

SURATUNNAJM (53)

The *Suratunnajm* treats the theme of the Resurrection of all the human beings and their accountability on the Last Day through the Messenger and the *Quraan* which have been treated as an indivisible unity. Both of them coexist. One cannot be separated from the other. What is revealed to the Messenger asserts that Judgement after the Resurrection is the fundamental of Islam. Minus Judgement, Islam collapses. Hence, justice is the soul of Islam. The Surah, therefore, starts with an oath — the affirmation that when all the stars in the space fall down on the Doomsday, Resurrection and Judgement shall come to pass. It finds mention in the second verses of the other two Makkan surahs — *Suratuttakweer* and *Suratulinfitaar* — revealed earlier. The Surah, then, proceeds to affirm, from the second verse to the eighteenth verse, that the report of the Judgement after Resurrection given by the Messenger is based on what is revealed to him by Gabriel, specified in the fourth and fifth verses. The Surah, then, gives details of how and where the Messenger had met Gabriel twice in the seventh and fourteenth verses. The seventeenth verse attests to the steadiness of his glance and the eighteenth verse affirms that the Messenger had seen some of His *Rabb's* great signs when he was taken to the seventh heaven to meet Allah. All these details have been given to prove that what the Messenger says is beyond doubt. The *Quraan* does not report like priests or soothsayers. It is directly revealed from Allah through Gabriel to Muḥammad (s.a.w.s.).

The Surah, then, proceeds to debunk their deities from the nineteenth verse to the thirtieth verse. The twenty-third verse exposes their superstition. Polytheists shall not have what they wish. Their supposed deities cannot intercede with Allah for them. Even angels cannot intercede with Him for them. The polytheists call them females whereas they have no knowledge. They follow mere supposition instead of following the *Quraan* and hence, the Messenger has been advised to shun them.

After asserting that the message of the *Quraan* is authentic and polytheists follow mere supposition, the Surah proceeds to assert, in the thirty-first verse, that Allah's very purpose of exercising sovereignty over the cosmos is to punish those who do evil and reward those who do good in the afterworld. The thirty-second verse further explains what doing good extends to. The Surah, then, from the thirty-third verse to the thirty-fifth verse, pictures a polytheist, close-fisted, turning away (rejecting) the guidance and even then, claiming excellent requital in the afterworld. Such polytheists are reminded, from the thirty-sixth verse to the fifty-fifth verse, that the messengers like Moses and Abraham and their books had, also, given the same message which the *Quraan* is giving them. There is no difference between what the Last Messenger says and what other messengers in the past had said. There is a continuity, an unbroken succession, and a logical sequence between what he has brought and what they had brought. The message is timeless. Only characters change. The stage and the script do not change. The quotations from the books of Moses and Abraham more than justify this inference.

The Surah, finally, warns the *Quraysh*, from the fifty-sixth verse to the sixty-second verse, to pay heed to the Messenger and submit themselves to his message. The fifty-sixth verse may be interpreted to mean both, the *Quraan* or the Messenger, whichever interpretation is taken, the continuity is there. The *Quraan* or the Messenger warn them of their accountability approaching fast. They must, therefore, submit themselves to Allah's guidance instead of laughing at it or brushing it aside arrogantly.

SURATUNNAJM

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

1. By the stars when they fall down,
(the Doomsday shall set in),
2. Your friend has neither strayed
(from the right path) nor fallen into
error.
3. And he does not speak from
passion.
4. It (what he speaks) is nothing but
the revelation revealed (communi-
cated to him).
5. An extremely vigorous (angel__
Gabriel) has taught him,
6. Possessing firmness of intellect. He
(appeared before him) and then,
straightened up (stood up before
him),
7. And he was at the highest horizon
(the apparent junction of the Earth
and sky).
8. Then, he approached and then, drew
closer to (him).
9. Hence, (Gabriel came as close as)
the space between two bows or
closer. *
10. Then, he revealed (communicated)
what he revealed (communicated)
to His servant (the Messenger).
11. (The Messenger's) heart did not lie
what he saw.

سُورَةُ النَّجْمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالنَّجْمِ إِذَا هَوَىٰ ۝١

مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ ۝٢

وَمَا يَطِّقُ مِنَ الْمَوْءَىٰ ۝٣

إِنَّهُ هُوَ الْوَاحِيُّ يُوحَىٰ ۝٤

عَلَّمَهُ شَدِيدُ الْقُوَىٰ ۝٥

ذُو مِرَّةٍ فَاسْتَوَىٰ ۝٦

وَهُوَ بِالْأُفُقِ الْأَعْلَىٰ ۝٧

ثُمَّ دَنَا فَتَدَلَّىٰ ۝٨

فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ۝٩

فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ ۝١٠

مَا كَذَبَ الْفُؤَادُ مَا رَأَىٰ ۝١١

12. Do you, then, dispute with him about what he sees?

أَفْتَضَرُّوهُ عَلَى مَا يَرَى ﴿١٢﴾

13. And he, certainly, saw him, once again,

وَلَقَدْ رَآهُ نَزْلَةً أُخْرَى ﴿١٣﴾

14. By the Lote tree__the ultimate point reached by any created being__

عِنْدَ سِدْرَةِ الْمُنْتَهَى ﴿١٤﴾

15. By which there is the Garden of Permanent Abode.

عِنْدَهَا جَنَّةُ الْمَأْوَى ﴿١٥﴾

16. At that time, there covered the Lote tree what covered.

إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَى ﴿١٦﴾

17. Neither did (his) eyes stray nor did (they) go beyond control.

مَا زَاغَ الْبَصَرُ وَمَا طَغَى ﴿١٧﴾

18. And he (the Messenger), certainly, saw some of His *Rabb's* greatest signs.

لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى ﴿١٨﴾

19. Have you, ever, considered the *Laat* and the *Uzza*,

أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ ﴿١٩﴾

20. And the *Manaaf*, the third, secondary in position?

وَمَنْوَةَ النَّالِئَةِ الْآخَرَىٰ ﴿٢٠﴾

21. Is the male for you and the female for Him?

أَلَكُمُ الذَّكَرُ وَلَهُ الْأُنثَىٰ ﴿٢١﴾

22. It is, then, an unjust apportioning.

بَلْإِذَا قُسِمَةُ ضِرَإٍ ﴿٢٢﴾

23. They are nothing but names that you and your forefathers have given to them: Allah has not revealed any authority for them; they do not follow but supposition and what (their) selves long for though guidance has, already, come to them from their *Rabb*.

إِنْ هِيَ إِلَّا أَسْمَاءٌ سَمِيَتْهُمَا أَنْتُمْ وَعَابَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَمَا تَهْوَى الْأَنْفُسُ وَلَقَدْ جَاءَهُمْ مِنْ رَبِّهِمْ الْهُدَىٰ ﴿٢٣﴾

24. Does man have what he longs?

أَمْ لِلْإِنْسَانِ مَا تَمَنَّى ﴿٢٤﴾

25. But then, to Allah belongs the afterworld and the preceding (the world).

فَلِلَّهِ الْآخِرَةُ وَالْأُولَى ﴿٢٥﴾

SECTION 2

26. And, throughout the heavens, there is many an angel whose intercession cannot avail (anyone) at all, except after Allah permits whom He wills and pleases.

وَكَم مِّن مَّلَكٍ فِي السَّمَوَاتِ لَا تُغْنِي شَفَعَتُهُمْ شَيْئًا إِلَّا مَن بَعَدَ أَنْ يَأْذَنَ اللَّهُ لِمَن يَشَاءُ وَيَرْضَىٰ ﴿٢٦﴾

27. In fact, (those people) who do not believe in the afterworld give angels female names,

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ لَيَسْمُونُ الْمَلَائِكَةَ نَسِيمَةً الْأُنثَىٰ ﴿٢٧﴾

28. Though they have no knowledge in this regard: they do not follow but supposition and supposition does not, at all, avail (anyone) against the truth.

وَمَا لَهُمْ بِهِ مِنْ عِلْمٍ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا ﴿٢٨﴾

29. Hence, you must shun whoever turns his back on Our Book (the *Quraan*) and does not love and strive for but the life of the world__

فَاعْرِضْ عَنْ مَّن تَوَلَّىٰ عَنْ ذِكْرِنَا وَلَمْ يُرِدْ إِلَّا الْحَيَاةَ الدُّنْيَا ﴿٢٩﴾

30. Such is their reach (farthest end achieved) of knowledge; your *Rabb*, certainly, knows best who strays from His path and He, (alone), knows best who follows (His path).

ذَٰلِكَ مَبْلَغُهُم مِّنَ الْعِلْمِ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَنْ سَبِيلِهِ ۖ وَهُوَ أَعْلَمُ بِمَن أَهْتَدَىٰ ﴿٣٠﴾

31. And to Allah belong what is throughout the heavens and what is throughout the Earth so that He should requite (those people) who do evil deeds with what they do and requite (those people) who do good (deeds) with excellent (reward) __ (they are)

وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ لِيَجْزِيَ الَّذِينَ أَسْتَوُوا بِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَىٰ ﴿٣١﴾

32. (Those people) who shun heinous crimes and obscenities except common faults; (for such people) your *Rabb* is, certainly, large in forgiveness; He knows you best ever since He created you from the earth and when you were (mere) foetuses in your mothers' wombs and hence, you must not praise yourselves (for being purified): He knows best (those people) who, really, guard themselves against His disobedience.

الَّذِينَ يَجْتَنِبُونَ كَبِيرَ الْإِنْمِرِ وَالْفَوَحْشَ إِلَّا اللَّمَمَ
إِنَّ رَبَّكَ وَسِعَ السَّعْفَةَ هُوَ أَعْلَمُ بِكُمْ إِذَا أَنشَأَكُم مِّنَ الْأَرْضِ وَإِذَا تُنتَجِجْنَ فِي بُطُونِ أُمَّهَاتِكُمْ
فَلَا تَنْرَكُوا أَنفُسَكُمْ هُوَ أَعْلَمُ بِمَنِ اتَّقَى ﴿٣٢﴾

SECTION 3

33. Do you see (the man) who turns away (rejects the guidance),
34. And gives a little and stops giving?
35. Does he have the knowledge of the unseen and hence, he sees (the reality)?
36. Has he not been informed of what was in the books / scriptures of Moses
37. And Abraham who lived up to (his obligations)?
38. (They said), "No sin burdened person shall bear any other's burden of sins,
39. And that man shall not have (anything) except what he strives for,
40. And that his striving shall, soon, be seen (judged in the afterworld),
41. And then, he shall be requited with his deserts in the fullest measure,
42. And that to your *Rabb* is to be (your) ultimate end.

أَفَرَأَيْتَ الَّذِي تَوَلَّى ﴿٣٣﴾

وَأَعْطَى قَلِيلًا وَأَكْدَى ﴿٣٤﴾

أَعِنْدَهُ عِلْمُ الْغَيْبِ فَهُوَ يَرَى ﴿٣٥﴾

أَمْ لَمْ يُنَبِّأْ بِمَا فِي صُحُفِ مُوسَى ﴿٣٦﴾

وَأِبْرَاهِيمَ الَّذِي وَفَّى ﴿٣٧﴾

أَلَا نَزَرُ وَأَزَرُهُ وَزَرَ الْآخَرَى ﴿٣٨﴾

وَأَن لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى ﴿٣٩﴾

وَأَن سَعْيُهُ سَوْفَ يُرَى ﴿٤٠﴾

ثُمَّ يُجْزَاهُ الْجَزَاءَ الْأَوْفَى ﴿٤١﴾

وَأَن إِلَىٰ رَبِّكَ الْمُنْتَهَىٰ ﴿٤٢﴾

43. And that (it is) He Who makes a man laugh and weep.
44. And that (it is) He Who makes (a man) die and live.
45. And that (it is) He (Who) creates a pair, male and female,
46. From a spermatozoon (in the semen) when it is ejaculated, (in orgasm, into the womb).
47. And that on Him is incumbent another creation (the raising of all the dead to life for accountability).
48. And that (it is) He (Who) renders a man wealthy and preserves what he acquires.
49. And that (it is) He Who is the *Rabb* of the Sirius (a star of the constellation Canis Major that is the brightest star in the heaven).
50. And that (it is) He Who had wiped out the *'Aad*, the First,
51. And the *Thamood* __ (He had wiped them out so completely that) He did not spare anyone __
52. And Noah's people, earlier: they had been (given to) wrongdoing and exceeding all the proper bounds in committing sins to the worst degree.
53. And He had overturned the towns subverted (Sodom and Gomorrah).
54. Hence, submerged them (Sodom and Gomorrah) what submerged (covered with the waters of the Dead Sea).

وَأَنَّهُ هُوَ أَضْحَكَ وَأَبْكَى ﴿٤٣﴾

وَأَنَّهُ هُوَ أَمَاتَ وَأَحْيَا ﴿٤٤﴾

وَأَنَّهُ خَلَقَ الذَّكَرَ وَالْأُنثَى ﴿٤٥﴾

مِنْ نُّطْفَةٍ إِذَا تُنْفَخَتْ ﴿٤٦﴾

وَأَنَّ عَلَيْهِ النَّشْأَةَ الْآخِرَى ﴿٤٧﴾

وَأَنَّهُ هُوَ أَغْنَى وَأَقْنَى ﴿٤٨﴾

وَأَنَّهُ هُوَ رَبُّ السَّيْعَرَى ﴿٤٩﴾

وَأَنَّهُ أَهْلَكَ عَادًا الْأُولَى ﴿٥٠﴾

وَنُوحًا إِذْ أَقْنَى ﴿٥١﴾

وَقَوْمَ نُوحٍ مِنْ قَبْلُ إِنَّهُمْ كَانُوا هُمْ أَظْلَمَ وَأَطَى ﴿٥٢﴾

وَالْمُؤَنَفِكَهَ أَهْوَى ﴿٥٣﴾

فَغَسَّهَ أَمَّا غَشَى ﴿٥٤﴾

55. Which of your *Rabb's* wonders will, you, then, dispute (call in question) / doubt?"

فَأَيُّ آلَاءِ رَبِّكَ نَتَمَارَى ﴿٥٥﴾

56. This (*Quraan*) is a warning, belonging to the warnings (books) of old.

هَذَا نَذِيرٌ مِّنَ النَّذِيرِ الْأُولِ ﴿٥٦﴾

57. The (suddenly) arriving Day of the Last Judgement is approaching.

أَرَفَتِ الْآزِفَةَ ﴿٥٧﴾

58. There is none, besides Allah to remove it.

لَيْسَ لَهَا مِن دُونِ اللَّهِ كَاشِفَةٌ ﴿٥٨﴾

59. Do you, then, wonder at this Word (the *Quraan*),

أَفَنِنَ هَذَا الْمَدِيثِ تَعْجَبُونَ ﴿٥٩﴾

60. And laugh at (it) and do not weep,

وَتَضْحَكُونَ وَلَا تَبْكُونَ ﴿٦٠﴾

61. And you raise your heads proudly?

وَأَنْتُمْ سَمِيدُونَ ﴿٦١﴾

62. But (on the contrary), you must prostrate yourselves to Allah and serve (render Him exclusive obedience). ﴿٦٢﴾

فَاسْجُدُوا لِلَّهِ وَاعْبُدُوا ﴿٦٢﴾

* During the Ignorance when two friends demonstrated their bosom friendship, they brought the taut strings / cords of their bows together, symbolizing their closeness.