

Resurrection (Qayamat)

Regarding Qayamat Allah says in the Qur'an,

"It will be momentous in the heavens and the earth, It will not come on you but of a sudden."
(Surah al-A'raf, 7: 187)

Allamah Qutubuddin Rawandi relates from Imam Ja'far as-Sadiq (a.s.) that once Prophet Isa (a.s.) asked Jibra'eel as to when would Qayamat come? As soon as Jibra'eel heard about Qayamat, he started trembling and fell down unconscious. When he regained consciousness he said, "O Ruhullah! Verily you know more about it than me," and he recited the above Verse (Ayah).

Shaikh Ali bin Ibraheem Qummi quotes Imam Ja'far as- Sadiq (a.s.) as saying that once Jibra'eel was seated in the presence of the Holy Prophet (s). Suddenly he looked towards the sky and turned pale because of terror. He asked the Prophet to give him refuge. The Holy Prophet (s) looked towards the sky where Jibra'eel had seen. He saw an Angel whose wings spread from the east to the west as if covering it. He looked towards the Holy Prophet and said, "O Muhammad (s)! I have come down with an order from Allah. Choose from among these two any one, either kingdom and Prophethood, or Allah's slavery and Prophethood."

The Holy Prophet turned towards Jibra'eel and saw that he had regained strength by then and asked for his advice. Jibra'eel told the Prophet to choose Allah's slavery and Prophethood. The Prophet told the Angel that he opted for Allah's slavery and Prophethood. After getting the reply, the Angel placed his right leg on the first heaven, then lifted the second one and placed it on the second heaven. Likewise he started climbing the heavens until he reached the seventh heaven. He became smaller – the size of a bird. The Holy Prophet (s) then turned towards Jibra'eel and said, "I have never seen you so much frightened before, what is the reason for it"? Jibra'eel answered, "O Prophet! do you know who this Angel was?

He was Israfeel. From the day Allah created the heavens and the earth, Israfeel never came down to the earth. When I saw him coming down I assumed that he must have come down to announce the arrival of

Qayamat. Hence the color of my face turned pale due to fright of Qayamat as you saw. But when I saw that he had come down to give you glad tidings, I was relieved and regained my consciousness."

It is related that there is no Angel in the heavens or the earth, skies or mountains, seas or deserts who do not fear Fridays. Because they think that Qayamat may come on that very day. It is also narrated that whenever the Holy Prophet (s) would talk about Qayamat, there would be sternness in his voice, and his cheeks would turn red.

Shaikh Mufeed quotes in 'Al-Irshad' that when the holy Prophet (s) returned to Madina from the expedition of Tabook, Amr bin Ma'dikarib came to visit him. The Prophet said to him, "Submit to Islam Amr, then Allah will protect you from the greatest terror." "What is the greatest terror?" he asked, "for I fear nothing." It is said that Amr was a very brave and strong man. His bravery can be proven by the fact that he had conquered many areas. His sword was famous by the name of (*Shamsheere Samsaam*) One stroke of his sword would cut asunder the neck of a camel. During the caliphate of Umar ibn Khattab, Umar told Amr to give him his sword. Amr gave it to him. Umar hit it hard but it had no effect.

He threw it in a rage saying that it was no good. To which Amr replied, "O King! You asked for my sword, not my hands." Umar became furious at this reply and ordered him to be silent. When Amr told the Holy Prophet (s) that I fear nothing, the Prophet said, "Amr, it is not as you think and suppose. Indeed there will be one great shout among the people. Not one person will remain who does not attend, nor a living person who does not die, except as Allah wishes.

Then there will be another great shout among them, and those who are dead will assemble and all get into ranks. The heavens will split open and the earth will be crushed. The mountains will be cut asunder and fire will hurl them like sparks. No one who has a soul will remain, except his heart be stripped bare while he mentions his sins and is occupied with his soul, except as Allah wishes. Then, where will you be, Amr at this?" "Indeed I am hearing of a terrible event," said Amr. Then he believed in Allah and His Apostle. People from his tribe also accepted Islam and returned back.

Verily Qayamat is full of fright and terror, so much so that even the dead tremble in their graves. It is narrated through many great personalities, that when the dead men were raised back to life by them, they saw that their hair had turned gray. They asked them the reason. To which they replied that, "When we were told to arise, we thought that Qayamat had come, and our hair turned grey due to its fright."

Those A'mal which eases the trouble of Qayamat

I state here under ten such A'amals which ease the troubles and difficulties of Qayamat:

1. It is related that a person who recites Surah al-Yusuf daily during the day or night, will arise on the day of Qayamat with the likeness of the beauty of Prophet Yusuf (a.s.), and will be saved from the fear of Qayamat. Imam Muhammad al-Baqir (a.s.) says that a person who recites Surah ad-Dukhan in

Nafela Prayers or obligatory (*wajib*) Namaz, will remain safe from the fear of Qayamat. Imam Ja'far as-Sadiq (a.s.) says that a person who recites Surah al-Ahqaf on the day or night on Friday, will be safe from all fears of this world as well as the hereafter. In another tradition Imam Ja'far as-Sadiq (a.s.) says that a person who recites Surah al-Asr in supererogatory (nafela) prayers, will arise in delight on the day of Qayamat. His face will be glowing, his eyes shining, and he will enter Paradise in this cheerful state.

2. Shaikh Kulaini narrates from Imam Ja'far as-Sadiq (a.s.) who says that the Holy Prophet Muhammad (s) said, that whoever respects a man with a white beard, Allah will grant him refuge from the fear of the day of Qayamat.

3. The Holy Prophet (s) says, that whoever dies while going to Mecca or returning from there, will be saved by Allah from the fear of the day of Qayamat. Shaikh Sadooq quotes the Holy Prophet (s) as saying that whoever dies in the courtyard of the Ka'bah or Masjide Nabawi (in Medina), will arise in a manner that he will be free from all terror and fear.

4. Shaikh Sadooq quotes Imam Sadiq (a.s.) as saying that whoever is buried in the courtyard of the Ka'bah, will be saved from the fright of Qayamat.

5. Shaikh Sadooq narrates from the Holy Prophet (s) that he has said that if a person guards himself from sins or the lustful passions (of his self), only for the sake and fear of Allah, Allah will make the fire of hell forbidden upon him and keep him away from the fear of Qayamat.

6. The Holy Prophet (s) says that Allah will grant refuge from the fear of Qayamat to the man who keeps away from the passions of his self.

7. Shaikh Ali bin Ibraheem Qummi narrates from Imam Muhammad al-Baqir (a.s.) who said that whoever suppresses his anger even after having power (to retaliate), Allah will fill his heart with faith (Eeman), and save him from the terror of Qayamat.

8. One of the reasons for a person to be free from the fear of Qayamat is the love (*walayah*) of Ali (a.s.). The verdict of the Qur'an regarding it is that it is the best deed. As said in the Holy Qur'an:

"Surely as for those for whom the good (Husna) has already gone forth from us, they shall be kept far off from it. They will not hear its faintest sound, and they shall abide in that which their souls long for. The great fearful event shall not grieve them, and the Angels shall meet them."
(Surah al-Anbiyah, 21: 101-3).

The Holy Prophet Muhammad (s) said, "O Ali You and Your Shias will remain under the protection on the day of Qayamat, and the (above mentioned) verse (Ayah) bears witness to it." The word '*husna*' used in the above verse (*ayah*) means love (*walayah*) of Ali (a.s.) and his progeny (*Ahlulbait*). As the Holy Qur'an promises,

"Whoever brings good, he shall have better than it, and they shall be secure from terror on that

day.” (*Surah an-Naml*, 27:89)

It is quoted in many books of exegesis (Tafseer) of Qur'an viz. Kashaf, Sa'labi, Kabeer etc. that whoever shall arise with the ‘Goodness’ (*husna*) will be secured on the day of Qayamat, and ‘husna’ here means Ali (a.s.). Whoever dies bearing love of Ahlulbait (a.s.) will become pure after repentance, and when he shall arise on the day of Qayamat, a cloud will give shelter on his head, and he will remain safe from the terror of Qayamat and enter Paradise in this manner.

(9) Shaikh Sadooq quotes Imam Ja'far as-Sadiq (a.s.) as saying that if a person helps a believer brother (mo'min), and frees him from anxiety, and fulfills his desires, Allah will offer him seventy-two types of favors (*ne'mat*). One of them is that He will increase his sustenance (Rizq) in this world, and seventy-one are those which will guard him against the terrors and hardships of Qayamat.

Many traditions (Ahadees) have been narrated in praise of fulfilling a believer brother's wishes. Imam Muhammad al-Baqir (a.s.) says that, “If a mo'min goes to fulfill the desires of his brother believer, Allah orders the angels to give shade of seventy thousand veils over his head, and before he steps out (to go for help) Allah writes down many virtues in his deed-sheet.” Imam Ja'far as-Sadiq (a.s.) says that fulfilling a brother believer's wishes is greater than the performance of Hajj, Hajj, Hajj (and repeated it ten times). It means that it is greater than the performance of ten Hajj.

It is also narrated that in the Bani Israil there was a pious worshipper who had taken upon himself the obligation to fulfill the wishes of others. Shaikh Shazan bin Jabrail quotes from the Holy Prophet (s) that on the door of the second heaven he saw the following written:

There is no God but Allah, Muhammad (s) is His Apostle, Ali (a.s.) is His friend. Verily everything has got a dress, and the dress of the Holy Prophet on the day of Qayamat will be the following four qualities: (i) to fondle the head of an orphan (*yateem*) with affection (ii) to show kindness towards widows, (iii) to go to fulfill the wishes of a believer brother, and (iv) to take care of the poor and the needy

Many Ulama and great men have strived to help the believer brothers, and many incidents have been narrated which need not be quoted here for brevity's sake.

10. Shaikh Kulaini narrates from Imam Ali ar-Ridha (a.s.) that whoever goes to the grave of a believer brother, places his hand on it and recites Surah al-Qadr seven times, Allah will keep him away from the troubles of Qayamat. In another tradition it is narrated that while reciting Surah al-Qadr on the grave, one should turn towards the Qibla and dig one's fingers in the mud (of the grave).

I have seen in the “*Majmu'ah*” of Shaheede Saani that when he went to the grave of his teacher Fakhrul Muhaqqeqeen, he said that the buried person (Fakhrul Muhaqqeqeen) related from his father (Allamah Hilli) who related from Imam Ali ar-Ridha (a.s.) who said that whoever goes to the grave of his brother believer and after reciting Surah al-Qadr recites the following du'a, both the dead person as well as the person reciting it will be safe from the fear of Qayamat.

اللَّهُمَّ جَافِ الْأَرْضَ عَنْ جُنُوبِهِمْ

O Allah; (please) prevent the soil from harming their sides;

وَصَاعِدْ إِلَيْكَ أَرْوَاحَهُمْ

take their souls up to You,

وَزِدْهُمْ مِنْكَ رِضْوَانًا

increase Your pleasure with them,

وَأَسْكِنْ إِلَيْهِمْ مِنْ رَحْمَتِكَ

and make part of Your mercy dwell with them

مَا تَصِلُّ بِهِ وَحْدَهُمْ

so that You will save them from loneliness

وَتُؤْنسُ وَحْشَتَهُمْ

and entertain their isolation.

إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Verily, You have power over all things.

The Trumpet of Israfeel (Soore Israfeel)

When Almighty Allah will intend to bring forth Qayamat, He will order Israfeel to blow the trumpet (Soor). The trumpet is large and illuminated, and has one mouth-piece and two tubes, one pointing towards the earth and other towards the sky. Israfeel will go to the Baitul Muqaddas (in Jerusalem) and while facing the Qibla will blow the trumpet. When the voice will come out from that side which is towards the earth all living beings on it shall die, and when the voice will come out from that side which is towards the sky

all living being in it shall also die. Then Allah will say to Israfeel "Die" and he too shall die. Allah has described the end of the world in many verses (Ayah) of the Qur'an.

"When the great event comes to pass, there is no belying its coming to pass - Abasing (one party), exalting (the other), When the earth shall be shaking with a (severe) shaking, And the mountains shall be made to crumble with (an awful) crumbling, so that they shall be scattered dust" (Surah al-Waqeah, 56: 1-6)

"On the day when the earth shall be changed into a different earth, and the Heavens (as well), and they shall come forth before Allah, the One, the Supreme." (Surah al Ibraheem, 14:48)

"When the Heavens becomes cleft asunder, And when the stars become dispersed, And when the seas are made to flow forth, And when the graves are laid open, Every soul shall know what it has sent before and held back." (Surah al-Infir, 82: 1-5)

"When the sun is covered. And when the stars darken, And when the mountains are made to pass away." (Surah at-Takwir, 81: 1-3)

"So when the sight becomes dazed, And the moon becomes dark, And the sun and the moon are brought together." (Surah al-Qiyamah, 75:7-8)

"It will not come on you but of a sudden." (Surah al A'raf, 7: 187)

People will be engrossed in their different activities, some will be feeding the cattle, some busy in the factories, some weighing things, while some will be absorbed in sins. But when the trumpet will be blown, they all shall die as they are.

"So they shall not be able to make a request, nor shall they return to their families." (Surah al-Yaseen, 36:50)

Then the angry voice of Allah will be heard "Where are those men who walked arrogantly over the earth, where are the kings and the emperors who prided upon their empires, where are the people who claimed to be Gods, where are your so called kingdoms. Whose Kingdom is it today"? No one will have the courage to answer. Then He Himself will say "Verily Allah's, the Dominant (Qahhar), the Compelling (Jabbar)." (Ehsanul Fawaed)

Resurrection (Qayamat)

The entire universe will remain destroyed till Allah wishes. Someone asked Ma'soom (a.s.) regarding this time gap. Ma'soom (a.s.) replied that, "It will remain like that for forty years." In another tradition it is stated: "It will remain like this for four hundred years." Thereafter it will rain consequently for forty days and all physical matter will gather together and collect. Israfeel will be the first one to come to life again.

Allah will then command him to blow the trumpet again, he shall do so and all dead will arise. A voice will then come “O souls driven forth from the bodies! and the scattered flesh! and the rotten bones! and the dispersed hairs, come and join together, come forth to account (for your deeds).”

The earth will be commanded by Allah to vomit all that lies buried in it.

“And the earth brings forth her burdens.” (Surah az-Zilzal, 99:2)

All the matter buried in the earth will come out and join. And the people will arise and stand together. But each one will have a distinct state and different voices. The virtuous will be uttering Allah’s praises “Praise be to Allah who has fulfilled what He promised.” While the sinners will be lamenting while coming out of their graves

“O woe to us! who has raised us up from our sleeping place.” (Surah al Yaseen, 36:52)

It is related in a tradition that one foot will be on the earth while the other in the grave, and they will be standing in wonder so much so that thirty thousand years will pass away. This will be the first part of the punishments of Qayamat.

The believers will say: O Lord! Haste us to our eternal abode, so that we may delight in the blessings of Paradise. While the unbelievers will say: O Lord! Let us remain here, for your wrath is less here (as compared to the hereafter).

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