

18. SŪRAT AL-KAHF (THE CAVE)

Makkan: 110 'āyahs

This is also a Makkan *sūrah* which deals with monotheism (*tawhīd*) and faith ('*imān*'). These themes are illustrated by three stories, namely, those of the "People of the Cave" ('*Aṣḥāb al-Kahf*'), of the encounter of Mūsā, peace be on him, with Khidr, a righteous servant of Allah, and of Dhū al-Qarnayn.

The "People of the Cave" were a group of young men who were believers and who fled for the sake of their faith from their unbelieving and inimical people and took shelter in a cave seeking Allah's protection. Allah made them sleep therein for 309 years after which they were awakened when they found that the things and people around them had changed but they thought that they had slept only for a little while. The story illustrates Allah's Power on the one hand and the inevitability of Resurrection on the other. It also indicates the continuity of the faith and the faithful (Muslims) throughout the ages. The *sūrah* is named after this incident.

The second story is that of the encounter of Mūsā, peace be on him, with Khidr, a specially righteous servant of Allah, whom the former accompanied for a period with a view to acquiring knowledge. The story illustrates the principle of modesty in the seeking of knowledge and the fact that Allah may give knowledge of some unseen matters to whomsoever He will. Some such unseen and unusual matters of which knowledge was given by Allah to Khidr and over which Mūsā, peace be on him, could hardly remain patient are mentioned in the course of this story.

The third story is that of a powerful monarch, Dhū al-Qarnayn, whom Allah gave a vast kingdom along with wisdom, righteousness and justice and who accomplished a number of good deeds including the construction of a gigantic barrier against the incursions of Ya'jūj and Ma'jūj, two ferocious tribes.

Along with these stories other parables and facts are mentioned to emphasize that truth and faith are not interlinked with worldly affluence and power.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ 1. All the praise¹ is for Allah

الَّذِي أَنْزَلَ 2 Who has sent down²

عَلَى عَبْدِهِ الْكِتَابَ on His servant³ the Book

وَلَمْ يَجْعَلْ لَهُ 3 and has not set in it

عِوَجًا 4 any crookedness.⁴

قِيَامًا 2. Straight,⁵

لِيُنذِرَ 6 so that He may give warning⁶

بِأَسْوَءِ الْعِقَابِ of a punishment very severe

1. Like four other *sūrahs*, namely, *al-Fatiḥah*, *al-'An'ām*, *Sabā'* and *Fāṭir*, this *sūrah* starts with the phrase *al-ḥamdu-lillāh*.

2. *أَنْزَلَ* 'anzala = he sent down (v. iii. m. s. past in form IV [*'inzāl*] of *nazala* [*nuzūl*]), to come down, get down. See at 16:24, p. 834, n. 3).

3. Allah sent down the Qur'ān on the Prophet Muḥammad, peace and blessings of Allah be on him and it was no composition of his.

4. This 'āyah clearly states that there is no ambiguity and crookedness in the Qur'ān so that its teachings and messages may be easily understood. *عِوَجًا* 'iwaj = crookedness, twist, bend, curvature. See at 14:3, p. 786, n. 7.

5. *قِيَامًا* qayyim = right, straight, precious. See at 12:40, p. 737, n. 5.

6. *يُنذِرَ* yundhira(u) - he warns, cautions (v. iii. m. s. impfct. from 'andhara, form IV of *nadhara* [*nadh'r* /*nudhār*]), to dedicate, to vow. The final letter takes *fathah* for a hidden 'an in li (of motivation) coming before the verb. See *tundhira* at 7:69, p. 492, n. 6).

مِنْ لَدُنْهُ from Him
 وَبَشِّرْ and give good tidings¹
 إِلَى الْمُؤْمِنِينَ الَّذِينَ
 يَعْمَلُونَ الصَّالِحَاتِ do the good deeds²
 أَنَّهُمْ that theirs shall be
 أَجْرًا حَسَنًا a reward³ quite handsome.
 مَكِينِينَ فِيهِ 3. They residing⁴ therein
 أَبَدًا for ever.
 وَيُنذِرَ 4. And that He may warn
 الَّذِينَ قَالُوا "اللَّهُ
 أَخَذَ اللَّهُ" "Allah has taken up⁵
 وَلَدًا" a son."⁶
 مَا لَهُمْ بِهِ 5. They do not have of it
 مِنْ عِلْمٍ any knowledge;
 وَلَا لِآبَائِهِمْ 7
 كَرِهَتْ كَلِمَةً Grave⁸ is a saying
 تَخْرُجُ مِنْ أَفْوَاهِهِمْ coming out⁹ of their mouths.¹⁰
 إِنَّ يَقُولُونَ They utter naught
 إِلَّا كَذِبًا but a lie.¹¹

1. يَبَشِّرُ *yubashshira(u)* = he gives the good tidings, (v. iii. m. s. impfct. from *bashshara*, form II of *basharu/bashira* [*bishr/bushr*], to be happy. The final letter takes *fathah* because the verb is conjunctive to the previous verb governed by a hidden 'an. See *yubashshiru* at 17:9, p. 875, n. 10).

2. صَالِحَاتٍ *ṣāliḥāt* (f. pl.); sing. صَالِحَةٌ *ṣāliḥah*; m. *ṣāliḥ* = good deeds/things (approved by the Qur'ān and the *sunnah*. Act. participle from *ṣalaha* [*ṣalāh/ṣulāh/maslahah*], to be good, right. See at 17:9, p. 875, n. 11).

3. i. e., Allah's forgiveness and paradise (See the next 'āyah). أَجْرٌ 'ajr (pl. أُجُور 'ujūr) = reward, recompense, remuneration. See at 16:41, p. 841, n. 6).

4. This 'āyah makes clear the nature of the reward (paradise) mentioned in the previous 'āyah. مَكِينِينَ *mākīthīn* (pl.; acc./gen. of *mākīthūn*; s. *mākīth*) = those who stay/abide/remain/live/reside. Active participle from *makatha* [*makth/mukāth*], to remain, reside. See *yamkuthu* at 13:17, p. 772, n. 1).

5. اتَّخَذَ *ittakhadha* = he took, took for him, took up, assumed (v. iii. m. s. past in form VIII of 'akhadha ['akhdh], to take. See at 17:40, p. 885, n. 8).

6. This 'āyah denounces the sin of attributing a son to Allah, as the Christians and others do and also warns that this is a grave sin entailing a severe punishment.

7. For, it was they who fabricated the falsehood of Allah's having partners, sons and daughters and this falsehood their progeny adopted and followed.

8. كَبُرَتْ *kaburat* = she or it became big, grave, heavy (v. iii. f. s. past from *kubr/kibār/kabārah*, to be big. See *kabura* at 10:71, p. 669, n. 1).

9. تَخْرُجُ *takhruju* = she come out, goes out, leaves (v. iii. m. f. impfct. from *kharaja* [*khurūj*], to go out, to leave. See *nukhriju* at 17:13, p. 877, n. 4).

10. أَفْوَاهٍ 'afwāh (pl.); sing. فُوهَةٌ *fūhah* = mouths, vents. See at 14:9, p. 789, n. 4.

11. كَذِبٌ *kadhīb* = lie, falsehood, untruth, deceit. See at 16:105, p. 863, n. 6.

فَلَمَّا كَ 6. But perhaps you بَدَعَ نَفْسَكَ would ruin ¹ yourself عَلَىٰ آثَرِهِمْ in pursuit ² of them إِنْ لَمْ يُؤْمِنُوا if they did not believe بِهَذَا الْحَدِيثِ in this discourse, ³ أَسْفًا ٦ out of grief. ⁴	1. The address is to the Prophet, peace and blessings of Allah be on him, who was extremely grieved on account of the unbelieving Makkans' not believing in the message he delivered to them. 2. <i>bākhi'</i> = one who kills or ruins oneself (with grief or anger). Active participle from <i>bakha'a</i> [<i>bakh'</i>], to kill oneself with grief or anger. 3. i. e., the discourse of the Qur'ân. 4. <i>asaf</i> = grief, sorrow, regret. See <i>'asif</i> at 7:150, p. 521, n. 5.
إِنَّا جَعَلْنَا 7. Verily We have made مَا عَلَى الْأَرْضِ all that is on the earth زِينَةً لِّهَا a decoration ⁵ for it, لِنَبْلُوهُمْ that We may test ⁶ them أَيُّهُمْ as to who of them are أَحْسَنُ عَمَلًا ٧ the best in performance.	5. <i>zînah</i> = adornment, embellishment, ornament, finery, grandeur, decoration. See at 16:8, p. 829, n. 12. 6. <i>nabluwa</i> (lû) = we try, put to test (v. i. pl. impfct. from <i>balâ</i> [<i>balw / balâ'</i>], to test, to try. The final letter takes <i>fathah</i> because of a hidden 'an in the li of motivation coming before the verb. See <i>nablû</i> at 7:163, p. 529, n. 5). 7. i. e., at the end of the world everything will be destroyed. <i>ṣa'îd</i> (s.; pl. <i>ṣu'ud</i>) = highland, upland, plateau, ground. See at 5:6, p. 331, n. 4. 8. <i>juruz</i> = barren and bereft of vegetation.
وَإِنَّا لَجَاعِلُونَ 8. And verily We shall make مَا عَلَيْهَا whatever is thereon صَعِيدًا جُرُزًا ٨ a ground ⁷ barren and bare. ⁸	9. Here follows the first story of the <i>sûrah</i> - that of the young men who fled for the sake of their faith from the persecution of a polytheistic monarch who compelled his subjects to abandon their faith in Allah Alone and to worship the imaginary gods and goddesses. They took shelter in a cave where Allah made them sleep for 309 years. The scene of the incident was most probably Tarsûs in Asia Minor. The incident illustrates the fact that Allah delivered the same message of monotheism through all His prophets. <i>ḥasibta</i> = you thought, deemed, regarded, supposed (v. ii. m. s. past from <i>ḥasiba</i> [<i>ḥisbân/maḥṣabah</i>], to deem, to regard. See <i>ḥasibtum</i> at 9:16, p. 582, n. 8).
أَمْ حَسِبْتُمْ 9. Or do you think ⁹ أَنْ أَصْحَابَ الْكَهْفِ that the People of the Cave ¹⁰ وَالرَّقِيبِ and the Inscription ¹¹ كَانُوا مِنْ آيَاتِنَا were among Our signs عَجَبًا ٩ a wonder? ¹²	10. <i>kahf</i> (s.; pl. <i>kuhûf</i>) = cave, cavity, hollow. 11. <i>raqîm</i> = inscription (on which their names were inscribed) or the name of a valley. 12. <i>'ajab</i> (s.; pl. <i>'ajâb</i>) = wonder, surprise, astonishment, marvel. See at 10:2, p. 635, n. 3.

إِذْ أَوَى الْفِتْيَةَ 10. When the youths repaired¹
 إِلَى الْكَهْفِ فَقَالُوا to the cave and said:
 رَبَّنَا آتِنَا "Our Lord, bestow on us
 مِنْ لَدُنْكَ رَحْمَةً from You mercy
 وَهَيِّئْ لَنَا and arrange² for us
 مِنْ أَمْرِنَا out of our affair³
 رَشَدًا right conduct.⁴

فَضَرَبْنَا 11. So We struck⁵
 عَلَيْنَا أَذَانَهُمْ on their ears⁶
 فِي الْكَهْفِ in the cave
 سِنِينَ عَدَدًا for years in number.

ثُمَّ رَفَعْنَا 12. Then We raised⁷ them up
 لِنَعْلَمَ that We may know⁸
 أَيُّ الْحَزَيْنِ which of the two groups⁹
 أَحْسَنُ was better in calculation¹⁰
 لِمَا لَبِثُوا as to what they had tarried¹¹
 أَمَدًا in time.¹²

Section (Rukû') 2

نَحْنُ نَقُصُّ عَلَيْكَ 13. We do relate¹³ to you
 تَبَاهُمُ بِالْحَقِّ their account in truth.
 إِنَّهُمْ فَتْيَةٌ They indeed were youths

1. أوى 'awâ = he sought shelter, betook himself, repaired (v. iii. m. s. past from 'awy, to seek shelter. See 'awâ at 12:99, p. 748, n. 2).

2. هَيَّئْ 'hayyi' = make ready, prepare, set up, arrange (v. ii. m. s. imperative from hayya'a, form II of hâ'a [hay'ah/hayâ'ah], to be well-formed, shapely).

3. أمر 'amr (s.; pl. أمور 'awâmîr/ أمور 'umûr) = order, command, decree/ matter, issue, affair. See at 17:85, p. 901, n. 1.

4. رشد rashad = right and proper conduct, integrity of conduct. See rûshd at 7:146, p. 519, n. 9.

5. ضربنا darabnâ = we struck, hit, beat (v. i. pl. past from daraba [darb], to beat. at 14:45, p. 804, n. 2).

6. i. e., made them sleep.

7. باعنا ba'athnâ = we raised, sent out, resurrected (v. i. pl. past from ba'atha [ba'th], to raise, resurrect. See at 16:36, p. 839, n. 4).

8. i. e., may make known; for Allah knows everything.

9. i. e., the youths themselves and the people who came to see them after they were raised from their sleep and one of them had gone to the market to fetch food for them. حزبين hizbayn (dual; acc./gen. of hizbân; s. hizb; pl. 'ahzâb) = two groups, bands, parties. See 'ahzâb at 13:35, p. 780, n. 9).

10. أحصى 'ahşâ = better/best in calculation. See tuşşû at 16:18, p. 832, n. 9.

11. لبثوا labithû = they tarried, remained, stayed, lived, stayed, lingered, persisted (v. iii. m. pl. past from labitha [labth/lubth/lubâth], to remain. See at 10:16, p. 642, n. 3).

12. أمد 'amad (pl. 'âmâd) = span or stretch of time, terminus. See at 3:30, p. 167, n. 6.

13. نقصنا naquşşu = we relate, narrate, recount (v. i. pl. impfct. from qaşşu [qaşş/ qaşş], to cut, to relate. See at 12:3, p. 722, n. 6).

<p>ءَامَنُوا بِرَبِّهِمْ وَزِدْنَاهُمْ هُدًى ۱۲</p>	<p>who believed in their Lord and We increased¹ them in guidance.</p>	<p>1. زدنا <i>zidnâ</i> = we increased, augmented weincreased, augmented, made more (v. i. pl. past from <i>zâda</i> [<i>zayd/ ziyâdah</i>], to increase. See at 16:88, p. 856, n. 10).</p>
<p>وَرَبَطْنَا عَلَىٰ قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ الْسَّمَوَاتِ وَالْأَرْضِ ۳</p>	<p>14. We fastened² their hearts when they stood up and said: "Our Lord is the Lord of the heavens and the earth."³</p>	<p>2. i. e., strengthened their hearts with faith, determination and patience. ربطنا <i>rabatnâ</i> = we tied up, fastened, fixed (v. i. pl. impfct. from <i>rabata</i> [<i>rabt</i>], to bind. <i>rabata 'alâ qalbihi</i> is an idiom meaning to fortify someone, to give patience. See <i>yarbita</i> at 8:11, p. 550, n. 8).</p>
<p>لَنْ نَدْعُوَ مِنْ دُونِهِ إِلَهًا لَقَدْ قُلْنَا إِذَا شَطَطًا ۱۴</p>	<p>We shall never invoke⁴ besides Him any god. We would indeed have uttered in that case an outrageous unbelief.⁵</p>	<p>3. The youths made this assertion of monotheism and rejection of polytheism in the face of their tyrant and polytheistic monarch because Allah had steeled their determination with faith and patience, as stated in the previous clause of the 'âyah.</p>
<p>هَؤُلَاءِ قَوْمُنَا اتَّخَذُوا مِنْ دُونِهِ إِلَٰهَةً لَوْلَا يَأْتُونَ عَلَيْهِمْ بِسُلْطٰنٍ بَيِّنٍ فَمَنْ أَظْلَمُ مِمَّنْ آفَرَىٰ عَلَىٰ اللَّهِ كَذِبًا ۱۵</p>	<p>15. "These our people have taken up⁶ besides Him gods. Why do they not come up in respect of them⁷ with an authority⁸ quite clear⁹ So who is a worse transgressor than the one who fabricates¹⁰ against Allah a lie?"¹¹</p>	<p>4. ندعوا <i>nad'ua</i> ('û) = we call, invoke, invite (v. i. pl. impfct. from <i>da'â</i> [<i>du'â</i>], to call, to summon. The final letter takes <i>fathah</i> because of the particle <i>lan</i> coming before the verb. See <i>nad'û</i> at 17:71, p. 896, n. 6).</p>
<p>۱۵</p>	<p></p>	<p>5. شطط <i>shataṭ</i> = excessive, outrageous, inroad, infringement.</p>
<p></p>	<p></p>	<p>6. اتحلوا <i>ittakhadhû</i> = they took, took up, took to themselves, assumed (v. iii. m. pl. past from <i>ittakhadha</i>, form VIII of 'akhadha [<i>akhdh</i>], to take. See at 9:106, p. 623, n. 7).</p>
<p></p>	<p></p>	<p>7. i. e., in respect of their worship of the imaginary gods and goddesses. The youths said so among themselves.</p>
<p></p>	<p></p>	<p>8. سلطان <i>sultân</i> = authority, power, mandate, rule, sanction. See at 17:80, p. 899, n. 8.</p>
<p></p>	<p></p>	<p>9. بين <i>bayyin</i> = clear, evident, obvious, patent.</p>
<p></p>	<p></p>	<p>10. افترى <i>iftarâ</i> = he fabricated, invented falsely, trumped up, slandered (v. iii. m. s. past. in form VIII of <i>farâ</i> [<i>fary</i>], to cut lengthwise, to fabricate. See at 11:35, p. 690, n. 7).</p>
<p></p>	<p></p>	<p>11. i. e., the lie that there are other beings deserving of worship along with Allah and that He has sons or daughters or other associates.</p>

وَإِذْ 16. "And when you isolate

أَعْرَضْتُمْوَهُمْ yourselves¹ from them

وَمَا يَعْبُدُونَ and all that they worship

إِلَّا اللَّهَ except Allah,

فَأْوُوا إِلَى الْكَهْفِ take refuge² to the cave;

يَنْشُرْ لَكُمْ رَبُّكُمْ your Lord will unfold³ for you

مِنْ رَحْمَتِهِ of His mercy,

وَيَهَيِّجْ لَكُمْ and will arrange⁴ for you

مِنْ أَمْرِكُمْ in your affair

مِرْفَقًا⁵ ease and facilities."⁵

وَرَى 17. And you might have seen

السَّمْسَ إِذَا طَلَعَتِ the sun when it rose⁶

تَرَاوَرَّ عَنْ كَهْفِهِمْ deviating⁷ from their cave

ذَاتَ الْيَمِينِ to the right,

وَإِذَا غَرَبَتِ and when it set,⁸

تَقَرَّبَتْ قَرِيبًا cutting away⁹ from them

ذَاتَ الشِّمَالِ to the left

وَهُمْ فِي فَجْوَةٍ مِنْهُ while they being in its cavity.¹⁰

ذَلِكَ مِنْ آيَاتِ اللَّهِ That was of the signs of Allah.

مَنْ هَدَى اللَّهُ Whoever Allah guides

فَهُوَ الْمُهْتَدِ he is on the right track;¹¹

وَمَنْ يَضِلْ and whoever He lets stray,

1. This is a continuation of what the youths said among themselves. اعتزلتم *i'tazaltum* = you isolated yourselves, dissociated yourselves, segregated yourselves, stood aloof, kept away, retired, withdrew (v. ii. m. pl. past from *i'tazala*, form VIII of 'azala ['azl], to set aside, to isolate, to detach).

2. اتوا *i'wâ* = you take shelter, refuge (v. ii. m. pl. imperative from 'awâ ['awy], to seek shelter. See 'awâ at 18:10, p. 913, n. 1).

3. ينشر *yanshur(u)* = he spreads out, unfolds (v. iii. m. s. impfct. from *nashara* [*nashr*], to spread out. The final letter is vowelless because the verb is conclusion of an implied condition in the previous imperative, take refuge. See *manshûr* at 17:13, p. 877, n. 6).

4. يهَيِّئ *yuhayyi'(u)* = he arranges, prepares, sets up, makes ready (v. iii. m. s. impfct. from *hayya 'a*, form II of *hâ'a* [*hay'ah/hayâ'ah*], to be well-formed, shapely. The final letter is vowelless for the reason stated in n. 3 above. See *hayyi'* at 18:10, p. 913, n. 2).

5. مرفق *mirfaq* (s.; pl. *marâfiq*) = facilities, anything conducive to ease and convenience.

6. This 'ayah describes how Allah made the youths sleep and facilitated their stay in the cave for so long a time when they had taken refuge in the cave. طلعت *ṭala'at* = she or it rose, appeared, ascended (v. iii. f. s. past from *ṭala'a* [*ṭulû'/maṭla'*], to rise. See *yutli'a* at 3:179, p. 225, n. 11).

7. تراوَرَّ *tazâwaru* (originally *tatâzâwaru*, one *tâ'* has been dropped) = she deviates, turns aside (v. iii. f. s. impfct. from *tazâwara*, form VI of *zâra* [*zawr/ziyârah*], to visit).

8. غربت *gharabat* = she or it set (v. iii. f. s. past from *gharaba* [*ghurûb*], to set).

9. تقرض *taqrîḍu* = she cuts, cuts off, clips, turns aside (v. iii. f. s. impfct. from *qaraḍa* [*qard*], to cut. See 'aqraḍtum at 5:12, p. 334, n. 4).

10. فجوة *fajwah* (s.; pl. *fajâwat/fijâ'*) = opening, aperture, cavity, breach.

11. مهتدى *muhtadin* (s.; pl. *muhtadûn*) = rightly guided, those on the right way, in receipt of guidance (active participle from *ihṭadâ*, form VIII of *hadâ* [*hiddâyah/hudan/hady*], to lead, to guide. See at 17:97, p. 904, n. 7).

فَلَنْ تَجِدَ لَهُ ۖ
 وَلِيًّا مُرْشِدًا ۖ

you shall not find for him
 a guardian¹ as guide.²

Section (Rukû') 3

وَتَحْسَبُهُمْ
 أَيْقَاطًا ۖ
 وَهُمْ رُقُودٌ ۖ
 وَنَقَلْنَاهُمُ
 ذَاتَ الْيَمِينِ
 وَذَاتَ الشِّمَالِ
 وَكَلْبُهُم
 بَسِيطٌ ذِرَاعَيْهِ
 بِالْوَصِيدِ
 لَوِاطَفَتَ عَلَيْهِمْ
 لَوَلَّيْتَهُمْ
 مِنْهُمْ فِرَارًا
 وَلَمَلَّيْتَهُمْ
 مِنْهُمْ رُعبًا ۖ

18. And you would think³
 them awake⁴
 but they were asleep.⁵
 And We turned⁶ them
 on the right
 and on the left,
 while their dog
 stretching⁷ out his two arms⁸
 at the entrance.⁹
 And if you inspected¹⁰ them
 you would have recoiled¹¹
 from them fleeing¹²
 and would have been filled¹³
 with terror¹⁴ of them.

19. And likewise¹⁵
 We raised them up that
 they might ask one another
 among themselves.

1. ولي *waliyy* (s.; pl. *'awliyâ'*) = guardian, legal guardian, patron friend, sponsor, protector, relative, next-of-kin. See at 17:33, p. 883, n. 7.

2. مرشد *murshid* = guide, one who shows the way (act. participle from *'arshada*, form IV of *rashada* [*rushd*], to be on the right way. See *rushd* at 7:146, p. 519, n. 9).

3. تحسب *tahsabu* = you think, suppose, consider (v. ii. m. s. impfct. from *hasiba* [*hisbân/mahsabah/mahsibah*], to consider, to deem. See *yahsabûna* at 7:30, p. 475, n. 11).

4. أيقاظ *'ayqâz* (pl.; s. *yaqiz*) = awake.

5. رقاد *ruqûd* (pl.; s. *râqid*) = asleep (act. participle from *raqada* [*ruqd/ruqûd/ruqâd*], to sleep, to go to bed).

6. نقل *nuqallibu* = we invert, overturn, turn about, turn (v. i. pl. impfct. from *qallaba*, form II of *qalaba* [*qalb*], to turn around. See at 6:110, p. 47, n. 7).

7. باسط *bâsîf* (s.; pl. *bâsîfân*) = one who stretches, spreads out (act. participle from *basata* [*bast*], to spread. See at 13:14, p. 769, n. 9).

8. ذراعى *dhirâ'ay(n)* {dual; acc/gen of *dhirâ'ân*, the terminal *nûn* being dropped for the genitive construction; s. *dhirâ'*; pl. *adhru/dhur'ân*) = two arms, two forearms.

9. وصيد *wasîd* = threshold, doorstep, entrance.

10. اطلعت *ittala'ta* = you viewed, looked into, inspected, became acquainted (v. ii. m. s. past from *ittala'a*, form VIII of *talâ'a* [*talû'/matla'*], to rise. See *talâ'at* at 18:17, p. 915, n. 6).

11. ولت *wallayta* = you turned away, turned back, retreated, recoiled (v. ii. m. s. past in form II of *waliya*, to follow, to lie next, to be near. See *wallâyatum* at 9:25, p. 587, n. 4).

12. فرار *firâr* = to flee, fleeing, flight.

13. ملئت *mull'ta* = you were filled, occupied (v. ii. m. s. past passive from *malu'a* [*mal'/mal'ah/mil'ah*], to fill. See *la-'amla'anna* at 11:119, p. 720, n. 6).

14. رعب *ru'b* = terror, panic, fright, alarm. See at 8:12, p. 551, n. 1.

15. i. e., as We made them sleep for so long a period, so it is We Who raised them up.

قَالَ قَائِلٌ مِنْهُمْ
 "كَمْ لَبِثْتُمْ
 قَالُوا لَبِثْنَا
 يَوْمًا أَوْ بَعْضَ يَوْمٍ
 قَالُوا رَبُّكُمْ
 أَعْلَمُ بِمَا لَبِثْتُمْ
 فَابْعَثُوا أَحَدَكُمْ
 بِوَرِقِكُمْ هَذِهِ
 إِلَى الْمَدِينَةِ
 فَلْيَنْظُرْ أَيُّهَا
 أَزْكَى طَعَامًا
 فَلْيَأْتِكُمْ
 بِرِزْقٍ مِنْهُ
 وَلْيَتَلَطَّفْ
 وَلَا يُسْعِرَنَّ
 بِكُمْ أَحَدًا
 19
 وَإِنَّهُمْ
 إِنْ يَظْهَرُوا عَلَيْكُمْ
 يَرْجُمُوكُمْ
 أَوْ يُعِيدُوكُمْ
 فِي مِلَّتِهِمْ
 وَلَنْ تُفْلِحُوا

One speaker of them said:
 "How long have you stayed?"¹
 They said: "We have stayed
 a day or part of a day."
 They said: "Your Lord knows
 best how long you stayed.
 So send² one of you
 with this silver coin³ of yours
 to the city,
 and let him see which of it is
 the purest⁴ in food
 and then bring you
 a meal from it,
 and let him be polite⁵
 and let him not apprise⁶
 of you anyone."
 20. Verily they,
 if they come to know⁷ of you,
 they will stone⁸ you
 or make you revert⁹
 to their religion;¹⁰
 and you will not succeed¹¹

1. لَبِثْتُمْ *labithtum* = you lived, stayed, tarried, remained, lingered, persisted (v. ii. m. pl. past. from *labitha* [*labith, lubith/lubâth*], to remain. See at 17:52, p. 889, n. 8).
2. ابْعَثُوا *ib'athû* = you (all) send, depute, delegate (v. ii. m. pl. imperative from *ba'atha* [*ba'th*], to send, to raise. See at 4:35, p. 256, n. 6).
3. وَرِقٍ *wariq* = leaf, silver coin.
4. أَزْكَى *azkâ* = purer/purest, cleaner (elative of *zakîy*). See at 2:232, p. 116, n. 1.
5. لِيَتَلَطَّفْ *li-yatalatţaf* = let him be polite, he should be civil, friendly, nice (v. iii. m. s. imperative from *talatţafa*, form V of *latţaf* [*latţf*], to be kind. See *latţif* at 6:103, p. 435, n. 1).
6. لَا يُسْعِرَنَّ *lâ-yush'iranna* = he must not apprise, inform, make known (v. iii. m. s. imperative [prohibition] emphatic from *'ash'ara*, form IV of *sha'ara* [*shu'âr*], to realize, to know. See *yush'iru* at 6:109, p. 437, n. 6).
7. يَظْهَرُوا *yazharû(na)* = they become visible, overcome, triumph, get the better of (v. iii. m. pl. impfct. from *zahara* [*zuhâr*], to be visible, clear. Followed by *'alâ* the verb means to come to know, to have knowledge of. The terminal *nûn* is dropped because the verb is in a conditional clause preceded by *'in*. See at 9:7, p. 579, n. 10).
8. يَرْجُمُوا *yarjumû(na)* = they stone, damn (v. iii. m. pl. impfct. from *rajama* [*rajm*], to stone. The terminal *nûn* is dropped because the verb is conclusion of a conditional clause preceded by *'in*. See *rajamnâ* at 11:91, p. 711, n. 4).
9. يُعِيدُوا *yu'idû(na)* = they cause to come back, bring back, return, resume, revert (v. iii. m. pl. impfct. from *'a'ada*, form IV of *'ada* [*'awd'awdah*], to return. The terminal *nûn* is dropped for the verb is conjunctive to the previous verb which is conclusion of a conditional clause. See *yu'idu* at 17:51, p. 889, n. 1).
10. مِلَّةٍ *millah* (s.; pl. *milal*) = religion, creed, religious community, denomination. See at 16:123, p. 870, n. 4).
11. تَفْلِحُوا *tuflihû(na)* = you (all) succeed, prosper (v. ii. m. pl. impfct. from *'afalaha*, form IV of *falaha* [*falh*], to split. The terminal *nûn* is dropped because of the particle *lan* coming before the verb. See at 7:69, p. 492, n. 13).

إِذَا بَدَأْنَا	in that case ever.
وَكَذَلِكَ	21. And thus
أَعْرَضْنَا عَلَيْهِمْ	We made them known ¹
لِيَعْلَمُوا	that they might know
أَنَّ وَعْدَ اللَّهِ	that the promise ² of Allah
حَقٌّ وَأَنَّ السَّاعَةَ	is true and that the Hour, ³
لَا رَيْبَ فِيهَا	there is no doubt ⁴ about it.
إِذْ يَتَنَزَّعُونَ	When they were disputing ⁵
بَيْنَهُمْ	among themselves
أَمْرَهُمْ	about their affair,
فَقَالُوا أَبْنَاءُ اللَّهِ	they said: " Build ⁶ over them
بُنْيَانًا	an edifice. ⁷
رَبُّهُمْ أَعْلَمُ	Their Lord knows best
بِهِمْ	of them."
قَالَ الَّذِينَ	There said those who
غَلَبُوا عَلَىٰ أَمْرِهِمْ	prevailed ⁸ over their matter:
لَنَنْخِذَنَّهُمْ	"We will have ⁹ over them
مَسْجِدًا	a place of worship."
سَيَقُولُونَ ثَلَاثَةٌ	22. They will say: ¹⁰ Three;
رَابِعُهُمْ	the fourth of them is
كَلْبُهُمْ	their dog;
وَيَقُولُونَ خَمْسَةٌ	and they will say: Five,

1. When the youth went to the market with the silver coin and showed it to the shopkeeper he became inquisitive on seeing the old coin; and the conversation that ensued brought to light the story of the youths. أَعْرَضْنَا 'a'tharnâ = we made known, acquainted (v. i. pl. past from 'a'thara, from IV of 'athara ['athûr], to come across, to hit. See 'uthira at 5:107, p. 383, n. 4).

2. i. e., the promise about Resurrection and Judgement. The story of the Companions of the Cave ('ashâb al-kahf) is intended to emphasize that Allah will resurrect the dead for judgement and reward or punishment.

3. i. e., the Hour of Resurrection.

4. ريب rayb = doubt, suspicion, misgivings. See at 17:99 p. 905, n. 15.

5. This part of the 'âyah is referring to what the people said after the youths died and were buried. يَتَنَزَّعُونَ yatanâza'ûna = they dispute, wrangle, contest (v. iii. m. pl. impfct. from tanâza'a, form VI of naza'a [naz'], to remove. See tanâza'tum at 8:43, p. 563, n. 2).

6. ابنا ubnû = build, construct, erect, set up (v. ii. m. pl. imperative from banâ [binâ/bunyân], to build, to erect. See banaw at 9:110, p. 625, n. 7).

7. بِنَان bunyân = building, structure, edifice, construction. See at 9:109, p. 624, n. 13.

8. غَلَبُوا ghalabû = they defeated, overcame, conquered, prevailed (v. iii. m. pl. past from ghalaba [ghalb / ghalbah], to subdue, to conquer. See ghulibû at 7:119, p. 509, n. 7).

9. لَنَنْخِذَنَّهُمْ la-nattakhidhanna = we shall surely take, take up, adopt, take to ourselves, [here, we will have] (v. i. pl. impfct. emphatic from ittakhadha, form VIII of akhadha ['akhdh], to take. See nattakhidha at 12:21, p. 729, n. 1).

10. Here follows the mention of the differences of opinion regarding the number of the youths.

سَادِسَهُمْ كَلْبُهُم
رَجْمًا بِالْغَيْبِ
وَيَقُولُونَ سَبْعَهُ
وَتَامَهُمْ كَلْبُهُمْ
قُلْ رَبِّي أَعْلَمُ
بِعِدَّتِهِمْ
مَا يَعْلَمُهُمْ
إِلَّا قَلِيلٌ
فَلَا تَمَارِ فِيهِمْ
إِلَّا أَمْرًا ظَاهِرًا
وَلَا تَسْتَفْتِ فِيهِمْ
مِنْهُمْ أَحَدًا ﴿١٤﴾

the sixth of them is their dog,
guessing¹ at the unseen.
And they will say: Seven,
and their eighth is their dog.
Say: "My Lord knows best
about their number."²
There do not know them
except a few.
So do not argue³ about them
except apparent arguing,⁴
nor seek opinion⁵ on them
from anyone of them.

Section (Rukū') 4

وَلَا تَقُولُوا لِمَا يُرَىٰ
إِنِّي فَاعِلٌ ذَلِكَ غَدًا

23. Nor say ever of anything:
"I shall do it tomorrow"

﴿١٥﴾

إِلَّا أَنْ
يَشَاءَ اللَّهُ
وَأَذْكُرْ رَبَّكَ
إِذَا نَسِيتَ وَقُلْ
عَسَىٰ أَنْ
يَهْدِيَنِّي رَبِّي

24. Except that
"Allah Willing."⁶
And remember⁷ your Lord
if you forget⁸ and say:
"Hopefully,"⁹
my Lord will guide¹⁰ me

1. *rajm* = stoning. *rajm bi al-ghayb* is an idiom meaning to guess, conjecture. See *yarjumū* at 18:20, p. 917, n. 8.

2. *'iddah* = number; legally prescribed period. See at 9:36, p. 592, n. 3.

3. i. e., do not wrangle about them with others. *lā tumāri* = do not debate, argue, quarrel, wrangle (v. ii. m. s. imperative {prohibition} from *mārā*, form III from the root *mary*, to argue).

4. *mirā'* = quarrel, argument, debate, wrangle.

5. *lā tastafti* = do not seek opinion/legal opinion, do not consult (v. ii. m. s. imperative {prohibition} from *istafta'a*, form X of *fatiya* [*fatā'*], to be youthful).

6. Do not say of anything "I shall do it tomorrow" without conditioning it with the will of Allah and saying: "*In-Shā'a Allah*, If Allah wills".

7. If you forget to mention "Allah willing" in connection with the intended act, then do so as soon as you remember and ask for Allah's guidance to the right way. *udhkur* = you remember, call to mind, mention (v. ii. m. s. imperative from *dhakara* [*dhikr/tadhkār*], to remember. See *udhkurū* at 7:74, p. 495, n. 1).

8. *nasīta* = you forgot, became oblivious (v. ii. m. s. past from *nasiya* [*nasy/nisyān*], to forget. See '*ansū* at 12:42, p. 738, n. 3).

9. *'asā* (followed by '*an*) = it might be, may be that, perhaps, hopefully. See at 4:99, p. 287, n. 7.

10. *yahdiya* (*yahdī*) = he guides, shows the way (v. iii. m. s. impfct. from *hadā* [*hady hudan/hidāyah*], to guide, to lead. The last *yā'* takes *fathah* because of the particle '*an* coming before the verb. See at 4:137, n. 8.

لَا قَرَبَ مِنْ هَذَا رَشْدًا ﴿٤١﴾	to what is nearer ¹ than this to right conduct." ²
وَلَبِثُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَاتٍ وَسِتِّينَ وَأَزْدَادًا وَاتِّسَاعًا ﴿٤٢﴾	25. And they stayed ³ in their cave three hundred years and increased ⁴ nine.
قُلِ اللَّهُ أَعْلَمُ بِمَالِئِهِمْ لَهُ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ	26. Say: Allah knows best how long they stayed. To Him belongs the unseen of the heavens and the earth.
أَبْصَرِيهِ وَأَسْمِعْ مَا لَهُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا يُشْرِكُ فِي حُكْمِهِ أَحَدًا ﴿٤٣﴾	How best He sees ⁵ it and how best He hears! ⁶ They do not have besides Him any friend-protector, ⁷ nor does He associate ⁸ in His rule ⁹ anyone.
وَاتْلُ مَا أُوْحِيَ إِلَيْكَ مِنْ كِتَابِ رَبِّكَ لَا مُبَدِّلَ لِكَلِمَاتِهِ	27. And recite ¹⁰ what is communicated ¹¹ to you of the Book of your Lord. None can change ¹² His words

1. اقرب 'aqrab = closer, closest, nearer, nearest, more/most likely (relative of qarib. See at 16:77, p. 852, n. 12).
2. رشد rashad = right and proper conduct, integrity of conduct. See at 18:10, p. 913, n. 4.
3. لبثوا labithû = they tarried, remained, stayed, lived, stayed, lingered, persisted (v. iii. m. pl. past from labitha [labth, lubth/lubâth], to remain. See at 18:12, p. 913, n. 11).
4. ازدادوا izdâdû = they increased, grew, compounded (v. iii. m. pl. past from izdâda, form VIII of zâda [ziyâdah], to be more, to increase. See at 4:137, p. 305, n. 6).
5. أبصر به 'abshir bihi = it is a verb of wonder meaning "how best He sees it!"
6. أسمع 'asmi' = it is a verb of wonder meaning "how best He hears!"
7. ولي waliyy (s.; pl. أولياء 'awliyâ') = guardian, legal guardian, patron friend, sponsor, protector, relative, next-of-kin. See at 18:17, p. 915, n. 1.
8. يشرك yushriku = he associates, sets partners, gives share to (v. iii. m. impfct. from 'ashraka, form IV of sharika [shirk/ sharikah], to share. See yushrikûna at 16:54, p. 845, n. 1).
9. Allah's is the sole and absolute dominion, command, rule and authority. حكم hukm (pl. أحكام 'ahkâm) = judgement, order, decree, command, authority, rule, law, commandment. See at 113:37, p. 4780, n. 14.
10. اتل utlu = recite, read aloud (v. ii. m. s. imperative from talâ [tilâwah], to recite. See at 10:171, p. 622, n. 10).
11. أوحى 'ûhiya = he or it was communicated (v. iii. m. s. past passive from 'awhâ, form IV of wahâ [wahy], to communicate. See at 11:36, p. 690, n. 11). Technically wahy means Allah's communication to His Prophets and Messengers by various means. Some of these means are mentioned at 2:92, 16:2, 16:102, 26:193 and 42:51. See also Bukhârî, nos. 2-4).
12. مبدل mubaddil = one who alters/ changes (active participle from baddala, form II of badala [badl], to replace. See at 6:115, p. 440, n. 3).

وَلَنْ تَجِدَ مِنْ دُونِهِ مَلْتَحَدًا ١٧	nor shall you find besides Him any refuge. ¹
وَأَصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْفُجُوِّ وَاللَّيْلِ يُرِيدُونَ وَجْهَهُ وَلَا تَعْدُ عَيْنَاكَ عَنَّهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا وَلَا تُطِيعَنَّ أَعْيُنَنَا قَلْبَهُ عَنْ ذِكْرِنَا وَأَتَّبِعْ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا ٢٨	28. And bear calmly ² with those who pray ³ to their Lord by morning ⁴ and evening ⁵ desiring ⁶ His Countenance; and let not your eyes turn away ⁷ from them desiring the grandeur ⁸ of this worldly life, nor obey ⁹ the one We have made his heart heedless ¹⁰ to Our remembrance and who follows ¹¹ his whims ¹² and his deed is useless. ¹³
وَقُلِ الْحَقُّ مِنْ رَبِّكَ فَمَنْ شَاءَ فَلْيُؤْمِنْ	29. And say: "The Truth is from your Lord." So whoever wills, let him believe;

1. *ملتحد* *multahad* = place or person to lean to, refuge (pass. participle from *iltahada*, form VIII of *lahada* [*lahd*], to dig a grave, to deviate from the right course. See *yulhidūna* at 16:103, p. 862, n. 8).

2. اصبر *işbir* = be patient, have patience, bear calmly, persevere, (v. ii. m. s. imperative from *şabara* [*şabr*], to be patient, to bind. See at 11:49, p. 695, n. 10).

3. يدعون *yad'ūna* = they invoke, call, call upon, invite, summon, pray (v. iii. m. pl. impfct. from *da'ā* [*du'ā'*], to call, to summon. See at 11:101, p. 714, n. 4).

4. غدو *ghudūw* = morning. See at 13:15, p. 770, n. 6.

5. عشي *'ashiyy* = evening. See at 6:52, p. 411, n. 5.

6. يريدون *yuridūna* = they (all) want, intend, desire, have in mind (v. iii. m. pl. impfct. from *'arāda*, form IV of *rāda* [*rawd*], to walk about. See at 9:32, p. 590, n. 3).

7. لا تعد *lā ta'du* = do not transgress, overlook, turn away, act unjustly, assail, wrong (v. ii. m. s. imperative [prohibition] from *'adā* [*'adv*], to speed. See *ya'dūna* at 7:163, p. 529, n. 1).

8. i. e., desiring the enjoyment of the adornment of this worldly life. زينة *zīnah* = adornment, embellishment, ornament, finery, grandeur, decoration. See at 18:7, p. 912, n. 8.

9. لا تطع *lā tuṭi'* = do not obey, follow, abide by, comply with (v. ii. m. s. imperative [prohibition] from *'atā'a*, form IV of *tā'a* [*taw'*], to obey. See *tuti'* at 6:116, p. 440, n. 5).

10. أعفنا *'aghfalnā* = we made heedless, unmindful, forgetful (v. i. pl. past from *'aghfala*, form IV of *ghafala* [*ghaflah/ghufūl*], to neglect. See *ghāfilān* at 12:3, p. 723, n. 1).

11. اتبع *ittaba'a* = he followed, pursued (v. iii. m. s. past in form VIII of *tabi'a* [*taba'/tabā'ah*], to follow. See at 15:42, p. 816, n. 4).

12. هوى *hawān* (s.; pl. *'ahwā'*) = affection, desire, craving, whims. See *'ahwā'* at 4:135, p. 304, n. 9.

13. فرط *furuṭ* = extravagant, transgressing the limits, lost, useless.

وَمَنْ شَاءَ and whoever wills,
 فَلْيَكْفُرْ let him disbelieve.
 إِنَّا أَعْتَدْنَا Verily We have got ready¹
 لِلظَّالِمِينَ نَارًا for the transgressors a fire,
 أَحَاطَ بِهِمْ there encompassing² them
 سُرَادِقُهَا its walls.³
 وَإِنْ يَسْتَعِثُوا And if they seek relief⁴
 يُعَاثُوا they will be given relief⁵
 بِمَاءٍ كَالْمُهْلِ with water like molten metal⁶
 يَسْوِي الْوُجُوهُ that will broil⁷ the faces.
 بِسَاءِ الشَّرَابِ وَ Bad⁸ is the drink and
 سَاءَتْ مُرْتَفَقًا⁹ evil⁹ it is as resting place!¹⁰
 30. Verily those who believe
 وَإِنَّا لَنُضِيعُ We shall not let go in vain¹¹
 أَجْرَ مَنْ the due¹² of the one who
 أَحْسَنَ عَمَلًا acts rightly.
 31. Such ones, they will have
 أُولَئِكَ هُمُ the Garden of Eternity¹³
 جَنَّاتُ عَدْنٍ flowing¹⁴ below them
 تَجْرِي مِنْ تَحْتِهِمُ the rivers.
 الْأَنْهَارُ

1. أَعْتَدْنَا 'a'tadnā = we prepared, got ready (v. i. pl. past in form IV of 'atada ['atād], to be ready. See at 17:10, p. 876, n. 1).

2. أَحَاطَ 'ahāta = he or it encompassed, surrounded, encircled, contained, comprehended, closed in on from all sides (v. iii. m. s. past in form IV of hāta [hawt/hītah/hiyātah], to guard, to protect, to encircle. See at 17:60, p. 892, n.5).

3. سُرَادِقُ surādiq = tent, pavilion, walls.

4. يَسْتَعِثُوا yastaghīthū(na) = they seek relief, pray for help (v. iii. m. pl. impfct. from istaghātha, form X from the root ghawth, help, aid. The terminal nūn is dropped because the verb is in a conditional clause preceded by 'in. See tathaghīthūna at 8:8, p. 548, n. 11).

5. يُعَاثُوا yughāthū(na) = they are relieved, succoured, helped, aided (v. iii. m. pl. impfct. passive from 'aghātha, form IV from the root ghawth, help, aid. The terminal nūn is dropped because the verb is conclusion of a conditional clause preceded by 'in. See yastaghīthū at n. 4 above).

6. مُهْل muhl = molten metal.

7. يَسْوِي yashwi = he or it broils, roasts, grills (v. iii. m. s. impfct. from shawā [shayy], to broil).

8. بِسَاءِ bi's = evil, wretched, bad. See at 16:29, p. 836, n. 5.

9. سَاءَتْ sā'at = she/it became foul, bad, evil (v. iii. f. s. past from sā'a [sū'/saw'], to be bad. See sā'a at 4:38, p. 258, n. 2).

10. مُرْتَفَقُ murtafaq = resting place, place or thing to lean one's elbows on (noun of place from irtafaqa [to lean one's elbow], form VIII of rafaqa/rafīqa[rifq/rafafaq], to be kind, to treat gently. See mirfaq at 18:16, p. 915, n. 5).

11. نَضِيعُ nuḏī'u = we ruin, let perish, let go in vain, let slip, frustrate, thwart (v. i. s. impfct. from 'aḏā'a, form IV of ḏā'a [ḏay'/diyā'], to get lost. See at 12:56, p. 743, n. 4).

12. أَجْرُ 'ajr (pl. أجور 'ujūr) = reward, recompense, remuneration, due. See at 16:41, p. 841, n. 6).

13. عَدْنُ 'adn = Eden, eternity, paradise. عدن جنان jannāt 'adn is explained by Ibn Kathīr as jannāt where the inmates will abide for ever (Ibn Kathīr, IV, 372). See at 16:32, p. 837, n. 3.

يُحَلَّوْنَ فِيهَا 1 They will be adorned¹ therein
 مِنْ أَسَاوِرَ مِنْ ذَهَبٍ 2 with bracelets² of gold
 وَيَلْبَسُونَ 3 and they will wear³
 ثِيَابًا خُضْرًا مِنْ سُنْدُسٍ 4 green apparels of fine silk⁴
 وَإِسْتَبْرَقٍ 5 and brocade,⁵
 مُتَّكِينَ فِيهَا 6 reclining⁶ therein
 عَلَى الْأَرَائِكِ 7 on raised thrones.⁷
 نِعْمَ الثَّوَابُ 8 How excellent is the reward⁸
 وَحَسَنَتِ 9 and how good is
 مَرْتَفَقًا 9 the resting place!⁹

Section (Rukû') 5

۞ وَأَضْرِبْ لَهُمُ 32. And strike¹⁰ for them
 مَثَلًا لِرَجُلَيْنِ 1 the instance of two men.
 جَعَلْنَا لِأَحَدِهِمَا 11 We had set¹¹ for one of them
 حَتَّيْنَيْنِ مِنْ أَعْنَبٍ 12 two orchards of grapes
 وَحَفَفْنَا 12 and surrounded¹² them
 بِنَخْلٍ 13 with date palms¹³
 وَجَعَلْنَا بَيْنَهُمَا 14 and set between the two
 زُرْعًا 14 a corn-field.¹⁴

لِكُلِّ الْجَنَّتَيْنِ 33. Each of the orchards
 ءَأَنْتَ أَكَلَهَا 15 produced its fruit¹⁵
 وَلَمْ تَظْلِمِ مِنْهُ 16 and did not suppress¹⁶ from it
 شَيْئًا anything;

1. يَحَلُّوْنَ *yuhallawna* = they are adorned, ornamented, decorated (v. iii. m. pl. impct. passive from *hallâ*, form II of *haliya* [*haly/hilyah*], to be adorned).

2. أَسَاوِرَ *asâwir* (pl.; s. *siwâr*) = bracelets, bangles, armlets.

3. يَلْبَسُونَ *yalbasûna* = they wear, put on (v. iii. m. pl. impct. from *labisa* [*lubs*], to wear).

4. سُنْدُسٍ *sundus* = fine silk.

5. اِسْتَبْرَقٍ *istabraq* = brocade.

6. مُتَّكِينَ *muttaki'in* (pl.; acc./gen. of *muttaki'un*; s. *muttaki'*) = those reclining, supporting, resting (act. participle from *ittaka'a*, form VIII of *waka'a*. See *muttaka'* at 12:31, p. 733, n. 2).

7. أَرَائِكِ *'arâ'ik* (pl.; s. أَرِيكَة *'arikah*) = raised thrones, couches, sofas.

8. ثَوَابٍ *thawâb* = reward, recompense, requital. See at 4:134, ; 303, n. 6.

9. مُرْتَفَقٍ *murtafaq* = resting place, place or thing to lean one's elbows on (noun of place from *irtafaqa* [to lean one's elbow], form VIII of *rafafaq/rafifa* [*rifq/rafuq*], to be kind, to treat gently. See at 18:29, p. 922, n. 10).

10. اِضْرِبْ *idrib* = you strike, hit, beat (v. ii. m. s. imperative from *daraba* [*darb*], to beat, to strike. See at 2:60, p. 28, n. 1).

11. جَعَلْنَا *ja'alnâ* = we set, made, put, placed, appointed (v. i. pl. past from *ja'ala* [*ja'l*], to make, to put. See at 17: 45, p. 887, n.3).

12. حَفَفْنَا *hafafnâ* = we surrounded, enclosed, bordered (v. i. pl. past from *haffa* [*haff*], to surround).

13. نَخِيلٍ *nakhîl* = palm, date palm. See at 17:91, p. 902, n. 7.

14. زُرْعٍ *zar'* (s.; pl. *zurû'*) = seed, green crop, plantation, cultivation, corn-field. See at 16:11, p. 830, n. 8.

15. أَكَلَ *'ukul* = fruit, food. See at 14:25, p. 796, n. 10.

16. تَظْلِمَ *tazlim(u)* = she wrongs, transgresses, treats unjustly, suppresses (v. iii. f. s. impct. from *zalama* [*zalm/zulm*], to do wrong. The final letter is vowelless for the particle *lam* coming before the verb. See *yazlimûna* at 16:118, p. 868, n. 8).

وَفَجَّرْنَا¹ and We caused to flow¹
 جِلَاهُمَا نَهْرًا² through² the two a river.

وَكَانَ لَهُ ثَمَرٌ³ 34. And he had crops;³
 فَقَالَ لِصَاحِبِهِ⁴ so he said to his companion
 وَهُوَ يَحَاوِرُهُ⁵ while he was talking⁴ to him:
 أَنَا أَكْثَرُ⁶ "I have more
 مِنْكَ مَالًا⁷ than you in wealth
 وَأَعَزُّ⁸ and am more powerful⁵
 نَفْرًا⁹ in man-power."⁶

وَدَخَلَ¹⁰ 35. And he entered
 جَنَّتَهُ¹¹ his orchard while
 هُوَ ظَالِمٌ لِنَفْسِهِ¹² doing wrong⁷ to himself.
 قَالَ مَا أَظُنُّ¹³ He said: "I do not think⁸
 أَن تَبِيدَ هَٰؤُلَاءِ أَبَدًا¹⁴ that these will perish⁹ ever."¹⁰

وَمَا أَظُنُّ السَّاعَةَ¹⁵ 36. "Nor do I think the Hour
 قَائِمَةً¹⁶ of Judgement will take place;
 وَلَٰكِنْ رُّودًا¹⁷ and even if I am taken back¹⁰
 إِلَىٰ رَبِّي لَأَجِدَنَّ¹⁸ to my Lord I shall surely get
 خَيْرًا مِنْهَا¹⁹ the better than these
 مُنْقَلَبًا²⁰ as final destiny."¹¹

1. *fajjarnâ* = we burst, caused to break up, caused to flow, exploded (v. i. pl. past from *fajjara*, form II of *fajara* [*fajr*], to cleave, break up. See *tufajjira* at 17:91, p. 902, n. 9).

2. *khilâl* = during, between, through.

3. *thamar* = fruit, fruits, yield, gain, result. See *thumarât* at 16:67, p. 848, n. 5.

4. *yuhâwiru* = he talks, converses, discusses, debates (v. iii. m. s. impfct. from *hâwara*, form III of *hâra* [*hawr*], to return, to diminish).

5. *'a'azz* = mightier, stronger, more powerful, more esteemed, more beloved (relative of *'azîz*). See at 11:92, p. 711, n. 6.

6. *nafar* = band, party, troops, man-power. See *nafîr* at 17:6, p. 874, n. 9.

7. He was doing wrong to himself, because he did not think that all that he had was given by Allah Who could take it away at any time and because he did not believe in the Resurrection and return to Allah for judgement. *zâlim* (s.; pl. *zâlimûn*) =

oppressive, wrong-doing, unjust, tyrannical, transgressor (act. participle from *zalamu* [*zalm/zulm*], to do wrong. See at 4:75, p. 273, n. 7).

8. *'azunnu* = I think, suppose, conjecture; also, firmly believe, deem, consider (v. i. s. impfct. from *zanna* [*zann*], to firmly believe, to suppose. See at 17:102, p. 907, n. 2).

9. *tabîdu* = she or it perishes, passes away, ceases to exist (v. iii. f. s. impfct. from *bâdu* [*bayd*], to perish, to die. The final letter takes *fathah* because of the particle *'an* coming before the verb).

10. This he said by way of presumption. *ruditu* = I was taken back, returned, put back, restored, reverted (v. i. s. past passive from *raddu* [*radd*], to return, to put back. See *radadnâ* at 17:6, p. 874, n. 5).

11. He said so in a supercilious mood and out of self-conceit. *munqalab* = that which is turned over, place of overthrow, the hereafter, final destiny (noun of place/time from *inqalaba*, form VII of *qalaba* [*qalb*], to turn around. See *munqalibûn* at 7:125, p. 510, n. 10).

قَالَ لَهُ صَاحِبُهُ 37. His companion¹ said to
 وَهُوَ يَحَاوِرُهُ him while talking² to him:
 أَكْفَرْتِ بِالَّذِي "Do you disbelieve³ in Him
 خَلَقَكَ مِنْ تُرَابٍ Who created you from dust,⁴
 ثُمَّ مِنْ نُطْفَةٍ then from a drop,⁵
 ثُمَّ سَوَّكَ then made you properly⁶
 رَجُلًا into a man?"

لَنِيكَأ 38. "But as for myself,⁷
 هُوَ اللَّهُ رَبِّي He is Allah, my Lord;
 وَلَا أَشْرِكُ and I do not associate⁸
 بِرَبِّي أَحَدًا with my Lord anyone."

وَلَوْلَا إِذْ 39. "And why not, when you
 دَخَلْتَ جَنَّتَكَ entered⁹ your orchard,
 قُلْتَ مَا شَاءَ اللَّهُ you said: "Allah's will prevails.
 لَا قُوَّةَ No power is there
 إِلَّا بِاللَّهِ except with Allah."¹⁰

إِنْ كَرَنْتَ أَنَا If you see me that I am
 أَقَلَّ مِنْكَ less¹¹ than you
 مَا لَأَوْلَادًا in wealth and progeny."

فَعَسَى رَبِّي 40. "But maybe that my Lord

1. This person was a believer and he reminded the other person of how he was brought into being by Allah and that therefore He is Capable of recreating and resurrecting him.. صاحب *ṣāhib* (s.; pl. *'aṣḥāb/ ṣaḥb/ ṣaḥābah/ ṣuḥbān/ṣuḥbah*) = companion, comrade, friend. See at 7:184, p. 537, n. 5.

2. يَحَاوِرُ *yuhāwiru* = he talks, converses, discusses, debates (v. iii. m. s. impfct. from *hāwara*, form III of *hāra* [*hawr*], to return, to diminish. See at 18:34, p. 924, n. 4).

3. كَفَرْتَ *kafarta* = you turned ungrateful, disbelieved, denied, covered (v. ii. m. s. past from *kafara* [*kufr*], to disbelieve, to cover. See *kafarat* at 16:112, p. 866, n. 3).

4. i. e., the first creation of the father of mankind, 'Ādam. تُرَابٌ *turāb* (pl. *atribah/tirbān*) = soil, dust, dirt, earth. See at 13:5, p. 765, n. 10.

5. i. e., of the parents. نُطْفَةٌ *nutfaḥ* (s.; pl. *nutaf*) = drop, sperm. See at 16:4, p. 828, n. 9.

6. سَوَّى *sawwā* = he straightened, made equal, made good, made properly, put in order, smoothed (v. iii. m. s. past in form II of *sawīya* [*siwan*], to be equal. See *yastawī* at 16:76, p. 852, n. 4).

7. لَنِيكَأ *lākinnā* = لَكِن أَنَا *lākin+'anā* = but I, but as for myself.

8. أَشْرِكُ *'ushriku* = I set a partner, associate, give a share (v. i. s. impfct. from *'ashraku*, form IV of *sharika* [*shirk / sharikah*], to share. See *'ushrika* at 13:75, p. 780, n. 11).

9. دَخَلْتَ *dakhalta* = you entered, went in (v. ii. m. s. past from *dakhulu* [*dukhūl*], to enter. See *dakhalū* at 15:52, p. 818, n. 2).

10. The believer reminded his unbelieving companion that whatever of properties and wealth he had were Allah's gift and creation, not the result of his power and effort, nor was he able to retain them as they were for all time to come, and that Allah might take them away at any time if He willed.

11. أَقَلُّ *'aqall* = less, fewer, smaller (relative of *qalil*, few, meagre, small. See *qalil* at 4:76, p. 275, n. 6).

أَنْ يُؤْتِيَنِي	will give me	1. حِسَابٌ <i>ḥusbân</i> (pl.; s. <i>ḥusbānah</i>) = reckoning, calculation, computation, accounting, perfect arrangement, thunderbolts. See at 6:96, p. 431, n. 10.
خَيْرًا	a better thing	2. تَصْبِحُ <i>tuṣbiḥa(u)</i> = she or it becomes, becomes in the morning (v. iii. f. s. impfct. from 'aṣbaḥa, form IV of ṣabaḥa [ṣabḥ]), to be in the morning. The final letter takes <i>fathah</i> because of a hidden 'an in the causal <i>fā'</i> coming before the verb. See 'aṣbaḥa at 5:30, p. 343, n. 3).
مِنْ جَنَّاتِكَ	than your orchard	3. صَعِيدٌ <i>ṣa'īd</i> (s.; pl. <i>ṣu'ud</i>) = highland, upland, plateau, ground. See at 18:8, p. 912, n. 7.
وَرُسُلِهَا	and send out on it	4. زَلَقٌ <i>zalaq</i> = denuded and slippery.
حُسْبَانًا مِنَ السَّمَاءِ	thunderbolts ¹ from the sky	5. غَوْرٌ <i>ghawr</i> (s.; pl. 'aḡhwār) = deeply underground, subterranean, bottom, depression).
فَتُصْبِحُ صَعِيدًا	so it will become ² a ground ³	6. تَسْتَطِيعُ <i>tastafī'a(u)</i> = you are able to, are capable of, can afford (v. ii. m. s. impfct. from <i>istatā'a</i> , form X of <i>tā'a</i> [taw'], to obey. The final letter takes <i>fathah</i> because of the particle <i>lan</i> coming before the verb. See <i>yastafī'ūna</i> at 16:73, p. 851, n. 2.
زَلَقًا	denuded and slippery." ⁴	7. طَلَبٌ <i>ṭalab</i> = pursuit, quest, search, demand, seeking out. See at 4:104, p. 291, n. 2.
أَوْ يُصْبِحَ مَآوُهَا	41. "Or its water becomes	8. أُحِيطَ <i>'uḥīṭa</i> = he or it is encompassed, encircled, surrounded (v. iii. m. s. past passive from 'aḥīṭa, form IV of <i>hāṭa</i> [hawt/ hīṭah/ hīyāṭah], to encircle, enclose. See at 10:22, p. 644, n. 13).
غَوْرًا	deeply subterranean ⁵	9. There indeed came to pass what the believer had said; and the unbeliever's garden and crops were destroyed. ثَمَرٌ <i>thamar</i> = fruit, fruits, yield, crops, gain, result. See at 18:34, p. 924, n. 3.
فَلَنْ نَسْتَطِيعَ	so that you are not able to ⁶	10. i. e., because of grief and repentance. يَنْقَلِبُ <i>yuqallibu</i> = he upturns, turns up and down, inverts, overturns, turns about, turns (v. iii. m. s. impfct. from <i>qallaba</i> , form II of <i>qalaba</i> [qalb], to turn around. See <i>nuqallibu</i> at 18:18, p. 916, n. 6).
لَهُ، طَلَبًا	seek it out." ⁷	11. أَنْفَقَ <i>'anfaqa</i> = he spent, he expended, (v. iii. m. s. past in form IV of <i>nafaqa</i> [nafaq], to be used up. See <i>yunfiqu</i> at 16:25, p. 851, n. 8).
وَأُحِيطَ	42. And encompassed ⁸ were	12. خَاوِيَةٌ <i>khāwīyah</i> (f.; mas. <i>khāwin</i> , active participle from <i>khawā</i> [khawā'/khawan], to be empty) = fallen, empty, vacant, desolate. See at 2:259, p. 134, n. 6).
بِشَعْرِهِ	his crops. ⁹	13. عُرُوشٌ <i>'urūsh</i> (pl.; s. 'arsh/'arish) = thrones, trellises. See at 2:259, p. 134, n. 7.
فَأَصْبَحَ يَنْقَلِبُ	So he happened to turning up	
كَفَيْهِ	and down ¹⁰ his two palms for	
عَلَى مَا أَنْفَقَ فِيهَا	all that he had spent ¹¹ therein;	
وَهِيَ خَاوِيَةٌ	and it lay desolate ¹²	
عَلَى عُرُوشِهَا	on its trellises ¹³	
وَيَقُولُ يَا لَيْتَنِي	and he said: "Alas to me,	
لَوْلَا أَنِّي	would that I did not associate	
بِرَبِّي أَحَدًا	with my Lord anyone!"	

وَلَمْ تَكُن لَّهُ 43. And he did not have
فِيَّةٌ يَبْصُرُونَ any group¹ helping² him
مِن دُونِ اللَّهِ against Allah
وَمَا كَانَ مِنْصِرًا nor could he help himself.³

﴿٤٣﴾

هُنَالِكَ 44. Over there⁴ the
الْوَالِيَةُ sovereignty⁵ belongs to Allah
الْحَقُّ the True One.
هُوَ خَيْرُ نَوَابِ He is the Best in rewarding⁶
وَحَيْرٍ and the Best
عُقَابًا in consequence.⁷

﴿٤٤﴾

Section (Rukū') 6

وَأَضْرِبْ لَهُمْ 45. And strike⁸ for them
مَثَلًا لِّلْحَيٰوةِ الدُّنْيَا the simile of the worldly life.
كَمَا أُنزِلْنَا It is like water We send
مِنَ السَّمَاءِ down⁹ from the sky;
فَأَخْلَطَ بِهِ then there gets mingled¹⁰ with
نَبَاتِ الْأَرْضِ it the vegetation¹¹ of the earth,
فَأَصْبَحَ هَشِيمًا then it becomes fragile¹²
نَذْرُوهُ الرِّيحُ which the winds blow away.¹³
وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ And Allah is over everything
مُقَدِّرًا All-Prevailing.¹⁴

﴿٤٥﴾

1. i. e., of those whose help and support he boasted and expected. *فِيَّةٌ* *fi'ah* (pl. *fi'ât*) = party, group, band, class. See at 8:45, p. 563, n. 11.

2. يَنْصُرُونَ *yanşurûna* = they help, assist (v. iii. m. pl. impfct. from *naşara* [*naşr*/*nuşâr*], to help. See at 7:192, p. 540, n. 10).

3. مُنْتَصِرٍ *muntasir* = victorious, triumphant, one who helps oneself (act. participle from *intaşara*, form VIII of *naşara*. See n. 2 above).

4. i. e., in such difficult situations and decisive matters.

5. وَايَةٌ *walâyah* = to be in charge, to be friend, to manage, to govern, patronage, sovereignty. See at 8:72, p. 574, n. 5.

6. ثَوَابٍ *thawâb* = reward, recompense, requital. See at 18:31, p. 923, n. 8.

7. عَقَبٍ *'uqb* (s.; pl. *'a'qâb*) = end, outcome, consequence. See *'a'qâb* at 6:71, p. 420, n. 2.

8. اِضْرِبْ *iḍrib* = you strike, hit, beat (v. ii. m. s. imperative from *ḍaraba* [*ḍarb*], to beat, to strike. See at 18:32, p. 923, n. 10).

9. أَنْزَلْنَا *'anzalnâ* = we sent down (v. i. pl. past from *'anzala*, form IV of *nazala* [*nuzâl*], to come down. See at 17:105, p. 907, n. 12).

10. اِخْتَلَطَ *ikhtalata* = he or it was mixed, mingled, blended (v. iii. m. s. past in form VIII of *khalata* [*khalat*], to mix, mingle. See at 10:24, p. 645, n. 11).

11. نَبَاتٍ *nabât* = vegetation, plants, vegetable organism. See at 10:24, p. 646, n. 1.

12. هَشِيمٍ *hashîm* = frail, fragile, dry stalks, straw (act. participle on the scale of *fa'îl* from *hashama* [*hashm*], to destroy, to smash).

13. Human life is like the life of the vegetation which grows green and lively as it mingles with the rain water, but it is so for a short while, after which it grows yellow, dry and fragile which the wind blows away. Similarly man's life is for a short while after which he becomes old and fragile and is then carried away by death at Allah's command. تَذْرُو *tadhrû* = she or it blows away, carries off, scatters, disperses (v. iii. f. s. impfct. from *dharâ* [*dharw*], to scatter).

14. مُقَدِّرًا *muqtadir* = All-Prevailing, All-Powerful, Omnipotent (act. participle from *iqtadara*, form VIII of *qadara* [*qudrah*], to possess power).

46. Wealth and offspring
 are the adornment¹ of
 the worldly life;
 but the enduring² good deeds³
 are better to your Lord
 as rewards
 and better as a hope.⁴
47. And the day We shall set
 in motion⁵ the mountains
 and you will see the earth
 exposed⁶
 and We shall gather⁷ them⁸
 and shall not leave⁹
 from them anyone.
48. And laid¹⁰ will they be
 before their Lord in rows.¹¹
 "Now you have come to Us
 as We created you
 the first time.¹²
 Nay, but you had thought¹³
 that We would never set

1. زينة *zīnah* = adornment, embellishment, ornament, finery, grandeur, decoration. See at 18:28, p. 921, n. 8.
2. Wealth and offspring are temporary adornment of the worldly life; but the good deeds are lasting.
3. الباقية *bâqiyât* (f.; pl.: s. *bâqiyyah*; m. *bâqin*) = remaining, lasting, enduring, permanent (act. participle from *baqiya* [*baqû*]), to stay. See *baqiyah* at 11:116, p. 719, n. 3).
3. صالحات *ṣâlihât* (f. pl.; sing. *ṣâliḥah*; m. *ṣâliḥ*) = good deeds/things (approved by the Qur'ân and the *sunnah* (act. participle from *salaha* [*ṣalâh/ṣulâh/maslahah*]), to be good, right. See at 18:2, p. 911, n. 2).
4. i. e., for everlasting happiness in the hereafter. 'amal (s.; pl. 'amâl) = hope, expectation.
5. i. e., on the Day of Resurrection. *نُسِرْ nusayyiru* = we set in motion, make (someone/something) move/go/travel (v. i. pl. impfct. from *suyyara*, form II of *sâra* [*sayr/syrûrah/masîrah/tasyâr*]), to move, set out, travel. See *suyyirat* at 13:31, p. 777, n. 5).
6. i. e., there will be nothing on it obstructing the view of it. بارزة *bârizah* (f.; m. *bâriz*) = distinct, prominent, coming to view, emerging, exposed (act. participle from *baraza* [*burûz*]), to come into view. See *barazû* at 14:21, p. 794, n. 2).
7. حشرونا *hasharnâ* = we rallied, mustered, gathered, collected, assembled, herded (v. i. pl. past from *hashara* [*hashr*]), to gather. See at 6:111, p. 438, n. 2).
8. i. e., the previous and present generations.
9. تغادر *nughâdir* (u) = we leave, depart (v. i. pl. impfct. from *ghâdara*, from III of *ghadara* [*ghadr*]), to betray, deceive. The final letter is vowelless because of the particle *lam* coming before the verb).
10. عرضوا *'uridû* = they were displayed, exhibited, submitted, shown, laid (v. iii. m. pl. past passive from *'arada* [*'ard*]), to become visible, to show. See *'arada* at 17:83, p. 900, n. 6).
11. صف *ṣaff* (s.; pl. *ṣufûf*) = row, line, file, grade, class.
12. They will then be addressed as stated here.
13. زعمتم *za'amtum* = you claimed, presumed, supposed, thought (v. ii. m. pl. past from *za'ama* [*za'm*]), to claim, to pretend. See at 17:56, p. 890, n. 7).

لَكُمْ مَوْعِدًا ۝۱۸ for you an appointment.¹¹

وَوُضِعَ 49. And placed² will be

الْكِتَابُ the Book³

فَتَرَى الْمَجْرِمِينَ and you will see the sinners⁴

مُشْفِقِينَ مِمَّا apprehensive⁵ of what is

فِيهِ وَيَقُولُونَ therein and they will say:

يَوَيْلَنَا "Woe to us!

مَا هَذَا الْكِتَابِ What kind of Book is this,

لَا يَبْدُو رُصْفِيرَةً it leaves⁶ out neither a small

وَلَا كَبِيرَةً thing nor a big thing

وَلَا أَحْصَاهَا but takes it into account!⁷

وَوَجَدُوا And they will find⁸

مَا عَمِلُوا all that they did

حَاضِرًا present⁹ -

وَلَا يَظَلُمُ and no injustice will do¹⁰

رَبِّكَ أَحَدًا ۝۱۹ your Lord to anyone.

Section (Rukû') 7

وَإِذْ قُلْنَا 50. And when We said

لِلْمَلَائِكَةِ to the angels:

اسْجُدُوا "Prostrate yourselves¹¹

لِآدَمَ for Adam",

1. i. e., a time and place for meeting and judgement. موعِد *maw'id* (s.; pl. *mawā'id*)

promise, pledge, appointment, appointed time/place, rendezvous. See at 15:43, p. 816, n. 6.

2. *wuḍi'a* = it was set up, erected, laid, laid down, placed (v. iii. m. s. past passive from *wada'a* [*wad'*], to lay. See at 3:96, p. 193, n. 6).

3. i. e., the Book of Deeds of everyone. The righteous will have his book placed in his right hand, and the sinful will have it in his left hand or on his back (see 69:19 & 25 and 84:7-12).

4. محرمين *mujrimîn* (pl.; acc./gen. of *mujrimûn*; s. *mujrim*) = those who commit sins, sinners, culprits, sinful (act. participle from *ajrama*, form IV of *jarama* [*jarm*], to commit a crime. See at 15:58, p. 819, n. 6).

5. مشفقين *mushfiqîn* (pl.; acc./gen. of *mushfiqûn*; s. *mushfiq*) = those who are apprehensive, anxious, worried, concerned (act. participle from *'ashfaqa* from *shafaqa* [*shafaq*], to fear, to pity).

6. يهادر *yughâdiru* = he leaves, leaves out, departs (v. iii. m. s. impfct. from *ghâdara*, from III of *ghadara* [*ghadr*], to betray, deceive. See *nughâdir* at 18:47, p. 928, n. 9).

7. أحصى *'ahsâ* = he calculated, counted, took into account (v. iii. m. s. past in form IV from the root *hasy/hasân*. See at 18:12, p. 913, n. 10).

8. وجدوا *wajadû* = they found, got (v. iii. m. pl. past from *wajada* [*wujûd*], to find. See *wajada* at 4:64, p. 269, n. 6).

9. i. e., appearing in the book and before their eyes. حاضر *hâḍir* (s.; pl. *huddâr/hudûr*) = present, attending, appearing (act. participle from *ḥadara* [*hudûr*], to be present. See *ḥadara* at 5:106, p. 382, n. 3).

10. يظلم *yazlimu* = he wrongs, does injustice, oppresses, transgresses (v. iii. m. s. impfct. from *zalamu* [*zalm/zulm*], to do wrong. See at 10:44, p. 653, n. 7).

11. After the description of the situation on the Day of Judgement, reference is made to how Satan has been an enemy of man. اسجدوا *usjudû* = (you all) prostrate yourselves, bow respectfully, pay obeisance (v. ii. m. pl. imperative from *sajada* [*sujûd*], to prostrate oneself. See at 7:11, p. 468, n. 4).

فَسَجَدُوا they prostrated themselves
 إِلَّا إِبْلِيسَ except Iblîs.
 كَانَ مِنَ الْجِنِّ He was one of the jinnii
 فَفَسَقَ but he defied¹
 عَنْ أَمْرِ رَبِّهِ the command of his Lord.
 أَفَسَتَّخِذُونَهُ Do you then take² him
 وَذُرِّيَّتَهُ and his offspring³
 أَوْلِيَاءَ as friend-protectors⁴
 مِن دُونِي وَهُمْ besides Me though they are
 لَكُمْ عَدُوٌّ for you an enemy?⁵
 يَكْسِبُ اللَّظَالِمِينَ Evil is for the wrong-doers
 بَدَلًا a substitute.⁶

۞ مَا أَشْهَدُهُمْ 51. I did not make them⁷
 حَلَقٌ witness⁹ the creation of
 السَّمَوَاتِ وَالْأَرْضِ the heavens and the earth
 وَلَا خَلَقْ أَنفُسِهِمْ nor the creation of themselves,
 وَمَا كُنْتُ مَتَّخِذًا nor was I to take⁹ the
 الْمُضِلِّينَ عَضُدًا misleading ones¹⁰ as an aide.¹¹

۞ 52. And the day He will say:
 وَيَوْمَ يَقُولُ "Summon¹² those partners of
 نَادُوا شُرَكَآئِيَ Mine whom you presumed"¹³

1. افسق *fasaqa* = he turned defiant, disobeyed, strayed from the right course, rebelled, defied (v. iii. m. s.. past from *fisaq/fusûq*, to stray from the right course, to renounce obedience. See *fasaqû* at 17:16, p. 878, n. 4).

2. تتخذون *tattakhidhûna* = you take, take up, adopt, make use of (v. ii. m. pl. impfct. from *ittakhadha*, form VIII 'akhadha ['akhdh], to take. See at 7:74, p.495, n. 4).

3. ذرية *dhurriyah* (pl. *dhurriyât/dharârîyy*) = offspring, progeny, children, descendants. See at 17:62, p. 893, n. 6).

4. أولياء *'awliyâ'* (pl.; sing. *waliyy*) = helpers, friends, allies, patrons, protectors, legal guardians. See at 17:97, p. 904, n. 10.

5. عدو *'adâw* (s.; pl. *'adâ'*) = foe, enemy. See at 17:53, p. 889, n. 12.

6. i. e., Satan and his progeny and followers are an evil substitute for Allah as friend-protectors for the wrong-doers, the polytheists. بدل *badal* (s.; pl. 'abdâl) = substitute, alternate, replacement. See *baddalnâ* at 16:101, p. 861, n. 9.

7. i. e., Iblîs and his progeny and followers.

8. أشهدت *'ash-hadtu* = I made (someone) witness, called as witness (v. i. s. past from 'ash-hada, form IV of *shahida* [shuhûd], to witness. See 'ush-hidu at 11:54, p. 697, n. 4).

9. متخذ *mutakhidh* = one who takes, takes up, adopts (act. participle from *ittakhadha*, form VIII of 'akhadha ['akhdh], to take. See *ittakhadhû* at 18:15, p. 914, n. 6).

10. مضلين *muḍillîn* (pl.; acc./gen. of *mudillîn*; s. *mudill*) = those who mislead, misguide, leads astray (act. participle from 'adalla, form IV of *dalla* [dalâl/dalâlah], to go astray. See *yudillu* at 16:93, p. 859, n. 4).

11. عضد *'aḍud* (s.; m. & f.; pl. 'a'dâd) = upper arm, power, help, aide.

12. نادوا *nâdû* = you (all) summon, call out, (v. ii. m. pl. imperative from *nâda*, form III of *nadda* [nadw], to call. See *nâda* at 7:50, p. 484, n. 6).

13. زعمت *za'amtum* = you claimed, presumed, supposed, thought (v. ii. m. pl. past from *za'ama* [za'm], to claim, to pretend. See at 18:48, p. 928, n. 13).

فَدَعَوْهُمْ and they will call¹ them
 فَلَمْ يَسْتَجِيبُوا but those will not respond²
 لَهُمْ to them and
 وَجَعَلْنَا بَيْنَهُمْ and we shall set³ between them⁴
 مَوْبِقًا a place of ruin.⁵

وَرَأَى الْمَجْرُمُونَ 53. And the sinful will see
 النَّارَ فَظَنُوا the fire and will realize⁶
 أَنَّهُمْ مُوَفَّقُوهَا that they are to fall⁷ therein;
 وَلَمْ يَجِدُوا and they shall not find⁸
 عَنْهَا مَصْرِفًا from it a way of escape.⁹

Section (Rukû') 8

وَلَقَدْ صَرَّفْنَا 54. And indeed We have
 فِي هَذَا الْقُرْآنِ elucidated¹⁰ in this Qur'ân
 لِلنَّاسِ for man
 مِنْ كُلِّ مَثَلٍ every kind of similies;¹¹
 وَكَانَ الْإِنْسَانُ أَكْثَرَ but man is in most
 شَيْءٍ وَجَدَلًا matters contentious.¹²

وَمَا مَنَعَ النَّاسَ 55. Nothing prevents¹³ man
 أَنْ يُؤْمِنُوا from believing when
 إِذْ جَاءَهُمُ الْهُدَى guidance has come to them

1. دعا *da'aw* = they called, invoked, called, prayed (v. iii. m. pl. past from *da'â* [*du'â*'], to call, to summon. See at 10:22, p. 645, n. 1).

2. يستجيبوا *yastajîbû(na)* = they respond, answer (v. iii. m. pl. impfct. from *istajâba*, form X of *jâba* [*jawb*]), to travel, to explore. The terminal *nûn* is dropped because of the particle *lam* coming before the verb. See at 13:17, p. 772, n. 5).

3. جعلنا *ja'alnâ* = we made, set, appointed (v. i. pl. past from *ja'ala* [*ja'l*'], to make, to set. See at 17:8, p. 875, n. 7).

4. i. e., between the polytheists and those whom they worshipped.

5. i. e., hell fire. موبق *mawbiq* = place of ruin/destructin, prison, hell (noun of place from *wabaqa* [*wabaq/wubûb/mawbiq*]), to perish, to go to ruin).

6. ظنوا *ẓannû* = they thought, thought for certain, supposed, believed, presumed, realized (v. iii. m. pl. past from *ẓanna* [*ẓann*], to think, to suppose. See at 12:110, p. 762, n. 5).

7. موافقوا *muwâqi'û(n)* = those about to fall, be thrown/ plunged (act. participle from *'awqa'a*, form IV of *waqa'a* [*wuqû'*], to fall. See *waqa'a* at 10:51, p. 655, n. 11).

8. يجدوا *yajidû(na)* = they find, get, come across (v. iii. m. pl. impfct. from *wajada* [*wujâd*]), to find. The terminal *nûn* is dropped because of the particle *lam* coming before the verb. See at 9: 123, p. 632, n. 7).

9. مصرف *maşrif* (s.; pl. *maşârif*) = drainage, drain, canal, way of escape, bank, pay office (noun of place from *şarafa* [*şarf*]), to turn, to turn away. See *şarrafnâ* at n. 10 below).

10. صرّفنا *şarrafnâ* = we spelt out, set out in detail, explained, elucidated, inflected, (v. i. pl. past. from *şarafa*, form II of *şarafa* [*şarf*]), to turn, to turn away. See at 17:89, p. 902, n. 2).

11. So that they might take heed and believe and be on their guard.

12. جدل *jadal* = quarrel, argument, contention, debate, dispute, controversy. See *jâdil* at 16:25, p. 870, n. 12.

13. منع *mana'a* = he prevented, forbade, barred, (v. iii. m. s. past from *man'*, to prevent. See at 17:94, p. 903, n. 8).

وَاسْتَغْفِرُوا¹ and seeking forgiveness¹
 رَبَّهُمْ إِلَّا أَنْ² of their Lord save that there
 تَأْتِيَهُمْ should come to them
 سُنَّةُ الْأَوَّلِينَ³ the way² of those of old
 أَوْ يَأْتِيَهُمْ or there should come to them
 ﴿٥٥﴾ الْعَذَابُ قَبْلًا⁴ the punishment face to face.³
 وَمَا نُرْسِلُ 56. And We send out not
 الْمُرْسَلِينَ إِلَّا⁵ the Messengers but as
 مُبَشِّرِينَ conveyers of good tidings⁴
 وَمُنذِرِينَ and as warners;⁵
 وَمُجَادِلِ الَّذِينَ⁶ but there argue⁶ those
 كَفَرُوا who disbelieve
 بِالْبَاطِلِ by means of the falsehood⁷
 لِيُدْحِضُوا بِهَا⁸ the truth;
 وَاللَّيْقَانَ⁹ and they take My signs
 وَمَا أَنْذَرُوا¹⁰ and what they are warned⁹ of
 هُزُؤًا¹⁰ in mockery.¹⁰

وَمَنْ 57. And who is
 أَظْلَمُ a worse wrong-doer
 مِمَّنْ ذُكِّرَ than the one reminded
 بِآيَاتِ رَبِّهِ of the signs of his Lord

1. *استغفروا yastaghfirû(na)* = they seek forgiveness, ask for pardon (v. iii. m. pl. impfct. from *istaghfara*, form X of *ghafara* [*ghafir* /*maghfirah* /*ghufrân*], to forgive. The terminal *nûn* is dropped because of the particle 'an coming before the verb. See at 9:113, p. 627, n. 4).

2. i. e., there was no reason for the unbelievers not to believe after the coming of the Messenger and the Qur'ân except their defiant demand that they should be sure that otherwise the fate of the previously destroyed nations would befall them.

3. *سنة sunnah* (s.; pl. *sunan*) = way of dealing, usage, practice, norm. See at 15:13, p. 808, n. 11).

4. *قبل qubul* = front, front part, fore, face. *qubulan*, face to face. See at 12:26, p. 731, n. 6.

5. i. e., of rewards and blissful life in the hereafter for the believers and the righteous. *مبشرين mubashshirin* (pl.; accusative/genitive of *mubashshirîn*, s. *mubashshir*) = deliverers of good tidings, harbingers of good news (active participle from *bashshara*, form II of *bashara*/*bashira* [*bishr*/*bushr*], to rejoice, be happy. See at 6:48, p. 409, n. 10).

6. i. e. of Allah's displeasure and punishment for unbelievers and sinners. *مجادلين mundhirin* (pl.; accusative/gen. of *mundhirîn*, sing. *mundhir*) = warners, (act. participle from 'andhara, to warn, form IV of *nadhara* [*nadhr* /*nudhûr*], to dedicate, to make a vow. See at 6:48, p. 409, n. 11).

7. *يجادل yujâdilû* = he argues, debates, controverts (v. iii. m. s. impfct. from *jâdala*, form III of *jadala* [جدل *jadl*], to tighten. See at 11:74, p. 704, n. 8).

8. i. e., their superstitions about the false gods.

9. *يُدْحِضُوا yudhîdû(na)* = they refute, disprove, invalidate (v. iii. m. pl. impfct. from 'ad-hada, form IV of *dahada* [*dahad*], to refute. The terminal *nûn* is dropped because of a hidden 'an in the *li* of motivation coming before the verb.

10. *أُنذَرُوا 'undhirû* = they were warned, cautioned (v. iii. m. pl. past from 'andhara, form IV of *nadhara* [*nadhr*, *nudhûr*], to dedicate, to make a vow. See 'undhira at 6:19, p. 398, n. 4).

10. *هزوا huzuwan* (هز *huzu'*) = in jest, in mockery, in ridicule, as a laughing stock. See at 5:58, p. 359, n. 4.

فَاعْرَضَ عَنْهَا but turns away¹ from them
 وَنَسِيَ مَا and forgets² what
 قَدَّمَتْ يَدَاهُ his two hands have forwarded.³
 إِنَّا جَعَلْنَا Verily We have set
 عَلَى قُلُوبِهِمْ أَكِنَّةً over their hearts veils⁴ to
 أَنْ يَفْقَهُوهُ their understanding⁵ it,
 وَفِي أَعْيُنِهِمْ وَقْرًا and in their ears deafness.⁶
 وَإِنْ تَدْعُهُمْ And if you call them
 إِلَى الْهُدَى to the guidance
 فَلَنْ يَهْتَدُوا they will not be guided⁷
 إِذَا بَدَأَ ۞ even then ever.

58. And your Lord
 وَرَبُّكَ is the Most Forgiving,
 الْغَفُورُ Possessor of Mercy.
 ذُو الرَّحْمَةِ Were He to take them to task⁸
 لَوِ يَوَازِيهِمْ for what they acquire⁹
 بِمَا كَسَبُوا He would have hastened¹⁰ for
 لَعَجَلَهُمْ them the punishment;
 الْعَذَابِ but they have
 بَلْ لَهُمْ an appointed time;¹¹
 مَوْعِدٌ they shall not find beyond it
 لَنْ يَجِدُوا مِنْ دُونِهِ any asylum.¹²
 مَوْيلًا ۞

1. *اعرض* 'a'raḍa = he turned away, averted, evaded (v. ii. m. pl. past from 'a'raḍa, form IV of 'aruḍa [ʾarḍ], to be broad, wide, to appear, to show. See at 17:83, p. 900, n. 6).

2. *نسى* nasiya = he forgot, became oblivious (v. iii. m. s. past from nasy/nisyân, to forget. See *nasita* at 18:24, p. 919, n. 8).

3. i. e., of bad deeds. *قدمت* qaddamat = she sent ahead, forwarded, advanced (v. iii. f. s. past from qaddama, form II of qadama / qadima [qadm / qudûm / qidmân / maqdam] to precede, to arrive. See at 8:51, p. 556, n. 7).

4. That is because of their turning away from the truth. *أكفة* 'akinnah (pl.; s. كنة kann/kinnah) = covers, coverings, shelters, nests, veils. See at 17:46, p. 887, n. 6.

5. *يفقهوا* yafqahû (na) = they grasp, they understand, comprehend (v. iii. m. pl. impfct. from faqiha [fiqh], to understand. The terminal nûn is dropped because of the particle 'an coming before the verb. See at 17:46, p. 887, n. 7).

6. *وقر* waqr = deafness, heaviness, hollowness. See at 17:46, p. 887, n. 8.

7. *يهتدوا* yahtadû (na) = they be guided, are in receipt of guidance (v. iii. m. pl. impfct. from ihtadâ, form VIII of hadâ [hady/ hudan / hidâyah], to guide, to show the way. The terminal nûn is dropped for the particle lan coming before the verb. See *yahtadûna* at 5:104, p. 381, n. 6).

8. i. e., immediately and without giving them respite to rectify and reform. *يواخذ* yu'âkhdhu = he blames, censures, takes to task, punishes (v. iii. m. s. impfct. from 'âkhdha, form III of 'âkhdha ['âkhdh], to take, to get. See at 16:60, 846, n. 6).

9. *كسبوا* kasabû = they earned, acquired, gained (v. iii. m. pl. past from kasaba [kasb], to gain. See at 14:18, p. 793, n. 8).

10. *عجل* 'ajjala = he hastened, hurried, expedited, quickened, rushed, speeded up, accelerated (v. iii. m. s. past in form II of 'ajila ['ajal/'ajalah], to hurry. See *yu'ajjilu* at 10:11, p. 639, n. 8).

11. *موعد* maw'id (s.; pl. mawâ'id) promise, pledge, appointment, appointed time/place. See at 18:48, p. 929, n. 6.

12. *موئل* maw'il = refuge, asylum.

وَوَيْدِكَ الْقُرَىٰ 59. And those habitations,¹

أَفَلَمْ نَكْنُهِمْ 2 We destroyed² them

لَمَّا ظَلَمُوا 3 when they transgressed,³

وَجَعَلْنَا لِمَهْلِكِهِمْ 4 and had set for their destruction⁴

مَوْعِدًا 9 appointed time.

Section (Rukū') 9

وَإِذْ قَالَ مُوسَىٰ 60. And when Mūsā said

لِفَتْنِهِ 5 to his slave:⁵

لَا أَبْرَحُ حَتَّىٰ 6 "I shall not cease⁶ until

أَتَّبِعَ مَجْمَعَ 7 I reach the confluence⁷ of

الْبَحْرَيْنِ 8 the two seas

أَوْ أَمْضِيَ حُقُبًا 9 or I go on⁸ for ages.⁹

﴿١٠﴾

فَلَمَّا بَلَغَا 61. So when they reached

مَجْمَعَ بَيْنَهُمَا 10 the junction between the two

نَسِيَا حُوتَهُمَا 10 they both forgot their fish,¹⁰

فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ 11 but it took its way in the sea

سَرِيًّا 11 as in a tunnel.¹¹

فَلَمَّا 62. Then when

جَاوَزَا 12 they had passed by¹²

قَالَ لِفَتْنِهِ 12 he said to his servant

1. i. e., the habitations of the peoples of the Prophets Hūd, Sālih and Lut, peace be on them. قُرَى *quran* (pl.; s. *qaryah*) = villages, towns, habitations. See at 12:108, p. 761, n. 9.

2. اَهْلَكْنَا *'ahlaknā* = we destroyed, annihilated (v. i. pl. past from *'ahlaka*, form IV of *halaka* [*halk/ hulk/ halāk /ahlukah*], to perish. See at 15:4, p. 808, n. 2).

3. ظَلَمُوا *zalamū* = they did wrong/injustice, transgressed (v. iii. m. pl. past from *zalamā* [*zalm/zulm*], to do wrong. See at 7:160, p. 527, n. 12).

4. مَهْلِكٌ *mahlīk* = time or place of destruction (noun of place or time from *halaka*. See n. 2 above).

5. Here follows the second story of the *sūrah*. Mūsā, accompanied by his slave Yūsha' ibn Nūn and taking a fish with them, set out in search of Khidr, one of Allah's chosen servants, being commanded by Allah to do so as he (Mūsā) had boasted of being the wisest man (See *Bukhārī* nos. 4725-4727). فَتَى *fatan* (s.; pl. *fityān*) = young man, youth, slave. See at 12:30, p. 732, n. 8.

6. اَبْرَحَ *'abraha(u)* = leave, depart (v. i. s. impfct. from *bariha* [*barāh*]), to leave. With a negative before it, the verb means: to continue, not to cease. The final letter takes *fathah* because of the particle *lan* coming before the verb. See at 12:80, p. 752, n. 3).

7. مَجْمَعٌ *majma'* = place of meeting, junction, union, confluence (noun of place from *jama'a* [*jam'*]), to gather. See *ijtima'at* at 17:88, p. 901, n. 8.

8. اَمْضَى *'amdī* = I go away, advance, proceed, go on (v. i. s. impfct. from *maḍā* [*muḍīy*]), to go away, to pass. See *umḍū* at 15:65, p. 821, n. 1).

9. حُقُبٌ *huqub* (pl.; s. *huqbah*) = long periods of time, ages.

10. حُوتٌ *hūt* (s.; pl. *hītān/ahwāt*) = fish, whale, Pisces.

11. سَرَابٌ *sarab* (s.; pl. *asrāb*) = underground passage, tunnel, hole.

12. جَاوَزَا *jāwazā* = they crossed, passed by, overstepped (v. i. pl. past from *jāwaza*, (v. iii. m. dual past from *jāwza* form III of *jāza* [*jawz/jawāz/majāz*]), to pass, to be allowed. See *jāwaznā* at 10:90, p. 669, n. 5).

ءَاِنَّا عَدَاءُ نَا "Bring us our breakfast;¹
 لَقَدْ لَقِينَا we have indeed encountered²
 مِن سَفَرِنَا هَذَا on account of this our travel
 نَصَبًا ۝١٠ an exhaustion."³

قَالَ اَرَأَيْتَ 63. He said: "Do you see,
 اِذْ اَوْنَا اِلَى الصَّخْرَةِ when we had taken shelter⁴
 فَاِنِّي نَسِيتُ الْفِشَ at the rock⁵ I forgot the fish,
 وَمَا اَنْسَيْنِيْهُ and none made me forget⁶ it
 اِلَّا الشَّيْطٰنُ اَنْ اَذْكُرَهُ except Satan to mention it;
 وَاَتَّخَذَ سَبِيْلَهُ and it took⁷ its way⁸
 فِي الْبَحْرِ عَجَبًا ۝١١ in the sea surprisingly."⁹

قَالَ ذٰلِكَ مَا 64. He said: " That is what
 كُنَّا نَبْغُ we had been desiring."¹⁰
 فَاَرْجَعْنَا So they went back¹¹
 عَلٰى اٰثَارِهِمْ on their tracks¹²
 فَصَصَّا ۝١٢ following the traces."¹³

فَوَجَدَا 65. So they found
 عَبْدًا مِّنْ عِبَادِنَا one of Our servants
 ءَاٰتَيْنَاهُ رَحْمَةً whom We had given mercy
 مِّنْ عِنْدِنَا وَعَلَّمْنَاهُ from Us and had taught him

1. غداء *ghadā'* (s.; pl. 'aghdiyah) = breakfast, lunch.
2. لقينا *laqīnā* = we met, encountered, came across (v. i. pl. past from *laqiya* [liqā'/ luqyān/luqy /luqyah/ luqan] to meet. See *laqītum* at 845, p. 563, n. 10).
3. نصب *naṣab* = weariness, fatigue, strain, exertion, hardship, exhaustion. See at 15:48, p. 817, n. 8.
4. اونا *'awaynā* = we took shelter, betook ourselves, repaired (v. i. pl. past from 'awā [awyl], to seek shelter. See 'awā at 18:10, p. 913, n. 1).
5. صخرة *ṣakhrāh* (s.; pl. *ṣakharāt*) = rock, boulder.
6. أنسى *'ansā* = he made (someone) forget (v. iii. m. s. past in form IV of *nasiya* [nasy/ nisyān], to forget. See at 12:42, p. 738, n. 3).
7. اتخذ *ittakhadha* = he took , took for him, took up, assumed (v. iii. m. s. past in form VIII of 'akhadha ['akhdh], to take. See at 18:4, p. 911, n. 5).
8. سبيل *sabil* (pl. *subul/asbilah*) = way, path, road, means, course. See at 5:77, p. 368, n. 7.
9. Because the fish became alive by Allah's will and it made its way through the water leaving a gap or tunnel in it. عجب *'ajab* (s.; pl. 'a'jāb) = wonder, surprise, astonishment, marvel. See at 10:2, p. 635, n. 3.
10. He said so because he was told that he would meet Khidr at the spot where the fish was lost (See *Bukhārī*. no. 4725). نغ *nabghī*(ī) =we desire, seek, seek to attain, wish, covet (v. i. pl. impfct. from *baghā* [bughā'], to seek, desire. See *nabghī* at 12:66, p. 746, n. 2).
11. ارتدنا *irtaddā* = they (two) went back, retraced their steps, relapsed, retreated (v. iii. m. dual. past from *irtadda*, form VIII of *radda* [radd], to send back. See *irtadda* at 12:96, p. 757, n. 6).
12. آثار *'āthār* (pl.; s. اثر *'athar*) = tracks, traces, vestiges, marks, remnants, antiquities. 'alā 'atharihi = on his track, at his heels, in his pursuit. See at 18:6, p. 912, n. 2.
13. قصصا (*qaṣaṣ*) = clippings, chips, cuttings, narratives. Used after 'athar the word *qasasan* means: following the traces.

مِن لَدُنَّا	out of Our Grace ¹
عِلْمًا ﴿١٧﴾	knowledge.
قَالَ لَهُ مُوسَىٰ	66. Mûsâ said to him:
هَلْ أَتَّبِعُكَ	"May I follow ² you
عَلَىٰ أَنْ تَعْلِمَنِي	on condition that you teach ³
مِمَّا	me something of what
عَلَّمْت	you have been taught
رُشْدًا ﴿١٨﴾	of good sense?" ⁴
قَالَ إِنَّكَ	67. He said: "Verily you
لَنْ تَسْتَطِيعَ	will not be able to carry on ⁵
مَعِيَ صَبْرًا ﴿١٩﴾	with me in patience."
وَكَيْفَ	68. "And how can you be
تَصْبِرُ عَلَىٰ مَا لَمْ	patient ⁶ over what you do not
يَحِطْ بِهِ خَيْرًا ﴿٢٠﴾	encompass ⁷ in knowledge?"
قَالَ سَتَجِدُنِي	69. He said: "You will find
إِنْ شَاءَ اللَّهُ صَابِرًا	me, Allah willing, patient
وَلَا أَعْصِي لَكَ	and I shall not disobey ⁸ you
أَمْرًا ﴿٢١﴾	in any matter." ⁹

1. لَدُن *ladun* = near, in the presence of, before, in front of. لَدُنَّا *min ladunnâ*, on the part of us, i. e., out of our grace.

2. أَتَّبِعُ *'attabi'u* = I follow, obey, succeed (v. i. s. impfct. from *ittaba'a*, form VIII of *tabi'a* [*taba'/tabâ'ah*]), to follow. See at 10:15, p. 641, n. 10).

3. تَعْلِمُ *tu'allima (u)* = you teach, instruct, inform, educate (v. ii. m. s. impfct. from *'allama*, form II of *'alima* [*'ilm*]), to know. The final letter takes *fathah* because of the particle *'an* coming before the verb. See *tu'allimûna* at 5:4, p. 328, n. 12).

4. رُشْدٌ *rushd* = right and sensible conduct, good sense, maturity of the mind, guidance. See at 7:146, p. 519, n. 9.

5. تَسْتَطِيعُ *tastafti'a(u)* = you are able to, are able to carry on, capable of, can afford (v. ii. m. s. impfct. from *istatâ'a*, form X of *tâ'a* [*taw'*]), to obey. The final letter takes *fathah* because of the particle *lan* coming before the verb. See at 18:41, p. 926, n. 6.

6. تَصْبِرُ *taşbiru* = you be patient, bear calmly, persevere (v. ii. m. s. impfct. from *şabara* [*şabr*]), to be patient. See *şabarû* at 16:110, p. 865, n. 5).

7. تَحِطُ *tuhiṭ (tuhîtu)* = you encompass, encircle, surround, contain, comprehend, close in on from all sides (v. ii. m. s. impfct. from *'ahâta*, form IV of *hâta* [*haw/hiṭah/hiyâṭah*]), to guard, to protect, to encircle. The final letter becomes vowelless because of the particle *lam* coming before the verb; and hence the vowelless *yâ'* before the vowelless letter *tâ'* is dropped in order to avoid the meeting of two vowelless letters. See *'ahâta* at 18:29, p. 922, n. 2).

8. أَعْصِي *'a'ṣî* = I disobey, defy, rebel (v. i. s. impfct. from *'aṣâ* [*'iṣyân/ ma'şiyah*]), to disobey, to defy. See *'aṣaytu* at 11:63, p. 701, n. 1).

9. أَمْرٌ *'amr (s.; pl. awâmir/ amr 'umâr)* = order, command, decree/ matter, issue, affair. See at 18:10, p. 913, n. 3.

قَالَ فَإِنِ اتَّبَعْتَنِي 70. He said: "If you follow¹ me
فَلَا تَسْأَلْنِي عَنْ then do not ask me about
شَيْءٍ وَحَتَّىٰ أُحَدِّثَ لَكَ anything until I initiate² to you
مِنْهُ ذِكْرًا about it the mention."³

Section (Rukū') 10

فَانطَلَقَا 71. So they departed,⁴ until
حَتَّىٰ إِذَا رَكِبَا when they boarded⁵
فِي السَّفِينَةِ the ship
حَرَقَهَا he made a bore⁶ in it.
قَالَ أَلْأَرْقَمَهَا He⁷ said: "Have you pierced
لِيُغْرِقَ it in order that you drown⁸
أَهْلَهَا its inmates?⁹
لَقَدْ جِئْتَنِي You have indeed done
شَيْئًا إِمْرًا¹⁰ a thing very grave."¹⁰

قَالَ أَلَمْ أَقُلْ 72. He said: "Did I not say:
إِنَّكَ لَنْ تَسْتَطِيعَ You shall not be able¹¹ to
مَعِيَ صَبْرًا¹² carry on with me in patience.?"

قَالَ 73. He said:
لَا تُوَاخِذْنِي "Do not take me to task¹²
بِمَا نَسِيتُ for what I forgot

1. اتبع *ittaba'ta* = you followed, pursued (v. ii. s. past from *ittaba'a*, form VIII of *tabi'a* [*taba'/tabā'ah*], to follow. See at 13:37, p. 781, n. 1).

2. أحدث *'uhdūtha(u)* = I cause to happen, initiate, bring about (v. i. s. impfct. from *ahdatha*, form IV of *hadatha* [*hudūth*], to happen, to occur. The final letter takes *fathah* because of a hidden 'an in *hattā* coming before the verb).

3. ذكر *dhikr* = citation, recollection, mention, reminder; also scripture (*dhikr* is another name for the Qur'ān. See 21:50). See at 15:6, p. 808, n. 8.

4. انطلقا *intalaqā* = they (two) departed, took off, started off, were set free, were discharged (v. iii. m. dual past from *intalaqa*, form VII of *ṭalaqa/ṭalāqa* [*ṭalāq/ṭalāqah*] to be free/divorced, to be happy. See *tallaqum* at 2:230, p. 114, n. 9).

5. ركبوا *rakibā* = they (two) rode, boarded, embarked on, mounted (v. iii. m. dual past from *rakiba* [*rakāb*], to ride, mount. See *turkabā* at 16:8, p. 829, n. 11).

6. حرق *kharaq* = he pierced, made a bore/hole, rent, violated (v. iii. m. s. past [*kharaq*], to tear, to rend. See *takhriqa* at 17:37, p. 884, n. 12).

7. i. e., Mūsā (p. b. h.) said.

8. تغرق *tughriqa(u)* = you drown, immerse, sink (v. ii. m. s. impfct. from *'aghraqa*, form IV of *ghariqa* [*gharaq*], to be drowned, to plunge. The final letter takes *fathah* because of a hidden 'an in *li* (of motivation) coming before the verb. See *yughriqa* at 17:69, p. 895, n. 13).

9. أهل *'ahl* (s.; pl. أهلون *'ahlūn*/أهل *'ahālin*) = family, wife, relatives, kinsfolk, inhabitants, followers, adherents, inmates, owner. See at 12:93, p. 756, n. 8.

10. امر *'imr* = very grave, grievous.

11. تستطيع *tastaff'a(u)* = you are able to, are able to carry on, capable of, can afford (v. ii. m. s. impfct. from *istatā'a*, form X of *tā'a* [*taw'*], to obey. The final letter takes *fathah* because of the particle *lan* coming before the verb. See at 18:67, p. 927, n. 11).

12. لا تواخذ *lā tuwākhidh* = do not—blame, censure, take to task, punish (v. ii. m. s. imperative [prohibition] from *'akhadha*, form III of *'akhadha* [*'akhdh*], to take, to get. See *yu'akhidhu* at 18:58, 933, n. 8).

وَلَا تُرهِقْنِي¹ nor make me suffer¹

مِنْ أَمْرِي for my affair

عُسْرًا² any difficulty.²

فَأَنْطَلَقَا 74. Then they departed³

حَتَّىٰ إِذَا لَقِيَا⁴ until when they came across⁴

غُلَامًا قَتَلَهُ a boy he killed him.

قَالَ أَقْتَلْتِ He said: "Have you killed

نَفْسًا زَكِيَّةً⁵ an innocent⁵ person

بِغَيْرِ نَفْسٍ not for a person?⁶

لَقَدْ جِئْتِ You have indeed done

شَيْئًا كَرِيمًا⁷ a thing abominable.⁷

PART (JUZ') 16

قَالَ أَلَمْ أَقُلْ 75. He said: "Did I not tell

لَكَ إِنَّكَ لَنْ تَسْتَطِيعَ you that you shall not be able

مَعِيَ صَبْرًا⁸ to⁸ bear with me calmly?"

قَالَ إِنْ سَأَلْتَنِي 76. He said: "If I ask you

عَنْ شَيْءٍ مِّنْ بَعْدِهَا about anything after this,

فَلَا تُصَنِّبْنِي⁹ do not keep me in company.⁹

قَدْ بَلَغْتَ You have indeed attained¹⁰

مِن لَّدُنِّي عَذْرًا¹¹ from me¹¹ in excuse.¹¹

1. *lâ turhiq* = do not make suffer, inflict, bear down, bring down on (v. ii. m. s. imperative {prohibition}). from *arhaqa*, form IV of *rahaqa* [*rahaq*], to come over, overtake. See *yarhaqu* at 10:26, p. 647, n. 1).

2. *usr* = hardship, difficulty, distress. See at 2:185, p. 88, n. 53.

3. *intalaqâ* = they (two) departed, took off, started off, were set free, were discharged (v. iii. m. dual past from *intalaqa*, form VII of *talaqa/taluqa* [*talâq/talâqah*] to be free/divorced, to be happy. See at 18:71, p. 937, n. 4).

4. *laqiya* = they (two) met, came across, came by, encountered (v. iii. m. dual past from *laqiya* [*liqâ'/ luqyân/luqy /luqyah/ luqan*] to meet. See *laqinâ* at 18:62, p. 935, n. 2).

5. *zakîyah* (f. s., pl. *zakiyât*, m. *zakiy*) = pure, sinless, guiltless, innocent. See *'azkâ* at 18:19, p. 917, n. 4).

6. i. e., not in legal retribution and retaliation for a person killed wrongly. *nafs* (s.; pl. *nufûs/ 'unfus*) = living being, person, individual, nature, self. See at 16:111, p. 865, n. 7.

7. *nukr* = denial, disavowal, disagreeable, abominable, detestable, not recognized.

8. *tastaffi'a(u)* = you are able to, are able to carry on, capable of, can afford (v. ii. m. s. impfct. from *istatâ'a*, form X of *tâ'a* [*taw'*], to obey. The final letter takes *fathah* because of the particle *lan* coming before the verb. See at 18:72, p. 937, n. 11).

9. *lâ tuṣāhib* = do not take in company, do not accompany (v. ii. m. s. imperative {prohibition}), from *ṣāhaba*, form III of *ṣāhibā* [*ṣuhbah/ṣāḥābah/ṣihābah*], to be a companion. See *ṣāhib* at 18:37, p. 925, n. 1).

10. *balaghta* = you reached, attained, arrived at (v. ii. m. s. past from *balagha* [*bulūgh*], to reach, to attain. See *yablughā* at 13:14, p. 769, n. 11).

11. *ladun* = near, in the presence of, before, in front of. *min ladunnî*, from me, on my part. See *min ladunnâ* at 18:65, p. 936, n. 1.

12. *'udhr* (s.; pl. *'adhâr*) = excuse, apology, reason. See *ya'tadhirûna* at 9:94, p. 617, n. 12.

فَانطَلَقَا حَتَّىٰ 77. Then they set out,¹ until
 إِذَا آتَيْنَا when they came to
 أَهْلَ قَرْيَةٍ the people of a village.
 اسْتَطَعَمَا The two asked for food²
 أَهْلَهَا from its inhabitants
 فَأَبَوْا but they refused³
 أَنْ يُضَيِّفُوهُمَا to play host⁴ to them.
 فَوَجَدَا فِيهَا Then they found therein
 حِدَارًا يُرِيدُ أَنْ يَنْقَضَ a wall desiring⁵ to collapse.⁶
 فَأَقَامَهُ So he set it upright.⁷
 قَالَ لَوْ شِئْتَ He⁸ said: "If you wished
 لَلنَّحَدَثَ عَلَيْهٗ you could have taken⁹ on it a
 أَجْرًا remuneration."
 قَالَ 78. He said:
 هَذَا فِرَاقٌ "This is the parting⁹
 بَيْنِي وَبَيْنَكَ between you and me.
 سَأُنَبِّئُكَ I shall inform¹⁰ you
 بِتَأْوِيلِ of the interpretation¹¹ of
 مَا لَمْ تَسْتَطِعْ what you were not able
 عَلَيْهِ صَبْرًا to have patience over."
 أَمَا السَّفِينَةُ 79. "As for the ship,

1. انطلقا *intalaqā* = they (two) departed, took off, set out, were set free, were discharged (v. iii. m. dual past from *intalaqa*, form VII of *ṭalaqa/ṭaluqa* [*ṭalāq/ṭalāqah*] to be free/divorced, to be happy. See at 18:74, p. 938, n. 3).

2. استطعما *istata'ama* = they (two) asked for food, prayed for meal (v. iii. m. dual past from *iṣṭata'ama*, form X of *ṭa'ima* [*ṭa'm*], to eat, to taste. See *yū'imu* at 6:14, p. 396, n. 9).

3. أبوا *'abaw* = they refused, declined, turned down (v. iii. m. pl. past from *'abā* [*'ibā/'ibā'ah*], to refuse. See *'abā* at 17:99, p. 905, n. 16).

4. يضيفوا *yudayyifū(na)* = they play host, entertain, receive hospitably (v. iii. m. pl. impfct. from *dayyafa*, form II of *dāfa* [*diyāfah*], to be a guest. The terminal *nūn* is dropped for the particle *'an* coming before the verb. See *dayf* at 15:51, p. 818, n. 1).

5. i. e., about to. يريد *yuridu* = he intends, desires, wills (v. iii. m. s. impfct. form *'arāda*, form IV of *rāda* [*rawd*], to walk about. See at 11:34, p. 690, n. 4).

6. ينقض *yanqadda(u)* = he falls down, collapses, tumbles (v. iii. m. s. impfct. from *inqadda*, from VII of *qadda* [*qaḍḍ*], to pierce, to crush. The final letter takes *fathah* because of the particle *'an* coming before the verb).

7. أقام *'aqāma* = he properly performed, set upright (v. iii. m. s. past in form IV of *qāma*, to get up, stand up. See at 9:18, p. 584, n. 1).

8. i. e., Mūsā (p.b.h.) said to Khidr.

8. اتخذت *ittakhadhta* = you took, took up, adopted (v. ii. m. s. past from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See *ittakhadha* at 18:63, p. 935, n. 7).

9. فراق *firāq* = parting, separation, farewell, departure. See *fariq*, at 16:54, p. 844, n. 12.

10. أنبئ *'unabbi'u* = I inform, notify, advise, make known (v. i. s. impfct. from *nabba'a*, form II of *naba'a* [*nab'nubū'*], to be high, prominent. See at 12:45, p. 739, n. 6).

11. تأويل *ta'wīl* (s.; pl. تأويلات *ta'wīlāt*) = interpretation, explanation, final sequel, ultimate result (verbal noun in form II of *'āla* [*'awl/ma'āl*], to return, to revert. See at 17:35, p. 884, n. 9).

فَكَانَتْ لِمَسْكِينٍ it belonged to some poor men¹

يَعْمَلُونَ فِي الْبَحْرِ working in the sea.

فَأَرَدْتُ So I wished

أَنْ أَعِيبَهَا to make it defective;²

وَكَانَ وَرَاءَهُمْ for there was behind³ them

مَلِكًا يَأْخُذُ a king seizing⁴

كُلَّ سَفِينَةٍ عَصَبًا every ship by force.⁵

﴿٧٨﴾

وَأَمَّا الْغُلَامُ 80. And as regards the boy,

فَكَانَ آبَاؤُهُ مُؤْمِنِينَ his parents were believers,

فَخَشِينَا but we feared⁶

أَنْ يُرْهِقَهُمَا that he would hurt⁷ them

طَغِينَا وَكُفِّرْنَا by transgression⁸ and unbelief.

﴿٧٩﴾

فَأَرَدْنَا أَنْ 81. So we intended⁹ that their

يُبَدِّلَهُمْ فِي مَقَامِنَا Lord give them in exchange¹⁰

خَيْرًا مِنْهُ زَكَاةً one better than him in purity¹¹

وَأَقْرَبَ رُحْمًا and closer¹² in affection.¹³

﴿٨٠﴾

وَأَمَّا الْجِدَارُ 82. And as for the wall, it

فَكَانَ لِقَوْمَيْنِ يَتِيمَيْنِ belonged to two orphan boys

فِي الْمَدِينَةِ in the city

وَكَانَ تَحْتَهُ and there was under it

1. مساكين *masâkin* (sing. *miskîn* = poor, humble, miserable. See at 5:89, p. 373, n. 11.

2. أعيب *'a'iba(u)* = I make defective, render faulty, mar, disfigure, damage (v. i. s. impfct. from *'âba* ['ayb], to be defective, to render faulty).

3. وراء *warâ'* = in the rear of, at the back of, behind, beyond, over and above. See at 14:17, p. 793, n. 1.

4. يأخذ *ya'khudhu* = he takes, seizes, gets hold of (v. iii. m. s. impfct. from *'akhadha* ['akhdh], to take. See *ittakhadhta* at 18:77, p. 939, n. 8).

5. غصب *ghasb* = forcible seizure, usurpation, arbitrariness.

6. خشينا *khashinâ* = we feared, apprehended, were afraid of, dreaded (v. i. pl. past from *khashiya* [khashy/khashyah], to fear, to dread). See *yakhshawna* at 13:21, p. 773, n. 10).

7. يرهق *yurhiqa(u)* = he oppresses, hurts, makes suffer, inflicts, bears down, brings down on (v. iii. m. s. impfct. from *arhaqa*, form IV of *rahaqa* [rahaq], to come over, overtake. See *turhiq* at 18:73, p. 938, n. 1).

8. طغينا *tughyân* = transgression, exceeding the limits, excesses in unbelief and ungratefulness, oppression, deluge. See at 17:60, p. 890, n. 9.

9. أردنا *'aradnâ* = we willed, desired, intended, aimed at (v. i. pl. past from *'arâda*, form IV of *râda* [rawd], to walk about. See at 17:16, p. 878, n. 1).

10. يبدل *yubdila(u)* = he gives in exchange, exchanges, changes, alters, substitutes (v. iii. m. s. impfct. from *'abdala*, form IV of *badala* [badl], to replace. The final letter takes *fathah* because of the particle *'an* coming before the verb. See *baddalnâ* at 16:101, p. 861, n. 9).

11. زكوة *zakâh* = purity, growth. Technically it means the prescribed charitable contributions for specified purposes, especially on surplus wealth held for a full year. It is so called because it is considered to purify wealth and make for its proper growth. See *'azkâ* at 18:19, p. 917, n. 4; and *zakâh* at 2:43, p. 22, n. 2.

12. أقرب *'aqrab* = closer, closest, nearer, nearest, more/most likely (relative of *qarib*. See at 18:24, p. 920, n. 1).

13. رحم *ruh'm* = affection, kindness.

كَزَلَّهُمْ¹ a treasure¹ for them
 وَكَانَ أَبُوهُمَا and their father was
 صَالِحًا a righteous person.
 فَأَرَادَ رَبُّكَ Hence your Lord willed²
 أَنْ يَلْعَنَ that they attain³
 أَشُدَّهُمْ their majority⁴
 وَيَسْتَخْرِجَا كَزَلَّهُمْ⁵ and bring out⁵ their treasure
 رَحْمَةً مِنْ رَبِّكَ as a mercy from your Lord;
 وَمَا عَلَّمَهُ and I did not do it
 عَنْ أَمْرِي on my own accord.⁶
 ذَلِكَ تَأْوِيلُ This is the interpretation⁷
 مَا لَمْ تَسْطِعْ of what you were not able⁸
 عَلَيْهِ صَبْرًا⁹ to have patience over.

Section (Rukū') 11

وَسْتَأْذِنُكَ 83. And they ask you
 عَنْ ذِي الْقَرْنَيْنِ about Dhū al-Qarnayn.⁹
 قُلْ سَأَتْلُو عَلَيْكُمْ Say: "I shall recite unto you
 مِنْهُ ذِكْرًا¹⁰ of him an account."

إِنَّمَا مَكَّنَّا 84. We indeed established¹⁰
 لَهُ فِي الْأَرْضِ him in the earth
 وَمَا آتَيْنَاهُ and gave him
 مِنْ كُلِّ شَيْءٍ سَبَبًا¹¹ of everything a means.¹¹

1. كَنْز *kanz* (s.; pl. *kunūz*) = treasure.2. أَرَادَ *'arāda* = he intended, desired, had in mind, willed (v. iii. m. s. past in form IV of *rāda* [rawd], to walk about. See at 17:103, p. 907, n. 4).3. يَلْعَنُ *yablughā(ni)* = they (two) attain, reach, arrive at (v. iii. m. dual impfct. from *balagha* [bulūgh], to reach. The terminal *nūn* is dropped because of the particle 'an coming before the verb. See *yablughā* at 13:14, p. 769, n. 11).4. أَشَدَّ *'ashudd* = physical maturity, virility. *balagha* 'ashuddahu, he came of age, attained majority. See at 17:34, p. 883, n. 12.5. يَسْتَخْرِجُ *yastakhrijā(ni)* = they (two) bring out, extract, take out, get out, remove, derive, deduce, draw (v. iii. m. dual impfct. *istakhraja*, form X of *kharaja* [kharūj], to go out. The terminal *nūn* is dropped because the verb is conjunctive to the previous verb governed by the particle 'an. See *istakhraja* at 12:76, p. 750, n. 3).6. أَمْرٌ *'amr* (s.; pl. *'awāmīr/ 'umūr*) = order, command, decree/ matter, issue, affair. 'an 'amrī, out of my command, i. e., of my own accord. See at 18:69, p. 936, n. 9.7. تَأْوِيلٌ *ta'wīl* (s.; pl. *ta'wīlāt*) = interpretation, explanation, final sequel, ultimate result (verbal noun in form II of 'āla ['awl/ma'āl], to return, to revert. See at 18:78, p. 939, n. 11).8. تَسْطِعُ *tastī'* (originally *tastatī'u*) = you are able to, are able to carry on, capable of, can afford (v. ii. m. s. impfct. from *istatā'a*, form X of *tā'a* [taw], to obey. See *tastatī'a* at 18:75, p. 938, n. 8).9. Literally "Possessor of two horns/ peaks /ages /generations". The title is obviously figurative, not literal. There are a number of suggestions about his identification, but none seems quite satisfactory. (The best argument in favour of Alexander the Great of Macedonia is advanced by A. Yusuf Ali. See his Appendix VI to his translation of *sūrat al-Kahf*).10. مَكَّنَّا *makkannā* = we put in a position, established firmly, strengthened (v. i. pl. past in form II of *makana* [makānah], to be strong. See at 12:56, p. 742, n. 1).11. سَبَبٌ *sabab* (s.; pl. 'asbāb) = cause, reason, rope, way, means (for obtaining something). See 'asbāb at 2:166, p. 78, n. 9.

فَاتَّبَعَ سَبِيلًا 85. So he pursued¹ a way.

حَتَّىٰ إِذَا بَلَغَ 86. Till when he reached

مَغْرِبَ السَّمَوَاتِ the setting place² of the sun.³

وَجَدَهَا تَقْرُبُ فِي عَيْنٍ He found it setting in a spring⁴

مُجْتَمِرَةً muddy and murky;⁵

وَوَجَدَهَا قُرْبًا وَوَجَدَهَا قُرْبًا and he found near it a people.

قُلْنَا We said:⁶ "O Dhû

بِئْدَا الْقَرْيَيْنِ al-Qarnayn,

إِمَّا أَنْ تُعَذِّبَ you may either punish

وَأِمَّا أَنْ نَتَّخِذَ فِيهِمْ or adopt⁷ in respect of them

حَسَنًا a benevolent course."⁸

قَالَ أَمَّا مَنْ 87. He said: "As for the one

ظَلَمَ who transgresses,⁹

فَسَوْفَ نُعَذِّبُهُ we shall punish him;

ثُمَّ يُرَدُّ then he will be returned¹⁰

إِلَىٰ رَبِّهِ to his Lord

فَيُعَذِّبُهُ and He will punish him with

عَذَابًا لَمْ يَكُنْ لَكُمْ أَمْثَلًا a punishment unprecedented."¹¹

وَأَمَّا مَنْ 88. "And as for the one who

آمَنَ believes¹²

وَعَمِلَ صَالِحًا فَلَهُ and acts rightly,¹³ his will be

1. أتبع 'atba'a = he subordinated, made to follow, followed, pursued (v. iii. m. s. past in form IV of tabi'a [taba'/tabâ'ah], to follow. See at 15:18, p. 811, n. 5).

2. مغرب *maghrib* = time or place of sunset, west (noun of place and time from *gharaba* [ghurûb], to set. See *gharabat* at 18:17, p. 915, n. 8).

3. i. e., a place in the extreme west where he did not find anything before him except a spring or sea, not literally a place where the sun set. See the ref. in the next note).

4. As Fakhr al-Dîn ai Râzî explains (*Al-Tafsîr al-Kabîr*, XI, 167-168), it appeared to Dhû al-Qarnayn that the sun set in the spring or sea, just as a man standing on the shore of a sea sees the sun setting in the sea. عين 'ayn (pl. 'uyûn, a'yûn) = spring, fountain, eye, source, scout. See at 2:60, p. 28, n. 5.

5. حمئة *hami'ah* = muddy and murky.

6. i. e., Allah communicated to him either by *wahy* or *ilhâm*. This indicates that Dhû al-Qarnayn, whoever he might have been, was a Prophet (See *Safwat*, p. 387).

7. تتخذ *tattakhidha(u)* = you take, take up, adopt, (v. ii. m. s. impfct. from *ittakhadha*, form VIII 'akhadha ['akhdh], to take. The final letter takes *fathah* for the particle 'an coming before the verb. See *tattakhidhûna* at 18:50, p. 930, n. 2).

8. حسن *husn* = beauty, handsomeness, benevolence. Here the abstract noun is used to denote handsome and benevolent treatment.

9. i. e., does not believe in the Oneness of Allah and commits *shirk*. This meaning is clear from the next 'ayah which speaks of the opposite type. Note that at 31:13 *shirk* or setting partners with Allah is called a grave *zulm*. ظلم *zalama* = he transgressed, did wrong, committed injustice (v. iii. m. s. past from *zalm/zulm*, to do wrong. See *zalamû* at 16:84, p. 855, n. 10).

10. يرد *zuraddu* = he or it is repulsed, returned, reverted (v. iii. m. s. impfct. passive from *radda* [radd], to send back. See at 16:70, p. 849, n. 7).

11. نكر *nukr* = denial, disavowal, disagreeable, abominable, detestable, not recognized (i. e., unprecedented). See at 18:74, p. 938, n. 7.

12. i. e., believes in the Oneness of Allah (*tawhîd*).

13. i. e., according to the directives of Allah and His Messenger.

- جَزَاءَ الْبَحْسَىٰ ۖ
وَسَقُولُ لَهُ
مِنْ أَمْرِنَا
يُسْرًا ﴿٨٨﴾
- 1 a reward the very best;¹
and we shall say to him
of our command
an easy one."²
- ثُمَّ اتَّبَعَ سَبِيلًا ﴿٨٩﴾
89. Then he pursued³ a way.
- حَتَّىٰ إِذَا بَلَغَ
مَطْلِعَ الشَّمْسِ
وَجَدَهَا تَطَّلِعُ عَلَىٰ غَوَاسٍ
لَمْ يَجْعَلْ لَهُمْ
مِنْ دُونِهَا سِتْرًا ﴿٩٠﴾
90. Till when he reached⁴
the rising place⁵ of the sun.
He found it rising⁶ over a people
We had not made for them
against it⁷ any veil.⁸
- كَذَٰلِكَ
وَقَدْ أَحْطَيْنَا
بِمَا لَدَيْهِ
خَبْرًا ﴿٩١﴾
91. That was so;
and We encompassed⁹
what he had with him
in knowledge.¹⁰
- ثُمَّ اتَّبَعَ سَبِيلًا ﴿٩٢﴾
92. Then he followed a way.
- حَتَّىٰ إِذَا بَلَغَ
بَيْنَ السَّدَّيْنِ
وَجَدَ مِنْ دُونِهِمَا
93. Till when he rached
between the two barriers.¹¹
He found¹² beyond the two

1. i. e., the very best, most beautiful. *husnâ* (f.; m. 'ahsan) the best, most beautiful. See at 17:110, p. 909, n. 4.

2. i. e., we shall treat them leniently and with sympathy. *yusr* = ease, facility. See at 2:185, p. 88, n. 4.

3. أتبع 'atba' a = he subordinated, made to follow, followed, pursued (v. iii. m. s. past in form IV of *tabi'a* [*taba'/tabā'ah*], to follow. See at 18:85, p. 942, n. 1).

4. بلغ *balagha* = he or it reached, came to, attained (v. iii. m. s. past from *bulāgh*, to reach. See at 12:22, p. 729, n. 7).

5. i. e., a place in the east where he could proceed no further. مطلع *maṭli'* (s.; pl. *maṭāli'*) = time or place of rising (noun of place or time from *ṭala'a* [*ṭulū'*], to rise. See *tattli'* at 5:13, p. 335, n. 7).

6. تطلع *taṭlu'u* = she or it rises, ascends, gets up (v. iii. f. s. impfct. from *ṭala'a*. See n. 5 above).

7. i. e., against the sun. This means that the people had no shelter against the sun, living apparently in the open without any houses and buildings.

8. ستر *sitr* (s.; pl. *sutūr/astār*) = veil, screen, curtain, covering, pretext, excuse. See *mustūr* at 17:45, p. 887, n. 5.

9. i. e., Allāh knew all that he, Dhū al-Qarnayn, had with him of means and intentions. أَحَطْنَا 'ahaṭnā = we encompassed, encircled, surrounded, closed in on from all sides, contained, comprehended (v. i. pl. past from 'ahāṭa, form IV of *hāṭa* [*hawṭ/hīṭah/hiyāṭah*], to guard, to protect, to encircle. See 'ahāṭa at 18:29, p. 922, n. 2).

10. خبر *khubr* = knowledge, experience, to know by experience.

11. Most probably between two mountains in the region in Central Asia, southeast of Bukhara (A. Yusuf Ali's Appendix VI to his translation of *sūrat al-Kahf*). سدّين *saddayn* (dual; acc./gen. of *saddān*; s. *sadd*, pl. *sudūd/أسدود asdūd*) = two barriers, obstructions, obstacles, mounds, dams, barrages, hurdles.

12. وجد *wajada* = he found, got, came across (v. iii. m. s. past [from *wujūd*], to find. See *tajidu* at 3:37, p. 170, n. 3).

قَوْمًا	a people	1. لا يكادون <i>lâ yakâdûna</i> = they are not close to, about to (v. iii. m. pl. impfct. from <i>kâda</i> [<i>kawâ</i>] to be about to. See at 4:78, p. 276, n. 1).
لَا يَكَادُونَ يَفْقَهُونَ	not about to ¹ understanding ²	2. يفقهون <i>yafqahûna</i> = they understand, comprehend (v. iii. m. pl. impfct. from <i>faqih</i> [<i>fiqh</i>], to understand. See at 9:127, p. 634, n. 3).
قَوْلًا	a word.	3. They were two powerful and invading tribes, most probably of the Mongol race.
قَالُوا	94. They said:	4. i. e., they used to carry out raids on their land.
بِئْسَ الْقَرْنَيْنِ	"O Dhû al-Qarnayn,	مفسدون <i>mufsidûn</i> (pl., s. <i>mufsid</i>) = mischief-makers, trouble-makers (active participle from ' <i>afsada</i> , form IV of <i>fasada</i> [<i>fasâd/fusûd</i>], to be bad. See at 10:40, p. 652, n. 8).
إِنْ يَأْجُوجُ وَمَاجُوجُ	verily Gog and Magog ³ are	5. نجعل <i>naj'alu</i> = we lay, make, set, put, place, bring about (v. i. pl. impfct. from <i>ja'ala</i> [<i>ja'îl</i>], to make. See <i>ja'alnâ</i> at 18:52, p. 931, n. 3).
مُفْسِدُونَ فِي الْأَرْضِ	mischief makers ⁴ in the land.	6. خرج <i>kharj</i> = tribute, land tax, outlay, expenditure.
فَهَلْ نَجْعَلُ لَكَ	So shall we set ⁵ for you	7. سد <i>sadd</i> (s. ; pl. <i>sudûd/asdâd</i>) = barrier, obstruction, obstacle, mound, dam, barrage, hurdle. See <i>saddayn</i> at 18:93, p. 943, n. 11.
خَرْجًا عَلَيَّ	a tribute ⁶ on condition	8. مكن <i>makkana</i> (<i>makkannî</i> = <i>makkana+ni</i>) = he established, placed, put in a position, established firmly, strengthened (v. iii. s. past in form II of <i>makana</i> [<i>makânah</i>], to be strong. See <i>makkannâ</i> at 18:84, p. 941, n. 10).
أَنْ نَجْعَلَ	that you make	9. i. e., of resources and wealth.
بَيْنَنَا وَبَيْنَهُمْ	between us and them	10. أعينوا <i>'a'inû</i> = (you all) help, assist (v. ii. m. pl. imperative from ' <i>a'âna</i> , form IV of ' <i>âna</i> [<i>'awn</i>], to assist, help. See <i>ista'inû</i> at 7:128, p.511, n. 9).
سَدًّا	a barrier? ⁷	11. i. e., with work-force, man-power, labour. قوا <i>quwwah</i> (s.; pl. <i>quwwât</i> / قوا <i>quwan</i>) = force, power, strength, firmness. See at 7:145, p. 519, n. 4.
قَالَ	95. He said:	12. ردم <i>radm</i> = rampart, a high and strong wall, barrier, dam, filling up.
مَا مَكَّنِّي فِيهِ	"What my Lord has placed ⁸	
رَبِّي خَيْرٌ	me in ⁹ is better.	
فَاعِينُونِي	So you all assist ¹⁰ me	
بِقُوَّةٍ أَجْعَلُ	with force, ¹¹ I shall make	
بَيْنَكُمْ وَبَيْنَهُمْ	between you and them	
رَمْدًا	a rampart." ¹²	
أَتُونِي	96. "You all bring me	

- زُبُرَ الْحَدِيدِ^١ blocks¹ of iron."
 حَتَّىٰ إِذَا سَاوَى^٢ Till when he levelled²
 بَيْنَ الصَّدَفَيْنِ^٣ between the two cliffs³
 قَالَ انْفُخُوا^٤ he said: "You all blow."⁴
 حَتَّىٰ إِذَا جَعَلَهُ نَارًا^٥ Till when he made it a fire
 قَالَ آتُونِي^٥ he said: "Bring me,
 أَفْرِغْ عَلَيْهِ^٥ I shall pour⁵ over it
 قَطْرًا^٦ molten brass."⁶
- فَمَا اسْتَطَاعُوا^٧ 97. So they were not able to⁷
 أَنْ يَظْهَرُوهُ^٨ to surmount⁸ it
 وَمَا اسْتَطَاعُوا^٩ nor were they able to
 لَهُ نَقِيًّا^٩ tunnel it through.⁹
- قَالَ هَذَا رَحْمَةٌ^{١٠} 98. He said: "This is a mercy¹⁰
 مِنِّي^{١٠} from my Lord.
 فَإِذَا جَاءَهُ^{١١} So when there will come
 وَعْدِي^{١١} the promise¹¹ of my Lord,
 جَعَلَهُ دَكَّاءَ^{١٢} He will make it dusts;¹²
 وَكَانَ وَعْدِي^{١٣} and the promise of my Lord
 حَقًّا^{١٣} is true."
- وَتَرَكْنَا^{١٤} 99. And We shall leave¹³

1. *zubar* (pl.; s. *zubrah*) = pieces of iron, iron blocks.

2. *sāwā* = he levelled, made equal, equalized (v. iii. m. s. past in form III of *sawīya* [*siwan*]), to be equal. See *tastawāna* at 16:75, p. 851, n. 11).

3. *ṣadafayn* (dual.; acc./gen. of *ṣadafān*; s. *ṣadaf*; pl. *aṣḍāf*) = two peaks, cliffs, sides, very high thing, pearl oysters.

4. i. e., for the purpose of making fire. انْفُخُوا *unfukhū* = (you all) blow, breathe, inflate (v. ii. m. pl. imperative from *nafakha* [*nafkh*]), to blow. See *nafakhtu* 15:28, p. 813, n. 7).

5. *ufrigh(u)* = I pour out, empty, void, vacate, unload (v. i. s. impfct. from *'afraḡha* form IV of *faragha/farigha* [*furāḡh/firāḡh*]), to be empty. The final letter is vowelless because the verb is conclusion of an implied conditional clause. See *'afriḡh* at 7:126, p. 511, n. 9).

6. *qitr* = molten brass, copper, iron.

7. *istatā'ū* = they were able to, were capable of (v. iii. m. pl. past from *istatā'a*, form X of *tā'a* [*taw'*]), to obey. See at 2:217, p. 105, n. 11).

8. *yazharū(na)* = they become visible, overcome, surmount, triumph, get the better of (v. iii. m. pl. impfct. from *zahara* [*zuhār*]), to be visible, clear. The terminal *nān* is dropped because of the particle *'an* coming before the verb. See at 18:20, p. 917, n. 7).

9. *naqb* = digging, piercing, excavating, tunnelling, boring. See *naqib* at 5:11, p. 333, n. 13.

10. It is noteworthy that Dhū al-Qarnayn attributed the achievement to the mercy of Allah. He also said that the iron wall barrier which he made was not anything permanent but would be destroyed when Allah willed it.

11. i. e., the promise of destruction and resurrection. *wa'd* (s.; pl. *wu'ūd*) = promise. See at 10:55, p. 657, n. 4.

12. *dakkā'* = dusts, crushed rock, ballast.

13. *taraknā* = we left, abandoned, gave up, forsook (v. i. pl. past from *taraka* [*tark*]), to leave. See *taraktu* at 12:37, p. 735, n. 11.

بَعْضُهُمْ يَوْمَئِذٍ
يَمُوجُ فِي بَعْضٍ
وَيُفِخُ فِي الصُّورِ
فَجَمَعْتَهُمْ
جَمَاعًا

some of them that day¹ to
roll like waves² into others;
and blown³ will be the trumpet,⁴
then We shall collect⁵ them
in a gathering.⁶

وَعَرَضْنَا
جَهَنَّمَ يَوْمَئِذٍ
لِّلْكَافِرِينَ
عَرَضًا

100. And We shall lay⁷
the hell that day
befor the unbelievers
in a display.⁸

الَّذِينَ
كَانَتْ أَعْيُنُهُمْ فِي غِطَاءٍ
عَن ذِكْرِي
وَكَانُوا لَا يَسْتَطِيعُونَ
سَمْعًا

101. To those whose
eyes were in a cover⁹
from My reminder¹⁰
and they had been unable¹¹
to hear.¹²

Section (Rukû') 11

أَفَحَسِبَ
الَّذِينَ كَفَرُوا
أَن يَتَّخِذُوا
عِبَادِي مِن دُونِي
أَوْلِيَاءَ

102. Do then there think¹³
those who disbelieve
that they may take¹⁴
My servants in lieu of Me
as friend-protectors?

1. i. e., on the Day of Resurrection and Judgement.

2. يَمُوجُ *yamûju* = he or it rolls, ripples, surges, comes in waves (v. iii. m. s. impfct. from *mâja* [*mawj/mawjân*], to roll, to come in waves. See *mawj* at 11:43, p. 693, n. 6).

3. نَفَخَ *nufikha* = it was blown, inflated, breathed (v. iii. m. s. past passive from *nafakha* [*nafkh*], to blow. See *unfukhû* at 18:96, p. 945, n. 4).

4. صُورٍ *ûr* = horn, bugle, trumpet. See at 6:74, p. 421, n. 2.

5. جَمَعْنَا *jama'nâ* = we gathered, collected, got together, assembled (v. i. pl. past from *jama'a* [*jam'*], to gather. See at 3:25, p. 164, n. 7).

6. جَمَعَ *jam'* = amassment, accumulation, gathering, collection, aggregation. See n. 4 above and at 12:48, p. 483, n. 12.

7. عَرَضْنَا *'araḍnâ* = we displayed, exhibited, set forth, laid, laid before, demonstrated (v. i. pl. past from *'arada* [*'arḍ*], to show, demonstrate, to be visible. See *'arada* at 2:31, p. 17, n. 5).

8. عَرَضَ *'ard* = breadth, display, show, exhibition, proposition. See n. 7 above.

9. غِطَاءٍ *ghitâ'* (s.; pl. *'aghṭiyah*) = cover, covering, wrap, wrapping, envelop, lid.

10. i. e., the Qur'ân. ذِكْرٍ *dhikr* = citation, recollection, mention, reminder; also scripture (*dhikr* is another name for the Qur'ân. See for instance 21:50). See at 18:70, p. 937, n. 3.

11. لَا يَسْتَطِيعُونَ *lâ+yastafî'ûna* = they are not able to, are not capable of, are unable (v. iii. m. pl. impfct. from *istafâ'a*, form X of *tâ'a* [*taw'*], to obey. See at 17:48, p. 888, n. 6).

12. i. e., the message and the warning. سَمْعٍ *sam'* = hearing, to listen, sense of hearing, ears. See at 16:108, p. 864, n. 7.

13. حَسِبَ *hasiba* = thought, deemed, regarded, supposed (v. iii. m. s. past from *hasiba* [*hisbân/mahsabah*], to deem, to regard. See *hasibtu* at 18:9, p. 912, n. 9).

14. يَتَّخِذُوا *yattakhidhû*(na) = they take, take up to themselves, take on, assume (v. iii. m. pl. impfct. from *ittakhadha*, form VIII of *akhadha* [*akhdh*], to take. The terminal *nân* is dropped because of

إِنَّا أَعَدَدْنَا	We have indeed made ready ¹
جَهَنَّمَ لِلْكَافِرِينَ	hell for the unbelievers
نَزْلًا	as entertainment. ²
قُلْ هَلْ نُنَبِّئُكُمْ	103. Say: "Shall We inform ³
بِالْأَخْسَرِينَ	you of the worst losers ⁴
أَعْمَالًا	in deeds? ⁵
الَّذِينَ	104. Those ⁶ of whom
صَلَّ سَعِيَهُمْ	lost ⁷ is their effort ⁸
فِي الْحَيَاةِ الدُّنْيَا	in the worldly life though
وَهُمْ يَحْسِبُونَ أَنَّهُمْ	they think ⁹ that they are doing
يَحْسِبُونَ صُنْعًا	good ¹⁰ in performance. ¹¹
أُولَئِكَ الَّذِينَ	105. They are the ones who
كَفَرُوا	disbelieve
بَيَّاتِنَتْ رِيُوسُهُمْ	in the signs ¹² of their Lord
وَلِقَائِهِ	and the meeting ¹³ with Him.
فَعَبَّتْ أَعْمَالُهُمْ	So their deeds go in vain ¹⁴
فَلَا نُفِئُكُمْ	and We shall not set up ¹⁵
لَهُمْ يَوْمَ	for them on the Day of
الْقِيَامَةِ	Resurrection
وَرَأَى	any balancing.

the particle 'an coming before the verb. See at 7:146, p. 519, n. 10).

1. أَعَدَدْنَا 'a'tadnâ = we prepared, got ready (v. i. pl. past in form IV of 'atada ['atâd], to be ready. See at 18:29, p. 922, n. 1).

2. نَزْلٌ *nuzul* (s.; pl. 'anzâl = that which is prepared for a guest, entertainment.

3. نُنَبِّئُكُمْ *nunabbi'u* = we notify, inform, make know, apprise (v. i. pl. impfct. from *nabba'u*, form II of *naba'a* [*nab' / nubû*], to be prominent. See at 10:23, p. 645, n. 9).

4. الْأَخْسَرِينَ *akhsarîn* (pl.; acc./gen. of 'akhsarûn; s. 'akhsar; relative of *khâsir*) = worst losers, those most in loss (act. participle from *khasara* [*khusr / khasâr / khasârah / khusrân*] to lose. See *khâsirânât* 16:109, p. 865, n. 1).

5. i. e., their deeds earn no merit and go in vain.

6. i. e., they are those whose efforts have been lost because of their unbelief.

7. ضَلَّ *ḍalla* = he got lost, lost way, went astray, strayed from (v. iii. m. s. past from *ḍalâl / ḍalâlah*, to loose one's way. See at 17:67, p. 895, n. 1).

8. سَعَى *sa'y* = to move speedily, to run, to proceed hurriedly, to strive/endeavour/attempt/effort. See at 2:260, p. 136, n. 5).

9. يَحْسِبُونَ *yaḥsabûna* = they think, consider, deem, suppose (v. iii. m. pl. impfct. from *ḥasiba* [*ḥisbân / maḥsabah / maḥsibah*], to consider, to deem. See at 7:30, p. 475, n. 6).

10. يَحْسِبُونَ *yuḥsinûna* = they do good, perform well, (v. iii. m. pl. impfct. 'aḥsana, form IV of *hasuna* [*husn*], to be good, handsome. See 'aḥsanû at 16:30, p. 836, n. 9).

11. سَعَى *ṣun'* = to do, to perform, to produce. See *yaṣna'ûna* at 16:112, p. 866, n. 9.

12. آيَاتٍ *âyât* (sing. 'âyah) = signs, miracles, revelations, evidences. See at 9:65, p. 605, n. 3.

13. i. e., on the Day of Judgement. لِقَاءٍ *liqâ'* = meeting, encounter. See at 7:147, p. 520, n. 3.

14. حَبَّتْ *habûtat* = she or it fell through, miscarried, went in vain, was futile, was of no avail (v. iii. f. s. past from *habata* [*hubût*], to come to nothing. See at 9:69, p. 607, n. 2).

15. نُفِئُكُمْ *nuqîmu* = we set up, erect, perform, straighten, make rise (v. i. pl. impfct. from

ذَٰلِكَ	106. That will be
جَزَاءُكُمْ جَهَنَّمَ	their reward ¹ – Hell,
بِمَا كَفَرُوا	for they disbelieved ²
وَأَخَذُوا آيَاتِي	and took ³ My signs
وَرُسُلِي	and My Messengers
هَزُوا ﴿١٥٦﴾	in ridicule. ⁴
إِنَّ الَّذِينَ آمَنُوا	107. Verily those who believe
وَعَمِلُوا الصَّالِحَاتِ	and do the good deeds, ⁵
كَانَتْ لَهُمْ	theirs shall be
جَنَّاتُ الْفِرْدَوْسِ	the Garden of Firdaus
نَزُولًا ﴿١٥٧﴾	in entertainment. ⁶
خَالِدِينَ فِيهَا	108. Abiding for ever ⁷ therein.
لَا يَبْغُونَ	They will not desire ⁸
عَنْهَا حَوْلًا ﴿١٥٨﴾	from it any dislocation. ⁹
قُلْ لَوْ كَانَ الْبَحْرُ	109. Say: "Were the ocean
وِدَادًا لِكَلِمَاتِ رَبِّي	ink ¹⁰ for the words of my Lord,
لَنَفِدَ	surely exhausted ¹¹ would be
الْبَحْرُ قَبْلَ أَنْ	the ocean before that
تَنْفَدَ	exhausted ¹¹ would be
كَلِمَاتُ رَبِّي	the words of my Lord,

'*aqâma*, form IV of *qâma* [قام *qawmah/قيام *qiyâm**] to get up. See '*aqâmû* at 5:170, p. 532, n. 5).

1. *جَزَاءُ* *jazâ'* = retribution, penalty, repayment, recompense, requital, reward. See at 17:63, p. 893, n. 8).

2. *كَفَرُوا* *kafarû* = they disbelieved, denied, became ungrateful, covered (v. iii. m. pl. past from *kafara* [*kufri*], to cover. See at 9: 80, p.612, n. 4).

3. *أَخَذُوا* *ittakhadhû* = they took, took up, took to themselves, assumed (v. iii. m. pl. past from *ittakhadha*, form VIII of '*akhadha* [*'akhdh*], to take. See at 18:15, p. 914, n. 6).

4. *هَزُوا* *huzuwan* (حز *huzu'*) = in jest, in mockery, in ridicule, as a laughing stock. See at 18:56, p. 932, n. 10.

5. *صَالِحَاتٍ* *ṣâlihât* (f. pl.; sing. *ṣâlihah*; m. *ṣâlih*) = good deeds/things (approved by the Qur'ân and the *sunnah* (act. participle from *ṣalaha* [*ṣalâh/ṣulâh/maslahah*], to be good, right. See at 18:46, p. 928, n. 3).

6. *نَزُولٍ* *nuzul* (s.; pl. '*anzâl* = that which is prepared for a guest, entertainment, hospitality. See at 18:102, p. 947, n. 2.

7. *خَالِدِينَ* *khâlidîn* (pl.; acc./gen. of *khâlidûn*, s. *khâlid*) = living for ever, abiding for ever, everlasting, eternal, immortals (active participle from *khalada* [*khalûd*], to live for ever. See at 16:29, p. 836, n. 4.

8. *حَوْلٍ* *hiwal* = change of place, dislocation.

9. *مِدَادٍ* *midâd* = ink, manure, lamp oil.

10. *نَفِدَ* *nafida* = he or it ran out, wore out, was depleted/exhausted/used up (v. iii. m. s. past from *nafad/nafâd*, to be exhausted/ used up. See *yanfadu* at 16:96, p. 860, n. 4.).

11. i. e., it will run out before completing the recording and writing of the words of my Lord, so vast and unending these are in content and import.

تَنْفَدُ *tanfada(u)* = se or it runs out, wears out, is depleted/exhausted/used up (v. iii. f. s. impfct from *nafida*. The final letter takes *fathah* because

وَوَجَّحْنَا	even if We came up
بِمِثْلِهِ	with its like ¹
مَدَدًا	in replenishment. ²
قُلْ إِنَّمَا أَنَا	110. Say: "I am but
بَشَرٌ مِّثْلُكُمْ	a human being ³ like you.
بُوحًى إِلَىٰ	It is communicated ⁴ to me
أَنَّ إِلَهُكُمْ	that your god is but
إِلَهُ وَاحِدٌ	God the One. ⁵
فَمَن كَانَ	So whoever is wont to
يَرْجُوا لِقَاءَ	look forward ⁶ to meeting ⁷
رَبِّهِ	his Lord,
فَلْيَعْمَلْ عَمَلًا صَالِحًا	let him do the right deed
وَلَا يُشْرِكْ	and not associate ⁸
بِعِبَادَةِ رَبِّهِ	in the worship of his Lord
أَحَدًا	anyone.

of the particle 'an coming before the verb. See n. 10. above.

1. مثل *mithl* (s.: ان. pl. 'amthâl) = like, similar, equivalent. See at 4:10, p. 241, n. 2.

2. مدد *madad* (s.: pl. 'amdâd) = help, aid, support, reinforcement, replenishment.

3. This 'ayah emphasizes that the Messenger of Allah, peace and blessings of Allah be on him, was only a human being with the exception that he received *wahy* from Allah. It is a reply to the misgivings and objections of the unbelievers as to how a human being like themselves could be Allah's messenger. بشر *bashar* = man, human being, mankind. See at 17:94, p. 903, n. 12.

4. بوحى *yûhî* = it is communicated (v. iii. m. s. impfct. passive from 'awhâ, form IV of *wahû* [*wahy*]), to communicate. See at 10:109, p. 676, n. 4). The word *wahy* technically means Allah's communication to His Prophets by various means. Some of these means are indicated at 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4.

5. The central and constant message delivered by all the Prophets is that of monotheism, *tawhîd* and, conversely, prohibition and denunciation of polytheism, *shirk*.

6. يرجوا *yarjû* = he hopes, expects, looks forward to (v. iii. m. s. impfct. from *rajâ* [*rajâ*/'*rajâh*/'*marjâh*], to hope, to expect. See *yarjûna* at 17:157, p. 891, n. 3).

7. لقاء *liqâ'* = meeting, encounter. See at 7:147, p. 520, n. 3.

8. لا يشرك *lâ yushrik* = let him not associate, set a partner, give a share to (v. iii. m. s. imperative [prohibition] from 'ashraka, form IV of *sharika* [*shirk*/'*sharikah*]), to share. See *yushriku* at 18:26, p. 920, n. 8).