

SURAH AS A STORY



Surah Al-Jathiyah

The Kneeling

The complete journey — signs everywhere, and the day nations kneel —
told the way a loving elder shares it with a child



Surah No. 45 • 37 Ayahs • Meccan

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The Surah at a Glance

*Inna fis-samaawaati wal-ardi
la-aayaatil-lil-mu'mineen*

3. Indeed, within the heavens and earth are signs for the believers.

*Wa fee khalqikum wa maa yabussu min
daaabbatin aayaatul-liqawminy-yooqinoon*

4. And in your creation, and what He scatters of moving creatures, are signs for a people of certainty.

Afara'ayta manit-takhaza ilaahahoo hawaah

23. Have you seen him who takes his own desire as his god?

*Wa qaaloo maa hiya illaa hayaatunad-dunyaa
namootu wa nahyaa*

24. And they say: there is nothing but our worldly life; we die and we live.

Wa taraa kulla ummatin jaasiyah

28. And you will see every nation kneeling.

Haazaa kitaabunaa yantiqu 'alaykum bil-haqq

29. This, Our record, speaks about you in truth.



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Signs, Layer Upon Layer

Beta, this surah opens with 'Ha Meem' and then does something methodical and beautiful: it walks you through the universe from the largest scale to the smallest, and after each layer it names WHO can see the sign in it.

'INNA FIS-SAMAWATI WAL-ARDI LA-AYATIN
LIL-MU'MINEEN — indeed, within the HEAVENS and
the EARTH are SIGNS for the BELIEVERS.'

'WA FEE KHALQIKUM WA MA YABUTHTHU MIN
DABBATIN AYATUN LI-QAWMIN YOOQINOON — and
in YOUR OWN CREATION, and what He SCATTERS of
MOVING CREATURES, are signs for a people of
CERTAINTY.'

'WAKHTILAFIL-LAYLI WAN-NAHARI WA MA
ANZALALLAHU MINAS-SAMA'I MIN RIZQIN FA-AHYA
BIHIL-ARDA BA'DA MAWTIHA WA TASREEFIR-RIYAH



AYATUN LI-QAWMIN YA'QILOON — and in the ALTERNATION of night and day, and the PROVISION Allah sends from the sky reviving the dead earth, and the DIRECTING of the WINDS, are signs for a people who REASON.'

Beta, notice the three descriptions attached to the three sets of signs: 'lil-mu'mineen' — for believers; 'li-qawmin yooqinoon' — for people of certainty; 'li-qawmin ya'qiloon' — for people who use their minds.

The signs are the same for everyone. The sky is above the atheist and the believer equally. What differs is the instrument used to read it. Beta, this is the surah telling you plainly: the evidence was never the missing piece. The receiver was.

And look at the phrase 'ma yabuthth min dabbah' — what He SCATTERS of moving creatures. 'Yabuthth' means to spread and disperse widely. Beta, think of the sheer variety: creatures in the deep ocean nobody has seen, insects in a single square metre of soil, birds



crossing continents. All scattered by One Hand.

'TILKA AYATULLAHI NATLOOHA 'ALAYKA BIL-HAQQ — these are the verses of Allah which We recite to you in truth — FA-BI-AYYI HADEETHIN BA'DALLAHI WA AYATIHI YU'MINOON — then in WHAT DISCOURSE after Allah and His verses will they believe?'

The Man Who Worships His Own Desire

Then the surah describes a certain kind of listener:

'WAYLUN LI-KULLI AFFAKIN ATHEEM — WOE to every sinful LIAR — YASMA'U AYATILLAHI TUTLA 'ALAYHI THUMMA YUSIRRU MUSTAKBIRAN KA-AN LAM YASMA'HA — who HEARS the verses of Allah recited to him, then PERSISTS ARROGANTLY as if he had NOT HEARD THEM.'

Beta, 'ka-an lam yasma'ha' — AS IF HE HAD NOT HEARD. The ears worked; the sound arrived; and the man continues exactly as before. That is a specific kind of deafness that no doctor can treat.



'WA IZA 'ALIMA MIN AYATINA SHAY'AN
ITTAKHAZAHA HUZUWA — and when he learns
anything of Our verses, he TAKES THEM IN MOCKERY.'

And then, beta, comes one of the most piercing ayahs in
the entire Quran — an ayah that describes the most
common religion on earth today, and most of its
followers do not know they belong to it:

'A FA-RA'AYTA MANIT-TAKHAZA ILAHAHU HAWAH
— HAVE YOU SEEN HIM WHO TAKES HIS OWN
DESIRE AS HIS GOD?'

Beta, absorb the wording carefully. It does not say he
worships an idol, or a person, or the sun. It says his
ILAH — his god — is his HAWA, his desire, his personal
inclination.

And how does a person do that? Not by bowing to his
appetite in a temple. He does it by making his desire the
FINAL AUTHORITY. Whatever he feels like doing
becomes right. Whatever he does not feel like doing
becomes unnecessary. The evidence is examined only



until it agrees with him; the ruling is accepted only if it suits him.

Beta, here is how to test yourself. When you learn that something is haram, does the ruling settle the matter — or do you begin searching for an opinion that permits it? When a command is inconvenient, do you obey and dislike it, or do you quietly reclassify it as 'not that important'?

Because a person who obeys only what agrees with him is not obeying at all, beta. He is following himself, and using the deen as decoration.

'WA ADALLAHULLAHU 'ALA 'ILMIN — and Allah left him astray DESPITE KNOWLEDGE.' Beta, note that: 'despite knowledge'. He knew. That is what made it a choice.

'WA KHATAMA 'ALA SAM'IHI WA QALBIHI WA JA'ALA 'ALA BASARIHI GHISHAWAH — and He SEALED his hearing and his heart and placed over his vision a VEIL.' Beta, the seal comes after the choice, never before it.



Allah does not lock a heart that was seeking Him.

Nothing But This Life

'WA QALOO MA HIYA ILLA HAYATUNAD-DUNYA
NAMOOTU WA NAHYA WA MA YUHLIKUNA
ILLAD-DAHR — and they say: there is NOTHING but
our WORLDLY LIFE; we DIE and we LIVE, and NOTHING
DESTROYS US EXCEPT TIME.'

Beta, this is a fourteen-hundred-year-old quotation of the exact creed millions hold today: this life is all there is; birth and death are just biology; and what kills us is simply the passage of time. No purpose, no judgement, no Judge — only the clock.

And Allah's reply is short: 'WA MA LAHUM BI-ZALIKA
MIN 'ILM — they have NO KNOWLEDGE of that — IN
HUM ILLA YAZUNNOON — they are only GUESSING.'

Beta, that is a devastating answer. They present their position as hard-headed realism — and Allah calls it what it is: 'zann', assumption. Because no one has ever



produced evidence that there is nothing after death. The claim is a guess dressed as certainty.

And the Prophet ﷺ warned about a related error in a hadith qudsi: Allah says that the son of Adam offends Him by cursing 'ad-dahr' — time — for He is the One who controls the alternation of night and day. Beta, when a person blames 'my luck', 'the times', 'this era', he is blaming a created thing for the acts of its Creator.

'QULILLAHU YUHYEEKUM THUMMA YUMEETUKUM THUMMA YAJMA'UKUM ILA YAWMIL-QIYAMAH — say: Allah gives you life, then causes you to die, then GATHERS you for the Day of Resurrection — LA RAYBA FEEH — about which there is NO DOUBT.'

Every Nation Kneeling

And now, beta, the scene that gives this surah its name — and it is one of the most awesome images in the Quran.



'WA TARA KULLA UMMATIN JATHIYAH — and you will see EVERY NATION KNEELING.'

Beta, 'jathiyah' — on their knees, fallen forward onto the knees, the posture of someone whose legs have given way, or of a defendant collapsed before the bench. The word describes a body that cannot stand.

And it says EVERY NATION. Not every individual — every UMMAH. Nations, civilisations, empires, peoples with flags and anthems and histories — all of them, on their knees, together.

Beta, think about what a nation is in this world: it stands, it marches, it declares itself great, it looks down on others. And on that Day, each one is described by a single posture: kneeling.

'KULLU UMMATIN TUD'A ILA KITABIHA — every nation will be CALLED to its RECORD — AL-YAWMA TUJZAWNA MA KUNTUM TA'MALOON — TODAY you are recompensed for what you used to do.'



And then, beta, an ayah that will stay with you: 'HAZA KITABUNA YANTIQU 'ALAYKUM BIL-HAQQ — THIS, OUR RECORD, SPEAKS ABOUT YOU IN TRUTH — INNA KUNNA NASTANSIKHU MA KUNTUM TA'MALOO — indeed, WE WERE HAVING TRANSCRIBED whatever you used to do.'

Beta, the record SPEAKS. It is not read out by a clerk — the book itself testifies. And notice the tense: 'kunna nastansikh' — We WERE having it copied down, continuously, all along, while you lived.

Right now, as you read this line, the transcription is running.

And beta, notice the mercy inside this terror: 'bil-haqq' — it speaks in TRUTH. No exaggeration, nothing added, nothing invented. Every human being's greatest fear in a courtroom is being falsely accused. There, nobody will be. The record will say exactly what happened — no more, no less.



'FA-AMMAL-LAZINA AMANOO WA 'AMILUS-SALIHATI
FA-YUDKHILUHUM RABBUHUM FEE RAHMATIH —
as for those who believed and did righteous deeds, their
Lord will admit them INTO HIS MERCY — ZALIKA
HUWAL-FAWZUL-MUBEEN — that is the CLEAR
ATTAINMENT.'

Beta, look at the wording again — He admits them into
His MERCY. Not 'into their reward'. Even the winners
enter through the door of mercy.

And the deniers will be told: 'A FA-LAM TAKUN
AYATEE TUTLA 'ALAYKUM FASTAKBARTUM — were
My verses not recited to you, but you were ARROGANT?'
Beta, notice the reason given for their loss: not
ignorance, but arrogance. They HEARD.

Forgive Those Who Do Not Hope

And before the surah closes, beta, there is an instruction
that is easy to miss and beautiful to practise:



'QUL LILLAZINA AMANOO YAGHFIROO LILLAZINA LA YARJOONA AYYAMALLAH — SAY TO THOSE WHO BELIEVE: LET THEM FORGIVE THOSE WHO DO NOT EXPECT THE DAYS OF ALLAH — LI-YAJZIYA QAWMAN BIMA KANOO YAKSIBOON — so that He may RECOMPENSE a people for what they used to earn.'

Beta, understand the situation. The Muslims in Makkah were being insulted, harmed and mocked by people who did not believe in any accountability at all. And Allah instructs the believers: FORGIVE them. Overlook. Let it pass.

And the reason given is remarkable: 'those who do not expect the days of Allah' — that is, people who do not believe a Day of reckoning is coming.

Beta, there is deep wisdom in this. When someone wrongs you and does not believe he will ever answer for it, your anger is wasted on him — but nothing is lost, because Allah will recompense. Your forgiveness does not cancel justice; it simply transfers the case to a court



that does not lose files.

Beta, apply this in your own life. The colleague who takes credit for your work. The relative who slandered you. The person who cheated you and sleeps soundly. You have two choices: carry the grudge for years and let it eat you — or forgive, walk on, and let Allah handle it.

'MAN 'AMILA SALIHAN FA-LI-NAFSIH — whoever does righteousness, it is for HIMSELF — WA MAN ASA'A FA-'ALAYHA — and whoever does evil, it is AGAINST HIMSELF — THUMMA ILA RABBIKUM TURJA'OON — then to your Lord you will be returned.'

And the surah closes with praise:

'FA-LILLAHIL-HAMDU RABBIS-SAMAWATI WA RABBIL-ARDI RABBIL-'ALAMEEN — so to ALLAH belongs all praise — Lord of the heavens, Lord of the earth, LORD OF THE WORLDS — WA LAHUL-KIBRIYA'U FIS-SAMAWATI WAL-ARD — and to Him belongs GREATNESS in the heavens and the earth — WA HUWAL-'AZEEZUL-HAKEEM — and He is



the Almighty, the Wise.'

Beta, see the design: the surah began with signs in the heavens and the earth, moved through a man who worshipped his own desire, showed the nations on their knees — and ended by declaring that all greatness belongs to Allah alone. Every ounce of pride a human being carries is borrowed from a warehouse that was never his.

What This Surah Teaches Us

1. The signs are identical for everyone — what differs is the instrument reading them: belief, certainty, and reason.
2. Beware the deafness of 'as if he had not heard it' — ears working, life unchanged.
3. Test yourself for the religion of 'hawa': do rulings settle a matter for you, or do you shop for permission?
4. The seal comes AFTER the choice — Allah never locks a heart that was seeking Him.



5. 'Nothing but this life' is a guess presented as certainty — and blaming 'the times' means blaming their Creator.

6. The transcription is running right now — and on that Day the record speaks, in truth, with nothing added.

7. Forgive those who do not fear a reckoning: you are not cancelling justice, only transferring the case to a court that loses nothing.

Ya Rabbal-'Alameen, save us from worshipping our own desires, keep our hearts unsealed, and let our records speak well of us. 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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