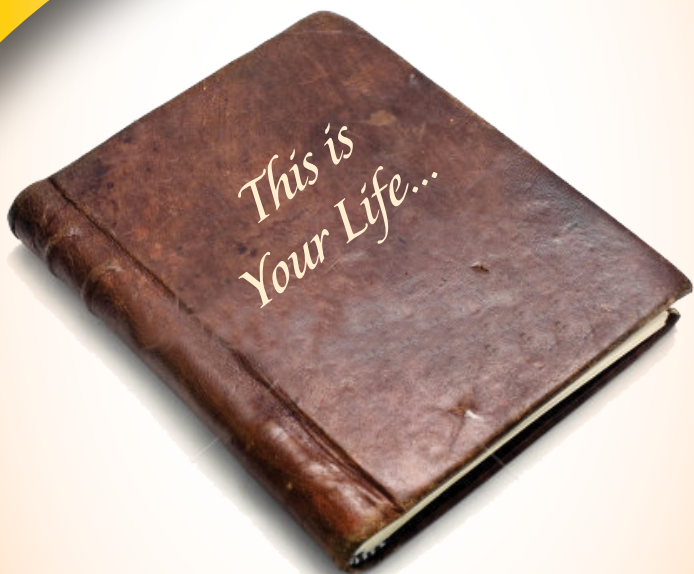


QIYAMA



QIYAMA

This is the fifth root of religion.

وَكُلُّهُمْ آتِيهِ يَوْمَ الْقِيَامَةِ فَرْدًا

"And every one of them will come alone to Him on the day of Qiyama".

Suratu Marium 19:95

Qiyama is the belief in eternal life, also known as Resurrection.

In the Qur'an there are hundreds of verses discussing life after death, the day of Qiyama, record of deeds, scales of judgement, Janna and Jahannam, eternal life.....

There are several names mentioned in the Qur'an for the day of Qiyama. One of the names is Al-Yawmul Aakhir meaning the Last day. We are reminded by the Qur'an that:

1. Not only human life, but that of the whole creation is divided into two

periods of time; each known as "one day".

- a) The First Day refers to this temporary world.
- b) The Last Day refers to the everlasting hereafter.

In some other ayaat of the Qur'an, life in this world is termed "the first life" and life in the hereafter is called "the resurrection".

- 2. Contentment in both the worlds lies in having faith and belief in the Last Day.

Our happiness on this earth depends on this belief as it reminds us of the consequence of our actions. We therefore realise that our deeds, behaviour, thoughts, words and morals from the most important to the most insignificant have a beginning and an end just like human life. They do not end after the "first period of time" but remain to be accounted on the last day. This is why belief in Qiyama is considered an essential requirement for happiness (contentment).

DEATH

The Qur'an uses the word tawaffa for death. The word is used in Arabic when someone receives something in full, without any omission. From this we conclude that death is something we receive. That is, at the moment of death, mankind is delivered to the angels who receive him/her in his/her full reality (personality).

Death is not 'the end' or destruction of mankind. It is a transition from one world to another and from one state to another where a person's life will continue in another form.

It is a movement from the First Day to the Last Day. (Refer to notes on Qiyama).

What forms ones real personality is not the body or its organs because these are mortal and will gradually die and decay but the soul or the 'self'.

In the following aya of the Qur'an where death is mentioned as tawaffa, we can see that the aya concerns a conversation between man and angels.

إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ

قَالُوا فِيهِمُ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي

الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَاسِعَةً

فَتُهَا جَرُوا فِيهَا فَأُولَئِكَ مَا وَاهُمْ جَهَنَّمَ

وَسَاءَتْ مَصِيرًا

"Indeed (As for) those whom the angels cause to die whilst they are unjust to their soul, they shall say: In what state were you? They shall say: We were weak on the earth. They (the angels) shall say: Was not Allah's earth spacious, so that you could migrate? So

these will be those whose abode is Jahannam and it is an evil place." **Suratun Nisaa 4:97**

The aya is about those people who live in an unfavourable environment, which is ruled by the will of others. To justify their condition on earth, they argue that they were weak and blame it on the environment instead of doing something about it. When Allah's angels receive these souls, they talk to them and consider their excuses unjustifiable because the least they could have done was to move and reside elsewhere. The angels remind the souls of their faults and make them understand that they themselves are responsible for their sins and injustices. If the human self was destroyed at death then there would be no conversation and reasoning with the angels at the time of death, so this aya shows the soul continues to exist.

Imam Ali (pbuh) in a reply to a question about death said: "To the dying person death is one of the following three things:

1. It is good news of eternal bliss.
2. Bad news of eternal punishment.
3. A vague suspense of which group he/she will be included in."

BARZAKH

The word barzakh means a barrier. The Qur'an defines the life between death and the day of Qiyama as **Barzakh**.

حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ

"And when death overtakes one of them, he says: Send me back my Lord, send me back.

لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ كَلَّا إِنَّهَا كَلِمَةٌ هُوَ

قَائِلُهَا وَمِنْ وَرَائِهِمْ بَرْزَخٌ إِلَىٰ يَوْمِ يُبْعَثُونَ

Perhaps I may do good in that which I have neglected. By no means! It is just words that he speaks, and before them is a barrier (barzakh) until the day they are raised."

Suratul Mu'minun 23:99,100

In this aya it shows that after death, the soul wishes to be returned back to the world but the request is not accepted.

There are many ayat stating that the soul will be living after death until Qiyama. During that period (Barzakh), one will feel, talk, suffer and grieve, and ultimately gain happiness. There are fifteen ayat in the Qur'an which prove that one lives a complete life between death and the day of Qiyama.

الَّذِينَ تَتَوَفَّاهُمُ الْمَلَائِكَةُ طَيِّبِينَ يَقُولُونَ

سَلَامٌ عَلَيْكُمْ ادْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ

"The angels will receive the souls of the good people saying: Salaamun Alaykum! Enter Janna, the reward of what you did."

Suratun Nahl 16:32

وَحَاقَ بِأَلِ فِرْعَوْنَ سُوءُ الْعَذَابِ

"..And the most evil punishment overtook Firaun's people;

النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ

السَّاعَةِ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ

The Fire! They shall be brought before it (every) morning and evening, and when the hour (last day) shall come (it will be said): let the people of Firaun be punished severely."

Suratul Mu'minun 40:45,46

According to Imam Ali (pbuh); the first punishment to the people of Firaun refers to Barzakh where similar to this world there are mornings, evenings, months and years whilst the second punishment refers to the day of Qiyama. From Ahadith we learn that in Barzakh we will be questioned on aspects of faith and belief whilst the rest of the questioning will be on the day of Qiyama. We also know that in Barzakh one can enjoy the comfort, happiness and blessings through the acts of children, friends etc. and the benefit of what good one has left behind...

Imam Ja'fer As-Sadiq (pbuh) has said:
"We will intercede on your behalf on the day of Qiyama, but by Allah! I am worried about you when you will be in Barzakh."

RAJ'AT

Means that after the re-appearance of Imam Mahdi (pbuh) from ghayba, some extremely pious (muttaqi) mu'mineen and some extremely evil people both from this umma and the previous ones will be resurrected by Allah. The pious will see the establishment of righteousness and the evil ones will be avenged.

Shaykh Tusi in 'Usulul A'qaid' says:
Our Prophet and the Aimmah will return in the days of Imam Al-Mahdi, together with a group from the previous nations and the present one in order to establish their kingdom and right....Belief in Raj'at is Wajib."

Raja't is also 'the day of the known time' upto which Shaytan has been given respite. When

Allah ordered Shaytan to leave the heavens and cursed him; Shaytan asked to be given respite until the day of Qiyama. Allah gave him respite until 'the day of the known time'. i.e. Raja't.

قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ

إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ

قَالَ فَبِعِزَّتِكَ لأُغْوِيَنَّهُمْ أَجْمَعِينَ

"He (Shaytan) said: My Lord! Then respite me to the day that they shall be raised (Qiyama). He (Allah) said: Indeed you are amongst the respited ones, till the day of the known time."

Suratu Saad 38:79,80,81

The Qur'an speaks of two Qiyama's; the first one being selective and partial, and the second one total. The second one forms part of a Muslim's fundamental belief.

The first one in Shia' theology is called Raj'at literally meaning return.

وَيَوْمَ نَحْشُرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا لِمَنْ يُكَذِّبُ بِآيَاتِنَا

فَهُمْ يُوزَعُونَ

"And on the day when We shall gather from every people a party from amongst those who rejected Our signs, then they shall be formed into groups."

Suratun Naml 27:83

The above aya speaks of gathering only a party or group from among people. On the day of Qiyama the whole of mankind will be gathered and no one will be left out.

Clearly, the day when only some groups will be resurrected and gathered is other than the day of Qiyama. Raj'at is part and parcel of the belief of a Shia Ithna'asheri.

DAY OF QIYAMA

إِذَا السَّمَاءُ انشَقَّتْ

“When the heavens burst asunder (apart)

وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ

And obeys it's Lord and it must

وَإِذَا الْأَرْضُ مُدَّتْ

And when the earth is stretched out
(flattened)

وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ

And shall cast forth whatever is in it and
become empty.”

Suratul Inshiqaq 84:1,2,3,4

The Qur'an gives a vivid picture of the day of Qiyama in various places. It is the subject most often described in the Qur'an. The heavens will tear apart, the earth will be changed from its global form to a flat levelled

plain – mahshar and it will throw out whatever has been in it.

The sun and stars will become extinct, the mountains will quake and disintegrate and everything will be destroyed. Then it will be reconstructed and revived.

Imam Ali (pbuh) describes it:

...And the world is disintegrated, and Qiyama draws near, Allah will take them out from the corners of the grave and the nests of birds and the dens of the beasts, and the dumps of the dead. They will be running towards His command, to the place fixed for their final return- groups, quiet, standing in rows.....All of them will hear the call of the caller. On them will be the clothes of helplessness, and cover of submission and humility. At that time all excuses will be useless, hopes will be cut short, hearts will sink silently, voices will be toned down, and sweat will be like a rein (reach the face) and fear will increase. The ears will hear the thundering voice of the announcer calling them to the final

judgement and award of punishment and reward.... **Khutba 82 - Nahjul Balagha**

On the day of Qiyama each one will be given his/her record of deeds. Not a single look, thought, deed will be omitted. Those whose good deeds exceed their bad deeds will be given their record in their right hand whilst those whose bad deeds exceed their good deeds will be given their record in their left hand.

فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَيَقُولُ هَؤُلَاءِ

أَقْرَأُوا كِتَابِيَهُ

“The one who is given the book (record of deeds) in their right hand will say: Ah! You read my book,

إِنِّي ظَنَنْتُ أَنِّي مُلَاقٍ حِسَابِيَهُ

Indeed I really did believe that my accounts will reach me;

فَهُوَ فِي عِيشَةٍ رَّاضِيَةٍ

So he/she will be in a life of bliss..."

Suratul Haqqa 69:19-21

وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ فَيَقُولُ يَا لَيْتَنِي لَمْ

أُوتَ كِتَابِيهِ

"But one who is given their book (record of deeds) in their left hand will say: Ah! would that my book had not been given to me.

وَلَمْ أَدْرِمَا حِسَابِيهِ

And that I had never known what my account was.

يَا لَيْتَهَا كَانَتِ الْقَاضِيَةَ

Ah! would that (death) had made an end of me;

مَا أَغْنَىٰ عَنِّي مَالِيهِ

Of no profit to me had been my wealth,

هَلَكَ عَنِّي سُلْطَانِيهِ

My power has gone from me.

حُذُّوهُ فَغُلُّوهُ

(It will be ordered) Seize him/her

ثُمَّ الْجَحِيمَ صَلُّوهُ

and bind him/her and burn him/her in the
blazing fire.."

Suratul Haqqa 69:25 -31

Life is a journey and a journey can only be made fruitful and useful when a real destination is expected. Movements and journeys are useless when there is no arrival. Existence would be in vain if it was just a

constant repetition of arrivals and departures with no real destination.

The world (first day) is therefore the departure and Qiyama the arrival. Imam Ali (pbuh) says:

“This world is a place to leave behind and the hereafter (resurrection) is that of an everlasting residence”.

Qiyama gives a meaning to this world, because movement and struggle have no meaning without a goal.

JANNA and JAHANNAM

It is not possible to describe fully the bliss of Janna or the tortures of Jahannam.

As Qiyama will be the resurrection of both body and soul the reward of Janna and Jahannam must be both physical and spiritual.

Physical Aspect

Janna and Jahannam have already been created. On his journey to the heavens (Me'raj) the Prophet (pbuh) saw both.

Shaykh Saduq (A.R.) has written:

"It is our belief that Janna is the place of eternity and house of peace. There is neither death nor old age; neither sickness nor disease, neither deterioration nor handicap; neither sorrow nor worry; neither need nor poverty. It is the house of plenty and bliss, permanency and honour. The people of Janna will not suffer from any monotony or tiredness therein. They will get whatever their souls desire and their eyes appreciate

living therein forever...."

"...And it is our belief that the fire (jahannam) is the place of disgrace and punishment...the people there will not be allowed to die nor will their punishment be reduced...they will drink in it no cold drinks but boiling, dark, murky liquid ..they will be fed Zaqqum (fruit from a cursed tree which will choke them...) They will cry out: Our Lord! bring us out of this...."

Janna has seven doors, each with a set of conditions for entry whilst Jahannam has seven doors - each assigned to a certain class of sinners.

Imam Ja'fer As-Sadiq (pbuh) has said:
Indeed people who worship Allah are divided into three groups:

1. Those who worship Him with the aim of Janna - this is the worship of servants.
2. Those who worship Him because they fear the fire (Jahannam) - this is the worship of slaves.
3. Those who see Him worthy of worship



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