

this; but most of them know not. (*Tafsir At-Tabari*).

48. So wait patiently (O Muhammad صلى الله عليه وسلم) for the Decision of your Lord, for verily, you are under Our Eyes<sup>[1]</sup>, and glorify the Praises of your Lord when you get up from sleep.

49. And in the nighttime also glorify His Praises — and at the setting of the stars.<sup>[2]</sup>

وَأَصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا وَسَبِّحْ  
بِحَمْدِ رَبِّكَ حِينَ تَقُومُ ﴿٥٨﴾

وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَإِدْبَرَ النُّجُومِ ﴿٥٩﴾

**Sûrat An-Najm  
(The Star) LIII**

*In the Name of Allâh  
the Most Gracious, the Most Merciful.*

1. By the star when it goes down (or vanishes).

2. Your companion (Muhammad صلى الله عليه وسلم) has neither gone astray nor has erred.

3. Nor does he speak of (his own) desire.

4. It is only a Revelation revealed.

5. He has been taught (this Qur'ân) by one mighty in power [Jibrîl (Gabriel)].

6. One free from any defect in body and mind then he (Jibrîl — Gabriel in his real shape as created by Allah) rose and became stable.

7. While he [Jibrîl (Gabriel)] was in the highest part of the horizon, (*Tafsir Ibn Kathir*)

8. Then he [Jibrîl (Gabriel)] approached and came closer,

9. And was at a distance of two bows' length or (even) nearer.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالنَّجْمِ إِذَا هَوَىٰ ﴿١﴾

مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ ﴿٢﴾

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ﴿٣﴾

إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ﴿٤﴾

عَلَّمَهُ شَدِيدُ الْقُوَىٰ ﴿٥﴾

ذُو مِرَّةٍ فَاسْتَوَىٰ ﴿٦﴾

وَهُوَ بِالْأُفُقِ الْأَعْلَىٰ ﴿٧﴾

ثُمَّ دَنَا فَتَدَلَّىٰ ﴿٨﴾

فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ﴿٩﴾

[1] (V.52:48) See the footnote of (V.3:73).

[2] (V.52:49) It is said that glorifying Allâh's Praises here means: all the five compulsory and additional *Nawâfil* prayers.

10. So (Allâh) revealed to His slave [Muhammad صلى الله عليه وسلم through Jibrîl (Gabriel) عليه السلام] whatever He revealed.

فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ ﴿٥٠﴾

11. The (Prophet's) heart lied not in what he (Muhammad صلى الله عليه وسلم) saw.

مَا كَذَبَ الْفؤَادُ مَا رَأَىٰ ﴿٥١﴾

12. Will you then dispute with him (Muhammad صلى الله عليه وسلم) about what he saw [during the *Mi'râj*: (Ascent of the Prophet صلى الله عليه وسلم to the seven heavens)]<sup>[1]</sup>

أَفْتَضَرُّونَهُ عَلَىٰ مَا بَرَأَ ﴿٥٢﴾

[1] (V.53:12) *Al-Mi'râj* (i.e. Ascent of Prophet Muhammad صلى الله عليه وسلم to the heavens with his body and soul (بالروح والجسم)).

Narrated Mâlik bin Sa'sa'ah رضى الله عنه: The Prophet صلى الله عليه وسلم said, "While I was at the house in a state midway between sleep and wakefulness, (an angel recognized me) as the man lying between two men. A golden tray full of wisdom and belief was brought to me and my body was cut open from the throat to the lower part of the abdomen and then my abdomen was washed with *Zamzam* water and (my heart was) filled with wisdom and belief. *Al-Burâq*, a white animal smaller than a mule and bigger than a donkey was brought to me and I set out with Jibrîl (Gabriel). When I reached the nearest heaven, Jibrîl said to the gate-keeper of the heaven, 'Open the gate.' The gate-keeper asked, 'Who is it?' He said, 'Jibrîl.' The gate-keeper, said 'Who is accompanying you?' Jibrîl said, 'Muhammad صلى الله عليه وسلم.' The gate-keeper said, 'Has he been called?' Jibrîl said, 'Yes.' Then it was said, 'He is welcome. What a wonderful visit his is!' Then I met Adam and greeted him and he said, 'You are welcome O son and a Prophet.' Then we ascended to the second heaven. It was asked, 'Who is it?' Jibrîl said, 'Jibrîl.' It was said, 'Who is with you?' He said, 'Muhammad صلى الله عليه وسلم.' It was asked, 'Has he been sent for?' He said, 'Yes.' It was said, 'He is welcome. What a wonderful visit his is.' Then I met 'Isâ (Jesus) and Yahyâ (John) who said, 'You are welcome, O brother and a Prophet.' Then we ascended to the third heaven. It was asked, 'Who is it?' Jibrîl said, 'Jibrîl.' It was asked, 'Who is with you?' Jibrîl said, 'Muhammad صلى الله عليه وسلم.' It was asked, 'Has he been sent for?' Jibrîl said, 'Yes.' It was said 'He is welcome. What a wonderful visit his is!' (The Prophet صلى الله عليه وسلم added:). There I met Yûsuf (Joseph) and greeted him, and he replied, 'You are welcome, O brother and a Prophet!' Then we ascended to the fourth heaven and again the same questions and answers were exchanged as in the previous heavens. There I met Idrîs (Enoch) and greeted him. He said, 'You are welcome O brother and Prophet.' Then we ascended to the fifth heaven and again the same questions and answers were exchanged as in the previous heavens. There I met and greeted Hârûn (Aaron) who said, 'You are welcome, O brother and a Prophet.' Then we ascended to the sixth heaven and again the same questions and answers were exchanged as in the previous heavens. There I met and greeted Mûsâ (Moses) who said, 'You are welcome, O brother and a Prophet.' When I proceeded on, he started weeping and on being asked why he was weeping, he said, 'O Lord! followers of this youth who was sent after me will enter Paradise in greater number than my followers.' Then we ascended to the seventh heaven and again the same questions and answers were exchanged as in the previous heavens. There I met and greeted Abraham who said, 'You are welcome, O son and a Prophet.' Then I was shown *Al-Bait Al-Ma'mûr* (i.e. Allah's House). I asked Jibrîl about it and he said, 'This is *Al-Bait Al-Ma'mûr* where 70,000 angels perform prayers daily; and when they leave they never return to it (but always a fresh batch comes into it daily).' Then I was shown *Sidrat-ul Muntaha* (i.e. the lote-tree of the utmost boundary over the seventh heaven) and I saw its *Nabiq* fruits which resembled the clay jugs of Hajar (a town in Arabia), and its leaves were like the ears of elephants, and four rivers originated at its root: two of them were apparent and two were hidden. I asked Jibrîl about

13. And indeed he (Muhammad صلى الله عليه وسلم) saw him [Jibrîl (Gabriel)] at a second descent (i.e. another time).

وَلَقَدْ رَآهُ نَزْلَةً أُخْرَىٰ ﴿١٣﴾

14. Near *Sidrat-ul-Muntaha* (a lote-tree of the utmost boundary over the seventh haven beyond which none can pass).

عِنْدَ سِدْرَةِ الْمُنْتَهَىٰ ﴿١٤﴾

15. Near it is the Paradise of Abode.

عِنْدَهَا جَنَّةُ الْمَأْوَىٰ ﴿١٥﴾

16. When that covered the lote-tree which did cover it! <sup>[1]</sup>

إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَىٰ ﴿١٦﴾

17. The sight (of Prophet Muhammad صلى الله عليه وسلم) turned not aside (right or left), nor it transgressed beyond the limit (ordained for it).

مَا زَاغَ الْبَصَرُ وَمَا طَغَىٰ ﴿١٧﴾

18. Indeed he (Muhammad صلى الله عليه وسلم) did see of the Greatest Signs, of his Lord (Allâh).

لَقَدْ رَأَىٰ مِنْ آيَاتِ رَبِّهِ الْكُبْرَىٰ ﴿١٨﴾

19. Have you then considered *Al-Lât*, and *Al-'Uzzâ* (two idols of the pagan Arabs) <sup>[2]</sup>

أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ ﴿١٩﴾

20. And *Manât* (another idol of the pagan Arabs), the other third?

وَمَنَاةَ الثَّالِثَةَ الْأُخْرَىٰ ﴿٢٠﴾

21. Is it for you the males and for Him the females?

أَلَكُمُ الذَّكَرُ وَلَهُ الْأُنثَىٰ ﴿٢١﴾

22. That indeed is a division most unfair!

تِلْكَ إِذَا قِسْمَةٌ ضِيزَىٰ ﴿٢٢﴾

those rivers and he said, 'The two hidden rivers are in Paradise and the apparent ones are the Nile and the Euphrates.' Then fifty prayers were enjoined on me. I descended till I met Mûsâ who asked me, 'What have you done?' I said, 'Fifty prayers have been enjoined on me.' He said, 'I know the people better than you, because I had the hardest experience to bring Banî Israel to obedience. Your followers cannot put up with such obligation. So, return to your Lord and request Him (to reduce the number of prayers).' I returned and requested Allah (for reduction) and He made it forty. I returned and [met Mûsâ] and had a similar discussion, and then returned again to Allah for reduction and He made it thirty, then twenty, then ten; and then I came to Mûsâ who repeated the same advice. Ultimately Allah reduced it to five. When I came to Mûsâ again, he said, 'What have you done?' I said, 'Allah has made it five only.' He repeated the same advice but I said that I surrendered (to Allah's Final Order)" Allah's Messenger صلى الله عليه وسلم was addressed by Allah, "I have decreed My Obligation and have reduced the burden on My slaves, and I shall reward a single good deed as if it were ten good deeds." (Sahih Al-Bukhari, Vol. 4, Hadîth No. 429).

<sup>[1]</sup> (V.53:16) It is said that the Lot-Tree was covered with the light of Allah along with the angels and also with different kinds of colours. (Please see T. Ibn Kathir).

<sup>[2]</sup> (V.53:19) See the footnote (A) of (V.2:219).

23. They are but names which you have named — you and your fathers — for which Allâh has sent down no authority. They follow but a guess and that which they themselves desire, whereas there has surely come to them the Guidance from their Lord!

24. Or shall man have what he wishes?

25. But to Allâh belongs the last (Hereafter) and the first (the world).

26. And there are many angels in the heavens, whose intercession will avail nothing except after Allâh has given leave for whom He wills and is pleased with.

27. Verily, those who believe not in the Hereafter, name the angels with female names.

28. But they have no knowledge thereof. They follow but a guess, and verily, guess is no substitute for the truth.

29. Therefore withdraw (O Muhammad (صلى الله عليه وسلم) from him who turns away from Our Reminder (this Qur'ân) and desires nothing but the life of this world.

30. That is what they could reach of knowledge. Verily, your Lord it is He Who knows best him who goes astray from His Path, and He knows best him who receives guidance.

31. And to Allâh belongs all that is in the heavens and all that is in the earth, that He may requite those who do evil with that which they have done (i.e. punish them in Hell), and reward those who do good, with what is best (i.e. Paradise).

32. Those who avoid great sins (See the Qur'ân, Verses: 6:152,153) and *Al-Fawâhish* (illegal sexual intercourse) except the small faults, — verily, your Lord is of Vast Forgiveness. He knows you well when He created you from the earth (Adam), and when you were fetuses in your mothers' wombs. So

إِنْ هِيَ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا أَنْزَلَ  
اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَمَا تَهْوَى  
الْأَنْفُسُ وَلَقَدْ جَاءَهُمْ مِنْ رَبِّهِمُ الْهُدَى ﴿٢٣﴾

أَمْ لِلْإِنْسَانِ مَا تَمَنَّى ﴿٢٤﴾

فَلِلَّهِ الْآخِرَةُ وَالْأُولَى ﴿٢٥﴾

وَكَرَّمِينَ مَلَائِكَةٍ فِي السَّمَوَاتِ لَا تُفْنِي شَفَعَتُهُمْ  
شَيْئًا إِلَّا بِإِذْنِ اللَّهِ لِمَنْ يَشَاءُ وَيَرْضَى ﴿٢٦﴾

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ لَيُسَمُّونَ الْمَلَائِكَةَ  
سِمَاءَ الْإِنثَى ﴿٢٧﴾

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

فَاعْرِضْ عَنْ مَنْ تَوَلَّى عَنْ ذِكْرِنَا وَلَوْ يُرِيدُ إِلَّا الْحَيَاةَ  
الدُّنْيَا ﴿٢٩﴾

ذَٰلِكَ مَتْلُوقُهُمْ مِنَ الْعِلْمِ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ  
عَنْ سَبِيلِهِ. وَهُوَ أَعْلَمُ بِمَنِ اهْتَدَى ﴿٣٠﴾

وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ لَيَجْزِيَ الَّذِينَ  
أَسْتَوُوا يَمَّا عُيِلُوا وَيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحَقِّ ﴿٣١﴾

الَّذِينَ يَجْتَنِبُونَ كَبِيرَ الْأَسْمَاءِ وَالْفَوَاحِشِ إِلَّا اللَّعْمَ  
إِنَّ رَبَّكَ وَاسِعُ الْمَغْفِرَةِ هُوَ أَعْلَمُ بِكُمْ إِذْ أَنْشَأَكُمْ  
مِنْ الْأَرْضِ وَإِذْ أَنْشَأْتُمْ أَجْنَثًا فِي بُطُونِ أُمَّهَاتِكُمْ  
فَلَا تَرْكُؤْ أَنْفُسَكُمْ هُوَ أَعْلَمُ بِمَنِ اتَّقَى ﴿٣٢﴾

ascribe not purity to yourselves. He knows best him who fears Allâh and keeps his duty to Him [i.e. those who are *Al-Muttaqûn* (the pious. See V.2:2)].

33. Did you (O Muhammad صلى الله عليه وسلم) observe him who turned away (from Islâm).

أَفَرَأَيْتَ الَّذِي تَوَلَّى ﴿٣٣﴾

34. And gave a little, then stopped (giving)?

وَأَعْطَى قَلِيلًا وَأَكْدَى ﴿٣٤﴾

35. Is with him the knowledge of the Unseen so that he sees?

أَعِنْدَهُ عِلْمُ الْغَيْبِ فَهُوَ يَرَى ﴿٣٥﴾

36. Or is he not informed with what is in the Pages (Scripture) of Mûsâ (Moses),

أَمْ لَمْ يُنَبِّأْ بِمَا فِي صُحُفِ مُوسَى ﴿٣٦﴾

37. And of Ibrâhîm (Abraham) who fulfilled (or conveyed) all that (Allâh ordered him to do or convey):

وَإِبْرَاهِيمَ الَّذِي وَفَّى ﴿٣٧﴾

38. That no burdened person (with sins) shall bear the burden (sins) of another.

أَلَا نَزِرُ وَازِرَةٌ وَزِرَ الْآخَرَى ﴿٣٨﴾

39. And that man can have nothing but what he does (good or bad).<sup>[1]</sup>

وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى ﴿٣٩﴾

40. And that his deeds will be seen.

وَأَنْ سَعْيُهُ سَوْفَ يُرَى ﴿٤٠﴾

41. Then he will be recompensed with a full and the best recompense.<sup>[2]</sup>

ثُمَّ يُجْزَاهُ الْجَزَاءَ الْأَوْفَى ﴿٤١﴾

42. And that to your Lord (Allâh) is the End (Return of everything).

وَأَنْ إِلَى رَبِّكَ الْمُنْتَهَى ﴿٤٢﴾

43. And that it is He (Allâh) Who makes (whom He wills) laugh, and makes (whom He wills) weep.

وَأَنَّهُ هُوَ أَضْحَكَ وَأَبْكَى ﴿٤٣﴾

44. And that it is He (Allâh) Who causes death and gives life.

وَأَنَّهُ هُوَ أَمَاتٌ وَأَحْيَا ﴿٤٤﴾

[1] (V.53:39) Narrated Abû Hurairah رضى الله عنه Allâh's Messenger صلى الله عليه وسلم said: "When a person is dead, his deeds cease (are stopped) except from three:

a) Deeds of continuous *Sadaqah* (act of charity): e.g. an orphan home (orphanage) or a well for giving water to drink, etc.

b) (Written) knowledge with which mankind gets benefit.

c) A righteous, pious son (or daughter) who begs Allâh to forgive his (or her) parents."

(*Sahih Muslim*. The Book of *Wasâyâ* (Wills and Testaments).

[2] (V.53:41) See the footnote (A) of (V.6:61).

45. And that He (Allâh) creates the pairs, male and female,

46. From *Nutfah* (drops of semen — male and female discharges) when it is emitted.

47. And that upon Him (Allâh) is another bringing forth (Resurrection).

48. And that it is He (Allâh) Who gives much or a little (of wealth and contentment)

49. And that He (Allâh) is the Lord of Sirius (the star which the pagan Arabs used to worship).

50. And that it is He (Allâh) Who destroyed the former 'Âd (people),

51. And Thamûd (people): He spared none of them.

52. And the people of Nûh (Noah) aforetime. Verily, they were more unjust and more rebellious and transgressing [in disobeying Allâh and His Messenger Nûh (Noah) عليه السلام].

53. And He destroyed the overthrown cities [of Sodom to which Prophet Lût (Lot) was sent].

54. So there covered them that which did cover (i.e. torment with stones).

55. Then which of the Graces of your Lord (O man!) will you doubt?

56. This (Muhammad صلى الله عليه وسلم) is a warner (Messenger) of the (series of) warners (Messengers) of old.<sup>[1]</sup>

57. The Day of Resurrection draws near.

58. None besides Allâh can avert it (or advance it or delay it).

59. Do you then wonder at this recitation (the Qur'ân)?

وَأَنَّهُ خَلَقَ الزَّوْجَيْنِ الذَّكَرَ وَالْأُنثَىٰ ﴿٥٥﴾

مِنْ نُّطْفَةٍ إِذَا تُنْفَخَتْ ﴿٥٦﴾

وَأَنَّ عَلَيْهِ النَّشْأَةَ الْآخِرَىٰ ﴿٥٧﴾

وَأَنَّهُ هُوَ أَعْنَىٰ وَأَقْنَىٰ ﴿٥٨﴾

وَأَنَّهُ هُوَ رَبُّ السَّعَرَىٰ ﴿٥٩﴾

وَأَنَّهُ أَهْلَكَ عَادًا الْأُولَىٰ ﴿٦٠﴾

وَتَمُودَ إِذْ أَتَىٰ الْكَلْبَىٰ ﴿٦١﴾

وَقَوْمَ نُوحٍ مِنْ قَبْلُ إِنَّهُمْ كَانُوا هُمْ أَظْلَمَ وَأَطَىٰ ﴿٦٢﴾

وَالْمُؤَنِفَكَةَ أَهْوَىٰ ﴿٦٣﴾

فَغَشَّاهَا مِمَّا غَشَّىٰ ﴿٦٤﴾

فِي أَيِّ مَالٍ رَيْكَ تَسْمَأَىٰ ﴿٦٥﴾

هَذَا نَذِيرٌ مِمَّنْ نَتَذَرُ الْأُولَىٰ ﴿٦٦﴾

أَرَأَيْتَ الْآزِفَةَ ﴿٦٧﴾

لَيْسَ لَهَا مِنْ دُونِ اللَّهِ كَاشِفَةٌ ﴿٦٨﴾

أَفَرَأَيْتَ هَذَا الَّذِي يُدْعَىٰ بِعَجَبُونَ ﴿٦٩﴾

<sup>[1]</sup> (V.53:56) See the footnote of (V.2:252).

60. And you laugh at it and weep not,

61. Wasting your (precious) lifetime in pastime and amusements (singing, etc.).

62. So fall you down in prostration to Allâh and worship Him (Alone).

وَضَحَكُونَ وَلَا تَبْكُونَ ﴿٦٠﴾

وَأَنْتُمْ سَامِدُونَ ﴿٦١﴾

فَاسْجُدُوا لِلَّهِ وَاعْبُدُوا ﴿٦٢﴾

**Sûrat Al-Qamar  
(The Moon) LIV**

*In the Name of Allâh  
the Most Gracious, the Most Merciful.*

1. The Hour has drawn near, and the moon has been cleft asunder (the people of Makkah requested Prophet Muhammad صلى الله عليه وسلم to show them a miracle, so he showed them the splitting of the moon).<sup>[1]</sup>

2. And if they see a sign, they turn away, and say: "This is continuous magic."

3. They belied (the Verses of Allâh — this Qur'ân), and followed their own lusts. And every matter will be settled (according to the kind of deeds: good deeds will take their doers to Paradise, and similarly evil deeds will take their doers to Hell).

4. And indeed there has come to them news (in this Qur'ân) wherein there is (enough warning) to check (them from evil),

5. Perfect wisdom (this Qur'ân), but (the preaching of) warners benefit them not.

6. So (O Muhammad صلى الله عليه وسلم) withdraw from them. The Day that the caller will call (them) to a terrible thing.

7. They will come forth, with humbled eyes from (their) graves as if they were locusts spread abroad,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اقْرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ ﴿١﴾

وَإِنْ يَرَوْا آيَةً يُعْرِضُوا وَيَقُولُوا سِحْرٌ مُسْتَمِرٌّ ﴿٢﴾

وَكَذَّبُوا وَاتَّبَعُوا أَهْوَاءَهُمْ وَكُلُّ أَمْرٍ

مُسْتَقَرٌّ ﴿٣﴾

وَلَقَدْ جَاءَهُمْ مِنَ الْأَنْبَاءِ مَا فِيهِ

مُزْدَجَرٌ ﴿٤﴾

حِكْمَةٌ بَالِغَةٌ فَمَا تُغْنِ النُّذُرُ ﴿٥﴾

فَقَوْلَ عَنْهُمْ يَوْمَ يَدْعُ الدَّاعِ إِلَى شَيْءٍ

نُكْرٍ ﴿٦﴾

خُشْعًا أَنْصَرُّهُمْ يُخْرَجُونَ مِنَ الْأَجْدَاثِ كَانَتْ

جَرَادٌ مُنْتَشِرٌ ﴿٧﴾

[1] (V.54:1) Narrated Anas رضي الله عنه: The people of Makkah asked the Prophet صلى الله عليه وسلم to show them a sign (miracle). So he showed them (the miracle) of the cleaving of the moon. (Sahih Al-Bukhari, Vol.6, Hadith No.390).