

(Note: Wherever the word “you” or “your” is singular and refers to one human being, it is printed with an italic y, as in: you. Wherever such a word refers to God, the letter y is printed in capital, as in: You.)

For Fast 7 – August 18

Topic: (D) Day

‘Day’ is mentioned in various contexts in the Quran. There is day and night following each other:

“In the creation of the heavens and the earth and the alternation of the night and the day, there are surely signs for those *who have understanding*,...” — 3:190

“And of His signs is your sleep by night and by day and your seeking of His bounty. Surely there are signs in this for a people *who would hear*.” — 30:23

“Surely in the alternation of the night and the day, and what Allah has created in the heavens and the earth, there are signs for a people *who keep their duty*.” — 10:6

Notes:

People who use their thinking (3:190) or their senses of observation (30:23) gain an understanding of why day follows night and night follows day. They learn how this affects the world, how nature varies between day and night, what man and his body do differently between day and night. Those who seek moral and spiritual improvement (“who keep their duty”, 10:6), learn the lesson that when moral darkness spreads, God sends light to illumine the hearts.

The **Day of Judgment** is mentioned in a large number of places in the Quran, starting in the beginning in chapter 1 where God is called:

Malik-i yaum-id-deen: “Master of the day of recompense”. — 1:3

- The use of the word *malik* or *master* is to show that Allah can forgive His servants, because He is not a mere judge restricted in his powers, but more properly a Master.
- The word *yaum* (“day”) is applied in the Holy Quran to any period of time, from a moment (55:29) to fifty thousand years (70:4), and may therefore indicate an indefinitely small or indefinitely large amount of time. In describing God as Master of the day of Recompense, the Holy Quran lays stress on the fact that the Divine law of recompense of deeds is working every moment, and thus makes man feel the responsibility of what he does, and it gives prominence to the quality of forgiveness in God since He is like a Master Who is essentially merciful.

God will judge with justice between people on that Day:

“And the judging on that day will be just; so as for those whose good deeds are heavy, they are the successful. And as for those whose good deeds are light, those are they who ruined their souls because they disbelieved in Our messages.” — 7:8-9.

Judgment between various religions on that Day:

“Those who believe and those who are Jews and the Sabians and the Christians and the Magians and those who set up partners (with Allah) — surely Allah will decide between them on the day of Resurrection. Surely Allah is Witness over all things.” —
22:17

It is implied here that differences in religious beliefs do not call for punishment in this life; these will be decided on the day of Judgment. Punishment in this life is brought upon those who work mischief and transgress all limits in doing evil.

Deeds will be presented before man and he will be invited to judge for himself:

“And We have made every human being’s actions to cling to his neck, and We shall bring forth to him on the day of Resurrection a book which he will find wide open. Read your book. Your own soul is sufficient as a reckoner against you this day.” —
17:13-14.

This verse reveals the principle that every action produces *an effect* which is made to cling to a person, and that *this very effect* will be met with on the day of Resurrection in the form of *a wide open book*. It is thus by leaving *its effect* behind that every action is recorded, and this very effect constitutes the book of a person’s actions. Clinging to the neck indicates the inseparability of one thing from another, thus establishing the law of cause and effect.

This verse throws a flood of light on the nature of the reckoning on the day of Resurrection, showing clearly that it is nothing but a complete manifestation of the effects of the deeds done in this life.

No relationship will be of avail on that Day:

“Your relationships and your children would not benefit you, on the day of Resurrection — He will decide between you. And Allah is Seer of what you do.” —
60:3

“[on that day] no friend will ask of friend, though they are made to see them. The guilty one will wish he could redeem himself from the punishment of that day by his children, and his wife and his brother, and his kin that gave him shelter, and all that are in the earth — wishing then that this might deliver him — By no means!” —
70:10-15.