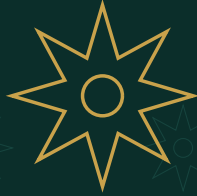


SURAH AS A STORY



Surah An-Najm

The Star

The complete journey — the night of the ascent, and the law of effort —
told the way a loving elder shares it with a child



Surah No. 53 • 62 Ayahs • Meccan

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The Surah at a Glance

Wan-najmi izaa hawaa

1. By the star when it descends,

Maa dalla saahibukum wa maa ghawaa

2. Your companion has not strayed, nor has he erred,

*Wa maa yantiqu 'anil-hawaa. In huwa illaa
wahyuny-yoojaa*

3-4. Nor does he speak from desire. It is only a revelation
revealed.

Wa an laysa lil-insaani illaa maa sa'aa

39. And that man will have nothing except what he
strove for,

Wa annahoo Huwa adhaka wa abkaa

43. And that it is He who makes one laugh and weep,

Fasjudoo lillaahi wa'budoo

62. So prostrate to Allah and worship Him.

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

He Does Not Speak From Desire



Beta, this surah opens with an oath and then makes one of the most important declarations in the entire Quran about the man who delivered it.

'WAN-NAJMI IZA HAWA — by the STAR when it DESCENDS.' The scholars explained 'najm' as the stars when they set or fall, and some connected it to the Quran itself, which descended in portions — for 'nujoom' is used for things coming down in instalments.

'MA DALLA SAHIBUKUM WA MA GHAWA — YOUR COMPANION has NOT STRAYED, nor has he ERRED.'

Beta, notice the word again: 'SAHIBUKUM' — YOUR COMPANION. Not 'the Prophet', not 'this man'. Allah calls him the companion of the very people denying him — the man they had lived beside for forty years, whose character they had tested in every transaction.

'Dalla' means to lose the way through ignorance; 'ghawa' means to go wrong through following desire. Both are denied. He is neither confused nor corrupt.



And then, beta, the ayah that establishes the authority of the entire Sunnah: 'WA MA YANTIQU 'ANIL-HAWA — nor does he SPEAK from DESIRE — IN HUWA ILLA WAHYUN YOOHA — it is ONLY a REVELATION revealed.'

Beta, sit with this. Whatever he ﷺ conveyed in the matter of this deen did not originate in his own preferences. It came down. And this is why the Sunnah is not an optional supplement to the Quran — it is explained by this very ayah as protected speech.

Abdullah ibn 'Amr (radiyallahu anhum) used to write down everything he heard from the Prophet ﷺ. Some Quraysh objected, saying: you write everything, and he is a human being who speaks in anger and in pleasure. He mentioned it to the Prophet ﷺ, who pointed to his own mouth and said: 'WRITE. By the One in whose Hand is my soul, nothing comes out of it except the truth.'



'ALLAMAHU SHADEEDUL-QUWA — he was TAUGHT by one INTENSE IN STRENGTH — ZOO MIRRAH FASTAWA — one of SOUND, MIGHTY form, who rose to view — WA HUWA BIL-UFUQIL-A'LA — while he was in the HIGHEST HORIZON.'

Beta, this describes Jibreel (alaihis salam) in his true form. The Prophet ﷺ saw him twice as he really is, and he told us that Jibreel had six hundred wings, filling the horizon. 'THUMMA DANA FA-TADALLA — then he APPROACHED and came DOWN — FA-KANA QABA QAWSAYNI AW ADNA — until he was at the distance of two bow-lengths, or NEARER.' Beta, closeness that language struggles to measure.

The Lote Tree of the Utmost Boundary

And now, beta, the surah takes us to the night of Al-Isra wal-Mi'raj — the greatest journey ever taken by a human being.

'WA LAQAD RA'AHU NAZLATAN UKHRA — and he certainly SAW HIM in ANOTHER DESCENT — 'INDA



SIDRATIL-MUNTAHA — at the LOTE TREE OF THE
UTMOST BOUNDARY — 'INDAHA JANNATUL-MA'WA
— near it is the Garden of Refuge.'

Beta, 'Sidratul-Muntaha' — the boundary tree. The scholars describe it as the limit beyond which no creation's knowledge passes; the point where everything ascending from below and descending from above meets. The Prophet ﷺ described it: its fruits were like the clay jars of Hajar, and its leaves like the ears of elephants — and he said that when the command of Allah covered it, it changed so that no creation of Allah could describe its beauty.

'IZ YAGHSHAS-SIDRATA MA YAGHSHA — when there COVERED the Lote Tree that which COVERED it.' Beta, look at how the Quran describes it: it does not say what covered it. The description is deliberately withheld, because it is beyond words.

'MA ZAGHAL-BASARU WA MA TAGHA — the SIGHT did not SWERVE, nor did it TRANSGRESS.'



Beta, this is one of the most beautiful descriptions of the Prophet's ﷺ character in the whole Quran, and most people pass over it. In that place — the highest station any created being has reached, surrounded by wonders no eye had seen — his gaze did not WANDER, and it did not OVERREACH.

Think about that adab. A person given access to the greatest sights in existence, and he looked only at what he was there to see. He did not stare around in curiosity; he did not push beyond what he was permitted.

Beta, that is a lesson for us in the smallest things. Our eyes wander everywhere they should not — at screens, at people, at what others own. His eyes, at Sidratul-Muntaha, stayed exactly where they belonged.

'LAQAD RA'A MIN AYATI RABBIHIL-KUBRA — he certainly SAW of the GREATEST SIGNS of his Lord.'

They Are Only Names You Invented



Then the surah turns to the idols of Makkah, and demolishes them with pure logic: 'A FA-RA'AYTUMUL-LATA WAL-'UZZA — have you considered al-Lat and al-'Uzza — WA MANATATH-THALITHATAL-UKHRA — and Manat, the third, the other one?'

Beta, these were the three great goddesses of Arabia, whom the Quraysh called the daughters of Allah. And Allah answers with a devastating question: 'A LAKUMUZ-ZAKARU WA LAHUL-UNTHA — do YOU have the MALE and HE the FEMALE? TILKA IZAN QISMATUN DEEZA — that, then, is an UNFAIR DIVISION.'

Beta, the argument cuts into their own hypocrisy. These were people who buried their infant daughters out of shame — and then assigned daughters to Allah while keeping sons for themselves. Allah exposes the absurdity using their own value system.



And then the sentence that finishes every idol in history:
'IN HIYA ILLA ASMA'UN SAMMAYTUMOOHA ANTUM
WA ABA'UKUM — they are NOTHING BUT NAMES
which YOU have NAMED, you and your fathers — MA
ANZALALLAHU BIHA MIN SULTAN — for which Allah
has sent down NO AUTHORITY.'

Beta, feel the emptiness being exposed: these are
NAMES. Nothing behind them. Your grandfather called
a stone by a name, your father repeated it, you inherited
it — and the whole structure rests on nothing but
repetition.

'IN YATTABI'OONA ILLAZ-ZANNA WA MA
TAHWAL-ANFUS — they follow nothing but
ASSUMPTION and what their SOULS DESIRE — WA
LAQAD JA'AHUM MIN RABBIHIMUL-HUDA — and
there has already come to them from their Lord
GUIDANCE.'

Beta, note the two engines of falsehood named here:
'zann' — guesswork inherited without evidence — and



'hawa' — desire. Every false belief in every age runs on those two. And note that guidance HAD come. The information was available; the appetite was not.

'AM LIL-INSANI MA TAMANNA — or is there for man whatever he WISHES? FA-LILLAHIL-AKHIRATU WAL-OOLA — but to Allah belongs the Last and the First.' Beta, reality is not arranged by our wishes.

Nothing Except What He Strove For

And now, beta, comes a passage that Allah introduces as the ancient, unchanging law — 'in the scriptures of Musa and of Ibrahim, who fulfilled his covenant' — and it contains some of the most important principles in the Quran:

'ALLA TAZIRU WAZIRATUN WIZRA UKHRA — that NO BEARER OF BURDENS SHALL BEAR THE BURDEN OF ANOTHER.'

Beta, this one ayah abolishes inherited guilt entirely. No child carries his father's sin. No people carry another



people's crime. No one will be punished for what someone else chose. In an age when families and tribes were held collectively responsible, this was revolutionary — and it remains the foundation of justice in this deen.

'WA AN LAYSA LIL-INSANI ILLA MA SA'A — and that MAN WILL HAVE NOTHING EXCEPT WHAT HE STROVE FOR.'

Beta, memorise this one. There is no inheritance in the Hereafter. Your father's piety does not transfer to your account. Your family's reputation for religiousness earns you nothing. Being 'from a good family' is not a deed.

'Sa'a' — he strove, he exerted himself, he made effort. Beta, notice it does not say 'except what he ACHIEVED'. Achievement depends on circumstances beyond your control — health, resources, opportunity, time. Effort is what you actually own. A poor man who tried and failed and a rich man who succeeded easily may find their



scales very different.

'WA ANNA SA'YAHU SAWFA YURA — and that his EFFORT is GOING TO BE SEEN — THUMMA YUJZAHUL-JAZA'AL-AWFA — then he will be RECOMPENSED with the FULLEST recompense.'

Beta, 'al-awfa' — the completest, the most full. Not approximately, not partially — fully. Every unnoticed effort, every unseen struggle, every time you did the right thing and nobody knew — it will be SHOWN, and then paid in full.

And then a sequence of statements about who Allah is, beta — and one of them will surprise you:

'WA ANNA ILA RABBIKAL-MUNTAHA — and that to your Lord is the FINAL DESTINATION.' Beta, every question you have ever had ends there — every 'why did this happen' finds its answer at Him.

'WA ANNAHU HUWA ADHAKA WA ABKA — and that it is HE who makes one LAUGH and makes one WEEP.'



Beta, stop at this one. Both. He is the Source of the laughter in your house and of the tears on your face. We usually attribute our joys to our efforts and our griefs to bad luck or other people. This ayah puts both in one Hand. Which means: the One who made you cry is the same One who can make you laugh again — and often does, sooner than you expect.

'WA ANNAHU HUWA AMATA WA AHYA — and that it is He who causes DEATH and gives LIFE.' 'WA ANNAHU KHALAQAZ-ZAWJAYNIZ-ZAKARA WAL-UNTHA — and He created the PAIRS, male and female — MIN NUTFATIN IZA TUMNA — from a DROP when it is emitted.' 'WA ANNAHU HUWA AGHNA WA AQNA — and that it is He who ENRICHES and who GRANTS CONTENTMENT.'

Beta, notice that last pair carefully — 'aghna wa aqna'. He gives wealth, and He gives satisfaction with it. They are two SEPARATE gifts. Many people receive the first without the second, and they are the poorest people alive. Ask Him for both.



So Prostrate and Worship

And the surah moves toward its close by naming the nations that were destroyed: 'ANNAHU AHLAKA 'ADANIL-OOLA — that He destroyed the FORMER 'AAD — WA THAMOODA FA-MA ABQA — and Thamud, and He did NOT SPARE them — WA QAWMA NOOHIN MIN QABL — and the people of Nuh before — INNAHUM KANOO HUM AZLAMA WA ATGHA — indeed, they were more UNJUST and more OPPRESSIVE — WAL-MU'TAFIKATA AHWA — and the OVERTURNED CITIES He hurled down.'

Beta, then the warning: 'HAZA NAZEERUN MINAN-NUZURIL-OOLA — THIS is a WARNER like the FORMER WARNERS.' The same message, the same mercy, the same procedure.

'AZIFATIL-AZIFAH — the APPROACHING DAY has APPROACHED — LAYSA LAHA MIN DOONILLAHI KASHIFAH — no one besides Allah can REMOVE it.'



And then, beta, three ayahs to close the Book's argument — and they are aimed straight at the heart:

'A FA-MIN HAZAL-HADEETHI TA'JABOON — do you then WONDER at this discourse — WA TADHAKOONA WA LA TABKOON — and LAUGH, and NOT WEEP — WA ANTUM SAMIDOON — while you are SAMIDOON — amusing yourselves, distracted, heedless in play?'

Beta, feel the sadness in these questions. The greatest news in existence is being announced — the Day, the reckoning, the destination — and the response is laughter and entertainment. 'Samidoon' describes people lost in diversion, singing and playing to avoid hearing.

And beta, is it not our exact condition? The reminder plays, and we scroll. The khutbah is delivered, and we plan our afternoon. Death takes someone we know, and within a day we are amused again.

'Wa tadhakoona wa la tabkoon' — you laugh and do not weep. Beta, when did you last weep from the fear or the



love of Allah? The Prophet ﷺ said two eyes will not be touched by the Fire: an eye that wept from the fear of Allah, and an eye that kept watch in His path.

And then, the final ayah of the surah — and it is an ayah of sajdah: 'FASJUDOO LILLAHI WA'BUDOO — SO PROSTRATE TO ALLAH AND WORSHIP HIM.'

Beta, that is the answer to everything the surah has said. Not 'so think about it', not 'so discuss it' — GO DOWN. Put your forehead on the ground.

And the history of this ayah is extraordinary. It is reported in Sahih al-Bukhari that the Prophet ﷺ recited Surah An-Najm at the Ka'bah and prostrated at its end — and everyone present prostrated with him, believers and idolaters alike. The power of the recitation was such that even the deniers found themselves on the ground.

Beta, so this surah begins with a star descending and ends with human foreheads descending. From the highest heaven to the humblest posture. And the whole path between them is summed up in one line you must



never forget: 'laysa lil-insani illa ma sa'a' — man will have nothing except what he strove for.

So strive, beta. And then prostrate.

What This Surah Teaches Us

- 1.** 'He does not speak from desire' — the Sunnah is protected speech, not optional advice.
- 2.** Learn adab from his gaze at Sidratul-Muntaha: it neither wandered nor overreached.
- 3.** Every false belief runs on two engines — inherited guesswork and personal desire.
- 4.** No one carries another's burden: guilt is not inherited, and neither is righteousness.
- 5.** You own your EFFORT, not your outcomes — and your effort will be shown and repaid in full.
- 6.** He makes one laugh and weep, enriches and contents — ask Him for wealth AND satisfaction, for they are two gifts.



7. Do not be of the 'samidoon' — laughing through the reminder; weep sometimes, and then prostrate.

**Ya Allah, accept our striving, grant us tears that save us, and let our foreheads find the ground often.
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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