 7. But when the sight is stunned**
 - a. Meaning when this person is raised on the Day of Judgement confused and amazed at what he/she used to deny
- 8. And the moon is dimmed**
 - a. Meaning the light of the moon is taken away so it is darkened
- 9. And the sun and the moon are brought together**
 - a. Meaning they are going to be smashed into one another and made into one
- 10. On that Day one will cry, "Where is the escape?"**
 - a. It is then that this disbelieving person will say, "Where do I go? Where do I run off to? Where is the escape?!"
- 11. But no! There will be no refuge**
 - a. Meaning there will be no escaping that day nor any place to seek shelter and protection
 - i. There will be no barriers behind which one can hide
- 12. On that Day all will end up before your Lord**
 - a. Meaning you will have to stand before Allah on that Day for judgement and there is no escaping this reality
- 13. All will then be informed of what they have sent forth and left behind**
 - a. Meaning everyone will be informed on that Day as to what they sent forth of their deeds and what they left behind. We need to ask ourselves whether we are sending forth good deeds or evil ones? Are we leaving behind good deeds or evil ones?
 - i. In other words, what did we prioritize in this life? Was it good deeds or sins? Did we do what we were supposed to do?
 - 1. Many Muslims today leave good deeds and send forth evil deeds
- 14. In fact, people will testify against their own souls**
 - a. Other than Allah, there is nobody that knows us better than ourselves
 - i. You know what are your weaknesses, strengths, capabilities, opportunities, etc.
 - 1. We should be using this information to become better believers while we still have the chance
 - b. Meaning the very limbs of human beings will testify against the person as to what types of sins he/she used to commit in this life [*Al-Mukhtasar fee al-Tafseer*]
- 15. Despite the excuses they come up with**
 - a. Meaning on the Day of Judgement when such a person arrives arguing with excuses to negate any wrongdoing, it will not benefit the person [*Al-Mukhtasar fee al-Tafseer*]

- b. We should also not make excuses for ourselves when we do something wrong in this life. It's best to admit it and strive to make ourselves better

16. Do not rush your tongue trying to memorize 'a revelation of' the Quran

- a. Why is the Prophet (pbuh) being put into the discussion all of a sudden?
 - i. Because just as human beings rush to do evil, the Prophet (pbuh) is rushing to do good
- b. The Prophet (pbuh) is being told to not be hasty when the Qur'an is being revealed to him out of fear of losing it
 - i. Whenever the Angel Jibreel would come with the Qur'an, the Prophet (pbuh) would quickly start reciting it along with him so he could memorize it immediately out of fear that he may miss something. The Prophet (pbuh) is being told in this verse to just take it easy and not worry. The answer as to why this is the case is in the next verse

17. It is certainly upon Us to 'make you' memorize and recite it

- a. This is one of the verses used to prove that the sequence of the Qur'an itself is also from Allah including the order of the *surahs*
 - i. Angel Jibreel used to review the Qur'an with the Prophet (pbuh) once every year and in the year that the Prophet (pbuh) died, Jibreel reviewed it with him twice. It must have been this very sequence that we have now
- b. Meaning Allah Himself has taken responsibility to have it gathered and placed in the heart of the Prophet (pbuh) with its recitation
 - i. It also includes the different modes of recitation (*qir'aats*)

18. So once We have recited a revelation 'through Gabriel', follow its recitation 'closely'

- a. He (pbuh) is being told to just follow along with Angel Jibreel and Allah will take care of the memorization part
- b. Meaning until Angel Jibreel completely finishes reciting it to you, just listen to it
[*Al-Mukhtasar fee al-Tafseer*]

19. Then it is surely upon Us to make it clear 'to you'

- a. Meaning it is also Allah's responsibility afterwards to make sure its meaning is also clearly understood by the Prophet (pbuh)
 - i. This proves that the Prophet (pbuh) didn't just absorb the revealed words but also their interpretation and exegesis
- b. These verses show us that all of the Qur'an is preserved even details on how to recite it
 - i. The *ijazah* given to reciters of the Qur'an trace their heritage all the way back to the Prophet Muhammad (pbuh). They're very precise about every single word

20. But no! In fact, you love this fleeting world

- a. This is the reason for their denial of the resurrection and not their claim that it is impossible to be brought back to life [*Al-Mukhtasar fee al-Tafseer*]
 - i. Logically, the One who brought them into existence the first time can definitely do so a second time!
 - ii. They love this world too much and want to enjoy this life without any restrictions by following their desires

21. And neglect the Hereafter

- a. They neglect to prepare for the afterlife, the success of which relies on doing what Allah commanded and avoiding what He prohibited [*Al-Mukhtasar fee al-Tafseer*]

22. On that Day `some` faces will be bright

- a. Meaning some faces on the Day of Judgement will be lit up and shining with bliss

23. Looking at their Lord radiant

- a. Meaning these faces will be looking towards their Creator, staring at Him
- b. This verse is used to prove that seeing Allah in the afterlife is true and will take place for the believers [Ibn Kathir]

24. And `other` faces will be gloomy

- a. Meaning there will also be faces that Day that will be covered with extreme sadness
 - i. They are the people of disbelief and misery [*Al-Mukhtasar fee al-Tafseer*]

25. Anticipating something devastating to befall them

- a. They are going to be convinced that at any moment a great catastrophe is going to fall upon them
 - i. They have a look of terror on their face due to it, hence, they are gloomy

26. But no! `Beware of the day` when the soul reaches the collar bone `as it leaves`

- a. Meaning it is not as the disbelievers imagine that they will not be punished after death, rather, when their soul reaches the height of their chest at the time of death

27. And it will be said, “Is there any healer `who can save this life`?”

- a. Meaning those sitting around the dying person call for a healer/doctor to come and try to save the dying person’s life

28. And the dying person realizes it is `their` time to depart

- a. Meaning the dying person is certain and realizes that his/her time has come to die

29. And `then` their feet are tied together

- a. It is a metaphor to show that the adversity of the end of this life has met with the adversity of the beginning of the next life [*Al-Mukhtasar fee al-Tafseer*]
- b. Some also said that it is in reference to the two feet being tied together in a shroud during the funeral process [Ibn Jawzi]

30. On that day they will be driven to your Lord `alone`

- a. Meaning the soul will be made to steer to Allah after death for judgement and will not be just floating around on its own

31. This denier neither believed nor prayed

- a. Now, Allah is commenting on what such a soul was like when he/she was still in his/her body
 - i. This person neither believed in what the Messenger (pbuh) brought nor prayed the five daily prayers
 - 1. Some said the verse means that the proof of the fact that he/she did not believe is that he/she did not pray

32. But persisted in denial and turned away

- a. Meaning he denied what the Prophet (pbuh) came with and turned away from him [*Al-Mukhtasar fee al-Tafseer*]
 - i. The person assumed and attributed it to be all a lie
- b. Some said he turned away from prayer (*salah*)

33. Then went to their own people, walking boastfully

- a. Meaning such a person, after denial and not praying, goes arrogantly to his family without care [*Tafseer Sa'adi*]

34. Woe to you, and more woe!

- a. Some said it is a curse repeated four times. Twice in this verse and twice in the next verse
 - i. Such a person is cursed in this life, while dying, while being resurrected, and when being thrown into Hell
- b. Some said it means that Allah is promising the disbeliever that he/she will be punished and that it is very near [*Al-Mukhtasar fee al-Tafseer*]

35. Again, woe to you, and even more woe!

- a. It is repeated for emphasis

36. Do people think they will be left without purpose?

- a. Meaning do human beings really think that they will be left to do whatever they want without any accountability?!
 - i. In other words, there will definitely be consequences for our actions through either reward or punishment depending on whether we abided by His laws or not

37. Were they not 'once' a sperm-drop emitted?

- a. We are now being reminded of our origin. We were once just a drop of sperm cast into the wombs of our mothers

38. Then they became a clinging clot 'of blood', then He developed and perfected their form

- a. Meaning we were nothing and then Allah created us from that drop of sperm, which then turned into a clot of blood, and finally into a fully functioning human being, therefore, how could we just be left alone without accountability?!
 - i. So much design, precision, and articulation went into our creation so how could we think we're just here to be left alone without purpose?!

39. Producing from it both sexes, male and female

- a. Meaning that clot of blood becomes either one of two genders: male or female

40. Is such 'a Creator' unable to bring the dead back to life?

- a. Meaning isn't the One who is able to create human beings from a drop of sperm also able to resurrect them after death for accountability?! Of course He can!