

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

Surah Al-Kahf							
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ							
the Most Merciful.	the Most Gracious,	(of) Allah,	In (the) name				
الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَىٰ عَبْدِهِ الْكِتَابَ							
the Book,	His slave	to	(has) revealed	the One Who	(is) for Allah	All Praise	
وَلَمْ يَجْعَلْ لَهُ عِوَجًا ۗ قَيِّمًا لِّيُنذِرَ							
to warn	Straight,	1	any crookedness.	in it	(has) made	and not	
بِأَسَا شَدِيدًا مِّنْ لَّدُنْهُ وَيُبَشِّرَ الْمُؤْمِنِينَ							
(to) the believers,	and give glad tidings	near Him,	from	severe,	(of) a punishment		
الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ إِنَّ لَهُمْ أَجْرًا حَسَنًا ۗ							
2	(is) a good reward.	for them	that	righteous deeds,	do	those who	
مَا كَثُرْنَ فِيهِ أَبَدًا ۗ وَيُنذِرَ الَّذِينَ قَالُوا							
say,	those who	And to warn	3	forever.	in it	(They will) abide	
اتَّخَذَ اللَّهُ وَلَدًا ۗ مَا لَهُمْ بِهِ مِنْ عِلْمٍ وَلَا							
and not	knowledge	any	about it	they have	Not	4	a son." "Allah has taken
لِأَبَائِهِمْ كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ ۗ إِنَّ							
Not	their mouths.	of	(that) comes out	the word	Mighty (is)	their forefathers.	
يَقُولُونَ إِلَّا كَذِبًا ۗ فَلَعَلَّكَ بَاخِعٌ							
the one who kills	Then perhaps you would (be)	5	a lie.	except	they say		
نَفْسِكَ عَلَىٰ آثَارِهِمْ ۗ إِنَّ لَكُمْ يَوْمَئِذٍ فِي هَذَا الْحَدِيثِ							
[the] narration,	in this	they believe	not	if	their footsteps,	over	yourself
أَسْفًا ۗ إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً							
adornment	the earth	(is) on	what	We have made	Indeed, We	6	(in) grief.
لَهَا لِنَبِّئُوهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا ۗ							
7	(in) deed.	(is) best	which of them	that We may test [them]	for it,		
وَإِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُءًا ۗ أَمْ							
Or	8	barren.	soil	(is) on it	what	(will) surely make	And indeed, We
حَسِبْتُمْ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ							
among	were,	and the inscription	(of) the cave	(the) companions	that	you think	

1. All Praise is for Allah, the **One Who** has revealed the Book to **His** slave and has not placed therein any crookedness.

2. (**He** has made it) straight, to warn of a severe punishment from **Him** and to give glad tidings to the believers who do righteous deeds that for them is a good reward.

3. They will abide in it forever.

4. And to warn those who say, "Allah has taken a son."

5. They do not have any knowledge about it, nor had their forefathers. Grave is the word that comes out of their mouths. Nothing they say except a lie.

6. Then perhaps you (O Muhammad SAWS) would kill yourself in grief over them, if they do not believe in this narration.

7. Indeed, **We** have made that which is on the earth as adornment for it that **We** may test (as to) which of them is best in deeds.

8. And indeed, **We** will make what is on it a barren ground.

9. Or you think that the companions of the cave and the inscription were wonders among

اٰیَّتِنَا عَجَبًا ۙ اِذْ اٰوٰی الْفِتٰیةُ اِلٰی الْكُهْفِ ۙ							
the cave,	to	the youths	retreated	When	9	a wonder?	Our Signs,
فَقَالُوْا رَبَّنَا اٰتِنَا مِنْ لَدُنْكَ رَحْمَةً وَّهَيِّئْ لَنَا							
for us	and facilitate	Mercy,	Yourself	from	Grant us	"Our Lord!	and they said,
مِنْ اٰمْرِنَا رَشٰدًا ۙ فَضْرَبْنَا عَلٰی اٰذَانِهِمْ فِی							
in	their ears	over	So We cast	10	(in the) right way."	our affair	[from]
الْكُهْفِ سِنٰیۙنَ عَدَدًا ۙ ثُمَّ بَعَثْنٰهُمْ							
We raised them up	Then	11	a number.	years -	the cave		
لِنَعْلَمَ لِمَ اٰتٰی الْحَزْبَیْنِ اَحْطٰی لِمَا							
for what	best calculated	(of) the two parties	which	that We make evident			
لَبِثُوْا اَمَدًا ۙ نَحْنُ نَقُصُّ عَلَیْكَ نَبَاَهُمْ بِالْحَقِّ ۗ							
in truth.	their story	to you	narrate	We	12	(in) time.	(they had) remained
اِنَّهُمْ اٰتٰهُم فِتٰیةً اٰمَنُوْا بِرَبِّهِمْ وَزِدْنٰهُمْ							
and We increased them	in their Lord,	who believed	youths	Indeed, they (were)			
هُدٰی ۙ وَرَبَطْنَا عَلٰی قُلُوْبِهِمْ اِذْ قَامُوْا							
they stood up	when	their hearts	[on]	And We made firm	13	(in) guidance.	
فَقَالُوْا رَبَّنَا رَبُّ السَّمٰوٰتِ وَالْاَرْضِ لَنْ نَدْعُوْا							
we will invoke	Never	and the earth.	(of) the heavens	(is) the Lord	"Our Lord	and said,	
مِنْ دُوْنِهٖ اِلٰهًا تَقَدُّ قُلْنَا اِذَا شَطَطًا ۙ							
14	an enormity.	then,	we would have said,	Certainly,	any god.	besides Him	
هٰؤُلَاءِ قَوْمُنَا اتَّخَذُوْا مِنْ دُوْنِهٖ اِلٰهَةً لَّوْلَا یَاتُوْنَ							
they come	Why not	gods.	besides Him	have taken	our people,	These,	
عَلَيْهِمْ بِسُلْطٰنٍ بَیِّنٍ ۙ فَمَنْ اَظْلَمُ مِمَّنْ اَفْتَرٰی							
invents	than (one) who	(is) more wrong	And who	clear?	with an authority	to them	
عَلٰی اللّٰهِ كَذِبًا ۙ وَاِذْ اَعْتَزَلْتُمُوْهُمْ وَمَا							
and what	you withdraw from them	And when	15	a lie?	Allah	against	
یَعْبُدُوْنَ اِلَّا اللّٰهَ فَاَوَّا اِلٰی الْكُهْفِ یَنْشُرْ لَكُمْ							
for you	Will spread	the cave.	to	then retreat	Allah,	except	they worship
رَبِّكُمْ مِّنْ رَّحْمَتِهٖ وَیَهَيِّیْ لَكُمْ مِّنْ اَمْرِكُمْ مَّرْفَقًا							
(in) ease."	your affair	[from]	for you	and will facilitate	His Mercy	of	your Lord

Our Signs?

10. When the youths retreated to the cave and said, "Our Lord! Grant on us Mercy from Yourself and facilitate for us our affair in the right way."

11. Then We cast (a cover) over their ears in the cave for a number of years.

12. Then We awakened them that We make evident which of the two parties was best at calculating the time they had remained.

13. We narrate to you their story in truth. Indeed, they were youths who believed in their Lord, and We increased them in guidance.

14. And We made firm their hearts when they stood up and said, "Our Lord is the Lord of the heavens and the earth. We will never invoke besides Him any god. Certainly, (if we did) we would have then uttered an enormity.

15. These, our people, have taken gods besides Him. Why do they not come to them with a clear authority? And who is more wrong than the one who invents a lie against Allah?

16. And when you withdraw from them and that which they worship besides Allah, then retreat to the cave. Your Lord will spread for you of His Mercy and will facilitate for you your affair in ease."

17. And you might have seen the sun when it rose, inclining away from their cave on the right, and when it set, passing away from them on the left while they lay in an open space thereof. That was from the Signs of Allah. He whom Allah guides is the guided one, and he whom He lets go astray - never will you find for him a protecting guide.

١٦							وَتَرَى	الشَّسَّ	إِذَا	طَلَعَتْ	تَزُورُ	عَنْ
from	inclining away	it rose,	when	the sun,	And you (might) have seen	16						
كُهُفِهِمْ							ذَاتَ	الْيَمِينِ	وَإِذَا	عَرَبَتْ	تَقْرُضُهُمْ	ذَاتَ
to	passing away from them	it set,	and when	the right,	to	their cave						
السِّمَالِ							وَهُمْ	فِي	فَجْوَةٍ	مِنْهُ	ذَلِكَ	مِنْ
(the) Signs	(was) from	That	thereof.	the open space	(lay) in	while they	the left					
اللَّهِ							مَنْ	يَهْدِي	اللَّهُ	فَهُوَ	الْمُهْتَدِي	وَمَنْ
and whoever	(is) the guided one,	and he	Allah	guides	Whoever	(of) Allah.						
يُضِلُّ							فَلَنْ	تَجِدَ	لَهُ	وَلِيًّا	مُرْشِدًا	ع
17	a guide.	a protector,	for him	you will find	then never	He lets go astray						

18. And you would think them awake, while they were asleep. And We turned them to the right and to the left, while their dog stretched his forelegs at the entrance. If you had looked at them, surely you would have turned back from them in flight and would have been filled by them with terror.

وَتَحْسَبُهُمْ							أَيْقَاطًا	وَهُمْ	مَرْقُودٌ	وَنَقَلْنَاهُمْ		
And We	turned them	(were) asleep.	while they	awake	And you (would) think them							
ذَاتَ							الْيَمِينِ	وَذَاتَ	السِّمَالِ	وَكَلَبُهُمْ	بَاسِطٌ	ذِرَاعَيْهِ
his two forelegs	stretched	while their dog	the left,	and to	the right	to						
بِالْوَصِيدِ							لَوْ	اطَّلَعْتَ	عَلَيْهِمْ	لَوَلَّيْتَ		
you (would) have surely turned back	at them,	you had looked	If	at the entrance.								
مِنْهُمْ							فِرَارًا	وَلَمَلَّيْتَ	مِنْهُمْ	رُعْبًا	ع	
18	(with) terror.	by them	and surely you would have been filled	(in) flight	from them							

19. And similarly, We awakened them that they might question one another. Said a speaker among them, "How long have you remained?" They said, "We have remained a day or a part of a day." They said, "Your Lord knows best how long you remained. So send one of you with this silver coin of yours to the city and let him see which food is purest there and bring to you provision from it and let him be cautious. And let no one be aware about you."

وَكَذَلِكَ							بَعَثْنَاهُمْ	لِيَتَسَاءَلُوا	بَيْنَهُمْ	قَالَ	قَائِدٌ
a speaker	Said	among them.	that they might question	We raised them	And similarly,						
مِنْهُمْ							كَمْ	لَبِثْتُمْ	قَالُوا	لَبِثْنَا	يَوْمًا
a day	"We have remained	They said,	have you remained?"	"How long	among them,						
أَوْ							بَعْضَ	يَوْمٍ	قَالُوا	رَبُّكُمْ	أَعْلَمُ
how long	knows best	"Your Lord	They said,	(of) a day."	a part	or					
لَبِثْتُمْ							فَابْعَثُوا	أَحَدَكُمْ	بِوَرِقِكُمْ	هَذِهِ	إِلَى
to	with this silver coin of yours	one of you	So send	you have remained.							
الْمَدِينَةِ							فَلْيَنْظُرْ	أَيُّهَا	أَزْكَى	طَعَامًا	فَلْيَأْتِكُمْ
and let him bring to you	food,	the purest	which is	and let him see	the city,						
بِرِزْقٍ							مِنْهُ	وَلْيَتَّخِذْ	وَلَا	يُشْعِرَنَّ	بِكُمْ
anyone."	about you	And let not be aware	and let him be cautious.	from it,	provision						

١٩	إِنَّهُمْ إِنْ يَظْهَرُوا عَلَيْكُمْ يَرْجُمُوكُمْ أَوْ يُعِيدُوكُمْ فِي مِلَّتِهِمْ وَلَنْ تُفْلِحُوا إِذًا أَبَدًا
or	they will stone you   about you,   they come to know   if   "Indeed, [they]   19
٢٠	وَكَذَلِكَ أَعْتَرْنَا عَلَيْهِمْ لِيَعْلَمُوا أَنَّ وَعْدَ اللَّهِ حَقٌّ وَأَنَّ السَّاعَةَ لَا رَيْبَ فِيهَا إِذْ يَتَنَزَّعُونَ بَيْنَهُمْ أَمْرَهُمْ فَقَالُوا ابْنُوا عَلَيْهِمْ بُيُوتًا رَبُّهُمْ أَعْلَمُ بِهِمْ قَالَ الَّذِينَ غَلَبُوا عَلَىٰ أَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِمُ مَسْجِدًا ۖ سَيَقُولُونَ ثَلَاثَةٌ رَّابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ رَاجِبًا بِالْغَيْبِ ۖ وَيَقُولُونَ سَبْعَةٌ وَثَامَتُهُمْ كَلْبُهُمْ ۚ قَالَ رَبِّي أَعْلَمُ بِعِدَّتِهِمْ مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ ۗ فَلَا تُمَارَ فِيهِمْ إِلَّا مِرَاءً ظَاهِرًا ۚ وَلَا تَسْتَفْتِ فِيهِمْ مِنْهُمْ أَحَدًا ۚ وَلَا تَقُولَنَّ لِيْشَاءِ اللَّهُ ۗ وَادْكُرْ رَبَّكَ إِذَا نَسِيتَ وَقُلْ عَسَىٰ أَنْ يَهْدِيَنِّي رَبِّي
that	that they might know   about them   We made known   And similarly,   20
doubt	(there is) no   (about) the Hour   and that   (is) true,   (of) Allah   (the) Promise
and they said,	about their affair   among themselves   they disputed   When   in it.
Said	about them."   knows best   Their Lord   a structure.   over them   "Construct
over them	"Surely we will take   their matter,   in   prevailed   those who
their dog;	the fourth of them   (they were) three,   They say,   21   a place of worship."
about the unseen;	guessing   their dog -   the sixth of them   (they were) five   and they say
"My Lord,	Say,   their dog.   and the eight of them   (they were) seven   and they say,
argue	So (do) not   a few.   except   knows them   None   their number.   knows best
about them	inquire   and (do) not   obvious,   (with) an argument   except   about them
"Indeed, I	of anything,   say   And (do) not   22   (from) anyone."   among them
And remember	Allah wills."   "If   Except,   23   tomorrow."   that   will do
my Lord	will guide me   [that]   "Perhaps   and say,   you forget   when   your Lord

20. "Indeed, if they come to know about you, they will stone you or return you to their religion. Then never will you succeed - ever."

21. And similarly, We made known about them (to the people) that they might know that the Promise of Allah is true and that there is no doubt about the Hour. When they disputed among themselves about their affair and said, "Construct over them a structure. Their Lord knows best about them." Said those who prevailed in their matter, "Surely, we will take over them a place of worship."

22. They say they were three, the fourth of them being their dog; and they say they were five, the sixth of them being their dog - guessing about the unseen; and they say, they were seven, and the eight of them was their dog. Say, "My Lord, knows best their number. None knows except a few. So do not argue about them except with an obvious argument and do not inquire about them from anyone."

23. And (do) not say about anything, "Indeed, I will do that tomorrow."

24. Except, "If Allah wills." And remember your Lord when you forget and say, "Perhaps my Lord will guide me

to a nearer way than this right way.”

25. And they remained in their cave for three hundred (solar) years and add nine (for lunar years).

26. Say, “Allah knows best how long they remained. He has (knowledge of) the unseen of the heavens and the earth. How clearly He sees and how clearly He hears! They do not have besides Him any protector, and He does not share His Command (with) anyone.”

27. And recite what has been revealed to you of the Book of your Lord. None can change His Words, and never will you find a refuge besides Him.

28. And keep yourself patient with those who call their Lord in the morning and the evening, desiring His Face. And let not your eyes pass beyond them, desiring adornment of the worldly life, and do not obey one whose heart We have made heedless of Our remembrance and who follows his desires and whose affair has gone beyond all bounds.

29. And say, “The truth is from your Lord, so whoever wills - let him believe and whoever wills - let him disbelieve.” Indeed, We have prepared for the wrongdoers a Fire whose walls will surround them. And if they call for relief, they will be relieved with water like molten brass,

لَا قُرْبَ مِنْ هَذَا رَشَدًا ﴿٢٤﴾	وَلَبِثُوا فِي كَهْفِهِمْ
their cave	in And they remained 24 right way.” this than to a nearer (way)
ثَلَاثَ مِائَةٍ سِنِينَ وَارْدَادُوا تَسْعًا ﴿٢٥﴾	قُلِ اللَّهُ
“Allah Say, 25 nine. and add years hundred (for) three	
أَعْلَمُ بِمَا لَبِثُوا لَهُ غَيْبُ	السَّمَوَاتِ وَالْأَرْضِ وَأَبْصُرُ بِهِ وَأَسْمِعُ
(is the) unseen For Him they remained. about what (period) knows best	
مَا لَهُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا يُشْرِكُ فِي حُكْمِهِ	أَحَدًا ﴿٢٦﴾ وَأَتْلُ مَا أُوحِيَ إِلَيْكَ مِنْ كِتَابِ
And how clearly He hears! [of it] How clearly He sees! and the earth. (of) the heavens	the Book of to you has been revealed what And recite 26 (with) anyone.”
رَبِّكَ لَا مُبَدِّلَ لِكَلِمَاتِهِ وَلَنْ تَجِدَ مِنْ دُونِهِ	مُلْتَحَدًا ﴿٢٧﴾ وَأَصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ
besides Him you will find and never His Words can change None (of) your Lord.	their Lord call those who with yourself, And be patient, 27 a refuge.
بِالْعَدْوَةِ وَالْعَصِيِّ يُرِيدُونَ وَجْهَهُ وَلَا تَعْدُ	عَيْنَكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا وَلَا
pass beyond And (let) not His Face. desiring and the evening in the morning	and (do) not (of) the world, (of) the life adornment desiring over them, your eyes
نُظِعَ مَنْ أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا وَاتَّبَعَ	هُوَاهُ وَكَانَ أَمْرُهُ فُرْطًا ﴿٢٨﴾ وَقُلِ الْحَقُّ مِنْ
and follows Our remembrance, of his heart We have made heedless whom obey	(is) from “The truth And say, 28 (in) excess. his affair and is his desires
رَبِّكُمْ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ	إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا
let him disbelieve.” wills - and whoever let him believe wills - so whoever your Lord,	its walls. them will surround a Fire, for the wrongdoers have prepared Indeed, We
وَأَنْ يَسْتَعِثُّوا بِمَا كَانُوا يَكْفُرُونَ	وَأَنْ يَسْتَعِثُّوا بِمَا كَانُوا يَكْفُرُونَ
like molten brass, with water they will be relieved they call for relief, And if	

يُشْوِي الْوُجُوهُ بِسِّ الشَّرَابِ وَسَاءَتْ مُرْتَفَقًا						
(is) the resting place.	and evil	(is) the drink,	Wretched	the faces.	(which) scalds	
٢٩ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ إِنَّا						
indeed, We	the good deeds,	and did	believed	those who	Indeed,	29
لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا ۚ أُولَٰئِكَ						
Those,	30	deeds.	does good	(of one) who	(the) reward	will not let go waste
لَهُمْ جَنَّاتٌ عَدْنٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ						
the rivers.	underneath them	from	flows	of Eden,	(are) Gardens	for them
يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَيَلْبَسُونَ						
and will wear	gold	of	bracelets	[of] (with)	therein	They will be adorned
ثِيَابًا خَضْرَاءَ مِنْ سُندُسٍ وَاسْتَبْرَقٍ مُتَّكِنِينَ فِيهَا عَلَى						
on	therein	reclining	and heavy brocade,	fine silk	of	green, garments,
الْأَرَآئِكِ نَعَمَ الثَّوَابُ وَحَسُنَتْ مُرْتَفَقًا ۚ						
31	(is) the resting place.	and good	(is) the reward,	Excellent	adorned couches.	
وَأَضْرَبُ لَهُمْ مَثَلًا رَجُلَيْنِ جَعَلْنَا لِأَحَدِهِمَا						
for one of them	We provided	of two men:	the example	to them	And set forth	
جَنَّتَيْنِ مِنْ أَعْنَابٍ وَحَفَفْنَاهَا بِدَخْلِ وَجَعَلْنَا						
and We placed	with date-palms,	and We bordered them	grapes,	of	two gardens	
بَيْنَهُمَا زُرْعًا ۚ كَلَّا الْجَنَّتَيْنِ اتَتْ						
brought forth	(of) the two gardens	Each	32	crops.	between both of them	
أُكْلَهَا وَلَمْ تَظْلِمْ مِنْهُ شَيْئًا ۚ وَوَجَرْنَا						
And We caused to gush forth	anything.	of it	did wrong	and not	its produce	
خَلْمًا نَهْرًا ۚ وَكَانَ لَهُ ثَمَرٌ فَقَالَ لِصَاحِبِهِ						
to his companion	so he said	fruit,	for him	And was	33	a river. within them
وَهُوَ يُحَاوِرُهُ أَنَا أَكْثَرُ مِنْكَ مَالًا						
(in) wealth	than you	greater	"I am	(was) talking with him,	while he	
وَأَعَزُّ نَفَرًا ۚ وَدَخَلَ جَنَّتَهُ وَهُوَ						
while he	his garden	And he entered	34	(in) men."	and stronger	
ظَالِمٌ لِنَفْسِهِ ۚ قَالَ مَا أَظُنُّ أَنْ تَبِيدَ						
will perish	that	I think	"Not	He said,	to himself.	(was) unjust

which will scald the faces. Wretched is the drink, and evil is the resting place.

30. Indeed, those who believe and do good deeds, indeed, We will not let go waste the reward of any one who does good deeds.

31. Those will have Gardens of Eden underneath which rivers flow. They will be adorned therein with bracelets of gold and will wear green garments of fine silk and heavy brocade, reclining therein on adorned couches. Excellent is the reward, and good is the resting place.

32. And set forth to them the example of two men: We provided for one of them two gardens of grapes, and We bordered them with date-palms and placed (fields of) crops between them.

33. Each of the two gardens brought forth its produce and did not fall short thereof in anything. And We caused to gush forth within them a river.

34. And he had fruit, so he said to his companion while he was talking with him, "I am greater than you in wealth and stronger (in respect of) men."

35. And he entered his garden while he was unjust to himself. He said, "I do not think that this will ever perish."

36. And I do not think the Hour will occur. And even if I am brought back to my Lord, I will surely find better than this as a return.”

هَذِهِ أَبَدًا ۝ وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً ۝						
will occur.	the Hour	I think	And not	35	ever.	this
وَلَئِنْ رُدِدْتُ إِلَىٰ رَبِّي لَأَجِدَنَّ خَيْرًا						
better	I will surely find	my Lord,	to	I am brought back	And if	

37. His companion said to him while he was talking with him, “Do you disbelieve in **One Who** created you from dust, then from a minute quantity of semen, then fashioned you into a man?”

مِنْهَا مُتَقَلِّبًا ۝ قَالَ لَهُ صَاحِبُهُ وَهُوَ						
while he	his companion	to him	Said	36	(as) a return.”	than this
يُحَاوِرُهُ أَكْفَرْتِ بِالَّذِي خَلَقَكَ مِنْ						
from	created you	in <b>One Who</b>	“Do you disbelieve	was talking to him,		
تُرَابٍ ثُمَّ مِنْ تُطْفَةِ نَسَمٍ سَوَّكَ						
fashioned you	then	a minute quantity of semen.	from	then	dust	

38. But as for me, He is Allah, my Lord, and I do not associate anyone with my Lord.

رَجُلًا ۝ لَكِنَّا هُوَ اللَّهُ رَبِّي وَلَا						
and not	my Lord,	(is) Allah,	<b>He</b>	But as for me,	37	(into) a man?
أَشْرِكُ بِرَبِّي أَحَدًا ۝ وَلَوْلَا						
And why (did you) not,	38	anyone.	with my Lord	I associate		

39. And why did you not say, when you entered your garden, ‘What Allah wills; there is no power except with Allah.’ Although you see me less than you in wealth and children,

إِذْ دَخَلْتَ جَنَّتِكَ قُلْتَ مَا شَاءَ اللَّهُ لَا						
(there is) no	Allah wills;	‘What	say,	your garden	you entered	when
قُوَّةَ إِلَّا بِاللَّهِ إِنَّ تَرَنِّ أَنَا أَقَلُّ						
lesser	me	you see	If	with Allah.’	except	power

40. It may be that my Lord will give me better than your garden and will send upon it (your garden) a calamity from the sky, and it will become a slippery ground,

مِنْكَ مَالًا وَوَلَدًا ۝ فَعَسَىٰ رَبِّي أَنْ						
that my Lord	It may be	39	and children,	(in) wealth	than you	
يُؤْتِيَنِي خَيْرًا مِنْ جَنَّتِكَ وَيُرْسِلَ عَلَيْهَا						
upon it	and will send	your garden	than	better	will give me	
حُسْبَانًا مِنَ السَّمَاءِ فَتُصْبِحُ صَعِيدًا						
ground	then it will become	the sky,	from	a calamity		

41. Or its water will become sunken (into the earth), so you would never be able to find it.”

زَلَقًا ۝ أَوْ يُصْبِحُ مَأْوَاهَا غَوْرًا فَلَنْ						
so never	sunken,	its water,	will become,	Or	40	slippery,
تَسْتَطِيعَ لَهُ طَلَبًا ۝ وَأُحِيطَ بِشَرِّهِ						
his fruits,	And were surrounded	41	to find it.”	you will be able		

42. And his fruits were surrounded (by ruin), so he began twisting his hands over what he had spent

فَأَصْبَحَ يُقَلِّبُ كَفَيْهِ عَلَىٰ مَا أَنْفَقَ						
he (had) spent	what	over	his hands	twisting	so he began	

فِيهَا وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا وَيَقُولُ لِيَّتِي					
“Oh! I wish	and he said,	its trellises,	on	collapsed	while it (had) on it,
لَمْ أُشْرِكْ بِرَبِّي أَحَدًا ٤٢ وَلَمْ تَكُنْ					
was	And not	42	anyone.”	with my Lord	I had not associated
لَهُ فِتْنَةٌ يَصُورُنَّ مِنْ دُونِ اللَّهِ وَمَا كَانَ مُنتَصِرًا					
(he) supported.	was	and not	Allah,	other than	(to) help him a group for him
٤٣ هُنَالِكَ الْوَلَايَةُ لِلَّهِ الْحَقِّ هُوَ خَيْرٌ					
(is the) best	He	the True.	(is) from Allah	the protection	There, 43
ثَوَابًا وَخَيْرٌ عُقَابًا ٤٤ وَأَضْرِبْ لَهُمْ					
to them	And present	44	(for) the final end.	and (the) best	(to) reward
مَثَلِ الْحَيَاةِ الدُّنْيَا كَمَا أَنْزَلْنَاهُ مِنَ السَّمَاءِ					
the sky,	from	which We send down	like water	(of) the world,	(of) the life the example
فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَشِيمًا					
dry stalks,	then becomes	(of) the earth	(the) vegetation	with it	then mingles
تَذْرُوهُ الرِّيحُ ط وَكَانَ اللَّهُ عَلَى كُلِّ					
every	over	And Allah	(by) the winds.	it (is) scattered	
شَيْءٍ مُّقْتَدِرًا ٤٥ أَمْوَالٌ وَالْبَنُونَ زِينَةٌ					
(are) adornment	and children	The wealth	45	(is) All Able.	thing
الْحَيَاةِ الدُّنْيَا وَالْبَقِيَّةُ الصَّالِحَاتُ خَيْرٌ					
(are) better	good deeds	But the enduring	(of) the world.	(of) the life	
عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمْلًا ٤٦					
46	(for) hope.	and better	(for) reward	your Lord	near
وَيَوْمَ نُسَبِّحُ الْجِبَالَ وَتَرَى الْأَرْضَ					
the earth	and you will see	the mountains	We will cause (to) move	And the Day	
بَارِزَةً ٤٧ وَحَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ					
from them	We will leave behind	and not	and We will gather them	(as) a leveled plain	
أَحَدًا ٤٧ وَعَرْضًا عَلَى رَبِّكَ صَفًّا لَقَدْ					
“Certainly,	(in) rows,	your Lord	before	And they will be presented	47 anyone.
حَتَمُونَا كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ بَلْ زَعَمْتُمْ أَلَّنْ					
that not	you claimed	Nay,	time.	the first	We created you as you have come to Us

on it, while it had collapsed upon its trellises, and he said, “Oh! I wish I had not associated anyone with my Lord.”

43. And he had no group to help him other than Allah, nor was he supported.

44. There, the protection is only from Allah, the True, He is the best for reward and the best for the final end.

45. And present to them the example of the life of this world. (It is) like the water which We send down from the sky, then the vegetation of the earth mingles with it, then it becomes dry stalk, which are scattered by the winds. And Allah is Able to do all things.

46. Wealth and children are the adornment of the life of this world. But the enduring good deeds are better in the sight of your Lord for reward and better in respect of hope.

47. And the Day We will cause the mountains to move and you will see the earth as a leveled plain, and We will gather them and We will not leave behind anyone from them.

48. And they will be presented before your Lord in rows (and He will say), “Certainly, you have come to Us just as We created you the first time. Nay, you claimed that We had not



made for you an appointment.”

49. And the Book (of Deeds) will be placed, and you will see the criminals fearful of what is in it, and they will say, “Oh, woe to us! What is this Book that leaves nothing small or great except that it has enumerated it?” And they will find what they did presented (before them). And your Lord will not deal unjustly with anyone.

50. And when We said to the Angels, “Prostrate to Adam,” so they prostrated except Iblis. He was of the jinn and he rebelled against the Command of his Lord. Then, will you take him and his offspring as protectors other than Me while they are enemies to you? Wretched is the exchange for the wrongdoers.

51. I did not make them witness the creation of the heavens and the earth nor their own creation, and I would not have taken the misleaders as helpers.

52. And the day when He will say, “Call those whom you claimed to be My partners,” then they will call them, but they will not respond to them. And We will make a barrier between them.

53. And the criminals will see the Fire and will be certain that they are to fall in it. And they will not find from it a way of escape.

54. And certainly,

نَجْعَلْ لَكُمْ مَوْعِدًا ٤٨	وَوُضِعَ الْكِتَابُ
We made	the Book
for you	And (will) be placed
an appointment.”	48
فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ	يُؤَيِّتِنَا مَا لِهَذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا ٤٩
and you will see	and they will say,
the criminals	(is) in it,
fearful	of what
“Oh, woe to us!	What (is) for
“Oh, woe to us!	and not
“Oh, woe to us!	a small
“Oh, woe to us!	leaves
“Oh, woe to us!	not
“Oh, woe to us!	[the] Book,
“Oh, woe to us!	this
“Oh, woe to us!	What (is) for
“Oh, woe to us!	except
“Oh, woe to us!	a great
وَلَا يَظْلِمُ رَبُّكَ أَحَدًا ٤٩	وَأَذُ قُلْنَا
And not	We said
deals unjustly	And when
your Lord	49
(with) anyone.	
لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ ٥٠	أَفَتَتَّخِذُونَهُ
“Prostrate to Adam,”	Will you then take him
“Prostrate to the Angels,	(of) his Lord.
“Prostrate to the Angels,	the Command
“Prostrate to the Angels,	against
“Prostrate to the Angels,	and he rebelled
“Prostrate to the Angels,	the jinn,
“Prostrate to the Angels,	وَذُرِّيَّتَهُ
“Prostrate to the Angels,	enemies?
“Prostrate to the Angels,	(are) to you
“Prostrate to the Angels,	while they
“Prostrate to the Angels,	other than Me,
“Prostrate to the Angels,	(as) protectors
“Prostrate to the Angels,	and his offspring
وَذُرِّيَّتَهُ	بِئْسَ لِلظَّالِمِينَ بَدَلًا ٥١
and his offspring	I made them witness
and his offspring	Not
and his offspring	50
and his offspring	(is) the exchange.
and his offspring	for the wrongdoers
and his offspring	Wretched
and his offspring	خَلَقَ السَّمَوَاتِ وَالْأَرْضِ وَلَا خَلْقَ أَنْفُسِهِمْ ٥٢
and his offspring	(of) themselves
and his offspring	the creation
and his offspring	and not
and his offspring	and the earth
and his offspring	(of) the heavens
and his offspring	the creation
and his offspring	وَمَا كُنْتُمْ تُخَذِلِينَ الْمُضِلِّينَ عَصَدًا ٥١
and his offspring	And the Day
and his offspring	51
and his offspring	(as) helper(s).
and his offspring	the misleaders
and his offspring	the One to take
and his offspring	I Am
and his offspring	and not
and his offspring	يَقُولُ نَادُوا شُرَكَائِيَ الَّذِينَ زَعَمْتُمْ فَدَعَوْهُمْ
and his offspring	then they will call them
and his offspring	you claimed,”
and his offspring	those who
and his offspring	My partners,
and his offspring	“Call
and his offspring	He will say,
and his offspring	فَلَمْ يَسْتَجِيبُوا لَهُمْ
and his offspring	52
and his offspring	a barrier.
and his offspring	between them
and his offspring	And We will make
and his offspring	to them.
and his offspring	they will respond
and his offspring	but not
and his offspring	وَرَأَى الْمُجْرِمُونَ النَّارَ فَظَنُّوا أَنَّهُمْ مُوَاقِعُوهَا ٥٣
and his offspring	are to fall in it.
and his offspring	that they
and his offspring	and they (will be) certain
and his offspring	the Fire,
and his offspring	the criminals
and his offspring	And will see
and his offspring	وَلَمْ يَجِدُوا عَنْهَا مَصْرَفًا ٥٣
and his offspring	And certainly,
and his offspring	53
and his offspring	a way of escape.
and his offspring	from it
and his offspring	they will find
and his offspring	And not

صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِلنَّاسِ مِنْ كُلِّ مَثَلٍ ط							
example.	every	of	for mankind	the Quran	this	in	We have explained
وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا ٥٤ وَمَا							
And nothing	54	quarrelsome.	things	(in) most	the man	But is	
مَنْعَ النَّاسِ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَى							
the guidance	has come to them	when	they believe	that	men	prevents	
وَيَسْتَغْفِرُوا إِلَّا أَنْ تَأْتِيَهُمْ سُنَّةٌ							
(the) way	comes to them	that	except	(of) their Lord,	and they ask forgiveness		
الْأُولَىٰ أَوْ يَأْتِيَهُمُ الْعَذَابُ قُبُلًا ٥٥							
55	before (them)?	the punishment	comes to them	or	(of) the former (people)		
وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ ٥٦							
and (as) warners.	(as) bearers of glad tidings	except	the Messengers	We send	And not		
وَيُجَادِلُ الَّذِينَ كَفَرُوا بِالْبَاطِلِ لِيُدْحِضُوا بِهِ الْحَقَّ							
the truth.	thereby	to refute	with falsehood,	disbelieve	those who	And dispute	
وَاتَّخَذُوا آيَاتِي وَمَا أُنذِرُوا هُزُوًا ٥٦ وَمَنْ							
And who	56	(in) ridicule.	they are warned	and what	My Verses	And they take	
أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ فَأَعْرَضَ							
but turns away	(of) his Lord,	of the Verses	is reminded	than (he) who	(is) more wrong		
عَنْهَا وَنَسِيَ مَا قَدَّمَتْ يَدَاهُ إِنَّا جَعَلْنَا							
[We] have placed	Indeed, We	his hands?	have sent forth	what	and forgets	from them,	
عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا ط							
(is) deafness.	their ears	and in	they understand it	lest	coverings,	their hearts	over
وَإِنْ تَدْعُهُمْ إِلَى الْهُدَى فَلَنْ يَهْتَدُوا إِذًا							
then	they will be guided	then never	the guidance,	to	you call them	And if	
أَبَدًا ٥٧ وَرَبُّكَ الْغَفُورُ ذُو الرَّحْمَةِ ط لَوْ							
If	(of) the Mercy.	Owner	(is) the Most Forgiving,	And your Lord	57	ever.	
يُؤَاخِذُهُمْ بِمَا كَسَبُوا لَعَجَلٌ							
surely, He (would) have hastened	they have earned,	for what	He were to seize them				
لَهُمُ الْعَذَابُ بَلْ لَهُمْ مَوْعِدٌ لَنْ يَجِدُوا							
they will find	never	(is) an appointment,	for them	But	the punishment.	for them	

We have explained in this Quran every example for mankind. But man is in most things quarrelsome.

55. And nothing prevents men from believing when guidance has come to them and from asking forgiveness of their Lord except that comes to them the way of the former people or comes to them the punishment before them?

56. And We did not send the Messengers except as bearers of glad tidings and as warners. And those who disbelieve dispute with falsehood, to (attempt to) refute the truth thereby. And they take My Verses and that of which they are warned in ridicule.

57. And who is more wrong than he who is reminded of the Verses of his Lord but turns away from them and forgets what his hands have sent forth? Indeed, We have placed coverings over their hearts, lest they understand it, and in their ears is deafness. And if you call them to guidance, then never they will be guided.

58. And your Lord is the Most Forgiving, Full of Mercy. If He were to seize them for what they have earned, He would have hastened for them the punishment. But for them is an appointed time from which they will never find an escape.

59. And those towns - We destroyed them when they wronged, and We made for their destruction an appointed time.

مِنْ دُونِهِمْ مَوْجِلًا ۝٥٨	وَتِلْكَ الْقُرَىٰ أَهْلَكْنَاهُمْ لَمَّا
when We destroyed them [the] towns, And these 58 an escape. other than it	

60. And when Musa said to his boy (servant), "I will not cease until I reach the junction of the two seas or continue for a long period."

ظَلَمُوا وَجَعَلْنَا لِمَهْلِكِهِمْ مَوْعِدًا ۝٥٩	وَجَعَلْنَا لِمَهْلِكِهِمْ مَوْعِدًا ۝٥٩
59 an appointed time. for their destruction and We made they wronged,	

61. But when they reached the junction between them, they forgot their fish, and it took its course into the sea, slipping away.

وَإِذْ قَالَ مُوسَىٰ لِقَتْلِهِ لَآ أَبْرَحُ حَتَّىٰ أَبْلُغَ	مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا ۝٦٠
I reach until I will cease "Not to his boy, Musa said And when	

62. Then when they had passed beyond it, he (Musa) said to his boy (servant), "Bring us our morning meal. Certainly, we have suffered fatigue in this journey."

بَلَّغَا مَجْمَعَ بَيْنَهُمَا نَسِيًا حُوتَهُمَا فَاتَّخَذَ سَبِيلَهُ	فِي الْبَحْرِ سَرَبًا ۝٦١
But when 60 (for) a long period." I continue or (of) the two seas the junction	

63. He said, "Did you see when we retired to the rock? Indeed, I forgot the fish. And none made me forget it except the Shaitaan - that I should mention it. And it took its course into the sea amazingly."

لِقَتْلِهِ إِنَّمَا غَدَاةً نَّآ لَقَدْ لَقِينَا مِنْ سَفَرِنَا	هَذَا نَصَبًا ۝٦٢
its way and it took their fish, they forgot between them, the junction they reached	

64. He (Musa) said, "That is what we were seeking." So they returned, retracing their footsteps.

إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْهُوتَ وَمَا	أَسْنِينِيهِ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ ۝٦٣
he said they had passed beyond Then when 61 slipping away. the sea, into	

65. Then they found a servant from among Our servants to whom We had given mercy from Us, and We had taught him knowledge from Us.

وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا ۝٦٤	قَالَ ذَلِكَ
our journey in we have suffered Certainly our morning meal. "Bring us to his boy,	

66. Musa said to him, "May, I follow you on (the condition) that you teach me from what

فَوَجَدَا عَبْدًا مِنْ عِبَادِنَا اتَّبِعْنَاهُ	رَحْمَةً مِنْ عِنْدِنَا وَعَلَّمْنَاهُ
we retired when "Did you see, He said, 62 fatigue." this,	

مَا كُنَّا نَبْغُ فَأَرْتَدَّا عَلَىٰ آثَارِهِمَا قَصَصًا	۝٦٥
And not the fish. [I] forgot Then indeed, I the rock? to	

فَوَجَدَا عَبْدًا مِنْ عِبَادِنَا اتَّبِعْنَاهُ	رَحْمَةً مِنْ عِنْدِنَا وَعَلَّمْنَاهُ
I mention it. that the Shaitaan except made me forget it	

رَحْمَةً مِنْ عِنْدِنَا وَعَلَّمْنَاهُ	مِنْ لَدُنَّا عِلْمًا ۝٦٥
And it took its course into the sea amazingly."	

قَالَ لَهُ مُوسَىٰ هَلْ أَتَّبِعُكَ عَلَىٰ أَنْ تُعَلِّمَنِي مِمَّا	تُعَلِّمُنِي مِنَ الْعِلْمِ الَّذِي أُتِّعْتُكَ بِهِ ۝٦٦
"That He said, 63 amazingly." the sea into its way And it took	

قَالَ لَهُ مُوسَىٰ هَلْ أَتَّبِعُكَ عَلَىٰ أَنْ تُعَلِّمَنِي مِمَّا	تُعَلِّمُنِي مِنَ الْعِلْمِ الَّذِي أُتِّعْتُكَ بِهِ ۝٦٦
retracing. their footprints, on So they returned seeking." we were (is) what	

قَالَ لَهُ مُوسَىٰ هَلْ أَتَّبِعُكَ عَلَىٰ أَنْ تُعَلِّمَنِي مِمَّا	تُعَلِّمُنِي مِنَ الْعِلْمِ الَّذِي أُتِّعْتُكَ بِهِ ۝٦٦
whom We had given Our servants, from a servant Then they found 64	

قَالَ لَهُ مُوسَىٰ هَلْ أَتَّبِعُكَ عَلَىٰ أَنْ تُعَلِّمَنِي مِمَّا	تُعَلِّمُنِي مِنَ الْعِلْمِ الَّذِي أُتِّعْتُكَ بِهِ ۝٦٦
65 a knowledge. Us from and We had taught him Us, from mercy	

قَالَ لَهُ مُوسَىٰ هَلْ أَتَّبِعُكَ عَلَىٰ أَنْ تُعَلِّمَنِي مِمَّا	تُعَلِّمُنِي مِنَ الْعِلْمِ الَّذِي أُتِّعْتُكَ بِهِ ۝٦٦
of what you teach me that on I follow you "May, Musa, to him Said	

عُمِّتَ	رُشْدًا	٦٦	قَالَ	إِنَّكَ	لَنْ
you have been taught	(of) right guidance?"	66	He said,	"Indeed, you	never
تَسْتَطِيعَ	مَعِيَ	صَبْرًا	٦٧	وَكَيْفَ	تَصْبِرُ
will be able,	with me,	(to have) patience.	67	And how can	you have patience
عَلَى	مَا	لَمْ	تَحْطُ	بِهِ	خُبْرًا
for	what	not	you encompass	of it	any knowledge."
٦٨	He said,	68	قَالَ	سَتَجِدُنِي	إِنْ
"You will find me,	if	Allah wills,	patient,	and not	I will disobey
سَتَجِدُنِي	إِنْ	شَاءَ	اللَّهُ	صَابِرًا	وَلَا
order."	your	I will disobey	and not	patient,	Allah wills,
٦٩	قَالَ	فَإِنْ	اتَّبَعْتَنِي	فَلَا	تَسْأَلُنِي
69	He said,	"Then if	you follow me,	(do) not	ask me
عَلَى	شَيْءٍ	حَتَّى	أَذْكُرَكَ	عِ	فَأَنْطَلَقَا
until	anything	about	a mention."	of it	So they both set out
٧٠	70	قَالَ	إِذَا	رَكِبْنَا	فِي
until	I present	to you	of it	a mention."	of it
٧١	71	قَالَ	أَخْرَقْتَهَا	لِتَغْرِقَ	أَهْلَهَا
until	I present	to you	of it	a mention."	of it
٧٢	72	قَالَ	أَقُلُّ	إِنَّكَ	لَنْ
72	He said,	"Did I not	say that you will never	be able to have	patience with me?"
٧٣	73	قَالَ	لَا	تُؤَاخِذُنِي	بِهَا
73	He said,	"Do not	blame me for what	I forgot	and do not be
٧٤	74	قَالَ	لَقَدْ	كَلَّمْتُ	نَفْسًا
74	He said,	"Have you killed	a pure,	a soul,	"Have you killed

you have been taught of right guidance."

67. He said, "Indeed, you will never be able to have patience with me.

68. And how can you have patience for what you do not encompass in knowledge."

69. He (Musa) said, "If Allah wills, you will find me patient, and I will not disobey your order."

70. He said, "Then if you follow me, do not ask me about anything until I mention to you about it."

71. So they both set out until when they had embarked on the ship, he made a hole in it. He (Musa) said, "Have you made a hole in it to drown its people? Certainly, you have done a grave thing."

72. He said, "Did I not say that you will never be able to have patience with me?"

73. He (Musa) said, "Do not blame me for what I forgot and do not be hard upon me in my affair raising difficulties."

74. Then they both set out until they met a boy, then he killed him. He (Musa) said, "Have you killed a pure soul for other than (having killed) a soul? Certainly, you have done an evil thing."

75. He said, "Did I not tell you that you would never be able to have patience with me?"	قَالَ أَلَمْ أَقُلْ لَكَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ	with me   will be able   never   that you,   to you   I say   "Did not   He said,
76. He (Musa) said, "If I ask you about anything after this, then do not keep me as a companion. Verily, you have received an excuse from me."	صَبْرًا ۗ قَالَ إِنْ سَأَلْتِكُمْ عَنْ شَيْءٍ مِّنْ بَعْدِهَا فَلَا تَصِحِّبْنِي ۚ قَدْ بَلَغْتَ مِن لَّدُنِّي عُذْرًا ۚ	after it,   anything   about   I ask you   "If   He said,   75   (to have) patience?"
77. So they set out, until when they came to the people of a town, they asked its people for food, but they refused to offer them hospitality. Then they found therein a wall about to collapse, so he set it straight. He (Musa) said, "If you wished, surely you could have taken a payment for it."	فَاتَّطَفَفْنَا عَلَى الْبَنِي إِسْرَائِيلَ أَن يَدْعُوا إِلَىٰ قَرْيَةٍ قَدْ أَهْلَكْنَا قَبْلَهُمْ لَمَّا ظَنَنَّا أَن لَّنْ نَّجِدَ فِيهَا رَبَّهُمْ إِلَّا بَيْتًا وَجِدَّوْا فِيهَا جِدَارًا يُرِيدُ أَن يَنْقَضَ عَلَىٰ رَأْسِهِمْ فَاهْبَأْهُمُ إِلَىٰ جَانِبِ الْبَيْتِ لِيُقِيمُوا فِيهَا رَبِّبًا يُرِيدُ أَن يُضَيِّقَهُمْ وَلَهُمْ فِيهَا مَخْرَجٌ مُّخْتَارٌ لِّمَنْ أَرَادَ أَن يَخْرُجَ ۗ	(to the) people   they came   when   until   So they set out   76   an excuse."
78. He said, "This is parting between me and you. I will inform you of the interpretation of that about which you were unable to have patience."	أَجْرًا ۗ قَالَ هَذَا فِرَاقُ بَيْنِي وَبَيْنِكَ ۗ سَأُنَبِّئُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا ۗ	to   but they refused   (from) its people,   they asked for food   (of) a town,   collapse,   to   (that) want(ed)   a wall   in it   Then they found   offer them hospitality.
79. As for the ship it belonged to poor people working at sea. So I intended to cause a defect in it as there was a king pursuing them who seized every ship by force.	يَعْمَلُونَ فِي الْبَحْرِ فَأَرْدْتُ فِيهَا عَمًّا مُّكْرًا ۗ	for it   surely you (could) have taken   you wished   "If   He said,   so he set it straight.
80. And as for the boy, his parents were believers, and we feared that he would overburden them by transgression and disbelief.	وَأَمَّا الْغُلَامُ فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ فَخَشِينَا أَن يُرَاهِمَا ۗ	between me   (is) parting   "This   He said,   77   a payment."
81. So we intended that their Lord would change for them one better than him in purity and nearer	وَأَمَّا الْغُلَامُ فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ فَخَشِينَا أَن يُرَاهِمَا ۗ	you were able   not   (of) what   of (the) interpretation   I will inform you   and between you.
	وَأَمَّا الْغُلَامُ فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ فَخَشِينَا أَن يُرَاهِمَا ۗ	of (the) poor people   it was   the ship,   As for   78   (to have) patience.   on it
	وَأَمَّا الْغُلَامُ فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ فَخَشِينَا أَن يُرَاهِمَا ۗ	(as there) was   I cause defect (in) it   that   So I intended   the sea.   in   working
	وَأَمَّا الْغُلَامُ فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ فَخَشِينَا أَن يُرَاهِمَا ۗ	79   (by) force.   ship   every   who seized   a king   after them
	وَأَمَّا الْغُلَامُ فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ فَخَشِينَا أَن يُرَاهِمَا ۗ	that   and we feared   believers,   his parents were   the boy   And as for
	وَأَمَّا الْغُلَامُ فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ فَخَشِينَا أَن يُرَاهِمَا ۗ	So we intended   80   and disbelief.   (by) transgression   he would overburden them
	وَأَمَّا الْغُلَامُ فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ فَخَشِينَا أَن يُرَاهِمَا ۗ	and nearer   (in) purity   than him   a better   their Lord,   would change for them   that

رُحْمًا ﴿٨١﴾ وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي						
in	for two orphan boys,	it was	the wall,	And as for	81	(in) affection.
الْمَدِينَةِ وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا وَكَانَ أَبُوهُمَا						
their father	and was	for them	a treasure	underneath it	and was	the town,
صَالِحًا فَأَرَادَ رَبُّكَ أَنْ يَبْلُغَا أَشُدَّهُمَا وَيَسْتَخْرِجَا						
and bring forth	their maturity,	they reach	that	your Lord	So intended	righteous.
كَنْزَهُمَا رَحْمَةً مِّنْ رَبِّكَ ۗ وَمَا فَعَلْتُهُ عَنْ						
on	I did it	And not	your Lord.	from	(as) a mercy	their treasure
أَمْرِي ۗ ذَٰلِكَ تَأْوِيلُ مَا لَمْ تَسْطِعْ عَلَيْهِ						
on it	you were able	not	(of) what	(is the) interpretation	That	my (own) accord.
صَبْرًا ۗ ﴿٨٢﴾ وَيَسْأَلُونَكَ عَنِ الْقَرْنَيْنِ ۗ قُلْ						
Say,	Dhul-qarnain.	about	And they ask you	82	(to have) patience."	
سَأَلْتُمُوهُ عَلَيْكُمْ مِنْهُ ذِكْرًا ۗ ﴿٨٣﴾ إِنَّا						
Indeed, We	83	a remembrance."	about him	to you	"I will recite	
مَكَّنَّا لَهٗ فِي الْأَرْضِ وَآتَيْنَاهُ مِنْ كُلِّ شَيْءٍ						
thing	every	of	and We gave him	the earth,	in [for] him	[We] established
سَبَبًا ۗ ﴿٨٤﴾ فَاتَّبَعَهُ سَبَبًا ۗ ﴿٨٥﴾ حَتَّىٰ إِذَا بَدَعَ						
he reached	when	Until,	85	a course	So he followed	84 a means.
مَغْرِبَ الشُّسُوبِ وَجَدَهَا تَعْرُبُ فِي عَيْنٍ حَمِئَةٍ						
(of) dark mud,	a spring	in	setting	he found it	(of) the sun,	(the) setting place
وَوَجَدَ عِنْدَهَا قَوْمًا ۗ قُلْنَا يَا الْقَارِنَيْنِ إِمَّا أَنْ						
[that]	Either	"O Dhul-qarnain!	We said,	a community.	near it	and he found
تُعَذِّبَ وَإِمَّا أَنْ تَتَّخِذَ فِيهِمْ حُسْنًا ۗ ﴿٨٦﴾ قَالَ						
He said,	86	(with) goodness."	[in] them	you take	[that]	or you punish
أَمَّا مَنْ ظَلَمَ فَسَوْفَ نُعَذِّبُهُ ثُمَّ يُرَدُّ						
he will be returned	Then	we will punish him.	then soon	wrongs,	(one) who	"As for
إِلَىٰ رَبِّهِ فَيُعَذِّبُهُ عَذَابًا ۗ ﴿٨٧﴾ كَرِيمًا						
87	terrible.	(with) a punishment	and He will punish him	his Lord,	to	
وَأَمَّا مَنْ آمَنَ وَعَمِلَ صَالِحًا فَلَهُ جَزَاءٌ						
(is) a reward	then for him	righteous (deeds),	and does	believes	(one) who	But as for

in affection.

82. And as for the wall, it belonged to two orphan boys in the town, and underneath it was a treasure for them, and their father had been righteous. So your Lord intended that they reach maturity and bring forth their treasure as a mercy from your Lord. And I did not do it on my own accord. That is the interpretation of that about which you were unable to have patience."

83. And they ask you about Dhul-qarnain. Say, "I will recite to you a remembrance about him."

84. Indeed, We established him on the earth, and We gave him means of access to everything.

85. So he followed a course

86. Until, when he reached the setting place of the sun, he found it (as if) setting in a spring of dark mud, and he found a community near it. We said, "O Dhul-qarnain! Either you punish them or treat them with goodness."

87. He said, "As for the one who wrongs, soon we will punish him. Then he will be returned to his Lord, and He will punish him with a terrible punishment.

88. But as for the one who believes and does righteous deeds, then he will have a good reward.

And we will speak to him from our command with ease.”

89. Then he followed a course

90. Until, when he reached the rising place of the sun, he found it (as if) rising on a community for whom We had not made against it (i.e., the sun) any shelter.

91. Thus. And We had encompassed (all) that he had of the information.

92. Then he followed a course

93. Until, when he reached between the two mountains, he found besides them a community, who could hardly understand (his) speech.

94. They said, “O Dhul-qarnain! Indeed, Yajuj and Majuj are corrupters in the land. So may we assign for you an expenditure that you might make a barrier between us and them.”

95. He said, “That in which my Lord has established me is better, but assist me with strength, I will make between you and them a barrier.

96. Bring me sheets of iron” until, when he had leveled between the two cliffs, he said, “Blow,” until when he had made it (like) fire, he said, “Bring me molten copper to pour over it.”

97. So they were not able to scale it nor were they able

الْحُسْنَىٰ وَسَنُقُولُ لَهُ مِنْ أَمْرِنَا يُسْرًا ۗ ثُمَّ							
Then	88	(with) ease.”	our command	from	to him	And we will speak	good.
اتَّبَعَ سَبِيلًا ۚ حَتَّىٰ إِذَا بَدَغَ مَطْلِعَ							
(the) rising place	he reached	when	Until,	89	(a) course	he followed	
الشَّيْسِ وَجَدَهَا تَطْلُعُ عَلَىٰ قَوْمٍ لَّمْ نَجْعَلْ لَهُمُ							
for them	We made	not	a community	on	rising	and he found it	(of) the sun,
مِنْ دُونِهَا سِتْرًا ۗ كَذٰلِكَ ۗ وَقَدْ أَحَطْنَا بِمَا							
of what	We encompassed	And verily,	Thus.	90	any shelter.	against it	
لَدَيْهِ خُبْرًا ۗ ثُمَّ اتَّبَعَ سَبِيلًا ۚ							
92	a course	he followed	Then	91	(of the) information.	(was) with him	
حَتَّىٰ إِذَا بَدَغَ بَيْنَ السَّادِّينِ وَجَدَ مِنْ دُونِهَا							
besides them	he found	the two mountains,	between	he reached	when	Until,	
قَوْمًا ۗ لَا يَكَادُونَ يَفْقَهُونَ قَوْلًا ۚ قَالُوا							
They said,	93	(his) speech.	understand	who would almost	not	a community,	
يٰۤأَذَا الْقَرْنَيْنِ اِنَّ يٰۤاَجُوْبَ وَمَا جُوْبَ مُفْسِدُوْنَ فِى الْاَرْضِ فَهَلْ							
So may	the land.	in	(are) corrupters	and Majuj	Yajuj	Indeed,	“O Dhul-qarnain!
نَجْعَلُ لَكَ خَرْجًا عَلَىٰ اَنْ تَجْعَلَ بَيْنَنَا							
between us	you make	that	[on]	an expenditure	for you	we make	
وَبَيْنَهُمْ سَدًّا ۗ قَالَ مَا مَكَّنِّىْ							
has established me	“What	He said,	94	a barrier?”	and between them		
فِىْهِ رَٔىُّ حَيْرٍ فَاَعِيْنُوْنِىْ بِقُوَّةٍ اَجْعَلْ بَيْنَكُمْ							
between you	I will make	with strength,	but assist me	(is) better,	my Lord	[in it]	
وَبَيْنَهُمْ رَدْمًا ۗ اَتُوْنِىْ زُبْرَ الْحَدِيْدِ حَتَّىٰ							
until,	(of) iron”	sheets	Bring me	95	a barrier.	and between them	
اِذَا سَاوَىٰ بَيْنَ الصَّدَفَيْنِ قَالَ انْفُخُوْا حَتَّىٰ اِذَا							
when	until	“Blow,”	he said,	the two cliffs,	between	he (had) leveled	when
جَعَلَهُ نَارًا ۗ قَالَ اَتُوْنِىْ اُفْرِغْ عَلَيْهِ قَطْرًا							
molten copper.”	over it	I pour	“Bring me,	he said,	fire,	he made it	
ۗ فَمَا اسْتَطَاعُوْا اَنْ يَّظْهَرُوْهُ وَمَا اسْتَطَاعُوْا							
they were able	and not	scale it	to	they were able	So not	96	

لَهُ	نَقْبًا	٩٧	قَالَ هَذَا رَحْمَةٌ مِّنْ
in it	(to do) any penetration.	97	from (is) a mercy "This He said,
رَأَيْتَ	فَإِذَا جَاءَ وَعْدُ رَأْيِي	جَعَلَهُ دَكَّاءَ	رَأَيْتَ
my Lord.	comes But when	He will make it	(of) my Lord,
وَكَانَ	وَعْدُ رَأْيِي حَقًّا	٩٨	وَتَرَكْنَا بَعْضَهُمْ
And is	(the) Promise	98	some of them And We (will) leave
يَوْمَئِذٍ	يَسُوجُ فِي بَعْضٍ	وَنُفِخَ فِي الصُّورِ	يَوْمَئِذٍ
(on) that Day	to surge over	and (will be) blown	the trumpet, in
فَجَعَلْنَاهُمْ	جَمْعًا	٩٩	وَعَرَضْنَا جَهَنَّمَ
then We (will) gather them	all together.	99	Hell And We (will) present
يَوْمَئِذٍ	لِّلْكَافِرِينَ	عَرَضًا	١٠٠
(on) that Day	to the disbelievers,	(on) display	100
أَعْيُنُهُمْ	فِي غِطَاءٍ	عَنْ ذِكْرِي	وَكَانُوا لَا يَسْتَشْعِرُونَ
within their eyes	a cover	and were	able not
سَمِعًا	١٠١	أَفَحَسِبَ الَّذِينَ كَفَرُوا	أَنْ يَتَّخِذُوا
(to) hear.	101	those who Do then think	they (can) take that disbelieve
عِبَادِي	مِنْ دُونِي	أَوْلِيَاءَ	إِنَّا
My servants	besides Me	(as) protectors?	Indeed, We -
لِّلْكَافِرِينَ	نُزُلًا	١٠٢	قُلْ هَلْ نُنَبِّئُكُمْ
for the disbelievers	(as) a lodging.	102	We inform you "Shall Say,
بِالْأَخْسَرِينَ	أَعْمَالًا	١٠٣	الَّذِينَ ضَلَّ سَعْيُهُمْ فِي
of the greatest losers	(as to their) deeds?	103	in their effort is lost Those -
الْحَيَاةِ الدُّنْيَا	وَهُمْ يَحْسِبُونَ	أَنَّهُمْ	يُحْسِنُونَ
the life	(of) the world,	that they think	(in) work." (were) acquiring good
أُولَئِكَ	الَّذِينَ كَفَرُوا	بِآيَاتِ رَبِّهِمْ	١٠٤
Those	(are) the ones who	disbelieve	(of) their Lord, in the Verses
وَلِقَائِهِ	فَحِطَّتْ	أَعْمَالُهُمْ	فَلَا نُقِيمُ لَهُمْ
and the meeting (with) Him.	So (are) vain	their deeds,	for them We will assign so not
يَوْمَ	الْقِيَامَةِ	وَزُرْنَا	١٠٥
(on) the Day	(of) the Resurrection	any weight.	105

to penetrate it.

98. He (Dhul-qarnain) said, "This is a mercy from my Lord. But when the Promise of my Lord comes, He will make it level. And the promise of my Lord is true."

99. And on that Day We will leave them surging over each other, and the trumpet will be blown, then We will gather them all together.

100. And on that Day We will present Hell to the disbelievers, on display

101. Those whose eyes had been within a cover from My remembrance, and they were unable to hear.

102. Then do those who disbelieve think that they can take My servants as protectors besides Me? Indeed, We have prepared Hell for the disbelievers as a lodging.

103. Say, "Shall We inform you of the greatest losers as to their deeds?"

104. Those, whose effort is lost in the life of this world, while they think that they were acquiring good by their work."

105. They are those who disbelieve in the Verses of their Lord and in the meeting with Him. So their deeds are in vain, and We will not assign to them (their deeds) any weight on the Day of Resurrection.

106. That is their recompense-



Hell - because they disbelieved and took My Verses and My Messengers in ridicule.

جَهَنَّمَ بِمَا كَفَرُوا وَاتَّخَذُوا آيَاتِي وَرُسُلِي					
and My Messengers	My Verses	and took	they disbelieved,	because	Hell -

107. Indeed, those who believe and do righteous deeds they will have Gardens of Paradise as a lodging,

هُزُورًا ﴿١٠٦﴾ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ					
righteous deeds,	and did	believed	those who	Indeed,	106 (in) ridicule.

108. They will abide therein forever. They will not desire any transfer from it.

كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا ﴿١٠٧﴾ خَالِدِينَ					
Abiding forever	107	(as) a lodging,	(of) the Paradise	Gardens	for them will be

109. Say, "If the sea were ink for (writing) the Words of my Lord, surely the sea would be exhausted before the Words of my Lord were exhausted, even if We brought the like of it as a supplement."

فِيهَا لَا يَبْغُونَ عَنْهَا حِوَلًا ﴿١٠٨﴾ قُلْ لَوْ كَانَ					
were	"If	Say,	108	any transfer.	from it they will desire Not in it.

110. Say, "I am only a man like you. It has been revealed to me that your God is only One God. So whoever hopes for the meeting with his Lord, let him do righteous deeds and not associate anyone in the worship of his Lord."

الْبَحْرِ مَادًّا لِّكَلِمَاتِ رَبِّي لَنفَدَ					
surely (would be) exhausted	(of) my Lord,	for (the) Words	ink,	the sea	

الْبَحْرِ قَبْلَ أَنْ تَنفَدَ كَلِمَاتُ رَبِّي وَلَوْ					
even if	(of) my Lord,	(the) Words	(were) exhausted	[that]	before the sea

حِوَلًا بِمِثْلِهِ مَدَدًا ﴿١٠٩﴾ قُلْ إِنَّمَا أَنَا					
I	"Only	Say,	109	(as) a supplement."	(the) like (of) it We brought

بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَىٰ أَنَّمَا إِلَهُمُ إِلَهٌ					
(is) God	your God	that	to me	Has been revealed	like you. (am) a man

وَاحِدٌ فَمَنْ كَانَ يُرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ					
let him do	(with) his Lord,	(for the) meeting	hoping	is	So whoever One.

عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ﴿١١٠﴾					
110	anyone."	(of) his Lord	in (the) worship	associate	and not righteous deeds

﴿٩٨ آياتها﴾ ١٩ سُورَةُ مَرْيَمَ مَكِّيَّةٌ ٤٤ ﴿٦ ركوعاتها﴾

### Surah Maryam

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ			
the Most Merciful.	the Most Gracious,	(of) Allah,	In (the) name

1. Kaaf Ha Ya Ain Sad.

كَاهِيَعَصَّ ذِكْرُ رَحْمَتِ رَبِّكَ ﴿١﴾				
(of) your Lord	(of the) Mercy	(A) mention	1	Kaaf Ha Ya Ain Sad.

2. A mention of the Mercy of your Lord to His servant Zakariya

عَبْدَهُ زَكْرِيَّا ﴿٢﴾ إِذْ نَادَىٰ رَبَّهُ نِدَاءً				
a call -	(to) his Lord	he called	When	2 Zakariya (to) His servant

3. When he called to his Lord a secret call.

خَفِيًّا ﴿٣﴾ قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي				
my bones,	(have) weakened	Indeed, [I]	"My Lord!	He said, 3 secret.

4. He said, "My Lord! Indeed, my bones have weakened,