Al-Islam.org
Ahlul Bayt Digital Islamic Library Project
Published on *Al-Islam.org* (https://www.al-islam.org)



# 7. Stage Seven of The Life Hereafter: Qiyama, Judgment Day

**Qiyama, Judgment Day**

القيامه يوم

Belief in the Day of Judgment is one of the basic principles of the Islamic creed and of almost all other creeds, including primitive non-divine ones. For example, if you ask an Eskimo in the North Pole what will happen when one of his folks dies, he will tell you that he will be placed in his husky dog-pulled chariot with plenty of food and clothes. The dogs will be told to pull it wherever they want, and he will be taken to a place reserved for the dead with which the huskies are familiar.

There, he will return to life and, if he is good, the Eskimo will go on, the place to which the dogs will take him will be very nice and warm: The food and clothes will keep recreating themselves indefinitely. And we know how the ancient Egyptians used to bury their dead with food, clothes and jewelry due to their belief in the hereafter. Such belief is innate, natural, instinctive, deeply ingrained in the human nature. Islam portrays the Judgment Day as follows:

القيامة من منازل الآخره المهوله، بل هولها أشد الأهوال و أعظمها، و فزعها أكبر فزع، و قد وصفها الله (تبارك و تعالى) في القرآن: "يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا قُلْ إِنَّمَا عِلْمُهَا عِندَ رَبِّي لاَ يُجَلِّيهَا لِوَقْتِهَا إِلاَّ هُوَ ثَقُلَتْ فِي السَّمَاوَاتِ وَالأَرْضِ لاَ تَأْتِيكُمْ إِلاَّ بَغْتَةً يَسْأَلُونَكَ كَأَنَّكَ حَفِيٌّ عَنْهَا قُلْ إِنَّمَا عِلْمُهَا عِندَ اللَّهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لاَ يَعْلَمُونَ

They ask you about the Hour (of Resurrection) when its appointed time will be. Say: 'The knowledge of this is with my Lord (alone): None but He can reveal when it will occur; its burden will be weighty throughout the heavens and the earth. It will come but suddenly to you'. They ask you as if you were solicitous of it; say:

***'The knowledge of it is with Allah* (*alone*)*, but most men do not know'"* (*Qur'an, 7:187*).**

On p. 312, Vol. 6 of Bihar al-Anwar, we read the following:

روى الراوندي عن الصادق من آل محمد (عليهم السلام) إن عيسى بن مريم (عليه السلام) سأل جبرائيل: متى تقوم القيامة؟ فارتعش جبرائيل حتى سقط على الأرض مغشيا عليه و أغمي عليه، و لما صحا، قال: يا روح الله، ليس المسؤول بأعلم من السائل عن أمر القيامة، ثم تلى الآيه التي مر ذكرها

"Ar-Rawandi has quoted Imam as-Sadiq (ع) saying that Jesus son of Mary (peace be with him) asked Gabriel once: "When shall the Judgment Day be?" Gabriel shook till he fell on the ground conscious, and he lost his consciousness. When he woke up from it, he said, "O Ruhullah (Spirit of Allah)! The asked person does not know about it more than the questioner." Then he recited the above verse.

روي أنه لما كان النبي (ص) يذكر القيامة، يتغير صوته و يشتد، و يحمر وجهه الشريف

It has been narrated that whenever the Prophet (ص) mentioned the Judgment Day, his voice would change and intensifies, and his holy face would change color. There are many munjiyat, acts of salvation, that can help during this terrifying Day about which so many Chapters and verses of the Holy Qur'an warn. Here are some of them:

1) On p. 293, Vol. 7 of Bihar al-Anwar, we read the following:

روي أنه من قرأ سورة يوسف (ع) كل يوم أو كل ليلة، يبعث يوم القيامة جميلا كجمال يوسف (ع)، و لا يستولي عليه فزع يوم القيامة الأكبر

"One who recites Surat Yousuf (Chapter 12 of the Holy Qur'an) every day or every night will be resurrected on the Judgment Day as beautiful as Yousuf (Joseph) (peace be with him) used to be, and he will not be overtaken by the greatest fright of the Judgment Day." On p. 295 of the same reference, Imam al-Baqir (ع) is quoted as having said:

من قرأ سورة الدخان في فرائضه و نوافله، فإن الله تعالى يبعثه مع الآمنين المطمئنين

One who recites Surat al-Dukhan (Smoke, i.e. Chapter 44 of the Holy Qur'an) in his obligatory as well as voluntary prayers will be resurrected by Allah in the company of those who will be secure and contented." And the Imam (ع) has also said the following as we read on p. 298 of the same reference:

من قرأ سورة الأحقاف كل ليلة أو كل جمعة، لا يستولي عليه الخوف في الدنيا، و يجعله الله تعالى في أمان يوم

القيامة

"Whoever recites Surat al-Ahqaf (Chapter 46 of the Holy Qur'an) every night or every Friday will not be overtaken by fear in the temporary life, and Allah Almighty will grant him security on the Judgment Day." On p. 298, Vol. 7 of the same reference, the Imam (ع) is quoted as having said:

من قرأ سورة "و العصر" في نوافله، يبعث يوم القيامة ناصع الوجه، مشرق المحيا، قرير العين، تبدو على شفتيه البسمة الى أن يدخل الجنة

One who recites Surat al-Asr (Chapter 103 of the Holy Qur'an) in his voluntary prayers will be resurrected on the Judgment Day with a bright face, shiny forehead, cooled eyes and a smile painted on his lips till he enters Paradise."

2) On p. 302, Vol. 7 of the same source, al-Kulayni cites Imam as-Sadiq (ع) as having said that the Messenger of Allah (ص) has said:

من إحترم الذي بيض شعره في الإسلام، جعله الله في أمان من فزع القيامة الأكبر، و لا يخاف منه

"One who shows respect to a person who grows grey hair while being Muslim will be granted by Allah security against the greatest fright of the Judgment Day and he will not fear that Day."

3) He is also quoted, as stated in the same reference and on the same page, as having said:

"من مات في طريق مكه في ذهابه إليها أو إيابه عنها، كان آمنا من فزع القيامة الأكبر، و لا يخاف منه

One who dies on his way going to Mecca or returning from it will be secure against the greatest fright of the Judgment Day, and he will not fear that Day." And on p. 57 of the same source, as-Saduq quotes him as having said:

من مات في أحد الحرمين، أي حرم مكة و حرم المدينة، زادهما الله شرفا و تعظيما، بعثه الله مع الذين لا يخافون، و هم في أمان يوم القيامه

"One who is buried in the holy precincts of Mecca the Venerable or in Medina, may the Almighty increase their honor and glory, will be secure and resurrected by Allah in the company of those who do not fear and will enjoy security on the Judgment Day."

4) On p. 303, Vol. 7 of Bihar al-Anwar, it is indicated that as-Saduq has narrated saying that the

Messenger of Allah (ص) said:

من تهيأت له فاحشه أو شهوه، فتخلى عنها و تجنب التورط فيها خوفا من الله تعالى جل و علا، حرم الله عليه نار جهنم، و جعله في أمان من هول القيامة و خوفها

"If one had the opportunity to commit a sin or satisfy a lustful desire but he let it pass by and avoided being involved in it out of his fear of Allah, the most Sublime, the most Great, Allah will prevent the fire of Hell from coming near him and will grant him security against the horror of the Judgment Day and of its fright."

5) The same source cites the Prophet (ص) as having said:

من عادى نفسه و لم يعاد الناس، جعله الله في أمان من فزع يوم القيامه

"If one opposes his desires while not being hostile to people, Allah will grant him security against the greatest fear of the Judgment Day."

6) The great mentor, Sheikh Ali ibn Ibrahim al-Qummi, as we read in Vol. 62 of the same reference, has quoted Imam Muhammad al-Baqir (ع) as having said:

من كظم غيظه و هو قادر على تنفيذه و تطبيقه، ملأ الله تعالى قلبه بالإيمان و الأمان

"If one suppresses his anger while being able to carry its dictates out and implement them, Allah will fill his heart with conviction and security."

7) Allah Almighty has said the following in the Holy Qur'an:

***"Whoever does a good deed will be rewarded with better than it, and these will be secure against the fright of that Day"*** (***Qur'an, 27:89***).

A footnote on p. 117, Vol. 7 of Bihar al-Anwar cites the Commander of the Faithful Ali ibn Abu Talib (ع) commenting about the "good deed," the "hasana", in this verse by saying: "The doing of good in this verse is knowing about, accepting the mastership of and loving us, we Ahl al-Bayt (ع) (immediate family of the Prophet (ص)."

8) In the same reference, we are told that as-Saduq has quoted Imam as-Sadiq (ع) as saying:

من أعان أخاه المغموم الضمآن بما في وسعه، و أراحه من همه و غمه، أو أعانه في قضاء حاجته، فله من الله تعالى إثنتان و سبعون رحمة، يعطيه الله في الدنيا رحمة واحدة، و بها يصلح الله أمر معاشه، و يدخر له إحدى و

سبعين رحمة الباقيه لأهواله و فزعه يوم القيامة

"One who helps his distressed and thirsty brother as much as he can, or if he relieves him of his worry and concern, or if he helps him take care of something, he will receive from Allah Almighty seventy-two blessings: Allah will grant him in the life of this world one blessing whereby He repairs his livelihood while saving his remaining seventy-one blessings for the horrors and fright of the Judgment Day."

More munjiyat, acts of adoration that result in one's salvation, are stated on the pages of al-Qummi's Manazil al-Akhria to which we refer the reader.

---

**Source URL:**
https://www.al-islam.org/stages-hereafter-path-eternity-yasin-t-al-jibouri/7-stage-seven-life-hereafter-qiyama-judgment-day#comment-0