

SURATUSSAJDA (32)

The *Suratussajda*, as the subsidiary of the Surah *Luqmaan*, turns, thematically, to its prototype the *Suratulfurqaan*, and asserts that the *Quraan* is the gradual revelation from the *Rabb* of the cosmos to the Last Messenger whose prime role is to warn the Makkan polytheists and then, the entire humankind. But they call him a forger. The Surah, then, proceeds, from the fourth verse to the ninth verse, to assert the omnipotence and providence of Allah __ the Sender of the *Quraan* __ Whom they must thank rather than defy arrogantly and acknowledge Him as such.

The Surah, then, proceeds, from the tenth verse to the fourteenth verse, to contradict the polytheistic notion that Resurrection for the accountability of human actions will not take place. The Surah, on the contrary, presents it as an accomplished fact to warn them of thinking that they will go scot-free in the afterworld the emergence of which is absolutely necessary for the establishment of absolute justice.

The Surah, then, proceeds, from the fifteenth verse to the twenty - second verse to present two types of human beings __ those who accept the *Quraan* and submit themselves to its discipline and those who reject the *Quraan* and defy its discipline. Naturally, the former shall be rewarded and the latter, punished.

The Surah, finally, proceeds, from the twenty - third verse to the thirtieth verse to close the argument. It tells the Makkan polytheists that as the Torah had been revealed to Moses to guide the children of Israel, similarly the *Quraan* has been revealed to the Last Messenger. Hence, they must heed his warning, learn their lesson from the ruins of the doomed peoples, and ponder His providence in driving clouds laden with water. They must believe in the Messenger and the *Quraan* to preclude punishment. But, if they do not do so, the Judgement Day shall not benefit them at all. Let them await the consequence of their rejection.

SURATUSSAJDA

In the name of ALLAH, the Most Gracious, the Most Merciful

1. *Aliflaam meem.*
2. The revelation of the Book (*Quraan*), portion by portion, ___ there is no doubt about it ___ is from the *Rabb* of all the worlds in the cosmos.
3. Do they say (that) he (the Messenger) has forged it? On the contrary, it is the truth from your *Rabb* so that you should warn a people whom no warner had come before you (came to them), so that they should follow the right path.
4. (It is) Allah Who created the heavens and the Earth and what is between the two, in six days (phases), and then, He acceded to the throne (assumed sovereignty of the entire cosmos): you have neither any helper/protector nor any intercessor other than Him; do you, not, then, bear in mind?
5. He regulates every affair from the heaven to the Earth and then, it ascends (rises) to Him in a day the measure of which is one thousand years by the calculation which you make.
6. Such is (Allah, Who) knows well the unseen and the seen, the Almighty, the Most Merciful,
7. Who beautifies everything (that) He creates and He originated man's creation from clay.

سُورَةُ السَّجْدَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْم

تَنْزِيلِ الْكِتَابِ لَا رَيْبَ فِيهِ

مِنْ رَبِّ الْعَالَمِينَ

أَمْ يَقُولُونَ افْتَرَاهُ بَلْ هُوَ الْحَقُّ مِنْ رَبِّكَ

لِتُنذِرَ قَوْمًا مَّا أَتَتْهُمْ مِنْ نَذِيرٍ مِنْ قَبْلِكَ

لَعَلَّهُمْ يَهْتَدُونَ

اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا

فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ مَا لَكُمْ

مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا شَفِيعٍ أَفَلَا تَتَذَكَّرُونَ

يُذِيرُ الْأُمُورَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ

فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِمَّا تَعُدُّونَ

ذَلِكَ عِلْمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ الرَّحِيمُ

الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ وَبَدَأَ خَلْقَ

الْإِنْسَانِ مِنْ طِينٍ

8. Then, He initiated his generation from the essence of a contemptible water (semen).
9. Then, He composed him (harmoniously and proportionately) and breathed some of His (creative) spirit into him and He has granted you the powers of hearing and sight and hearts; (but) little do you thank (Him).
10. And they say, "When we disappear into the earth, shall we, really, (be raised) into a new creation?" On the contrary, they disbelieve in appearing before their *Rabb* (for accountability).

SECTION 2

11. Say, "The angel of death, whom you have been entrusted to, shall cause you to die and then, you shall be returned to your *Rabb*."
12. If you could only see when criminals, stooping their heads from shame before their *Rabb*, (will say), "O our *Rabb*! We have seen and heard, and hence, return us (to the world), we will act righteously (because, now), we are firmly convinced."
13. (They will, then, be told), "If We had willed, We would have given every person his guidance, but the warning of punishment, on My part, has turned out to be true (that) I will fill the Hell with jinn and human beings all (together).
14. Hence, taste (the punishment) because you had neglected appearing, on this Day of yours,

ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلَالَةٍ مِّنْ مَّاءٍ مَّهِينٍ ﴿٨﴾

ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِن رُّوحِهِ ۚ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ ۚ قَلِيلًا مَّا تَشْكُرُونَ ﴿٩﴾

وَقَالُوا أَإِذَا ضَلَلْنَا فِي الْأَرْضِ أَإِنَّا لَفِي خَلْقٍ جَدِيدٍ ۚ بَلْ هُمْ بِلِقَاءِ رَبِّهِمْ كَافِرُونَ ﴿١٠﴾

قُلْ يَتُوفَّيْكُمْ مَّلَكُ الْمَوْتِ الَّذِي ذُكِّرَ بِكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ ﴿١١﴾

وَلَوْ تَرَىٰ إِذِ الْمُجْرِمُونَ نَاكِسَ رُءُوسِهِمْ عِندَ رَبِّهِمْ رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا فَارْجِعْنَا نَعْمَلْ صَالِحًا إِنَّا مُوقِنُونَ ﴿١٢﴾

وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدًى وَلَٰكِن حَقَّ الْقَوْلُ مِنِّي لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ ﴿١٣﴾

فَذُوقُوا بِمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا إِنَّا نَسِينَاكُمْ وَذُوقُوا عَذَابَ

(before Me for accountability), We, also, neglect you and taste eternal punishment for what you used to do" (in the world).

الْخُلْدِ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٤﴾

15. Indeed, in Our verses, believe, only, (those people) who, when they are admonished by them, fall prostrating themselves and declare (Him) free from imperfections with glory to their *Rabb* and they do not display arrogance. ﴿١٥﴾

إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِّرُوا بِهَا خَرُّوا سُجَّدًا وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ ﴿١٥﴾

16. Their sides withdraw from beds, they pray to their *Rabb* fearing and hoping and they spend some of the sustenance which We give them.

نَتَجَا فِي جُوفِهِمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿١٦﴾

17. Hence, nobody knows what coolness of the eyes (delight) is hidden for them (in the afterworld) as a reward for what they do (in the world).

فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿١٧﴾

18. Will, then, he who is a believer be like one who is a transgressor? They can never be equal.

أَفَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا لَا يَسْتَوُونَ ﴿١٨﴾

19. As for (those people) who believe and do good deeds, they shall have the gardens of permanent abode, as a hospitable treatment, for what they do (in the world).

أَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ جَنَّاتُ الْمَأْوَىٰ نُزُلًا بِمَا كَانُوا يَعْمَلُونَ ﴿١٩﴾

20. And as for (those people) who transgress (the bounds), the fire (of the Hell) shall be their permanent abode: whenever they want to go out of it, they will be returned into it and they will be told, "Taste the punishment of the fire which you used to belie and deny" (in the world).

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

21. And We will make them taste some punishment drawing near (in this very world) besides the worst punishment, (to be meted out to them in the afterworld), so that they should return (to submission).

وَلَنُذِيقَنَّهُمْ مِنَ الْعَذَابِ الْأَدْنَىٰ دُونَ
الْعَذَابِ الْأَكْبَرِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٣١﴾

22. And who is a worse wrongdoers than he who is admonished by his *Rabb's* verses and then, he turns away from them? We are, certainly, going to inflict punishment on (all) the criminals.

وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ ثُمَّ أَعْرَضَ عَنْهَا
إِنَّا مِنَ الْمُجْرِمِينَ مُنْقِمُونَ ﴿٣٢﴾

SECTION 3

23. And We gave the Book (Torah) to Moses __ hence, you must not be in doubt of appearing (before Him on the Last Day) and We made it (a source of) guidance for the children of Israel.

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَلَا تَكُنْ فِي مِرْيَةٍ
مِّنْ لِّقَائِهِ وَجَعَلْنَاهُ هُدًى لِّبَنِي إِسْرَءِيلَ ﴿٣٣﴾

24. And We appointed, among them, leaders who used to guide (the people) under Our command as long as they (the leaders) had patience (steadfastness and forbearance) and were firmly convinced of Our verses.

وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا
وَكَانُوا بِنَايُنَا يُوقِنُونَ ﴿٣٤﴾

25. Indeed, your *Rabb*, alone, shall judge among them, on the Day of Resurrection, about what they have been differing with one another (in the world).

إِنَّ رَبَّكَ هُوَ يَفْصِلُ بَيْنَهُم يَوْمَ الْقِيَمَةِ
فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٣٥﴾

26. And has it not guided them how many communities in whose dwelling places they move about, We have wiped out before them? Indeed, in all such (historical evidences and ruins) there are lessons. Do they not, then, listen?

أَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا مِن قَبْلِهِم
مِّنَ الْقُرُونِ يَمْشُونَ فِي مَسْجِدِهِمْ إِنَّ فِي ذَلِكَ
لَآيَاتٍ لِّأُولِي السَّمْعِ ﴿٣٦﴾

27. And do they not consider that We drive (clouds laden with) water to a barren land and then, by it We grow crops from which their grazing animals and they themselves eat (get food and fodder)? Do they, not, then, perceive?

أَوَلَمْ يَرَوْا أَنَّا نَسُوقُ الْمَاءَ إِلَى الْأَرْضِ الْجُرُزِ
فَنُخْرِجُ بِهِ زَرْعًا تَأْكُلُ مِنْهُ أَنْعَامُهُمْ
وَأَنْفُسُهُمْ أَفَلَا يُبْصِرُونَ ﴿٣٧﴾

28. And they say, "When will this judgement come to pass, if you are truthful?"

وَيَقُولُونَ مَتَى هَذَا الْفَتْحُ إِنْ كُنْتُمْ
صَادِقِينَ ﴿٣٨﴾

29. Say, "On the Judgement Day, their belief shall not benefit (those people) who disbelieve and they shall not be granted any respite."

قَدْ يَوْمَ الْفَتْحِ لَا يَنْفَعُ الَّذِينَ كَفَرُوا إِيمَانُهُمْ
وَلَا هُمْ يُنْظَرُونَ ﴿٣٩﴾

30. Hence, turn away from them and await (the Day), they are, also, awaiting.

فَاَعْرِضْ عَنْهُمْ وَانْتَظِرِ إِنَّهُمْ
مُنْتَظَرُونَ ﴿٤٠﴾