

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Surah Al-Qiyamah | The Resurrection

Verses: 40

Revelation: makkah

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1

لَا أُقْسِمُ بِيَوْمِ الْقِيَمَةِ ۝١

Nay. I swear. by (the) Day. (of) the Resurrection. (1).

1. I swear by the Day of Resurrection

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2

وَلَا أُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ ۝٢

And nay. I swear. by the soul. self-accusing. (2).

2. And I swear by the reproaching soul¹ [to the certainty of resurrection].

Footnote 1: - i.e., that of the believer, which blames him when he falls into sin or error.

أَيَحْسَبُ الْإِنْسَانُ أَلَّنْ نَجْمَعُ عِظَامَهُ ۖ ﴿٣﴾ ط

Does think. [the] man. that not. We will assemble. his bones. (3).

3. Does man think that We will not assemble his bones?

بَلَىٰ قَدِيرِينَ عَلَىٰ أَنْ نُسَوِّيَ بَنَانَهُ ۖ ﴿٤﴾ م

Nay. (We are) Able. on. that. We can restore. his fingertips. (4).

4. Yes. [We are] Able [even] to proportion his fingertips.

بَلْ يُرِيدُ الْإِنْسَانُ لِيَفْجُرَ أَمَامَهُ ۚ ﴿٥﴾ ج

Nay. Desires. [the] man. to give (the) lie. (to) what is before him. (5).

5. But man desires to continue in sin.¹

Footnote 1: - Literally, "to sin ahead of him." This refers to the disbeliever, who denies the Day of Account.

يَسْأَلُ أَيَّانَ يَوْمُ الْقِيَمَةِ ۚ ﴿٦﴾ ط

He asks. When. (is the) Day. (of) the Resurrection. (6).

6. He asks, "When is the Day of Resurrection?"

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فَإِذَا بَرِقَ الْبَصَرُ ﴿٧﴾

So when. is dazzled. the vision. (7).

7. So when vision is dazzled

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وَحَسَفَ الْقَمَرُ ﴿٨﴾

And becomes dark. the moon. (8).

8. And the moon darkens

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وَجُمِعَ الشَّمْسُ وَالْقَمَرُ ﴿٩﴾

And are joined. the sun. and the moon. (9).

9. And the sun and the moon are joined,

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يَقُولُ الْإِنْسَانُ يَوْمَئِذٍ أَيْنَ الْمَفْرُجُ ﴿١٠﴾

Will say. [the] man. that Day. Where. (is) the escape. (10).

10. Man will say on that Day, "Where is the [place of] escape?"

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كَلَّا لَا وَزَرَ ﴿١١﴾

By no means. (There is) no. refuge. (11).

11. No! There is no refuge.

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إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ ﴿١٢﴾

To. your Lord. that Day. (is) the place of rest. (12).

12. To your Lord, that Day, is the [place of] permanence.

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يُنَبِّئُ الْإِنْسَانُ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ

﴿١٣﴾

Will be informed. [the] man. that Day. of what. he sent forth. and kept back. (13).

13. Man will be informed that Day of what he sent ahead¹ and kept back.²

Footnote 1: i.e., his deeds, which await him in the Hereafter. Footnote 2: i.e., that which he did not do or which he delayed.

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بَلِ الْإِنْسَانُ عَلَى نَفْسِهِ بَصِيرَةٌ ﴿١٣﴾

Nay. [The] man. against. himself. (will be) a witness. (14).

14. Rather, man, against himself, will be a witness,¹

Footnote 1: - As described in 36:65 and 41:20-23.

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وَلَوْ أَلْقَى مَعَاذِيرَهُ ﴿١٥﴾

Even if. he presents. his excuses. (15).

15. Even if he presents his excuses.

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لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ ﴿١٦﴾

Not. move. with it. your tongue. to hasten. with it. (16).

16. Move not your tongue with it, [O Muḥammad], to hasten with it [i.e., recitation of the Qur'ān].

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إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ ﴿١٧﴾

Indeed. upon Us. (is) its collection. and its recitation. (17).

17. Indeed, upon Us is its collection [in your heart] and [to make possible] its recitation.

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فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ ﴿١٨﴾

And when. We have recited it. then follow. its recitation. (18).

18. So when We have recited it [through Gabriel], then follow its recitation.

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ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ ﴿١٩﴾

Then. indeed. upon Us. (is) its explanation. (19).

19. Then upon Us is its clarification [to you].

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كَلَّا بَلْ تُحِبُّونَ الْعَاجِلَةَ ﴿٢٠﴾

No. But. you love. the immediate. (20).

20. No! But you [i.e., mankind] love the immediate

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وَتَذَرُونَ الْآخِرَةَ ﴿٢١﴾

And leave. the Hereafter. (21).

21. And leave [i.e., neglect] the Hereafter.

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وَجُوهٌ يُّوْمِذٍ نَّاصِرَةٌ ﴿٢٢﴾

Faces. that Day. (will be) radiant. (22).

22. [Some] faces, that Day, will be radiant,

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إِلَىٰ رَبِّهَا نَاظِرَةٌ ﴿٢٣﴾

Towards. their Lord. looking. (23).

23. Looking at their Lord.¹

Footnote 1: - The people of Paradise will actually see their Creator in the

وَوُجُوهٌُ يُّومَئِذٍ بَاسِرَةٌ ﴿٢٤﴾

And faces. that Day. (will be) distorted. (24).

24. And [some] faces, that Day, will be contorted,

تَظُنُّ أَنْ يُفْعَلَ بِهَا فَاقِرَةٌ ﴿٢٥﴾

Thinking. that. will be done. to them. backbreaking. (25).

25. Expecting that there will be done to them [something] backbreaking.

كَلَّا إِذَا بَلَغَتِ التَّرَاقِيَ ﴿٢٦﴾

No. When. it reaches. the collar bones. (26).

26. No! When it [i.e., the soul] has reached the collar bones¹

Footnote 1: - At the time it is about to leave the body when one is on the verge of death.

وَقِيلَ مَنْ سَكُنَ رَاقٍ ﴿٢٧﴾

And it is said. Who. (will) cure. (27).

27. And it is said, "Who will cure [him]?"

وَوَظَنَّ أَنَّهُ الْفِرَاقُ ﴿٢٨﴾

And he is certain. that it. (is) the parting. (28).

28. And he [i.e., the dying one] is certain that it is the [time of] separation

وَالْتَفَّتِ السَّاقُ بِالسَّاقِ ﴿٢٩﴾

And is wound. the leg. about the leg. (29).

29. And the leg is wound about the leg,¹

Footnote 1: - From the difficulties the person faces at death or his sudden awareness of the realities of both this world and the Hereafter. It may also refer to his shrouding after death.

إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمَسَاقُ ﴿٣٠﴾

To. your Lord. that Day. (will be) the driving. (30).

30. To your Lord, that Day, will be the procession.¹

Footnote 1: - Literally, "driving" or "herding" or "the place to which one is driven."

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فَلَا صَدَّقَ وَلَا صَلَّى ﴿٣١﴾

And not. he accepted (the) truth. and not. he prayed. (31).

31. And he [i.e., the disbeliever] had not believed, nor had he prayed.

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وَلَكِنْ كَذَّبَ وَتَوَلَّى ﴿٣٢﴾

But. he denied. and turned away. (32).

32. But [instead], he denied and turned away.

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ثُمَّ ذَهَبَ إِلَىٰ أَهْلِهِ يَتَمَطَّى ﴿٣٣﴾

Then. he went. to. his family. swaggering. (33).

33. And then he went to his people, swaggering [in pride].

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أُولَىٰ لَكَ فَأُولَىٰ ۖ ﴿٣٣﴾

Woe. to you. and woe. (34).

34. Woe to you, and woe!

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ثُمَّ أُولَىٰ لَكَ فَأُولَىٰ ۖ ﴿٣٤﴾

Then. woe. to you. and woe. (35).

35. Then woe to you, and woe!

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أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى ۖ ﴿٣٥﴾

Does think. man. that. he will be left. neglected. (36).

36. Does man think that he will be left neglected?¹

Footnote 1: - i.e., to no end, without responsibility, or without being returned to the Creator for judgement.
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أَلَمْ يَكُ نُطْفَةً مِّن مَّنِيٍّ يُُمْنَى ۖ ﴿٣٧﴾

Was not. he. a semen-drop. of. semen. emitted. (37).

37. Had he not been a sperm from semen emitted?

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ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوَّىٰ ﴿٣٨﴾

Then. he was. a clinging substance. then He created. and proportioned. (38).

38. Then he was a clinging clot, and [Allāh] created [his form] and proportioned [him]

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فَجَعَلَ مِنْهُ الذَّكَرَ وَالْأُنثَىٰ

ط
﴿٣٩﴾

Then made. of him. two kinds. (the) male. and the female. (39).

39. And made of him two mates, the male and the female.

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أَلَيْسَ ذَلِكَ بِقُدِرٍ عَلَىٰ أَنْ يُحْيِيَ الْمَوْتَىٰ ﴿٤٠﴾

Is not. [that]. (He) Able. [over]. to. give life. (to) the dead. (40).

40. Is not that [Creator] Able to give life to the dead?
