



# Tafsir Surah al Najm

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# The Prophet's Knowledge Of The Quran

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

It is clear from the prophet Muhammad's (saws) own words that He (saws) understood there is knowledge in everything which needs to be studied and discovered before it can be known, today for mankind science fulfils this role.

The Prophet – praise and peace be upon him – said, “Indeed, knowledge has a branch which resembles a hidden thing (it needs to be discovered); no one grasps it except those who know Allah.” Allah in the Quran speaks about all aspects of creation, but much of it was beyond the understanding of the desert Arabs living 1400 years ago, Allah says: “And we strike these similitudes for the people, but none understands them except those who know.” (29:42).

Regarding this the prophet (saws) said, “Indeed, there is an external meaning and an internal meaning to the Qur’an, a scope and a point.” Ali, pointing to his breast, said, “Indeed, herein lies abundant knowledge; would that there were some to (comprehend and) transmit it.”

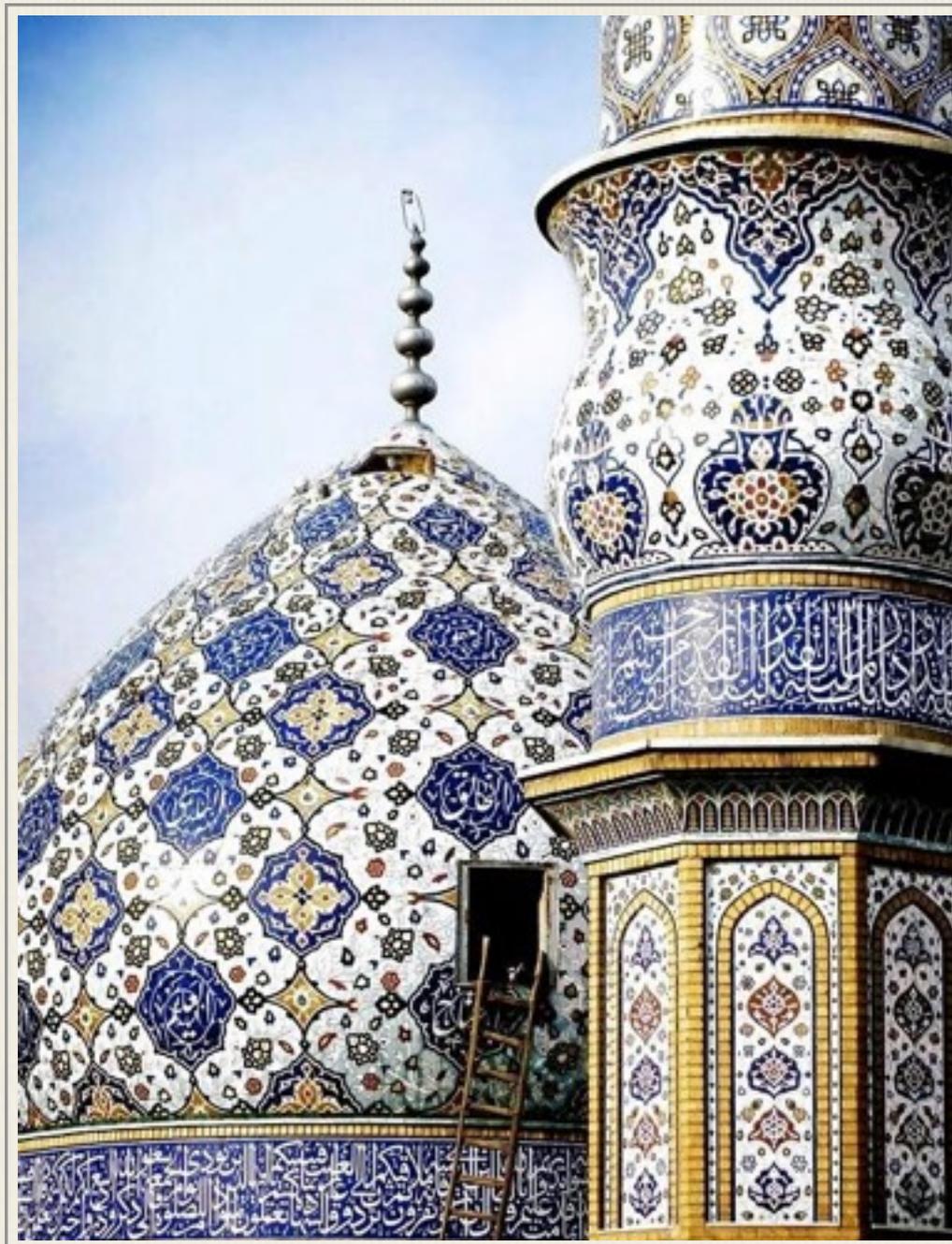
It was because not every person was capable of understanding science that the prophet (saws) said, “We prophets were ordered to communicate with everyone according to his ability to understand.” This is because there was a danger in trying to teach people science they would not be able to prove for another 1400 years, so the prophet (saws) warned, “No one has ever recited a prophetic quotation to a people which their minds have failed to grasp without it being a temptation for them.”

The prophet taught the scientific meanings behind specific verses to the companions who could grasp them and they understood the dangers of trying to teach knowledge that could not be proven. Allah said in the Quran, “It is Allah who has

created the seven heavens and of (the) earth, their like (meaning the other planets); and between them the Command descends (the Laws of Physics governing space)” (65:12). Ibn Abbas (r.a) said about this verse, “Were I to relate its interpretation you would stone me” or “you would have said, 'He is an unbeliever””.

Abu Hurrah similarly said, “I have received from the Prophet of Allah two things (types of knowledge), one of which I have made public. Were I to divulge the other, this throat would be cut.” The prophet (saws) said, “Abu-Bakr has excelled you not by excessive fasting and much prayer, but by a secret which rests in his chest.” His ability to understand science and everything the prophet (saws) taught him about the universe and Allah.

Allah said in the Quran "Say (unto them, O Muhammad): Are those who know equal with those who know not? But only men of understanding will pay heed." (39:9)





# Surah al Najm 1-18



Allah says, “by the stars when they set” [53:1]

There are three opinions regarding this verse, the first is that Allah swore by the stars when they set like the sun on the horizon, the second is that Allah swore by the constellation Pleiades (a seven star cluster) when it sets like the sun, and the third is that Allah swears by the Qur'an when Gabriel takes it down to Muhammad in instalments (nujuman), because the word star in arabic can also mean instal-

ments or something given in parts so the verse would then read ““by the instalments of the Quran”.

Once we consider why Allah is taking this oath, mentioned in the next verses, it becomes clear Allah is referring to both the stars when they set and the Quran coming down in instalments. Even if the Pleiades is meant because Allah uses the general name of stars instead, the constellation in its role to guide at night would represent all stars because Allah mentions the star sirius by name later in this surah rather than generally. In the verse Allah refers to the verses of the Quran being given to the prophet (saws) with the descriptive imagery of the stars as they are setting like the sun, He is tying the two pictures together, had Allah wanted He could have stated the Quran being sent down in more literal and clear terms but chose this specific phrasing instead.

“Ibn 'Abbas said regarding the interpretation of Allah's saying (By the Star when it setteth): '(By the Najm when it setteth) He says: Allah swears by the Qur'an when Gabriel takes it down to Muhammad in instalments (nujuman): one, two, three or four verses at a time. There was a 20 years interval between the first and last verses. When this verse was revealed, 'Utbah Ibn Abi Lahab heard that the Prophet (pbuh) swore by the revelation of the Qur'an in instalment and so he said: “Tell Muhammad that I disbelieve in the instalments of the Qur'an”. When the Prophet (pbuh) was informed of this, he prayed: “O Allah! Set on him one of Your wild beasts”. Later, Allah set on him a lion near Harran that snatched him from among his friends and took him to a place nearby. It tore him apart from head to foot but did not eat him because of his impurity, just as the Prophet (pbuh) had prayed against him.” (Tanwir al Miqbas min Tafsir Ibn Abbas, 53:1)

Another fact that strengthens the understanding that the Quran was meant by al najm is the hadith in sahih Al-Bukhari who recorded that `Abdullah bin Mas`ud said, "Surat An-Najm was the first Surah in which a prostration was revealed. The Prophet (recited it in Makkah) and prostrated. Those who were with him did the same, except an old man who took a handful of soil and prostrated on it. Later on, I saw him killed as a disbeliever; he was Umayyah bin Khalaf."

Had this surah simply been about the stars a prostration would not have been required but it's inner meaning had to have related to Allah himself, because muslims only prostrate for him, as we will see the surah is about how Allah manifests Iman in a person and brings him closer to Him.

It may seem clear from the hadith above that the verse is referring to only the Quran yet of 47 translations of the Quran only two refer to the Quran in instalments, the rest mention the stars, which is the opinion of the mufasireen, the commentators of the Quran.

Allah continues, "Your comrade erreth not, nor is deceived; Nor doth he speak of (his own) desire. It is naught save an inspiration that is inspired, Which one of mighty powers hath taught him" (53:2-5)

Allah takes an oath by the setting of the stars that the prophet (saws) did not make a mistake and wasn't deceived by what he was receiving, so the topic here is inspiration and right judgment, Allah then stresses this subject with the next verse by saying the prophet doesn't even speak from his own desire and emphasis it again by literally saying it is inspiration that is inspired in him by the Angel Gabriel.

So then how does this answer the question of why Allah took an oath by the setting of the stars, and the Quran coming down in instalments. To understand all this we have to know how everything is connected. We will find the answer to these questions in understanding how man is inspired through his physiology, how he is able to receive knowledge from the ghayb of the universe and comprehend it because the prophet (saws) was being challenged on this very thing.

One science in Islam explains what the stars have to do with inspiration, mans physiology and not speaking from our own desire and that is the science of the Islamic Lataif al sita (the six subtitles of the body), this is discussed in detail in Issue #5 of the Islamic journal. The body isn't just the heart and brain there is an entire wiring network running through the body regulating every organ, and it is from this network that, what in the old world was termed mans spiritual side is created. Lataif means subtleties and like acupuncture points which use the nervous system,

they refer to the subtle parts of mans body like the nervous system, the spiritual heart, soul and subatomic matter in us, every part of us connected to the ghayb of the universe.

Mans nervous system is the wiring of the body, it uses electrical impulses to work and electricity is one half of the electro-magnetic force that governs all space and ghayb, the science of the Lataif in Islam explains how man's body receives inspiration.

To sum up the matter man isn't just a physical being he has the entire spectrum of matter in him from solid matter to liquids to gasses to subatomic particles all working together to keep him alive, Allah stresses this point in the Quran "He said: O Iblis! What hindereth thee from falling prostrate before that which I have created with both My hands? Art thou too proud or art thou of the high exalted?" (38:75). Imam ibn Arabi explained the Jinn were created from a limited spectrum of matter subatomic particles only (a pure fire), or one hand as Allah was stressing the superiority of mans creation to Iblis by contrast to him, while Adam was created with the complete spectrum which is why Allah emphasised two hands, it means a full and complete creation.

It is through the subatomic part of our body that the stars become relevant, in Surah al Rahman (55) Allah mentions the paths in space that the stars take and the laws of physics they obey in relation to teaching the Quran to man, how man was created, and how the balance He placed in the Universe is connected with both the balance He placed on earth and within man.

"(Allah) Most Gracious! (1) It is He Who has taught the Qur'an. (2) created man: (3) and taught him speech (and Intelligence) (4) The sun and the moon follow (defined) courses (in space); (5) And the Stars and the trees are in obedience (to His laws). (6) And the Firmament (space) He has (formed and) raised high, and set up its balance, (7) In order that ye may not transgress (due) balance (on earth). (8) So establish (on earth) measure with justice and fall not short in the balance. (55:1-9, we have written a tafsir to this on our website).

Regarding the Lataif of Islam, the scholars after studying these subjects along with mans physiology said man has specific areas in the body that are sensitive to

what is occurring in the subatomic part of our universe, Allah affirms this clearly in surah al shams (91) in which He mentions the cycles of day and night and how they are used to inspire man. Allah placed man on earth and subjected to him to various cycles, not just day and night but seasonal and solar as well, all of which are times of different solar activity, increased or decreased, that everybody experiences shaping their lives and their psychology, the stars and their changing position in the sky are part of our nightly cycle.

The Lataif in the body receive energy from solar activity as Allah states in surah al shams (91), so they follow the cycles on earth and shape us. When the sun goes down night isn't a time of complete darkness, man has the moon and stars to affect him, it may be tempting to think that the moon and stars are not as bright as the sun so then how can they influence man, but we should look at this like a man in the middle of a desert starved of everything except a small source of water, He becomes sensitive to even a single drop as if it was the most precious thing on earth. As the Lataif of Islam teach, at night the most sensitive part of our physiology and heart connects with the most distant sources of inspiration like the stars, while the least sensitive part of us, the Lataif points most active during the day take a break, essentially those points can't sense that deep into ghayb or the quantum part of the universe to rely on star light.

Allah begins the surah by taking an oath by the setting of the stars, the significance in mentioning their setting rather than just the stars is that they are no longer in the night sky, it is an allusion to the prophets capacity to penetrate into the deepest depths of ghayb and receive guidance when the night is even darker, a step above every other human, there isn't even a drop of water (star light) to receive, in this way by Allah alluding to the instalments of the Quran through the setting of the stars, He is saying the prophet (saws) is capable of receiving revelation in even the most extreme conditions when there is no light.

The absence of the stars is then sworn by that the prophet (saws) isn't mistaken or deceived. Allah could have sworn by the moon or the sun but He swore by the deepest things in space that influence man because this depth is relevant to this verse, "Nor doth he speak of (his own) desire" a person can't achieve this unless he has purified his heart to the deepest parts of his self, and these are his most subtle

Lataif points, to receive revelation they must be connected to Allah with absolute clarity.

So the reason why Allah chose the stars in his oath is the depth of the stars in space, it's a reference to the depth of the prophets heart and it's ability to receive inspiration with clarity because "he does not speak of (his own) desire", had their been any desire He (saws) would not be able to physiologically receive revelation.

The reason for mentioning this depth to both space and the self becomes clear from the context of the next verses Allah mentions, it is essentially a reference to the deepest parts of subatomic space, a topic Allah is building towards in the surah because it is one of the prophets (saws) greatest achievements.

Allah continues, "Which one of mighty powers hath taught him (Gabriel), One vigorous; and he grew clear to view (allowed the prophet to see him in his true form). When he (the prophet) was on the uppermost horizon (in space on his night journey, this refers to the deepest parts of ghayb, or quantum space). Then he (Allah) drew nigh and came down (removed the veils), Till he was (distant) two bows' length or even nearer, And He (Allah) revealed unto His slave that which He revealed. The heart lied not (in seeing) what it saw." (53:6-11)

After mentioning the prophet (saws) received revelation perfectly, He then defends the prophet (saws) by saying the one in charge of revelation, Gabriel, is mighty in power allowing the prophet to see him in his true form which no other prophet was shown. Allah then mentions the extent to which the prophet's (saws) heart was able to penetrate into the unseen world to receive inspiration by mentioning the night journey (Isra wal Miraj) He was taken on, and how close the prophet (saws) came to Allah himself.

Anas bin Malik (ra) said: The Irresistible, the Lord of Honor and Majesty approached and came closer till He was about two bow lengths or (even) nearer (Sahih Bukhari Hadith # 7518, Sahih Muslim Hadith # 162)...and It is narrated by Abu Salama from Ibn Abbas (ra) that "He approached" refers to Allah coming near, this is adopted by Maqatil (rah) who said: Allah came near to Muhammad (Peace be upon him) on the night of Isra And was at a distance of but two bow-

lengths or (even) nearer. Ibn Abbas also said it means that it was Muhammad (Peace be upon him) who went near Allah (physically).

There are at least two ways this verse was understood, hence, saying Allah came close means Allah was the one who removed the veils between Him and creation until there was only two bow lengths between Him and the Prophet (saws), while the prophet (saws) was above the Lote Tree of furthest limit. Hence Allah coming down is an honorific for removing the veils between Him and creation and it has nothing to do with movement.

And saying the prophet (saws) came close means the prophet was the one who traveled to Allah above the Lote tree of furthest limit, it is the furthest limit of the created Universe and deepest part of quantum space because He was in ghayb at the time, since Allah prepared the place of two bows length for Him (saws) we can say He (saws) traveled to see Allah even though Allah is not bound by anything in the universe.

Abu Dharr (ra) said: I asked the Messenger of Allah (Peace be upon him): Did you see your Lord? The Prophet (Peace be upon him) replied: He is Nur (نُورٌ) I Saw Him (انى أراه) (Sahih Muslim, Hadith # 351, Hadith number from Sharh Sahih Muslim).

He is light means Allah allowed light to represent Him, it doesn't mean Allah is literal light because He created light, so the prophet (saws) saw Allah and Allah showed Him light.

Ibn Abbas (ra) said that Muhammad (saws) saw his Lord, (Ikrama) asked: Hasn't Allah said that Eyes cannot "COMPREHEND" him, at this (Ibn Abbas) replied: Strange that you have not understood, this is when Allah shows a glimpse of his own Nur (which cannot be comprehended), so the Prophet (Peace be upon him) indeed saw Allah twice. (Tirimdh, Tafsir of Surah al-Najm, Hadith No. 3201)

Imam at-Tabarani (rah) narrates in his (Al Awsat) with a strong chain from Ibn Abbas (ra) who said that the Prophet (Peace be upon him) saw his Lord twice, the reason for this saying is that Muhammad (Peace be upon him) saw his Lord with

his eyesight (possibly implying the first was with his heart and the second with his eyes, because of the surah).

Ibn Abbas (ra) narrates: Are you surprised at the friendship of Ibrahim (a.s) (with Allah), The Speech of Musa (directly with Allah) and Sight of Muhammad (of Allah with his eyes)? (Sunnan Nasai'i, Imam al-Hakim (rah) after narrating it said, this Hadith is Sahih on the criteria of Bukhari)

We see than in Allah saying “The heart lied not (in seeing) what it saw”, Allah is further establishing the extent to which the prophet is able to see into the unseen world, this is in keeping with the context of the previous verses which established the capacity of the prophet to receive revelation perfectly.

The prophet (saws) saw Allah himself, He reached the most subtle and deepest part of the heavens above the lote tree which is at the base of the Arsh (the throne) of Allah at a distance of two bows length, were a persons subtlest lataif points in his body need to see clearly in order to perceive, and his heart did not make any mistakes in seeing the unseen. A person sees the unseen world with his heart and eyes at the same time, so mistakes are made if a persons heart wavers by being distracted and attracted to the wonders of that place, then the imagination shows a person delusions about these wonders rather than what is there.

The prophets (saws) heart did not waver and remained firm, a heart can only do that if it holds Allah dearer than everything else in Allah's creation this was the hidden test in the prophets night journey, how far could He (saws) travel into Jannah and how close could He (saws) come to Allah.

After establishing the prophets (saws) capacity for his role as a prophet, Allah then demands of all people questioning Him “Will ye then dispute with him concerning what he seeth? (Of the unseen)” (53:12).

“In the 12th verse our Lord Almighty is challenging the whole world that “WILL YE THEN DISPUTE WITH HIM CONCERNING WHAT HE SAW”, had he been seeing Gabriel (as other opinions hold) then that would not have been a great challenge because previous Prophets like Musa Kaleem-Ullah (Peace be upon him) had the privilege to talk “DIRECTLY WITH ALLAH” and Ibrahim (alaih salam) was shown the kingdoms of Heaven which was a far superior thing

than seeing Gabriel, hence from Nass (clear legal injections) of the Qur'an it now becomes established that vision of Allah was finally reserved for the Prophet Muhammad (among the prophets) as the Ahadith of Ibn Abbas (RA) and many others prove.”

Allah then again challenges people and stresses “And verily he (the prophet) saw him (Allah) yet another time, By the lote-tree of the utmost boundary (the first time was above this at a distance of two bows length), Nigh unto which is the Garden of Abode. When that which shroudeth did enshroud the lote-tree, The eye turned not aside nor yet was overbold (he did not waver, such was his character). Verily he saw one of the greater revelations of his Lord (and stayed firm).”(53:13-18)

All of this is used as proof to refute the accusation levelled against the prophet (saws) mentioned at the beginning of the Surah, about receiving false revelation, “Your comrade erreth not, nor is deceived (by what he is receiving); Nor doth he speak of (his own) desire (these are not his words). It is naught save an inspiration that is inspired”.

To sum up every thing Allah used to establish the prophets capacity to see into the unseen and receive revelation, Allah begins by taking an oath by the setting of the stars, they are no longer in the night sky which is an allusion to the prophets capacity to penetrate into the deepest depths of ghayb and receive guidance when the night is even darker.

Allah then alludes to the mechanisms of inspiration in man mentioning how straight his heart is, “Nor doth he speak of (his own) desire”, then mentions that the Angel responsible for revelation is mighty in power revealing his true form to the prophet so he could see him even clearer than any other prophet had.

Allah then mentions the prophets night Journey and seeing Allah at a distance of two bows length, a place above the lote tree of furthest limit were no one before him reached not even the Angels, mentioning the heart did not lie in what it saw at this point. Then Allah emphasises that the prophet (saws) again saw Allah at the lote tree which is the boundary of the created universe, and this was in front of the Angels who witnessed it, which is partly why it is being emphasised.

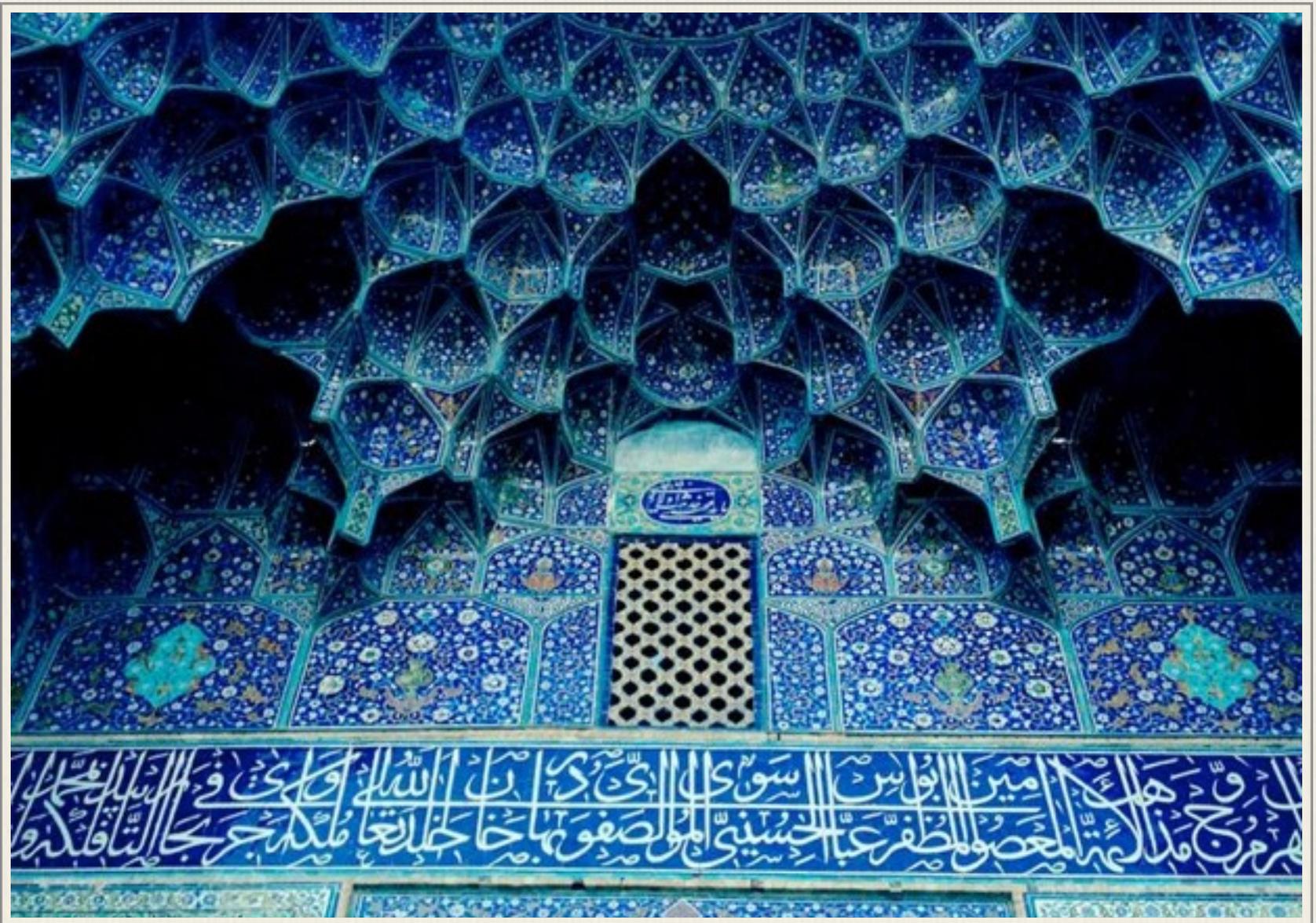
The First time He saw Allah was with his heart which is why Allah mentions the heart at a distance of two bows length, and the second time with his eyes at the lote tree of furthest limit “The eye turned not aside nor yet was overbold.”(53:17).

The distinction here is that at the limit of the Universe that any created being could reach, He saw Allah with his eyes when most others could not even see Allah with there heart, the vessel in man created to see the unseen part of our universe.





# Surah al Najm 19-32



Allah continues, “Have you then considered al Lat and Uzza, And Manat, the third, the last? What! for you (pagans) the males and for Him (Allah) the females! (A reference to the Angels) This indeed is an unjust division! They are naught but names (for your idols) which you have named, you and your fathers; Allah has not sent for them any authority. They follow naught but conjecture and the low desires which (their) souls incline to; and certainly the guidance has come to them from

their Lord. Or shall man have what he wishes? Nay! for Allah is the hereafter and the former (life).” (53:19-25)

“It was said that the verse means: do you deem that your worship of (the idols) al-Lat, al-'Uzza and Manat in the life of the world will benefit you in the Hereafter. No, it will surely not benefit you. As for al-Lat it was an idol which was worshipped in Thaqif (by that tribe); al-'Uzza was a tree in Batn al-Nakhlah which (the tribe of) Ghatafan worshipped; while Manat was an idol in Mecca which was worshipped beside Allah by (the tribes) Hudhayl and Khuza'ah.” (Tanwir al Miqbas min Tafsir Ibn Abbas, 53:20)

Allah switches the subject from highest state a person can achieve “Certainly he saw of the greatest signs of his Lord” to the lowest state of humanity that the pagans of Makkah were involved in, worshiping their idols, “Have you then considered Lat and Uzza, And Manat, the third, the last?”.

After establishing the prophets ability to receive revelation He now questions the pagans themselves and the lives they are living which was stopping them from comprehending.

If a person physically trains everyday his increased health gives him clarity in his self, if he is lethargic then his unhealthy state shapes his mind, character and heart in a bad way, in a similar way our moral or immoral actions shape who we are from the physiological level to the psychological and spiritual level, so Allah wants to point out this contrast between perfection and corruption to the pagans by switching the subject to them.

“The meaning then is, ‘Inform Me: do these idols have the power over anything, such that you worship them besides Allah Who has the power over all that has been mentioned?’ And because of their assertion also that the angels were Allah’s daughters, despite their aversion to daughters, the following was revealed: What! for you (pagans) the males and for Him (Allah) the females!” (Tafsir al Jala-layn, 53:20).

Allah begins the questioning of the pagans by mentioning the unjust reality they are painting against Him, He says to them ‘you worship Idols that have no power and relegate Allah to something that is unacceptable in your society’, since

they hated the birth of females, How could you have a clear perspective of the truth when you bury it behind stories that push it away.

So Allah then accuses them of being unbalanced “This indeed is an unjust division!” because being unjust is a result of being unbalanced and that is the subtext of the surah, comparing the prophets (saws) inner nature to the pagans who are deluded by their made up religion.

Allah continues...“They are naught but names (for your idols) which you have named, you and your fathers; Allah has not sent for them any authority. They follow naught but conjecture and the low desires which (their) souls incline to; and certainly the guidance has come to them from their Lord.”(52:23)

Allah ties everything He is accusing them of back to mans nature by saying to them you only worship them because you follow your low desires “they worship them because they follow their own desires.” (Tafsir ibn Abbas) they accuse the prophet (saws) of not being capable of receiving revelation and seeing the unseen clearly all the while they worship stones and wood as their gods, so then how can you claim you see clearly when you can’t see beyond these pieces of stone and wood you say are your gods.

Their desires are so out of control they believe what ever they wish so Allah again accuses their low nature “Or shall man, that is, shall every human being among them, have whatever he wishes for?, such as [their wish] that the idols intercede for them. [No!] It is not so.”(Tafsir al Jalalayn, 53:24)

Allah is bringing them down even further by saying you accuse the prophets nature but you make up your religion as you desire and expect it to be reality, this is far from the truth, the creation of the Universe runs according to the Laws of Allah not what you invent.

The subtext of the surah, mans nature and the universe, is maintained through out the entire chapter in Allah’s words, He ends by saying to the pagans “Yet to Allah belong the Hereafter and the former [life], that is to say, [the life of] the world, and so nothing comes to pass in them except what He, exalted, wills.”(Tafsir al Jalalayn,53:25)

Allah continues...“And how many an angel is there in the heavens whose intercession does not avail at all except after Allah has given permission to whom He pleases and chooses. Most surely they who do not believe in the hereafter name the angels with female names. And they have no knowledge thereof. They follow but a guess, and lo! a guess can never take the place of the truth. Therefore turn aside from him who turns his back upon Our reminder and does not desire anything but this world's life. Such is their sum of knowledge. Lo! thy Lord is Best Aware of him who strayeth, and He is Best Aware of him whom goeth right.”  
(53:26-30)

The intercession is not just referring to the Angels pleading for mankind but to the Angels governing the universe and acting on behalf of Allah, what they choose doesn't come to pass until Allah accepts it first.

The Pagans believed their idols similarly intercede on their behalf with the creator, but Allah poses a question to the pagans to wake them up, He says to them the intercession of the Angels is worthless unless He accepts it yet you invent idols and place them as interceders with Him, “Allah has given permission to whom He pleases and chooses” but He hasn't given permission to what you invent “Allah has not sent for them (your idols) any authority” to act in the universe, they are just stones and wood.

Allah then says to them you don't believe in the hereafter because of your unjust character, which is the meaning behind their insisting Allah has created for himself something inferior to what they possess, that they have male sons while Allah has only women for Angels, this is a derogatory perceptive they insist on viewing Allah with and it is a result of their moral corruption.

Because of the greater context of the surah Allah is tying the physiological and spiritual causes for being capable of accepting the truth with the inability to accept it, in other words the reasons (asbab) behind Iman and Kufr. He is saying behaving unjust will unbalance your character and you will be incapable of deciphering between what is true and what is false because your perspective is now warped by your desire. We need to think of this in terms of the chemicals and psychology

mans actions produce in him because Allah in the surah is constantly pointing towards the Laws that govern the universe and mans nature.

Their desires (kufr) were a result of the false gods they created to act as intercessors for them, the reality is they made these idols say what ever they wished so they could lift the moral burdens of their actions from themselves.

So Allah is saying to them, no, these idols have no power to do anything for you and your worship of them doesn't bring about any change in the Universe except your own corruption, “And they have no knowledge thereof. They follow but a guess (a delusion), and lo! a guess can never take the place of the truth. Therefore turn aside from him who turns his back upon Our reminder and does not desire anything but this world's life,” turn away from people who only have desire for this life, they are incapable of understanding this type of knowledge we are giving them because of their corruption, “Such is their sum of knowledge (all they understand). Lo! thy Lord is Best Aware of him who strayeth, and He is Best Aware of him whom goeth right.”

Allah continues the subtext of man's connection with the universe in the following verses but switches the perspective to Him controlling the Universe so man understands there is science and knowledge behind everything that occurs in creation, this is clear from Allah's warning against ascribing purity to oneself which was a blind and unscientific way of looking at life common in the old world, Allah corrects this and says, no, this is all a result of your actions, which is a reference to science and the fact every action has an “equal and opposite reaction” so Allah by switching perspectives to Himself is saying everything that occurs is because of Him and His Laws in the universe and like a chemical reaction it is all a consequence of what we do in life.

Allah continues...“And Allah's is what is in the heavens and what is in the earth, that He may reward those who do evil according to what they do, and (that) He may reward those who do good with goodness. Those who keep aloof from the great sins and the indecencies but the passing idea; surely your Lord is liberal in forgiving. He knows you best when He brings you forth from the earth and

when you are embryos in the wombs of your mothers; therefore do not attribute purity to your souls; He knows him best who guards (against evil).”(53:31-32)

Allah begins the verse by saying to Him belongs the entire Universe so man can understand He is talking about a subject greater than our daily lives, but then gives a reason for it belonging to Him “that He may reward” people for what they do, this is pretty much the third law of motion in physics “every action has an equal and opposite reaction”, to Allah belongs the Universe so He can give every act its “reaction”, Allah is teaching man that all our actions cause reactions in the universe, this is why He gave a reason for Him owning the Universe rather than simply saying He is it’s creator, Allah wasn’t justifying himself for owning it He was pointing out something deeper to us, the foundations of chemistry and physics, that this Universe is run by scientific Laws not just religious Laws.

This is further emphasised in the next verse where He switches from the Laws of the Universe to mans actions then to how man was created, starting with the molecules he is made from then to when he was in the womb, all to force man to look at the microscopic world when trying to understand the reason behind things. Allah then ends the verse by saying purity isn’t a thing of magic, you are not it’s source magically purifying everything it comes about because of your actions, in this case Allah is saying warding of evil is the source of purity in the universe, this is the reaction to mans actions in life.

The theme of Allah controlling the universe and all the reactions that occur in it is clear from the reason behind verse 32’s revelation.

Thabit ibn al-Harith al-Ansari said: “The Jews used to say when they lost a young boy: ‘He is a Tsadoq (Siddiq, a form of purity)’. The Prophet, Allah bless him and give him peace, heard of this and commented: ‘The Jews have lied. No living person that Allah creates in the womb of his mother except that it is either felicitous or damned’. Upon which Allah, exalted is He, revealed this verse “He is Best Aware of you (from the time) when He created you from the earth, and when ye were hidden in the bellies of your mothers” (al wahidi’s asbab al nuzul 53:32).

Here we see Allah saying He decided the reason behind what will occur in mans life from the time He is in the womb, so purity isn't something magical it has causes (asbab) and reasons behind it like the laws of chemistry and physics, “His is the creation and the command”(7:54).

All of this is in response to the pagans creating idols according to their desires claiming they do what the pagans created them for, “Or shall man have what he wishes (desires)?” but Allah answers them saying everything is according to His command “Nay! for Allah is the hereafter and the former (life)” this life and the next are mentioned in this way because the subject of idol worship is about what happens to man in the next life but all of that is a result of what happens to us in this life first and to Allah belong both.





# Surah al Najm 33-41



Allah continues...“Have you then seen him who turns his back? And gives a little and (then) withholds.” (53:33-34)

Allah then brings an example to the pagans from among themselves, Mujahid and Ibn Zayd said: “This was revealed about al-Walid ibn al-Mughirah. The latter had followed the religion of the Messenger of Allah, Allah bless him and give him peace. But one of the idolaters reviled him for it, saying: ‘Why did you leave the re-

ligion of the elders whom you claimed were in error and are abiding in hellfire?’ He said: ‘I feared Allah’s chastisement’. The man gave him assurances that he will bear in his stead the chastisement of Allah, glorious and majestic is He, in exchange for some of his wealth and on condition that he reverts to his idolatry. Al-Walid ibn al-Mughirah gave the man some of what they had agreed but then felt miserly and refused to give him the rest. Allah, exalted is He, then revealed this verse”. (Asbab Al-Nuzul by Al-Wahidi)

This is an example of a man from among them who was blind to the Laws governing the unseen, making deals about his afterlife from pure guess work, just as Allah pointed out to them earlier that they were making guesses about their idols, so this is meant to illustrate to them their own actions.

Allah continues...“Has he the knowledge of the unseen so that he can see? Or, has he not been informed of what is in the scriptures of Musa? And (of) Ibrahim who fulfilled (the commandments)”.(53:35-36)

Allah then questions if He has any knowledge of the unseen, the question is really a challenge to the pagans because the prophet (saws) who they were accusing did have knowledge of the Laws governing the unseen and their lives. Allah then reminds them that they were informed about what the scripture of Musa (as) and Abraham (as) said.

“(And Abraham who paid his debt) i.e. he conveyed the message of his Lord and acted upon that which Allah had commanded him; it is also said that this means: he did as he was told in his dream vision”(Tanwir al Miqbas min Tafsir ibn Abbas, 53:37)

Allah then points out the Laws most relevant to their actions... “That no bearer of burden shall bear the burden of another. And that man shall have nothing but what he strives for. And that his striving shall soon be seen. Then shall he be rewarded for it with the fullest reward”(53:38-41)

There are different kinds of laws governing the Universe, quantum mechanics are the laws of physics governing subatomic particles, while chemistry, physics, biology etc are the laws governing everything larger than atoms. The laws governing mans self come under psychology, neurology and physiology and relate to how his

body works, these laws exist because of the basic building blocks of matter that everything in the universe is made from which sciences like physics teach about, so the laws governing man's self are a step up from the laws of Atoms, molecules and compounds and rely on them because the simple systems of matter created more complex systems in living things.

The highest system above all these is the system governing life and mankind, the actions of man impact on his surrounding, if he has complex intentions then his actions impact according to what he intended and what returns to him from his actions is only according to his intention, and so just as there are laws governing Atoms, biology and psychology there are Laws governing life itself they are the causes behind some of the complex things we see in life and the universe. Other religions have a simple name for it called Karma in which it boils down to one simple law but Islam has outlined in detail many if not all these laws and Allah teaches some of them in this chapter.

In fact this understanding that what occurs to us in life is because of our intentions is one of the most important lessons of Islam, the scholars said it was one of the fundamental laws that the religion revolves around.

It is narrated on the authority of Amir al-Mu'minin Umar bin al-Khattab (may Allah be pleased with him), who said: I heard the Messenger of Allah (peace be upon him), say: "Actions are according to intentions, and everyone will get what was intended. (The prophet (saws) then gives example of how this works in life) Whoever migrates with an intention for Allah and His messenger, the migration will be for the sake of Allah and his Messenger. And whoever migrates for worldly gain or to marry a woman, then his migration will be for the sake of whatever he migrated for." (Related by Bukhari & Muslim)

This was the first hadith Imam Bukhari recorded in his book, where it serves the purpose of the introduction (khutba) to his Sahih, pointing out that all deeds that are devoid of the proper intention are vain (batil or achieve worthless results), it was also the first hadith Imam Nawawi recorded in his famous 40 hadith all to illustrate its place in Islam.

Abd al-Rahman b. Mahdi is reported to have said that "Were I to compose a book comprised of various chapters, I would place the hadith of 'Umar regarding deeds and intentions in each chapter." This is one of the firm hadiths which serves as an axis of Islam. Al-Shafi'i said that it comprises a third of all religious knowledge. Ahmad b. Hanbal said that the principle axes of Islam, in terms of hadith, are three: the hadith of 'Umar that "deeds are judged only by intention," the hadith of 'A'isha, "Whoever introduces into our affairs that which does not belong, it is rejected," and the hadith of al-Nu'man b. Bashir, "The licit is clear and the illicit is clear." Ishaq b. Rahawiyah also included this hadith as one of the axes of Islam. Abu Dawud, the collector of the Sunan, is reported to have said that of the 4,800 hadiths in his book, it is sufficient if a person knows four, the hadith of 'Umar regarding intentions and deeds, the hadith "Part of person's virtue in Islam is to ignore that which is of no concern to him," the hadith "The believer is not a believer unless he desires for his brother what he desires for himself," and the hadith "the licit is clear and the illicit is clear." (Ibn Rajab al Hanbali)

A clear example of these laws in the Quran is mentioned in surah al Asr, Allah takes an oath "By time, (that) Verily man is in (a state of) loss, except for those who believe and do good deeds, (and) urge one another to the truth and urge one another to patience." Allah swears by all of time that man is always in a state of loss in this universe, Imam Ash-Shafi said about this that "if people considered this surah well it would be sufficient in the way of guidance" this is because wise people could extrapolate from this surah what they need to do to put themselves in a state of gain and guide others to it.

The first of the laws governing why things occur in the Universe mentioned by Allah is "That no bearer of burden shall bear the burden of another" meaning you can not exchange fates your actions are only your own. The second "And that man shall have nothing but what he strives for" what he receives in life is according to his work, similarly the fate what he receives is according to his work and his intention.

This is also the same in the next life, each man gets paid for exactly what he has done in life, "(And that man) on the Day of Judgement (hath only that for

which he maketh effort) he has only that which he has earned of good or evil in the life of the world,”(Tafsir ibn Abbas, 53:39)

Another example of these laws found in the Quran is verse 2:286 “Allah tasketh no soul beyond its scope. For it (is only) that which it hath earned, and against it (is only) that which it hath deserved” this essentially sums up everything the other Laws say and adds to them, a soul is only responsible for what is within it’s scope to comprehend and cary, this means people receive according to their scope and ability.

Allah in these verse’s is teaching that you can not exchange anything or cheat anything, because if you cheat in life the fate of what you gain can never give you anything pure and healthy for you.

After mentioning these Laws Allah then adds another, although it may not seem like a Law “And that his striving shall soon be seen (in the hereafter)”, it means “his endeavour will be seen, it will be inspected in the Hereafter” (tafsir al Jalalayn), this is a Law because Allah will use the universe and what is in it to bear witness to mans actions in life “(And afterward he will be repaid for it with the fullest payment) good with good and evil with evil”(Tafsir ibn Abbas).





# Surah al Najm 42-62



The language and rhythm of this surah is unique, Allah begins verse 33 with a short question “Have you then seen him who turns his back?” and follows this with a number of phrases beginning with “And”. Here Allah is both setting the style and pacing of the verses to come and does this for almost the remainder of the surah, if we look at how this was done in the previous verses (33-41) it becomes clear why, towards the end of this pattern;

- 53:33 Have you then seen him who turns his back?
- 53:34 And gives a little and (then) withholds.
- 53:35 Has he the knowledge of the unseen so that he can see?
- 53:36 Or, has he not been informed of what is in the scriptures of Musa?
- 53:37 And (of) Ibrahim who fulfilled (the commandments):
- 53:38 That no bearer of burden shall bear the burden of another-
- 53:39 And that man shall have nothing but what he strives for-
- 53:40 And that his striving shall soon be seen-
- 53:41 Then shall he be rewarded for it with the fullest reward-

By using this language, which is more apparent in Arabic, Allah is more clearly coupling subjects in the verses together over an extended number of verses, elsewhere in the Quran this is usually done within a verse by simply mentioning things side by side.

It then shouldn't be a surprise how Allah continues the next verses...

- 53:42 And that to your Lord is the goal,
- 53:43 And He it is, Who makes you laugh and cry.
- 53:44 And that He it is Who causes death and gives life (creates in the next life)
- 53:45 And that He created the two spouses, the male and female,
- 53:46 From a drop (of sperm) if it gets lodged (in the womb),
- 53:47 And that upon Him is your last creation (resurrection).
- 53:48 And that it is He alone who frees from want and causes to possess;
- 53:49 And that He is the Lord of Sirius (the star);
- 53:50 And that He did destroy the Ad of old
- 53:51 And Samood, so He spared not
- 53:52 And the folk of Noah before, Truly they were more unjust and more rebellious;
- 53:53 And the overthrown cities did He overthrow, (Sodom and Gomorrah)
- 53:54 So there covered them (in rubble) that which covered.
- 53:55 So which of your Lord's benefits will you then dispute about?

To your Lord is the return of all created beings after they die and their destination will be to Him in the Hereafter; and it is He Who makes you laugh, whomever He will He makes joyous, and makes you weep, whomever He will He makes him sorrowful, and it is He Who brings death, in this world, and gives life, for resurrection, and He [Himself] creates the two spouses, the two kinds, the male and the female, from a drop [of semen] once it is emitted, [once] it is poured forth into the womb, and that with Him rests the second genesis, the other creation, for the Resurrection, after the first creation.

(And that He it is Who enricheth) He made Himself independent of the need for created beings (and contenteth) and He made His slaves needy for Him; and that it is He Who is the Lord of Sirius — this is a star [lying] beyond [the constellation of] Gemini, which was worshipped in the time of paganism (jahiliyya); it was worshipped by the tribe of Khuza'ah; and that He destroyed the former Ad; this [former one] refers to the people of Ad the folk of Hud, while the second [Ad] is that of the people of Salih “And remember when He made you successors after Aad”(7:73)

(And (the tribe of) Thamud) the folk of Salih (He spared not) a single one of them; and the people of Noah before that, that is to say, before Ad and Thamud, We [also] destroyed them; indeed they were more unjust and more insolent, than Ad and Thamud, because of the long time that Noah remained among them: and he remained among them a thousand-less-fifty years [Q. 29:14], for they, despite their disbelief in him, would [still] harm him and assault him; and the Deviant [cities], namely, the cities of the people of Lot, (And al-Mu'tafikah He destroyed) and He destroyed the townships of the folk of Lot: Sodom (Sadum) and Gomorrah (Sawa'im); al-Mu'tafikat means those that were swallowed up by the earth.

He overturned, He hurled them down to the earth after lifting them up to the heaven (and slammed them back) upside down, by commanding Gabriel to do this; so that there covered them, of rocks afterwards, that which covered [them]: this is [purposely] left vague in order to inspire terror; in [surat] Hud [it is stated]: We made their uppermost the nethermost, and We rained upon them stones of baked clay [Q. 11:82]. (Tafsir al Jalalayn and Tafsir Ibn Abbas).

Regarding the depths of the Quran the following hadith which is Shia is being quoted to illustrate in a few short words and to be brief a subject all scholars agree with and which we have explained at length elsewhere in our books. Our book “The Light Of Allah In The Heavens and The Earth” contains a chapter entitled “What Is The Unseen World and Where Is It: Explaining The Technical Terminology Of The Scholars” that explains this subject in greater detail.

The prophet (saws) said “the Quran possesses an external appearance and a hidden depth, an exoteric meaning (easily understood) and an esoteric meaning (knowledge that needs contemplation). This esoteric meaning in turn conceals a (further) esoteric meaning (this depth in the Quran posses further depth). So it goes on for seven esoteric meanings (seven depths of further knowledge).(from Corbin, Henry (1993). History of Islamic philosophy, this hadith is also one of the main Ahaidth among the Shia, we should Keep in mind Imam Ali and his companions spent years among them teaching them, much of that we do not have through our narrators because they lived in other parts of the world).

Imam, Jafar al Sadiq (d. 765 AD) said, “The book of Allah comprises four things: the statement sent down, the allusions (what it alludes to), the hidden meanings relating to the supra-sensible world (the science behind the verses), and the exalted spiritual doctrines (wisdom and Law we should follow). The literal statement is for the ordinary believers. The allusions are the concern of the elite (scholars and scientists). The hidden meanings pertain to the friends of Allah (because they can put the bigger picture of life together from the smaller parts). The exalted spiritual doctrines are the province of the prophets. (They can see the greater wisdom from that picture)”

The Hidden meanings in the Quran relate to the scientific themes Allah is mentioning in each verse and how those topics scientifically relate to each other, because this is Allah’s knowledge of the Universe and every word of Allah is deliberate and purposefully phrased. We should remember Allah revealed the Quran for the minds of men and not as a sort of magic never to be understood, in fact Allah makes a promise to make people understand these deeper meanings once they develop scientifically “In time We shall make them fully understand Our messages”...(Quran 41:53)

Once we outline the themes in a verse, or over a number of verses, we can see the Quran's depth by understanding how each science Allah is mentioning is related to the other. This is common in the Quran and at times Allah mentions six, seven, nine, twelve or more scientific themes, one after the other, to draw the bigger picture of life. We have shown a perfect example of this in our Tafsir to Surah al Shams (91) where Allah draws the complete picture of how man is inspired on earth, in this surah He does something similar but to refute the accusations of the Pagans, essentially throwing their words back in their faces and ending the chapter with a severe warning to them.

Allah begins by saying the goal of this life is to reach Allah in the next life and to spend it with Him, then He states something very deep that it is He who causeth laughter and crying, most people would say that it is their choice but most of the time both of these are instinct in man, a reaction to something, and it is man's instincts that are attuned to the ghayb (unseen) of the universe, so the underlying subject is the unseen forces in the universe and Allah controlling them.

Remembering that each time Allah says 'And' (wa-in) in this surah He is connecting a greater number of topics together, Allah then connects laughter and crying with death and rebirth in the next verse, both death and rebirth are through the unseen forces in the Universe, the underlying theme of rebirth is a reference to the creation of the Universe, in the next verse he connects this to the creation of pairs or spouses, male and female so now the theme has moved from the forces of the Universe to the creation of pairs that are spouses. He then states that this is from a drop that clings (in the womb) or one thing clinging to another, the male sperm to the female egg, the underlying theme is things in the Universe that cling to each other, like the particles that make up the Atom clinging to each other through the forces of space.

Then Allah states the next creation of the Universe is His responsibility, when Allah relates something back to Him directly it is done from His qualities directly, *kun fa yakun* (be and it is), this is a more literal reference to Him using the forces governing this universe because elsewhere in the Quran He calls these forces His Hold on creation. Then He says He is the one who frees and causes to possess

which is an indirect reference to a type of force which we will see once the next verse is explained, and that He is the Lord of the star Sirius.

The verses all build up and end with this last statement because what follows no longer builds up it is all referring to destruction and a severe warning. The build up of these topics ends with the mention of the star Sirius which these pagans worshiped and most verses before this speak about topics in pairs, Laughter and Crying, Death and Life, the Creation of pairs, Sperm and Clinging to an egg in the Womb, Allah and His responsibility for recreation and Want and Possessing, and finally that Sirius is under Allah's Command, His laws that govern space.

Through these pairings Allah is revealing something new to the pagans they did not know about the star Siruis which they worshiped, supposedly they should then know it better than anyone else. This surah began as a challenge against the prophet (saws) and whether He (saws) was capable of receiving revelation, so through out it at every point Allah challenged them to their core, beginning by deconstructing their nature that is slave to their desires and then dismantling the foundations of their pagan belief by showing they invented it. So in this last verse Allah is showing them to what extent He is the Master of this Universe by revealing in front of their eyes it's hidden secrets, to challenge and show that even if He stated matters from Ghayb (the unseen) in front of them they are still blind and incapable of unraveling it like the prophet (saws).

The star Sirius is the brightest star in the Earth's night sky, it is almost twice as bright as Canopus, the next brightest star. What the naked eye perceives as a single star is actually a binary star, consisting of a white main star, termed Sirius A, and a faint white dwarf companion called Sirius B, just like the pairing in the verses prior to this Siruis is in fact a pair of stars orbiting each other, which is why it is the brightest star in the sky.

A binary star is a star system consisting of two stars orbiting around each other, or possessing each other, Allah indirectly mentions this in the verse just before mentioning Siruis "And that it is He alone who frees... and causes to possess" the subject of want and possessing, which is another description for two stars orbiting through the forces that bind them, this subject flows into the next verse with out in-

terruption, these stars orbit each other through the forces in the Universes that bind them like gravity.

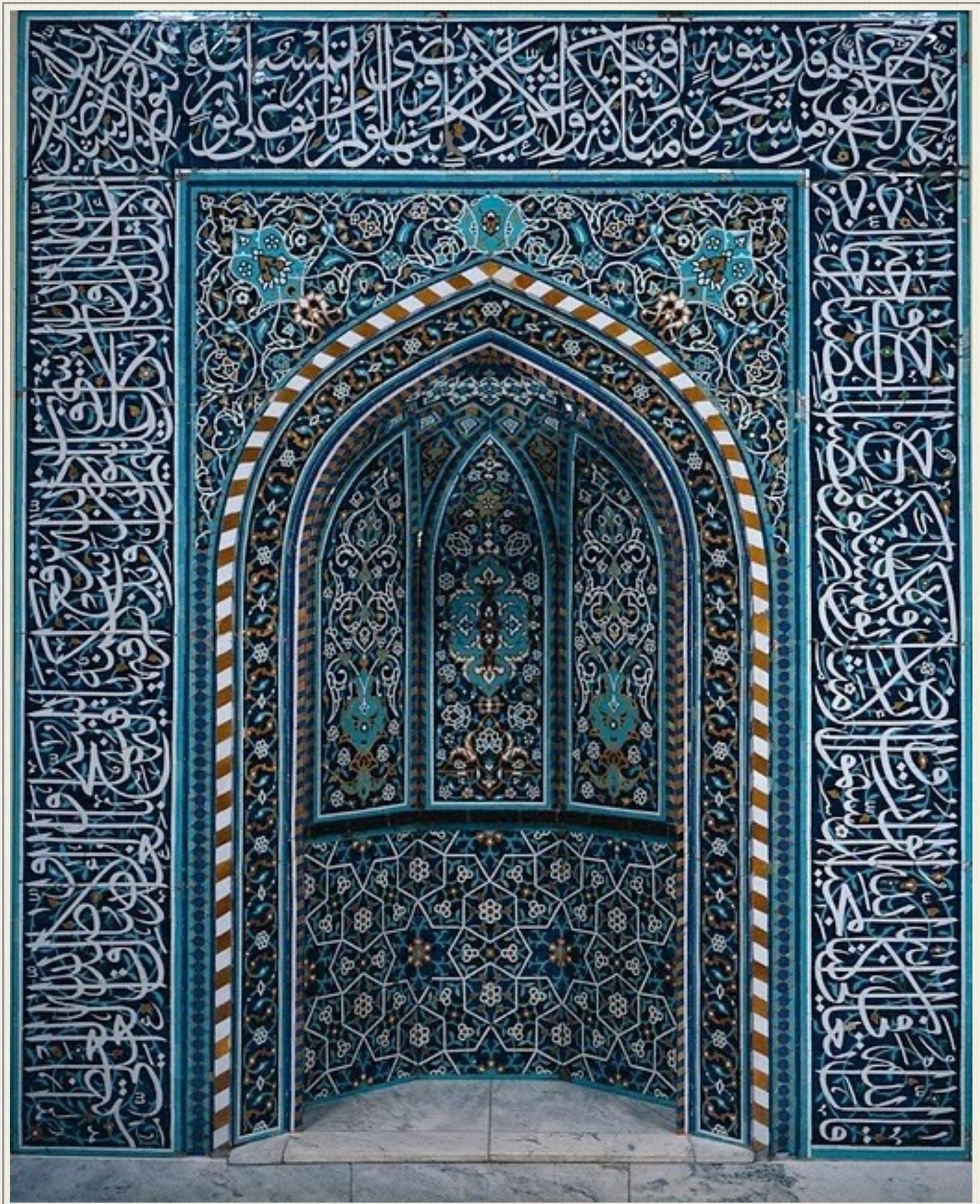
Allah then couples this subject of the unseen forces with the destruction of the people of Ad who were destroyed by a violent wind Allah sent against them for seven nights and eight days that buried them. Then He mentions the destruction of Thamud who He destroyed with an earthquake and the people of Noah with the flood, then the people of Lut who were flung down to earth from the sky by Jibril, then He says “So there covered them that which covered”, Allah uses three different things to cover these people, wind, earth and water. After mentioning His ability to create in a number of verses before these Allah then wants people to think about His power to destroy as well, He lists all the people who wronged themselves, before these pagans came along, and were destroyed by the power of Allah this is one of the most serious and vivid warnings in the Quran, a warning He began by asserting He is the Lord of the Star they worshiped, Sirius, essentially mentioning its very creation in the subtexts of the verses to place in front of them the extent of their blindness.

All of this is in response to the question Allah put in front of them at the start, 'Have they the knowledge of the unseen so that they can see?'

Allah then demands of them “So which of your Lord's benefits will you then dispute about?”

Then He asserts...

- 53:56 This is a warner of the warners of old.
- 53:57 The near event draws nigh (the hour).
- 53:58 There shall be none besides Allah to remove it.
- 53:59 Do you then wonder at this announcement?
- 53:60 And will you laugh (mockingly) and not weep?
- 53:61 Wasting your time in vanities?
- 53:62 Rather prostrate yourselves before Allah and serve Him.



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Imam Ali (ra) said: Allah the Almighty selected us from His Creation and selected for us our followers who assist us. They are pleased when we are pleased and are sorrowful in our sorrows. They give up their lives and property for our cause. Therefore they are ours and will be with us in Paradise.

يا حنان يا منان حنانا من لدنك وزكوة

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