

SURAH AS A STORY



Surah Al-Qiyamah

The Resurrection

The complete journey — the Lord who can rebuild your fingertips —
told the way a loving elder shares it with a child



Surah No. 75 • 40 Ayahs • Meccan

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The Surah at a Glance

*Laaa uqsimu bi-yawmil-qiyaamah. Wa laaa
uqsimu bin-nafsil-lawwaamah*

1-2. I swear by the Day of Resurrection; and I swear by
the self-reproaching soul.

*Ayahsabil-insaanu al-lan-najma'a 'izaamah.
Balaa qaadireena 'alaaa an-nusawwiya banaanah*

3-4. Does man think We will not gather his bones? Yes
indeed — We are Able to reshape his very fingertips.

*Laa tuharrik bihee lisaanaka lita'jala bih. Inna
'alaynaa jam'ahoo wa Qur'aanah*

16-17. Do not move your tongue with it to hasten it.
Indeed, upon Us is its collection and its recitation.

*Wujoohuny-yawma'izin naadirah. Ilaa Rabbihaa
naazirah*

22-23. Faces, that Day, will be radiant — looking at their
Lord.

Kallaaa iza balaghatit-taraaqee

26. No! When it reaches the collarbones...

Ayahsabil-insaanu any-yutraka suda

36. Does man think he will be left neglected?



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Two Oaths: A Day, and a Voice Inside You

Beta, Allah opens this surah with two oaths — and the pairing is one of the most beautiful in the Quran: 'LA UQSIMU BI-YAWMIL-QIYAMAH — I swear by the DAY OF RESURRECTION — WA LA UQSIMU BIN-NAFSIL-LAWWAMAH — and I swear by the SELF-REPROACHING SOUL.'

The first oath is by the greatest event in the future. And the second is by something very small and very present: that little voice inside you that stings after you do wrong. 'You shouldn't have said that.' 'Why did you miss that prayer?' 'That was not honest and you know it.'

Beta, why would Allah place these two side by side? Because the scholars say: the nafs lawwamah is the Day of Judgement rehearsing inside you. It is a small courtroom that Allah installed in every chest — a



witness, a prosecutor and an uncomfortable verdict, all in one whisper. If such a court exists inside you, why is it strange that a greater Court exists outside you?

And there is enormous mercy hidden here, beta. That voice which scolds you is a sign that your heart is still ALIVE. The disaster is not the person who sins and feels the sting — it is the person who sins and feels nothing at all. So when regret bites you, do not run from it or drown it in distractions. Allah swore by it. Answer it with tawbah, and thank Him that it still speaks.

The Fingertip Answer

Then Allah states the objection that the deniers of Makkah kept repeating: 'A YAHSABUL-INSANU AL-LAN NAJMA'A 'IZAMAH — does man think that We will NOT ASSEMBLE HIS BONES?' They would take a decayed bone, crush it in their fingers, blow the dust into the air and laugh: who will gather THIS?

And Allah's reply is one of the most astonishing sentences in scripture: 'BALA — YES INDEED!



QADIREENA 'ALA AN NUSAWWIYA BANANAH — We are ABLE to reshape his very FINGERTIPS.'

Beta, stop and think about this. The question was about whole BONES — the big, obvious structures. And Allah answers by raising the standard far higher: not only the bones — We can restore the BANAAN, the fingertips, exactly as they were.

Of all the parts of the human body, why did Allah choose the fingertips as His example of precision? For fourteen centuries, readers wondered. Then, in relatively recent history, humanity discovered that the tiny ridges on the tips of our fingers are unique to each individual — that among the billions of people who have ever lived, no two fingerprints have been identical, not even those of identical twins. Today the whole world uses that fact to identify people, unlock phones, and settle criminal cases.

So the Quran chose, as its illustration of Allah's exactness, precisely the body part that mankind would



one day adopt as the very definition of individual identity. Beta, resurrection for Him is not an approximate reassembly of dust — it is fingertip-exact. Look at your own hand right now and read the ayah again.

And then Allah exposes the real reason behind the denial — because it was never a scientific problem: 'BAL YUREEDUL-INSANU LI-YAFJURA AMAMAH — rather, man DESIRES TO CONTINUE SINNING AHEAD OF HIM.' He asks 'when is the Day of Resurrection?' not to learn the answer, beta, but to keep the road ahead of him open for whatever he wishes to do. Most denial, at its root, is not an argument. It is a wish.

The Day the Eye Is Dazzled

Then the surah shows that Day: 'FA-IZA BARIQAL-BASAR — so when the VISION is DAZZLED, WA KHASAFAL-QAMAR — and the MOON is DARKENED, WA JUMI'ASH-SHAMSU WAL-QAMAR — and the SUN and the MOON are JOINED TOGETHER.'



'YAQOOLUL-INSANU YAWMA'IZIN AYNAL-MAFARR
— man will say that Day: WHERE IS THE ESCAPE?
KALLA LA WAZAR — NO! There is no REFUGE. ILA
RABBIKA YAWMA'IZINIL-MUSTAQARR — to your
LORD, that Day, is the place of settlement.'

Beta, feel that. Every crisis of this life has some door:
money, medicine, contacts, a country to fly to. That Day
has none. And notice how Allah says it: there is no
refuge FROM Him — the only refuge is TO Him. That is
why the believer's whole life is training in one direction:
running toward Allah, not away.

'YUNABBA'UL-INSANU YAWMA'IZIN BIMA QADDAMA
WA AKHKHAR — man will be informed that Day of
what he SENT AHEAD and what he LEFT BEHIND.' Beta,
both are counted: the good you did, and the good you
postponed; the deeds you sent forward, and the effects
you left behind you in the world — the habit you taught
your children, the practice you started, the harm you
left running after your death.



'BALIL-INSANU 'ALA NAFSIHI BASEERAH — rather, man, against himself, will be a WITNESS — WA LAW ALQA MA'AZEERAH — even if he presents his EXCUSES.' Beta, you will not need a prosecutor; you already know your own file. Every excuse we polish today — 'I was busy', 'everyone does it', 'I'll fix it later' — we ourselves will not believe on that Day.

A Gift in the Middle of the Storm

And now, beta, something remarkable happens in the middle of this surah about the Last Day. Four ayahs suddenly turn aside and speak about the Prophet ﷺ and his recitation — and they teach us how tenderly Allah manages His beloved.

When Jibreel would bring revelation, the Prophet ﷺ — fearing that a single word might slip from his memory — would move his tongue hurriedly, repeating along with the angel. And Allah told him: 'LA TUHARRIK BIHI LISANAKA LI-TA'JALA BIH — do NOT move your tongue with it to HASTEN it. INNA 'ALAYNA JAM'AHU



WA QUR'ANAH — indeed, upon US is its COLLECTION and its RECITATION. FA-IZA QARA'NAHU FATTABI' QUR'ANAH — so when We have recited it, then FOLLOW its recitation. THUMMA INNA 'ALAYNA BAYANAH — then upon Us is its CLARIFICATION.'

Beta, look at what Allah takes upon Himself in these lines: the COLLECTION of the Quran, its RECITATION, and its EXPLANATION. Three guarantees, personally undertaken. That is why the Quran was never lost, never altered, and never left without explanation — and why millions of children today can carry the whole Book in their memory. The memorisation of this Book is under divine sponsorship.

And there is a lesson for us, beta: 'do not rush.' Ibn Abbas (radiyallahu anhum) used this ayah to teach patience in learning. Anxiety about losing knowledge does not preserve it; trusting the One who gave it, and taking it in order, does.



Then, immediately, the surah returns to us and diagnoses why people avoid all of this: 'KALLA BAL TUHIBBOONAL-'AJILAH — NO! Rather, you LOVE THE IMMEDIATE — WA TAZAROONAL-AKHIRAH — and you LEAVE the Hereafter.' Beta, there it is in one line: the disease is not disbelief in the future; it is love of the NOW. Instant, visible, touchable. The whole struggle of a believer's life is the war between 'al-'ajilah' — what is available immediately — and 'al-akhirah' — what is guaranteed later.

Faces Looking at Their Lord

And then, beta, comes the most beautiful pair of ayahs in this surah — and among the most precious in the whole Quran for the believer's heart:

'WUJOOHUN YAWMA'IZIN NADIRAH — FACES, that Day, will be RADIANT — ILA RABBIHA NAZIRAH — LOOKING AT THEIR LORD.'

Beta, listen carefully. All the descriptions of Jannah you have read — the gardens, the rivers, the fruits, the silk,



the palaces — and then this: the believers will LOOK AT THEIR LORD. Ahlus-Sunnah have always held this ayah, along with the authentic hadiths, as proof of the greatest gift of Paradise: the vision of Allah. The Prophet ﷺ told us that when the people of Jannah enter it, Allah will ask: do you want anything more? And they will say: have You not brightened our faces, admitted us to Jannah and saved us from the Fire? Then the veil will be lifted — and nothing they have been given will be more beloved to them than looking upon their Lord.

Notice also the wordplay Allah chose, beta: 'nadirah' — radiant — and 'nazirah' — looking. The faces GLOW because of what they are SEEING. Light received becomes light reflected.

And the contrast follows: 'WA WUJOOHUN YAWMA'IZIN BASIRAH — and faces, that Day, will be CONTORTED — TAZUNNU AN YUF'ALA BIHA FAQIRAH — expecting that a BACK-BREAKING calamity will be done to them.'



Beta, from the greatest joy to the greatest loss in two ayahs — and the difference between the two faces was decided by lifetimes now behind them.

When It Reaches the Collarbones

And the surah's final movement, beta, is a scene every one of us will star in one day: 'KALLA IZA BALAGHATIT-TARAQEE — NO! When it (the soul) reaches the COLLARBONES — WA QEELA MAN RAQ — and it is said: WHO CAN CURE HIM? WA ZANNA ANNAHUL-FIRAQ — and he is certain that it is the SEPARATION — WALTAFFATIS-SAQU BIS-SAQ — and one LEG is WOUND ABOUT THE OTHER LEG — ILA RABBIKA YAWMA'IZINIL-MASAQ — to your LORD, that Day, will be the DRIVING.'

Beta, look how precisely the Quran films the deathbed. The soul rising to the throat. The family looking around desperately: is there any doctor, any raqi, anyone who can save him? The dying one himself now KNOWING — not guessing — that this is the parting from everything



he ever owned and loved. The legs twisting together as the body's systems fail. And then: to your Lord, that Day, is the driving.

And the surah asks, of such a man: 'FA-LA SADDQA WA LA SALLA — he did NOT confirm the truth, and he did NOT PRAY — WA LAKIN KAZZABA WA TAWALLA — but he DENIED and TURNED AWAY — THUMMA ZAHABA ILA AHLIHI YATAMATTA — then he WENT TO HIS FAMILY, SWAGGERING with pride.' Beta, what a portrait of a wasted life: no truth accepted, no prayer offered — and yet strutting home, pleased with himself.

Then the closing argument of the surah, beta — and it is the argument that has convinced sincere minds for fourteen hundred years: 'A YAHSABUL-INSANU AN YUTRAKA SUDA — DOES MAN THINK HE WILL BE LEFT NEGLECTED — aimless, unaccounted, with no purpose and no reckoning?'

'A LAM YAKU NUTFATAN MIN MANIYYIN YUMNA — was he not a DROP of fluid emitted? THUMMA KANA



'ALAQATAN FA-KHALAQA FA-SAWWA — then he became a clinging clot, and He CREATED and PROPORTIONED him. FA-JA'ALA MINHUZ-ZAWJAYNIZ-ZAKARA WAL-UNTHA — and made of him the two mates, male and female.' And then the final question, which is really an answer: 'A LAYSA ZALIKA BI-QADIRIN 'ALA AN YUHYIYAL-MAWTA — IS NOT THAT ONE ABLE TO GIVE LIFE TO THE DEAD?'

Beta, the whole surah closes the circle it opened. It began by asking 'does man think We cannot gather his bones?' and it ends by pointing at the single drop from which those bones were first built. The One who shaped a human being — with fingertips no two of which are alike — out of a drop nobody would look at twice, is not going to find your resurrection difficult. And He did not do all of that just to leave you 'suda' — neglected, purposeless, unquestioned.

The Prophet ﷺ, we are told, would say after reciting the last ayah: 'BALA — YES indeed!' Say it too, beta, when you reach it.



What This Surah Teaches Us

1. Cherish the voice inside that scolds you — Allah swore by it; its silence, not its sting, is the real danger.
2. Your fingertips are a daily sermon: the One who made them unique will resurrect you with that same exactness.
3. Most denial is not an argument but a wish — 'he desires to keep sinning ahead of him.' Check your own excuses honestly.
4. There is no refuge FROM Him; the only refuge is TO Him — practise running in that direction now.
5. Do not rush your learning: Allah Himself took charge of collecting, reciting and explaining His Book.
6. Name the real disease: love of the immediate. Every choice is a contest between 'al-'ajilah' and 'al-akhirah'.
7. Aim for the greatest prize — faces radiant, looking at their Lord — and live so the collarbone moment finds you ready.



Ya Allah, keep our conscience alive, let our fingertips testify for us, and make us of those whose faces are radiant, looking at You. Ameen.

— This is a simplified, faithful retelling for understanding, based on the Quran's translation and established tafseer (Ibn Kathir and others). For deeper study, always read with a qualified teacher. —

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