

Al-Jathiyah [Kneeling]

Makkan Period

In the name of Allah, the Most Merciful, the Most Compassionate

[1] *Ha. Mim.*

[2] This Book is a revelation from the Most Mighty, the Most Wise.

[3] Behold, for those who believe there are (myriad) Signs in the heavens and the earth

[4] and in your own creation; and in the animals which He spreads out over the earth too there are Signs for those endowed with sure faith;

[5] and in the succession of night and day, and in the provision that Allah sends down from the sky wherewith He gives life to the earth after it had been lifeless, and in the change of the winds: (in all these) there are Signs for people who use reason.

[6] These are Allah's Signs that We rehearse to you in Truth. In what kind of discourse after Allah and His Signs will they, then, believe?

[7] Woe to every guilty impostor

[8] who hears Allah's Signs being rehearsed to him, and yet persists in his pride, as though he had not heard it. Announce to him, then, the tidings of a grievous chastisement.

[9] Whenever he comes to know anything of Our Signs, he makes them an object of jest. For such there awaits a humiliating chastisement.

[10] Hell is behind them. Their worldly earnings shall not avail them, nor those whom they took as protectors instead of Allah. An awesome chastisement lies in store for them.

[11] This (Qur'an) is the true guidance. Those who deny the Signs of their Lord shall suffer the torment of a woeful scourge.

[12] Allah it is Who has subjected the sea to you so that ships may sail upon it at His bidding and you may seek of His Bounty and give thanks to Him.

[13] He has subjected to you all that is in the heavens and the earth, all being from Him.¹ Verily there are Signs in this for those who reflect.

[14] (O Prophet), tell the believers to indulge those who have no fear of any evil days coming upon them from Allah so that Allah may Himself requite them for their deeds.

[15] Whoever acts righteously does so to his own good; and whoever commits an evil will suffer its consequence. All of you will then be sent back to your Lord.

1. This has two meanings. First, that the bounties which God bestows on humans is unlike the bounties bestowed by kings and rulers of the world. The latter's bounties, in any case, consist of their granting the wealth which they have wrested from their own subjects to a few chosen persons. On the other hand, the bounties that God grants to His creatures, were all created by Him, None has had any share in either creating these bounties nor in harnessing them to man's use. God alone is their Creator and He alone has granted them to man on His behalf.

[16] Indeed We endowed the Children of Israel with the Book and Wisdom and Prophethood, and provided them with good things as sustenance, and exalted them above the peoples of the whole world.

[17] We gave them clear directions in matters pertaining to religion. Yet they differed among themselves (not out of ignorance but) after knowledge had come to them; and they did so out of the desire to commit excesses against one another. On the Day of Resurrection Allah will judge among them regarding what they had differed.

[18] And then We set you, (O Prophet), on a clear high road in religious matters. So follow that and do not follow the desires of those who do not know.

[19] Surely they will be of no avail to you against Allah.² Indeed the wrong-doers are friends of each other, whereas Allah is the friend of the God-fearing.

[20] These are the lights of discernment for people and guidance and mercy for those endowed with sure faith.

[21] Do the evil-doers imagine that We shall make them equal to those who believe and do good, making their lives and deaths alike? How vile is their judgement!

[22] Allah created the heavens and the earth in Truth that each person may be requited for his deeds. They shall not be wronged.

[23] Did you ever consider the case of him who took his desire as his god, and then Allah caused him to go astray despite knowledge,³ and sealed his hearing and his heart, and cast a veil over his sight? Who, after Allah, can direct him to the Right Way? Will you not take heed?

2. That is, "If you make any changes in God's religion merely to please these people, they will not be able to save you from accountability before and chastisement of God."

[24] They say: "There is no life other than our present worldly life: herein we live and we die, and it is only (the passage of) time that destroys us. Yet the fact is that they know nothing about this and are only conjecturing.

[25] And when Our Clear Signs are rehearsed to them, their only contention is: "Bring back to us our fathers if you are truthful."

[26] Tell them, (O Prophet): "It is Allah Who gives you life and then causes you to die, and He it is Who will then bring all of you together on the Day of Resurrection, a Day regarding which there can be no doubt. Yet most people do not know.

[27] Allah's is the kingdom of the heavens and the earth, and on the Day when the Hour (of Resurrection) shall come to pass, the followers of falsehood shall be in utter loss.

[28] On that Day you shall see every people fallen on their knees. Every people will be summoned to come forth and see its Record and will be told: "Today you shall be requited for your deeds.

[29] This is Our Record which bears witness against you with truth; We used to record all what you did."

[30] As for those who believe and act righteously, their Lord shall admit them to His Mercy. That indeed is the manifest triumph.

*3. The words **adallahu Allah ala'ilmin** may mean either of the following. [1] That God made that person, although he was endowed with knowledge, go astray. This because he handed himself over to his lusts, so much so that he became virtually enslaved by them. [2] By dint of His knowledge God knew that this person had made his lusts his god. By way of retribution, God then caused him to go astray.*

[31] But those who denied the Truth, they shall be told: "Were My Signs not rehearsed to you? But you waxed proud and became a guilty people."

[32] And when it was said to them: "Surely Allah's promise is true, and there is no doubt regarding the Hour of Resurrection," you were wont to say: "We do not know what the Hour (of Resurrection) is. We are simply making conjectures and are not at all certain."

[33] (On that Day) the evil of their deeds will become apparent to them and what they had mocked at will encompass them,

[34] and it will be said: "We will forget you today as you forgot the meeting of this Day of yours. The Fire shall now be your abode, and you shall have none to come to your aid.

[35] You reached this end because you made Allah's Signs an object of jest and the life of the world deluded you." So they shall not be taken out of the Fire nor shall they be asked to make amends (and thus please their Lord).⁴

[36] So all praise be to Allah, the Lord of the heavens, the Lord of the earth, the Lord of the whole Universe.

[37] His is the glory in the heavens and the earth. He is the Most Mighty, the Most Wise.

4. This last sentence seems to portray a master who has been greatly angered by their wicked behaviour. He therefore sternly rebukes them and turns to others, in effect saying: "This is the chastisement that these fellows well deserve."