



## AN-NAJM

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
- \*2. By the stemless plant when it falls,
3. Your companion has neither erred, nor has he gone astray,
4. Nor does he speak out of *his own* desire.
5. It is nothing but *pure* revelation *that has been* revealed by God.
6. *The Lord* of mighty powers has taught him,
- \*7. *The One* Possessor of strength. So He manifested His ascendance *over everything*,
- \*8. And *He revealed His Word* when he was on the uppermost Horizon,
9. Then he drew nearer *to God*; then he came down *to mankind*,
10. So that he became, *as it were*, one chord to two bows or closer still.
11. Then He revealed to His servant that which He revealed.
- \*12. The heart *of the Prophet* was not untrue to that which he saw.
13. Will you then dispute with him about what he saw?
14. And certainly, he saw Him a second time *also*,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①  
وَالنَّجْمِ إِذَا هَوَىٰ ②  
مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ ③  
وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ④  
إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ⑤  
عَلَّمَهُ شَدِيدُ الْقُوَىٰ ⑥  
ذُو مِرَّةٍ ۖ فَاسْتَوَىٰ ⑦  
وَهُوَ بِالْأُفُقِ الْأَعْلَىٰ ⑧  
ثُمَّ دَنَا فَتَدَلَّىٰ ⑨  
فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ⑩  
فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ ⑪  
مَا كَذَبَ الْفُؤَادُ مَا رَأَىٰ ⑫  
أَفَتَسْمُرُونَ عَلَىٰ مَا يَئْتِي ⑬  
وَلَقَدْ رَآهُ نَزْلَةً أُخْرَىٰ ⑭

- \*2. By the **star** when it falls,
- \*7. **Of Great Might, Who** then settled *upon His Throne*,
- \*8. And *He revealed His Word* when He was at the loftiest Horizon,
- \*12. The heart *of the Prophet* **lied not** regarding what he saw.

15. Near the farthest Lote-tree,  
16. Near which is the Garden of Eternal Abode.  
17. *This* was when that which covers covered the Lote-tree.  
18. The eye deviated not, nor did *it* wander.  
19. Surely, he saw the greatest of the Signs of his Lord.  
20. Now tell *me* about Lāt† and ‘Uzzā†,  
21. And Manāt†, the third one, another *goddess*!  
22. ‘What! for you the males and for Him the females!’  
23. That indeed is an unfair division.

24. ‘These are but names which you have named—you and your fathers—for which Allāh has sent down no authority.’ They follow naught but conjecture and what their souls desire, while there has already come to them guidance from their Lord.

\*25. Can man have whatever he desires?

\*26. Nay, to Allāh belong the Hereafter and this *world*.

R. 2.

27. And how many an angel is there in the heavens, but their intercession shall be of no avail, except after Allāh has given permission to whomsoever He wills and pleases.

† Favourite idols of the Quraish of Mecca.

\*25. **Is there for man all that he desires?**

\*26. **Nay, to Allāh belongs the end of everything and all that precedes.**

عِنْدَ سِدْرَةِ الْمُنْتَهَى ①٥

عِنْدَهَا جَنَّةُ الْمَأْوَى ①٦

إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَى ①٧

مَا زَاغَ الْبَصَرُ وَمَا طَغَى ①٨

لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى ①٩

أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ ②٠

وَمَنْوَةَ الثَّالِثَةَ الْآخِرَىٰ ②١

أَلَكُمُ الذَّكَرُ وَلَهُ الْأُنثَىٰ ②٢

تِلْكَ إِذًا قِسْمَةٌ ضِيزَىٰ ②٣

إِنْ هِيَ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ

وَأَبَاؤُكُمْ مِمَّا أَنْزَلَ اللَّهُ بِهَا مِنْ

سُلْطَانٍ ۚ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَمَا

تَهْوَى الْأَنْفُسُ ۚ وَلَقَدْ جَاءَهُمْ مِنْ

رَبِّهِمْ الْهُدَىٰ ②٤

أَمْ لِلْإِنْسَانِ مَا تَمَنَّى ②٥

فَلِلَّهِ الْآخِرَةُ وَالْأُولَىٰ ②٦

وَكَمْ مِنْ مَلَكٍ فِي السَّمُوتِ لَا تُغْنِي

شَفَاعَتُهُمْ شَيْئًا إِلَّا مِنْ بَعْدِ أَنْ

يَأْذَنَ اللَّهُ لِمَنْ يَشَاءُ وَيُرْضَىٰ ②٧

28. Those who believe not in the Hereafter name the angels with names of females;

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ  
لَيَسْمُؤْنَ الْمَلَائِكَةَ تَسْمِيَةً  
الْأُنثَى ۖ (٣٨)

29. But they have no knowledge thereof. They follow nothing but conjecture; and conjecture avails naught against truth.

وَمَا لَهُمْ بِهِ مِنْ عِلْمٍ ۖ إِنَّ يَتَّبِعُونَ  
إِلَّا الظَّنَّ ۖ وَإِنَّ الظَّنَّ لَا يُغْنِي مِنَ  
الْحَقِّ شَيْئًا ۖ (٣٩)

30. So turn aside from him who turns away from Our remembrance, and seeks nothing but the life of this world.

فَاعْرِضْ عَنْ مَنْ تَوَلَّى ۖ عَنْ ذِكْرِنَا  
وَلَمْ يَرْدِ إِلَّا الْحَيَاةَ الدُّنْيَا ۖ (٤٠)

\*31. That is the utmost limit of their knowledge. Verily, thy Lord knows him best who strays from His way, and He knows him best who follows guidance.

ذَلِكَ مَبْلَغُهُمْ مِنَ الْعِلْمِ ۖ إِنَّ رَبَّكَ  
هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ ۖ  
وَهُوَ أَعْلَمُ بِمَنْ اهْتَدَى ۖ (٤١)

32. And to Allāh belongs whatever is in the heavens and whatever is in the earth, that He may requite those who do evil for what they have wrought, and that He may reward with what is best those who do good.

وَلِلَّهِ مَا فِي السَّمُوتِ وَمَا فِي الْأَرْضِ ۖ  
لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا  
وَيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَى ۖ (٤٢)

\*33. Those who shun the grave sins and immoral actions except minor faults—verily, thy Lord is very liberal in forgiving. He knows you full well *from the time* when He created you from the earth, and when you were embryos in the bellies of your mothers. So ascribe

الَّذِينَ يَجْتَنِبُونَ كَبِيرَ الْإِثْمِ  
وَالْفَوَاحِشِ إِلَّا اللَّمَمَ ۖ إِنَّ رَبَّكَ  
وَاسِعٌ الْمَغْفِرَةِ ۖ هُوَ أَعْلَمُ بِكُمْ إِذْ  
أَنْشَأَكُمْ مِنَ الْأَرْضِ وَإِذْ أَنْتُمْ  
أَجْنَّةٌ فِي بُطُونِ أُمَّهَاتِكُمْ ۖ فَلَا تُزَكُّوْا

\*31. That is the utmost **they have of knowledge**.

\*33. Those who shun **major** sins and **indeencies** except for **minor slips**—verily, **your** Lord is **expansive in forgiveness**.