

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سُبْحَنَ الَّذِي أَسْرَى بِعَبْدِهِ لِيَلَّا مِنْ الْمَسَاجِدِ الْحَرَامِ إِلَى الْمَسَاجِدِ الْأَقْصَا الَّذِي  
بَرَّكَنَا حَوْلَهُ لِنُزُلِهِ مِنْ أَيْمَنِنَا أَنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ۝ وَأَتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَاهُ  
هُدًى لِّبَنِي إِسْرَائِيلَ أَلَا تَتَّخِذُوا مِنْ دُونِي وَكِيلًا ۝ ذُرِّيَّةً مَّنْ حَمَلْنَا مَعَ نُوحٍ  
إِنَّهُ كَانَ عَبْدًا شَكُورًا ۝

### Sūrah Al-Isrā' (The Journey by Night) 17

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. Glorified (and Exalted) is He (Allāh) [above all that (evil) they associate with Him] Who took His slave (Muhammad ﷺ) for a journey by night from Al-Masjid Al-Harām (at Makkah) to Al-Masjid Al-Aqṣā (in Jerusalem), the neighbourhood whereof We have blessed, in order that We might show him (Muhammad ﷺ) of Our Ayāt (proofs, evidences, lessons, signs, etc.). Verily, He is the All-Hearer, the All-Seer. 2. And We gave Mūsā (Moses) the Scripture and made it a guidance for the Children of Israel (saying): "Take none other than Me as (your) Wakīl (Protector, Lord, or Disposer of your affairs, etc). 3. "O offspring of those whom We carried (in the ship) with Nūh (Noah)! Verily, he was a grateful slave."

الْرَّحِيمُ	الْرَّحِيمُ	بِسْمِ اللَّهِ
the Most Merciful	the Most Gracious	In the Name (of) Allah
بِعَبْدِهِ	الَّذِي أَسْرَى	سُبْحَنَ
His slave (Muhammad)	He (Allah) Who took (for a journey)	Glorified (and Exalted is)
إِلَى الْمَسَاجِدِ	الْحَرَامِ	مِنَ الْمَسَاجِدِ
to the Mosque (in Jerusalem)	Sacred	مِنَ الْمَسَاجِدِ (at Makkah)
بَرَّكَنَا حَوْلَهُ		لِيَلَّا
We blessed around it (neighbourhood whereof)		الَّذِي
		الْأَقْصَا
	which	farthest

السميع	هو	إنه	من آياتنا	لنزيره
(is) the All-Hearer	He	verily He	of Our Signs	that We might show him (Muhammad)
هُدَى	وَجَعَلْنَاهُ	الْكِتَبَ	وَهَادَيْنَا مُوسَى	الْبَصِيرُ
a guidance	and made it	the Scripture	and We gave Moses	the All-See
من دُونِي	أَلَا تَتَّخِذُوا		إِسْرَائِيلَ	لِبَنِي
other than Me	(saying) that you take not		(of) Israel	for (the) Children
مع	مَنْ حَمَلْنَا	ذُرِّيَّةً	وَكِيلًا	
with	(of those) whom We carried	offspring	(as) Protector (Disposer of affairs)	
	شَكُورًا	عَبْدًا	إِنَّهُ كَانَ	نُوحٌ
	grateful	a slave	verily he was	Noah

وَقَضَيْنَا إِلَى بَنِي إِسْرَائِيلَ فِي الْكِتَبِ لِتُفْسِدُنَّ فِي الْأَرْضِ مَرَّتَيْنِ وَلَنَعْلَمَنَّ عُلُوًّا كَيْرًا فَإِذَا جَاءَ وَعْدُ أُولَئِنَّهُمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا لَنَا أُولَئِي بَأْسٍ شَدِيدٍ فَجَاهُوْنَا خِلَالَ الْدِيَارِ وَكَانَ وَعْدًا مَفْعُولًا ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ وَأَمْدَدْنَاكُمْ بِأَمْوَالٍ وَبَنِينَ وَجَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا

4. And We decreed for the Children of Israel in the Scripture: indeed you would do mischief in the land twice and you will become tyrants and extremely arrogant! 5. So, when the promise came for the first of the two, We sent against you slaves of Ours given to terrible warfare. They entered the very innermost parts of your homes. And it was a promise (completely) fulfilled. 6. Then We gave you a return of victory over them. And We helped you with wealth and children and made you more numerous in man-power.

فِي الْكِتَبِ	إِسْرَائِيلَ	إِلَى بَنِي	وَقَضَيْنَا
in the Scripture	(of) Israel	for (the) Children	and We decreed
مررتين	لِتُفْسِدُنَّ فِي الْأَرْضِ		
twice	indeed you would do mischief in the earth		
فَإِذَا	كَيْرًا	وَلَنَعْلَمَنَّ عُلُوًّا	
so when	(with) extreme	and indeed you will become tyrants (and) arrogant	

لَنَا	عِبَادًا	بَعَثْنَا عَلَيْكُمْ	أُولَئِمَا	جَاءَ وَعْدُ
of Ours	slaves	We sent against you	(for) the first of the two	(the) promise came
فَجَاسُوا خَلَلَ		شَدِيدٌ	بَأْسٌ	أُولَئِ
and they entered (the) innermost parts		terrible	(of) warfare	possessor
رَدَدْنَا لَكُمْ	ثُمَّ	مَفْعُولًا	وَكَانَ وَعْدًا	الْدِيَارِ
We returned to you	then	fulfilled (executed)	and it was a promise	(of) homes (land)
وَبَنِينَ	بِأَمْوَالٍ	وَأَمْدَدْنَاكُمْ	عَلَيْهِمْ	الْكَرَّةَ
and children	with wealth	and We helped you	over them	a return of victory
نَفِيرًا		أَكْثَرٌ	وَجَعَلْنَاكُمْ	
numerous (in man-power)		more	and made you	

إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنفُسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ لِيُسْعَوُا  
وُجُوهَكُمْ وَلَيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلَيُتَبَرُّو مَا عَلَوْا  
تَتَبَرَّرًا عَسَى رَبُّكُمْ أَنْ يَرْحَمَكُمْ وَإِنْ عُذْتُمْ عُذْنَا وَجَعَلْنَا جَهَنَّمَ لِلْكُفَّارِ حَصِيرًا

7. (And We said): "If you do good, you do good for your own selves, and if you do evil (you do it) against yourselves." Then, when the second promise came to pass, (We permitted your enemies) to disgrace your faces and to enter the mosque (of Jerusalem) as they had entered it before, and to destroy with utter destruction all that fell in their hands. 8. [And We said in the Taurāt (Torah)]: "It may be that your Lord may show mercy to you, but if you return (to sins), We shall return (to Our punishment). And We have made Hell a prison for the disbelievers.

وَإِنْ أَسَأْتُمْ	أَحْسَنْتُمْ لِأَنفُسِكُمْ	إِنْ أَحْسَنْتُمْ
and if you do evil	you do good for yourselves	if you do good
الْآخِرَة	جَاءَ وَعْدُ	فَلَهَا
the last (second)	came promise	then when
وَلَيَدْخُلُوا الْمَسْجِدَ		لِيُسْعَوُا وُجُوهَكُمْ
and to enter the Mosque (of Jerusalem)		to disgrace your faces

مَا عَلَوْا	وَلِيُتَرَوْا	مَرَّةٌ	أَوَّلَ	كَمَا دَخَلُوا
(all) that they had conquered	and to destroy	time	first	just as they had entered it
أَنْ يَرْحَمَكُمْ	عَسَى رَبُّكُمْ		تَتَّبِعُهُ	
that may show mercy unto you	(it) may be your Lord		(with utter) destruction	
وَجَعَلْنَا جَهَنَّمَ	عُدْنَانَ		وَلَانَ عُدْنَمْ	
and We have made Hell	We shall return (to Our punishment)		but if you return (to sins)	
	حَصِيرًا		لِلْكُفَّارِ	
	mat (a prison)		for the disbelievers	

إِنَّ هَذَا الْقُرْءَانَ يَهْدِي لِلّٰٰقِيْهِ أَقْوَمْ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّهُمْ أَجْرًا كَيْرًا ١٠ وَأَنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ١١ وَيَدْعُ إِلَيْهِمْ بِالشَّرِّ دُعَاءً ١٢ بِالْخَيْرِ وَكَانَ إِلَيْهِمْ عَجُولًا ١٣

9. Verily, this Qur'an guides to that which is most just and right and gives glad tidings to the believers (in the Oneness of Allāh and His Messenger Muhammad ﷺ), who work deeds of righteousness, that they shall have a great reward (Paradise). 10. And that those who believe not in the Hereafter, for them We have prepared a painful torment (Hell). 11. And man invokes (Allāh) for evil as he invokes (Allāh) for good and man is ever hasty [i.e., if he is angry with somebody, he invokes (saying): "O Allāh! Curse him," and that one should not do, but one should be patient].

أَقْوَمْ	هِيَ	يَهْدِي لِلّٰٰقِيْهِ	الْقُرْءَانَ	هَذَا	إِنَّ
(is) most just (right)	which	guides to that	Qur'an	this	verily
أَنَّ	الصَّالِحَاتِ	الَّذِينَ يَعْمَلُونَ	وَيُبَشِّرُ الْمُؤْمِنِينَ		
that	righteous deeds	who do	and gives glad tidings to the believers		
بِالْآخِرَةِ	الَّذِينَ لَا يُؤْمِنُونَ	وَأَنَّ	كَيْرًا ١٠	أَجْرًا	هُمْ
in the Hereafter	those who believe not	and that	great	a reward	they (shall) have
بِالشَّرِّ	وَيَدْعُ إِلَيْهِمْ	أَلِيمًا ١١	عَذَابًا	أَعْتَدْنَا لَهُمْ	
for evil	and man invokes	painful	a torment	We have prepared for them	

عَجُولًا ١١	وَكَانَ إِلَّا نَسَنْ	بِالْخَيْرِ	دُعَاءً،
hasty	and man is	for the good	(as) he invokes

وَجَعَلْنَا الَّيْلَ وَالنَّهَارَ إِيَّاهُ مَحْوَنَاءَ إِيَّاهُ الَّيْلَ وَجَعَلْنَا إِيَّاهَ النَّهَارِ مُبَصِّرَةً لِتَبَتَّغُوا فَضْلًا مِنْ رَبِّكُمْ وَلِتَعْلَمُوا عَدَدَ الْسِنِينَ وَالْحِسَابَ وَكُلُّ شَيْءٍ فَصَلَّنَهُ تَفْصِيلًا ١٣ وَكُلُّ إِنْسَنٍ الْزَمْنَهُ طَبِيرَهُ فِي عَنْقِهِ وَنَخْرُجُ لَهُ يَوْمَ الْقِيَمَةِ كِتَبًا يَلْقَنَهُ مَنْشُورًا

12. And We have appointed the night and the day as two Ayāt (signs etc.). Then, We have obliterated the sign of the night (with darkness) while We have made the sign of the day illuminating, that you may seek bounty from your Lord, and that you may know the number of the years and the reckoning. And We have explained everything (in detail) with full explanation. 13. And We have fastened every man's deeds to his neck, and on the Day of Resurrection, We shall bring out for him a Book which he will find wide open.

إِيَّاهُنِينَ	وَالنَّهَارُ	وَجَعَلْنَا الَّيْلَ	
(as) two signs	and the day	and We have made (appointed) the night	
وَجَعَلْنَا إِيَّاهَ	الَّيْلَ	فَمَحْوَنَاءَ إِيَّاهَ	
and We have made (the) sign	(of) the night	then We have obliterated (the) sign	
مِنْ رَبِّكُمْ	لِتَبَتَّغُوا فَضْلًا	مُبَصِّرَةً	النَّهَارُ
from your Lord	that you may seek bounty	illuminating	(of) the day
وَالْحِسَابَ	الْسِنِينَ	وَلِتَعْلَمُوا عَدَدَ	
and the reckoning (counting)	(of) the years	and that you may know (the) number	
وَكُلُّ	فَصَلَّنَهُ	شَيْءٍ	وَكُلُّ
وَكُلُّ	تَفْصِيلًا ١٣	فَصَلَّنَهُ	وَكُلُّ
and every	(with) full explanation	We have explained [it] (in detail)	thing and every
فِي عَنْقِهِ	طَبِيرَهُ	الْزَمْنَهُ	إِنْسَنٍ
to his neck	his deeds	We have fastened to him	man
كِتَبًا	الْقِيَمَة	يَوْمٍ	وَنَخْرُجُ
a Book	(of) Resurrection	(on the) Day	for him and We shall bring out

منشُورًا	يَلْقَهُ
wide open	which he will find

أَقْرَأْ كِتَبَكَ كَفَيْ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا ١٤ مَنْ أَهْتَدَى فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضْلُلُ عَلَيْهَا وَلَا تُنَزِّرُ وَازِرَةٌ وَرَأْ أَخْرَى وَمَا كَانَ مَعْذِيْنَ حَتَّى نَبْعَثَ رَسُولًا ١٥ وَإِذَا أَرَدْنَا أَنْ تُهْلِكَ قَرْيَةً أَمْرَنَا مُتَرْفِهِا فَسَقَوْفَهَا فَحَقَّ عَلَيْهَا الْقُولُ فَدَمَرْنَاهَا تَدْمِيرًا ١٦

14. (It will be said to him): "Read your Book. You yourself are sufficient as a reckoner against you this Day." 15. Whoever goes right, then he goes right only for the benefit of his ownself. And whoever goes astray, then he goes astray to his own loss. No one laden with burdens can bear another's burden. And We never punish until We have sent a Messenger (to give warning). 16. And when We decide to destroy a town (population), We (first) send a definite order (to obey Allāh and be righteous) to those among them [or We (first) increase in number those of its population] who lead a life of luxury. Then, they transgress therein, and thus the word (of torment) is justified against it (them). Then We destroy it with complete destruction.

عَلَيْكَ	الْيَوْمَ	كَفَيْ بِنَفْسِكَ	أَقْرَأْ كِتَبَكَ
against you	today (this Day)	you yourself are sufficient	read your Book
فَإِنَّمَا	مَنْ أَهْتَدَى	حَسِيبًا	
then only	whoever goes right		(as) a reckoner (accountant)
فَإِنَّمَا	وَمَنْ ضَلَّ	يَهْتَدِي لِنَفْسِهِ	
then only	and whoever goes astray		he goes right for his ownself
وَلَا تُنَزِّرُ وَازِرَةٌ		يَضْلُلُ عَلَيْهَا	
and one laden with burdens can not bear			he goes astray against his ownself
حَتَّى نَبْعَثَ رَسُولًا	وَمَا كَانَ مَعْذِيْنَ	أَخْرَى	وَرَدَ
until We have sent a Messenger	and We are not punishing	(of) another	(the) burden
أَمْرَنَا مُتَرْفِهِا			
We order its wealthy luxurious people	أَنْ تُهْلِكَ قَرْيَةً		وَإِذَا أَرَدْنَا
			and when We decide

الْقَوْلُ	عَلَيْهَا	فَحَقٌّ	فِيهَا	فَسَقُوا
the word (of torment)	against it	thus is justified	in it	then they transgress
تَدْمِيرًا			فَدَمَرْنَاهَا	
(with complete) destruction			then We destroy it	

وَكَمْ أَهْلَكَنَا مِنَ الْقُرُونِ مِنْ بَعْدِ نُوحٍ وَكَفَى بِرَبِّكَ بِذُنُوبِ عِبَادِهِ خَيْرًا بَصِيرًا ١٧ مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَلَنَا لَهُ فِيهَا مَا نَشَاءُ لِمَنْ نَرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلَهَا مَذْمُومًا مَدْحُورًا ١٨ وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَى لَهَا سَعْيًا وَهُوَ مُؤْمِنٌ فَأُولَئِكَ كَانُوا سَعْيُهُمْ مَشْكُورًا ١٩

17. And how many generations have We destroyed after Nūh (Noah)! And Sufficient is your Lord as Well-Acquainted and All-Beholder of the sins of His slaves. 18. Whoever desires the quick-passing (transitory enjoyment of this world), We readily grant him what We will for whom We like. Then, afterwards, We have appointed for him Hell; he will burn therein disgraced and rejected (far away from Allāh's Mercy). 19. And whoever desires the Hereafter and strives for it, with the necessary effort due for it (i.e. does righteous deeds of Allāh's obedience) while he is a believer (in the Oneness of Allāh—Islamic Monotheism) – then such are the ones whose striving shall be appreciated, (thanked and rewarded by Allāh).

وَكَمْ أَهْلَكَنَا	مِنَ الْقُرُونِ	مِنْ بَعْدِ نُوحٍ	وَكَفَى بِرَبِّكَ	عَلَيْهَا
Noah	after	[from] the generations (centuries)	and how many We have destroyed	
بَصِيرًا			فَدَمَرْنَاهَا	
All-Seer	(as) All-Knower	(of) His slaves	of (the) sins	your Lord
عَجَلَنَا لَهُ			يُرِيدُ الْعَاجِلَةَ	
in it	We quickly grant [for] him	wishes (wants) the quick-passing	[was]	whoever
جَهَنَّمَ			لِمَنْ نَرِيدُ	
Hell	We have appointed (made) for him	then	to whoever We will	what We like
أَرَادَ الْآخِرَةَ			مَذْمُومًا	
desires the Hereafter	and whoever	rejected	disgraced	he will burn therein

كَانَ	فَأُولَئِكَ	مُؤْمِنٌ	وَهُوَ	سَعِيهَا	هَا	وَسَعَى
shall be	then those	(is) a believer	while he	its striving	for it	and strives
		مشكوراً		سعدهم		
		appreciated		their striving		

كُلَّا نِمْدَهْتُلَاءِ وَهَتُلَاءِ مِنْ عَطَاءِ رَبِّكَ وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا ﴿٢٦﴾ أَنْظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ وَلِلآخِرَةِ أَكْبُرُ دَرَجَتٍ وَأَكْبُرُ تَفْضِيلًا ﴿٢٧﴾ لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًاٰءَ أَخْرَىٰ فَتَقْعُدْ مَذْمُومًا مَحْذُولًا ﴿٢٨﴾ وَقَضَىٰ رَبُّكَ أَلَا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَنْنَا إِمَّا يَلْعَنَّ عِنْدَكَ أَكْبَرُهُمَا أَوْ كَلَّاهُمَا فَلَا تَقْلِلْ لَهُمَا أَفْ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ﴿٢٩﴾

20. On each—these as well as those—We bestow from the Bounties of your Lord. And the Bounties of your Lord can never be forbidden. 21. See how We prefer some of them to others (in this world), and verily, the Hereafter will be greater in degrees and greater in preferment. 22. Set not up with Allāh any other *ilāh* (god), (O man)! (This Verse is addressed to Prophet Muhammad ﷺ, but its implication is general to all mankind), or you will sit down reproved, forsaken (in the Hell-fire). 23. And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honour.

رَبِّكَ	مِنْ عَطَاءِ	وَهَتُلَاءِ	هَتُلَاءِ	نِمْدَهْ	كُلَّا
(of) your Lord	from (the) Bounty (gift)	and those	these	We provide	each
أَنْظُرْ كَيْفَ	مَحْظُورًا	رَبِّكَ	عَطَاءُ	وَمَا كَانَ	
see how	forbidden (restricted)	(of) your Lord	(the) Bounty	and was not	
أَكْبُرُ	وَلِلآخِرَةِ	عَلَىٰ بَعْضٍ	فَضَّلْنَا بَعْضَهُمْ		
(will be) greater	and verily the Hereafter	over others	We preferred	some of them	
إِلَّا هُنَّا	لَا تَجْعَلْ مَعَ اللَّهِ	تَفْضِيلًا	وَأَكْبُرُ	دَرَجَتِ	
another	god	set not up with Allah	(in) preference	and greater	(in) degrees

أَلَا تَعْبُدُوا	وَقَضَى رَبُّكَ	مَخْذُولًا	فَنَقْعَدُ مَذْمُومًا	
that worship not	and your Lord has decreed	forsaken	then you will sit down reproved	
إِلَّا إِيَاهُ	إِلَّا إِيَاهُ	وَبِالْوَالِدَيْنِ	إِلَّا إِيَاهُ	
old age	if attain with you	(be) good (dutiful)	and to the parents	except Him
أَفِ	لَهُمَا	فَلَا تَقُلْ	أَوْ كَلَاهُمَا	أَحَدُهُمَا
a word of disrespect	to them	then say not	or both of them	one of them
وَلَا نَهَرْهُمَا	وَقُلْ	لَهُمَا	قَوْلًا	كَرِيمًا
(of) honour	a word	to them	but say	nor scold them

وَأَخْفِضْ لَهُمَا جَنَاحَ الْذُلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ أَرْحَمَهُمَا كَمَا رَبَّيَافِ صَغِيرًا ١٦ رَبُّكُمْ  
أَعْلَمُ بِمَا فِي نُفُوسِكُمْ إِن تَكُونُوا صَلِحِينَ فَإِنَّهُ كَانَ لِلْأَوَّلِينَ غَفُورًا ١٧ وَإِنَّهُ  
ذَا الْقُرْبَى حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّيِّلِ وَلَا يُبَذِّرْ تَبَذِّيرًا ١٨

24. And lower to them the wing of submission and humility through mercy, and say: "My Lord! Bestow on them Your Mercy as they did bring me up when I was young." 25. Your Lord knows best what is in your inner-selves. If you are righteous, then, verily, He is Ever Most Forgiving to those who turn to Him again and again in obedience, and in repentance. 26. And give to the kinsman his due and to the *Miskīn* (needy) and to the wayfarer. But spend not wastefully (your wealth) in the manner of a spendthrift.

وَقُلْ	مِنَ الرَّحْمَةِ	الْذُلِّ	جَنَاحَ	لَهُمَا	وَأَخْفِضْ
and say	through mercy	(of) submission (humility)	(the) wing	to them	and lower
صَغِيرًا	كَمَا رَبَّيَافِ			رَبِّ أَرْحَمَهُمَا	
(when I was) small (young)	as they raised me			O my Lord bestow on them Mercy	
إِن تَكُونُوا صَلِحِينَ	فِي نُفُوسِكُمْ	بِمَا	أَعْلَمُ	رَبُّكُمْ	
if you are righteous	(is) in your inner-selves	[of] what	knows best		your Lord
كَانَ لِلْأَوَّلِينَ غَفُورًا				فَإِنَّهُ	
is Most-Forgiving to those who often turn (unto Him)				then verily He	

وَالْمِسْكِينَ	حَقَّهُ	وَءَاتِ ذَا الْقُرْبَى
and (to) the poor (who do not beg)	his due (right)	and give (grant to) kinsman
وَلَا تُبَذِّرْ تَبْذِيرًا	وَابْنَ السَّيِّلِ	
but spend not wastefully	and the wayfarer	

إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيَّاطِينِ وَكَانَ الشَّيَّاطِينُ لِرَبِّهِ كُفُورًا ١٧ وَإِمَّا تُعْرِضَنَّ عَنْهُمْ أَبْتِغَاءَ رَحْمَةٍ مِّنْ رَبِّكَ تَرْجُوهَا فَقُلْ لَهُمْ قَوْلًا مَيْسُورًا ١٨ وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَى عُنْقِكَ وَلَا تَبْسُطْهَا كَأَكْلِ الْبَسْطِ فَتَقْعُدَ مُلُومًا مَخْسُورًا ١٩ إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ إِنَّهُ كَانَ بِعِبَادِهِ خَيْرًا بَصِيرًا

27. Verily, the spendthrifts are brothers of the *Shayātīn* (devils), and the *Shaitān* (Devil-Satan) is ever ungrateful to his Lord. 28. And if you (O Muhammad ﷺ) turn away from them (kindred, needy, wayfarer, whom We have ordered you to give their rights, but if you have no money at the time they ask you for it) and you are awaiting a mercy from your Lord for which you hope, then, speak to them a soft, kind word (i.e. Allāh will give me and I shall give you). 29. And let not your hand be tied (like a miser) to your neck, nor stretch it forth to its utmost reach (like a spendthrift), so that you become blameworthy and in severe poverty. 30. Truly, your Lord enlarges the provision for whom He wills and straitens (for whom He wills). Verily, He is Ever Well-Acquainted, All-Seeing of His slaves.

لِرَبِّهِ	وَكَانَ الشَّيَّاطِينُ	الشَّيَّاطِينُ	كَانُوا إِخْوَانَ	إِنَّ الْمُبَذِّرِينَ
to his Lord	and the Devil-Satan is	(of) the devils	are brothers	verily the spendthrifts
مِنْ رَبِّكَ	رَحْمَةٌ	أَبْتِغَاءَ	تُعْرِضَنَّ عَنْهُمْ	وَإِمَّا كُفُورًا
from your Lord	a mercy	seeking	you turn away from them	and if (ever) ungrateful
وَلَا تُبَذِّرْ يَدَكَ	مَيْسُورًا	قَوْلًا	لَهُمْ فَقْلُ	تَرْجُوهَا
and let not your hand	kind	a word	to them	then say which you hope
الْبَسْطِ	كُلُّ	وَلَا تَبْسُطْهَا كَأَكْلِ	إِلَى عُنْقِكَ	مَغْلُولَةً
reach	(to its) utmost	and stretch it not forth	to your neck	be tied

إِنَّ رَبَّكَ يَبْسُطُ	مَحْسُورًا	فَتَقْعُدُ مَلُومًا
verily your Lord <b>extends</b> (enlarges) (and in) severe poverty so (that) <b>you sit</b> blameworthy		
إِنَّهُ	وَيَقْدِرُ	لِمَنْ يَشَاءُ
verily He	and <b>straitens</b> (for whom He wills)	for whom <b>He wills</b>
بَصِيرًا	خَيْرًا	كَانَ بَعِيَادِهِ
All- <b>Seer</b>	All- <b>Knower</b>	of His slaves (servants) <b>is</b>

وَلَا نَقْتُلُوا أُولَدَكُمْ خَشْيَةً إِمْلَاقٍ تَحْنُنْ نَرْزُقُهُمْ وَإِيَّاكُمْ إِنْ قَتَلْهُمْ كَانَ خَطْأً كَيْرًا ۝ وَلَا  
نَقْرَبُوا الْزِنَّ إِنَّهُ كَانَ فَحْشَةً وَسَاءَ سَيِّلًا ۝ وَلَا نَقْتُلُوا النَّفَسَ أُلَّا حَرَمَ اللَّهُ إِلَّا  
بِالْحَقِّ وَمَنْ قُتِلَ مُظْلُومًا فَقَدْ جَعَلْنَا لِوَلِيِّهِ سُلْطَانًا فَلَا يُسْرِفُ فِي الْقَتْلِ إِنَّهُ كَانَ  
مَنْصُورًا ۝

31. And kill not your children for fear of poverty. We shall provide for them as well as for you. Surely, the killing of them is a great sin. 32. And come not near to illegal sexual intercourse. Verily, it is a *Fāhishah* (i.e. anything that transgresses its limits: a great sin), and an evil way (that leads one to Hell unless Allāh forgives him). 33. And do not kill anyone whose killing Allāh has forbidden, except for a just cause. And whoever is killed wrongfully (*Mazlūman* intentionally with hostility and oppression and not by mistake), We have given his heir the authority [to demand *Qisās*, Law of Equality in punishment or to forgive, or to take *Diyah* (blood money)]. But let him not exceed limits in the matter of taking life (i.e. he should not kill except the killer). Verily, he is helped (by the Islamic law).

نَرْزُقُهُمْ	تَحْنُنْ	إِمْلَاقٍ	خَشْيَةً	وَلَا نَقْتُلُوا أُولَدَكُمْ
provide for them	We	(of) poverty	(for) fear	and <b>kill not</b> your children
كَيْرًا	كَانَ خَطْأً	إِنَّ قَتَلَهُمْ	وَإِيَّاكُمْ	
great	is a sin (mistake)	verily (the) killing of them	and (for) you	
وَسَاءَ سَيِّلًا	كَانَ فَحْشَةً	إِنَّهُ	وَلَا نَقْرَبُوا الْزِنَّ	
and worst way	is a great sin	verily it	and approach (come near) not adultery	

بِالْحَقِّ	إِلَّا	حَرَمَ اللَّهُ	الَّتِي	وَلَا تَنْقِتُوا النَّفَسَ
for a just cause	except	Allah has forbidden (to kill)	which	and kill not a soul
جَعَلَنَا لِوَلِيِّهِ	فَقَدْ	مَظْلُومًا	وَمَنْ قُتِلَ	
We have made for his heir (guardian)	then surely	wrongfully	and whoever is killed	
كَانَ مَنْصُورًا	إِنَّهُ	فِي الْقَتْلِ	فَلَا يُسْرِف	سُلْطَانًا
is helped	verily he	in killing	but he exceeds not limits	an authority

وَلَا نَقْرِبُوا مَالَ الْيَتَمِ إِلَّا بِالْتِي هِيَ أَحْسَنُ حَتَّى يَبلغَ أَشْدَهُ، وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْعُولاً ٢٤ وَأَوْفُوا الْكِيلَ إِذَا كِلْتُمْ وَرِزْنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ٢٥ وَلَا نَقْفُ مَا لَيْسَ لَكُ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادُ كُلُّ أُفْلِيَّكَ كَانَ عَنْهُ مَسْعُولاً ٢٦

34. And come not near to the orphan's property except to improve it, until he attains the age of full strength. And fulfil (every) covenant. Verily, the covenant will be questioned about. 35. And give full measure when you measure, and weigh with a balance that is straight. That is good (advantageous) and better in the end. 36. And follow not (O man, i.e., say not or do not or witness not) that of which you have no knowledge. Verily, the hearing, and the sight, and the heart of each of those ones will be questioned (by Allāh).

إِلَّا	الْيَتَمِ	وَلَا نَقْرِبُوا مَالَ
except	(of) the orphan	and approach (come near) not (to the) wealth
بِالْعَهْدِ	وَأَوْفُوا	حَتَّى يَبلغَ أَشْدَهُ، هِيَ أَحْسَنُ هِيَ بِالْتِي
the covenant	and fulfil	until he attains his maturity (is) best [it] with what
إِذَا كِلْتُمْ	وَأَوْفُوا الْكِيلَ	كَانَ مَسْعُولاً إِنَّ الْعَهْدَ
when you measure	and give full measure	is questioned about verily the covenant
وَأَحْسَنُ	خَيْرٌ	بِالْقِسْطَاسِ وَرِزْنُوا
and better	(is) good	that straight with balance and weigh
عِلْمٌ	يَدِكَ	لَيْسَ لَكَ وَلَا نَقْفُ مَا تَأْوِيلًا
knowledge	of which	you have not and follow not what interpretation (in the end)

مسؤولاً	عَنْهُ	كَانَ	أُولَئِكَ	كُلُّ	وَالْفُؤَادُ	وَالْبَصَرُ	إِنَّ السَّمْعَ
questioned	[of it]	is	(of) those	each	and the heart	and the sight	verily the hearing

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَنْ تَخْرِقَ الْأَرْضَ وَلَكَ تَبْلُغُ الْجِبَالُ طُولًا ﴿٣٧﴾ كُلُّ ذَلِكَ كَانَ سَيِّئَهُ، عِنْدَ رَبِّكَ مَكْرُوهًا ﴿٣٨﴾ ذَلِكَ مِمَّا أَوْحَى إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَيْهَا أَخْرَ فَلْقَى فِي جَهَنَّمَ مَلُومًا مَدْحُورًا ﴿٣٩﴾ أَفَأَصْفَنَكُمْ رَبُّكُمْ بِالْبَنِينَ وَأَنْخَذَ مِنَ الْمُلَكِيَّةِ إِنَّ شَأْنَكُمْ لَنْ تَقُولُونَ قَوْلًا عَظِيمًا

37. And walk not on the earth with conceit and arrogance. Verily, you can neither rend nor penetrate the earth nor can you attain a stature like the mountains in height. 38. All the bad aspects of these (the above mentioned things) are hateful to your Lord. 39. This is (part) of *Al-Hikmah* (wisdom, good manners and high character) which your Lord has revealed to you (O Muhammad ﷺ). And set not up with Allāh any other *ilāh* (god) lest you should be thrown into Hell, blameworthy and rejected (from Allāh's Mercy). 40. Has then your Lord (O pagans of Makkah!) preferred for you sons, and taken for Himself from among the angels daughters? Verily, you indeed utter an awful saying.

إِنَّكَ	مَرَحًا	فِي الْأَرْضِ	وَلَا تَمْشِ
verily you	(with) conceit (and arrogance)	on the earth	and walk not
طُولًا	وَلَكَ تَبْلُغُ الْجِبَالُ	لَنْ تَخْرِقَ الْأَرْضَ	
(in) height	and will never attain (reach) the mountains	will never penetrate	the earth
ذَلِكَ	مَكْرُوهًا	رَبِّكَ	عِنْدَ
that	hateful	your Lord	to
ذَلِكَ	سَيِّئَهُ	كَانَ	ذَلِكَ
ذَلِكَ	كَانَ	ذَلِكَ	كُلُّ
وَلَا تَجْعَلْ	مِمَّا	أَوْحَى إِلَيْكَ	
معَ اللَّهِ	مِمَّا	رَبُّكَ	
and set not up	of the wisdom	your Lord	revealed to you
with Allah			(is) of what
مَلُومًا	فِي جَهَنَّمَ	فَلْقَى	ءَخْرَ
blameworthy	into Hell	lest you should be thrown	another
بِالْبَنِينَ	رَبُّكُمْ	أَفَأَصْفَنَكُمْ	إِلَهًا
sons	your Lord	(has) then preferred for you?	rejected
		مَدْحُورًا	

إِنَّكُمْ	إِنَّثَا	مِنَ الْمَلِئَكَةِ	وَأَنْخَذَ
verily you	females (daughters)	from (among) the angels	and taken (for Himself)
عَظِيمًا		لَنَقُولُنَّ قَوْلًا	
awful (great)		surely utter a statement	

وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْءَانِ لِيَذَكُرُوا وَمَا يَرِيدُهُمْ إِلَّا نَقُولًا ﴿٤١﴾ قُلْ لَوْكَانَ مَعْهُ إِلَهٌ كَمَا يَقُولُونَ إِذَا لَمْ يَنْتَهُوا إِلَى ذِي الْعَرْشِ سَيِّلًا ﴿٤٢﴾ سُبْحَنَهُ وَتَعَلَّمَ عَمَّا يَقُولُونَ عَلَوْا كِيرًا ﴿٤٣﴾ تَسْبِحُ لَهُ السَّمَاوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنَّ لَأَنْفَقُهُونَ تَسْبِحُهُمْ إِنَّهُ كَانَ حَلِيمًا أَغْفُورًا ﴿٤٤﴾

41. And surely, We have explained [Our Promises, Warnings and (set forth many) examples] in this Qur'ān that they (the disbelievers) may take heed, but it increases them in naught save aversion. 42. Say (O Muhammad ﷺ) to these polytheists, pagans): "If there had been other *ālihah* (gods) along with Him as they assert, then they would certainly have sought out a way to the Lord of the Throne (seeking His Pleasures and to be near to Him). 43. Glorified and Exalted is He High above (the great falsehood) that they say! (i.e. forged statements that there are other gods along with Allāh, but He is Allāh, the One, the Self-Sufficient Master, Whom all creatures need. He begets not, nor was He begotten, and there is none comparable or coequal to Him). 44. The seven heavens and the earth and all that is therein, glorify Him and there is not a thing but glorifies His Praise. But you understand not their glorification. Truly, He is Ever Forbearing, Oft-Forgiving.

لِيَذَكُرُوا	الْقُرْءَانُ	فِي هَذَا	وَلَقَدْ صَرَّفَا
that they may take heed	Qur'an	in this	and surely We have explained
لَوْكَانَ مَعْهُ	قُلْ	إِلَّا نَقُولًا	وَمَا يَرِيدُهُمْ
if (there) were (along) with Him	say	except (in) aversion	but it increases them not
إِلَى ذِي	إِذَا لَمْ يَنْتَهُوا	كَمَا يَقُولُونَ	إِلَهٌ
to (the) Lord	then they would certainly have sought out	as they say	(other) gods
عَمَّا يَقُولُونَ	وَتَعَلَّمَ	سُبْحَنَهُ	الْعَرْشُ
above that they say	and Exalted is He	Glorified is He	a way (of) the Throne

وَمَنْ	وَالْأَرْضُ	الْسَّبْعُ	السَّمَوَاتُ	تُسَبِّحُ لَهُ	كَيْرًا	عُلُوًّا
and (all) that	and the earth	seven	the heavens	glorify [to] Him	great	height (degree)
ولَكِنْ	يُسَبِّحُ بِحَمْدِهِ	إِلَّا	مِنْ شَيْءٍ	وَإِنْ	فِيهِنَّ	
[and] but	glorifies with His Praise	but	[of] a thing	and (there is) not	(is) in them	
غَفُورًا	إِنَّهُ كَانَ حَلِيمًا			لَا تَفْقَهُنَّ تَسْبِحُهُمْ		
Oft-Forgiving	verily He is Ever Forbearing			you understand not their glorification		

وَإِذَا قَرَأْتَ الْقُرْءَانَ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا مَسْتُورًا ٤٥  
وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكْنَةً أَنْ يَفْقَهُوهُ وَفِي مَاذَا نِهَمْ وَقَرَا وَإِذَا ذَكَرْتَ رَبَّكَ فِي الْقُرْءَانِ وَحْدَهُ،  
وَلَوْلَا عَلَى أَدْبَرِهِمْ نَفُورًا ٤٦ نَحْنُ أَعْمَمُ بِمَا يَسْتَمِعُونَ بِهِ إِذْ يَسْتَمِعُونَ إِلَيْكَ وَإِذْ هُمْ تَجْوَى إِذْ يَقُولُ  
الظَّالِمُونَ إِنْ تَثِيْعُونَ إِلَّا رُجُلًا مَسْحُورًا ٤٧

45. And when you (Muhammad ﷺ) recite the Qur'ān, We put between you and those who believe not in the Hereafter, an invisible veil (or screen their hearts, so they hear or understand it not). 46. And We have put coverings over their hearts lest they should understand it (the Qur'ān), and in their ears deafness. And when you make mention of your Lord Alone [Lā ilāha illallāh (none has the right to be worshipped but Allāh) – Islāmic Monotheism (توحيد الله) in the Qur'ān, they turn on their backs, fleeing in extreme dislike. 47. We know best of what they listen to, when they listen to you. And when they take secret counsel, then the Zālimūn (polytheists and wrongdoers) say: "You follow none but a bewitched man."

وَبَيْنَ	جَعَلْنَا بَيْنَكَ	قَرَأْتَ الْقُرْءَانَ	وَإِذَا
and between	We make (put) between you	you recite the Qur'an	and when
مَسْتُورًا	حِجَابًا	بِالْآخِرَةِ	الَّذِينَ لَا يُؤْمِنُونَ
invisible (unseen)	a veil (barrier)	in the Hereafter	those who believe not
أَنْ يَفْقَهُوهُ	أَكْنَةً	عَلَى قُلُوبِهِمْ	وَجَعَلْنَا
lest they should understand it	coverings	over their hearts	and We have put
ذَكَرَ رَبَّكَ	وَإِذَا	وَقَرَا	وَفِي مَاذَا نِهَمْ
you make mention of your Lord	and when	deafness (heavy load)	and in their ears

نُفُورًا	وَلَوْا عَلَى أَدْبَرِهِمْ	وَحْدَهُ	فِي الْقُرْءَانِ
(in) extreme dislikeness	they turn on their backs (fleeing)	Alone	in the Qur'an
وَإِذْ	يَسْتَمِعُونَ إِلَيْكَ	إِذْ	أَعْلَمُ
and when	they listen to you	when [with it]	know best
إِنْ تَشْيَعُونَ	يَقُولُ الظَّالِمُونَ	إِذْ	نَحْوَنَ
you follow none	the wrongdoers say	when	(take) secret counsel
مَسْحُورًا	إِلَّا رَجُلًا		هُنْ
bewitched	but a man		they

أَنْظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا فَلَا يَسْتَطِعُونَ سَبِيلًا وَقَالُوا إِذَا كُنَّا عَظِلَّمًَا وَرَفَنَا إِنَّا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا قُلْ كُونُوا حِجَارَةً أَوْ حَدِيدًا أَوْ خَلْقًا مِمَّا يَكْبُرُ فِي صُدُورِكُمْ فَسِيَقُولُونَ مَنْ يُعِيدُنَا قُلْ الَّذِي فَطَرَكُمْ أَوْلَ مَرَّةً فَسَيُنَغْضِبُونَ إِلَيْكَ رُوْسُهُمْ وَيَقُولُونَ مَتَّ هُوَ قُلْ عَسَى أَنْ يَكُونَ قَرِيبًا

48. See what examples they have put forward for you. So they have gone astray, and never can they find a way. 49. And they say: "When we are bones and fragments (destroyed), should we really be resurrected (to be) a new creation?" 50. Say (O Muhammad ﷺ): "Be you stones or iron," 51. "Or some created thing that is yet greater (or harder) in your breasts (thoughts to be resurrected, even then you shall be resurrected)." Then, they will say: "Who shall bring us back (to life)?" Say: "He Who created you first!" Then, they will shake their heads at you and say: "When will that be?" Say: "Perhaps it is near!"

فَضَلُّوا	الْأَمْثَال	ضَرَبُوا لَكَ	أَنْظُرْ كَيْفَ
so they have gone astray	examples	they have put forward for you	see how
كُنَّا عَظِلَّمًَا	إِذَا	وَقَالُوا	فَلَا يَسْتَطِعُونَ سَبِيلًا
we are bones	(is it) when?	and they say	and they can not (find) a way
خَلْقًا	لَمَبْعُوثُونَ	أَنَّا	وَرَفَنَا
a creation	[surely] (be) resurrected	(should) we really?	and fragments (ashes)

مِمَّا	أَوْ خَلْقًا	أَوْ حَدِيدًا	كُوُنُوا حِجَارَةً	قُلْ	جَدِيدًا
of what (We created)	or a creation	or iron	be stones	say	new
يُعِيدُنَا	مَنْ	فَسَيَقُولُونَ	يَكْبُرُ فِي صُدُورِكُمْ		
shall return us (bring us back to life)	who	then they will say	is greater in your breasts		
رُؤُسُهُمْ	إِلَيْكَ	فَسَيَنْغَضُونَ	فَطَرَكُمْ	قُلْ أَلَّذِي	
their heads	at you	then they will shake	time	(the) first	created you
أَنْ يَكُونَ قَرِيبًا	عَسَى	قُلْ	هُوَ	مَتَّ	وَيَقُولُونَ
[that] it is near (soon)	perhaps	say	it (will be)	when	and say

يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ وَتَظَنُّونَ إِنْ لَيْشَمْ إِلَّا قَلِيلًا ٥١ وَقُلْ لِعِبَادِي يَقُولُوا  
الَّتِي هِيَ أَحْسَنُ إِنَّ الشَّيْطَنَ يَنْزَعُ بَيْنَهُمْ إِنَّ الشَّيْطَنَ كَانَ لِلنَّاسِ عَدُوًّا مُّبِينًا ٥٢  
رَبُّكُمْ أَعْلَمُ بِكُمْ إِنِّي أَشَأُ رَحْمَكُمْ أَوْ إِنِّي شَاءْتُ أَعْذِبَكُمْ وَمَا أَرْسَلْنَاكَ عَلَيْهِمْ وَكِيلًا ٥٣

52. On the Day when He will call you, and you will answer (His Call) with (words of) His praise and obedience, and you will think that you have stayed (in this world) but a little while! 53. And say to My slaves (i.e. the true believers of Islamic Monotheism) that they should (only) say those words that are the best. (Because) Shaitān (Satan) verily, sows a state of conflict and disagreements among them. Surely, Shaitān (Satan) is to man a plain enemy. 54. Your Lord knows you best; if He wills, He will have mercy on you, or if He wills, He will punish you. And We have not sent you (O Muhammad ﷺ) as a guardian over them.

بِحَمْدِهِ	فَتَسْتَجِيبُونَ	يَدْعُوكُمْ	يَوْمَ
with His Praise	and you will answer	He will call you	(on the) Day (when)
لِعِبَادِي	وَقُلْ	إِلَّا قَلِيلًا <small>٥١</small>	إِنْ لَيْشَمْ
to My slaves	and say	but a little (while)	وَتَظَنُّونَ
إِنَّ الشَّيْطَنَ	أَحْسَنْ	هِيَ	يَقُولُوا أَلَّتِي
truly Satan	(are) best	which	(that) they should say those (words)
رَبُّكُمْ	مُّبِينًا <small>٥٢</small>	إِلَانَسَنَ	يَنْزَعُ بَيْنَهُمْ
your Lord	plain	an enemy	sows amongst them

إِنْ يَشَاءُ	أَوْ	يَرَحْمَكُمْ	إِنْ يَشَاءُ	يَعْلَمُ
if He wills	or	He will have mercy on you	if He wills	you knows best
وَكَيْلًا	عَلَيْهِمْ	وَمَا أَرْسَلْنَاكَ	يُعَذِّبُكُمْ	
(as) a guardian	over them	and We have not sent you	He will punish	you

وَرَبُّكَ أَعْلَمُ بِمَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّنَ عَلَىٰ بَعْضٍ وَءَاتَيْنَا دَاوِدَ زَبُورًا ﴿٦﴾ قُلْ أَدْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِهِ فَلَا يَمْلِكُونَ كَشْفَ الْمُرْبِعِنَّكُمْ وَلَا تَحْوِيْلًا ﴿٧﴾ أُولَئِكَ الَّذِينَ يَدْعُونَ يَنْتَغِيْرُونَ إِلَىٰ رَبِّهِمُ الْوَسِيْلَةُ أَيْمَنُهُ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا ﴿٨﴾

55. And your Lord knows best all who are in the heavens and the earth. And indeed, We have preferred some of the Prophets to others, and to Dawūd (David) We gave the Zabūr (Psalms). 56. Say (O Muhammad ﷺ): "Call upon those—besides Him whom you pretend [to be gods like angels, 'Isā (Jesus), 'Uzair (Ezra) and others]. They have neither the power to remove the adversity from you nor even to shift it from you to another person." 57. Those whom they call upon [like 'Isā (Jesus) – son of Maryam (Mary), 'Uzair (Ezra), angels and others] desire (for themselves) means of access to their Lord (Allāh), as to which of them should be the nearest; and they ['Isā (Jesus), 'Uzair (Ezra), angels and others] hope for His Mercy and fear His torment. Verily, the torment of your Lord is (something) to be afraid of!

وَالْأَرْضُ	فِي السَّمَاوَاتِ	يَمْنَ	أَعْلَمُ	وَرَبُّكَ
and the earth	(are) in the heavens	[of] (all those) who	knows best	and your Lord
عَلَىٰ بَعْضٍ	النَّبِيِّنَ	وَلَقَدْ فَضَّلْنَا بَعْضَ		
to others	(of) the Prophets	and indeed We have preferred some		
أَدْعُوا الَّذِينَ	قُلْ	زَبُورًا ﴿٦﴾	وَءَاتَيْنَا دَاوِدَ	
call upon those whom	say	the Psalms	and We gave David	
فَلَا يَمْلِكُونَ كَشْفَ		زَعَمْتُمْ مِنْ دُونِهِ		
than they have neither the power (to) remove		you pretend (claimed to be gods) besides Him		

الَّذِينَ يَدْعُونَ	أُولَئِكَ	وَلَا تَنْخُو يَلًا	عَنْكُمْ	الْضُّرُّ
whom they call upon	those	nor (to) shift (it)	from you	the adversity
أَقْرَبُ	أَيْمُونُ	الْوَسِيلَةَ	يَبْتَغُونَ إِلَيْهِمْ	
(should be) the nearest	which of them	the means of access	desire (seek) to their Lord	
إِنَّ عَذَابَ	وَيَخَافُونَ عَذَابَهُ		وَيَرْجُونَ رَحْمَتَهُ	
verily (the) torment	and they fear His torment		and they hope for His Mercy	
كَانَ مَحْذُورًا		رَبِّكَ		
is (something to be) afraid of		(of) your Lord		

وَإِنْ مِنْ قَرِيَّةٍ إِلَّا نَحْنُ مُهْلِكُو هَا قَبْلَ يَوْمِ الْقِيَمَةِ أَوْ مُعَذِّبُو هَا عَذَابًا شَدِيدًا  
كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا وَمَا مَنَعَنَا أَنْ تُرْسِلَ بِالْأَيَّاتِ إِلَّا أَنْ كَذَبَ بِهَا  
الْأَوَّلُونَ وَإِنَّا ثُمَّ مُودُ النَّاقَةَ مُبِصِّرَةً فَظَلَمُوا بِهَا وَمَا نُرِسِلُ بِالْأَيَّاتِ إِلَّا تَنْخُو يَفِي

58. And there is not a town (population) but We shall destroy it before the Day of Resurrection, or punish it with a severe torment. That is written in the Book (of Our Decrees) 59. And nothing stops Us from sending the Ayāt (proofs, evidences, signs) but that the people of old denied them. And We sent the she-camel to Thamūd as a clear sign, but they did her wrong. And We sent not the signs except to warn, and to make them afraid (of destruction).

يَوْمٍ	قَبْلَ	مُهْلِكُو هَا	إِلَّا	مِنْ قَرِيَّةٍ	وَإِنْ
(the) Day	before	(shall) destroy it	We	but [of] a town	and (there is) not
فِي الْكِتَابِ	كَانَ ذَلِكَ	شَدِيدًا	عَذَابًا	أَوْ مُعَذِّبُو هَا	الْقِيَمَةَ
in the Book	that is	severe	(with) a punishment	or punish it	(of) Resurrection
كَذَبَ بِهَا	أَنْ	إِلَّا	بِالْأَيَّاتِ	أَنْ تُرْسِلَ	مَسْطُورًا
denied them	that	but	the Signs	to send	and stopped us not
مُبِصِّرَةً	النَّاقَةَ	وَعَاهَدْنَا ثُمَّ			الْأَوَّلُونَ
(as) a clear sign	the she-camel	and We gave (sent to) Thamud			the people of old

إِلَّا تَخْوِيفًا	بِالْأَيَّاتِ	وَمَا نُرِسِّلُ	بِهَا	فَظَلَمُوا
except to warn (scare)	the signs	and We send not	[to] her	but they did wrong

وَإِذْ قُلْنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ بِالنَّاسِ وَمَا جَعَلْنَا الرُّزُقَ يَا أَرِينَاكَ إِلَّا فِتْنَةً لِلنَّاسِ  
وَالشَّجَرَةُ الْمَلُوْنَةُ فِي الْقُرْءَانِ وَنَخْوَفُهُمْ فَمَا يَزِيدُهُمْ إِلَّا طُغْيَانًا كَيْرًا ٦٥١ وَإِذْ قُلْنَا  
لِلْمَلَئِكَةِ أَسْجُدُوا لِأَدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ قَالَ إِنَّمَا أَسْجُدُ لِمَنْ خَلَقَنِي طِينًا ٦٥٢

60. And (remember) when We told you: "Verily, your Lord has encompassed mankind (i.e. they are in His Grip)." And We made not the vision which We showed you (O Muhammad ﷺ) as an actual eye-witness and not as a dream on the night of *Al-Isrā'* but a trial for mankind, and (likewise) the accursed tree (*Zaqqūm*, mentioned) in the Qur'ān. We warn and make them afraid but it only increases them in naught save great disbelief, oppression and disobedience to Allāh. 61. And (remember) when We said to the angels: "Prostrate yourselves to Adam." They prostrated themselves except *Iblīs* (Satan). He said: "Shall I prostrate myself to one whom You created from clay?"

بِالنَّاسِ	إِنَّ رَبَّكَ أَحَاطَ	قُلْنَا لَكَ	وَإِذْ
mankind	verily your Lord has encompassed	We said to you	and (remember) when
لِلنَّاسِ	إِلَّا فِتْنَةً	أَرِينَاكَ	وَمَا جَعَلْنَا الرُّزُقَ يَا
for mankind	but a trial	We showed you	which and We made not the vision
وَنَخْوَفُهُمْ	فِي الْقُرْءَانِ	الْمَلُوْنَةُ	وَالشَّجَرَةُ
and We warn (frighten) them	in the Qur'ān	accursed	and the tree
وَإِذْ	كَيْرًا	إِلَّا طُغْيَانًا	فَمَا يَزِيدُهُمْ
and (remember) when	great	save (in) transgression	but it increases them not
قَالَ	إِلَّا إِبْلِيسَ	فَسَجَدُوا	أَسْجُدُوا لِأَدَمَ
he said	except Iblis	so they prostrated	prostrate unto Adam
خَلَقْنَا طِينًا	لِمَنْ	أَسْجُدُ	قُلْنَا لِلْمَلَئِكَةَ
You created (from) clay	to (one) whom	(shall) I prostrate?	

قَالَ أَرَءَيْتَكَ هَذَا الَّذِي كَرَّمْتَ عَلَيَّ لِيْنَ أَخَرَتِنَ إِلَيْ يَوْمِ الْقِيَمَةِ لَا حَتَّنَكَ ذُرِّيَّتَهُ<sup>وَ</sup>  
 إِلَّا قَلِيلًا ﴿٦٣﴾ قَالَ أَذْهَبْ فَمَنْ تَبَعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَرَاؤُكُمْ جَزَاءُ مَوْفُورًا  
 وَاسْتَفِرْزَ مَنِ اسْتَطَعْتَ مِنْهُمْ بِصَوْتِكَ وَاجْلِبْ عَلَيْهِمْ بِخَيْلَكَ وَرِجْلَكَ وَشَارِكُهُمْ فِي  
 الْأَمْوَالِ وَالْأُوْلَادِ وَعَدْهُمْ وَمَا يَعْدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا ﴿٦٤﴾

62. [Iblīs (Satan)] said: "See this one whom You have honoured above me, if You give me respite (keep me alive) to the Day of Resurrection, I will surely seize and mislead his offspring (by sending them astray) all but a few!" 63. (Allāh) said: "Go, and whosoever of them follows you, surely, Hell will be the recompense of you (all) an ample recompense. 64. "And befool them gradually those whom you can among them with your voice (i.e. songs, music, and any other call for Allāh's disobedience), make assaults on them with your cavalry and your infantry, share with them wealth and children (by tempting them to earn money by illegal ways—usury, or by committing illegal sexual intercourse), and make promises to them." But Satan promises them nothing but deceit.

عَلَيَّ	الَّذِي كَرَّمْتَ	أَرَءَيْتَكَ هَذَا	قَالَ
above me	whom You have honoured	(do) You see this?	he (Iblis) said
لَا حَتَّنَكَ ذُرِّيَّتَهُ <sup>وَ</sup>	إِلَيْ يَوْمِ الْقِيَمَةِ	إِلَيْنَ أَخَرَتِنَ	إِلَّا قَلِيلًا ﴿٦٣﴾
I will surely mislead his offspring (all)	(of) Resurrection	to (the) Day	if You give me respite
مِنْهُمْ	تَبَعَكَ	فَمَنْ	أَذْهَبْ
of them	follows you	and whosoever	go
مَوْفُورًا	جَزَاء	جَرَاؤُكُمْ	فَإِنَّ جَهَنَّمَ
ample	a recompense	(will be) the recompense of you (all)	then surely Hell
عَلَيْهِمْ	وَاجْلِبْ	بِصَوْتِكَ	وَاسْتَفِرْزَ
on them	and make assaults	with your voice	مَنِ اسْتَطَعْتَ
وَالْأَوْلَادِ	فِي الْأَمْوَالِ	مِنْهُمْ	وَشَارِكُهُمْ
and children	[in] wealth	and share with them	وَرِجْلَكَ
			بِخَيْلَكَ
			وَشَارِكُهُمْ

إِلَّا غُرُورًا ﴿٦﴾	الشَّيْطَانُ	وَمَا يَعِدُهُمْ	وَعَدُهُمْ
but deceit	Satan	and promises them not	and promise them

إِنَّ عِبَادِي لَيْسَ لَكُمْ عَلَيْهِمْ سُلْطَانٌ وَكَفَىٰ بِرَبِّكَ وَكَيْلًا ﴿٧﴾ رَبُّكُمُ الَّذِي يُنْجِي لَكُمُ الْفَلَكَ فِي الْبَحْرِ لِتَبْغُوْمِنْ فَضْلَهِ إِنَّهُ كَانَ بِكُمْ رَحِيمًا ﴿٨﴾ وَإِذَا مَسَّكُمُ الْضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ إِلَّا إِيَّاهُ فَلَمَّا بَخَنَكُمْ إِلَى الْبَرِّ أَعْرَضْتُمْ وَكَانَ الْإِنْسَنُ كَفُورًا ﴿٩﴾

65. "Verily, My slaves (i.e. the true believers of Islāmic Monotheism) – you have no authority over them. And All-Sufficient is your Lord as a Guardian." 66. Your Lord is He Who drives the ship for you through the sea, in order that you may seek of His bounty. Truly, He is Ever Most Merciful towards you. 67. And when harm touches you upon the sea, those that you call upon vanish from you except Him (Allāh Alone). But when He brings you safe to land, you turn away (from Him). And man is ever ungrateful.

وَكَفَىٰ	سُلْطَانٌ	عَلَيْهِمْ	لَيْسَ لَكُمْ	إِنَّ عِبَادِي
and Sufficient is	an authority	over them	(there) is not for you	verily My slaves
الْفَلَكَ	يُنْجِي لَكُمْ	الَّذِي	رَبُّكُمْ	وَكَيْلًا ﴿٧﴾
the ship	drives for you	(is) He Who	your Lord	برَّاكَ
إِنَّهُ	مِنْ فَضْلِهِ	لِتَبْغُوْمِ		فِي الْبَحْرِ
truly He	of His bounty	(in order) that you may seek		through the sea
ضَلَّ	فِي الْبَحْرِ	مَسَّكُمْ	وَإِذَا	كَانَ بِكُمْ رَحِيمًا ﴿٨﴾
vanish	upon the sea	harm	and when	كَانَ بِكُمْ رَحِيمًا ﴿٨﴾
بَخَنَكُمْ	فَلَمَّا	إِلَّا إِيَّاهُ	مَنْ تَدْعُونَ	
He brings you safe	but when	except Him (Allah Alone)	those that you call upon	
كَفُورًا ﴿٩﴾	وَكَانَ الْإِنْسَنُ	أَعْرَضْتُمْ	إِلَى الْبَرِّ	
(ever) ungrateful	and man is	you turn away	to land	

أَفَأَمْنَتُمْ أَنْ يَخْسِفَ بِكُمْ جَانِبَ الْبَرِّ أَوْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ثُمَّ لَا تَحْدُوْلُكُمْ

وَكَيْلًا ۝ أَمْ أَمِنْتُمْ أَنْ يُعِيدَكُمْ فِيهِ تَارَةً أُخْرَىٰ فَيُرِسِّلَ عَلَيْكُمْ قَاصِفًا مِّنَ الْرِّيحِ  
فَيُغَرِّقُكُمْ بِمَا كَفَرْتُمْ ثُمَّ لَا يَجِدُوا لَكُمْ عَلَيْنَا بِهِ تَبِعًا ۝ وَلَقَدْ كَرَّمْنَا بْنَىٰ آدَمَ  
وَهَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِّنَ الطَّيْبَاتِ وَفَضَّلْنَاهُمْ عَلَىٰ كَثِيرٍ مِّمَّنْ خَلَقْنَا  
۝ تَفْضِيلًا ۝

68. Do you then feel secure that He will not cause a side of the land to swallow you up, or that He will not send against you a violent sandstorm? Then, you shall find no *Wakil* (guardian— one to guard you from the torment). 69. Or do you feel secure that He will not send you back a second time to sea and send against you a hurricane of wind and drown you because of your disbelief? Then you will not find any avenger therein against Us. 70. And indeed We have honoured the Children of Adam, and We have carried them on land and sea, and have provided them with *At-Tayyibāt* (lawful good things), and have preferred them to many of those whom We have created with a marked preferment.

جَانِبَ	بِكُمْ	أَنْ يَخْسِفَ	أَفَأَمِنْتُمْ
a side	you	that He will (not) cause to swallow up	(do) you then feel secure?
لَا يَجِدُوا	ثُمَّ	حَاصِبًا	يُرِسِّلَ عَلَيْكُمْ
you shall not find	then	a violent sandstorm	send against you
فِيهِ	أَنْ يُعِيدَكُمْ	أَمْ أَمِنْتُمْ	أَوْ ۝ وَكَيْلًا
to it (sea)	that He will (not) return you	or (do) you feel secure	a guardian
فَيُغَرِّقُكُمْ	مِّنَ الْرِّيحِ	عَلَيْكُمْ	أُخْرَىٰ تَارَةً
and drown you	of wind	against you	فَيُرِسِّلَ
عَلَيْنَا	لَكُمْ	لَا يَجِدُوا	أَخْرَىٰ
against Us	for you	you will not find	ثُمَّ
عَادَمَ	وَلَقَدْ كَرَّمْنَا	وَلَقَدْ كَرَّمْنَا	بِهِ تَبِعًا
(of) Adam	and indeed We honoured	(the) Children	an avenger
وَرَزَقْنَاهُمْ	وَالْبَحْرِ	فِي الْبَرِّ	وَهَمَلْنَاهُمْ
and have provided them	and sea	on land	and We have carried them

عَلَى كَثِيرٍ	وَفَضَّلْنَاهُمْ	مِنَ الْطَّيِّبَاتِ
over many	and We have preferred them	of the good things
تَفْضِيلًا	مِمَّنْ خَلَقْنَا	
(with) a marked preference	of (those) whom We created	

يَوْمَ نَدْعُوا كُلَّ أَنَّاسٍ بِإِمَامِهِمْ فَمَنْ أُوْقِيَ كِتَبَهُ، يُمْسِيهِ فَأُولَئِكَ يَقْرَءُونَ كِتَبَهُمْ وَلَا يُظْلَمُونَ فَتِيلًا ٦١ وَمَنْ كَانَ فِي هَذِهِ أَعْمَى فَهُوَ فِي الْآخِرَةِ أَعْمَى وَأَضَلُّ سَيِّلًا

71. (And remember) the Day when We shall call together all human beings with their (respective) *Imām* [their Prophets, or their records of good and bad deeds, or their Holy Books like the Qur'ān, the Taurāt (Torah), the Injil (Gospel), or the leaders whom the people followed in this world]. So whosoever is given his record in his right hand, such will read their records, and they will not be dealt with unjustly in the least. 72. And whoever is blind in this world (i.e., does not see Allāh's Signs and believes not in Him), will be blind in the Hereafter, and more astray from the Path.

بِإِمَامِهِمْ	أَنَّاسٌ	نَدْعُوا كُلَّ	يَوْمٌ
with their leader	human beings	We shall call all	(and remember the) Day (when)
فَأُولَئِكَ	يُمْسِيهِ	كِتَبَهُ	فَمَنْ أُوْقِيَ
then those (such)	in his right hand	his book	then whosoever is given
وَلَا يُظْلَمُونَ فَتِيلًا ٦١			يَقْرَءُونَ كِتَبَهُمْ
and they will not be dealt with unjustly in the least			will read their book (records)
فِي الْآخِرَةِ	فَهُوَ	أَعْمَى	وَمَنْ كَانَ
in the Hereafter	then he (will be)	blind	in this (world)
سَيِّلًا	وَأَضَلُّ	أَعْمَى	and whoever is
(from the) Path	and more astray	blind	

وَإِنْ كَادُوا لِيَقْتُلُونَكَ عَنِ الَّذِي أَوْحَيْنَا إِلَيْكَ لِتُفْرِيَ عَلَيْنَا غَيْرَهُ وَإِذَا لَتَخْذُلُكَ

خِلَالًا ﴿٧٣﴾ وَلَوْلَا أَنْ ثَبَّتَنَا لَقَدْ كَدَّ تَرَكَنْ إِلَيْهِمْ شَيْئًا قَلِيلًا ﴿٧٤﴾ إِذَا لَأَذْقَنَكَ ضَعْفَ الْحَيَاةِ وَضَعْفَ الْمَمَاتِ ثُمَّ لَا تَحْدُدُ لَكَ عَلَيْنَا نَصِيرًا ﴿٧٥﴾

73. Verily, they were about to tempt you away from that which We have revealed (the Qur'ān) to you (O Muhammad ﷺ), to fabricate something other than it against Us, and then they would certainly have taken you a *Khalil* (an intimate friend)! 74. And had We not made you stand firm, you would nearly have inclined to them a little. 75. In that case We would have made you taste a double portion (of punishment) in this life and a double portion (of punishment) after death. And then you would have found none to help you against Us.

عَنِ الَّذِي	لِيَفْتَنُونَكَ	وَإِنْ كَادُوا
from that which	(to) tempt you away	and verily they were about
غَيْرُهُ	عَلَيْنَا	لِتَفْتَرِي
(something) other than it	against Us	to fabricate
وَلَوْلَا	خِلَالًا ﴿٧٣﴾	لَا تَخْذُلُكَ
and had not	a friend	وَإِذَا
شَيْئًا	تَرَكَنْ إِلَيْهِمْ	أَنْ ثَبَّتَنَا
a bit	would have inclined to them	لَقَدْ كَدَّ
ضَعْفٌ	لَأَذْقَنَكَ	إِذَا
a double (portion)	We would have made you taste	فَلِيلًا ﴿٧٤﴾
ثُمَّ	الْمَمَاتِ	إِذَا
then	(after) death	الْحَيَاةِ
نَصِيرًا ﴿٧٥﴾	عَلَيْنَا	وَضَعْفَ
any helper (supporter)	against Us	الْمَمَاتِ
	لَكَ	الْحَيَاةِ
	لَا تَحْدُدُ	وَضَعْفَ
	you would have not found	الْمَمَاتِ

وَإِنْ كَادُوا لَيَسْتَفِرُونَكَ مِنَ الْأَرْضِ لِيُخْرِجُوكَ مِنْهَا وَإِذَا لَأَلْبَثُوكَ خَلْفَكَ إِلَّا قَلِيلًا ﴿٧٦﴾ سُنَّةً مَنْ قَدَّ أَرْسَلَنَا أَقْبَلَكَ مِنْ رُسُلِنَا وَلَا تَحْدُدُ لِسْنَتِنَا أَخْوِيلًا ﴿٧٧﴾ أَقْمِ الْمَلَائِكَ لِدُلُوكِ الشَّمْسِ إِلَى غَسِقِ الْيَلِ وَقُرْءَانَ الْفَجْرِ كَانَ مَشْهُودًا ﴿٧٨﴾

76. And verily, they were about to frighten you so much as to drive you out from the land. But in that case, they would not have stayed (therein) after you, except for a little while. 77. (This was Our) *Sunnah* (rule or way) with the Messengers We sent before you (O Muhammad ﷺ), and you will not find any alteration in Our *Sunnah* (rule or way). 78. Perform *As-Salāt* (the prayers) from midday till the darkness of the night (i.e. the *Zuhr*, *‘Asr*, *Maghrib*, and *'Ishā'* prayers), and recite the *Qur'ān* in the early dawn (i.e. the morning – *Fajr* prayer). Verily, the recitation of the *Qur'ān* in the early dawn (i.e., the morning – *Fajr* prayer) is ever witnessed (attended by the angels in charge of mankind of the day and the night).

لِيُخْرِجُوكَ	مِنَ الْأَرْضِ	لِيَسْتَفِرُونَكَ	وَإِنْ كَادُوا
that they might drive you out	from the land	(to) frighten you	and verily they were about
لَا يَلْبَسُونَكَ	خَلَفَكَ	وَإِذَا	مِنْهَا
they would have not stayed after you		and then (in that case)	of it
قَدْ أَرْسَلْنَا	مَنْ	سُنْنَةً	إِلَّا قَلِيلًا
indeed We sent before you	(with) whom	(this was Our) way	except a little (while)
تَحْوِيلًا	لِسْتَنَتَا	وَلَا تَجِدُ	مِنْ رُّسِلِنَا
any alteration	for Our way	and you will not find	of Our Messengers
أَلَيْلٌ	إِلَى غَسْقٍ	لِدُلُوكِ الشَّمْسِ	أَقِمِ الصَّلَاةَ
(of) the night	till (the) darkness	from midday	perform the prayer
قُرْءَانَ	إِنَّ	الْفَجْرِ	وَقُرْءَانَ
(the recitation of the) Quran	verily	(in) the early dawn	and (recite the) Quran
كَانَ مَشْهُودًا		الْفَجْرِ	
is ever witnessed		(in) the early dawn	

وَمَنْ أَلَيْلٌ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَحْمُودًا وَقُلْ رَبِّ  
أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ وَاجْعَلْنِي مِنْ لَدُنْكَ سُلْطَانًا نَصِيرًا  
وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَطْلُ إِنَّ الْبَطْلَ كَانَ زَهُوقًا

79. And in some parts of the night (also) offer the *Salāt* (prayer) with it (i.e. recite the Qur'ān in the prayer) as an additional prayer (*Tahajjud* optional prayer – *Nawāfil*) for you (O Muhammad ﷺ). It may be that your Lord will raise you to *Maqām Maḥmūd* (a station of praise and glory, i.e., the honour of intercession on the Day of Resurrection). 80. And say (O Muhammad ﷺ): "My Lord! Let my entry (to the city of Al-Madinah) be good, and (likewise) my exit (from the city of Makkah) be good. And grant me from You an authority to help me (or a firm sign or a proof)." 81. And say: "Truth (i.e. Islāmic Monotheism or this Qur'ān or *Jihād* against polytheists) has come and *Bātil* (falsehood, i.e. Satan or polytheism) has vanished. Surely, *Bātil* is ever bound to vanish."

بِهِ	فَتَهَجَّدْ		وَمِنْ أَلَيْلٍ	
with it (Quran)	perform the night prayer		and in (some parts of) the night	
رَبُّكَ	أَنْ يَعْثَكَ	عَسَى	لَكَ	نَافِلَةً
your Lord	that will raise you	it may be	for you	(as) an additional (prayer)
مُدْخَلٌ	أَدْخِلْنِي	وَقُلْ رَبِّ	مَحْمُودًا	مَقَامًا
an entering	make me enter	and say my Lord	(of) praiseworthy	(to) a station
وَأَجْعَلْ	صِدْقٍ	مُخْرَجٍ	وَأَخْرِجْنِي	صِدْقٍ
and make (grant)	good (truth)	an expelled	and bring me out	good (truth)
جَاءَ الْحَقُّ	وَقُلْ	نَصِيرًا	سُلْطَانًا	مِنْ لَدُنْكَ لِي
the truth came	and say	helper	an authority	from You for me
كَانَ زَهْوًا	إِنَّ الْبَطِلَ		وَزَهْقَ الْبَطِلِ	
is (bound) to vanish	surely the falsehood		and the falsehood vanished	

وَنَزَّلْنَا مِنَ الْقُرْآنِ مَا هُوَ شَفَاءٌ وَرَحْمَةٌ لِلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًاٰ وَإِذَا  
أَنْعَمْنَا عَلَى الْإِنْسَنِ أَعْرَضَ وَنَثَرَ بِحَانِيهِ وَإِذَا مَسَهُ الشَّرُّ كَانَ يَتُوْسًاٰ قُلْ كُلُّ يَعْمَلُ عَلَى  
شَاكِلَتِهِ فَرِبُّكُمْ أَعْلَمُ بِمَنْ هُوَ أَهْدَى سَيِّلًا

82. And We send down of the Qur'ān that which is a healing and a mercy to those who believe (in Islāmic Monotheism and act on it), and it increases the

Zālimūn (polytheists and wrongdoers) in nothing but loss. 83. And when We bestow Our Grace on man (the disbeliever), he turns away and becomes arrogant (far away from the Right Path). And when evil touches him, he is in great despair. 84. Say (O Muhammad ﷺ to mankind): "Each one does according to Shakilatihī (i.e. his way or his religion or his intentions), and your Lord knows best of him whose path (religion) is right."

وَرَحْمَةٌ	شِفَاءٌ	هُوَ	مَا	مِنَ الْقُرْءَانِ	وَنَزَّلْنَا
and a mercy	(is) a healing (cure)	[it]	that which	from the Quran	and We send down
وَإِذَا	إِلَّا خَسَارًا		وَلَا يَزِيدُ الظَّالِمِينَ		لِلْمُؤْمِنِينَ
and when	but (in) loss		and it increases not the wrongdoers		to the believers
بِحَانِيهِ	وَنَّا		أَعْرَضَ		أَنْعَمْنَا عَلَى الْإِنْسَنِ
at his side	and becomes far away		he turns away		We bestow Our Grace on man
كُلُّ يَعْمَلٍ	قُلْ	كَانَ يَوْسَأْ	الشَّرُّ	مَسَّهُ	وَإِذَا
each acts	say	he is (in great) despair	evil	touches him	and when
هُوَ	بِمَنْ	أَعْلَمُ	فَرِبْرُكْمُ		عَلَى شَاكِلَتِهِ
[he]	of (him) who	knows best	and your Lord		according to his manner
	سَيِّلًا		أَهْدَى		
	(in) path		(is) best guided		

وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّيٍّ وَمَا أُوْتِيْتُمْ مِنَ الْعِلْمِ إِلَّا قِلِيلًا ﴿٨٥﴾ وَلَئِنْ شِئْنَا لَنَذَهَبَنَّ بِالَّذِي أَوْحَيْنَا إِلَيْكَ ثُمَّ لَا يَجْدُلَكَ بِهِ عَلَيْنَا وَكِيلًا ﴿٨٦﴾ إِلَّا رَحْمَةً مِنْ رَبِّكَ إِنَّ فَضْلَهُ كَانَ عَلَيْكَ كَبِيرًا ﴿٨٧﴾ قُلْ لَئِنْ أَجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَى أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْءَانِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِيَعْضِلِ ظَهِيرًا ﴿٨٨﴾

85. And they ask you (O Muhammad ﷺ) concerning the *Rūh* (the spirit). Say: "The *Rūh* (the spirit) is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little." 86. And if We willed, We could surely take away that which We have revealed to you (i.e. this *Qur'ān*). Then you would find no protector for you against Us in

that respect. **87.** Except as a mercy from your Lord. Verily, His Grace to you (O Muhammad ﷺ) is ever great. **88.** Say: "If mankind and the jinn were together to produce the like of this Qur'ān, they could not produce the like thereof, even if they helped one another."

مِنْ أَمْرٍ	قُلِ الْرُّوحُ	عَنِ الْرُّوحِ	وَيَسْأَلُونَكَ
(is) of (the) Command	say the soul	about the soul (spirit)	and they ask you
إِلَّا قَيْلًا	مِنَ الْعِلْمِ	وَمَا أُوتِيتُمْ	رَبِّ
but a little	of knowledge	and you have not been given	(of) my Lord
ثُمَّ	أَوْحَيْنَا إِلَيْكَ	لَنَذَهَّبَنَّ بِالَّذِي	وَلَئِنْ شِئْنَا
then	We have revealed to you	We could surely take away that which	and if We willed
وَكَيْلًا	عَلَيْنَا	بِهِ	لَا يَجِدُ
any protector (guardian)	against Us	in that	for you
كَيْرًا	إِنَّ فَضْلَهُ	مِنْ رَبِّكَ	إِلَّا رَحْمَةً
(ever) great	unto you is	verily His Grace	from your Lord
يَأْتُوا بِمِثْلِ	أَنْ	وَالْجِنُّ	أَجْتَمَعَتِ
to bring the like	[that]	and the jinn	الْإِنْسُ
وَلَوْ كَانَ بَعْضُهُمْ	عَلَى	الْمُجْتَمِعُ	لَيْنِ
even if some of them were	بِمِثْلِهِ	لَا يَأْتُونَ	قُلْ
		الْقُرْءَانُ	هَذَا
	ظَهِيرًا	لِعَضِّ	
	helper/supporter	to others	

وَلَقَدْ صَرَفْنَا لِلنَّاسِ فِي هَذَا الْقِرْءَانِ مِنْ كُلِّ مَثَلٍ فَبَيْنَ أَكْثَرِ النَّاسِ إِلَّا كُفُورًا ﴿٤﴾ وَقَالُوا  
لَنْ نُؤْمِنَ لَكَ حَتَّى تَفْجِرْ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا ﴿٥﴾ أَوْ تَكُونَ لَكَ جَنَّةٌ مِنْ تَخْيِيلٍ وَعِنْبٍ  
فَنَفْجِرْ أَلَّا نَهْرٌ خَلَلَهَا تَفْجِيرًا ﴿٦﴾ أَوْ تُسْقِطَ السَّمَاءَ كَمَا زَعَمْتَ عَلَيْنَا كِسْفًا أَوْ تَأْقِي  
بِاللَّهِ وَالْمَلَائِكَةِ قَبْلًا ﴿٧﴾

89. And indeed We have fully explained to mankind, in this Qur'ān, every kind

of similitude, but most of mankind refuse (the truth and accept nothing) but disbelief. 90. And they say: "We shall not believe in you (O Muhammad ﷺ), until you cause a spring to gush forth from the earth for us; 91. "Or you have a garden of date palms and grapes, and cause rivers to gush forth in its midst abundantly; 92. "Or you cause the heaven to fall upon us in pieces, as you have pretended, or you bring Allāh and the angels before (us) face to face;

الْقُرْءَانِ	فِي هَذَا	صَرَّفَنَا لِلنَّاسِ			وَلَقَدْ
Quran	in this	We have fully explained to mankind (people)			and indeed
إِلَّا كُفُورًا	النَّاسِ	فَلَيَّ أَكْثَرُ	مَثَلٌ	مِنْ كُلِّ	
but disbelief	people	but refused most	(of) similitude	of every (kind)	
تَفَجَّرَ لَنَا	حَتَّىٰ	لَكَ	لَنْ تُؤْمِنُ	وَقَالُوا	
you cause to gush forth for us	until	in you	we shall never believe	and they say	
مِنْ نَخْيَلٍ	جَنَّةٌ	تَكُونَ لَكَ	أَوْ	يَنْبُوْعًا	مِنَ الْأَرْضِ
of date palms	a garden	(there) is for you	or	a spring	from the earth
فَجَيْرًا	خَلَالَهَا	فَنَفَجَرَ الْأَنْهَرَ	وَعِنْبَ		
abundantly	in its midst	and you cause rivers to gush forth			and grapes
رَعَمْتَ عَلَيْنَا		كَمَا	أَوْ سُقْطَ	السَّمَاءَ	
you have claimed (pretended) upon us		as	or	you cause the heaven to fall	
قَبِيلًا	وَالْمَلِئَكَةُ	تَأْقِيَ بِاللَّهِ	أَوْ	كَسَفًا	
(before us) face to face	and the angels	you bring Allah	or		(in) pieces

أَوْ يَكُونَ لَكَ بَيْتٌ مِنْ زُخْرُفٍ أَوْ تَرْقَ في السَّمَاءِ وَلَنْ تُؤْمِنَ لِرُقِيَّكَ حَتَّىٰ تُنْزَلَ عَلَيْنَا كِتَابًا  
نَقَرُوهُهُ قُلْ سُبْحَانَ رَبِّ هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا ﴿٢٧﴾ وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمْ  
الْهُدَىٰ إِلَّا أَنْ قَالُوا أَبَعَثَ اللَّهُ بَشَرًا رَسُولًا ﴿٢٨﴾ قُلْ لَوْ كَانَ فِي الْأَرْضِ مَلَئِكَةٌ يَمْشُونَ  
مُطَمَّنِينَ لَنَزَّلْنَا عَلَيْهِمْ مِنَ السَّمَاءِ مَلَكًا رَسُولًا ﴿٢٩﴾

93. "Or you have a house of Zukhruf (like silver and pure gold), or you ascend up into the sky, and even then we will put no faith in your ascension until you

bring down for us a Book that we would read." Say (O Muhammad ﷺ): "Glorified (and Exalted) is my Lord [(Allāh) above all that evil they (polytheists) associate with Him]! Am I anything but a man, sent as a Messenger?" 94. And nothing prevented men from believing when the guidance came to them, except that they said: "Has Allāh sent a man as (His) Messenger?" 95. Say: "If there were on the earth, angels walking about in peace and security, We should certainly have sent down for them from the heaven an angel as a Messenger."

ترقَ فِي السَّمَاءِ	أَوْ	مِنْ زُخْرُفٍ	بَيْتٌ	يَكُونَ لَكَ	أَوْ
you ascend up into the sky	or	of adornable materials	a house	(there) is for you	or
تَنْزَلَ عَلَيْنَا	حَتَّىٰ	لِرُقِّيْكَ		وَلَنْ نُؤْمِنَ	
you bring down for us	until	in your ascension		and we shall never believe	
هَلْ كُنْتُ	رَبِّ	سُبْحَانَ	قُلْ	نَقْرَأُ	كِتَابًا
(what) am I?	my Lord	Glorified (is)	say	that we would read	a Book
أَنْ يُؤْمِنُوا	وَمَا مَنَعَ النَّاسَ		رَسُولًا		إِلَّا بَشَرًا
to believe	and nothing prevented people		(sent as) a Messenger		but a man
أَبْعَثَ اللَّهُ بَشَرًا	أَنْ قَالُوا	إِلَّا	الْهُدَىٰ	جَاءَهُمْ	إِذْ
(did) Allah send a man?	that they said	except	the guidance	came to them	when
مَلَائِكَةٌ	فِي الْأَرْضِ	لَوْكَاتٌ	قُلْ	رَسُولًا	
angels	on the earth	if (there) were	say	(as) a Messenger	
عَلَيْهِمْ	لَنْزَلْنَا			يَمْشُونَ مُطْمَئِنِينَ	
to them	We would certainly have sent down			walking about in peace	
	رَسُولًا	مَلَكًا	مِنْ السَّمَاءِ		
	(as) a Messenger	an angel	from the heaven		

قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ إِنَّهُ كَانَ يَعْبَادُهُ خَيْرًا بَصِيرًا ١١٧ وَمَنْ يَهْدِ  
اللَّهُ فَهُوَ الْمُهَدَّدُ وَمَنْ يُضْلِلُ فَلَنْ يَجِدَ لَهُمْ أَوْلِيَاءَ مِنْ دُونِهِ وَنَخْشَرُهُمْ يَوْمَ الْقِيَمَةِ  
عَلَىٰ وُجُوهِهِمْ عُمَيَا وَبَحْرًا وَصَنَا مَأْوَاهُمْ جَهَنَّمُ كُلَّمَا خَبَثَ زِدْنَاهُمْ سَعِيرًا ١١٨

ذَلِكَ جَزَاؤُهُمْ بِأَنَّهُمْ كَفَرُوا بِعَيْنَنَا وَقَالُوا أَءَذَا كُنَّا عِظَمًا وَرَفَقَتَنَا أَءَنَا لَمْبَعُوثُونَ  
خَلَقَاهُمْ جَدِيدًا

96. Say: "Sufficient is Allāh for a witness between me and you. Verily, He is Ever Well-Acquainted, All-Seer of His slaves." 97. And he whom Allāh guides, he is led aright; but he whom He sends astray, for such you will find no *Auliā'* (helpers and protectors) besides Him, and We shall gather them together on the Day of Resurrection on their faces, blind, dumb and deaf; their abode will be Hell; whenever it abates, We shall increase for them the fierceness of the Fire. 98. That is their recompense, because they denied Our *Ayāt* (proofs, verses, evidences, lessons, signs, revelations, etc.) and said: "When we are bones and fragments, shall we really be raised up as a new creation?"

إِنَّهُ، كَانَ	وَبَيْنَكُمْ	بَيْنِي	كَفَى بِاللَّهِ شَهِيدًا	قُلْ
verily He is	and between you	between me	Sufficient is Allah (for) a witness	say
فَهُوَ	وَمَنْ يَهْدِي اللَّهُ	بَصِيرًا	خَيْرًا	بِعِبَادَةِ
then he	and (he) whom Allah guides	All-Seer	All-Knower	of His slaves
لَهُمْ	فَلَنْ تَجِدَ	وَمَنْ يُضْلِلُ	الْمُهَتَّدُ	
for them	then you will never find	and (he) whom He sends astray	(is) led aright	
الْقِيَمَةُ	يَوْمٌ	وَنَخْرُشُهُمْ	مِنْ دُونِهِ	أَوْلِيَاءَ
(of) Resurrection	(on the) Day	and We shall gather them	besides Him	protectors
جَهَنَّمُ	مَأْوَاهُمْ	وَصُمَّاً	وَبَكَّاً	عَلَى وُجُوهِهِمْ
(will be) Hell	their abode	and deaf	and dumb	on their faces
ذَلِكَ	سَعِيرًا	رِذْنَهُمْ		كُلَّمَا خَبَتْ
that	the fierceness of Fire	We shall increase (for) them		whenever it abates
أَيْذَا	وَقَالُوا	بِعَيْنَنَا	بِأَنَّهُمْ كَفَرُوا	جَزَاؤُهُمْ
when?	and they said	[in] Our Signs	because they denied	(is) their recompense
أَعْنَا			وَرَفَقَتَنَا	كُنَّا عِظَمًا
(shall) we [indeed]?			and fragments (ashes)	we are bones

جَدِيدًا <small>١٨</small>	خَلْقًا	لِمَبْعَوثُونَ
new	(as) a creation	really (be) resurrected (raised again)

﴿ أَوْلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ قَادِرٌ عَلَىٰ أَنْ يَخْلُقَ مِثْلَهُمْ وَجَعَلَ لَهُمْ أَجَلًا لَّا رَيْبَ فِيهِ فَأَبَى الظَّالِمُونَ إِلَّا كُفُورًا ﴾ ١١ قُلْ لَوْ أَنْتُمْ تَمْلِكُونَ خَزَائِنَ رَحْمَةِ رَبِّي إِذَا الْمَسْكُمْ خَشِيَةُ الْإِنْفَاقِ وَكَانَ الْإِنْسَنُ قَتُورًا ﴾ وَلَقَدْ أَئْتَنَا مُوسَىٰ تِسْعَ آيَاتٍ بَيْنَتِ فَسَعْلَ بَنِي إِسْرَائِيلَ إِذْ جَاءَهُمْ فَقَالَ لَهُ فِرْعَوْنُ إِنِّي لَأَظْنُكَ يَنْمُوسِي مَسْحُورًا ﴾ ١٢

99. See they not that Allāh, Who created the heavens and the earth, is Able to create the like of them. And He has decreed for them an appointed term, whereof there is no doubt. But the *Zālimūn* (polytheists and wrongdoers) refuse (the truth – the message of Islamic Monotheism, and accept nothing) but disbelief. 100. Say (to the disbelievers): “If you possessed the treasures of the Mercy of my Lord (wealth, money provision), then you would surely hold back (from spending) for fear of (being exhausted), and man is ever miserly!” 101. And indeed We gave Mūsā (Moses) nine clear signs. Ask then the Children of Israel, when he came to them, then Fir'aun (Pharaoh) said to him: “O Mūsā (Moses)! I think you are indeed bewitched.”

قَادِرٌ	وَالْأَرْضَ	خَلَقَ السَّمَاوَاتِ	الَّذِي	أَنَّ اللَّهَ	أَوْلَمْ يَرَوْا
(is) Able	and the earth	created the heavens	Who	that Allah	[and] (do) they not see?
أَجَلًا	لَهُمْ	وَجَعَلَ	أَنْ يَخْلُقَ مِثْلَهُمْ	عَلَىٰ	
(an appointed) term	for them	and He has made	to create the like of them		[on]
فُلُّ	إِلَّا كُفُورًا <small>١١</small>	فَأَبَى الظَّالِمُونَ	فِيهِ	لَا رَيْبَ	
say	but disbelief	but the wrongdoers refused	in it	(there is) no doubt	
إِذَا	رَبِّي	رَحْمَةٌ	خَزَائِنَ	لَوْ أَنْتُمْ تَمْلِكُونَ	
then	(of) my Lord	(of the) Mercy	(the) treasures	if you possess	
قَتُورًا <small>١٢</small>	وَكَانَ الْإِنْسَنُ	خَشِيَةُ الْإِنْفَاقِ	لَمَسْكُمْ		
(ever) miserly	and man is	(of) spending	(for) fear	you would surely hold back	
فَسَعْلَ بَنِي	بَيْنَتِ	تِسْعَ آيَاتٍ	وَلَقَدْ أَئْتَنَا مُوسَىٰ		
then ask (the) Children	clear	signs	nine	and indeed We have given Moses	

إِنِّي	فِرْعَوْنُ	لَهُ	فَقَالَ	جَاءَهُمْ	إِذْ	إِسْرَائِيلَ
[verily] I	Pharaoh	to him	then said	he came to them	when	(of) Israel
	ۚ مَسْحُورًا	يَمُوسَى	لَا ظَنْكَ			
	(are) bewitched	O Moses	think you indeed			

قَالَ لَقَدْ عِلِّمْتَ مَا أَنْزَلَ هَؤُلَاءِ إِلَّا رَبُّ السَّمَاوَاتِ وَالْأَرْضِ بَصَائِرَ وَإِنِّي لَا ظَنْكَ  
يَنْفِرَعُونَ مَشْبُورًا ۖ فَأَرَادَ أَنْ يَسْتَفْرِزَهُمْ مِنَ الْأَرْضِ فَأَغْرَقْنَاهُ وَمَنْ مَعَهُ جَمِيعًا ۖ  
وَقُلْنَا مِنْ بَعْدِهِ لِبْنَ إِسْرَائِيلَ أَسْكَنُوا الْأَرْضَ فَإِذَا جَاءَهُ وَعْدُ الْآخِرَةِ جِئْنَا بِكُمْ لِفِيقًا ۖ  
وَبِالْحَقِّ أَنْزَلْنَاهُ وَبِالْحَقِّ نَرَلُ وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ۖ

102. [Mūsā (Moses)] said: "Verily, you know that these signs have been sent down by none but the Lord of the heavens and the earth (as clear evidences, i.e. proofs of Allāh's Oneness and His Omnipotence). And I think you are indeed, O Fir'aun (Pharaoh), doomed to destruction (away from all good)!" 103. So, he resolved to turn them out of the land (of Egypt). But We drowned him and all who were with him. 104. And We said to the Children of Israel after him: "Dwell in the land, then, when the final and the last promise comes near [i.e. the Day of Resurrection or the descent of Christ ('Isā), son of Maryam (Mary ﷺ) on the earth], We shall bring you altogether as a mixed crowd (gathered out of various nations)." 105. And with truth We have sent it down (i.e. the Qur'ān), and with truth it has descended. And We have sent you (O Muhammad ﷺ) as nothing but a bearer of glad tidings (of Paradise, for those who follow your Message of Islāmic Monotheism), and a warner (of Hell-fire for those who refuse to follow your Message of Islāmic Monotheism).

مَا أَنْزَلَ هَؤُلَاءِ	لَقَدْ عِلِّمْتَ	قَالَ
none has sent down these (signs)	verily you know	he said
وَإِنِّي	بَصَائِرَ	إِلَّا رَبُّ السَّمَاوَاتِ
and [truly] I	(as) clear signs	وَالْأَرْضِ
فَأَرَادَ	ۚ مَشْبُورًا	إِلَّا ظَنْكَ
so he wanted	(are) doomed to destruction	O Pharaoh
		think you indeed

جَمِيعًا	مَعَهُ	وَمَنْ	فَأَغْرَقْنَاهُ	مِنَ الْأَرْضِ	أَنْ يَسْتَفِرُوهُمْ
all	(were) with him	and who	but We drowned him	of the land	to turn them out
فَإِذَا	أَسْكَنُوا الْأَرْضَ	إِسْرَائِيلَ	لِبَنَى	مِنْ بَعْدِهِ	وَقُلْنَا
then when	dwell in the land	(of) Israel	to (the) Children	after him	and We said
لَفِيفًا	جَنَّا بِكُمْ		الْآخِرَةُ		جَاءَ وَعْدُ
(as) a mixed crowd	We shall bring you		(of) the Hereafter	comes (the) promise	
وَبِالْحَقِّ تَرَلُ			أَنْزَلْنَاهُ		وَبِالْحَقِّ
and with the truth it has descended			We have sent it down		and with truth
وَنَذِيرًا	إِلَّا مُبَشِّرًا			وَمَا أَرْسَلْنَاكَ	
and a warner	except (as) a bearer of glad tidings			and We sent you not	

وَقَرْءَةً أَنَا فَرَقْتُهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْثٍ وَنَزَّلْنَاهُ نَزِيلًا ﴿١﴾ قُلْءَاءَ أَمْنَوْبِهِ أَوْلَادُهُمْ مِنْهُ أَنَّ الَّذِينَ أُوتُوا الْعِلْمَ مِنْ قَبْلِهِ إِذَا يَتَلَقَّ عَلَيْهِمْ يَخِرُّونَ لِلأَذْقَانِ سُجَّدًا ﴿٢﴾ وَيَقُولُونَ سُبْحَنَ رَبِّنَا إِنَّ كَانَ وَعْدُ رَبِّنَا الْمَفْعُولًا ﴿٣﴾ وَيَخِرُّونَ لِلأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا ﴿٤﴾

106. And (it is) a Qur'ān which We have divided (into parts), in order that you might recite it to men at intervals. And We have revealed it by stages (in 23 years).

107. Say (O Muhammad ﷺ to them): "Believe in it (the Qur'ān) or do not believe (in it). Verily, those who were given knowledge before it (the Jews and the Christians like 'Abdullāh bin Salām and Salmān Al-Fārisī), when it is recited to them, they fall down on their faces in humble prostration." 108. And they say: "Glorified is our Lord! Truly, the Promise of our Lord must be fulfilled." 109. And they fall down on their faces weeping and it increases their humility.

لِتَقْرَأَهُ	فَرَقْتُهُ	وَقَرْءَةً أَنَا
(in order) that you might recite it	which We have divided (into parts)	and (it is) a Quran
أَوْ	قُلْ	عَلَى مُكْثٍ
أَمْنَوْبِهِ	نَزِيلًا	وَنَزَّلْنَاهُ
or believe in it	and We have revealed it	unto men
إِذَا	إِلَّا مُبَشِّرًا	لَا تَوْمَنُوا
مِنْ قَبْلِهِ		
when	الْعِلْمَ	
before it		
knowledge	لِلْأَذْقَانِ	
	يَبْكُونَ	
	وَيَزِيدُهُمْ	
	خُشُوعًا	

وَيَقُولُونَ	سُجَّدًا	يَخْرُونَ لِلأَذْقَانِ	يُتْلَى عَلَيْهِمْ
and they say	(in) prostration	they fall down on (their) faces	it is recited to them
لَمْفَعُولًا	رَبِّنَا	وَعْدٌ كَانَ إِنْ	سُبْحَانَ رَبِّنَا
surely (be) fulfilled	(of) our Lord	(the) Promise was truly	our Lord Glory (is to)
خُشُوعًا	وَيَزِيدُهُمْ	يَبْكُونَ لِلأَذْقَانِ	وَيَخْرُونَ
(in) humility	and it increases them	weeping on (their) faces	and they fall down

قُلْ أَدْعُوا اللَّهَ أَوْ أَدْعُوا الرَّحْمَنَ أَيَّامًا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَى وَلَا تَجْهَرْ بِصَلَاتِكَ  
وَلَا تَخَافِتْ بِهَا وَابْتَغِ بَيْنَ ذَلِكَ سَيِّلًا وَقُلْ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَنْخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ  
فِي الْمُلْكِ وَلَمْ يَكُنْ لَهُ وَلِيٌّ مِنَ الْذِلِّ وَكَبِيرٌ تَكْبِيرًا

110. Say (O Muhammad ﷺ): "Invoke Allāh or invoke the Most Gracious (Allāh), by whatever name you invoke Him (it is the same), for to Him belong the Best Names. And offer your *Salāt* (prayer) neither aloud nor in a low voice, but follow a way between. 111. And say: "All praise and thanks are Allāh's, Who has not begotten a son (or offspring), and Who has no partner in (His) Dominion, nor is He low to have a *Wali* (helper, protector or supporter). And magnify Him with all magnificence [*Allāhu – Akbar* (Allāh is the Most Great)]."

أَيَّامًا تَدْعُوا	أَوْ أَدْعُوا الرَّحْمَنَ	أَدْعُوا اللَّهَ	قُلْ
(by) whatever (name) you invoke	or invoke the Most Gracious	invoke Allah	say
بِصَلَاتِكَ	وَلَا تَجْهَرْ	الْأَسْمَاءُ الْحُسْنَى	فَلَهُ
in your prayer	and (do) not say loudly	the Best Names	then for Him (belong)
وَقُلْ	سَيِّلًا	ذَلِكَ	وَلَا
and say	a way	that	وَابْتَغِ بَيْنَ
لَهُ	وَلَمْ يَكُنْ	لَمْ يَنْخِذْ وَلَدًا	تَخَافِتْ بِهَا
for Him	and (there) is not	has not taken a son	الَّذِي
وَلِيٌّ	لَهُ	لَمْ يَكُنْ	الْحَمْدُ لِلَّهِ
any protector	for Him	nor (there) is	فِي الْمُلْكِ
			شَرِيكٌ
			in (His) Dominion
			a partner

تَكْبِيرًا	وَكَبْرًا	مِنَ الْذُّلُّ
(with all) magnificence	and magnify Him	of submissiveness (low)

## سُورَةُ الْكَهْفِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَبَ وَلَمْ يَجْعَلْ لَهُ عِوْجَانًا ۝ قَيْمًا لِيُنذِرَ بَاسًا شَدِيدًا مِنْ لَدُنْهُ وَيُبَشِّرَ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا حَسَنًا ۝ مَنْكِثِينَ فِيهِ أَبَدًا ۝ وَيُنذِرُ الَّذِينَ قَالُوا أَنْخَذَ اللَّهُ وَلَدًا ۝ مَا لَهُمْ بِهِ مِنْ عِلْمٍ وَلَا لَيْلَابٌ إِلَيْهِمْ كَبُرَتْ كَلِمَةٌ تَخْرُجُ مِنْ أَفْوَاهِهِمْ إِنْ يَقُولُونَ إِلَّا كَذِبًا ۝

### Sūrah Al-Kahf (The Cave) 18

In the Name of Allāh the Most Gracious, the Most Merciful.

1. All praise and thanks are Allāh's, Who has sent down to His slave (Muhammad ﷺ) the Book (the Qur'ān), and has not placed therein any crookedness.
2. (He has made it) straight to give warning (to the disbelievers) of a severe punishment from Him, and to give glad tidings to the believers (in the Oneness of Allāh – Islāmic Monotheism), who do righteous deeds, that they shall have a fair reward (i.e. Paradise).
3. They shall abide therein forever.
4. And to warn those (Jews, Christians, and pagans) who say, "Allāh has begotten a son (or offspring or children)."
5. No knowledge have they of such a thing, nor had their fathers. Mighty is the word that comes out of their mouths (i.e. He begot sons and daughters). They utter nothing but a lie.

الْرَّحِيمُ	الْرَّحْمَنُ	بِسْمِ اللَّهِ
the Most Merciful	the Most Gracious	In the Name (of) Allah
وَلَمْ يَجْعَلْ	الْكِتَبَ	أَنْزَلَ عَلَى عَبْدِهِ
and has not placed	the Book	Who
	has sent down to His slave	all praise (be) to Allah
لِيُنذِرَ بَاسًا	قَيْمًا	عِوْجَانًا
to give warning of a punishment	(He has made it) straight	any crookedness
		لَهُ
		for it

أَلَّذِينَ يَعْمَلُونَ	وَيُبَشِّرُ الْمُؤْمِنِينَ	مِنْ لَدْنِهِ	شَدِيدًا
those who work (do)	and to give glad tidings to the believers	from Him	severe
مَنْكِثِينَ	حَسَنَا	لَهُمْ	أَنَّ الصَّلِحَاتِ
(they shall) abide	good	a reward	they (shall) have that
أَخْذَ اللَّهُ وَلَدًا	الَّذِينَ قَالُوا	وَيُنذِرُ	أَبَدًا
Allah has taken a son	those who say (said)	and to warn	forever
كُرْتُ	لَا يَأْبَاهُمْ	مِنْ عِلْمٍ	لَهُمْ مَا
mighty is	had their fathers	وَلَا	بِهِ
إِلَّا كَذِبَا	إِنْ يَقُولُونَ	تَخْرُجُ مِنْ أَفْوَاهِهِمْ	كَلِمَةً
but a lie	they utter nothing	(that) comes out of their mouths	the word

فَلَعَلَّكَ بَدْخُونَقْسَكَ عَلَىٰ إِاثَرِهِمْ إِنْ لَمْ يُؤْمِنُوا بِهَذَا الْحَدِيثِ أَسْفًا ٦ إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَّهَا لِنَبْلُو هُرَأْيُهُمْ أَحْسَنُ عَمَلًا ٧ وَإِنَّا لَجَعَلْنَا مَا عَلَيْهَا صَعِيدًا جُرُزًا ٨ أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرِّقِيمِ كَانُوا مِنْ إِيمَانِنَا عَجَّبًا ٩ إِذَا أَوَى الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا رَبِّنَا مِنْ لَدُنَّكَ رَحْمَةٌ وَهِيَ لَنَا مِنْ أَمْرِنَا رَشَدًا ١٠

6. Perhaps you would kill yourself (O Muhammad ﷺ) in grief, over their footsteps (for their turning away from you), because they believe not in this narration (the Qur'an). 7. Verily, We have made that which is on earth as an adornment for it, in order that We may test them (mankind) as to which of them are best in deeds [i.e. those who do good deeds in the most perfect manner, that means to do them (deeds) totally for Allāh's sake and in accordance with the legal ways of the Prophet ﷺ]. 8. And verily, We shall make all that is on it (the earth) a bare dry soil (without any vegetation or trees). 9. Do you think that the people of the Cave and the Inscription (the news or the names of the people of the Cave) were a wonder among Our Signs? 10. (Remember) when the young men fled for refuge (from their disbelieving folk) to the Cave. They said: "Our Lord! Bestow on us mercy from Yourself, and facilitate for us our affair in the right way!"

لَمْ يُؤْمِنُوا	إِنْ	عَلَىٰ إِاثَرِهِمْ	نَفْسَكَ	بَدْخُونُ	فَلَعَلَّكَ
they believe not	if	over their footsteps	yourself	(would) kill	then perhaps you

عَلَى الْأَرْضِ	مَا	إِنَّا جَعَلْنَا	أَسْفًا	بِهَذَا الْحَدِيثِ
(is) on the earth	that which	verily We have made	(in) grief	narration in this
أَيْمُونَهُمْ		لِنَبْلُو هُمْ	لَهَا	زِينَةً
(as to) which of them		(in order) that We may test them	for it	an adornment
عَلَيْهَا	مَا	لَجَعِلُونَ	وَإِنَّا	أَحَسَنُ
(is) on it	what	surely (shall) make	and verily We	(in) deeds
الْكَهْفِ	أَنَّ أَصْحَابَ	أَمْ حَسِبْتَ	جُرُزاً	صَعِيدًا
(of) the Cave	that (the) people	or (did) you think	bare dry	a soil
إِذْ	عَجَّا	كَانُوا مِنْ مَا إِيَّنَا		وَالرَّقِيمُ
(remember) when	a wonder	were among Our Signs		and the Inscription
فَقَالُوا رَبُّنَا	إِلَى الْكَهْفِ		أَوَى الْفِتْيَةُ	
so they said our Lord		to the Cave		
لَنَا	وَهِيَ	رَحْمَةً	مِنْ لَدُنْكَ	عَلَيْنَا
for us	and facilitate	mercy	from Yourself	bestow on us (grant us)
		رَشِدًا	مِنْ أَمْرِنَا	
		(in the) right way	from our affairs	

فَضَرَبَنَا عَلَى إِذَا نِهَمْ فِي الْكَهْفِ سِنِينَ عَدَدًا ١١ ثُمَّ بَعْثَثْنَاهُمْ لِنَعْلَمَ أَيِّ الْمُزَبِّينَ أَحَصَنَ لِمَا لِشُوَّا أَمْدًا ١٢ تَحْنُ نَقْصَنَ عَلَيْكَ نَبَاهُمْ بِالْحَقِّ إِنَّهُمْ فِتْيَةٌ أَمْنَوْا بِرَبِّهِمْ وَرَدَنَهُمْ هُدَى ١٣ وَرَبَطْنَا عَلَى قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ السَّمَاوَاتِ وَالْأَرْضِ لَنَنْدَعُوا مِنْ دُونِهِ إِنَّهَا لَقَدْ قُنَّا إِذَا شَطَطَ ١٤

11. Therefore, We covered up their (sense of) hearing (causing them to go in deep sleep) in the Cave for a number of years. 12. Then We raised them up (from their sleep), that We might test which of the two parties was best at calculating the time period that they had tarried. 13. We narrate to you (O Muhammad ﷺ) their story with truth: Truly, they were young men who believed in their Lord (Allah), and We increased them in guidance. 14. And We

made their hearts firm and strong (with the light of faith in Allāh and bestowed upon them patience to bear the separation of their kith and kin and dwellings) when they stood up and said: "Our Lord is the Lord of the heavens and the earth, never shall we call upon any *ilāh* (god) other than Him; if we did, we should indeed have uttered an enormity in disbelief.

عَدَدًا	سِنِينَ	فِي الْكَهْفِ	عَلَىٰ عَادَانِهِمْ	فَضَرَبَنَا
a number (of)	years	in the Cave	up their ears	therefore We covered
الْحَرَبَيْنِ	أَيْ	لِنَعْلَمُ	ثُمَّ بَعْثَثَنَا	
(of) the two parties	which	that We might know	then We raised them up	
نَحْنُ نَقْصُ	لِيَشْوَأْمَدًا	لِمَا	أَحْصَى	
We narrate	time period they had tarried	for that	(was) best at calculating	
ءَامَنُوا	فِتْيَةً	إِنَّهُمْ	بِالْحَقِّ	عَلَيْكَ نَبَاهُمْ
who believed	(were) young men	truly they	with truth	unto you
هُدَىٰ		وَزَدَنَاهُمْ		بِرَبِّهِمْ
(in) guidance		and We increased them		in their Lord
فَقَالُوا رَبُّنَا	إِذْ قَامُوا	عَلَىٰ قُلُوبِهِمْ		وَرَبَطْنَا
and said our Lord	when they stood up	[on] their hearts	and We made firm & strong	
مِنْ دُونِهِ	لَنْ نَدْعُوا	وَالْأَرْضِ	رَبُّ السَّمَاوَاتِ	
other than Him	we shall never call upon	and the earth	(is the) Lord (of) the heavens	
شَطَطًا		لَقَدْ قُلْنَا إِذَا		إِلَهًا
an enormity (in disbelief)	indeed (if we did)	then we should have uttered (said)		any god

هَؤُلَاءِ قَوْمًا أَنْخَذُوا مِنْ دُونِهِ إِلَهَةً لَوْلَا يَأْتُونَ عَلَيْهِمْ سُلْطَانٌ بَيْنِ فَمَنْ  
أَظْلَمُ مِمَّنْ أَفْتَرَى عَلَىٰ اللَّهِ كَذِبًا ١٩ وَإِذْ أَعْتَزَلُتُمُوهُمْ وَمَا يَعْبُدُونَ إِلَّا اللَّهُ فَأَوْلَىٰ إِلَيْهِ  
الْكَهْفِ يَنْشِرُ لَكُمْ رَبُّكُمْ مِنْ رَحْمَتِهِ وَيَهْبِئُ لَكُمْ مِنْ أَمْرِكُمْ مِرْفَقًا ٢٠

15. "These our people have taken for worship *ālihah* (gods) other than Him (Allāh). Why do they not bring for them a clear authority? And who does more

wrong than he who invents a lie against Allāh. 16. (The young men said to one another:) "And when you withdraw from them, and that which they worship, except Allāh, then seek refuge in the Cave; your Lord will open a way for you from His Mercy and will make easy for you your affair (i.e. will give you what you will need of provision, dwelling)."

إِلَهَةٌ	أَنْخَذُوا مِنْ دُونِهِ				قَوْمُنَا	هَؤُلَاءِ
gods	(who) have taken (for worship) other than Him				our people	these (are)
أَظْلَمُ	فَمَنْ	بَيْنِ	سُلْطَنٌ	يَأْتُونَ عَلَيْهِمْ	لَوْلَا	
(does) more wrong	and who	clear	an authority	they bring for them		why not
أَعْتَزَّ لَتَمُوْهُمْ	وَإِذْ	كَذَّبَا	أَفَرَأَى عَلَى اللَّهِ كَذَّبَا		مِمَّنْ	
you withdraw from them	and when		invents a lie against Allah		than (he) who	
إِلَى الْكَهْفِ	فَأَوْا	إِلَّا اللَّهُ		وَمَا يَعْبُدُونَ		
in the Cave	then seek refuge	except Allah		and that which they worship		
لَكُمْ	وَيَهْيَ	مِنْ رَحْمَتِهِ	رَبُّكُمْ	يَنْشُرُ لَكُمْ		
for you	and will make	from His Mercy		will open for you		
		مِرْفَقًا	مِنْ أَمْرِكُمْ			
		ease	[from] your affair			

وَرَأَى الشَّمْسَ إِذَا طَلَعَتْ تَزَوَّرُ عَنْ كَهْفِهِمْ ذَاتَ الْيَمِينِ وَإِذَا غَرَبَتْ تَقْرِضُهُمْ ذَاتَ الشِّمَاءِلِ وَهُمْ فِي فَجُوَّةٍ مِنْهُ ذَلِكَ مِنْ إِيمَانِهِ مَنْ يَهْدِ اللَّهَ مِنْهُ فَهُوَ الْمُهَتَّدُ وَمَنْ يُضْلِلُ فَلَنْ يَجِدَ لَهُ وَلِيًّا مُّرْسِدًا وَتَحْسِبُهُمْ أَنَّقَاصًا وَهُمْ رُفُودٌ وَنَقْلُبُهُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشِّمَاءِلِ وَكُلُّهُمْ بَسِطُ ذِرَاعِيهِ بِالْوَصِيدِ لَوْ أَطَّلَعَتْ عَلَيْهِمْ لَوْلَيْتَ مِنْهُمْ فِرَارًا وَلَمْ يَلِهِ مِنْهُمْ رُعْبًا

17. And you might have seen the sun, when it rose, declining to the right from their Cave, and when it set, turning away from them to the left, while they lay in the midst of the Cave. That is (one) of the Ayāt (proofs, evidences, signs) of Allāh. He whom Allāh guides, he is the rightly-guided; but he whom He sends astray, for him you will find no Wali (guiding friend) to lead him (to the Right Path). 18.

And you would have thought them awake, whereas they were asleep. And We turned them on their right and on their left sides, and their dog stretching forth his two forelegs at the entrance [of the Cave or in the space near to the entrance of the Cave (as a guard at the gate)]. Had you looked at them, you would certainly have turned back from them in flight, and would certainly have been filled with awe of them.

ذَاتَ	تَرَوْرٌ عَنْ كَهْفِهِمْ	إِذَا طَلَعَتْ	وَتَرَى الشَّمْسَ
to	it declines from their Cave	when it rose	and you might have seen the sun
وَهُمْ	ذَاتَ الْشَّمَالِ	تَقْرِضُهُمْ	وَإِذَا غَرَّبَتْ
while they (lay)	the left	to	the right
مِنْ إِيمَانِ اللَّهِ		ذَلِكَ	فِي فَجُوَّةٍ
(one) of (the) Signs (of) Allah		مِنْهُ	in the midst
وَمَنْ يُضْلِلُ	الْمُهَدَّدُ	فَهُوَ	مَنْ يَهْدِي اللَّهُ
and (he) whom He sends astray	(is) the rightly guided	then he	(he) whom Allah guides
وَتَحْسِبُهُمْ	مُرْشِدًا	لَهُ	فَلَنْ تَجِدَ
and you will think them	guiding	a friend	then you will never find
وَذَاتَ	وَنَقْبَلُهُمْ	رُقُودٌ	أَيْقَاظًا
and on	the right	on	while they
لَوْ	بِالْوَصِيدِ	ذِرَاعَيْهِ	وَكَلْبُهُمْ
if	at the entrance	his two forelegs	the left
فَرَارًا	مِنْهُمْ	لَوْلَيْتَ	أَطَلَعَتْ عَلَيْهِمْ
(in) flight	from them	you would certainly have turned back	you had looked at them
رُعَبَا	مِنْهُمْ	وَلَمِلَتْ	
(with) awe	of them	and you would certainly have been filled	

وَكَذَلِكَ بَعْثَانَهُمْ لِيَسْأَلُوا بَيْنَهُمْ قَالَ قَاتِلُ مِنْهُمْ كَمْ لِيَثْمُرْ قَالُوا لِيَثْنَا يَوْمًا  
أَوْ بَعْضَ يَوْمٍ قَالُوا رَبُّكُمْ أَعْلَمُ بِمَا لَيَثْمُرْ فَأَبْعَثْنَا أَحَدَكُمْ بِوَرْقِكُمْ هَذِهِ إِلَى

الْمَدِينَةَ فَلَيَنْظُرُ إِلَيْهَا أَزْكَى طَعَامًا فَلَيَأْتِكُمْ بِرِزْقٍ مِنْهُ وَلَيَتَأْطُفُ وَلَا يُشْعِرَنَّ  
بِكُمْ أَحَدًا ١٩

19. Likewise, We awakened them (from their long deep sleep) that they might question one another. A speaker from among them said: "How long have you stayed (here)?" They said: "We have stayed (perhaps) a day or part of a day." They said: "Your Lord (Alone) knows best how long you have stayed (here). So send one of you with this silver coin of yours to the town, and let him find out which is the good lawful food, and bring some of that to you. And let him be careful and let no man know of you.

لِيَتَسَاءَلُوا بَيْنَهُمْ	بَعْثَتْهُمْ	وَكَذَلِكَ
that they might question among them	We awakened them	and likewise (thus)
لِيَشْتَأْنَا يَوْمًا	قَالُوا	كُمْ لِيَشْتَمِ
we have stayed a day	they said	have you stayed from them
بِمَا لِيَشْتَمِ	أَعْلَمُ	قَالُوا رَبُّكُمْ
how long you have stayed	knows best	they said your Lord
إِلَى الْمَدِينَةِ	هَذِهِ	بِوْرَقِكُمْ
to the city	this	with your silver coin
فَلَيَأْتِكُمْ	طَعَامًا	أَزْكَى
and let him bring to you	food	(is) the purest
وَلَا يُشْعِرَنَّ	وَلَيَتَأْطُفُ	فَلَيَنْظُرُ إِلَيْهَا
and let not know	and let him be kind (careful)	of it
		بِكُمْ أَحَدًا
	anyone	of you

إِنَّهُمْ إِنْ يَظْهَرُوا عَلَيْكُمْ يَرْجُمُوكُمْ أَوْ يُعِيدُونَكُمْ فِي مِلَّتِهِمْ وَلَنْ تُفْلِحُوا إِذَا  
أَبْكَدُوا ٢٠ وَكَذَلِكَ أَعْثَرْنَا عَلَيْهِمْ لِيَعْلَمُوا أَنَّهُمْ وَعَدَ اللَّهُ حَقًّا وَأَنَّ السَّاعَةَ لَارِبٍ  
فِيهَا إِذْ يَنْزَعُونَ بَيْنَهُمْ أَمْرُهُمْ فَقَالُوا أَبْنُوا عَلَيْهِمْ بَنِينَا رَبُّهُمْ أَعْلَمُ بِهِمْ قَالَ

الَّذِينَ كَفَرُوا عَلَىٰ أَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِمْ مَسْجِدًا ﴿١١﴾

20. "For, if they come to know of you, they will stone you (to death or abuse and harm you) or turn you back to their religion; and in that case you will never be successful." 21. And thus We made their case known (to the people), that they might know that the Promise of Allāh is true, and that there can be no doubt about the Hour. (Remember) when they (the people of the city) disputed among themselves about their case, they said: "Construct a building over them; their Lord knows best about them;" (then) those who won their point said (most probably the disbelievers): "We verily, shall build a place of worship over them."

يَرْجُمُوكُمْ	عَلَيْكُمْ	إِنْ يَظْهِرُوا	إِنْ
they will stone you (to death)	of you	if [they] come to know	verily they
إِذَا	وَلَنْ تُفْلِحُوا	فِي مِلَّتِهِمْ	أَوْ يُعِيدُوكُمْ
in that case	and you will never be successful	into their religion	or they turn you back
لَيَعْلَمُوا	أَعْرَضْنَا عَلَيْهِمْ	وَكَذَلِكَ	أَبَدًا
that they (people) might know	We made known their case	and thus	ever
فِيهَا	لَا رَيْبَ	وَأَنَّ السَّاعَةَ	أَنْ وَعَدَ اللَّهُ
about it	(there is) no doubt	and that the Hour	that (the) Promise (of Allah
فَقَالُوا	أَمْرُهُمْ	يَتَنَزَّعُونَ بَيْنَهُمْ	إِذَا
and they said	(about) their case	they disputed among themselves	(remember) when
فَالَّذِينَ كَفَرُوا	قَالَ	بَنِينَا	أَبْنَا عَلَيْهِمْ
those who won	about them	knows best	a building
سَيَقُولُونَ	كَلَّمُهُمْ	رَبُّهُمْ	construct over them
ثَلَاثَةٌ رَابِعُهُمْ كَلَّمُهُمْ	أَعْلَمُ	عَلَيْهِمْ	مَسْجِدًا
وَيَقُولُونَ	كَلَّمُهُمْ قُلْ رَبِّي أَعْلَمُ	لَنَتَّخِذَنَّ	a place of worship (mosque)
سَبْعَةٌ وَثَامِنُهُمْ	يَعْلَمُ بَعْدَهُمْ مَا يَعْلَمُهُمْ	عَلَيْهِمْ	we verily shall take over them
وَيَقُولُونَ	إِلَّا قَلِيلٌ فَلَا	مَسْجِدًا	[on] their point

سَيَقُولُونَ ثَلَاثَةٌ رَابِعُهُمْ كَلَّمُهُمْ وَيَقُولُونَ خَمْسَةٌ سَادِسُهُمْ كَلَّمُهُمْ رَجُلًا بِالْغَيْبِ  
وَيَقُولُونَ سَبْعَةٌ وَثَامِنُهُمْ كَلَّمُهُمْ قُلْ رَبِّي أَعْلَمُ بَعْدَهُمْ مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ فَلَا  
تُمَارِفُهُمْ إِلَّا مَرَأَ ظَهِيرًا وَلَا تَسْتَقْتِ فِيهِمْ مِنْهُمْ أَحَدًا ﴿١١﴾

22. (Some) say they were three, the dog being the fourth among them; and (others) say they were five, the dog being the sixth, guessing at the unseen; (yet others) say they were seven, and the dog being the eighth. Say (O Muhammad ﷺ): "My Lord knows best their number; none knows them but a few." So, debate not (about their number) except with the clear proof (which We have revealed to you). And consult not any of them (people of the Scripture—Jews and Christians) about (the affair of) the people of the Cave.

كُلُّهُمْ	رَابِعُهُمْ	سَيَقُولُونَ ثَلَاثَةٌ
(being) their dog	the forth of them	they say (they were) three
رَجُلًا	كُلُّهُمْ	سَادُسُهُمْ
guessing	(being) their dog	and they will say (they were) five
وَثَامِنُهُمْ	وَيَقُولُونَ سَبْعَةٌ	بِالْغَيْبِ
and the eighth of them	and they will say (they were) seven	at the unseen
مَا يَعْلَمُهُمْ	يُعْدَّهُمْ	أَعْلَمُ
none knows them	their number	knows best
ظَاهِرًا	إِلَّا مِرَأَةً	فِيهِمْ
clear	except (with) proof	فَلَا تُمَارِ
أَحَدًا	مِنْهُمْ	إِلَّا قَلِيلٌ
anyone	of them (Jews & Christians)	فِيهِمْ
		وَلَا تَسْتَقِتْ
		وَلَا يُشْرِكُ فِي حُكْمِهِ أَحَدًا

وَلَا تَقُولُنَّ لِشَائِئِ إِنِّي فَاعِلُّ ذَلِكَ غَدًا ﴿١﴾ إِلَّا أَن يَشَاءُ اللَّهُ وَأَذْكُر رَبَّكَ إِذَا نَسِيْتَ  
وَقُلْ عَسَى أَن يَهْدِيَنِ رَبِّيْ لِأَقْرَبَ مِنْ هَذَا رَشَدًا ﴿٢﴾ وَلَيَشُوْفَنِ كَهْفَهُمْ ثَلَاثَ مِائَةٍ سِنِينَ  
وَأَزْدَادُوا تِسْعًا ﴿٣﴾ قُلْ اللَّهُ أَعْلَمُ بِمَا لَيْشُوا لَهُ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ أَبْصَرِيهِ  
وَأَسْمِعُ مَا لَهُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا يُشْرِكُ فِي حُكْمِهِ أَحَدًا ﴿٤﴾

23. And never say of anything, "I shall do such and such thing tomorrow." 24. Except (with the saying), "If Allāh wills!" And remember your Lord when you forget and say: "It may be that my Lord guides me to a nearer way of truth than this." 25. And they stayed in their Cave three hundred (solar) years, adding

nine (for lunar years). 26. Say: "Allāh knows best how long they stayed. With Him is (the knowledge of) the unseen of the heavens and the earth. How clearly He sees, and hears (everything)! They have no *Wali* (Helper, Disposer of affairs, Protector) other than Him, and He makes none to share in His Decision and His Rule."

وَلَا نَقُولَنَّ	لِشَاءَ اللَّهِ	إِنِّي	فَاعِلٌ	ذَلِكَ غَدَّا	إِلَّا	أَنْ يَشَاءَ اللَّهُ	أَنْ يَشَاءَ اللَّهُ
and say not	of anything	I	shall do	verily	that	tomorrow	except
وَادْعُوكَ رَبَّكَ	إِذَا نَسِيْتَ	وَقُلْ	عَسَى	أَنْ يَهْدِيَنِ	أَنْ يَهْدِيَنِ	فِي كَهْفِهِمْ	وَلَيَشُوْا
and remember your Lord	when you forget	and say	it may be	that guides me	that	except	in their Cave
رَبِّي	لِأَقْرَبَ	مِنْ هَذَا	رَشَدًا	وَلِيَشُوْا	وَلَيَشُوْا	فِي كَهْفِهِمْ	وَلَيَشُوْا
my Lord	unto a nearer (way)	than this	(of) guidance	and they stayed	and they stayed	in their Cave	in their Cave
ثَلَثَ	مِائَةٌ	سِنِينَ	وَازْدَادُوا تِسْعًا	قُلْ أَنَّ اللَّهَ أَعْلَمُ	say Allah knows best	say Allah knows best	say Allah knows best
three	hundred	years	[and] adding nine	وَازْدَادُوا تِسْعًا	[and] adding nine	say Allah knows best	say Allah knows best
وَالْأَرْضُ	أَبْصَرَ	لَهُ	غَيْبُ	وَأَسْمَعَ	وَأَسْمَعَ	أَلْسُنَاتِ	وَلَيَشُوْا
and the earth	how clearly He sees	with Him	how long they stayed	(is the knowledge of the) unseen	(of) the heavens	(of) the heavens	how long they stayed
وَالْأَرْضُ	أَبْصَرَ	لَهُ	غَيْبُ	وَأَسْمَعَ	وَأَسْمَعَ	أَلْسُنَاتِ	وَلَيَشُوْا
anyone	and He makes not to share	any helper	any helper	in His Decision	in His Decision	anyone	anyone
مِنْ دُونِهِ	مِنْ وَلِيٍّ	مِنْ وَلِيٍّ	وَلَا يُشِرِّكُ	فِي حُكْمِهِ	وَلَا يُشِرِّكُ	وَلَا يُشِرِّكُ	وَلَا يُشِرِّكُ
other than Him	any helper	any helper	any helper	anyone	anyone	anyone	anyone

وَأَتَلَ مَا أُوحِيَ إِلَيْكَ مِنْ كِتَابٍ رَبِّكَ لَا مُبَدِّلَ لِكَلْمَاتِهِ، وَلَنْ تَجِدَ مِنْ دُونِهِ  
 مُلْتَحَدًا وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدْوَةِ وَالْعَشِّيِّ يُرِيدُونَ وَجْهَهُ،  
 وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الْدُّنْيَا وَلَا نُطْعَعُ مَنْ أَغْفَلَنَا قَبْلَهُ، عَنْ ذِكْرِنَا وَاتَّبِعْ  
 هَوْنَهُ وَكَاتْ أَمْرُهُ فُرْطًا وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدْوَةِ وَالْعَشِّيِّ يُرِيدُونَ وَجْهَهُ،

27. And recite what has been revealed to you (O Muhammad ﷺ) of the Book (the Qur'ān) of your Lord (i.e. recite it, understand and follow its teachings and act on its orders and preach it to men). None can change His Words, and none will you

find as a refuge other than Him. 28. And keep yourself (O Muhammad ﷺ) patiently with those who call on their Lord (i.e. your companions who remember their Lord with glorification, praising in prayers, and other righteous deeds) morning and afternoon, seeking His Face; and let not your eyes overlook them, desiring the pomp and glitter of the life of the world; and obey not him whose heart We have made heedless of Our remembrance, and who follows his own lusts, and whose affair (deeds) has been lost.

رَبِّكَ	مِنْ كِتَابٍ	أُوحِيَ إِلَيْكَ	وَاتَّلُ مَا
(of) your Lord	of (the) Book	has been revealed to you	and recite what
مُلْتَحِدًا	مِنْ دُونِهِ	وَلَنْ تَجِدَ	لِكَلْمَاتِهِ
(as) a refuge	other than Him	and you will never find	His Words
بِالْغَدْوَةِ	رَبَّهُمْ	الَّذِينَ يَدْعُونَ	لَا مُبْدِلَ
in the morning	their Lord	those who call	وَاصْبِرْ نَفْسَكَ
تُرِيدُ زِينَةً	عَنْهُمْ	مَعَ	وَأَصْبِرْ نَفْسَكَ
desiring (the) beauty	them	وَلَا تَعْدُ عَيْنَاكَ	وَالْعَشِيِّ
أَغْفَلْنَا قَلْبَهُ		وَلَا تُنْطِعْ مَنْ	الْحَيَاةِ
We have made heedless his heart		وَلَا تُنْطِعْ هَوَنَهُ	الَّذِينَ
فُرْطًا	وَكَانَ أَمْرُهُ	وَاتَّبَعَ هَوَنَهُ	عَنْ ذِكْرِنَا
lost	and whose affair has been	and (one) who follows his own lusts	of Our remembrance

وَقُلْ أَلْحَقُ مِنْ رَبِّكُمْ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلِيَكْفُرْ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقَهَا وَإِنْ يَسْتَغْيِثُوا يُغَاثُوا بِمَاءٍ كَالْمَهْلِ يَشْوِي الْوُجُوهَ يُنْسِي الشَّرَابَ وَسَاءَتْ مُرْتَفَقًا إِنَّ الَّذِينَ إِمْنَوْا وَعَمِلُوا الصَّالِحَاتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ

عَمَلًا

29. And say: "The truth is from your Lord." Then whosoever wills, let him believe; and whosoever wills, let him disbelieve. Verily, We have prepared for the *Zālimūn* (polytheists and wrongdoers), a Fire whose walls will be surrounding them (disbelievers in the Oneness of Allāh). And if they ask for

help (relief, water), they will be granted water like boiling oil, that will scald their faces. Terrible is the drink, and an evil *Murtafaq* (dwelling, resting place)! 30. Verily, as for those who believed and did righteous deeds, certainly We shall not make the reward of anyone who does his (righteous) deeds in the most perfect manner to be lost.

فَمَنْ شَاءَ	مِنْ رَبِّكُمْ	الْحَقُّ	وَقُلْ
then whosoever wills	(is) from your Lord	the truth	and say
فَلَيَكُفُرْ	وَمَنْ شَاءَ	فَلَيُؤْمِنْ	
[then] let him disbelieve	and whosoever wills	[then] let him believe	
سُرَادِقُهَا	أَحَاطَ بِهِمْ	نَارًا	إِنَّا أَعْتَدْنَا
its walls	will surround them	a Fire	verily We have prepared
كَالْمُهْلِ	يُغَاثُوا بِمَاءٍ	وَإِنْ يَسْتَغْشُوا	
like boiling oil	they will be granted water	and if they ask for help	
وَسَاءَتْ مُرْتَفَقًا	بِئْسَ الشَّرَابُ	يَشْوِي الْوُجُوهَ	
and terrible is the resting place	terrible is the drink	that will scald the faces	
إِنَا	وَعَمِلُوا الْصَّالِحَاتِ	إِنَّ الَّذِينَ هَامَنُوا	
certainly We	and do righteous deeds	verily those who believe	
أَحَسَنَ عَمَلًا	مَنْ	لَا نُضِيعُ أَجْرًا	
does good deeds	(of him) who	shall not lose (the) reward	

أُولَئِكَ لَهُمْ جَنَّتُ عَدِينَ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَرُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلِبَسُونَ  
شِيَابًا خُضْرًا مِنْ سُنُدُسٍ وَإِسْتَبْرَقٍ مُتَكَبِّنَ فِيهَا عَلَى الْأَرَائِكِ نَعْمَ الْثَوَابُ وَحَسِنَتْ مُرْتَفَقًا  
وَأَضْرِبْ لَهُمْ مَثَلًا رَجُلَيْنِ جَعَلْنَا لَأَحَدِهِمَا جَنَّتَيْنِ مِنْ أَعْنَبٍ وَحَفَقَتْهَا بِنَخْلٍ وَجَعَلْنَا  
بِيَنْهَمَازَ رَعًا

31. These! For them will be 'Adn (Eden) Paradise (everlasting Gardens); wherein rivers flow underneath them; therein they will be adorned with bracelets of gold, and they will wear green garments of fine and thick silk. They

will recline therein on raised thrones. How good is the reward, and what an excellent *Murtafaq* (dwelling, resting place)! 32. And put forward to them the example of two men: to one of them We had given two gardens of grapes, and We had surrounded both with date palms; and had put between them green crops (cultivated fields).

الأنهارُ	تَجْرِي مِنْ تَحْتِهِمْ	عَدْنٌ	جَنَّتٌ	هُمْ	أُولَئِكَ
rivers	flows beneath them	Eden (everlasting)	(are) Gardens	for them	those
وَيَلْبَسُونَ ثِيَابًا	مِنْ ذَهَبٍ	مِنْ أَسَاوِرَ	يُحَلَّوْنَ فِيهَا		
and they wear clothes (garments)	of gold	with bracelets	they will be adorned in it		
عَلَى الْأَرَائِكِ	فِيهَا	مُتَّكِينَ	وَإِسْتَبْرِقٌ	مِنْ سُنْدُسٍ	خُضْرًا
on raised thrones	in it	they (will) recline	and thick silk	of fine silk	green
هُمْ	وَأَضْرِبْ	وَحَسَنَتْ مُرْتَفَقًا			نَعَمْ الْثَوَابُ
to them	and put forward	and how excellent is the resting place	how good is the reward		
مِنْ أَعْنَبٍ	جَنَّتَيْنِ	جَعَلَنَا لِأَحَدِهِمَا		رَجُلَيْنِ	مَثَلًاً
of grapes	two gardens	to one of them We had given		(of) two men	(the) example
زَرْعًا	وَجَعَلَنَا بَيْنَهُمَا	يَنْخُلِ		وَحَفَّتْهُمَا	
cultivated fields	and We made	between them	with date palms	and We had surrounded them	

كَلَّتَا الْجَنَّاتَيْنِ إِذْ أَتَتْ أُكُلَّهَا وَلَمْ تَظْلِمْ مِنْهُ شَيْئًا وَفَجَرْنَا خَلَلَهُمَا نَهَرًا ٣٣ وَكَانَ لَهُ ثُمَرٌ فَقَالَ  
لِصَحِّيْهِ وَهُوَ يَحَاوِرُهُ أَنَا أَكْثُرُ مِنْكَ مَالًا وَأَعْزَزُ نَفْرًا ٣٤ وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ  
لِنَفْسِهِ قَالَ مَا أَظُنُّ أَنْ تَبْيَدَ هَذِهِ أَبَدًا ٣٥ وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِنْ رُدِدْتُ إِلَى  
رَبِّي لَأَجِدَنَّ خَيْرًا مِنْهَا مُنْقَلَبًا ٣٦

33. Each of those two gardens brought forth its produce, and failed not in the least therein, and We caused a river to gush forth in the midst of them. 34. And he had property (or fruit) and he said to his companion in the course of mutual talk: "I am more than you in wealth and stronger in respect of men." 35. And he went into his garden (while in a state of pride and disbelief), unjust to himself. He said: "I think not that this will ever perish. 36. "And I think not the Hour

will ever come, and if indeed I am brought back to my Lord (on the Day of Resurrection), I surely shall find better than this when I return to Him.'

شَيْعَةٌ	مِنْهُ	وَلَمْ تَظْلِمْ	أَكَاهَا	أَنْجَنَّيْنِ	كِتَابِ
the least	of it	and (did) not wrong	brought forth its produce	the gardens	both
لَهُ	وَكَانَ	نَهْرًا	وَفَجَرْنَا خِلَالَهُمَا		
for him	and (there) was	a river	and We caused to gush forth in the midst of them		
أَكْثَرُ	أَنَا	يُحَاوِرُهُ	وَهُوَ	لِصَاحِبِهِ	فَقَالَ
more	I am	was talking to him	while he	to his companion	ثُمُّ
وَدَخَلَ	نَفَرًا	وَأَعْزَزَ	مَالًا	مِنْكَ	
and he entered his garden	(in respect of) men	and stronger	(in) wealth	than you	
أَنْ تَبَدَّدْ هَذِهِ	مَا أَظَنْ	قَالَ	ظَالِمٌ	وَهُوَ	
that this (garden) will perish	I think not	he said	to himself	(was) unjust	while he
وَلَكِنْ رُدِدْتُ	فَأَمِمَّةً	وَمَا أَظَنْ الْسَّاعَةَ	أَبْدَا		
and if I am brought back	will (ever) come	and I think not the Hour	ever		
مُنْقَلَبًا	مِنْهَا	لَأَجِدَنَّ خَيْرًا	إِلَى رَبِّي		
(as) an end	than this	I surely shall find better	to my Lord		

قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَاوِرُهُ أَكَفَرْتَ بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ سَوَّدَكَ رَجُلًا ٣٧ لَكِنَّا هُوَ اللَّهُ رَبِّي وَلَا أُشْرِكُ بِرَبِّي أَحَدًا ٣٨ وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ إِنْ تَرَنِ أَنَا أَقْلَ مِنْكَ مَالًا وَلَدًا ٣٩

37. His companion said to him during the talk with him: "Do you disbelieve in Him Who created you out of dust (i.e. created your father Adam), then out of *Nutfah* (mixed drops of male and female sexual discharge), then fashioned you into a man? 38. "But as for my part, (I believe) that He is Allāh, my Lord, and none shall I associate as partner with my Lord. 39. "It was better for you to say, when you entered your garden: 'That which Allāh wills (will come to pass)! There is no power but with Allāh! ' If you see me less than you in wealth, and children,

أَكَفَرَتْ	يَحَاوِرُهُ	وَهُوَ	صَاحِبُهُ.	قَالَ لَهُ
(do) you disbelieve?	was talking to him	while he	his companion	said to him
مِنْ نُطْفَةٍ	مِنْ	مِنْ تُرَابٍ	خَلَقَكَ	بِالَّذِي
out of semen/sperm	then	out of dust	created you	in Him Who
وَلَا أُشْرِكُ	رَبِّي	هُوَ اللَّهُ	لَنِكَنًا	رَجُلًا سَوَّدَكَ
and I shall not associate	my Lord	He (is) Allah	but	(into) a man then fashioned you
دَخَلْتَ جَنَّتَكَ	إِذْ	وَلَوْلَا	أَحَدًا	بِرَبِّي
you entered your garden	when	and had (it) not been (good)	anyone	with my Lord
بِاللَّهِ إِلَّا	لَا	لَا قُوَّةَ	مَا شَاءَ اللَّهُ	قُلْتَ
with Allah	but	(there is) no power	that which Allah wills	you would have said
وَوَلَدًا	مَالًا	مِنْكَ	أَقْلَ	إِنْ تَرَنَ
and children	(in) wealth	than you	less	if you see me

فَعَسَى رَبِّي أَنْ يُؤْتِنِي خَيْرًا مِنْ جَنَّتِكَ وَيُرِسِّلَ عَلَيْهَا حُسْبَانًا مِنَ السَّمَاءِ فَنُصْبِحَ صَعِيدًا زَلَقاً أَوْ يُصْبِحَ مَأْوَهَا غَورًا فَلَنْ تَسْتَطِعَ لَهُ طَلَبًا وَأَحِيطَ بِشَمَرِهِ فَأَصْبَحَ يُقْلِبُ كَفَيْهِ عَلَى مَا أَنْفَقَ فِيهَا وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا وَيَقُولُ يَلِيَنِي لَمْ أُشْرِكْ بِرَبِّي أَحَدًا

40. "It may be that my Lord will give me something better than your garden, and will send on it *Husban* (torment, bolt) from the sky, then it will be as a barren slippery earth. 41. "Or the water thereof (of the gardens) becomes deep-sunken (underground) so that you will never be able to seek it." 42. So his fruits were encircled (with ruin). And he remained clapping his hands (with sorrow) over what he had spent upon it, while it was all destroyed on its trellises, and he could only say: "Would that I had ascribed no partners to my Lord!"

وَيُرِسِّل	مِنْ جَنَّتَكَ	خَيْرًا	أَنْ يُؤْتِنِي	فَعَسَى رَبِّي
and will send	than your garden	better	[that] will give me	it may be (that) my Lord
زَلَقاً	فَنُصْبِحَ صَعِيدًا	مِنَ السَّمَاءِ	حُسْبَانًا	عَلَيْهَا
slippery	then it will be earth	from the sky	a torment	on it

لَهُ طَلَبًا	فَلَنْ تَسْتَطِعَ	غَوْرًا	أَوْ يُصْبِحَ مَاؤُهَا	
to seek it	so (that) you will never be able	deep-sunken	or its water will become	
يُقْلِبُ كَفَيْهِ	فَأَصْبَحَ	بِشَرْمِهِ	وَأَحْيَطَ	
twisting his hands	and he began	his fruits	and were surrounded (encircled)	
عَلَى عُرُوشَهَا	خَاوِيَةٌ	وَهِيَ	عَلَى مَا أَنْفَقَ	
on its trellises	(was) destroyed (empty)	while it	over what he had spent	
أَحَدًا	بِرَبِّي	لَمْ أُشْرِكْ	يَلَيْسَنِي	وَيَقُولُ
anyone	to my Lord	had not ascribed	would that I	and he said

وَلَمْ تَكُنْ لَهُ فِتْنَةٌ يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ وَمَا كَانَ مُنْصِرًا ﴿٤٣﴾ هُنَالِكَ الْوَلَيْةُ لِلَّهِ الْحَقُّ هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ عَقْبًا ﴿٤٤﴾ وَأَضْرِبْ لَهُمْ مَثَلًا الْحَيَاةَ الدُّنْيَا كَمَا إِنْزَلْنَاهُ مِنَ السَّمَاءِ فَأَخْتَلَطَ بِهِ بَنَاتِ الْأَرْضِ فَأَصْبَحَ هَشِيمًا نَذْرُوهُ الْرِّيحُ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُّقْنِدًا ﴿٤٥﴾

43. And he had no group of men to help him against Allāh, nor could he defend (or save) himself. 44. There (on the Day of Resurrection), Al-Walāyah (protection, power, authority and kingdom) will be for Allāh (Alone), the True God. He (Allāh) is the Best for reward and the Best for the final end. (*Lā ilāha illallāh* – none has the right to be worshipped but Allāh.) 45. And put forward to them the example of the life of this world: it is like the water (rain) which We send down from the sky, and the vegetation of the earth mingles with it (and becomes fresh and green). But (later) it becomes dry and broken pieces, which the winds scatter. And Allāh is Able to do everything.

مِنْ دُونِ اللَّهِ	يَنْصُرُونَهُ	فِتْنَةٌ	لَهُ	وَلَمْ تَكُنْ
other than Allah	to help him	a group (of men)	for him	and was not
هُوَ الْحَقُّ	الْوَلَيْةُ لِلَّهِ	هُنَالِكَ	وَمَا كَانَ مُنْصِرًا	
He the True God	power/authority (will be) for Allah	there	nor he was	victorious
وَأَضْرِبْ	عُقْبًا	وَخَيْرٌ	ثَوَابًا	خَيْرٌ
and put forward	(for) the final end	and (the) Best	(for) reward	(is the) Best
كَمَاءَ	الْحَيَاةَ	مَثَلًا	لَهُمْ	
like water	(of) the world	(of) the life	(the) example	for them

بَاتِ	بِهِ	فَأَخْتَلَطَ	مِنَ السَّمَاءِ	أَنْزَلْنَاهُ
(the) vegetation	with it	and mingles	from the sky	which We send down
وَكَانَ	الرِّيحُ	نَذَرُوهُ	فَأَصْبَحَ هَشِيمًا	الْأَرْضُ
and is	the winds	which scatter	and becomes	dry stalks (of) the earth
	مُقْتَدِرًا	شَيْءٌ	عَلَى كُلِّ	اللَّهُ
	Omnipotent	thing	over every	Allah

الْمَالُ وَالْبَنُونَ زِينَةُ الدُّنْيَا وَالْبَقِيَّةُ الصَّلَحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمْلَا ٤٦ وَيَوْمَ نَسِيرُ الْجِبَالَ وَتَرَى الْأَرْضَ بَارِزَةً وَحَشَرْنَاهُمْ فَلَمْ تُغَادِرْ مِنْهُمْ أَحَدًا ٤٧ وَعَرِضُوا عَلَى رَبِّكَ صَفَّا لَقَدْ جَتَّمُونَا كَمَا خَلَقْنَاكُمْ أَوْلَ مَرَّةً بَلْ زَعَمْتُمْ أَنَّنَا نَجْعَلَ لِكُمْ مَوْعِدًا ٤٨

46. Wealth and children are the adornment of the life of this world. But the good righteous deeds that last, are better with your Lord for rewards and better in respect of hope. 47. And (remember) the Day We shall cause the mountains to pass away (like clouds of dust), and you will see the earth as a levelled plain, and We shall gather them all together so as to leave not one of them behind. 48. And they will be set before your Lord in (lines as) rows, (and Allāh will say): "Now indeed, you have come to Us as We created you the first time. Nay, but you thought that We had appointed no Meeting for you (with Us)."

وَالْبَقِيَّةُ	الْدُّنْيَا	الْحَيَاةُ	زِينَةٌ	وَالْبَنُونَ	الْمَالُ
but the lasting	(of) the world	(of) the life	(are the) adornment	and children	wealth
وَخَيْرٌ	ثَوَابًا	رَبِّكَ	عِنْدَ	خَيْرٌ	الصَّلَحَاتُ
and better	(for) rewards	your Lord	with	(are) better	the righteous deeds
نَسِيرُ الْجِبَالَ			وَيَوْمَ		أَمْلَا
We shall cause the mountains to move			and (remember the) Day		(in respect of) hope
وَحَشَرْنَاهُمْ		بَارِزَةً		وَتَرَى الْأَرْضَ	
and We shall gather them		(as) a levelled plain		and you will see	the earth

صَفَا	عَلَى رَبِّكَ	وَعَرِضُوا	أَحَدًا	مِنْهُمْ	فَلَمْ تَغِدِّرْ
(in) rows	before your Lord	and they will be set	anyone	of them	and leave not
مرَّةٌ	أَوْلَ	كَمَا خَلَقْنَاكُمْ	لَقَدْ جَعَلْنَا		
time	(the) first	as We created you	(now) indeed you have come to Us		
مَوْعِدًا	لَكُمْ	أَنَّ نَجْعَلَ	بَلْ زَعْمَتْ		
a Meeting	for you	that We had never appointed	nay you claimed		

وَوُرْضَعَ الْكِتَبُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يَوْمَئِنَا مَالِ هَذَا  
الْكِتَبِ لَا يَغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحَصَنَهَا وَوَجَدُوا مَا عَمِلُوا حَاضِرًا وَلَا يَظْلِمُ  
رَبُّكَ أَحَدًا وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِأَدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ  
فَفَسَقَ عَنْ أَمْرِ رَبِّهِ أَفَتَتَّخِذُونَهُ وَذِرِيَّتَهُ أُولَيَاءَ مِنْ دُونِنِ وَهُمْ لَكُمْ عَدُوٌّ بِئْسَ  
لِلظَّالِمِينَ بَدَلًا

49. And the Book (one's Record) will be placed (in the right hand for a believer in the Oneness of Allāh, and in the left hand for a disbeliever in the Oneness of Allāh), and you will see the *Mujrimūn* (criminals, polytheists, sinners), fearful of that which is (recorded) therein. They will say: "Woe to us! What sort of Book is this that leaves neither a small thing nor a big thing, but has recorded it with numbers!" And they will find all that they did, placed before them, and your Lord treats no one with injustice. 50. And (remember) when We said to the angels: "Prostrate yourselves to Adam." So they prostrated themselves except *Iblīs* (Satan). He was one of the jinn; he disobeyed the Command of his Lord. Will you then take him (*Iblīs*) and his offspring as protectors and helpers rather than Me while they are enemies to you? What an evil is the exchange for the *Zālimūn* (polytheists, and wrongdoers, etc).

فَتَرَى الْمُجْرِمِينَ	وَوْرْضَعَ الْكِتَبُ
and you will see the criminals (sinners)	and the Book (one's Record) will be placed
مَال	يَوْمَئِنَا
what (is the matter) with	وَلَمْ يَقُولُونَ

وَلَا كِبِيرَةٌ	لَا يَغَادِرُ صَغِيرَةٌ	الْكِتَبِ	هَذَا
nor a big (thing)	it leaves neither a small (thing)	Book	this
مَا عَمِلُواْ	وَوَجَدُواْ	إِلَّا أَخْصَنَهَا	
what they did	and they will find	but has recorded it (with numbers)	
أَحَدًا	وَلَا يَظْلِمُ رَبَّكَ	حَاضِرًا	
anyone	and your Lord treats not with injustice	present (placed before them)	
فَسَجَدُواْ	أَسْجَدُواْ لِلَّادَمَ	قُلْنَا لِلْمَلَائِكَةَ	وَإِذْ
so they prostrated	prostrate to Adam	We said to the angels	and (remember) when
رَبِّهِ	عَنْ أَمْرٍ	فَفَسَقَ	إِلَّا إِنِّيْسَ
(of) his Lord	(the) Command	so he disobeyed	كَانَ مِنَ الْجِنِّ
أُولَيَاءَ	وَذْرِيَّتَهُ		إِلَّا إِنِّيْسَ
(as) protectors	and his progeny (offspring)		أَفَتَتَخِذُونَهُ
بَيْسَ	عَدُوِّيْمَ	لَكُمْ	مِنْ دُونِيْ
what an evil is	(are) enemies	to you	rather than Me
بَدَلًا		لِلظَّالِمِيْنَ	
(the) exchange		for the wrongdoers	

﴿ مَا أَشَدَّ تُهُّمُ خَلْقَ السَّمَاوَاتِ وَالْأَرْضِ وَلَا خَلَقَ أَنْفُسِهِمْ وَمَا كُنْتُ مُتَخَذِّذَ الْمُضِلِّيْنَ عَضْدًا ۝ وَيَوْمَ يَقُولُ نَادُواْ شُرَكَاءِيْ الَّذِيْنَ رَعَمْتُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِبُوْهُمْ وَجَعَلْنَا بَيْنَهُمْ مَوْبِقًا ۝ وَرَءَاءِ الْمُجْرِمُوْنَ النَّارَ فَظَنَّوْا أَنَّهُمْ مُوَاقِعُوْهَا وَلَمْ يَجِدُوْا عَنْهُمْ مَصْرِفًا ۝ ﴾

51. I (Allāh) made them (*Iblīs* and his offspring) not to witness (nor took their help in) the creation of the heavens and the earth and not (even) their own creation, nor was I (Allāh) to take the misleaders as helpers. 52. And (remember) the Day He will say: "Call those (so-called) partners of Mine whom you pretended." Then they will cry to them, but they will not answer them, and We shall put *Maubiq* (a barrier) between them. 53. And the *Mujrimūn*

(criminals, polytheists, sinners) shall see the Fire and apprehend that they have to fall therein. And they will find no way of escape from there.

وَالْأَرْضِ	السَّمَوَاتِ	خَلْقَ	مَا أَشَدَّ تُهْمِمْ
and the earth	(of) the heavens	(the) creation	I made them not to witness
الْمُضَلِّينَ	وَمَا كُنْتُ مُتَّخِذَ	أَنفُسِهِمْ	وَلَا خَلْقَ
the misleaders	nor was I to take	(of) their own selves	and not (the) creation
نَادُوا شَرَكَائِي		وَيَوْمَ يَقُولُ	عَضْدًا
call partners of Mine	and (remember the) Day (when) He will say		(as) helpers
هُمْ	فَلَمْ يَسْتَجِبُوا	فَدَعَوْهُمْ	الَّذِينَ زَعَمْتُ
[to] them	but they will not answer	then they will cry unto them	whom you claimed
وَرَءَا الْمُجْرِمُونَ	مَوْبِقًا		وَجَعَلَنَا بَيْنَهُمْ
and the criminals (sinners) will see	a barrier	and We shall put (make) between them	
وَلَمْ يَجِدُوا	مُوَاقِعُهَا	أَنْجَمْ	النَّارَ
and they will not find	(are) to fall therein	that they	and apprehend
	مَصْرِفًا	عَنْهَا	the Fire
	a way of escape	from it	

وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْءَانِ لِلنَّاسِ مِنْ كُلِّ مَثَلٍ وَكَانَ الْإِنْسَنُ أَكْثَرَ شَيْءٍ جَدَلًا وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَى وَيَسْتَغْفِرُوا رَبَّهُمْ إِلَّا أَنْ تَأْتِهِمْ سُنْنَةُ الْأَوَّلِينَ أَوْ يَأْتِهِمُ الْعَذَابُ قُبْلًا وَمَا نُرِسِّلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ وَيَجْعَلُ الَّذِينَ كَفَرُوا بِالْبَطْلَلِ لِيُدْحِسْوَابِهِ الْحَقَّ وَاتَّخَذُوا إِلَيْنَا يَوْمًا نَذِرُوا هُوَ زَوْجًا

54. And indeed We have put forth every kind of example in this Qur'ān, for mankind. But, man is ever more quarrelsome than anything. 55. And nothing prevents men from believing, (now) when the guidance (the Qur'ān) has come to them, and from asking forgiveness of their Lord, except that the ways of the ancients be repeated with them (i.e. their destruction decreed by Allāh), or the torment be brought to them face to face. 56. And We send not the Messengers

except as givers of glad tidings and warners. But those who disbelieve, dispute with false argument in order to refute the truth thereby. And they treat My Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.), and that with which they are warned, as a jest and mockery!

مِنْ كُلِّ	لِلنَّاسِ	الْقُرْآنَ	فِي هَذَا	وَلَقَدْ صَرَّفْنَا
of every (kind)	for mankind	Quran	in this	and indeed We explained
وَمَا مَنَعَ النَّاسَ	جَدَّلًا	شَيْءٍ بَعْدَ	أَكْثَرَ	مَثَلٌ وَكَانَ إِلَّا نَسَنْ
and nothing prevents men	quarrelsome	things	(of) most	and man is (of) example
الْهُدَى	جَاءَهُمْ		إِذْ	أَنْ يُؤْمِنُوا
the guidance	has come to them		when	that they believe
سُنَّةُ	أَنْ تَأْتِيَهُمْ		إِلَّا	وَيَسْتَغْفِرُوا رَبَّهُمْ
(the) way	that (should) come upon them	except	and ask forgiveness (of)	their Lord
قَبْلًا	الْعَذَابُ	أَوْ يَأْتِيَهُمْ		الْأَوَّلِينَ
face to face	the torment	or come upon them		(of) the ancients
وَمُنْذِرِينَ	إِلَّا مُبَشِّرِينَ			وَمَا نَرِسْلُ الْمُرْسَلِينَ
and warners	except (as) bearers of glad tidings		and We send not	the Messengers
لِيُدْحِضُوا	بِالْبَطْلِ	الَّذِينَ كَفَرُوا		وَيُجَدِّلُ
(in order) to refute	with false (argument)	those who disbelieve		and dispute
هُرُوا	وَمَا أَنْذِرُوا	وَاتَّخَذُوا إِيمَانِي	الْحَقَّ	بِهِ
(as) a jest	and that which they are warned	and they take My Verses	the truth	thereby

وَمَنْ أَظْلَمُ مَمَّنْ ذَكَرَ بِأَيْتِ رَبِّهِ فَأَعْرَضَ عَنْهَا وَنَسِيَ مَا فَدَّمَتْ يَدَاهُ إِنَّا جَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي أَذْنِهِمْ وَقَرَأَ وَإِنْ تَدْعُهُمْ إِلَى الْهُدَى فَلَنْ يَهْتَدُوا إِذَا أَبْدَأُوا

وَرَبُّكَ الْغَفُورُ ذُو الرَّحْمَةِ لَوْيُؤَاخِذُهُمْ بِمَا كَسَبُوا لِعَجَلَ لَهُمُ الْعَذَابَ بَلْ لَهُمْ مَوْعِدٌ لَنْ يَحْدُو أَمِنَ دُونِهِ مَوْبِلًا وَتِلْكَ الْقُرْآنُ أَهْلَكَنَّهُمْ لَمَّا ظَلَمُوا وَجَعَلْنَا لِمَهْلِكِهِمْ مَوْعِدًا

57. And who does more wrong than he who is reminded of the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of his Lord, but turns away from them, forgetting what (deeds) his hands have sent forth. Truly, We have set veils over their hearts lest they should understand this (the Qur'ān), and in their ears, deafness. And if you (O Muhammad ﷺ) call them to guidance, even then they will never be guided. 58. And your Lord is Most Forgiving, Owner of Mercy. Were He to call them to account for what they have earned, then surely, He would have hastened their punishment. But they have their appointed time, beyond which they will find no escape. 59. And these towns (population, 'Ād, Thamūd) We destroyed them when they did wrong. And We appointed a fixed time for their destruction.

رَبِّهِ	بِعَایتٍ	مِمَّنْ ذُكِرَ	أَظْلَمُ	وَمَنْ
(of) his Lord	of (the) Signs	than (he) who is reminded	(does) more wrong	and who
قدَّمَتْ يَدَاهُ	وَنَسِيَ مَا	عَنْهَا	فَأَعْرَضَ	
his hands have sent forth	and forgets what (deeds)	from them	but turns away	
أَنْ يَفْقَهُوهُ	أَكِنَّةٌ	عَلَى قُلُوبِهِمْ	إِنَّا جَعَلْنَا	
lest they should understand it	veils	over their hearts	truly We have set	
إِلَى الْهُدَىٰ	فَإِنْ تَدْعُهُمْ	وَقَرَأً	وَفِي عَذَابِهِمْ	
to the guidance	and if you call them	deafness	and in their ears	
الْغَفُورُ	وَرَبِّكَ	أَبْدَأْ	فَلَنْ يَهْتَدُوا	
(is) the Most-Forgiving	and your Lord	إِذَا		
بِمَا كَسَبُوا	لَوْ يُؤَاخِذُهُمْ			
for what they have earned	if He called them to account	(of) Mercy	ذُو	
لَهُمْ	بَلْ	مُهُومُ	الرَّحْمَةُ	
they have	but	the punishment	هُمْ	
		for them	لَعَجَّلَ	
وَتِلْكَ	مَوْلَا	لَنْ يَحْدُدُوا		
and these	an escape	beyond which	مَوْعِدٌ	
لَمَّا ظَلَمُوا		أَهْلَكَنَّهُمْ		
when they did wrong	We destroyed	them (their inhabitants)	الْقَرَىٰ	
			towns	

مَوْعِدًا	لِمَهْلِكِهِمْ	وَجَعَلْنَا
a fixed time	for their destruction	and We appointed

وَإِذْ قَالَ مُوسَى لِفَتَنَهُ لَا أَبْرَحُ حَتَّى أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيْ حُقْبَا ٦٥  
 فَلَمَّا بَلَغَا مَجْمَعَ بَيْنِهِمَا نَسِيَّا حُوتَهُمَا فَاتَّخَذَ سَيِّلَهُ فِي الْبَحْرِ سَرَيَا ٦٦ فَلَمَّا جَاءَوْزًا قَالَ  
 لِفَتَنَهُ إِعْلَمَنَا عَذَاءَنَا لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصِيبًا ٦٧ قَالَ أَرَيْتَ إِذْ أَوْيَنَا إِلَى  
 الصَّخْرَةِ فَإِنِّي نَسِيَتُ الْحُوتَ وَمَا أَنْسَنِيَهُ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ وَاتَّخَذَ سَيِّلَهُ فِي  
 الْبَحْرِ عَجَبًا ٦٨

60. And (remember) when Mūsā (Moses) said to his boy-servant: "I will not give up (travelling) until I reach the junction of the two seas or (until) I spend years and years in travelling." 61. But when they reached the junction of the two seas, they forgot their fish, and it took its way through the sea as in a tunnel. 62. So, when they had passed further on (beyond that fixed place), Mūsā (Moses) said to his boy-servant: "Bring us our morning meal; truly, we have suffered much fatigue in this, our journey." 63. He said: "Do you remember when we betook ourselves to the rock? I indeed forgot the fish; none but Shaitān (Satan) made me forget to remember it. It took its course into the sea in a strange (way)!"

لَا أَبْرَحُ	لِفَتَنَهُ	قَالَ مُوسَى	وَإِذْ
I will not give up (travelling)	to his boy-servant	Moses said	and (remember) when
فَلَمَّا	أَوْ أَمْضِيْ حُقْبَا ٦٥	الْبَحْرَيْنِ	حَتَّى أَبْلُغَ مَجْمَعَ
but when	or I spend years (in travelling)	(of) the two seas	until I reach (the) junction
فَاتَّخَذَ سَيِّلَهُ	نَسِيَّا حُوتَهُمَا	بَيْنِهِمَا	بَلَّغا مَجْمَعَ
and it took its way	they forgot their fish	between them	they reached (the) junction
جَاءَوْزًا	فَلَمَّا	سَرَيَا	فِي الْبَحْرِ
they had passed further on	then when	(as in) a tunnel	through the sea
غَدَاءَنَا	إِعْلَمَنَا	قَالَ لِفَتَنَهُ	
our lunch (morning meal)	bring us	he (Moses) said to his boy-servant	

أَرَيْتَ	قَالَ	نَصَبَ	هَذَا	مِنْ سَفَرِنَا	لَقَدْ لَقِيْنَا
(did) you see?	he said	fatigue	this	in our journey	truly we have suffered
لَسِيْتُ الْحُوتَ	فَإِنِّي			أَوْيَنَا إِلَى الصَّخْرَةِ	إِذْ
forgot the fish	then indeed I			we betook ourselves to the rock	when
وَأَنْخَذَ سَيْلَهُ	أَنْ أَذْكُرْهُ	إِلَّا الشَّيْطَانُ		وَمَا أَنْسَنِيْهُ	
and it took its way (course)	to remember it		but Satan	and none made me forget it	
		عَجَّبَ		فِي الْبَحْرِ	
		(in) a strange (way)		into the sea	

قَالَ ذَلِكَ مَا كُنَّا نَبْغُ فَأَرْتَدَّا عَلَيْنَا أَثَارِهِمَا قَصَصًا ٦١ فَوَجَدَ اعْبُدًا مِنْ عَبَادِنَا إِذَا أَئْتَنَاهُ رَحْمَةً مِنْ عِنْدِنَا وَعَلَمْنَاهُ مِنْ لَدُنَّا عِلْمًا ٦٢ قَالَ لَهُ مُوسَى هَلْ أَتَبِعُكَ عَلَى أَنْ تُعْلِمَنِ مِمَّا عَلِمْتَ رُشْدًا ٦٣ قَالَ إِنَّكَ لَنْ تَسْتَطِعَ مَعِي صَبَرًا

64. [Mūsā (Moses)] said: "That is what we have been seeking." So, they went back retracing their footsteps. 65. Then they found one of Our slaves, on whom We had bestowed mercy from Us, and whom We had taught knowledge from Us. 66. Mūsā (Moses) said to him (Al-Khidr): "May I follow you so that you teach me something of that knowledge (guidance and true path) which you have been taught (by Allāh)?" 67. He (Al-Khidr) said: "Verily, you will not be able to have patience with me!"

عَلَى إِثْرَاهُمَا	فَأَرْتَدَّا	نَبْغٌ	مَا كُنَّا	ذَلِكَ	قَالَ
on their footsteps	so they went back	seeking	(is) what we have been	that	he said
إِذَا أَئْتَنَاهُ		مِنْ عَبَادِنَا	فَوَجَدَ اعْبُدًا		قَصَصًا
(on) whom We had bestowed		of Our slaves	then they found a slave		retracing
قَالَ لَهُ	عِلْمًا	مِنْ لَدُنَّا	وَعَلَمْنَاهُ	رَحْمَةً	
said to him	knowledge	from Us	and We had taught him	from Us	mercy
أَنْ تُعْلِمَنِ	عَلَى		هَلْ أَتَبِعُكَ		مُوسَى
that you teach me	[on]		(may) I follow you?		Moses

قَالَ	رُشْدًا	مِمَّا عُلِّمْتَ
he (Khidr) said	knowledge/guidance	(something) of that which you have been taught
صَبَرًا	لَنْ تَسْتَطِعَ مَعِي	إِنَّكَ
(to have) patience	will never be able with me	verily you

وَكَيْفَ تَصِيرُ عَلَى مَا لَمْ تُحْكُمْ بِهِ، خُبْرًا ﴿٢٨﴾ قَالَ سَتَحْدِدُنِي إِنْ شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا ﴿٢٩﴾ قَالَ فَإِنِّي أَتَبَعْتُنِي فَلَا تَسْتَلِنِي عَنْ شَيْءٍ حَتَّىٰ أُحْدِثَ لَكَ مِنْهُ ذِكْرًا ﴿٣٠﴾ فَانْطَلَقَا حَتَّىٰ إِذَا رَكَبَا فِي السَّفِينَةِ خَرَقَهَا لِتُغْرِقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْئًا إِمْرًا ﴿٣١﴾

68. "And how can you have patience about a thing which you know not?" 69. [Mūsā (Moses)] said: "If Allāh wills, you will find me patient, and I will not disobey you in aught." 70. He (Al-Khidr) said: "Then, if you follow me, ask me not about anything till I myself mention of it to you." 71. So, they both proceeded till when they embarked the ship, he (Al-Khidr) scuttled it. [Mūsā (Moses)] said: "Have you scuttled it in order to drown its people? Verily, you have committed a thing *Imra* (a *Munkar* – evil, bad, dreadful thing)."

بِهِ	لَمْ تُحْكُمْ	عَلَىٰ مَا	وَكَيْفَ تَصِيرُ
with it	you encompass not	about (a thing) which	and how (can) you have patience
صَابِرًا	إِنْ شَاءَ اللَّهُ	سَتَحْدِدُنِي	قَالَ
patient	if Allah wills	you shall find me	he (Moses) said
فَإِنِّي أَتَبَعْتُنِي	قَالَ	أَمْرًا	خُبْرًا
then if you follow me	he (Khidr) said	لَكَ	وَلَا أَعْصِي
مِنْهُ	أُحْدِثَ لَكَ	حَتَّىٰ	
of it	I present to you	until	عَنْ شَيْءٍ
رَكَبَا فِي السَّفِينَةِ	إِذَا	فَلَا تَسْتَلِنِي	
they embarked in the ship	حَتَّىٰ إِذَا	أَهْلَهَا	ذِكْرًا
أَخْرَقَهَا	قَالَ	فَانْطَلَقَا	
(have) you scuttled it?	هُوَ الْمُنْكَرُ	إِذَا	إِذَا
	هُوَ الْمُنْكَرُ	خَرَقَهَا	
	هُوَ الْمُنْكَرُ	فَمَنْكَرَهَا	

إِمْرًا <small>VI</small>	لَقَدْ جَهْتَ شَيْئًا	لِتُغْرِقَ أَهْلَهَا
bad/evil	truly you have brought a thing	(in order) to drown its people

قَالَ أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِعَ مَعِي صَبَرًا VI قَالَ لَا تُؤَاخِذْنِي بِمَا نَسِيْتُ وَلَا تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا VI فَانْظَلَقَا حَتَّى إِذَا لَقِيَا غُلَمًا فَقْتَلَهُ قَالَ أَقْتَلْتَ نَفْسًا زَكِيَّةً بِغَيْرِ نَفْسٍ لَقَدْ جَهْتَ شَيْئًا نُنْكَرًا VI

72. He (Al-Khidr) said: "Did I not tell you, that you would not be able to have patience with me?" 73. [Mūsā (Moses)] said: "Call me not to account for what I forgot, and be not hard upon me for my affair (with you)." 74. Then they both proceeded till they met a boy, and he (Al-Khidr) killed him. [Mūsā (Moses)] said: "Have you killed an innocent person who had killed none? Verily, you have committed a thing *Nukra* (a great *Munkar* – prohibited, evil, dreadful thing)!"

لَنْ تَسْتَطِعَ مَعِي	إِنَّكَ	أَلَمْ أَقُلْ	قَالَ
would never be able with me	that you	(did) I not tell (you)?	he (Khidr) said
بِمَا نَسِيْتُ	لَا تُؤَاخِذْنِي	قَالَ	صَبَرًا <small>VI</small>
for what I forgot	call me not to account	he (Moses) said	(to have) patience
فَانْظَلَقَا	عُسْرًا <small>VI</small>	مِنْ أَمْرِي	وَلَا تُرْهِقْنِي
then they both proceeded	(with) difficulty	of my affair	and be not hard on me
قَالَ	فَقْتَلَهُ	لَقِيَا غُلَمًا	حَتَّى إِذَا
he (Moses) said	then he (Khidr) killed him	they met a boy	till when
نَفْسٍ	بِغَيْرِ	زَكِيَّةً	أَقْتَلْتَ نَفْسًا
anyone	without (killing)	innocent	(have) you killed a person?
نُنْكَرًا <small>VI</small>	لَقَدْ جَهْتَ شَيْئًا		
evil	verily you have brought a thing		