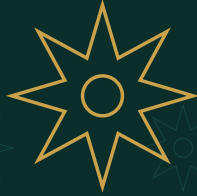


SURAH AS A STORY



Surah As-Sajdah

The Prostration

The complete journey — the sides that leave their beds —
told the way a loving elder shares it with a child



Surah No. 32 • 30 Ayahs • Meccan

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The Surah at a Glance

Allazeee ahsana kulla shay'in khalaqah

7. Who perfected everything which He created.

Summa sawwaahu wa nafakha feehi mir-roohih

9. Then He proportioned him and breathed into him of
His spirit.

*Tatajaafaa junobuhum 'anil-madaaji'i yad'oona
Rabbahum khawfanw-wa tama'aa*

16. Their sides forsake their beds, calling upon their Lord
in fear and hope.

*Falaa ta'lamu nafsum-maaa ukhfiya lahum min
qurrati a'yun*

17. No soul knows what has been hidden for them of
comfort for the eyes.

*Afaman kaana mu'minan kaman kaana faasiqaa;
laa yastawoon*

18. Is one who is a believer like one who is defiantly
disobedient? They are not equal.

*Wa ja'alnaa minhum a'immatany-yahdoona
bi-amrinaa lammaa sabaroo*



24. And We made from among them leaders guiding by
Our command when they were patient.

Listen to the Arabic recitation of this Surah, ayah by ayah, with the Qari
— free on nooraniilm.com (Read & Recite section).

He Perfected Everything He Created

Beta, this surah opens with 'Alif Lam Meem' and a declaration: 'TANZEELUL-KITABI LA RAYBA FEEHI MIN RABBIL-'ALAMEEN — the revelation of the Book, ABOUT WHICH THERE IS NO DOUBT, from the Lord of the worlds.'

And then it answers their accusation: 'AM YAQOOLONAF-TARAH — or do they say: he invented it? BAL HUWAL-HAQQU MIN RABBIK — rather, it is the TRUTH from your Lord — LI-TUNZIRA QAWMAN MA ATAHUM MIN NAZEERIN MIN QABLIKA LA'ALLAHUM YAHTADOON — that you may warn a people to whom no warner has come before you, that they may be guided.'



Then Allah describes His governance:

'YUDABBIRUL-AMRA MINAS-SAMA'I ILAL-ARDI
THUMMA YA'RUJU ILAYHI FEE YAWMIN KANA
MIQDARUHU ALFA SANATIN MIMMA TA'UDDOON —
He ARRANGES the matter from the heaven to the earth;
then it ASCENDS to Him in a Day, the extent of which is
a THOUSAND YEARS of what you count.'

Beta, note the word 'yudabbir' — He manages, arranges,
directs. The universe is not running on its own
momentum; it is being administered, continuously, by
its Owner.

'ZALIKA 'ALIMUL-GHAYBI
WASH-SHAHADATIL-'AZEEZUR-RAHEEM — that is the
Knower of the unseen and the witnessed, the Almighty,
the Merciful.'

And then, beta, an ayah about creation that you should
read the next time you look at anything at all:

'ALLAZI AHSANA KULLA SHAY'IN KHALAQAH — WHO
PERFECTED EVERYTHING WHICH HE CREATED.'



Beta, 'ahsana' — He made it BEAUTIFULLY, excellently, exactly right for its purpose. Not just functional — well made.

Look at a leaf: its veins, its shape, the way it turns toward light. Look at a bird's wing, an insect's eye, a snowflake, the inside of a shell. None of that detail was necessary for mere survival. It was made WELL because the Maker is Muhsin.

And beta, apply this to yourself. Every part of you was made 'ahsan' — best-suited for what it is for. Whatever you dislike about your own body or your circumstances, this ayah is worth remembering: the One who made it does not make things badly.

'WA BADA'A KHALQAL-INSANI MIN TEEN — and He BEGAN the creation of man from CLAY — THUMMA JA'ALA NASLAHU MIN SULALATIN MIN MA'IN MAHEEN — then He made his DESCENDANTS from an EXTRACT of a DESPISED, INSIGNIFICANT FLUID — THUMMA SAWWAHU WA NAFAKHA FEEHI MIN



ROOHIH — THEN HE PROPORTIONED HIM AND
BREATHED INTO HIM OF HIS SPIRIT — WA JA'ALA
LAKUMUS-SAM'A WAL-ABSARA WAL-AF'IDAH — and
made for you HEARING, SIGHT and HEARTS —
QALEELAN MA TASHKUROON — LITTLE ARE YOU
GRATEFUL.'

Beta, look at the two halves of what you are. Your body:
from clay, and then from a fluid the ayah itself calls
insignificant. Your soul: breathed in from Him.

That is why a human being can sink lower than an
animal or rise above the angels. There are two origins
inside you, and every day you feed one of them more
than the other.

Sides That Leave Their Beds

The surah then contrasts the arrogant with the believers
— and beta, the description of the believers here is one
of the most beautiful in the Quran.



'INNAMA YU'MINU BI-AYATINAL-LAZINA IZA
ZUKKIROO BIHA KHARROO SUJJADAN — only those
believe in Our verses who, WHEN REMINDED BY
THEM, FALL DOWN IN PROSTRATION — WA
SABBAHOO BI-HAMDI RABBIHIM WA HUM LA
YASTAKBIROON — and glorify their Lord with praise,
AND THEY ARE NOT ARROGANT.'

Beta, this is the ayah of sajdah in this surah — and it
describes people whose response to a reminder is not an
argument, not a delay, but their forehead on the ground.

And then: 'TATAJafa JUNOobUHUM 'ANIL-MADAJI'I
— THEIR SIDES FORSAKE THEIR BEDS — YAD'OONA
RABBAHUM KHAWFAN WA TAMA'AN — CALLING
UPON THEIR LORD IN FEAR AND IN HOPE — WA
MIMMA RAZAQNAHUM YUNFIQOON — and from
what We have provided them, they SPEND.'

Beta, savour the wording: 'tatajafa junoobuhum
'anil-madaji'" — their SIDES pull away from their
sleeping places. The Arabic pictures the body's



reluctance and the will overcoming it: the warm bed holding on, and the believer lifting himself out of it.

This is tahajjud, beta — the night prayer. And notice how Allah describes it: not as a heroic feat, but as a small, physical struggle repeated in the dark, with nobody watching.

And notice the two wings again: 'khawfan wa tama'an' — fear AND hope, both present in the same prayer. Fear alone produces despair; hope alone produces carelessness. Together they produce a person standing at night.

And then, beta, the reward — and it is one of the most tantalising ayahs in the Quran:

'FA-LA TA'LAMU NAFSUN MA UKHFIYA LAHUM MIN QURRATI A'YUN — AND NO SOUL KNOWS WHAT HAS BEEN HIDDEN FOR THEM OF COMFORT FOR THE EYES — JAZA'AN BIMA KANOO YA'MALOON — as REWARD for what they used to do.'



Beta, 'ma ukhfiya lahum' — what has been HIDDEN for them. Allah does not describe this reward. He tells you only that it exists, that it is hidden, and that no soul knows it.

And 'qurrati a'yun' — literally 'coolness of the eyes'. Beta, the Arabs used this expression for the deepest joy, because tears of grief were said to be hot and tears of joy cool. So: something that will settle your eyes, cool them, and stop them from searching for anything else.

And in a hadith qudsi, Allah says: I have prepared for My righteous servants what no eye has seen, no ear has heard, and what has never crossed the mind of any human being. And Abu Hurayrah (radiyallahu anhu) added: recite if you wish — 'fa-la ta'lamu nafsun ma ukhfiya lahum min qurrati a'yun'.

Beta, think about why this specific reward is attached to THIS specific deed. The night prayer is the most hidden of all worship — nobody sees you get up; nobody praises you for it. So the reward is hidden too. Secret deed,



secret reward. That is the justice and the elegance of it.

'A FA-MAN KANA MU'MINAN KA-MAN KANA FASIQA
— IS ONE WHO IS A BELIEVER LIKE ONE WHO IS
DEFIANTLY DISOBEDIENT? LA YASTAWOON — THEY
ARE NOT EQUAL.'

The Nearer Punishment

Then the surah shows the deniers on the Day of
Judgement: 'WA LAW TARA IZIL-MUJRIMOONA
NAKISOO RU'OOSIHIM 'INDA RABBIHIM — and if you
could but see when the criminals are HANGING THEIR
HEADS before their Lord — RABBANA ABSARNA WA
SAMI'NA FARJI'NA NA'MAL SALIHAN INNA
MOOQINOON — our Lord, WE HAVE SEEN AND
HEARD, so RETURN US; we will do righteousness.
INDEED, WE ARE NOW CERTAIN.'

Beta, 'absarna wa sami'na' — NOW we see, NOW we
hear. The same faculties that were available all along,
finally used — too late.



And then, beta, an ayah of enormous mercy that most people read as a warning: 'WA LA-NUZEEQANNAHUM MINAL-'AZABIL-ADNA DOONAL-'AZABIL-AKBARI LA'ALLAHUM YARJI'OON — and WE WILL SURELY LET THEM TASTE THE NEARER PUNISHMENT, SHORT OF THE GREATER PUNISHMENT — SO THAT PERHAPS THEY WILL RETURN.'

Beta, look at that. 'Al-'azabil-adna' — the nearer punishment: the difficulties of this world, the losses, the illnesses, the setbacks. And what is their stated purpose? 'La'allahum yarji'oon' — SO THAT THEY MIGHT COME BACK.

So a hardship in this life may be a small alarm sent in mercy — a tap on the shoulder to prevent a much larger fall. Beta, the wise person hears the alarm the first time.

'WA MAN AZLAMU MIMMAN ZUKKIRA BI-AYATI RABBIHI THUMMA A'RADA 'ANHA — and WHO IS MORE UNJUST than one who is REMINDED of the verses of his Lord and then TURNS AWAY from them?



INNA MINAL-MUJRIMEENA MUNTAQIMOON —
indeed, We will take retribution from the criminals.'

Beta, notice what earns the title 'most unjust' here: not murder, not theft — being REMINDED and turning away. Because after the reminder, everything is a choice.

Leaders Made From Patience

The surah then mentions Musa (alaihi salam) and the Children of Israel — and beta, there is an ayah here that explains how Allah makes leaders:

'WA JA'ALNA MINHUM A'IMMATAN YAHDOONA
BI-AMRINA LAMMA SABAROO WA KANOO
BI-AYATINA YOOQINOON — AND WE MADE FROM
AMONG THEM LEADERS GUIDING BY OUR COMMAND
— WHEN THEY WERE PATIENT AND WERE CERTAIN
OF OUR SIGNS.'

Beta, look at the two conditions for leadership in Allah's sight: SABR and YAQEEN. Patience, and certainty.



Not charisma. Not connections. Not eloquence, not wealth, not family name. Some of the salaf said: with patience and certainty, leadership in religion is attained.

And note the word 'lamma' — WHEN they were patient. The leadership was GIVEN at the point the patience was proven. Beta, Allah does not hand responsibility to the untested. Everything you are enduring quietly now may be the qualification for something you have not been given yet.

'INNA RABBAKA HUWA YAFSILU BAYNAHUM
YAWMAL-QIYAMATI FEEMA KANOO FEEHI
YAKHTALIFOON — indeed, your Lord will judge
between them on the Day of Resurrection concerning
that over which they used to differ.'

Water to a Barren Land

And the surah closes, beta, with an image drawn from farming — and it carries the surah's final argument.



'A WA LAM YARAW ANNA NASOOQUL-MA'A
ILAL-ARDIL-JURUZI — do they not see that WE DRIVE
THE WATER TO THE BARREN LAND — FA-NUKHRIJU
BIHI ZAR'AN TA'KULU MINHU AN'AMUHUM WA
ANFUSUHUM — and bring forth thereby CROPS from
which their livestock and they themselves EAT? A FA-LA
YUBSIROON — THEN DO THEY NOT SEE?'

Beta, 'al-ardil-juruz' — land that is dry, bare, stripped of everything. And Allah says: We DRIVE the water to it. Notice the verb: 'nasooq' — we drive, we lead it, the way a shepherd drives his flock. The rain does not wander over to the dry land by accident; it is driven there.

And then out of that lifeless ground comes food for animals and for people.

Beta, take this personally, because it is meant personally. There are dry patches in every life — a heart that has gone hard, a season with no motivation, a stretch of years where nothing seems to grow, a person you have given up on. And this ayah says: Allah drives



water to barren land, and it produces food.

Nothing is too dead for Him to revive. Not the earth, not a heart, not a family, not you.

'WA YAQOOLONA MATA HAZAL-FATHU IN KUNTUM SADIQEEN — and they say: WHEN IS THIS DECISION, if you are truthful? QUL YAWMAL-FATHI LA YANFA'UL-LAZINA KAFAROO IMANUHUM WA LA HUM YUNZAROON — say: on the Day of Decision, the belief of those who disbelieved will NOT BENEFIT THEM, nor will they be granted RESPITE.'

'FA-A'RID 'ANHUM WANTAZIR INNAHUM MUNTAZIROON — so turn away from them and WAIT; indeed, THEY TOO ARE WAITING.'

Beta, the surah ends with both sides waiting. And the difference between them is not in the waiting — it is in what they did with the nights while they waited. One group's sides left their beds. The other group's did not.



And this, beta, is why the Prophet ﷺ used to recite Surah As-Sajdah in the Fajr prayer of every Friday: so that the ummah would hear, week after week, about the people who get up in the dark and about the reward that no eye has seen.

What This Surah Teaches Us

1. 'He perfected everything He created' — nothing about you was made carelessly.
2. You are clay and a breathed-in spirit: every day you feed one of those two more than the other.
3. The believer's answer to a reminder is prostration, not argument.
4. Tahajjud is described as a small physical struggle in the dark — sides pulling away from a warm bed.
5. Hidden deeds earn hidden rewards: what no eye has seen is kept for those who rise at night.
6. Worldly hardship can be 'the nearer punishment' sent so that you would RETURN — hear the alarm the



first time.

7. Leadership is granted at the point patience and certainty are proven — and He drives water to barren land, so nothing is beyond reviving.

Ya Allah, lift our sides from our beds, accept what we do in the dark, and revive our hearts as You revive dead earth. Ameen.

— This is a simplified, faithful retelling for understanding, based on the Quran's translation and established tafseer (Ibn Kathir and others). For deeper study, always read with a qualified teacher. —

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