



53. Surah An-Najm | The Star?

[Recitation by Mishary Alafasy](#)

Surah An-Najm Arabic

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Surah An-Najm English Translation

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

1. By the Star when it goes down,-
2. Your Companion is neither astray nor being misled.
3. Nor does he say (aught) of (his own) Desire.
4. It is no less than inspiration sent down to him:
5. He was taught by one Mighty in Power,
6. Endued with Wisdom: for he appeared (in stately form);
7. While he was in the highest part of the horizon:
8. Then he approached and came closer,
9. And was at a distance of but two bow-lengths or (even) nearer;
10. So did (Allah) convey the inspiration to His Servant- (conveyed) what He (meant) to convey.
11. The (Prophet•s) (mind and) heart in no way falsified that which he saw.
12. Will ye then dispute with him concerning what he saw?
13. For indeed he saw him at a second descent,
14. Near the Lote-tree beyond which none may pass:
15. Near it is the Garden of Abode.
16. Behold, the Lote-tree was shrouded (in mystery unspeakable!)
17. (His) sight never swerved, nor did it go wrong!
18. For truly did he see, of the Signs of his Lord, the Greatest!
19. Have ye seen Lat. and •Uzza,
20. And another, the third (goddess), Manat?
21. What! for you the male sex, and for Him, the female?
22. Behold, such would be indeed a division most unfair!
23. 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. Nay, shall man have (just) anything he hankers after?
 25. But it is to Allah that the End and the Beginning (of all things) belong.
 26. 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. Those who believe not in the Hereafter, name the angels with female names.
 28. But they have no knowledge therein. They follow nothing but conjecture; and conjecture avails nothing against Truth.
 29. Therefore shun those who turn away from Our Message and desire nothing but the life of this world.
 30. 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. 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. 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. Seest thou one who turns back,
 34. Gives a little, then hardens (his heart)?
 35. What! Has he knowledge of the Unseen so that he can see?
 36. Nay, is he not acquainted with what is in the Books of Moses-
 37. And of Abraham who fulfilled his engagements?-
 38. Namely, that no bearer of burdens can bear the burden of another;
 39. That man can have nothing but what he strives for;
 40. That (the fruit of) his striving will soon come in sight:
 41. Then will he be rewarded with a reward complete;
 42. That to thy Lord is the final Goal;
 43. That it is He Who granteth Laughter and Tears;
 44. That it is He Who granteth Death and Life;
 45. That He did create in pairs,- male and female,
 46. From a seed when lodged (in its place);
 47. That He hath promised a Second Creation (Raising of the Dead);
 48. That it is He Who giveth wealth and satisfaction;
 49. That He is the Lord of Sirius (the Mighty Star);
 50. And that it is He Who destroyed the (powerful) ancient •Ad (people),
 51. And the Thamud nor gave them a lease of perpetual life.
 52. And before them, the people of Noah, for that they were (all) most unjust and most insolent transgressors,
 53. And He destroyed the Overthrown Cities (of Sodom and Gomorrah).
 54. So that (ruins unknown) have covered them up.
 55. Then which of the gifts of thy Lord, (O man,) wilt thou dispute about?
 56. This is a Warner, of the (series of) Warners of old!
 57. The (Judgment) ever approaching draws nigh:
 58. No (soul) but Allah can lay it bare.
 59. Do ye then wonder at this recital?
 60. And will ye laugh and not weep,-
 61. Wasting your time in vanities?
 62. But fall ye down in prostration to Allah, and adore (Him)!
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Transliteration of Surah An-Najm

Bismillaahir Rahmaanir Raheem ?

1. Wannajmi iza hawaa
2. Maa dalla saahibukum wa maa ghawaa
3. Wa maa yyantiq 'anilhawaaa
4. In huwa illaa Wahyuny yoojaa
5. 'Allamahoo shadeedul quwaa
6. Zoo mirratin fastawaa
7. Wa huwa bil ufuqil a'laa
8. Summa danaa fatadalla
9. Fakaana qaaba qawsaini aw adnaa
10. Fa awhaaa ilaa 'abdihee maaa awhaa
11. Maa kazabal fu'aadu maa ra aa
12. Afatumaaronahoo 'alaa maayaraa
13. Wa laqad ra aahu nazlatan ukhrraa
14. 'Inda sidratil muntaha
15. 'Indahaa jannatul maawaa
16. Iz yaghshas sidrata maa yaghshaa
17. Maa zaaghal basaru wa maa taghaa
18. Laqad ra aa min aayaati Rabbihil kubraaa
19. Afara'aytumul laata wal 'uzzaa
20. Wa manaatas saalisatal ukhrraa
21. A-lakumuz zakaru wa laahul unsaa
22. Tilka izan qismatun deezaa
23. In hiya illaaa asmaaa'un sammaitumoohaaa antum wa aabaaa'ukum maaa anzalal laahu bihaa min sultaan; inyyattabi'oona illaz zanna wa maa tahwal anfusu wa laqad jaaa'ahum mir Rabbihimul hudaa
24. Am lil insaani maa taman naa
25. Falillaahil aakhiratu wal oolaa
26. Wa kam mim malakin fissamaawaati laa tughnee shafaa'atuhum shai'an illaa mim ba'di anyyaazanal laahu limany yashaaa'u wa yardaa
27. innal lazeena laa yu'minoona bil aakhirati la yusammoonal malaaa'ikata tasmiyatal unsaa
28. Wa maa lahum bihee min 'ilmin iny yattabi'oona illaz zanna wa innaz zanna laa yughnee minal haqqi shai'aa
29. Fa a'rid 'am man tawallaa 'an zikrinaa wa lam yurid illal hayaatad dunyaa
30. Zalika mablaghum minal 'ilm; inna rabbaka huwa a'lamu biman dalla 'an sabee lihee wa huwa a'lamu bimanit tadaa
31. Wa lillaahi maa fis samaawaati wa maa fil ardi liyajziyal lazeena asaaa'oo bimaa 'amiloo wa yajziyal lazeena ahsanoo bilhusnaa
32. Allazeena yajtaniboona kabaaa'iral ismi walfawaa hisha illal lamam; inna rabbaka waasi'ul maghfirah; huwa a'lamu bikum iz ansha akum minal ardi wa iz antum ajjinnatun fee butooni umma haatikum falaa tuzakkooo anfusakum huwa a'lamu bimanit taqaa
33. Afara'ayatal lazee tawallaa
34. Wa a'taa qaleelanw wa akdaa
35. A'indahoo 'ilmul ghaibi fahuwa yaraa
36. Am lam yunabbaa bimaa fee suhufi Moosa
37. Wa Ibraaheemal lazee waffaaa
38. Allaa taziru waaziratunw wizra ukhrraa

39. Wa al laisa lil insaani illaa maa sa'aa
40. Wa anna sa'yahoo sawfa yuraa
41. Summa yujzaahul jazaaa 'al awfaa
42. Wa anna ilaa rabbikal muntahaa
43. Wa annahoo huwa adhaka wa abkaa
44. Wa annahoo huwa amaata wa ahyaa
45. Wa annahoo khalaqaz zawjainiz zakara wal unsaa
46. Min nutfatin iza tumnaa
47. Wa anna 'alaih nash atal ukhrra
48. Wa annahoo huwa aghnaa wa aqnaa
49. Wa annahoo huwa rabbush shi'raa
50. Wa annahooo ahlak a 'Aadanil oolaa
51. Wa samooda famaana abqaa
52. Wa qawma Noohim min qablu innahum kaanoo hum azlama wa atghaa
53. Wal mu'tafikata ahwaa
54. Faghashshaahaa maa ghashshaa
55. Fabi ayyi aalaaa'i Rabbika tatamaaraa
56. Haazaa nazeerum minan nuzuril oolaa
57. Azifatil aazifah
58. Laisa lahaa min doonil laahi kaashifah
59. Afamin hazal hadeesi ta'jaboon
60. Wa tadhakoona wa laa tabkoon
61. Wa antum saamidoon
62. Fasjudoo lillaahi wa'budoo (make sajda)

Surah An-Najm Tafseer in English

The Surah derives its name from the very first word wan Najm. This title also does not relate to the subject matter, but is a name given to the Surah as a symbol.

Period of Revelation

According to a Tradition related by Bukhari, Muslim, Abu Da'ud and Nasai, on the authority of Hadrat Abdullah bin Mas'ud, the first Surah in which a verse requiring the performance of a sajdah (prostration) as sent down, is Surah An-Najm. The parts of this Hadith which have been reported by Aswad bin Yazid, Abu Ishaq and Zubair bin Mu'awiyah from Hadrat Ibn Mas'ud, indicate that this is the first Surah of the Qur'an, which the Holy Prophet (peace and blessings of Allah be upon him) had publicly recited before an assembly of the Quraish (and according to Ibn Marduyah, in the Ka'bah) in which both the believers and the disbelievers were present. At the end, when he recited the verse requiring the performance of a sajdah and fell down in prostration, the whole assembly also fall down in prostration with him, and even those chiefs of the polytheists who were in the forefront of the opposition to the Holy Prophet (peace and blessings of Allah be upon him) could not resist falling down in prostration. Ibn Mas'ud (may Allah be pleased with him) says that he saw only one man, Umayyah bin Khalaf, from among the disbelievers, who did not fall down in prostration but took a little dust and rubbing it on his forehead said that that was enough for him. Later, as Ibn Mas'ud relates, he saw this man die in the state

of disbelief.

Another eye witness of this incident is Hadrat Muttalib bin Abi Wada'ah, who had not yet become a Muslim. Nasai and Musnad Ahmad contain his own words to the effect: "When the Holy Prophet recited the Surah An-Najm and performed the sajdah and the whole assembly fell down in prostration along with him, I did not perform the sajdah. Now to compensate for the same whenever I recite this Surah I make sure never to abandon its performance."

Ibn Sad says that before this, in the Rajab of the 5th year of Prophethood, a small group of the Companions had emigrated to Abyssinia. Then, when in the Ramadan of the same year this incident took place the news spread that the Holy Prophet (peace and blessings of Allah be upon him) had recited Surah An-Najm publicly in the assembly of the Quraish and the whole assembly, including the believers as well as the disbelievers, had fallen down in prostration with him. When the emigrants to Abyssinia heard this news they formed the impression that the disbelievers of Makkah had become Muslims. Thereupon, some of them returned to Makkah in the Shawwal of the 5th year of Prophethood, only to learn that the news was wrong and the conflict between Islam and disbelief was raging as furiously as before. Consequently, the second emigration to Abyssinia took place, in which many more people left Makkah.

Thus, it becomes almost certain that this Surah was revealed in the Ramadan of 5th year of Prophethood.

Historical Background

The details of the period of revelation as given above point to the conditions in which this Surah was revealed. During the first five years of his appointment as a Prophet, the Holy Prophet (peace and blessings of Allah be upon him) had been extending invitation to Allah's Religion by presenting the Divine Revelations before the people only in private and restricted meetings and assemblies. During this whole period he could never have a chance to recite the Quran before a common gathering openly, mainly because of the strong opposition and resistance from the disbelievers. They were well aware of how magnetic and captivating was the Holy Prophet's personality and his way of preaching and how impressive were the Revelations of the Qur'an. Therefore, they tried their best to avoid hearing it themselves and to stop others also from hearing it and to suppress his invitation by false propaganda by spreading every kind of suspicion against him. For this object, on the one hand, they were telling the people that Muhammad (peace and blessings of Allah be upon him) had gone astray and was now bent upon misleading others as well; on the other hand, they would raise an uproar whenever he tried to present the Qur'an before the people so that no one could know what it was for which he was being branded as a misled and misguided person.

Such were the conditions when the Holy Prophet (peace and blessings of Allah be upon him) suddenly stood up one day to make a speech in the sacred precincts of the Ka'bah, where a large number of the Quraish had gathered together. Allah at that time made him deliver this discourse, which we have now in the form of the Surah An-Najm with us. Such was the intensity of the impression that when the Holy Prophet (peace and blessings of Allah be upon him) started reciting it the

opponents were so completely overwhelmed that they could not think of raising any disorder, and when at the conclusion he fell down in prostration, they too fell down in prostration along with him. Later they felt great remorse at the weakness they had involuntarily shown. The people also started taunting them to the effect that whereas they had been forbidding others to listen to the Qur'an, that day not only had they themselves listened to it, with complete absorption but had even fallen down in prostration along with Muhammad (peace and blessings of Allah be upon him). At last, they had to invent a story in order to get rid of the people's taunt and ridicule. They said "After he had recited *afara'ait-ul Lata wal Uzza wa Manat ath-thalitha-al ukhra*, we heard from Muhammad the words: *tilk al-gharaniqa- tal-'ula, wa anna shafa'at-u-hunna latarja*: 'They are exalted goddesses: indeed, their intercession may be expected.' From this we understood that Muhammad had returned to our faith." As a matter of fact, only a mad person could think that in the context of this Surah the sentences they claimed to have heard could have any place and relevance. (For details, please see E. N.'s 96 to 301 of Surah Al Hajj).

Subject Matter and Topics

The theme of the discourse is to warn the disbelievers of Makkah about the error of the attitude that they had adopted towards the Qur'an and the Prophet Muhammad (peace and blessings of Allah be upon him).

The discourse starts in a way as if to say: "Muhammad is neither deluded nor gone astray, as you are telling others in your propaganda against him, nor has he fabricated this teaching of Islam and its message, as you seem to think he has. In fact, whatever he is presenting is nothing but Revelation which is sent down to him. The verities that he presents before you, are not the product of his own surmise and speculation but realities of which he himself is an eye witness. He has himself seen the Angel through whom this knowledge is conveyed to him. He has been directly made to observe the great Signs of his Lord: whatever he says is not what he has himself thought out but what he has seen with his own eyes. Therefore, your disputing and wrangling with him is just like the disputing and wrangling of a blind man with a man of sight over a thing which the blind man cannot see but he can see."

After this, three things have been presented in their successive order:

First, the listeners have been made to understand that: "The religion that you are following is based on mere conjecture and invented ideas. You have set up a few goddesses like Lat and Manat and Uzza as your deities, whereas they have no share whatever in divinity. You regard the angels as the daughters of Allah, whereas you regard a daughter as disgraceful for your own selves. You think that these deities of yours can influence Allah in your favor, whereas the fact is that all the angels together, who are stationed closest to Allah, cannot influence Him even in their own favor. None of such beliefs that you have adopted, is based on knowledge and reason, but are wishes and desires for the sake of which you have taken some whims as realities. This is a grave error. The right and true religion is that which is in conformity to the reality, and the reality is never subject to the people's wishes and desires so that whatever they may regard as a reality and truth should become the reality and truth. Speculation and conjecture cannot help to determine as to what is according to the truth and what is not; it is knowledge.

When that knowledge is presented before you, you turn away from it, and brand the one who tells you the truth as misguided. The actual cause of your being involved in this error is that you are heedless of the Hereafter. Only this world is your goal. Therefore, you have neither any desire for the knowledge of reality, nor you bother to see 'whether the beliefs you hold are according to the truth or not.

Secondly, the people have been told that: Allah is the Caster and Sovereign of the entire Universe. The righteous is he who follows His way, and the misguided he who has turned away from His way. The error of the misguided and the righteousness of the righteous are not hidden from Him. He knows whatever everyone is doing: He will requite the evil with evil and the good with good. The final judgment will not depend on what you consider yourself to be, and on tall claims you make of your purity and chastity but on whether you are pious or impious, righteous or unrighteous, in the sight of God. If you refrain from major sins, He in His mercy will overlook your minor errors.” .

Thirdly, a few basic principles of the true Religion which had been presented hundreds of years before the revelation of the Qur'an in the Books of the Prophets Abraham and Moses have been reiterated so that the people did not remain involved in the misunderstanding that the Prophet Muhammad (peace and blessings of Allah be upon him) had brought some new and novel religion, but they should know that these are the fundamental truths which the former Prophets of Allah have always been presenting in their respective ages. Besides, the same Books have been quoted to confirm the historical facts that the destruction of the 'Ad and the Thamud and of the people of the Prophets Noah and Lot was not the result of accidental calamities, but Allah has destroyed them in consequence of the same wickedness and rebellion from which the disbelievers of Makkah were not inclined to refrain and desist in any case.

After presenting these themes and discourses the Surah has been concluded, thus: “The Hour of Judgment has approached near at hand, which no one can avert. Before the occurrence of that Hour you are being warned through Muhammad (peace and blessings of Allah be upon him) and the Quran in the like manner as the former people had been warned before. Now, is it this warning that you find novel and strange? Which you mock and ridicule? Which you turn away from and cause disorder so that no one else also is able to hear what it is ? Don't you feel like weeping at your folly and ignorance? Abandon this attitude and behavior, bow down to Allah and serve Him alone!”

This was that impressive conclusion hearing which even the most hardened deniers of the Truth were completely overwhelmed, and when after reciting these verses of Divine Word the Holy Messenger of Allah (peace and blessings of Allah be upon him) fell down in prostration, they too could not help falling down in prostration along with him.

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