

# 53

## An-Najm

### The Star

 **Link (POD)** (Read the *Prophet of Doom* review of this Surah)

**AA** - Ahmed Ali    **NQ** - The Noble Qur'an  
**PK** - Pickthal    **SH** - Shakir    **YU** - Yusuf Ali

#### 1.

- AA** In the name of Allah, most benevolent, ever-merciful. I CALL TO witness the star of the pleiades when it has dipped
- NQ** By the star when it goes down, (or vanishes).
- PK** By the Star when it setteth,
- SH** I swear by the star when it goes down.
- YU** By the Star when it goes down,-

#### 2.

- AA** That your companion is not confused, nor has he gone astray,
- NQ** Your companion (Muhammad SAW) has neither gone astray nor has erred.
- PK** Your comrade erreth not, nor is deceived;
- SH** Your companion does not err, nor does he go astray;
- YU** Your Companion is neither astray nor being misled.

#### 3.

- AA** Neither does he speak of his own will.
- NQ** Nor does he speak of (his own) desire.
- PK** Nor doth he speak of (his own) desire.
- SH** Nor does he speak out of desire.
- YU** Nor does he say (aught) of (his own) Desire.

#### 4.

- AA** This is only revelation communicated,
- NQ** It is only an Inspiration that is inspired.
- PK** It is naught save an inspiration that is inspired,
- SH** It is naught but revelation that is revealed,
- YU** It is no less than inspiration sent down to him:

#### 5.

- AA** Bestowed on him by the Supreme Intellect,
- NQ** He has been taught (this Qur'ân) by one mighty in power [Jibrael (Gabriel)].
- PK** Which one of mighty powers hath taught him,
- SH** The Lord of Mighty Power has taught him,
- YU** He was taught by one Mighty in Power,

#### 6.

- AA** Lord of power and wisdom. So he acquired poise and balance,

**NO** Dhu Mirrah (free from any defect in body and mind), Fastawa [then he (Jibrael Gabriel) rose and became stable]. [Tafsir At-Tabari].

**PK** One vigorous; and he grew clear to view

**SH** The Lord of Strength; so he attained completion,

**YU** Endued with Wisdom: for he appeared (in stately form);

## 7.

**AA** And reached the highest pinnacle.

**NO** While he [Jibrael (Gabriel)] was in the highest part of the horizon,

**PK** When he was on the uppermost horizon.

**SH** And he is in the highest part of the horizon.

**YU** While he was in the highest part of the horizon:

## 8.

**AA** Then he drew near and drew closer

**NO** Then he [Jibrael (Gabriel)] approached and came closer,

**PK** Then he drew nigh and came down

**SH** Then he drew near, then he bowed

**YU** Then he approached and came closer,

## 9.

**AA** Until a space of two bow (arcs) or even less remained,

**NO** And was at a distance of two bows' length or (even) nearer,

**PK** Till he was (distant) two bows' length or even nearer,

**SH** So he was the measure of two bows or closer still.

**YU** And was at a distance of but two bow-lengths or (even) nearer;

## 10.

**AA** When He revealed to His votary what He revealed.

**NO** So did (Allâh) convey the Inspiration to His slave [Muhammad SAW through Jibrael (Gabriel) >>].

**PK** And He revealed unto His slave that which He revealed.

**SH** And He revealed to His servant what He revealed.

**YU** So did (Allah) convey the inspiration to His Servant- (conveyed) what He (meant) to convey.

## 11.

**AA** His heart did not falsify what he perceived.

**NO** The (Prophet's) heart lied not (in seeing) what he (Muhammad SAW) saw.

**PK** The heart lied not (in seeing) what it saw.

**SH** The heart was not untrue in (making him see) what he saw.

**YU** The (Prophet's) (mind and) heart in no way falsified that which he saw.

## 12.

**AA** Will you dispute with him what he saw?

**NO** Will you then dispute with him (Muhammad SAW) about what he saw [during the Mi'râj: (Ascent of the Prophet SAW over the seven heavens)][] .

**PK** Will ye then dispute with him concerning what he seeth?

**SH** What! do you then dispute with him as to what he saw?

YU Will ye then dispute with him concerning what he saw?

### 13.

AA He saw Him indeed another time

NQ And indeed he (Muhammad SAW) saw him [Jibrael (Gabriel)] at a second descent (i.e. another time).

PK And verily he saw him yet another time

SH And certainly he saw him in another descent,

YU For indeed he saw him at a second descent,

### 14.

AA By the Lote-tree beyond which none can pass,

NQ Near Sidrat-ul-Muntaha [lote-tree of the utmost boundary (beyond which none can pass)],

PK By the lote-tree of the utmost boundary,

SH At the farthest lote-tree;

YU Near the Lote-tree beyond which none may pass:

### 15.

AA Close to which is the Garden of Tranquility,

NQ Near it is the Paradise of Abode.

PK Nigh unto which is the Garden of Abode.

SH Near which is the garden, the place to be resorted to.

YU Near it is the Garden of Abode.

### 16.

AA When the Lote-tree was covered over with what it was covered over;

NQ When that covered the lote-tree which did cover it!

PK When that which shroudeth did enshroud the lote-tree,

SH When that which covers covered the lote-tree;

YU Behold, the Lote-tree was shrouded (in mystery unspeakable!)

### 17.

AA Neither did sight falter nor exceed the bounds.

NQ The sight (of Prophet Muhammad SAW) turned not aside (right or left), nor it transgressed beyond (the) limit (ordained for it).

PK The eye turned not aside nor yet was overbold.

SH The eye did not turn aside, nor did it exceed the limit.

YU (His) sight never swerved, nor did it go wrong!

### 18.

AA Indeed he saw some of the greatest signs of His Lord.

NQ Indeed he (Muhammad SAW) did see, of the Greatest Signs, of his Lord (Allâh).

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

SH Certainly he saw of the greatest signs of his Lord.

YU For truly did he see, of the Signs of his Lord, the Greatest!

### 19.

AA Have you considered Lat and 'Uzza,

NQ Have you then considered Al-Lât, and Al-'Uzza (two idols of the pagan Arabs)  
[]

PK Have ye thought upon Al-Lat and Al-'Uzza

SH Have you then considered the Lat and the Uzza,

YU Have ye seen Lat. and 'Uzza,

## 20.

AA And Manat, the other third (of the pagan deities)?

NQ And Manât (another idol of the pagan Arabs), the other third?

PK And Manat, the third, the other?

SH And Manat, the third, the last?

YU And another, the third (goddess), Manat?

## 21.

AA Are there sons for you, and daughters for Him?

NQ Is it for you the males and for Him the females?

PK Are yours the males and His the females?

SH What! for you the males and for Him the females!

YU What! for you the male sex, and for Him, the female?

## 22.

AA This is certainly an unjust apportioning.

NQ That indeed is a division most unfair!

PK That indeed were an unfair division!

SH This indeed is an unjust division!

YU Behold, such would be indeed a division most unfair!

## 23.

AA These are only names which you and your fathers have invented. No authority was sent down by God for them. They only follow conjecture and wish-fulfilment, even though guidance had come to them already from their Lord.

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

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

SH They are naught but names 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.

YU These are nothing but names which ye have devised,- ye 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!

## 24.

AA Can ever man get what he desires?

NQ Or shall man have what he wishes?

- PK Or shall man have what he coveteth?  
 SH Or shall man have what he wishes?  
 YU Nay, shall man have (just) anything he hankers after?

**25.**

- AA To God belong the End and the Beginning.  
 NQ But to Allâh belongs the last (Hereafter) and the first (the world).  
 PK But unto Allah belongeth the after (life), and the former.  
 SH Nay! for Allah is the hereafter and the former (life).  
 YU But it is to Allah that the End and the Beginning (of all things) belong.

**26.**

- AA Many as the angels be in heaven their intercession will not avail in the least without God's permission for whomsoever He please and approve.  
 NQ And there are many angels in the heavens, whose intercession will avail nothing except after Allâh has given leave for whom He wills and pleases.  
 PK And how many angels are in the heavens whose intercession availeth naught save after Allah giveth leave to whom He chooseth and accepteth.  
 SH 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.  
 YU How many-so-ever be the angels in the heavens, their intercession will avail nothing except after Allah has given leave for whom He pleases and that he is acceptable to Him.

**27.**

- AA Those who do not believe in the Hereafter give the angels names of females.  
 NQ Verily, those who believe not in the Hereafter, name the angels with female names.  
 PK Lo! it is those who disbelieve in the Hereafter who name the angels with the names of females.  
 SH Most surely they who do not believe in the hereafter name the angels with female names.  
 YU Those who believe not in the Hereafter, name the angels with female names.

**28.**

- AA Yet they have no knowledge of this, and follow nothing but conjecture, but conjecture cannot replace the truth.  
 NQ While they have no knowledge thereof. They follow but a guess, and verily, guess is no substitute for the truth.  
 PK And they have no knowledge thereof. They follow but a guess, and lo! a guess can never take the place of the truth.  
 SH And they have no knowledge of it; they do not follow anything but conjecture, and surely conjecture does not avail against the truth at all.  
 YU But they have no knowledge therein. They follow nothing but conjecture; and conjecture avails nothing against Truth.

**29.**

- AA So you turn away from him who turns away from Our remembrance and wants nothing but the life of this world:  
 NQ Therefore withdraw (O Muhammad SAW) from him who turns away from Our Reminder (this Qur'ân) and desires nothing but the life of this world.

- PK Then withdraw (O Muhammad) from him who fleeth from Our remembrance and desireth but the life of the world.
- SH Therefore turn aside from him who turns his back upon Our reminder and does not desire anything but this world's life.
- YU Therefore shun those who turn away from Our Message and desire nothing but the life of this world.

**30.**

- AA This is the farthest limit of their knowledge. Surely your Lord alone knows best who has strayed away from the path and who has come to guidance.
- NQ That is what they could reach of knowledge. Verily, your Lord it is He Who knows best him who goes astray from His Path, and He knows best him who receives guidance.
- PK 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.
- SH That is their goal of knowledge; surely your Lord knows best him who goes astray from His path and He knows best him who follows the right direction.
- YU That is as far as knowledge will reach them. Verily thy Lord knoweth best those who stray from His Path, and He knoweth best those who receive guidance.

**31.**

- AA To God belongs whatever is in the heavens and the earth, that He may requite those who do evil, in accordance with their deeds, and those who do good with good.
- NQ And to Allâh belongs all that is in the heavens and all that is in the earth, that He may requite those who do evil with that which they have done (i.e. punish them in Hell), and reward those who do good, with what is best (i.e. Paradise).
- PK And unto Allah belongeth 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.
- SH 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.
- YU Yea, 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.

**32.**

- AA As for those who avoid the greater sins and shameful acts, except minor trespasses, your Lord's forgiveness surely has great amplitude. He is fully knowledgeable of you as He produced you from the earth, and since you were a foetus in your mother's womb. So do not assert your goodness; he is better who takes heed and preserves himself.
- NQ Those who avoid great sins (see the Qur'ân, Verses: 6: 152, 153) and Al-Fawâhish (illegal sexual intercourse, etc.) except the small faults, verily, your Lord is of vast forgiveness. He knows you well when He created you from the earth (Adam), and when you were fetuses in your mothers' wombs. So ascribe not purity to yourselves. He knows best him who fears Allâh and keep his duty to Him [i.e. those who are Al-Muttaqûn (pious - see V.2: 2)].
- PK Those who avoid enormities of sin and abominations, save the unwilling offences - (for them) lo! thy Lord is of vast mercy. 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. Therefor ascribe not purity unto yourselves. He is Best Aware of him who wardeth off (evil).

SH 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).

YU Those who avoid great sins and shameful deeds, only (falling into) small faults,- verily thy Lord is ample in forgiveness. He knows you well when He brings you out of the earth, And when ye are hidden in your mothers' wombs. Therefore justify not yourselves: He knows best who it is that guards against evil.

**33.**

AA Have you seen him who turns his back,

NQ Did you (O Muhammad SAW) observe him who turned away (from Islâm).

PK Didst thou (O Muhammad) observe him who turned away,

SH Have you then seen him who turns his back?

YU Seest thou one who turns back,

**34.**

AA Who gives but little, and is niggardly?

NQ And gave a little, then stopped (giving)?

PK And gave a little, then was grudging?

SH And gives a little and (then) withholds.

YU Gives a little, then hardens (his heart)?

**35.**

AA Has he knowledge of the Unknown that he perceives everything?

NQ Is with him the knowledge of the unseen so that he sees?

PK Hath he knowledge of the Unseen so that he seeth?

SH Has he the knowledge of the unseen so that he can see?

YU What! Has he knowledge of the Unseen so that he can see?

**36.**

AA Has he not heard what is contained in the Book of Moses,

NQ Or is he not informed with what is in the Pages (Scripture) of Mûsa (Moses),

PK Or hath he not had news of what is in the books of Moses

SH Or, has he not been informed of what is in the scriptures of Musa?

YU Nay, is he not acquainted with what is in the Books of Moses-

**37.**

AA And of Abraham who fulfilled his trust? --

NQ And of Ibrâhim (Abraham) who fulfilled (or conveyed) all that (what Allâh ordered him to do or convey),

PK And Abraham who paid his debt:

SH And (of) Ibrahim who fulfilled (the commandments):

YU And of Abraham who fulfilled his engagements?-

**38.**

AA That no one who carries a burden bears another's load;

NQ That no burdened person (with sins) shall bear the burden (sins) of another,T>

PK That no laden one shall bear another's load,  
 SH That no bearer of burden shall bear the burden of another-  
 YU Namely, that no bearer of burdens can bear the burden of another;

**39.**

AA That a man receives but only that for which he strives;  
 NQ And that man can have nothing but what he does (good or bad)[] ,  
 PK And that man hath only that for which he maketh effort,  
 SH And that man shall have nothing but what he strives for-  
 YU That man can have nothing but what he strives for;

**40.**

AA That his endeavours will be judged,  
 NQ And that his deeds will be seen,  
 PK And that his effort will be seen.  
 SH And that his striving shall soon be seen-  
 YU That (the fruit of) his striving will soon come in sight:

**41.**

AA And only then will he receive his recompense in full;  
 NQ Then he will be recompensed with a full and the best recompense[]  
 PK And afterward he will be repaid for it with fullest payment;  
 SH Then shall he be rewarded for it with the fullest reward-  
 YU Then will he be rewarded with a reward complete;

**42.**

AA And that to your Lord is your returning;  
 NQ And that to your Lord (Allâh) is the End (Return of everything).  
 PK And that thy Lord, He is the goal;  
 SH And that to your Lord is the goal-  
 YU That to thy Lord is the final Goal;

**43.**

AA That it is He who makes you happy and morose,  
 NQ And that it is He (Allâh) Who makes (whom He wills) laugh, and makes (whom He wills) weep;  
 PK And that He it is who maketh laugh, and maketh weep,  
 SH And that He it is Who makes (men) laugh and makes (them) weep;  
 YU That it is He Who granteth Laughter and Tears;

**44.**

AA And He who ordains death and life;  
 NQ And that it is He (Allâh) Who causes death and gives life;  
 PK And that He it is Who giveth death and giveth life;  
 SH And that He it is Who causes death and gives life-  
 YU That it is He Who granteth Death and Life;

**45.**

AA That He created pairs, male and female,

NQ And that He (Allâh) creates the pairs, male and female,  
 PK And that He createth the two spouses, the male and the female,  
 SH And that He created pairs, the male and the female  
 YU That He did create in pairs,- male and female,

**46.**

AA From a drop of semen when emitted;  
 NQ From Nutfah (drops of semen male and female discharges) when it is emitted;  
 PK From a drop (of seed) when it is poured forth;  
 SH From the small seed when it is adapted  
 YU From a seed when lodged (in its place);

**47.**

AA That the second creation is incumbent on Him;  
 NQ And that upon Him (Allâh) is another bringing forth (Resurrection);  
 PK And that He hath ordained the second bringing forth;  
 SH And that on Him is the bringing forth a second time;  
 YU That He hath promised a Second Creation (Raising of the Dead);

**48.**

AA That it is He who makes you rich and contented;  
 NQ And that it is He (Allâh) Who gives much or a little (or gives wealth and contentment),  
 PK And that He it is Who enricheth and contenteth;  
 SH And that He it is Who enriches and gives to hold;  
 YU That it is He Who giveth wealth and satisfaction;

**49.**

AA That He is the Lord of Sirius;  
 NQ And that He (Allâh) is the Lord of Sirius (the star which the pagan Arabs used to worship);  
 PK And that He it is Who is the Lord of Sirius;  
 SH And that He is the Lord of the Sirius;  
 YU That He is the Lord of Sirius (the Mighty Star);

**50.**

AA That it was He who destroyed the 'Ad of old,  
 NQ And that it is He (Allâh) Who destroyed the former 'Ad (people),  
 PK And that He destroyed the former (tribe of) A'ad,  
 SH And that He did destroy the Ad of old  
 YU And that it is He Who destroyed the (powerful) ancient 'Ad (people),

**51.**

AA And Thamud, and did not leave them,  
 NQ And Thamûd (people). He spared none of them.  
 PK And (the tribe of) Thamud He spared not;  
 SH And Samood, so He spared not  
 YU And the Thamud nor gave them a lease of perpetual life.

**52.**

- AA Like the people of Noah before them, who were surely oppressors and rebellious;
- NO And the people of Nūh (Noah) aforetime, verily, they were more unjust and more rebellious and transgressing [in disobeying Allāh and His Messenger Nūh (Noah) >>].
- PK And the folk of Noah aforetime, Lo! they were more unjust and more rebellious;
- SH And the people of Nuh before; surely they were most unjust and inordinate;
- YU And before them, the people of Noah, for that they were (all) most unjust and most insolent transgressors,

**53.**

- AA And He overthrew the Cities of the Plain,
- NO And He destroyed the overthrown cities [of Sodom to which Prophet Lout (Lot) was sent].
- PK And Al-Mu'tafikah He destroyed
- SH And the overthrown cities did He overthrow,
- YU And He destroyed the Overthrown Cities (of Sodom and Gomorrah).

**54.**

- AA So that they were covered over by what they were covered over.
- NO So there covered them that which did cover (i.e. torment with stones).
- PK So that there covered them that which did cover.
- SH So there covered them that which covered.
- YU So that (ruins unknown) have covered them up.

**55.**

- AA How many favours of your Lord will you then deny?
- NO Then which of the Graces of your Lord (O man!) will you doubt.
- PK Concerning which then, of the bounties of thy Lord, canst thou dispute?
- SH Which of your Lord's benefits will you then dispute about?
- YU Then which of the gifts of thy Lord, (O man,) wilt thou dispute about?

**56.**

- AA He who warns you is one of the warners of old.
- NO This (Muhammad SAW) is a warner (Messenger) of the (series of) warners (Messengers) of old[] .
- PK This is a warner of the warners of old.
- SH This is a warner of the warners of old.
- YU This is a Warner, of the (series of) Warners of old!

**57.**

- AA What is to come is imminent.
- NO The Day of Resurrection draws near,
- PK The threatened Hour is nigh.
- SH The near event draws nigh.
- YU The (Judgment) ever approaching draws nigh:

**58.**

- AA There is no one to unveil it apart from God.  
 NA None besides Allâh can avert it, (or advance it, or delay it).  
 PK None beside Allah can disclose it.  
 SH There shall be none besides Allah to remove it.  
 YU No (soul) but Allah can lay it bare.

**59.**

- AA Are you astonished at this news,  
 NA Do you then wonder at this recital (the Qur'ân)?  
 PK Marvel ye then at this statement,  
 SH Do you then wonder at this announcement?  
 YU Do ye then wonder at this recital?

**60.**

- AA And keep laughing and do not weep,  
 NA And you laugh at it and weep not,  
 PK And laugh and not weep,  
 SH And will you laugh and not weep?  
 YU And will ye laugh and not weep,-

**61.**

- AA Indulging in pleasantries?  
 NA Wasting your (precious) lifetime in pastime and amusements (singing, etc.).  
 PK While ye amuse yourselves?  
 SH While you are indulging in varieties.  
 YU Wasting your time in vanities?

**62.**

- AA Bow instead in adoration before God and worship Him.  
 NA So fall you down in prostration to Allâh, and worship Him (Alone).  
 PK Rather prostrate yourselves before Allah and serve Him.  
 SH So make obeisance to Allah and serve (Him).  
 YU But fall ye down in prostration to Allah, and adore (Him)!