SAMPLE

The Resurrection: Qiyamah

Al-Qiyamah (القيامة) in the Quran

Aira Aurora

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Introduction: The Day That Is Coming

The Quran describes the Resurrection — Qiyamah — as the day when all of creation is brought back from death to life, from dust to being, and from the grave to the assembly. The Quran says: "And the Horn will be blown, and whoever is in the heavens and whoever is on the earth will fall dead except whom Allah wills. Then it will be blown again, and at once they will be standing, looking on" (39:68). The Resurrection is the second creation — the reassembling of what was scattered, the rebuilding of what was decomposed, and the restoring of what was lost. It is the moment when the barzakh ends, the waiting stops, and the Day begins.

The word Qiyamah (القيامة) comes from the root Q-W-M, which carries the meaning of standing, rising, and arising. The verb qama means to stand — to rise from the sitting, to arise from the lying, and to stand from the fallen. The noun Qiyamah signifies the standing — the Day of Standing, the Day of Rising, and the Day of Arising. Al-Qiyamah is the Day when every soul stands — stands before the Lord, stands for the accounting, and stands for the judgment. The name tells the listener: this is the Day when you will stand — not sit, not rest, not hide, but stand, exposed, assembled, and accounted.

This book — the sixteenth in the Hereafter sub-series and the second of the Stages books — explores the Resurrection as the Quran describes it. It examines the name Qiyamah, the trumpet that ends and begins, the earthquake that shakes the world, the resurrection of the bodies from the dust, the gathering of all souls, the denier's question about the Day, the signs that indicate the Hour, the prophetic models of the promise, and the lesson — how to live in the certainty of the rising.

The Quran's treatment of the Resurrection reveals the dimension of the return — the return of the body, the return of the soul, and the return of the whole person to the presence of the Lord. The first Stage book (Book 15) covered death and the grave — the departure and the waiting. This second Stage book covers the Resurrection — the end of the waiting and the beginning of the Day. The Resurrection is the bridge between the barzakh and the judgment, the transition from the grave to the scale, and the moment when the person is reassembled to be held accountable.

The first chapter begins with the name itself — what Qiyamah means, how the Quran uses it, and what the name reveals about the Day it describes.

Chapter 1: The Name — Qiyamah and the

Rising

The word Al-Qiyamah (القيامة) comes from the root Q-W-M, which carries the meanings of standing, rising, and arising. The verb qama means to stand — to rise from a lower position to an upright one, to arise from rest to attention, and to stand from the fallen. The noun Qiyamah signifies the standing — the act of standing, the event of rising, and the moment of arising. Al-Qiyamah is the Day of Standing — the Day when every soul stands, the Day when every person rises, and the Day when every being arises. The name tells the listener: this is not a Day of rest but a Day of standing — the standing that is the exposure, the standing that is the assembly, and the standing that is the accountability.

The Quran uses the word Qiyamah frequently across many surahs. As the Day of accounting: "And they made not their estimate of Allah with a true estimate, while the earth entirely will be within His grip on the Day of Resurrection, and the heavens will be folded in His right hand" (39:67). As the Day of certainty: "The striking Hour — what is the striking Hour? And what will make you know what the striking Hour is?" (69:64-65, broader context). As the Day of return: "And fear a Day when you will be returned to Allah. Then every soul will be paid for what it earned, and they will not be wronged" (2:281). Each usage places Qiyamah as the Day of the standing — the standing before the Lord, the standing for the accounting, and the standing for the judgment.

The Qiyamah is the standing before the Lord — the standing of every soul in the presence of the One who created it, the standing of every person before the One who will judge it, and the standing of every being before the One who will account it. The Quran says: "And they will be exposed to their Lord in rows" (18:48). The standing is the exposure: the person who is standing is exposed — exposed in their reality, exposed in their deeds, and exposed in their truth. The standing is the attention: the person who is standing is at attention — attention to the Lord, attention to the accounting, and attention to the consequence. The standing is the beginning: the beginning of the Day, the beginning of the judgment, and the beginning of the final phase.

The Qiyamah is the rising from the grave — the rising of the body from the earth, the rising of the soul from the barzakh, and the rising of the person from the state of the waiting to the state of the standing. The Quran says: "From it We created you, and into it We will return you, and from it We will extract you a second time" (20:55). The rising is the extraction: the extraction of the body from the earth, the extraction of the soul from the barzakh, and the extraction of the person from the grave. The rising is the reassembly: the reassembly of

what was scattered, the rebuilding of what was decomposed, and the restoration of what was lost. The rising is the return: the return to the form, the return to the being, and the return to the Lord.

The Quran emphasizes the certainty of Qiyamah: "The Hour is certainly coming — there is no doubt in it" (40:59). The certainty is the foundation: the Day that is not a possibility but a certainty, the Day that is not a maybe but a will, and the Day that is not a potential but a definite. The certainty is the warning: the person who knows the Day is certain must prepare for the Day, must live for the Day, and must answer for the Day. The certainty is the mercy: the mercy that gives the person the knowledge of the Day before the Day arrives, and the mercy that gives the person the time to prepare before the standing begins.

The name Qiyamah raises the question that defines the life of the believer: if the Day is certain, then how does the person prepare? If the standing is coming, then what does the person bring? If the accounting is waiting, then what has the person done? The question is the beginning of the wisdom — the wisdom that starts with the awareness of the Day and ends with the preparation for the standing. The person who asks the question has begun the preparation, and the person who answers the question has completed the readiness. The name Qiyamah is the call — the call to the standing, the call to the accountability, and the call to the preparation.

The Quran describes those who deny the Day: "And they say: There is not but our worldly life. We die and live, and nothing destroys us except time" (45:24). The denial of Qiyamah is the denial of the consequence — the denial that leads to the recklessness, the denial that leads to the negligence, and the denial that leads to the wrong. The person who denies the Day lives as if there is no standing, acts as if there is no accounting, and chooses as if there is no consequence. The Quran corrects the denial: the Day is certain, the standing is coming, and the accounting is real. The name Qiyamah is the refutation of the denial — the refutation that the Day is coming, the refutation that the standing is certain, and the refutation that the consequence is real.

The name Qiyamah is the mercy — the mercy that gives the person the knowledge of the Day before the Day, the mercy that gives the person the time to prepare before the standing, and the mercy that gives the person the chance to change before the accounting. The name is the first mercy, and the preparation is the second — the mercy that warns and the mercy that saves. The person who hears the name Qiyamah and prepares has accepted the mercy, and the person who hears the name and does not prepare has refused the mercy. The name is the call — the call to the preparation, the call to the

readiness, and the call to the standing that is coming, that is certain, and that is the Day of the return.

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ABOUT THE AUTHOR

Aira Aurora is an independent researcher and writer specializing in Quranic studies. Her work focuses on close reading of the Quranic text, exploring its themes, narratives, and moral framework with attention to both the original Arabic and the broader human context.

The NurOne master series is her primary project -- a multi-sub-series exploration of the Quran covering prophets, people, places, events, lessons, commands, signs, the unseen, the hereafter, and everyday life. Each book is a close reading of the Quranic verses on a specific topic, presented in clear, accessible language.

Her work is published under the pen name Aira Aurora.

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THE RESURRECTION: QIYAMAH

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