

# النَّجْمِ AnNajam

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### In the name of Allah, Most Gracious, Most Merciful

Sahih Intl	S. Maududi	Yousuf Ali	M. Pickthall	Al-Quran
1. By the star when it descends.	1. By the star when it set.	1. By the star when it goes down.	1. By the star when it sets.	وَالنَّجْمِ إِذَا هَوَىٰ ﴿١﴾
2. Your companion [Muhammad] has not strayed, nor has he erred.	2. Your companion is neither gone astray nor deluded.	2. Your Companion is neither astray nor being misled.	2. Your comrade errs not, nor is deceived.	مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ ﴿٢﴾
3. Nor does he speak from [his own] inclination.	3. He does not speak of his own desire.	3. Nor does he say (aught) of (his own) desire.	3. Nor does he speak of (his own) desire.	وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ﴿٣﴾
4. It is not but a revelation revealed.	4. It is but a revelation, which is sent down to him.	4. It is no less than inspiration sent down to him.	4. It is naught save an inspiration that is inspired.	إِنْ هُوَ إِلَّا وَحْيٌ يُوسَىٰ ﴿٤﴾
5. Taught to him by one intense in strength.	5. One mighty in power has taught him.	5. He was taught by one mighty in power.	5. Which one of mighty powers has taught him.	عَلَّمَهُ شَدِيدُ الْقُوَىٰ ﴿٥﴾
6. One of soundness. And he rose to [his] true form.	6. Who is endowed with great wisdom.	6. Endued with wisdom: for he appeared.	6. One vigorous; and he grew clear to view.	ذُو مِرَّةٍ فَاسْتَوَىٰ ﴿٦﴾
7. While he was in the higher [part of the] horizon.	7. He stood poised when he was on the uppermost horizon.	7. While he was in the highest part of the horizon.	7. When he was on the uppermost horizon.	وَهُوَ بِالْأُفُقِ الْأَعْلَىٰ ﴿٧﴾
8. Then he approached and descended.	8. Then he drew near and hung suspended above.	8. Then he approached and came closer.	8. Then he drew nigh and came down.	ثُمَّ دَنَا فَتَدَلَّىٰ ﴿٨﴾
9. And was at a distance of two bow-lengths or nearer.	9. Two bow-lengths away or even closer.	9. And was at a distance of two bow-lengths or nearer.	9. Till he was two bows length or even nearer.	فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ﴿٩﴾
10. And he revealed to His servant what he revealed.	10. Then he revealed to His servant what he had to reveal.	10. So did he convey to His servant what he conveyed.	10. And he revealed unto His slave that which he revealed.	فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ ﴿١٠﴾
11. The heart did not lie [about] what it saw.	11. The heart belied not what he saw.	11. The heart in no way falsified that which he saw.	11. The heart lied not (in seeing) what it saw.	مَا كَذَّبَ الْقُورَىٰ ﴿١١﴾
12. So will you dispute with him over what he saw?	12. Do you then dispute with him concerning what he saw.	12. Will you then dispute with him concerning what he saw?	12. Will you then dispute with him concerning what he sees.	أَفَعْمُرُونَ عَلَىٰ مَا يَرَىٰ ﴿١٢﴾

13. And he certainly saw him in another descent.

13. And he saw him once again.

13. For indeed he saw him at a second descent.

13. And verily he saw him yet another time.

وَلَقَدْ رَآهُ نَزْلَةً أُخْرَىٰ

14. At the lote-tree of the utmost boundary.

14. By the farthest lote-tree.

14. Near the lote-tree beyond which none may pass.

14. By the lote-tree of the utmost boundary.

عِنْدَ سِدْرَةِ الْمُنْتَهَىٰ

15. Near it is the Garden of Refuge.

15. Nearby which is the Garden of Repose.

15. Near it is the Garden of Abode.

15. Nigh unto which is the Garden of Abode.

عِنْدَهَا جَنَّةُ الْمَأْوَىٰ

16. When there covered the lote-tree that which covered [it].

16. At that time the lote-tree was covered with that which covered it.

16. Behold, the lote-tree was shrouded (in mystery unspeakable).

16. When that which shrouded did enshroud the lote-tree.

إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَىٰ

17. The sight [of the Prophet] did not swerve, nor did it transgress [its limit].

17. The sight was neither dazzled nor it exceeded the limit.

17. (His) sight never swerved, nor did it go wrong.

17. The eye turned not aside nor yet was overbold.

مَا زَاغَ الْبَصَرُ وَمَا طَغَىٰ

18. He certainly saw of the greatest signs of his Lord.

18. And he saw of the greatest signs of his Lord.

18. For truly did he see, of the signs of his Lord, the greatest.

18. Verily he saw one of the greater revelations of his Lord.

لَقَدْ رَأَىٰ مِنْ آيَاتِ رَبِّهِ الْكُبْرَىٰ

19. So have you considered al-Lat and al-Uzza?

19. Have you ever pondered over the al-Lat and al-Uzza.

19. Have you seen al-Lat and al-Uzza.

19. Have you thought upon al-Lat and al-Uzza.

أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ

20. And Manat, the third – the other one?

20. And another, the third goddess, Manat?

20. And another, the third (goddess), Manat?

20. And Manat, the third, the other.

وَمَنَاةَ الثَّالِثَةَ الْأُخْرَىٰ

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

21. Are the sons for you and the daughters for Him?

21. For you the male and for Him, the females?

21. Are yours the males and His the females.

أَلَكُمُ الذَّكَرُ وَلَهُ الْأُنثَىٰ

22. That, then, is an unjust division.

22. This would indeed be an unfair division!

22. Behold, such would be indeed a division most unfair!

22. That indeed were an unfair division.

تِلْكَ إِذْ أَقْسَمْتُمْ فَبِئْسَ الْفِتْنَىٰ

23. They are not but [mere] names you have named them – you and your forefathers – for which Allah has sent down no authority. They follow not except assumption and what [their] souls desire, and there has already come to them from their Lord guidance.

23. These are nothing but mere names which you and your forefathers have invented. Allah has sent down no authority for them. The fact is that the people are following mere conjecture and the lusts of their souls, even though right guidance has come to them from their Lord.

23. These are nothing but names which you have devised, -- you and your fathers, -- for which Allah has sent down no authority (whatever). They follow nothing but conjecture and what their own souls desire! -- Even though there has already come to them guidance from their Lord.

23. They are but names which you have named, you and your fathers, for which Allah has revealed no warrant. They follow but a guess and that which (they) themselves desire. And now the guidance from their Lord has come unto them.

إِنَّ هِيَ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَإِبَائُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَمَا تَهْوَى الْأَنْفُسُ وَلَقَدْ جَاءَهُمْ مِنَ رَبِّهِمْ الْهُدَىٰ

24. Or is there for man whatever he wishes?

24. Is it that whatever man desires should become for him?

24. Nay, shall man have (just) anything he hankers after?

24. Or shall man have what he covets.

أَمْ لِلْإِنْسَانِ مَا تَمَنَّىٰ

25. Rather, to Allah belongs the Hereafter and the first [life].

25. To Allah belongs the present and the Hereafter.

25. But it is to Allah that the end and the beginning belong.

25. But unto Allah belongs the after (life), and the former.

فَلِلَّهِ الْآخِرَةُ وَالْأُولَىٰ

26. And how many angels there are in

26. How many an angel is there in the

26. How many-so-ever be the angels in

26. And how many angels are in the

وَكَمْ مِنْ مَلَكٍ فِي السَّمَوَاتِ لَا

the heavens whose intercession will not avail at all except [only] after Allah has permitted [it] to whom He wills and approves.

heavens! Their intercession can avail nothing until Allah permits it in favor of whomever He wills and is pleased with.

the heavens, their intercession will avail nothing except after Allah has given leave for whom He pleases and that he is acceptable to Him.

heavens whose intercession avails naught save after Allah gives leave to whom He chooses and accepts.

تُغْنِي شَفَعَتُهُمْ شَيْئاً إِلَّا مِنْ  
بَعْدِ أَنْ يَأْذَنَ اللَّهُ لِمَنْ يَشَاءُ  
وَيَرْضَى ﴿٦٦﴾

27. Indeed, those who do not believe in the Hereafter name the angels female names.

27. But those who do not believe in the Hereafter. Name the angels with the names of goddesses.

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

27. Lo! It is those who disbelieve in the Hereafter who name the angels with the names of females.

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ  
لَيَسْمُونَ الْمَلَائِكَةَ تَسْمِيَةً  
الْأُنثَى ﴿٦٧﴾

28. And they have thereof no knowledge. They follow not except assumption, and indeed, assumption avails not against the truth at all.

28. Although they have no knowledge of this. They follow mere conjecture, and conjecture can avail nothing against the truth.

28. But they have no knowledge therein. They follow nothing but conjecture; and conjecture avails nothing against truth.

28. And they have no knowledge thereof. They follow but a guess, and lo! A guess can never take the place of the truth.

وَمَا لَهُمْ بِهِ مِنْ عِلْمٍ إِنْ  
يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنَّ الظَّنَّ لَا  
يُغْنِي مِنَ الْحَقِّ شَيْئاً ﴿٦٨﴾

29. So turn away from whoever turns his back on Our message and desires not except the worldly life.

29. So, O Prophet, leave him alone who turns away from Our remembrance and seeks nothing but the life of the world.

29. Therefore shun those who turn away from Our message and desire nothing but the life of this world.

29. Then withdraw (O Muhammad) from him who flees from Our remembrance and desires but the life of the world.

فَاعْرِضْ عَنْ مَنْ تَوَلَّىٰ عَنْ  
ذِكْرِنَا وَلَمْ يُرِدْ إِلَّا الْحَيَاةَ  
الدُّنْيَا ﴿٦٩﴾

30. That is their sum of knowledge. Indeed, your Lord is most knowing of who strays from His way, and He is most knowing of who is guided.

30. This only is their amount of knowledge: only your Lord knows best who has gone astray from His way and who is on the right path.

30. That is as far as knowledge will reach them. Verily your Lord knows best those who stray from His Path, and He knows best those who receive guidance.

30. Such is their sum of knowledge. Lo! your Lord is best aware of him who strays, and He is best aware of him whom goes right.

ذَلِكَ مَبْلَغُهُمْ مِنَ الْعِلْمِ إِنَّ  
رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ  
سَبِيلِهِ وَهُوَ أَعْلَمُ بِمَنْ  
اهْتَدَى ﴿٧٠﴾

31. And to Allah belongs whatever is in the heavens and whatever is in the earth that He may recompense those who do evil with what they have done and recompense those who do good with the best [reward].

31. And to Allah belongs everything in the heavens and the earth, so that Allah may recompense the evil doers according to their deeds and give good rewards to those who have adopted the righteous attitude.

31. And to Allah belongs all that is in the heavens and on earth: so that He rewards those who do evil, according to their deeds, and He rewards those who do good, with what is best.

31. And unto Allah belongs whatsoever is in the heavens and whatsoever is in the earth, that He may reward those who do evil with that which they have done, and reward those who do good with goodness.

وَلِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي  
الْأَرْضِ لِيَجْزِيَ الَّذِينَ  
أَسَاءُوا بِمَا عَمِلُوا وَيَجْزِيَ  
الَّذِينَ أَحْسَنُوا بِالْحُسْنَىٰ ﴿٧١﴾

32. Those who avoid the major sins and immoralities, only [committing] slight ones. Indeed, your Lord is vast in forgiveness. He was most knowing of you when He produced you from the earth

32. Who avoid grave sins and open indecencies save the minor offences. Surely your Lord is liberal in forgiveness. He knows you well from the time He produced you from the earth and when

32. Those who avoid great sins and shameful deeds, only (falling into) small faults, verily your Lord is ample in forgiveness. He knows you well when He brings you out of the earth, and when

32. Those who avoid enormities of sin and abominations, save the unwilling offences (for them) lo! Your Lord is of vast mercy. He is best aware of you (from the time) when He created you from the earth, and

الَّذِينَ يَجْتَنِبُونَ كَبِيرَ  
الْإِثْمِ وَالْفَوَاحِشَ إِلَّا  
اللَّيْمَةَ إِنَّ رَبَّكَ  
وَاسِعٌ الْمَغْفِرَةَ هُوَ أَعْلَمُ  
بِكُمْ إِذْ أَنشَأَكُم مِّنَ الْأَرْضِ

and when you were fetuses in the wombs of your mothers. So do not claim yourselves to be pure; He is most knowing of who fears Him.

you were yet embryos in your mothers' wombs. Therefore, do not claim piety for yourselves: He alone knows best who is really pious and God fearing.

you are hidden in your mothers' wombs. Therefore justify not yourselves: He knows best who it is that guards against evil.

when you were hidden in the bellies of your mothers. Therefore ascribe not purity unto yourselves. He is best aware of him who wards off (evil).

وَإِذْ أَنْتُمْ أَحْنَاءُ فِي بُطُونِ  
أُمَّهَاتِكُمْ فَلَا تَزْكُوا أَنْفُسَكُمْ  
هُوَ أَعْلَمُ بِمَنْ اتَّقَى

33. Have you seen the one who turned away.

33. Then, O Prophet, have you seen him who turned away.

33. See you one who turns back.

33. Didst you (O Muhammad) observe him who turned away.

أَفَرَأَيْتَ الَّذِي تَوَلَّى

34. And gave a little and [then] refrained?

34. Who gave a little and stopped?

34. Gives a little, then hardens (his heart)?

34. And gave a little, then was grudging.

وَأَعْطَى قَلِيلًا وَأَكْدَى

35. Does he have knowledge of the unseen, so he sees?

35. Does he possess the knowledge of the unseen that he sees the reality?

35. What! Has he knowledge of the unseen so that he can see?

35. Has he knowledge of the unseen so that he sees.

أَعِنْدَهُ عِلْمُ الْغَيْبِ فَهُوَ يَرَى

36. Or has he not been informed of what was in the scriptures of Moses.

36. Has he not heard of those things that have been mentioned in the books of Moses.

36. Nay, is he not acquainted with what is in the books of Moses.

36. Or has he not had news of what is in the books of Moses.

أَمْ لَمْ يُنَبَّأْ بِمَا فِي صُحُفِ  
مُوسَى

37. And Abraham, who fulfilled [his obligations].

37. And Abraham who proved true to his pledge?

37. And of Abraham who fulfilled his engagements?

37. And Abraham who paid his debt.

وَأَبْرَاهِيمَ الَّذِي وَفَّى

38. That no bearer of burdens will bear the burden of another.

38. "That no bearer of burdens shall bear the burden of another.

38. Namely, that no bearer of burdens can bear the burden of another.

38. That no laden one shall bear another's load.

أَلَا تَرَىٰ وَازِرَةً وِّزْرَ أُخْرَىٰ

39. And that there is not for man except that [good] for which he strives.

39. And that there is nothing for man but what he has striven for.

39. That man can have nothing but what he strives for.

39. And that man has only that for which he makes effort.

وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا  
سَعَى

40. And that his effort is going to be seen.

40. And that his striving shall soon be seen.

40. That (the fruit of) his striving will soon come in sight.

40. And that his effort will be seen.

وَأَنَّ سَعْيَهُ سَوْفَ يُرَىٰ

41. Then he will be recompensed for it with the fullest recompense.

41. And then he will be fully rewarded for it.

41. Then will he be rewarded with a reward complete.

41. And afterward he will be repaid for it with fullest payment.

ثُمَّ يُجْزَاهُ الْجُزَاءَ الْأَوْفَىٰ

42. And that to your Lord is the finality.

42. And that to your Lord is the final goal.

42. That to your Lord is the final Goal.

42. And that your Lord, He is the goal.

وَأَنَّ إِلَىٰ رَبِّكَ الْمُنتَهَىٰ

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

43. And that it is He who made (men) to laugh and to weep.

43. That it is He who grants laughter and tears.

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

وَأَنَّهُ هُوَ أَضْحَكَكَ وَابْكَىٰ

44. And that it is He who causes death and gives life.

44. And that it is He who gave death and granted life.

44. That it is He who grants death and grants life.

44. And that He it is who gives death and gives life.

وَأَنَّهُ هُوَ أَمَاتٌ وَأَحْيَا

45. And that He creates the two mates – the male and female.

45. And that it is He who created the pair of male and female.

45. That He did create in pairs, -- male and female.

45. And that He creates the two spouses, the male and the female.

وَأَنَّهُ خَلَقَ الذَّكَرَ  
وَالْأُنثَىٰ

46. From a sperm-drop when it is emitted.

46. From a sperm-drop when it is emitted.

46. From a seed when lodged (in its place).

46. From a drop (of seed) when it is poured forth.

مِنْ نُّطْفَةٍ إِذَا تُمْنَى ۝  
٤٦

47. And that [incumbent] upon Him is the next creation.

47. And that it rests upon Him to grant the second life.

47. That He has promised a second creation (raising of the dead).

47. And that He has ordained the second bringing forth.

وَأَنَّ عَلَيْهِ النَّشْأَةَ الْآخِرَىٰ ۝  
٤٧

48. And that it is He who enriches and suffices.

48. And that it is He who made rich and bestowed property.

48. That it is He who gives wealth and satisfaction.

48. And that He it is who enriches and contents.

وَأَنَّهُ هُوَ أَعْنَىٰ وَأَقْنَىٰ ۝  
٤٨

49. And that it is He who is the Lord of Sirius.

49. And that He is the Lord of Sirius.

49. That He is the Lord of Sirius (the mighty star).

49. And that He it is who is the Lord of Sirius.

وَأَنَّهُ هُوَ رَبُّ الشَّعْرَىٰ ۝  
٤٩

50. And that He destroyed the first [people of] Aad.

50. And that it is He who destroyed the former Aad.

50. And that it is He who destroyed the ancient Aad (people).

50. And that He destroyed the former (tribe of) Aad.

وَأَنَّهُ أَهْلَكَ عَادًا الْأُولَىٰ ۝  
٥٠

51. And Thamud – and He did not spare [them].

51. And annihilated Thamud so as to spare none of them.

51. And the Thamud, nor gave them a lease of perpetual life.

51. And (the tribe of) Thamud, He spared not.

وَشَمُودَ إِذْ سَاءُوا بِعَهْدِ اللَّهِ إِذْ أَخَذُوا مِنَ اللَّهِ عَهْدَ أَنْ يَنْصُرُوا اللَّهَ فَكَفَرُوا بِهِمْ فَأَنزَلْنَا إِلَيْهِمُ السَّمَاءَ كَمَا نُنزِلُ الْغَيْثَ ثُمَّ أَنزَلْنَا نَارًا سَاجِدًا لِلَّهِ فَخَسَبُوا فَهِيَ أَخْلَافُ ۝  
٥١

52. And the people of Noah before. Indeed, it was they who were [even] more unjust and oppressing.

52. And before them He destroyed the people of Noah because they were most wicked and rebellious people.

52. And before them, the people of Noah, for that they were (all) most unjust and most insolent transgressors.

52. And the folk of Noah aforetime, Lo! They were more unjust and more rebellious.

وَقَوْمَ نُوحٍ مِّنْ قَبْلِ أَنَّهُمْ كَانُوا هُمْ أَظْلَمَ وَأَطْغَىٰ ۝  
٥٢

53. And the overturned towns He hurled down.

53. And He overthrew the subverted settlements.

53. And He destroyed the overthrown cities (of Sodom and Gomorrah).

53. And Al-Mu'tafikah He destroyed.

وَالْمُؤْتَفِكَةَ أَهْوَىٰ ۝  
٥٣

54. And covered them by that which He covered.

54. Then there covered them that which (you know well) covered them.

54. So that (ruins unknown) have covered them up.

54. So that there covered them that which did cover.

فَعَشَاهُمْ مَّا غَشَّىٰ ۝  
٥٤

55. Then which of the favors of your Lord do you doubt?

55. Then, O man, which of your Lord's bounties will you doubt?"

55. Then which of the gifts of thy Lord, (O man,) will you dispute about?

55. Concerning which then, of the bounties of your Lord, can you dispute.

فَبِأَيِّ آلَاءِ رَبِّكَ تَتَمَارَىٰ ۝  
٥٥

56. This [Prophet] is a warner like the former warners.

56. This is a warning of the warnings already given.

56. This is a warner, of the (series of) warners of old.

56. This is a warner of the warners of old.

هَذَا نَذِيرٌ مِّنَ النَّذِيرِ الْأُولَىٰ ۝  
٥٦

57. The Approaching Day has approached.

57. That which is coming is near at hand.

57. The (Judgment) ever approaching draws nigh.

57. The threatened Hour is nigh.

أَزْفَتِ الْأَرْفَةُ ۝  
٥٧

58. Of it, [from those] besides Allah, there is no remover.

58. None but Allah can avert it.

58. No (soul) but Allah can lay it bare.

58. None beside Allah can disclose it.

لَيْسَ لَهَا مِنْ دُونِ اللَّهِ كَاشِفَةٌ ۝  
٥٨

59. Then at this statement do you wonder?

59. Is it at these things that you marvel?

59. Do you then wonder at this recital.

59. Marvel you then at this statement.

أَفَمِنْ هَذَا الْحَدِيثِ تَعْجَبُونَ ۝  
٥٩

60. And you laugh and do not weep.

60. And you laugh and weep not?

60. And will you laugh and not weep.

60. And laugh and not weep.

وَتَضْحَكُونَ وَلَا تَبْكُونَ ۝  
٦٠

61. While you are proudly sporting?

61. And you ward them off by merry-making?

61. Wasting your time in vanities?

61. While you amuse yourselves.

وَأَنْتُمْ سَلْمِدُونَ ﴿٦١﴾

62. So prostrate to Allah and worship [Him].  
*AsSajda*

62. Bow down before Allah and worship Him.  
*AsSajda*

62. But fall down in prostration to Allah, and adore (Him)!  
*AsSajda*

62. Rather prostrate yourselves before Allah and serve Him.  
*AsSajda*

فَأَسْجُدُوا لِلَّهِ وَاعْبُدُوا ﴿٦٢﴾

