

SURAH AS A STORY



Surah Al-Inshiqaq

The Splitting Open

The complete journey — the sky listens, and man labours home —
told the way a loving elder shares it with a child



Surah No. 84 • 25 Ayahs • Meccan

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The Surah at a Glance

*Izas-samaaa'un-shaqqat. Wa azinat li-Rabbihaa
wa huqqat*

1-2. When the sky splits open, and listens to its Lord —
as it must —

*Yaaa ayyuhal-insaanu innaka kaadihun ilaa
Rabbika kadhan famulaaqeeh*

6. O man! You are labouring toward your Lord with
great exertion — and you will meet Him.

Fasawfa yuhaasabu hisaabany-yaseeraa

8. He will be judged with an easy reckoning.

Latarkabunna tabaqan 'an tabaq

19. You will surely embark upon stage after stage.

Wal-laahu a'lamu bima yoo'oon

23. And Allah is most knowing of what they keep within.

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The Sky Obeys Without Argument



Beta, this surah opens with the end of the world described in the gentlest possible language — and that gentleness is itself the lesson.

'IZAS-SAMA'U-NSHAQQAT — when the SKY SPLITS OPEN — WA AZINAT LI-RABBIHA WA HUQQAT — and it LISTENS to its Lord — and it MUST.'

Beta, look at that second ayah. The sky is described as 'azinat' — it listened, it gave ear, it obeyed attentively — the same root as the 'azan' you hear five times a day, and 'izn', permission. And 'huqqat' — and it is only right that it should; it has no other option and would not want one.

'WA IZAL-ARDU MUDDAT — and when the EARTH is STRETCHED OUT — WA ALQAT MA FEEHA WA TAKHALLAT — and it CASTS OUT whatever is within it and becomes EMPTY — WA AZINAT LI-RABBIHA WA HUQQAT — and it LISTENS to its Lord, as it must.'

Beta, notice: the earth flattens — every mountain and valley smoothed like a spread carpet — and it empties



itself of everything it has swallowed across all of history: buried treasures, buried bodies, buried secrets. And it too listens, and obeys.

Now feel the contrast the surah is building. The sky — with all its unimaginable size — and the earth, with all its weight, both LISTEN and obey without one word of argument. And then Allah turns to a small creature made from a drop, who spends his days debating whether he should pray.

You Are Labouring — Toward Him

And then the address turns to you, beta, with an ayah that describes a human life more accurately than any biography ever written:

'YA AYYUHAL-INSANU INNAKA KADIHUN ILA RABBIKA KADHAN FA-MULAQEEH — O MAN! Indeed, you are LABOURING toward your Lord with great EXERTION — and you WILL MEET HIM.'



Beta, 'kadh' means hard, wearying toil — the effort that leaves marks on the hands and lines on the face. And Allah says: that is what you ARE. Not that you will labour someday — you are, right now, in a state of labouring.

And this is true of everyone, beta, believer and disbeliever alike. Look at any human life: the student straining, the labourer sweating, the businessman worrying, the mother awake at night, the retired man managing his ailments. Nobody escapes 'kadh'. Even the wealthy man labours — over what to protect, whom to trust, how to keep it.

So the surah is not telling you to stop labouring. It is telling you the DIRECTION: 'ila Rabbika' — TOWARD YOUR LORD. Every step of that toil, whether you intend it or not, is carrying you closer to meeting Him. The only question is whether you know that you are travelling — and whether you have chosen what to carry.



Beta, this single ayah can transform an ordinary working life. The same twelve-hour shift, the same tiring commute, the same cooking and cleaning — done while remembering 'I am labouring toward my Lord and I will meet Him' — becomes a journey with a destination rather than a treadmill.

The Easy Reckoning

Then the surah shows the two ways that meeting can go: 'FA-AMMA MAN OOTIYA KITABAHU BI-YAMEENIH — as for the one given his record in his RIGHT HAND — FA-SAWFA YUHASABU HISABAN YASEERA — he will be judged with an EASY RECKONING — WAYANQALIBU ILA AHLIHI MASROORA — and he will RETURN TO HIS PEOPLE in JOY.'

Beta, our mother Aisha (radiyallahu anha) heard the Prophet ﷺ mention this and she said: O Messenger of Allah, is not the easy reckoning simply that Allah looks at a person's record and passes over it? He ﷺ said: that is only the PRESENTATION — 'and whoever is



INTERROGATED in the reckoning is destroyed.' And he
☒ used to make dua: 'Allahumma hasibni hisaban
yaseera' — O Allah, reckon with me an easy reckoning.

So the 'easy reckoning', beta, is a mercy: the deeds are shown, the sins are acknowledged and then covered, and the servant passes through. The hadith describes Allah drawing His believing servant near, placing His cover over him, and saying: do you remember this sin? and this one? — until the servant is certain he is ruined — and then Allah says: I concealed them for you in the world, and I forgive them for you today.

And notice the beautiful detail, beta: he returns to his AHL — his people, his family — 'masroora', delighted. Even in Jannah, the joy is not solitary. He goes back to his people with the news.

'WA AMMA MAN OOTIYA KITABAHU WARA'A
ZAHRIH — but as for he who is given his record
BEHIND HIS BACK — FA-SAWFA YAD'OO THUBOORA
— he will CALL FOR DESTRUCTION — WA YASLA



SA'EERA — and burn in a Blaze.'

Beta, the reason given for his state is one line, and it deserves your attention: 'INNAHU KANA FEE AHLIHI MASROORA — indeed, he had been AMONG HIS PEOPLE, DELIGHTED.'

Look carefully. The SAME word — masroor, delighted — is used for both men. One is delighted AFTER the reckoning; the other was delighted BEFORE it, in a life of amusement, never once thinking of what was coming. That is the whole difference: joy purchased on credit and paid for later, or effort now and joy that never ends.

'INNAHU ZANNA AN LAN YAHOOOR — indeed, he THOUGHT he would NEVER RETURN. BALA — YES INDEED! INNA RABBAHU KANA BIHI BASEERA — his Lord was ever SEEING of him.'

Stage After Stage

Then Allah swears a series of oaths that are among the most evocative in the Quran: 'FA-LA UQSIMU



BISH-SHAFAQ — so I swear by the TWILIGHT GLOW —
WAL-LAYLI WA MA WASAQ — and by the NIGHT and
what it ENVELOPS — WAL-QAMARI IZAT-TASAQ —
and by the MOON when it becomes FULL.'

Beta, notice the progression in these three oaths: the red glow just after sunset, then the deepening night gathering everything into itself, then the moon reaching its complete fullness. Stages. Phases. Nothing arriving all at once.

And then the answer to the oath, which explains why those three were chosen: 'LATARKABUNNA TABAQAN 'AN TABAQ — you will SURELY EMBARK upon STAGE AFTER STAGE.'

Beta, this is the ayah of your entire life. Just as the sky moves from twilight to night to full moon, a human being is carried through stage after stage: a drop, a clot, an infant, a child, a youth, an adult, the greying, the weakening, death, the grave, the resurrection, the standing, the account, the destination. Layer after layer,



and nobody stays in any of them.

And here is the mercy in it, beta: you cannot cling to a stage. The hard phase you are in right now — the illness, the debt, the grief, the exam season — is a 'tabaq', and it will pass, because passing is the law of stages. And the comfortable phase is also a tabaq, so do not build a permanent house in it.

'FA-MA LAHUM LA YU'MINOON — so what is with them, that they do not believe? WA IZA QURI'A 'ALAYHIMUL-QUR'ANU LA YASJUDOON — and when the Quran is recited to them, they do NOT PROSTRATE?' Beta, this is one of the ayahs of sajdah — and the Prophet ﷺ performed sujood upon reciting it. See the design: those who refused to prostrate are mentioned, and the believer's response is to go down in sajdah immediately, as if to say: not me, ya Rabb.

What They Keep Within

'BALIL-LAZINA KAFAROO YUKAZZIBOON — rather, those who disbelieve DENY — WALLAHU A'LAMU



BIMA YOO'OON — and ALLAH IS MOST KNOWING OF WHAT THEY KEEP WITHIN (of denial, malice and secrets).'

Beta, 'yoo'oon' comes from a container that holds and stores. Every person carries an inner storeroom: the real motives, the grudges, the private hopes, the things we have never said aloud and never will. And Allah says: I know exactly what is in that room.

That is a warning for the deniers, beta — but for a believer it is also a strange comfort. Because it means that the good you keep hidden is equally known: the sadaqah nobody saw, the tears in the last third of the night, the forgiveness you granted quietly, the temptation you walked away from with nobody watching. Allah is most knowing of what you keep within — in both directions.

'FA-BASHSHIRHUM BI-'AZABIN ALEEM — so give them tidings of a painful punishment.' Beta, note the bitter irony in the word 'bashshirhum' — GIVE THEM GLAD TIDINGS — of a painful punishment. The Quran



uses the language of good news for the worst possible news, to expose how upside-down their situation is.

'ILLAL-LAZINA AMANOO WA 'AMILUS-SALIHATI LAHUM AJRUN GHAYRU MAMNOON — EXCEPT those who believe and do righteous deeds — for them is a reward UNINTERRUPTED, unending, with no reproach attached.'

Beta, look at how the surah closes — with 'ghayru mamnoon': a reward that never runs out, is never cut off, and is never followed by a reminder of the favour. In this world, even the kindest help sometimes comes with a hidden bill: an obligation, a mention, a look. Allah's reward is clean. Given, and never held over your head.

And so this surah, which opened with the sky splitting and listening, ends with the only sane response for a human being: to listen the way the sky listens — 'azinat li-Rabbiha wa huqqat' — and to labour toward the meeting, knowing that it is coming, and that He is Seeing all the way.



What This Surah Teaches Us

1. The sky and the earth obey without argument — let your own obedience have that quality: hearing and doing, without negotiation.
2. You are already labouring; the only question is direction. Say 'I am travelling toward my Lord' and ordinary work becomes a journey.
3. Ask daily for the easy reckoning — 'Allahumma hasibni hisaban yaseera' — because interrogation on that Day is destruction.
4. Two men, one word: one was delighted BEFORE the reckoning, one AFTER. Choose which delight you are buying.
5. Life is 'tabaqan 'an tabaq' — no stage is permanent: your hardship will pass, and so will your ease.
6. When others refuse to prostrate, be the one who goes down in sajdah.



7. Allah knows your inner storeroom — so hide your good deeds there confidently, and clean out what should not be kept.

Ya Allah, make our hearts listen as the sky listens, make our labour a journey toward You, and grant us an easy reckoning. 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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