

سُورَةُ السَّجْدَةِ

Surah As-Sajdah

(THE PROSTRATION)

This Sūrah was revealed at Makkah. It has thirty Āyāt and three Sections.

Section 1

In the Name of Allah

The Most Gracious, The Most Merciful.

1. Alif. Lām. Mīm.
2. Revelation of this Book of which there is no doubt, is from the **Rabb** of the worlds.
3. Will they say: He has fabricated it? Aye! It is the truth from your **Rabb** that you may warn therewith a people to whom no warner came before you, that perhaps they may be guided.
4. **Allah** it is **Who** has created the heavens and the earth and whatsoever is in-between in six days, and then **He** established **Himself** on the Throne. No patron have you nor an intercessor, beside **Him**. Will you not then be admonished?
5. **He** disposes every affair from the heaven to the earth: Thereafter it shall ascend unto **Him** in a Day whereof the measure is one thousand years of what you compute.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ

تَنْزِيلُ الْكِتَابِ لَأَرْبَابٍ فِيهِ

مِن رَّبِّ الْعَالَمِينَ ﴿١﴾

أَمْ يَقُولُونَ افْتَرَيْنَاهُ بَلْ هُوَ الْحَقُّ مِن رَّبِّكَ

لِنُنذِرَ قَوْمًا مَّا أَتَتْهُمْ مِن نَّذِيرٍ مِّن قَبْلِكَ

لَعَلَّهُمْ يَهْتَدُونَ ﴿٢﴾

اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا

فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ مَا لَكُمْ

مِن دُونِهِ مِن وَلِيٍّ وَلَا شَفِيعٍ أَفَلَا تَتَذَكَّرُونَ ﴿٣﴾

يُدِيرُ الْأُمُورَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ

فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِّمَّا تَعُدُّونَ ﴿٤﴾

6. Such is the Knower of the unseen and the seen, the Mighty, the Merciful.
7. Who has made everything good which He has created. And He originated the creation of man from clay.
8. Then He made his progeny from an extract of mean water.
9. Then He fashioned him and breathed into him something of a spirit from Him; and He ordained for you hearing and sight and hearts. Little is the thanks you return.
10. And they say: When we are vanished in the earth, shall we be raised in a new creation? Aye! They are disbelieving in the meeting with their Rabb.
11. Say you: The angel of death who is set over you shall cause you to die, thereafter you shall be returned to your Rabb.

ذَٰلِكَ عَلِيمٌ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ الرَّحِيمُ ﴿٦﴾

الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ، وَبَدَأَ خَلْقَ
الْإِنسَانِ مِنْ طِينٍ ﴿٧﴾

ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلَالَةٍ مِنْ مَّاءٍ مَّهِينٍ ﴿٨﴾

ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِنْ رُوحِهِ، وَجَعَلَ لَكُمُ
السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ، قَلِيلًا
مَّا تَشْكُرُونَ ﴿٩﴾

وَقَالُوا آءِذَا ضَلَلْنَا فِي الْأَرْضِ أَتَأْتِينَا خَلْقًا جَدِيدًا
بَلْ هُمْ يَلْفَاقُوا رَبَّهُمْ كَافِرُونَ ﴿١٠﴾

قُلْ يَتُوفَّئِكُمْ مَلَكَ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ
ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ ﴿١١﴾

Secrets of Revelation

Revelation of the Book Dictated by Providence

The revelation of this Book is based on truth and is not dubious. Allah the Almighty is the Provider of all the worlds. His Providence demands that He should fulfil the spiritual as well as the physical needs of His creation. This Book is sent by Him and there is not the slightest of doubt in it. Yet the infidels do not hesitate to blaspheme that the Holy Prophet ^{SAW} has made it all up.

No Prophet^{AS} raised for Arabs before the Holy Prophet^{SAW} – His Companions^{RAU} are a link between the Creator and the Creation

This Book is indeed true. It is sent to a people amongst whom no Prophet^{AS} or Messenger^{AS} had ever been raised, to warn them of the dire consequences of denial. It is to guide them to the right track and through them this Divine Message of Truth will reach the mankind. Between the Holy Prophet^{SAW} and his ancestor Prophet Ismā'il^{AS}, no Prophet was raised amongst the Arabs. Any information on religion was obviously imported from foreign creeds. Some people had still persevered on Prophet Ibrāhīm's^{AS} teachings of the Unity of Allah. So the first addressees of the Qurān and the link between Allah and the mankind are the Companions^{RAU}.

Allah is the Magnificent Being Who created the heavens and the earth, and all that lies therein, in six days. In other words, such a splendid universal system is created in a methodical manner though it could have also been created instantaneously.

Istawā 'alal 'Arsh

He then manifested Himself on the 'Arsh in a way befitting His Grace. This term denotes that the 'Arsh has been declared as the Headquarter or the Secretariat of the Universal System. In this context, His Court or Throne is laid out on the 'Arsh. This is why hands are raised in prayer and the prayers ascend to the 'Arsh or are presented to the Arwah. It is from here that the angels get their commands. He is, otherwise, Omnipresent, and has given the Universal System a focal point. So if anyone shows negligence in His obedience, or tries to disrupt this System by indulging in denial, there will be no one to intercede for him or help him as a friend, save Him. And for sure He will not help a denier. Can't people understand even this simple fact? The plans and commands to run this System descend from the heavens and the response and conduct of the dwellers on earth also returns to the heavens, or to the Court of Allah. There, a single day measures equal to a thousand years on earth. This is only a glimpse of His Magnificence and of His Awareness of all the hidden and the manifest affairs as well as of His Dominance, Omnipotence and Mercy. It is He Who has added beauty to the creation of everything.

There is Beauty in every Creation

There is beauty in every quality and characteristic of every being. All emotions have their own beauty. It is the misuse of these things that creates trouble. Even all deadly animals, in their own capacity, are indispensable and beautiful, each assigned to play one important part or another in their ecology. It is only when they exceed the limits of their assignments and become a nuisance to others

that they are no longer worth appreciation. Similarly, traits like anger and stubbornness are not bad in essence, rather necessary. It is only when these are exercised wrongfully and inappropriately that one feels bad.

Creation of Mankind

The versatility of His Omnipotence may be observed in the fact that He creates man from clay but makes the clay pass through a chain of transformations to become available in the form of food, milk, sugar, meat etc, all of which originate from clay. Finally the food absorbed through the human digestive system is transformed into sperm which is separated and stored. This sperm then fertilizes the female ova and is fashioned inside a mother's womb into a human being. Allah then breathes a Rūḥ into this being, endowing it the senses, whereby it gets the powers to see and hear and the heart to desire. In spite of so many favours there are very few who are grateful to Him. Failing to appreciate the various stages of creation, unfortunate people begin to doubt. They question how could it be possible for them to be resurrected once reduced to dust? In fact when they deny resurrection they indeed deny the very establishment of the Day of Judgment and their returning to His Court. So let them know that this Divine System has an order. Even death has not been left unaccounted rather Allah has deputed an angel on this assignment.

Death and the Seizing of the Rūḥ

Allah has assigned an angel who seizes the Rūḥ of every individual causing him to die. Then the physical body will be resurrected with the same Rūḥ and everyone shall return to His Court.

Death is the seizing of Rūḥ by the angel, who snaps away its influence on the body. However, after death the link of a believer's Rūḥ with his physical self is far superior than that of a non believer, while the link enjoyed by a martyr is so strong that their bodies remain intact. Moreover this seizure is confined to the human beings because other living things neither have such a Rūḥ nor is it seized by an angel. In fact, according to a saying of the Holy Prophet ^{SAW} the life of a living thing (animal etc) is Allah's Zikr and as soon as it becomes heedless, it dies.

Section 2

12. Could you but see when the culprits shall hang their heads before their Rabb saying: Rabb! We have now seen and heard; so

وَلَوْ تَرَىٰ إِذِ الْمُجْرِمُونَ نَاكِسُو رُءُوسِهِمْ
عِنْدَ رَبِّهِمْ رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا فَارْجِعْنَا

20. And as for those who transgress their abode is the Fire. Whenever they will desire to get thereout, they shall be drawn back thereto, and it will be said to them: Taste the torment of the Fire which you used to belie.

وَأَمَّا الَّذِينَ فَسَقُوا فَمَأْوِيهِمُ النَّارُ كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا أُعِيدُوا فِيهَا وَقِيلَ لَهُمْ ذُوقُوا عَذَابَ النَّارِ الَّتِي كُنْتُمْ بِهِ تُكَذِّبُونَ ﴿٢٠﴾

21. And surely We shall make them taste of the smaller torment before the greater that perhaps they may yet return.

وَلَنذِيقَنَّهُمْ مِنَ الْعَذَابِ الْأَدْنَىٰ دُونَ الْعَذَابِ الْأَكْبَرِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢١﴾

22. And who is a greater wrong-doer than he who is reminded of His Sign, and he turns aside therefrom? Verily We are going to be Avenger unto the culprits.

وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَتَا بَيِّنَاتٍ رَّبِّيهِ ثُمَّ أَعْرَضَ عَنْهَا إِنَّا مِنَ الْمُجْرِمِينَ مُنْقِمُونَ ﴿٢٢﴾

Secrets of Revelation

O' Reader! If you were to see the guilty standing before Allah, and you will certainly see them with their heads down imploring and pleading; 'O' Rabb we have witnessed the reality with our eyes and have heard the truth. So please favour us and let us return back to the world that we may practise piety'. Had Allah wanted, He would have made every human being follow the right path, but He left this decision to them. And Allah's Word has come true that a vast majority of the Jinn and the mankind will opt for waywardness and He will fill up the Hell with them. They will be told that since they had forgotten and repudiated this Day of Reckoning, they must taste the fruit of this denial and enjoy the treatment meted out due to things long-forgotten. They will reside permanently in Hell because of their evil deeds.

Undoubtedly, only those are blessed with faith and trust in Allah whose hearts become instilled with His Magnificence. When Allah's Name is mentioned before them or they are invited to His obedience, they fall down in Sajdah, praising and eulogising Him. They do not have even a streak of arrogance in them. They quit their beds during the nights to worship Him.

Tahajjud

To rise at night and offer voluntary prayers is called Tahajjud. However, if a person fears that he will not be able to wake up, it is permissible to offer Tahajjud before going to bed. But it is commendable to stay vigil during mid night as endorsed by almost all books on the subject. All those who offer Ṣalāt-e-'Isha and then wake up to attend Ṣalāt-e-Fajr, both in congregation, are also promised the same merit. They wake up at nights to seek Allah's Forgiveness and favours in hope and awe, keeping their lapses in view and remembering Him. Besides, they spend of the bounties they enjoy from Allah in accordance with His instructions. How grand a reward awaits them is beyond imagination. How it would gratify them cannot be known by anyone. Indeed it is beyond the access of human intellect and knowledge.

The Believer and the Malefactor

Now that the difference between the sequel of a believer and a malefactor has been spelled out, it must be noted that they can never be equal. Here, faith has been pitched against disobedience in order to establish the fact that a believer can never be disobedient. The commission of errors is not, however, ruled out but a believer does not persist on mistakes, rather resorts to repentance. In fact those who had believed and had reformed their conduct and practised piety will be greeted to the hospitality of Jannah where they will abide. This indeed will be the reward for their deeds. And those who adopted the path of defiance in this world will be placed in Hell in the Hereafter, a place wherefrom they will never manage to escape. Whenever they try to step out, they will be pushed back into it and will be told to taste the consequences of denial.

Temporal Distress is a Reward if it Leads to Repentance

The malefactors are repeatedly subjected to various punishments before the final one in the Hereafter to prompt them to repent. If one gathers the capacity to repent and to reform following a temporal distress, it is a pleasure and mercy in essence, otherwise it is a Divine chastisement. What could be a greater crime, that a person is advised to accept the Divine Revelations and he displays indifference. Allah shall certainly avenge such criminals. Such criminals are also punished in this world, in one form or another, while they will surely be punished in the Ākhirah.

Section 3

23. Assuredly We vouchsafed the Book to Mūsa; so be you not in | وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَلَا تَكُن فِي مِرْيَةٍ

doubt in receiving it. And We assigned it to be a guidance to the Children of Isrāil.

24. And we appointed from amongst them leaders, guiding others by **Our Command**, when they had persevered, and of **Our Signs** they were convinced.

25. Verily your Rabb: He shall decide between them on the Day of Judgment concerning that wherein they have been differing.

26. Has this not guided them: How many a generation We have destroyed before them amidst whose dwellings they walk? Surely therein are Signs; will they not listen?

27. Do they not see that We drive water to a bare land, and bring forth therewith crops of which their cattle and they themselves eat? Will they not therefore be enlightened?

28. And they say: When will this Decision arrive, if you say the truth?

29. Say you: On the Day of the Decision their belief will not profit those who have disbelieved; nor will they be respited.

30. So turn aside you from them, and await, verily they are awaiting.

مِنْ لِقَائِهِ. وَجَعَلْنَاهُ هُدًى لِّبَنِي إِسْرَائِيلَ ﴿٢٣﴾

وَجَعَلْنَا مِنْهُمْ أُمَّةً يَهْتَدُونَ بِأَمْرِنَا لِمَا صَبَرُوا
وَكَانُوا بِآيَاتِنَا يُوقِنُونَ ﴿٢٤﴾

إِنَّ رَبَّكَ هُوَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ
فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٢٥﴾

أَوَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ
مِنَ الْقُرُونِ يَمْشُونَ فِي مَسْكِنِهِمْ إِنَّ فِي ذَلِكَ
لَآيَاتٍ أَفَلَا يَسْمَعُونَ ﴿٢٦﴾

أَوَلَمْ يَرَوْا أَنَّا نَسُوقُ الْمَاءَ إِلَى الْأَرْضِ الْجُرُزِ
فَنُخْرِجُ بِهِ زَرْعًا تَأْكُلُ مِنْهُ أَنْعَامُهُمْ
وَأَنْفُسُهُمْ أَفَلَا يُبْصِرُونَ ﴿٢٧﴾

وَيَقُولُونَ مَتَى هَذَا الْفَتْحُ إِنْ كُنْتُمْ
صَادِقِينَ ﴿٢٨﴾

قُلْ يَوْمَ الْفَتْحِ لَا يَنْفَعُ الَّذِينَ كَفَرُوا إِيمَانُهُمْ
وَلَا هُمْ يُنظَرُونَ ﴿٢٩﴾

فَاعْرِضْ عَنْهُمْ وَانظُرْ إِلَيْهِمْ
مُنْتَظِرُونَ ﴿٣٠﴾

Secrets of Revelation

We blessed Mūsa^{AS} with a Book. He had to brave many hardships on the Path of Truth but eventually the Book proved to be a source of guidance for the Bani Isrāil. And this has always been the Divine Way that the Prophets^{AS} are blessed with Books while every individual is given the choice to believe in it or not. The deniers do try to create obstacles for the believers without much avail. Therefore, the Holy Prophet^{SAW} must rest assured and not to worry in the least as he too is being given the Book. Opposition will naturally arise but eventually it will be he who will prevail and this very Book will be the source of guidance. The learned Commentators have also interpreted this *Āyah Fi Mirya-tin-Min Liqāheeh* (not in doubt of receiving it) as a tiding to the Holy Prophet^{SAW} that he would certainly meet Prophet Mūsa^{AS} himself. This came true on the Night of Ascension. It also betides the Holy Prophet's^{SAW} about his sway over the infidels, just as Prophet Mūsa^{AS} prevailed over the Pharaoh and his people.

The Qualities of *Imām*

Allah raised from amongst the Banī Isrāil *āimah*, who guided the people. When the Banī Isrāil persevered (that is, diligently practised Shari'ah inspite of hardships) and firmly believed in the Revelations of Allah (that is, acquired the knowledge of Shari'ah), Allah raised these *āimah* amongst them. Here the word *Imām* (pl. *āimah*) has been used in conjunction with the word guidance, referring to them as leaders of the guided lot. Otherwise, the leaders of the infidels are also referred as such. Two characteristics have been declared as prerequisites for this title; the practice and the knowledge. Although knowledge is first in the normal sequence, yet practice has been listed here first to highlight the fact that without practice knowledge cannot be credible.

And O' Prophet^{SAW}! Your Rabb will resolve the disputes amongst people on the Day of Judgment. When the believers and the non believers will reach their respective destinations the disputes will be over. Even now the infidels must see the fate met by the preceding infidels as a forewarning. Countless prosperous and flourishing nations were destroyed for their infidelity! There is clear evidence in these recounts, can't they even listen? Don't they witness the Omnipotence of Allah in their everyday lives as to how He makes the rain to pour down and reach the arid lands through the streams and the rivers?

The Creative System of the World is an Evidence of *Ākhirah*

And when the water reaches the soil a host of herbage begins to grow, which provide nourishment to the animals. So it is not difficult for the all-Powerful Allah, Who gives life to each and every particle, to resurrect them. Don't they

witness these phenomena? They ask the Holy Prophet^{-SAW} when would the era of his dominance commence, or when would the Day of Judgment be established. And if what the Holy Prophet^{-SAW} tells is true then why is it not happening? He must, therefore, tell them that when the time for their destruction will come, it will not be a moment of joy for them. Whether they are killed at Badr or the Doomsday is established, their repentance will not be accepted once the throes of death commence. And when they will witness the Ākhirah they will readily accept it, yet this acceptance will be of no avail to them nor will they be granted any respite. So the Holy Prophet^{-SAW} must not pay any heed to what these people say but should wait for the looming hour of their destruction.