

## Tafseer Surat Al-Qyama

- There is a disease that is widely spread among us which is the disease of denying the day of judgment.
- This denial of the day of judgment has many levels and many kinds:
  1. Sometimes it is explicit denial when someone is explicitly stating with his or her own tongue that there will be no day of judgment. Examples of this are Al-Dahrioon that Allah mentioned in Surat Al-Jathia (45:24):

“وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ وَمَا لَهُم بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَظُنُّونَ”

There is nothing except the life of this world and there is nothing else that will follow and only aging make us die. Allah replies this statement is based on no knowledge and it is a lie.

The twisted logic that they use for this kind of denial is mentioned in Surat Kaf (50:3)

أَيُّدَا مِثْنَا وَكُنَّا تُرَابًا ذَلِكَ رَجْعٌ بَعِيدٌ

After we die, we disintegrate and we become dust, you are telling us that we are coming back. This is too far, this too remote, this impossible.

The counter logic by Allah is “أَفَعَبَّبْنَا بِالْخَلْقِ الْأَوَّلِ بَلْ هُمْ فِي لَبْسٍ مِنْ خَلْقٍ جَدِيدٍ” (50:15)

Was it hard for me to create you in the first place from nothing. If you already can see and verify that I have created you for the first time from nothing, why do you think it is too hard for me to do it again. Actually, using our human logic, the second time is easier for Allah than the first time.

Same counter logic was also mentioned in Surat Yaseen, Surat Maryum, Surat Al-Room, ...etc.

2. Sometimes it is sarcastic denial when someone is not only denying it, but also makes fun of those who say that there will be a day of judgment. He is not respecting the beliefs of others, no, he is making fun of them and mocking them in public. This form of denial is even worse because it is used by the soldiers of the Satan who fight Allah S, his messengers and his religion. An example of this will follow in Surat Al-Qyama that we are addressing today in this Khotbah
3. Sometimes the denial is in the form of explicit doubts when someone is explicitly stating with his/her tongue that he/she has big doubts in the day of the judgment but at the same time he/she is also not sure that there will be no day of judgment either. But if there is one, then we will be okay for sure.

An example of this kind of denial is the story of the man who owned the two gardens in Surat Al-Kahf that we suppose to read every Friday. We should have read this by now. The owner of the two gardens said (18:36)

“وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِنْ رُدِدْتُ إِلَى رَبِّي لَأَجِدَنَّ خَيْرًا مِنْهَا مُنْقَلَبًا”

I do not think there will be a day of judgment, and even if there is, I am sure I will have better than what I have now.

His logic is if I am having these two gardens in this life, then for sure God loves me and he will give me more when I meet him in the day of judgment. He is also using the same logic to prove that his righteous opponent is not liked by God. He saying, if what you are saying is true and God loves you because you believe in him and his day of judgment, then how come you are so poor. How come you are so miserable. How come I am the kind and you are the slave. How come I am having the upper hand and you have the lower hand. No, indeed I am right and you are wrong.

And of course the answer to this kind of sick logic is provided by Allah himself in Surat Al-Omran (3:178)

“وَلَا يَحْسِبَنَّ الَّذِينَ كَفَرُوا أَنَّمَا نُمَلِّي لَهُمْ خَيْرٌ لِّأَنفُسِهِمْ إِنَّمَا نُمَلِّي لَهُمْ لِيَزْدَادُوا إِثْمًا وَلَهُمْ عَذَابٌ مُّهِينٌ”

Let not the nonbelievers think that we are patient on them is good for them. No we are waiting on them to grow in their sins, to earn more sins that will bring them more punishment in the hereafter.

And indeed Allah will not go down and use his special powers to stop criminals for doing their crimes. Allah has decreed the rule of free will in this life. If he is going to stop criminals, or give them quick punishment then there will be no free will. Where is the free will if I am forced not to commit evil. This is why Allah allows evil to take place even though he does not like it.

4. All these three explicit forms of denying the day of judgment disqualifies a person from Islam. A Muslim has to admit and confess explicitly by tongue that the day of judgment is not only truth, but it is a holly truth, means the highest level of truth.

This is why the majority of Muslims are not from all these three kinds, the majority of Muslims do not dare to explicitly deny or doubt the day of judgment either in sarcastic or polite way. The majority of Muslims fall into another kind of denial, which is called denial by actions, or what is called by Allah in the Koran

الإعراض عن الآخرة أو الغفلة عن الآخرة

Not being interested in the day of judgment, loosing the focus of the day of judgment, ignoring the day of judgment, or having the day of judgment factor in a lower priority as compared to other factors that influence our behavior and decisions.

- Allah S stated in Surat Al-Room that this indeed is a disease of most of the people. وَعَدَّ اللَّهُ لَا يُخْلِفُ اللَّهُ وَعْدَهُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ، يَعْلَمُونَ ظَاهِرًا مِّنَ الْحَيَاةِ الدُّنْيَا وَهُمْ عَنِ (30:6-7) ”الآخِرَةِ هُمْ غَافِلُونَ”

This is indeed a true promise from Allah but most of people know not. They know the obvious things in this life and they are turning their back to the hereafter or they are not interested in the hereafter.

- Allah will not let such a terrible widely spread disease without dedicating so many surahs of the Koran to treat that disease. Among these Suras is the one which is our subject today. Surat Al-Qyama
- This surah is very powerful in its music and very short quick scenes and snapshots that shakes the denying human contiance. It starts by Allah S Saying
- I will not swear by the day of judgment. I will not swear by Allah in the Koran means that I swear. It is another style of swearing. Just like if I say, I will not remind you of your crime last year. It means that indeed I want to remind you of this crime but it is a more powerful style of expression to say I will not remind you of what you have done.
- So Allah is saying, I will not swear by the Qyama. Which is one of the names of the day of judgment. The Arabs used to have multiple names to important things. This is why the sword had many names in Arabic all of them describe an aspect of it, such as the Hosam, the one that concludes the disputes, ...etc. Allah S gave the day of judgment may names among them is Qiyama, which is resurrection.
- Allah has the right to swear by any of his creation, but we have no right to swear by other than Allah. Allah swears by his creation to highlight their honor, importance or greatness
- Then Allah swears by the self blaming soul to honor this soul. If we read down the Surah, we find the opposite soul, the soul that makes up excuses to itself to justify to itself the disobedience of Allah S and falling short in performing his duties and responsibilities.
- Why the self blaming soul is so honorable. Because Allah S will not judge a person for the sin twice. Either the person should judge himself or Allah will judge the person. Of course it is much better to judge ourselves because we will not punish ourselves, we will just repent, but if we make up the silly ridicules excuses and justifications, then Allah S is going to judge us and his judgment in itself is scary and painful, not to mention his punishment.
- Just imagine how scared you are when facing a court judge, who is nothing compared to Allah S, knowing that you have broken his laws. Multiply this fear by infinity to find out how scared we will be in front of Allah S.
- Here is the question which Allah is swearing on its answer. The question is Do humans think that we will not be able to gather their bones after they die, disintegrate and become dust. The answer is I swear by the day of resurrection, and I swear by the self blaming soul that does not try to make up ridicules excuses and justifications to deny the truth, that I will rebuild his finger prints.

- This is indeed a very miraculous answer. That will shake even non believers in the 21 century. Allah is saying those who think that I will not be able to gather their bones after they disintegrate and scatter all over the place, let them know that I will not only gather their bones, but I will also rebuild their finger prints.
- Wow, why did Allah choose the finger prints. Why did not he say, I will rebuild their nose, or their skull or their face. Why did Allah say, I will rebuild their finger prints. At the time of Prophet Mohamed S, finger prints were not known to be a form of identity at all. It was not until very recently in our modern time when finger prints are declared to be a definite form of identity.
- It is amazing, that finger prints not only are unique for each person, but also different from one another. This was not discovered until our modern time. Therefore, this verse should shake us and shake our hearts in a much more powerful way than it did to the early Muslims.
- I went back to the books of Tafseer and I found out that non of the old scholars understood the challenge of building the unique finger prints for each individual who ever lived on earth because they did not know that fingerprints are a positive form of identity.
- It should shake us inside out to hear this statement by Allah, do you think I will not be able to gather your bones, indeed I will be able to rebuild your finger prints.
- Then Allah S explains the source of the problem. Why is it we come up with these ridiculous silly excuses to deny the truth either explicitly by our tongues or implicitly by our daily actions, it is because
- The human wants to cross the boundaries set around him/her. This is indeed the true reason and there is absolutely no other reason. It is not that he/she is doubting the ability of Allah, it is not he/she is confused about how would Allah able to recreate us for the second time. It is not all of that, no it is that reason because there are so much temptations and pressures inside us that is pushing us to cross the boundaries and we want to do the fojoor. Which is crossing the boundaries without any respect or fear.
- In the absence of the strongly enforced government laws, what is the only way to prevent us from Fojoor, it is the day of judgment. The human soul is like the wild animal that wants to cross all boundaries and the day of judgment is like the leach that is holding it and preventing it from going wild.
- If I am above the laws, or if I have enough power that I am not afraid of the laws, then the only way to prevent me from Fojoor is the day of judgment. Therefore, I will try to destroy this leach that is preventing me from going wild and enjoying the Fojoor. I will try to destroy the truth about the day of judgement. How? Not only by denying it, no but denying it in a sarcastic way.

- He is asking in a sarcastic way when is the day of judgment. The word Ayan
- What is the answer of Allah seven very quick and very sharp hits on the human conscious. Watch the camera of the Koran moving in an extremely professional way to give seven different very brief snap shots from the day of judgment.'
- Allah is saying here is my answer to the person who is asking in a sarcastic way, when is the day of judgment.
- Please notice the change of music in these seven Ayat from the music of misguidance that ends with hah, hah, hah, to the music of confrontations with facts, arr arrr arr arr
- The first snap shot, is a person whose eyes are sticking out of his skull. Like Cartoon movies
- The light of the moon is gone. The moon at that time was very important to the people who live in desert. Desert skies are mostly clear and the moon is their friend and night that gives them light and makes them feel not Longley. Now this moon light is gone
- Why did the light go away, it is because the moon has collapsed in the sun. Allah is using past tense. Means is happened, which is a style of extreme confirmation of something that will happen in the future, is to describe it in the past. It is like

أني أمر الله فلا تستعجلوه

- The human will then say, where is the escape. It is a snapshot of a person who is surrounded by law enforcement angles who are arresting him and bringing him to the authority. He was denying them and he broke the laws, now he is under arrest having no way to go, except to receive the due punishment.
- This is like the example of a person who has been breaking the law and every time he is reminded with the fact they he might be facing the police soon, he denies the fact. Now, here we go. The police is surrounding you, this what you have been denying. Where is the escape.
- This question, where should I escape is answered by Allah. No, there is no shield, there is no protection form Allah.
- You are under arrest and you are going straight to Allah. For what
- To be confronted of all the deeds that you have done. To meet your report of deeds. Deeds that you have done early in your life and deeds that you have done late in your life. What is the difference between early and late deeds.

- Early deeds are most likely forgotten. You have already forgot them, Allah will remind you with the little tiny detail of deed or thought that ever crossed your mind. Not to mention that the young period of life has double the weight in the day of judgment. According to the Hadeeth of the Prophet
  
- A human will not leave the scene of judgment until he is judged on three things
  1. His youth time, which is full of energy, how was it spent and what did he do with it
  2. His entire life
  3. His wealth where did he earn it from and how did he spend it
  
- The youth period is judged twice, because this when you are full of energy and health and can make changes and challenge the Satan and his soldiers.
  
- Late deeds are also important for those who repented late and concluded their lives with good deeds and dedication to Allah S.
  
- Both will be there. The small deed before the big deed as mentioned in Surat Al-Kahf
  
- Then here we go the music of misguidance and confusion is coming back Hah, Hah, with the camera of the Surah moving to the scene of the opposite to the self blaming soul the soul that makes up silly ridiculous excuses and justifications to disobey Allah and to put away the day of judgment. Allah is describing this soul in a very powerful way
  
- Allah is describing this soul in away that exposes its shame and evil, Allah is saying indeed the human is aware of him/herself even if he/she makes excuses. Allah is saying deep inside we know that this excuse is not true, even if we try to lie to ourselves and convince ourselves that it is a true excuse, but deep inside our hearts, we know it is not. We know that it is the love of Fojoor as Allah just simply put it.
  
- Then the camera of the Koran moves to compare between a person who is asking about the day of judgment in a sarcastic way and making up false excuses, to another person from the very opposite direction, the Prophet S. When he receives the revelations from Allah, he took it so seriously that he was extremely cautious not to loose any of it. As a result, the prophet will repeat the words of the Wahi as soon as they are installed into his heart. He was so afraid to loose them or to make mistake that he will not wait until the Wahi is complete before