

سُورَةُ الْاِسْرَاءِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سُبْحَنَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا الَّذِي
بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِّنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ﴿١﴾ وَآتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَاهُ
هُدًى لِّبَنِي إِسْرَءِيلَ أَلَّا تَتَّخِذُوا مِن دُونِي وَكِيلًا ﴿٢﴾ ذُرِّيَّةَ مَن حَمَلْنَا مَعَ نُوحٍ
إِنَّهُ كَانَ عَبْدًا شَكُورًا ﴿٣﴾

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-Aqsā* (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.”

بِسْمِ اللَّهِ	الرَّحْمَنِ	الرَّحِيمِ
In the Name (of) Allah	the Most Gracious	the Most Merciful
سُبْحَنَ	الَّذِي أَسْرَى	بِعَبْدِهِ
Glorified (and Exalted) is	He (Allah) Who took (for a journey)	His slave (Muhammad)
لَيْلًا	مِّنَ الْمَسْجِدِ الْحَرَامِ	إِلَى الْمَسْجِدِ الْأَقْصَا
(by) night	from the Mosque (at Makkah)	to the Mosque (in Jerusalem)
بَارَكْنَا حَوْلَهُ	الَّذِي	الْأَقْصَا
We blessed around it (neighbourhood whereof)	which	farthest

لَنُرِيَهُ،	مِنْ ءَايَاتِنَا	إِنَّهُ، هُوَ	السَّمِيعُ
that We might show him (Muhammad)	of Our Signs	He verily He	(is) the All-Hearer
أَبْصِيرُ ﴿٦﴾	وَأَتَيْنَا مُوسَى	الْكِتَابَ	وَجَعَلْنَاهُ
the All-Seer	and We gave Moses	the Scripture	and made it
لَبَنَى	إِسْرَءِيلَ	أَلَّا تَتَّخِذُوا	مِنْ دُونِي
for (the) Children	(of) Israel	(saying) that you take not	other than Me
وَكَيلًا ﴿٧﴾	ذُرِّيَّةَ	مَنْ حَمَلْنَا	مَعَ
(as) Protector (Disposer of affairs)	offspring	(of those) whom We carried	with
نُوحٌ	إِنَّهُ، كَانَتْ	عَبْدًا	شَاكِرًا ﴿٨﴾
Noah	verily he was	a slave	grateful

وَقَضَيْنَا إِلَى بَنِي إِسْرَءِيلَ فِي الْكِتَابِ لُتْفِيسِدَنَّ فِي الْأَرْضِ مَرَّتَيْنِ وَلَنَعْلَنَّ عُلُومًا كَبِيرًا ﴿٦﴾ فَإِذَا جَاءَ وَعْدُ أُولَاهُمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا لَنَا أُولَى بَأْسٍ شَدِيدٍ فَجَاسُوا خِلَالَ الدِّيَارِ وَكَانَ وَعْدًا مَفْعُولًا ﴿٧﴾ ثُمَّ رَدَدْنَا لَكُمُ الْكُرَّةَ عَلَيْهِمْ وَأَمْدَدْنَاكُمْ بِأَمْوَالٍ وَبَنِينَ وَجَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا ﴿٨﴾

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.

وَقَضَيْنَا	إِلَى بَنَى	إِسْرَءِيلَ	فِي الْكِتَابِ
and We decreed	for (the) Children	(of) Israel	in the Scripture
لُتْفِيسِدَنَّ فِي الْأَرْضِ	مَرَّتَيْنِ		
indeed you would do mischief in the earth	twice		
وَلَنَعْلَنَّ عُلُومًا	كَبِيرًا ﴿٦﴾	فَإِذَا	
and indeed you will become tyrants (and) arrogant	(with) extreme	so when	

جَاءَ وَعْدُ	أُولَٰهُمَا	بَعَثْنَا عَلَيْكُمْ	عِبَادًا	لَنَا
(the) promise came	(for) the first of the two	We sent against you	slaves	of Ours
أُولَى	بَاسٍ	شَدِيدٍ	فَجَاسُوا خِلَالَ	
possessor	(of) warfare	terrible	and they entered (the) innermost parts	
الدِّيَارِ	وَكَانَ وَعْدًا	مَفْعُولًا	ثُمَّ	رَدَدْنَا لَكُمْ
(of) homes (land)	and it was a promise	fulfilled (executed)	then	We returned to you
الْكَرَّةَ	عَلَيْهِمْ	وَأَمَدَدْنَاهُمْ	بِأَمْوَالٍ	وَبَنِينَ
a return of victory	over them	and We helped you	with wealth	and children
	وَجَعَلْنَاهُمْ	أَكْثَرَ	نَفِيرًا	
	and made you	more	numerous (in man-power)	

إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنْفُسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ لِيَسْتَوْفُوا وُجُوهَكُمْ وَلِيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبِّرُوا مَا عَلَوْا تَتَبِيرًا ﴿٧﴾ عَسَىٰ رَبُّكُمْ أَنْ يَرْحَمَكُمْ وَإِنْ عُدتُمْ عُدْنَا وَجَعَلْنَا جَهَنَّمَ لِلْكَافِرِينَ حَصِيرًا ﴿٨﴾

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.

إِنْ أَحْسَنْتُمْ	أَحْسَنْتُمْ لِأَنْفُسِكُمْ	وَإِنْ أَسَأْتُمْ		
if you do good	you do good for yourselves	and if you do evil		
فَلَهَا	فَإِذَا	جَاءَ وَعْدُ	الْآخِرَةِ	
then (it is) for it (against yourselves)	then when	came promise	the last (second)	
لِيَسْتَوْفُوا وُجُوهَكُمْ	وَلِيَدْخُلُوا الْمَسْجِدَ			
to disgrace your faces	and to enter the Mosque (of Jerusalem)			

كَمَا دَخَلُوهُ	أَوَّلَ مَرَّةٍ	وَلِيُتَبَرَّأُوا	مَا عَلَوْا
just as they had entered it	first time	and to destroy	(all) that they had conquered
تَتَّبِعِرًا ٧	عَسَىٰ رَبُّكُمْ	أَن يَرْحَمَكُم	
(with utter) destruction	(it) may be your Lord	that may show mercy unto you	
وَلَإِنْ عُدْتُمْ	عُدْنَا	وَجَعَلْنَا جَهَنَّمَ	
but if you return (to sins)	We shall return (to Our punishment)	and We have made Hell	
	لِلْكَافِرِينَ	حَصِيرًا ٨	
	for the disbelievers	mat (a prison)	

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا ٩ وَأَنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ١٠ وَيَدْعُ الْإِنْسَانُ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ وَكَانَ الْإِنْسَانُ عَجُولًا ١١

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].

إِنَّ	هَذَا	الْقُرْآنَ	يَهْدِي لِلَّتِي	هِيَ	أَقْوَمُ
verily	this	Qur'an	guides to that	which	(is) most just (right)
وَيُبَشِّرُ الْمُؤْمِنِينَ	الَّذِينَ يَعْمَلُونَ	الصَّالِحَاتِ	أَنَّ		
and gives glad tidings to the believers	who do	righteous deeds	that		
لَهُمْ	أَجْرًا	كَبِيرًا ٩	وَأَنَّ	الَّذِينَ لَا يُؤْمِنُونَ	بِالْآخِرَةِ
they (shall) have	a reward	great	and that	those who believe not	in the Hereafter
أَعْتَدْنَا لَهُمْ	عَذَابًا	أَلِيمًا ١٠	وَيَدْعُ الْإِنْسَانُ	بِالشَّرِّ	
We have prepared for them	a torment	painful	and man invokes	for evil	

مَنْشُورًا ﴿١٣﴾	يَلْقَاهُ
wide open	which he will find

أَقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ حَسِيبًا ﴿١٤﴾ مَن أَهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَن ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَلَا نُزِرْ وَازِرَةً وَزُرْ أُخْرَىٰ وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا ﴿١٥﴾ وَإِذَا أَرَدْنَا أَن نُّهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا فِيهَا فَحَقَّ عَلَيْهَا الْقَوْلُ فَدَمَّرْنَاهَا 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.

أَقْرَأْ كِتَابَكَ	كَفَىٰ بِنَفْسِكَ	الْيَوْمَ	عَلَيْكَ
read your Book	you yourself are sufficient	today (this Day)	against you
حَسِيبًا ﴿١٤﴾	مَن أَهْتَدَىٰ	فَإِنَّمَا	
(as) a reckoner (accountant)	whoever goes right	then only	
يَهْتَدِي لِنَفْسِهِ	وَمَن ضَلَّ	فَإِنَّمَا	
he goes right for his ownself	and whoever goes astray	then only	
يَضِلُّ عَلَيْهَا	وَلَا نُزِرْ وَازِرَةً		
he goes astray against his ownself	and one laden with burdens can not bear		
وَزُرْ	أُخْرَىٰ	وَمَا كُنَّا مُعَذِّبِينَ	حَتَّىٰ نَبْعَثَ رَسُولًا ﴿١٥﴾
(the) burden	(of) another	and We are not punishing	until We have sent a Messenger
وَإِذَا أَرَدْنَا	أَن نُّهْلِكَ قَرْيَةً	أَمَرْنَا مُتْرَفِيهَا	
and when We decide	to destroy a village (town)	We order its wealthy luxurious people	

فَفَسَقُوا	فِيهَا	فَحَقَّ	عَلَيْهَا	الْقَوْلُ
then they transgress	in it	thus is justified	against it	the word (of torment)
فَدَمَرْنَاهَا		تَدْمِيرًا ﴿١٦﴾		
then We destroy it		(with complete) destruction		

وَكَمْ أَهْلَكْنَا مِنَ الْقُرُونِ مِنْ بَعْدِ نُوحٍ وَكَفَىٰ بِرَبِّكَ بِذُنُوبِ عِبَادِهِ خَبِيرًا بَصِيرًا ﴿١٧﴾ مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَّلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلَاهَا مَذْمُومًا مَدْحُورًا ﴿١٨﴾ وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ كَانَ 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 أَهْلَكْنَا	مِنَ الْقُرُونِ		مِنْ بَعْدِ	نُوحٍ
and how many We have destroyed	[from] the generations (centuries)		after	Noah
وَكَفَىٰ	بِرَبِّكَ	بِذُنُوبِ	عِبَادِهِ	خَبِيرًا ﴿١٧﴾
and Sufficient is	your Lord	of (the) sins	(of) His slaves	All-Seer
مَنْ كَانَ	يُرِيدُ الْعَاجِلَةَ	عَجَّلْنَا لَهُ	فِيهَا	
[was] whoever	wishes (wants) the quick-passing	We quickly grant [for] him	in it	
مَا نَشَاءُ	لِمَنْ نُرِيدُ	ثُمَّ	جَعَلْنَا لَهُ	جَهَنَّمَ
what We like	to whoever We will	then	We have appointed (made) for him	Hell
يَصْلَاهَا	مَذْمُومًا	مَدْحُورًا ﴿١٨﴾	وَمَنْ	أَرَادَ الْآخِرَةَ
he will burn therein	disgraced	rejected	and whoever	desires the Hereafter

وَسَعَى	لَهَا	سَعِيَهَا	وَهُوَ	مُؤْمِنٌ	فَأُولَٰئِكَ	كَانَ
and strives	for it	its striving	while he	(is) a believer	then those	shall be
		سَعِيَهُمْ	مَشْكُورًا			
		their striving	appreciated			

كَلَّا نُمَدِّ هَؤُلَاءِ وَهَؤُلَاءِ مِنْ عَطَاءِ رَبِّكَ وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا ﴿٢٠﴾ أَنْظِرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ وَلِلْآخِرَةِ أَكْبَرُ دَرَجَتٍ وَأَكْبَرُ تَفْضِيلًا ﴿٢١﴾ لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا ءَاخَرَ فَتَقَعُدَ مَذْمُومًا مَخْذُولًا ﴿٢٢﴾ وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا نَهَرَ هُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ﴿٢٣﴾

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 reprov'd, 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.

كَلَّا	نُمَدِّ	هَؤُلَاءِ	وَهَؤُلَاءِ	مِنْ عَطَاءِ	رَبِّكَ
each	We provide	these	and those	from (the) Bounty (gift)	(of) your Lord
وَمَا كَانَ	عَطَاءُ	رَبِّكَ	مَحْظُورًا	أَنْظِرْ كَيْفَ	
and was not	(the) Bounty	(of) your Lord	forbidden (restricted)	see how	
فَضَّلْنَا بَعْضَهُمْ	عَلَى بَعْضٍ	وَلِلْآخِرَةِ	أَكْبَرُ		
We preferred some of them	over others	and verily the Hereafter	(will be) greater		
دَرَجَتٍ	وَأَكْبَرُ	تَفْضِيلًا	لَا تَجْعَلْ مَعَ اللَّهِ	إِلَهًا ءَاخَرَ	
(in) degrees	and greater	(in) preference	set not up with Allah	god	another

فَنَقَعَدَ مَذْمُومًا	مَحْذُولًا ﴿٢٢﴾	وَقَضَىٰ رَبُّكَ	أَلَّا تَعْبُدُوا
then you will sit down reprov'd	forsaken	and your Lord has decreed	that worship not
إِلَّا إِلَاهَهُ	وَبِالْوَالِدَيْنِ	إِحْسَنًا	إِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ
except Him	and to the parents	(be) good (dutiful)	old age if attain with you
أَحَدُهُمَا	أَوْ كِلَاهُمَا	فَلَا تَقُلْ	هُمَا
one of them	or both of them	then say not	to them
وَلَا نَنْهَرُهُمَا	وَقُلْ	لَهُمَا	قَوْلًا
nor scold them	but say	to them	a word
			كَرِيمًا ﴿٢٣﴾
			(of) honour

وَأَخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ أَرْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا ﴿٢٤﴾ رَبُّكُمْ
 أَعْلَمُ بِمَا فِي نُفُوسِكُمْ إِنْ تَكُونُوا صَالِحِينَ فَإِنَّهُ كَانَ لِلْأَوَّابِينَ غَفُورًا ﴿٢٥﴾ وَءَاتِ
 ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلَا تُبَذِّرْ تَبْذِيرًا ﴿٢٦﴾

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 *Miskin* (needy) and to the wayfarer. But spend not wastefully (your wealth) in the manner of a spendthrift.

وَأَخْفِضْ	لَهُمَا	جَنَاحَ	الذُّلِّ	مِنَ الرَّحْمَةِ	وَقُلْ
and lower	to them	(the) wing	(of) submission (humility)	through mercy	and say
رَبِّ أَرْحَمْهُمَا	كَمَا رَبَّيَانِي	صَغِيرًا ﴿٢٤﴾			
O my Lord bestow on them Mercy	as they raised me	(when I was) small (young)			
رَبُّكُمْ	أَعْلَمُ	بِمَا	فِي نُفُوسِكُمْ	إِنْ تَكُونُوا صَالِحِينَ	
your Lord	knows best	[of] what	(is) in your inner-selves	if you are righteous	
فَإِنَّهُ	كَانَ لِلْأَوَّابِينَ غَفُورًا ﴿٢٥﴾				
then verily He	is Most-Forgiving to those who often turn (unto Him)				

وَأَلْمَسِكِينَ	حَقَّهُ	وَأَاتِ ذَا الْقُرْبَىٰ
and (to) the poor (who do not beg)	his due (right)	and give (grant to) kinsman
وَلَا تُبْذِرْ تَبْذِيرًا	وَأَبْنَ السَّبِيلِ	
but spend not wastefully	and the wayfarer	

إِنَّ الْمُبْذِرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا ﴿٢٧﴾ وَإِمَّا تُعْرِضَنَّ عَنْهُمْ
 ابْتِغَاءَ رَحْمَةٍ مِّن رَّبِّكَ تَرْجُوهَا فَقُلْ لَهُمْ قَوْلًا مَّيْسُورًا ﴿٢٨﴾ وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ
 وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا ﴿٢٩﴾ إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ
 إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا ﴿٣٠﴾

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-Seer of His slaves.

إِنَّ الْمُبْذِرِينَ	كَانُوا إِخْوَانَ	الشَّيَاطِينِ	وَكَانَ الشَّيْطَانُ	لِرَبِّهِ
verily the spendthrifts	are brothers	(of) the devils	and the Devil-Satan is	to his Lord
كُفُورًا ﴿٢٧﴾	وَإِمَّا	تُعْرِضَنَّ عَنْهُمْ	ابْتِغَاءَ رَحْمَةٍ	مِّن رَّبِّكَ
(ever) ungrateful	and if	you turn away from them	a mercy	from your Lord
تَرْجُوهَا	فَقُلْ	لَهُمْ قَوْلًا	مَّيْسُورًا ﴿٢٨﴾	وَلَا تَجْعَلْ يَدَكَ
which you hope	then say	to them	a word	and let not your hand
مَغْلُولَةً	إِلَىٰ عُنُقِكَ	وَلَا تَبْسُطْهَا	كُلَّ	الْبَسْطِ
be tied	to your neck	and stretch it not forth	(to its) utmost	reach

فَنَقَّعَدُ مَلُومًا	مَحْسُورًا ﴿٣١﴾	إِنَّ رَبَّكَ يَبْسُطُ
so (that) you sit	(and in) severe poverty	verily your Lord extends (enlarges)
الرِّزْقَ	لِمَنْ يَشَاءُ	وَيَقْدِرُ ۚ
the provision	for whom He wills	and straitens (for whom He wills)
إِنَّهُ	بَصِيرًا ﴿٣٢﴾	خَيْرًا
verily He	All-Seer	All-Knower
of His slaves (servants) is	of His slaves (servants) is	of His slaves (servants) is

وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةً إِمَّا لَكُمْ تَخَنُ نَرْزُقُكُمْ وَإِيَّاكُمْ ۚ إِنَّ قَتْلَهُمْ كَانَ خِطْئًا كَبِيرًا ﴿٣١﴾ وَلَا تَقْرَبُوا الزَّيْنَىٰ إِنَّهُ كَانَ فَحِشَةً وَسَاءَ سَبِيلًا ﴿٣٢﴾ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ۚ وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيٍّ ۚ سُلْطَانًا فَلَا يَسْرِفُ فِي الْقَتْلِ إِنَّهُ كَانَ مَنْصُورًا ﴿٣٣﴾

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).

وَلَا تَقْتُلُوا أَوْلَادَكُمْ	خَشْيَةً	إِمَّا لَكُمْ	تَخَنُ	نَرْزُقُكُمْ
and kill not your children	(for) fear	(of) poverty	We	provide for them
وَأَيَّاكُمْ	إِنَّ قَتْلَهُمْ	كَانَ خِطْئًا	كَبِيرًا ﴿٣١﴾	great
and (for) you	(the) killing of them	is a sin (mistake)	verily	is a great sin
وَلَا تَقْرَبُوا الزَّيْنَىٰ	إِنَّهُ	كَانَ فَحِشَةً	وَسَاءَ سَبِيلًا ﴿٣٢﴾	and approach (come near) not adultery
and approach (come near) not adultery	verily it	is a great sin	and worst way	and worst way

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي	حَرَّمَ اللَّهُ	إِلَّا	بِالْحَقِّ
and kill not a soul	Allah has forbidden (to kill)	except	for a just cause
وَمَنْ قُتِلَ	مَظْلُومًا	فَقَدْ	جَعَلْنَا لَوْلِيَّهِ
and whoever is killed	wrongfully	then surely	We have made for his heir (guardian)
سُلْطَانًا	فَلَا يُسْرِفُ	فِي الْقَتْلِ	إِنَّهُ
an authority	but he exceeds not limits	in killing	verily he
			is helped

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّى يَبْلُغَ أَشُدَّهُ. وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا ﴿٣٥﴾ وَأَوْفُوا الْكَيْلَ إِذَا كَلَّمْتُمْ وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٣٦﴾ وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا ﴿٣٧﴾

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).

وَلَا تَقْرَبُوا مَالَ	الْيَتِيمِ	إِلَّا
and approach (come near) not (to the) wealth	(of) the orphan	except
بِالَّتِي هِيَ أَحْسَنُ حَتَّى يَبْلُغَ أَشُدَّهُ	وَأَوْفُوا	بِالْعَهْدِ
(is) best [it] with what	until he attains his maturity	and fulfil the covenant
كَانَ مَسْئُولًا ﴿٣٥﴾	وَأَوْفُوا الْكَيْلَ	إِذَا كَلَّمْتُمْ
is questioned about	and give full measure	when you measure
تَأْوِيلًا ﴿٣٦﴾	وَزِنُوا	بِالْقِسْطَاسِ الْمُسْتَقِيمِ
interpretation (in the end)	and weigh	with balance straight
وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ	ذَلِكَ خَيْرٌ وَأَحْسَنُ	
and follow not what you have not knowledge of which	that (is) good and better	

إِنَّ السَّمْعَ	وَالْبَصَرَ	وَالْفُؤَادَ	كُلُّ	أُولَئِكَ	كَانَ	عَنْهُ	مَسْئُولًا
verily the hearing	and the sight	and the heart	each	(of) those	is	[of it]	questioned

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَن تَخْرِقَ الْأَرْضَ وَلَن تَبْلُغَ الْجِبَالَ طُولًا ﴿٣٧﴾ كُلُّ ذَلِكَ كَانَ سَيِّئُهُ عِنْدَ رَبِّكَ مَكْرُوهًا ﴿٣٨﴾ ذَلِكَ مِمَّا أَوْحَىٰ إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا ءَاخَرَ فَتُلْقَىٰ فِي جَهَنَّمَ مَلُومًا مَّدْحُورًا ﴿٣٩﴾ أَفَأَصْفَكَ رَبُّكُمْ بِالْبَنِينَ وَاتَّخَذَ مِنَ الْمَلَائِكَةِ إِنثًا إِنَّكُمْ لَنَقُولُونَ قَوْلًا عَظِيمًا ﴿٤٠﴾

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.

وَلَا تَمْشِ	فِي الْأَرْضِ	مَرَحًا	إِنَّكَ
and walk not	on the earth	(with) conceit (and arrogance)	verily you
لَن تَخْرِقَ الْأَرْضَ	وَلَن تَبْلُغَ الْجِبَالَ	طُولًا	﴿٣٧﴾
will never penetrate the earth	and will never attain (reach) the mountains	(in) height	
كُلُّ	ذَلِكَ	كَانَ	سَيِّئُهُ
all	that	is	its evil
عِنْدَ	رَبِّكَ	مَكْرُوهًا	﴿٣٨﴾
to	your Lord	hateful	that
ذَلِكَ	مِمَّا	أَوْحَىٰ إِلَيْكَ	رَبُّكَ
that	(is) of what	revealed to you	your Lord
وَلَا تَجْعَلْ مَعَ اللَّهِ	مِنْ الْحِكْمَةِ	﴿٣٩﴾	
and set not up with Allah	of the wisdom		
إِلَهًا	ءَاخَرَ	فَنُلْقَىٰ	فِي جَهَنَّمَ
god	another	lest you should be thrown	into Hell
مَدْحُورًا	﴿٤٠﴾	أَفَأَصْفَكَ	رَبُّكُمْ
rejected		(has) then preferred for you?	your Lord
		بِالْبَنِينَ	﴿٤٠﴾
		sons	

وَأَتَّخَذَ	مِنَ الْمَلَائِكَةِ	إِنثَاءً	إِنَّكُمْ
and taken (for Himself)	from (among) the angels	females (daughters)	verily you
لَنَقُولَنَّ قَوْلًا		عَظِيمًا	
surely utter a statement		awful (great)	

وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِيَذَكَّرُوا وَمَا يَزِيدُهُمْ إِلَّا نُفُورًا ﴿٤١﴾ قُلْ لَوْ كَانَ مَعَهُ آلِهَةٌ كَمَا يَقُولُونَ إِذًا لَآبْتَغُوا إِلَى ذِي الْعَرْشِ سَبِيلًا ﴿٤٢﴾ سُبْحَنَهُ وَتَعَالَى عَمَّا يَقُولُونَ عُلُوًّا كَبِيرًا ﴿٤٣﴾ تَسْبِيحٌ لَهُ السَّمَوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ وَإِنْ مِنْ شَيْءٍ إِلَّا يَسْبِيحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ إِنَّهُ كَانَ حَلِيمًا غَفُورًا ﴿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.

وَلَقَدْ صَرَّفْنَا	فِي هَذَا	الْقُرْآنِ	لِيَذَكَّرُوا
and surely We have explained	in this	Qur'an	that they may take heed
وَمَا يَزِيدُهُمْ	إِلَّا نُفُورًا	قُلْ	لَوْ كَانَ مَعَهُ
but it increases them not	except (in) aversion	say	if (there) were (along) with Him
كَمَا يَقُولُونَ	إِذَا لَآبْتَغُوا	إِلَى ذِي	ءَالِهَةٍ
as they say	then they would certainly have sought out	to (the) Lord	(other) gods
السَّبِيلَ	سُبْحَنَهُ	وَتَعَالَى	عَمَّا يَقُولُونَ
a way	Glorified is He	and Exalted is He	above that they say
(of) the Throne			

عُلُوًّا	كَبِيرًا ﴿٤٣﴾	تَسْبِيحٌ لَهُ	الْسَّمَوَاتِ	السَّبْعِ	وَالْأَرْضِ	وَمَنْ
height (degree)	great	glorify [to] Him	the heavens	seven	and the earth	and (all) that
فِيهِنَّ ۚ	وَأِنْ	مِنْ شَيْءٍ	إِلَّا	يُسَبِّحُ بِحَمْدِهِ	وَلَكِنْ	
(is) in them	and (there is) not	[of] a thing	but	glorifies with His Praise	[and] but	
لَا نَفْقَهُونَ تَسْبِيحَهُمْ	إِنَّهُ كَانَ حَلِيمًا	غَفُورًا ﴿٤٤﴾				
you understand not their glorification	verily He is Ever Forbearing	Oft-Forgiving				

وَإِذَا قَرَأْتَ الْقُرْآنَ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا مَسْتُورًا ﴿٤٥﴾ وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِذَا ذَكَرْتَ رَبَّكَ فِي الْقُرْآنِ وَحْدَهُ، وَلَوْ أَعْلَىٰ أَدْبَرِهِمْ نُفُورًا ﴿٤٦﴾ نَحْنُ أَعْلَمُ بِمَا يَسْتَمِعُونَ بِهِ إِذْ يَسْتَمِعُونَ إِلَيْكَ وَإِذْ هُمْ نَجْوَىٰ إِذْ يَقُولُ الظَّالِمُونَ إِنْ تَتَّبِعُونَ إِلَّا رَجُلًا مَسْحُورًا ﴿٤٧﴾

45. And when you (Muhammad ﷺ) recite the Qur'an, 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'an), 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'an, 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."

وَإِذَا	قَرَأْتَ الْقُرْآنَ	جَعَلْنَا بَيْنَكَ	وَبَيْنَ
and when	you recite the Qur'an	We make (put) between you	and between
الَّذِينَ لَا يُؤْمِنُونَ	بِالْآخِرَةِ	حِجَابًا	مَسْتُورًا ﴿٤٥﴾
those who believe not	in the Hereafter	a veil (barrier)	invisible (unseen)
وَجَعَلْنَا	عَلَىٰ قُلُوبِهِمْ	أَكِنَّةً	أَنْ يَفْقَهُوهُ
and We have put	over their hearts	coverings	lest they should understand it
وَفِي آذَانِهِمْ	وَقْرًا	وَإِذَا	ذَكَرْتَ رَبَّكَ
and in their ears	deafness (heavy load)	and when	you make mention of your Lord

فِي الْقُرْآنِ	وَحْدَهُ	وَلَوْ عَلَيَّ آدْبَرِهِمْ	نَفُورًا ﴿٤٦﴾
in the Qur'an	Alone	they turn on their backs (fleeing)	(in) extreme dislikeness
نَحْنُ	أَعْلَمُ	بِمَا يَسْتَمِعُونَ	إِذْ
We	know best	of what they listen	[with it]
هُمْ	نَجْوَى	إِذْ	يَقُولُ الظَّالِمُونَ
they	(take) secret counsel	when	the wrongdoers say
		إِنْ تَتَّبِعُونَ	
		you follow none	
		إِلَّا رَجُلًا	مَسْحُورًا ﴿٤٧﴾
		but a man	bewitched

أَنْظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا ﴿٤٨﴾ وَقَالُوا أَءِذَا كُنَّا عِظَامًا وَرَفْنَا ءَأَنَّا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا ﴿٤٩﴾ قُلْ كُونُوا حِجَارَةً أَوْ حَدِيدًا ﴿٥٠﴾ أَوْ خَلْقًا مِمَّا يَكْبُرُ فِي صُدُورِكُمْ فَسَيَقُولُونَ مَن يُعِيدُنَا قُلِ الَّذِي فَطَرَكُمْ أَوَّلَ مَرَّةٍ فَسَيُنْغِضُونَ إِلَيْكَ رُءُوسَهُمْ وَيَقُولُونَ مَتَى هُوَ قُلْ عَسَى أَن يَكُونَ قَرِيبًا ﴿٥١﴾

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!"

أَنْظُرْ كَيْفَ	ضَرَبُوا لَكَ	الْأَمْثَالَ	فَضَلُّوا
see how	they have put forward for you	examples	so they have gone astray
فَلَا يَسْتَطِيعُونَ سَبِيلًا ﴿٤٨﴾	وَقَالُوا	أِذَا	كُنَّا عِظَامًا
and they can not (find) a way	and they say	(is it) when?	we are bones
وَرَفْنَا	أَنَّا	لَمَبْعُوثُونَ	خَلْقًا
and fragments (ashes)	(should) we really?	[surely] (be) resurrected	a creation

جَدِيدًا ﴿٤٩﴾	قُلْ	كُونُوا حِجَارَةً	أَوْ حَدِيدًا ﴿٥٠﴾	أَوْ خَلْقًا	مِمَّا
new	say	be stones	or iron	or a creation	of what (We created)
يَكْبُرُ فِي صُدُورِكُمْ	فَسَيَقُولُونَ	مَنْ	يُعِيدُنَا		
is greater in your breasts	then they will say	who	shall return us (bring us back to life)		
قُلِ الَّذِي	فَطَرَكُمْ	أَوَّلَ	مَرَّةٍ	فَسَيَنْغَضُونَ	إِلَيْكَ رُءُوسَهُمْ
say He Who	created you	(the) first	time	then they will shake	at you their heads
وَيَقُولُونَ	مَتَى	هُوَ	قُلْ	عَسَى	أَنْ يَكُونَ قَرِيبًا ﴿٥١﴾
and say	when	it (will be)	say	perhaps	[that] it is near (soon)

يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ وَتَظُنُّونَ إِن لَّبِثْتُمْ إِلَّا قَلِيلًا ﴿٥٢﴾ وَقُلْ لِّعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ إِنَّ الشَّيْطَانَ يَنْزِعُ بَيْنَهُمْ إِنَّ الشَّيْطَانَ كَانَ لِلْإِنْسَنِ عَدُوًّا مُّبِينًا ﴿٥٣﴾ رَبُّكُمْ أَعْلَمُ بِكُمْ إِنَّ يَشَاءُ رَحْمَتُكُمْ أَوْ إِن يَشَأْ يُعَذِّبْكُمْ وَمَا أَرْسَلْنَاكَ عَلَيْهِمْ وَكِيلًا ﴿٥٤﴾

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.

يَوْمَ	يَدْعُوكُمْ	فَتَسْتَجِيبُونَ	بِحَمْدِهِ		
(on the) Day (when)	He will call you	and you will answer	with His Praise		
وَتَظُنُّونَ	إِن لَّبِثْتُمْ	إِلَّا قَلِيلًا ﴿٥٢﴾	وَقُلْ	لِّعِبَادِي	
and you will think	(that) you have not stayed	but a little (while)	and say	to My slaves	
يَقُولُوا الَّتِي	هِيَ	أَحْسَنُ	إِنَّ الشَّيْطَانَ		
(that) they should say those (words)	which	(are) best	truly Satan		
يَنْزِعُ بَيْنَهُمْ	إِنَّ الشَّيْطَانَ	كَانَ لِلْإِنْسَنِ	عَدُوًّا	مُّبِينًا ﴿٥٣﴾	رَبُّكُمْ
sows amongst them	surely Satan	is to man	an enemy	plain	your Lord

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

وَرَبُّكَ أَعْلَمُ بِمَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّنَ عَلَى بَعْضٍ وَءَاتَيْنَا دَاوُدَ زَبُورًا ﴿٥٥﴾ قُلْ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِهِ فَلَا يَمْلِكُونَ كَشْفَ الضُّرِّ عَنْكُمْ وَلَا تَحْوِيلًا ﴿٥٦﴾ أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَى رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا ﴿٥٧﴾

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, 'Īsā (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 'Īsā (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 ['Īsā (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!

وَرَبُّكَ	أَعْلَمُ	بِمَنْ	فِي السَّمَوَاتِ	وَالْأَرْضِ
and your Lord	knows best	[of] (all those) who	(are) in the heavens	and the earth
وَلَقَدْ فَضَّلْنَا بَعْضَ	النَّبِيِّنَ	عَلَى بَعْضٍ		
and indeed We have preferred some	(of) the Prophets	to others		
وَأَتَيْنَا دَاوُدَ	زَبُورًا ﴿٥٥﴾	قُلْ	ادْعُوا الَّذِينَ	
and We gave David	the Psalms	say	call upon those whom	
زَعَمْتُمْ مِنْ دُونِهِ	فَلَا يَمْلِكُونَ كَشْفَ			
you pretend (claimed to be gods) besides Him	than they have neither the power (to) remove			

الَّذِينَ يَدْعُونَ	أُولَئِكَ	وَلَا تَحْوِيلًا ﴿٥٦﴾	عَنْكُمْ	الضَّرِّ
whom they call upon	those	nor (to) shift (it)	from you	the adversity
أَقْرَبُ	أَيُّهُمْ	الْوَسِيلَةَ	يَبْتَغُونَ إِلَىٰ رَبِّهِمْ	
(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 ﴿٥٧﴾		رَبِّكَ	
	is (something to be) afraid of		(of) your Lord	

وَإِنْ مِنْ قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا قَبْلَ يَوْمِ الْقِيَمَةِ أَوْ مُعَذِّبُوهَا عَذَابًا شَدِيدًا كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا ﴿٥٨﴾ وَمَا مَنَعَنَا أَنْ نُرْسِلَ بِالْآيَاتِ إِلَّا أَنْ كَذَّبَ بِهَا الْأَوَّلُونَ وَءَايِنَّا ثَمُودَ النَّاقَةَ مُبْصِرَةً فَظَلَمُوا بِهَا وَمَا نُرْسِلُ بِالْآيَاتِ إِلَّا تَخْوِيفًا ﴿٥٩﴾

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).

وَلَا	إِلَّا	نَحْنُ	مُهْلِكُوهَا	قَبْلَ	يَوْمِ
but	but	We	(shall) destroy it	before	(the) Day
مِنْ قَرْيَةٍ	أَوْ مُعَذِّبُوهَا	عَذَابًا	شَدِيدًا	كَانَ	ذَلِكَ
[of] a town	or punish it	(with) a punishment	severe	is	that
وَمَا مَنَعَنَا	أَنْ نُرْسِلَ	بِالْآيَاتِ	إِلَّا	أَنْ	كَذَّبَ بِهَا
and stopped us not	to send	the Signs	but	that	denied them
مَسْطُورًا ﴿٥٨﴾	وَأَيْنَا ثَمُودَ	النَّاقَةَ	مُبْصِرَةً		
written	and We gave (sent to) Thamud	the she-camel	(as) a clear sign		

فَظَلَمُوا	بِهَا	وَمَا نُرْسِلُ	بِالْآيَاتِ	إِلَّا تَخَوِّفًا ﴿٥٩﴾
but they did wrong	[to] her	and We send not	the signs	except to warn (scare)

وَإِذْ قُلْنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ بِالنَّاسِ وَمَا جَعَلْنَا الرُّيَا الَّتِي أَرَيْتَكَ إِلَّا فِتْنَةً لِلنَّاسِ وَالشَّجَرَةُ الْمَلْعُونَةُ فِي الْقُرْآنِ وَنُحَوِّفُهُمْ فَمَا يَزِيدُهُمْ إِلَّا طُغْيَانًا كَبِيرًا ﴿٦٠﴾ وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ قَالَ أَأَسْجُدُ لِمَنْ خَلَقْتَ طِينًا ﴿٦١﴾

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?"

وَإِذْ	قُلْنَا لَكَ	إِنَّ رَبَّكَ أَحَاطَ	بِالنَّاسِ
and (remember) when	We said to you	verily your Lord has encompassed	mankind
وَمَا جَعَلْنَا الرُّيَا	الَّتِي	أَرَيْتَكَ	إِلَّا فِتْنَةً
and We made not the vision	which	We showed you	but a trial
لِلنَّاسِ	وَنُحَوِّفُهُمْ	فِي الْقُرْآنِ	وَالشَّجَرَةُ الْمَلْعُونَةُ
for mankind	and We warn (frighten) them	in the Qur'an	accursed and the tree
فَمَا يَزِيدُهُمْ	إِلَّا طُغْيَانًا	كَبِيرًا ﴿٦٠﴾	وَإِذْ
but it increases them not	save (in) transgression	great	and (remember) when
قُلْنَا لِلْمَلَائِكَةِ	اسْجُدُوا لِآدَمَ	فَسَجَدُوا	إِلَّا إِبْلِيسَ قَالَ
We said to the angels	prostrate unto Adam	so they prostrated	except Iblis he said
ءَأَسْجُدُ	لِمَنْ	خَلَقْتَ طِينًا ﴿٦١﴾	
(shall) I prostrate?	to (one) whom	You created (from) clay	

قَالَ أَرَأَيْتَكَ هَذَا الَّذِي كَرَّمْتَ عَلَيَّ لَئِنْ أَخَّرْتَنِ إِلَى يَوْمِ الْقِيَمَةِ لَأَحْتَنِكَنَّ ذُرِّيَّتَهُ
إِلَّا قَلِيلًا ﴿٦٢﴾ قَالَ أَذْهَبَ فَمَنْ تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَاؤُكُمْ جَزَاءً مَوْفُورًا ﴿٦٣﴾
وَأَسْتَفِيزُ مَنْ أَسْطَعْتَ مِنْهُمْ بِصَوْتِكَ وَأَجْلِبَ عَلَيْهِم بِخَيْلِكَ وَرَجِلِكَ وَشَارِكُهُمْ فِي
الْأَمْوَالِ وَالْأَوْلَادِ وَعَدَّهُمْ وَمَا يَعِدُهُمُ 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.

قَالَ	أَرَأَيْتَكَ هَذَا	الَّذِي كَرَّمْتَ	عَلَيَّ
he (Iblīs) said	(do) You see this?	whom You have honoured	above me
لَئِنْ أَخَّرْتَنِ	إِلَى يَوْمِ	الْقِيَمَةِ	لَأَحْتَنِكَنَّ ذُرِّيَّتَهُ
if You give me respite	to (the) Day	(of) Resurrection	I will surely mislead his offspring (all)
إِلَّا قَلِيلًا ﴿٦٢﴾	قَالَ	أَذْهَبَ	فَمَنْ تَبِعَكَ مِنْهُمْ
but a few	He (Allah) said	go	and whosoever follows you of them
فَإِنَّ جَهَنَّمَ	جَزَاؤُكُمْ	جَزَاءً	مَوْفُورًا ﴿٦٣﴾
then surely Hell	(will be) the recompense of you (all)	a recompense	ample
وَأَسْتَفِيزُ مَنْ أَسْطَعْتَ	مِنْهُمْ	بِصَوْتِكَ	وَأَجْلِبُ عَلَيْهِم
and befool	whom you can	of them	with your voice and make assaults on them
بِخَيْلِكَ	وَرَجِلِكَ	وَشَارِكُهُمْ	فِي الْأَمْوَالِ وَالْأَوْلَادِ
with your cavalry	and your infantry	and share with them	[in] wealth and children

وَعَدُّهُمْ	وَمَا يَعِدُّهُمْ	الشَّيْطَانُ	إِلَّا غُرُورًا ﴿٦٥﴾
and promise them	and promises them not	Satan	but deceit

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ وَكَفَىٰ بِرَبِّكَ وَكِيلًا ﴿٦٥﴾ رَبُّكُمْ الَّذِي يُزْجِي لَكُمْ الْفُلْكَ فِي الْبَحْرِ لِتَبْتَغُوا مِنْ فَضْلِهِ إِنَّهُ كَانَ بِكُمْ رَحِيمًا ﴿٦٦﴾ وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ إِلَّا إِلَٰهًا فَلَمَّا نَجَّيْكُمْ إِلَى الْبَرِّ أَعْرَضْتُمْ وَكَانَ الْإِنْسَانُ كَفُورًا ﴿٦٧﴾

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.

إِنَّ عِبَادِي	لَيْسَ لَكَ	عَلَيْهِمْ	سُلْطَانٌ	وَكَفَىٰ
verily My slaves	(there) is not for you	over them	an authority	and Sufficient is
بِرَبِّكَ	وَكِيلًا ﴿٦٥﴾	رَبُّكُمْ	الَّذِي	يُزْجِي لَكُمْ
your Lord	(as) a Guardian	your Lord	(is) He Who	drives for you
فِي الْبَحْرِ	لِتَبْتَغُوا	مِنْ فَضْلِهِ	إِنَّهُ	تَرَىٰ
through the sea	(in order) that you may seek	of His bounty	truly He	
كَانَ بِكُمْ رَحِيمًا ﴿٦٦﴾	وَإِذَا	مَسَّكُمْ	الضُّرُّ	فِي الْبَحْرِ
is Most Merciful towards you	and when	touches you	harm	upon the sea
مَنْ تَدْعُونَ	إِلَّا إِلَٰهًا	فَلَمَّا	نَجَّيْكُمْ	
those that you call upon	except Him (Allah Alone)	but when	He brings you safe	
إِلَى الْبَرِّ	أَعْرَضْتُمْ	وَكَانَ الْإِنْسَانُ	كَفُورًا ﴿٦٧﴾	
to land	you turn away	and man is	(ever) ungrateful	

أَفَأَمِنْتُمْ أَنْ يَخْسِفَ بِكُمْ جَانِبَ الْبَرِّ أَوْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ثُمَّ لَا تَجِدُوا لَكُمْ

وَكَيْلًا ﴿٦٨﴾ أَمْ أَمِنْتُمْ أَنْ يُعِيدَكُمْ فِيهِ تَارَةً أُخْرَىٰ فَيُرْسِلَ عَلَيْكُمْ قَاصِفًا مِّنَ الرِّيحِ فَيَغْرِقَكُمْ بِمَا كَفَرْتُمْ ثُمَّ لَا تَجِدُوا لَكُمْ عَلَيْنَا بِهِ تَبِيعًا ﴿٦٩﴾ وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَىٰ كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا ﴿٧٠﴾

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-Tayyibat* (lawful good things), and have preferred them to many of those whom We have created with a marked preferment.

جَانِبٌ		أَنْ يَخْصِفَ		أَفَأَمِنْتُمْ	
a side	you	that He will (not) cause to swallow up		(do) you then feel secure?	
لَا تَجِدُوا		ثُمَّ	حَاصِبًا	أَوْ يُرْسِلَ عَلَيْكُمْ	الْبَرِّ
you shall not find		then	a violent sandstorm	send against you	(of) the land
فِيهِ		أَنْ يُعِيدَكُمْ		أَمْ أَمِنْتُمْ	وَكَيْلًا ﴿٦٨﴾
to it (sea)	that He will (not) return you		or (do) you feel secure	a guardian	for you
تَارَةً أُخْرَىٰ		فَيُرْسِلَ	عَلَيْكُمْ	قَاصِفًا	مِّنَ الرِّيحِ
and drown you		of wind	against you	a hurricane	
بِمَا كَفَرْتُمْ		ثُمَّ	لَا تَجِدُوا	لَكُمْ	عَلَيْنَا
(because) of what you disbelieved		then	you will not find	for you	against Us
بِهِ		وَلَقَدْ كَرَّمْنَا بَنِي		تَبِيعًا ﴿٦٩﴾	ءَادَمَ
therein		and indeed We honoured (the) Children		an avenger	(of) Adam
وَحَمَلْنَاهُمْ		فِي الْبَرِّ	وَالْبَحْرِ	وَرَزَقْنَاهُمْ	
and We have carried them		on land	and sea	and have provided them	

عَلَى كَثِيرٍ	وَفَضَّلْنَاهُمْ	مِّنَ الطَّيِّبَاتِ
over many	and We have preferred them	of the good things
	تَفْضِيلًا ﴿٧١﴾	مِّمَّنْ خَلَقْنَا
	(with) a marked preference	of (those) whom We created

يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمَامِهِمْ فَمَنْ أُوْتِيَ كِتَابَهُ، بِيَمِينِهِ، فَأُولَٰئِكَ يَقْرَءُونَ كِتَابَهُمْ وَلَا يُظْلَمُونَ فَتِيلًا ﴿٧٢﴾ وَمَنْ كَانَتْ فِي هَذِهِ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ أَعْمَىٰ وَأَضَلُّ سَبِيلًا ﴿٧٣﴾

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 Injīl (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.

يَوْمَ	نَدْعُوا كُلَّ	أُنَاسٍ	بِإِمَامِهِمْ
(and remember the) Day (when)	We shall call all	human beings	with their leader
فَمَنْ أُوتِيَ	كِتَابَهُ،	بِیْمِينِهِ،	فَأُولَٰئِكَ
then whosoever is given	his book	in his right hand	then those (such)
يَقْرَءُونَ كِتَابَهُمْ	وَلَا يُظْلَمُونَ فَتِيلًا ﴿٧٢﴾		
will read their book (records)	and they will not be dealt with unjustly in the least		
وَمَنْ كَانَتْ	فِي هَذِهِ	أَعْمَى	فَهُوَ
and whoever is	in this (world)	blind	then he (will be)
أَعْمَى	وَأَضَلُّ	سَبِيلًا ﴿٧٣﴾	
blind	and more astray	(from the) Path	

وَإِنْ كَادُوا لَيَفْتِنُونَكَ عَنِ الَّذِي أَوْحَيْنَا إِلَيْكَ لِتَفْتَرِيَ عَلَيْنَا غَيْرَةً وَإِذَا لَا تَخَذُوكَ

خَلِيلًا ﴿٧٣﴾ وَلَوْلَا أَنْ ثَبَّنَّاكَ لَقَدْ كِدْتَ تَرْكُنْ إِلَيْهِمْ شَيْئًا قَلِيلًا ﴿٧٤﴾ إِذَا لَأَذَقْنَاكَ
ضِعْفَ الْحَيَاةِ وَضِعْفَ الْمَمَاتِ ثُمَّ لَا تَجِدُ 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 *Khalīl* (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.

وَيَنْ كَادُوا	لَيَفْتِنُونَكَ	عَنِ الَّذِي
and verily they were about	(to) tempt you away	from that which
أَوْحَيْنَا إِلَيْكَ	لِنَفْتَرِيَ	عَلَيْنَا
We have revealed unto you	to fabricate	against Us
وَإِذَا	لَا تَخَذُوكَ	خَلِيلًا ﴿٧٣﴾
and then	they would certainly have taken you	a friend
أَنْ ثَبَّنَّاكَ	لَقَدْ كِدْتَ	تَرْكُنْ إِلَيْهِمْ
[that] We made you stand firm	verily you nearly	would have inclined to them
قَلِيلًا ﴿٧٤﴾	إِذَا	لَأَذَقْنَاكَ
little	then (in that case)	We would have made you taste
الْحَيَاةِ	وَضِعْفَ	الْمَمَاتِ
(in) this life	and a double (portion of punishment)	(after) death
ثُمَّ	لَا تَجِدُ	نَصِيرًا ﴿٧٥﴾
then	you would have not found	any helper (supporter)
ثُمَّ	لَكَ	عَلَيْنَا
then	for you	against Us

وَيَنْ كَادُوا لَيَسْتَفِزُّونَكَ مِنَ الْأَرْضِ لِيُخْرِجُوكَ مِنْهَا وَإِذَا لَا يَلْبَثُونَ خِلْفَكَ إِلَّا قَلِيلًا ﴿٧٦﴾ سُنَّةَ مَنْ قَدْ أَرْسَلْنَا قَبْلَكَ مِنْ رُسُلِنَا وَلَا تَجِدُ لِسُنَّتِنَا تَحْوِيلًا ﴿٧٧﴾ أَقِمِ الصَّلَاةَ لِذُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَقُرْءَانَ الْفَجْرِ إِنَّ قُرْءَانَ 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).

وَاِنْ كَادُوا	لَيَسْتَفْرِزُوْكَ	مِّنَ الْاَرْضِ	لِيُخْرِجُوْكَ
and verily they were about	(to) frighten you	from the land	that they might drive you out
مِنْهَا	وَإِذَا	لَا يَلْبَثُوْنَ خِلْفَكَ	
of it	and then (in that case)	they would have not stayed after you	
إِلَّا قَلِيْلًا	سُنَّةَ	مِّنْ	قَدْ أَرْسَلْنَا قَبْلَكَ
except a little (while)	(this was Our) way	(with) whom	indeed We sent before you
مِنْ رُّسُلِنَا	وَلَا تَجِدْ	لِسُنَّتِنَا	تَحْوِيْلًا
of Our Messengers	and you will not find	for Our way	any alteration
أَقِمِ الصَّلَاةَ	لِدُلُوكِ الشَّمْسِ	إِلَى غَسَقِ	الَّيْلِ
perform the prayer	from midday	till (the) darkness	(of) the night
وَقُرْءَانَ	الْفَجْرِ	إِنَّ	قُرْءَانَ
and (recite the) Quran	(in) the early dawn	verily	(the recitation of the) Quran
الْفَجْرِ		كَانَ مَشْهُودًا	
(in) the early dawn		is ever witnessed	

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ عَسَىٰ أَن يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا ﴿٧٦﴾ وَقُلْ رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ وَاجْعَلْ لِّي مِنْ لَّدُنكَ سُلْطَانًا نَّصِيرًا ﴿٧٧﴾ وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا ﴿٧٨﴾

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 Mahmūd* (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. Islāmīc 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."

وَمِنَ اللَّيْلِ		فَتَهَجَّدْ		بِهِ	
and in (some parts of) the night		perform the night prayer		with it (Quran)	
نَافِلَةً	لَّكَ	عَسَى	أَنْ يَبْعَثَكَ	رَبُّكَ	
(as) an additional (prayer)	for you	it may be	that will raise you	your Lord	
مَقَامًا	مَحْمُودًا	وَقُلْ رَبِّ	أَدْخِلْنِي	مُدْخَلَ	
(to) a station	(of) praiseworthy	and say my Lord	make me enter	an entering	
صِدْقٍ	وَأَخْرِجْنِي	مُخْرَجٍ	صِدْقٍ	وَأَجْعَلْ	
good (truth)	and bring me out	an expelled	good (truth)	and make (grant)	
لِي	مِنْ لَدُنْكَ	سُلْطَانًا	تَصِيرًا	وَقُلْ	جَاءَ الْحَقُّ
for me	from You	an authority	helper	and say	the truth came
وَزَهَقَ الْبَاطِلُ		إِنَّ الْبَاطِلَ		كَانَ زَهُوقًا	
and the falsehood vanished		surely the falsehood		is (bound) to vanish	

وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا ﴿٨٢﴾ وَإِذْ أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَنَجَّاجَانِيهِ. وَإِذْ مَسَّهُ الشُّرْكَانَ يَتُوسًّا ﴿٨٣﴾ قُلْ كُلُّ يَعْمَلُ عَلَى شَاكِلَتِهِ. فَرَبُّكُمْ أَعْلَمُ بِمَنْ هُوَ هَادِي سَبِيلًا ﴿٨٤﴾

82. And We send down of the Qur'ān that which is a healing and a mercy to those who believe (in Islāmīc 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 *Shakilatihi* (i.e. his way or his religion or his intentions), and your Lord knows best of him whose path (religion) is right."

وَنُزِّلُ	مِنَ الْقُرْآنِ	مَا	هُوَ	شِفَاءٌ	وَرَحْمَةٌ
and We send down	from the Quran	that which	[it]	(is) a healing (cure)	and a mercy
لِّلْمُؤْمِنِينَ	وَلَا يَزِيدُ الظَّالِمِينَ	إِلَّا خَسَارًا ﴿٨٣﴾	وَإِذَا		
to the believers	and it increases not the wrongdoers	but (in) loss	and when		
أَنْعَمْنَا عَلَى الْإِنْسَنِ	أَعْرَضَ	وَنَآ	بِجَانِبِهِ		
We bestow Our Grace on man	he turns away	and becomes far away	at his side		
وَإِذَا	مَسَّهُ	الشَّرُّ	كَانَ يَتُوسَّ	قُلْ	كُلُّ يَعْمَلُ
and when	touches him	evil	he is (in great) despair	say	each acts
عَلَى شَاكِلَتِهِ	فَرَبُّكُمْ	أَعْلَمُ	يَمِّنْ	هُوَ	
according to his manner	and your Lord	knows best	of (him) who	[he]	
	أَهْدَى	سَبِيلًا ﴿٨٤﴾			
	(is) best guided	(in) path			

وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا ﴿٨٥﴾ وَلَئِنْ شِئْنَا لَنَذْهَبَنَّ بِالَّذِي أَوْحَيْنَا إِلَيْكَ ثُمَّ لَا تَجِدُ لَكَ بِهِ عَلَيْنَا وَكِيلًا ﴿٨٦﴾ إِلَّا رَحْمَةً مِن رَّبِّكَ إِنَّ فَضْلَهُ كَانَ عَلَيْكَ كَبِيرًا ﴿٨٧﴾ قُلْ لَّيْنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَى أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ 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'an). 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."

وَيَسْأَلُونَكَ	عَنِ الرُّوحِ	قُلِ الرُّوحُ	مِنْ أَمْرِ
and they ask you	about the soul (spirit)	say the soul	(is) of (the) Command
رَبِّي	وَمَا أُوتِيتُمْ	مِّنَ الْعِلْمِ	إِلَّا قَلِيلًا ﴿٨٥﴾
(of) my Lord	and you have not been given	of knowledge	but a little
وَلَيْنَ شِئْنَا	لَنَذْهَبَنَ بِالَّذِي	أَوْحَيْنَا إِلَيْكَ	ثُمَّ
and if We willed	We could surely take away that which	We have revealed to you	then
لَا تَجِدُ	لَكَ	بِهِ	عَلَيْنَا
you would not find	for you	in that	against Us
إِلَّا رَحْمَةً	مِّن رَّبِّكَ	إِنَّ فَضْلَهُ	كَانَ عَلَيْكَ
except (as) a mercy	from your Lord	verily His Grace	unto you is
قُلْ لَّيْنِ	اجْتَمَعَتِ	الْإِنْسُ	وَالْجِنُّ
say	were together	the mankind	and the jinn
هَذَا	الْقُرْآنِ	لَا يَأْتُونَ	بِمِثْلِهِ
(of) this	Quran	they can not bring	the like thereof
		لِبَعْضٍ	ظَهِيرًا ﴿٨٨﴾
		to others	helper/supporter
			وَلَوْ كَانَتْ
			بَعْضُهُمْ
			even if some of them were

وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ فَأَبَى أَكْثَرُ النَّاسِ إِلَّا كُفُورًا ﴿٨٨﴾ وَقَالُوا لَنْ نُؤْمِنَ بِكَ حَتَّى تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا ﴿٨٩﴾ أَوْ تَكُونَ لَكَ جَنَّةٌ مِّنْ نَّخِيلٍ وَعِنَبٍ فَتُفَجِّرَ الْأَنْهَارَ خِلَالَهَا تَفْجِيرًا ﴿٩٠﴾ أَوْ تُسْقِطَ السَّمَاءَ كَمَا زَعَمْتَ عَلَيْنَا كِسْفًا أَوْ تَأْتِي بَالِلِهِ وَالْمَلَكَةِ قَبِيلًا ﴿٩١﴾

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;

وَلَقَدْ	صَرَفْنَا لِلنَّاسِ			فِي هَذَا	الْقُرْآنِ
and indeed	We have fully explained to mankind (people)			in this	Quran
مِنْ كُلِّ	مِثْلٍ	فَأَبَى أَكْثَرُ	النَّاسِ	إِلَّا كُفُورًا ﴿٩١﴾	
of every (kind)	(of) similitude	but refused most	people	but disbelief	
وَقَالُوا	لَنْ نُؤْمِنَ		لَكَ	حَتَّى	تَفْجُرَ لَنَا
and they say	we shall never believe		in you	until	you cause to gush forth for us
مِنَ الْأَرْضِ	يَنْبُوعًا ﴿٩٢﴾	أَوْ	تَكُونُ لَكَ	جَنَّةٌ	مِّنْ تَخِيلِ
from the earth	a spring	or	(there) is for you	a garden	of date palms
وَعِنَبٍ	فَنَفْجِرُ الْأَنْهَارَ			خِلَالَهَا	تَفْجِيرًا ﴿٩٣﴾
and grapes	and you cause rivers to gush forth			in its midst	abundantly
أَوْ تُسْقَطُ السَّمَاءُ	كَمَا		زَعَمْتَ عَلَيْنَا		
or you cause the heaven to fall	as		you have claimed (pretended) upon us		
كَيْفًا	أَوْ	تَأْتِي بِاللَّهِ	وَالْمَلَائِكَةِ	قِيلًا ﴿٩٤﴾	
(in) pieces	or	you bring Allah	and the angels	(before us) face to face	

أَوْ يَكُونُ لَكَ بَيْتٌ مِّنْ زُخْرَفٍ أَوْ تَرْقَى فِي السَّمَاءِ وَلَنْ نُؤْمِنَ لِرُقِيِّكَ حَتَّى تُنْزِلَ عَلَيْنَا كِتَابًا نَقْرُوهُ. قُلْ سُبْحَانَ رَبِّي هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا ﴿٩٥﴾ وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمْ الْهُدَى إِلَّا أَنْ قَالُوا أَبْعَثَ اللَّهُ بَشَرًا رَسُولًا ﴿٩٦﴾ قُلْ لَوْ كُنَّا فِي الْأَرْضِ مَلَائِكَةً يَمْشُونَ مُطْمَئِنِّينَ لَنَزَّلْنَا عَلَيْهِمْ مِنَ السَّمَاءِ مَلَكًا رَسُولًا ﴿٩٧﴾

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."

أَوْ	يَكُونُ لَكَ	بَيْتٌ	مِّنْ زُخْرِفٍ	أَوْ	تَرَقَّى فِي السَّمَاءِ
or	(there) is for you	a house	of adornable materials	or	you ascend up into the sky
وَلَنْ تُؤْمِنَ	لِرُقِيِّكَ	حَتَّى	تُنْزِلَ عَلَيْنَا		
and we shall never believe	in your ascension	until	you bring down for us		
كَتَبْنَا	تَقْرُؤَهُ	قُلْ	سُبْحَانَ رَبِّي	هَلْ كُنْتُ	
a Book	that we would read	say	Glorified (is)	my Lord	(what) am I?
إِلَّا بَشَرًا	رَّسُولًا		وَمَا مَنَعَ النَّاسَ	أَنْ يُؤْمِنُوا	
but a man	(sent as) a Messenger		and nothing prevented people	to believe	
إِذْ	جَاءَهُمْ	الْهُدَىٰ	إِلَّا	أَنْ قَالُوا	أَبَعَثَ اللَّهُ بَشَرًا
when	came to them	the guidance	except	that they said	(did) Allah send a man?
رَّسُولًا	قُلْ	لَوْ كَانَتْ	فِي الْأَرْضِ	مَلَائِكَةٌ	
(as) a Messenger	say	if (there) were	on the earth	angels	
يَمْشُونَ مُطْمَئِنِّينَ	لَنُزِّلْنَا	عَلَيْهِمْ			
walking about in peace	We would certainly have sent down	to them			
	مِّنَ السَّمَاءِ	مَلَكًا	رَّسُولًا		
	from the heaven	an angel	(as) a Messenger		

قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا ﴿٩٦﴾ وَمَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِّ فَلَنْ تَجِدَ لَهُمْ أَوْلِيَاءَ مِنْ دُونِهِ ۖ وَنَحْشُرُهُمْ يَوْمَ الْقِيَامَةِ عَلَىٰ وُجُوهِهِمْ عُمِيَآ وَبُكْمًا ۖ وَصُمًّا ۖ مَاؤُنْهَمُ جَهَنَّمَ ۖ كُلَّمَا خَبَتْ زِدْنَاهُمْ سَعِيرًا ﴿٩٧﴾

ذَٰلِكَ جَزَاؤُهُمْ بِأَنَّهُمْ كَفَرُوا بِآيَاتِنَا وَقَالُوا أَءِذَا كُنَّا عِظْمًا وَرَفَتًا أَءِنَّا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا ﴿٩٨﴾

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 *Auliya'* (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?"

قُلْ	كَفَىٰ بِاللَّهِ شَهِيدًا	بَيْنِي	وَبَيْنَكُمْ	إِنَّهُ كَانَ
say	Sufficient is Allah (for) a witness	between me	and between you	verily He is
بِعِبَادِهِ	خَيْرًا	بَصِيرًا ﴿٩٧﴾	وَمَنْ يَهْدِ اللَّهُ	فَهُوَ
of His slaves	All-Knower	All-Seer	and (he) whom Allah guides	then he
أَلْمُهْتَدِ	وَمَنْ يَضِلَّ	فَلَن تَجِدَ	لَهُمْ	
(is) led aright	and (he) whom He sends astray	then you will never find	for them	
أَوْلِيَاءَ	مِنْ دُونِهِ	وَنَحْشُرُهُمْ	يَوْمَ	الْقِيَمَةِ
protectors	besides Him	and We shall gather them	(on the) Day	(of) Resurrection
عَلَىٰ وُجُوهِهِمْ	عُمِيًا	وَبُكْمًا	وَصُمًّا	مَّاوَنَهُمْ
on their faces	blind	and dumb	and deaf	their abode
كُلَّمَا خَبَتْ	زِدْنَاهُمْ	سَعِيرًا ﴿٩٩﴾	ذَٰلِكَ	
whenever it abates	We shall increase (for) them	the fierceness of Fire	that	
جَزَاؤُهُمْ	بِأَنَّهُمْ كَفَرُوا	بِآيَاتِنَا	وَقَالُوا	أَءِذَا
(is) their recompense	because they denied	[in] Our Signs	and they said	when?
كُنَّا عِظْمًا	وَرَفَتًا	أَءِنَّا		
we are bones	and fragments (ashes)	(shall) we [indeed]?		

جَدِيدًا ﴿١٨﴾	خَلَقًا	لَمَبْعُوثُونَ
new	(as) a creation	really (be) resurrected (raised again)

﴿١٨﴾ أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ قَادِرٌ عَلَى أَنْ يَخْلُقَ مِثْلَهُمْ وَجَعَلَ لَهُمْ أَجَلًا لَا رَيْبَ فِيهِ فَأَبَى الظَّالِمُونَ إِلَّا كُفُورًا ﴿١٩﴾ قُلْ لَّوْ أَنتُمْ تَمْلِكُونَ خَزَائِنَ رَحْمَةِ رَبِّي إِذًا لَأَمْسَكْتُمْ خَشْيَةَ الْإِنْفَاقِ وَكَانَ الْإِنْسَنُ قَتُورًا ﴿٢٠﴾ وَلَقَدْ ءَاتَيْنَا مُوسَى تِسْعَ ءَايَاتٍ بَيِّنَاتٍ فَسَأَلَ بَنِي إِسْرَءِيلَ إِذْ جَاءَهُمْ فَقَالَ لَهُ فِرْعَوْنُ إِنِّي لَأَظُنُّكَ يَمُوسَىٰ مَسْحُورًا ﴿٢١﴾

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."

أَوَلَمْ يَرَوْا	أَنَّ اللَّهَ	الَّذِي	خَلَقَ السَّمَوَاتِ	وَالْأَرْضَ	قَادِرٌ
(do) they not see?	that Allah	Who	created the heavens	and the earth	(is) Able
عَلَىٰ	أَنْ يَخْلُقَ مِثْلَهُمْ	وَجَعَلَ	لَهُمْ	أَجَلًا	
[on]	to create the like of them	and He has made	for them	(an appointed) term	
لَا رَيْبَ	فِيهِ	فَأَبَى الظَّالِمُونَ	إِلَّا كُفُورًا ﴿١٩﴾	قُلْ	
(there is) no doubt	in it	but the wrongdoers refused	but disbelief	say	
لَّوْ أَنتُمْ تَمْلِكُونَ	خَزَائِنَ	رَحْمَةٍ	رَبِّي	إِذَا	
if you possess	(the) treasures	(of the) Mercy	(of) my Lord	then	
لَأَمْسَكْتُمْ	خَشْيَةَ	الْإِنْفَاقِ	وَكَانَ الْإِنْسَنُ	قَتُورًا ﴿٢٠﴾	
you would surely hold back	(for) fear	(of) spending	and man is	(ever) miserly	
وَلَقَدْ ءَاتَيْنَا مُوسَىٰ	تِسْعَ	ءَايَاتٍ	بَيِّنَاتٍ	فَسَأَلَ بَنِي	
and indeed We have given Moses	nine	signs	clear	then ask (the) Children	

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

قَالَ لَقَدْ عَلِمْتَ مَا أَنْزَلَ هَؤُلَاءِ إِلَّا رَبُّ السَّمَوَاتِ وَالْأَرْضِ بَصَائِرَ وَإِنِّي لَأُظَنِّكَ
يَفِرْعَوْنَ مَثْبُورًا ﴿١٠٣﴾ فَأَرَادَ أَنْ يَسْتَفِرَّهُمْ مِنَ الْأَرْضِ فَأَغْرَقْنَاهُ وَمَنْ مَعَهُ جَمِيعًا ﴿١٠٤﴾
وَقُلْنَا مِنْ بَعْدِهِ لِبَنِي إِسْرَءِيلَ أَكُنُوا الْأَرْضَ فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ جِئْنَا بِكُمْ لَفِيفًا ﴿١٠٥﴾
وَبِالْحَقِّ أَنْزَلْنَاهُ وَبِالْحَقِّ نَزَلَ وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ﴿١٠٦﴾

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 ('Īsā), 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).

قَالَ	لَقَدْ عَلِمْتَ	مَا أَنْزَلَ هَؤُلَاءِ			
he said	verily you know	none has sent down these (signs)			
إِلَّا رَبُّ السَّمَوَاتِ	وَالْأَرْضِ	بَصَائِرَ	وَإِنِّي		
but (the) Lord (of) the heavens	and the earth	(as) clear signs	and [truly] I		
لَأُظَنِّكَ	يَفِرْعَوْنَ	مَثْبُورًا	فَأَرَادَ		
think you indeed	O Pharaoh	(are) doomed to destruction	so he wanted		

أَنْ يَسْتَفْرِزَهُمْ	مِّنَ الْأَرْضِ	فَاَغْرَقْنَاهُ	وَمَنْ	مَّعَهُ	جَمِيعًا ﴿١٣﴾
to turn them out	of the land	but We drowned him	and who	(were) with him	all
وَقُلْنَا	مِنْ بَعْدِهِ	لِبَنِي	إِسْرَءِيلَ	أَسْكُنُوا الْأَرْضَ	فَإِذَا
and We said	after him	to (the) Children	(of) Israel	dwell in the land	then when
جَاءَ وَعْدٌ	الْآخِرَةِ	جِئْنَا بِكُمْ	لَفِيفًا ﴿١٤﴾		
comes (the) promise	(of) the Hereafter	We shall bring you	(as) a mixed crowd		
وَبِالْحَقِّ	أَنْزَلْنَاهُ	وَبِالْحَقِّ نَزَّلَ			
and with truth	We have sent it down	and with the truth it has descended			
وَمَا أَرْسَلْنَاكَ	إِلَّا مُبَشِّرًا	وَنَذِيرًا ﴿١٥﴾			
and We sent you not	except (as) a bearer of glad tidings	and a warner			

وَقُرْءَانًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْثٍ وَنَزَّلْنَاهُ تَنْزِيلًا ﴿١٦﴾ قُلْ ءَامِنُوا بِهِ ءَوْ لَا تُؤْمِنُوا إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ مِنْ قَبْلِهِ إِذَا يُتْلَى عَلَيْهِمْ يَخِرُّونَ لِلْأَذْقَانِ سُجَّدًا ﴿١٧﴾ وَيَقُولُونَ سُبْحَانَ رَبِّنَا إِنْ كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا ﴿١٨﴾ وَيَخِرُّونَ لِلْأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا ﴿١٩﴾

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.

وَقُرْءَانًا	فَرَقْنَاهُ	لِتَقْرَأَهُ			
and (it is) a Quran	which We have divided (into parts)	(in order) that you might recite it			
عَلَى النَّاسِ	عَلَى مُكْثٍ	وَنَزَّلْنَاهُ	تَنْزِيلًا ﴿١٦﴾	قُلْ ءَامِنُوا بِهِ ءَوْ	أَوْ
unto men	at intervals	and We have revealed it	(by) stages	say	or
لَا تُؤْمِنُوا	إِنَّ الَّذِينَ أُوتُوا	الْعِلْمَ	مِنْ قَبْلِهِ ءَإِذَا		
(do) not believe	verily those who were given	knowledge	before it	when	

وَيَقُولُونَ	سُجَّدًا ﴿١٧﴾	يَخْرُونَ لِلْأَذْقَانِ			يَتْلَى عَلَيْهِمْ	
and they say	(in) prostration	they fall down on (their) faces			it is recited to them	
لَمَفْعُولًا ﴿١٨﴾	رَبِّنَا	وَعَدُ	كَانَ	إِنْ	رَبِّنَا	سُبْحَنَ
surely (be) fulfilled	(of) our Lord	(the) Promise	was	truly	our Lord	Glory (is to)
خُشُوعًا ﴿١٩﴾	وَيَزِيدُهُمْ	يَبْكُونَ	لِلْأَذْقَانِ		وَيَخْرُونَ	
(in) humility	and it increases them	weeping	on (their) faces		and they fall down	

قُلْ أَدْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ وَلَا تَجْهَر بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا ﴿٢٠﴾ وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُن لَّهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُن لَّهُ وَلِيٌّ مِّنَ الذَّلِّ وَكَبُرَ تَكْبِيرًا ﴿٢١﴾

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 *Walī* (helper, protector or supporter). And magnify Him with all magnificence [*Allāhu – Akbar* (Allāh is the Most Great)]."

قُلْ	أَدْعُوا اللَّهَ	أَوْ ادْعُوا الرَّحْمَنَ	أَيًّا مَا تَدْعُوا
say	invoke Allah	or invoke the Most Gracious	(by) whatever (name) you invoke
فَلَهُ	الْأَسْمَاءُ	الْحُسْنَى	وَلَا تَجْهَرُ
then for Him (belong)	Names	the Best	and (do) not say loudly
in your prayer			
وَقُلْ	سَبِيلًا	ذَلِكَ	وَابْتَغِ بَيْنَ
and say	a way	that	and seek between
وَلَا	تُخَافِتْ بِهَا	وَلَمْ يَتَّخِذْ وَلَدًا	وَلَمْ يَكُنْ
nor	make it in a low voice	has not taken a son	and (there) is not
for Him			
الْحَمْدُ لِلَّهِ	الَّذِي	وَلَمْ يَكُنْ	وَلَهُ
all praise (be) to Allah	Who	nor (there) is	for Him
شَرِيكٌ	فِي الْمُلْكِ	وَلَمْ يَكُنْ	وَلَهُ
a partner	in (His) Dominion	any protector	for Him

تَكْبِيرًا	وَكَبَّرَهُ	مِنَ الذُّلِّ
(with all) magnificence	and magnify Him	of submissiveness (low)

سُورَةُ الْكَهْفِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا ۖ ۝١ قَيِّمًا لِّيُنذِرَ بَأْسًا شَدِيدًا مِّمَّنْ لَدُنْهُ وَيُبَشِّرَ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا حَسَنًا ۝٢ مَكِينٍ فِيهِ أَبَدًا ۝٣ وَيُنذِرَ الَّذِينَ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا ۝٤ مَا لَهُمْ بِهِ مِنْ عِلْمٍ وَلَا لِآبَائِهِمْ كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ إِنْ يَقُولُونَ إِلَّا كَذِبًا ۝٥

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.

الرَّحِيمِ		الرَّحْمَنِ		بِسْمِ اللَّهِ		
the Most Merciful		the Most Gracious		In the Name (of) Allah		
وَلَمْ يَجْعَلْ		الْكِتَابَ	أَنْزَلَ عَلَى عَبْدِهِ		الَّذِي	الْحَمْدُ لِلَّهِ
and has not placed		the Book	has sent down to His slave		Who	all praise (be) to Allah
لِيُنذِرَ بَأْسًا			فَيِّمًا		عِوَجًا	لَهُ
to give warning of a punishment			(He has made it) straight		any crookedness	for it

شَدِيدًا	مِّن لَّدُنْهُ	وَيُبَشِّرُ الْمُؤْمِنِينَ	الَّذِينَ يَعْمَلُونَ
severe	from Him	and to give glad tidings to the believers	those who work (do)
الصَّالِحَاتِ	أَنَّ	لَهُمْ	أَجْرًا
righteous deeds	that	they (shall) have	a reward
فِيهِ	أَبَدًا	وَيُنذِرُ	الَّذِينَ قَالُوا
therein	forever	and to warn	those who say (said)
مَّا	لَهُمْ	بِهِ	مِنْ عِلْمٍ
not	they have	about it	any knowledge
كَلِمَةً	تَخْرُجُ مِنْ أَفْوَاهِهِمْ	إِنْ يَقُولُونَ	إِلَّا كَذِبًا
the word	(that) comes out of their mouths	they utter nothing	but a lie

فَلَعَلَّكَ بَخِيعٌ نَفْسَكَ عَلَىٰ آثَرِهِمْ إِنْ لَّمْ يُؤْمِنُوا بِهَذَا الْحَدِيثِ أَسَفًا ﴿٦﴾ إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لِّهَا لِنَبْلُوهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا ﴿٧﴾ وَإِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا ﴿٨﴾ أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ ءَايَاتِنَا عَجَبًا ﴿٩﴾ إِذْ أَوَى الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا رَبَّنَا إِنَّا مِن لَّدُنكَ رَحْمَةً وَهَيِّئْ لَّنَا 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'ān). 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!"

فَلَعَلَّكَ	بَخِيعٌ	نَفْسَكَ	عَلَىٰ آثَرِهِمْ	إِنْ	لَّمْ يُؤْمِنُوا
then perhaps you	(would) kill	yourself	over their footsteps	if	they believe not

بِهَذَا	الْحَدِيثِ	أَسْفًا ﴿٦﴾	إِنَّا جَعَلْنَا	مَا	عَلَى الْأَرْضِ
in this	narration	(in) grief	verily We have made	that which	(is) on the earth
زِينَةً	لَهَا	لِنَبْلُوهُمْ	أَيُّهُمْ		
an adornment	for it	(in order) that We may test them	(as to) which of them		
أَحْسَنُ	عَمَلًا ﴿٧﴾	وَإِنَّا	لَجَاعِلُونَ	مَا	عَلَيْهَا
(are) best	(in) deeds	and verily We	surely (shall) make	what	(is) on it
صَعِيدًا	جُرُزًا ﴿٨﴾	أَمْ حَسِبْتَ	أَنَّ أَصْحَابَ	الْكَهْفِ	
a soil	bare dry	or (did) you think	that (the) people	(of) the Cave	
وَالرَّقِيمِ	كَانُوا مِنْ ءَايَتِنَا	عَجَبًا ﴿٩﴾	إِذْ		
and the Inscription	were among Our Signs	a wonder	(remember) when		
أَوَى الْفِتْيَةِ	إِلَى الْكَهْفِ	فَقَالُوا رَبَّنَا			
the young men fled (sought refuge)	to the Cave	so they said our Lord			
ءَايِنَا	مِنْ لَدُنْكَ	رَحْمَةً	وَهَيَّ	لَنَا	
bestow on us (grant us)	from Yourself	mercy	and facilitate	for us	
مِنْ أَمْرِنَا	رَشَدًا ﴿١٠﴾				
from our affairs	(in the) right way				

فَضَرَبْنَا عَلَى ءَاذَانِهِمْ فِي الْكَهْفِ سِنِينَ عَدَدًا ﴿١١﴾ ثُمَّ بَعَثْنَاهُمْ لِنَعْلَمَ أَيُّ الْحِزْبَيْنِ أَحْصَى لِمَا لَبِثُوا أَمَدًا ﴿١٢﴾ نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُم بِالْحَقِّ إِنَّهُمْ فِتْيَةٌ ءَامَنُوا بِرَبِّهِمْ وَزِدْنَاهُمْ هُدًى ﴿١٣﴾ وَرَبَطْنَا عَلَى قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ السَّمَوَاتِ وَالْأَرْضِ لَنْ نَدْعُو مِنْ دُونِهِ إِلَهًا لَقَدْ قُلْنَا إِذَا شَطَطًا ﴿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 (Allāh), 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.

فَضَرَبْنَا	عَلَىٰ ءَاذَانِهِمْ	فِي الْكَهْفِ	سِنِينَ	عَدَدًا ﴿١١﴾
therefore We covered	up their ears	in the Cave	years	a number (of)
ثُمَّ بَعَثْنَاهُمْ	لِنَعْلَمَ	أَيَّ	الْحَزْبَيْنِ	
then We raised them up	that We might know	which	(of) the two parties	
أَحْصَىٰ	لِمَا	لَبِثُوا أَمَدًا ﴿١٢﴾	تَحْنُ نَقْصٌ	
(was) best at calculating	for that	time period they had tarried	We narrate	
عَلَيْكَ	نَبَاهُهُمْ	بِالْحَقِّ	إِنَّهُمْ	فَتِيَةٌ
unto you	their story	with truth	truly they	(were) young men
بِرَبِّهِمْ	وَزَدْنَاهُمْ	هُدًى ﴿١٣﴾		
in their Lord	and We increased them	(in) guidance		
وَرَبَطْنَا	عَلَىٰ قُلُوبِهِمْ	إِذْ قَامُوا	فَقَالُوا رَبَّنَا	
and We made firm & strong	[on] their hearts	when they stood up	and said our Lord	
رَبُّ السَّمَوَاتِ	وَالْأَرْضِ	لَنْ نَدْعُوَ	مِنْ دُونِهِ	
(is the) Lord (of) the heavens	and the earth	we shall never call upon	other than Him	
إِلَهًا	لَقَدْ قُلْنَا إِذَا	شَطَطًا ﴿١٤﴾		
any god	indeed (if we did) then we should have uttered (said)	an enormity (in disbelief)		

هَؤُلَاءِ قَوْمًا اتَّخَذُوا مِنْ دُونِهِ ۖ ءَالِهَةً لَّا يَأْتُونَ عَلَيْهِمْ بِسُلْطَانٍ بَيِّنٍ فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا ﴿١٥﴾ وَإِذْ أَعَزَّلْنَاهُمْ مَا يَعْبُدُونَ إِلَّا اللَّهَ فَأَوْفُوا إِلَى الْكَهْفِ يَنْشُرْ لَكُمْ رَبُّكُمْ مِنْ رَحْمَتِهِ وَيَهَيِّئْ لَكُمْ مِنْ أَمْرِكُمْ مَرْفَقًا ﴿١٦﴾

15. "These our people have taken for worship *alihah* (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)."

هَؤُلَاءِ	قَوْمَنَا	اتَّخَذُوا مِنْ دُونِهِ		ءَالِهَةً
these (are)	our people	(who) have taken (for worship) other than Him		gods
لَوْلَا	يَأْتُونَ عَلَيْهِمْ	يُسْلُطِينَ	بَيْنَ	فَمَنْ
why not	they bring for them	an authority	clear	and who
مِمَّنْ	أَفْتَرَى عَلَى اللَّهِ كَذِبًا	وَإِذْ	أَعْتَزَلْتُمُوهُمْ	
than (he) who	invents a lie against Allah	and when	you withdraw from them	
وَمَا يَعْبُدُونَ	إِلَّا اللَّهَ	فَأَوْرَأَ	إِلَى الْكَهْفِ	
and that which they worship	except Allah	then seek refuge	in the Cave	
يَنْشُرْ لَكُمْ	رَبُّكُمْ	مِنْ رَحْمَتِهِ	وَيَهَيِّ	لَكُمْ
will open for you	your Lord	from His Mercy	and will make	for you
مِنْ أَمْرِكُمْ		مَرَفَقًا		
[from] your affair		ease		

وَتَرَى الشَّمْسَ إِذَا طَلَعَتْ تَزَاوَرُ عَنْ كَهْفِهِمْ ذَاتَ الْيَمِينِ وَإِذَا غَرَبَتْ تَقَرَّبُ مِنْهُمْ ذَاتَ الشَّمَالِ وَهُمْ فِي فَجْوَةٍ مِنْهُ ذَلِكَ مِنْ آيَاتِ اللَّهِ مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِّ فَلَنْ تَجِدَ لَهُ وَلِيًّا مُرْشِدًا ﴿١٧﴾ وَتَحْسَبُهُمْ آيَةً ظَالِمًا وَهُمْ رُفُودٌ وَنَقَلْنَاهُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشَّمَالِ وَكَلْبُهُمْ بَسِطٌ ذِرَاعِيهِ بِالْوَصِيدِ لَوِ اطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا وَلَمَلِئْتَ مِنْهُمْ رُعْبًا ﴿١٨﴾

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 *Walī* (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.

وَتَرَى الشَّمْسَ	إِذَا طَلَعَتْ	تَزَوَّرُ عَنْ كَهْفِهِمْ	ذَاتَ
and you might have seen the sun	when it rose	it declines from their Cave	to
الْيَمِينِ	وَإِذَا غَرَبَتْ	تَقْرِضُهُمْ	ذَاتَ الشِّمَالِ وَهُمْ
the right	and when it set	it turns away from them	while they (lay) the left to
فِي فَجْوَةٍ	مِنْهُ	ذَلِكَ	مِنْ آيَاتِ اللَّهِ
in the midst	of it (the Cave)	that (is)	(one) of (the) Signs (of) Allah
مَنْ يَهْدِ اللَّهُ	فَهُوَ	الْمُهْتَدِ	وَمَنْ يُضِلِّ
(he) whom Allah guides	then he	(is) the rightly guided	and (he) whom He sends astray
فَلَنْ تَجِدَ	لَهُ	وَلِيًّا	مُرْشِدًا
then you will never find	for him	a friend	guiding
أَيْقَظًا	وَهُمْ	رُقُودٌ	وَنَقَلْبُهُمْ
awake	while they	(are) asleep	and We turn them
الشِّمَالِ	وَكَلْبُهُمْ	بَسِطَ	ذِرَاعَيْهِ
the left	and their dog	stretching forth	his two forelegs
أَطَّلَعْتَ عَلَيْهِمْ	لَوَلَيْتَ	مِنْهُمْ	فِرَارًا
you had looked at them	you would certainly have turned back	from them	(in) flight
وَلَمَلَيْتَ	مِنْهُمْ	رُعْبًا	
and you would certainly have been filled	of them	(with) awe	

وَكَذَلِكَ بَعَثْنَاهُمْ لِيَتَسَاءَلُوا بَيْنَهُمْ قَالَ قَائِلٌ مِنْهُمْ كَمْ لَبِثْتُمْ قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالُوا رَبُّكُمْ أَعْلَمُ بِمَا لَبِثْتُمْ فَابْعَثُوا أَحَدَكُمْ بِوَرِقِكُمْ هَذِهِ إِلَى

الْمَدِينَةِ فَلْيَنْظُرْ أَيُّهَا أَزْكَى طَعَامًا فَلْيَأْتِكُمْ بِرِزْقٍ مِّنْهُ وَلْيَتَلَطَّفْ 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.

وَكَذَلِكَ		بَعَثْنَاهُمْ		لِيَتَسَاءَلُوا بَيْنَهُمْ	
and likewise (thus)		We awakened them		that they might question among them	
قَالَ قَائِلٌ	مِّنْهُمْ	كَمْ لَبِثْتُمْ	قَالُوا	لَبِثْنَا يَوْمًا	
said a speaker	from them	how long have you stayed	they said	we have stayed a day	
أَوْ بَعْضَ	يَوْمٍ	قَالُوا رَبُّكُمْ	أَعْلَمُ	بِمَا لَبِثْتُمْ	
or a part	(of) a day	they said your Lord	knows best	how long you have stayed	
فَاَبْعَثُوا أَحَدَكُمْ	بِوَرَقِكُمْ		هَذِهِ	إِلَى الْمَدِينَةِ	
so send one of you	with your silver coin		this	to the city	
فَلْيَنْظُرْ أَيُّهَا	أَزْكَى	طَعَامًا	فَلْيَأْتِكُمْ		
and let him find out which	(is) the purest	food	and let him bring to you		
بِرِزْقٍ	مِّنْهُ	وَلْيَتَلَطَّفْ		وَلَا يُشْعِرَنَّ	
some provision	of it	and let him be kind (careful)		and let not know	
بِكُمْ		أَحَدًا			
of you		anyone			

إِنَّهُمْ إِن يَظْهَرُوا عَلَيْكُمْ يَرْجُمُوكُمْ أَوْ يُعِيدُوكُمْ فِي مِلَّتِهِمْ وَلَنْ تُفْلِحُوا إِذَا أَبَدًا ﴿٢٠﴾ وَكَذَلِكَ أَعَثَرْنَا عَلَيْهِمْ لِيَعْلَمُوا أَن وَعْدَ اللَّهِ حَقٌّ وَأَنَّ السَّاعَةَ لَا رَيْبَ فِيهَا إِذْ يَتَنَزَّعُونَ بَيْنَهُمْ أَمْرَهُمْ فَقَالُوا ابْنُوا عَلَيْهِم بُنْيَانًا رَبُّهُمْ أَعْلَمُ بِهِمْ قَالَ

الَّذِينَ غَلَبُوا عَلَىٰ أَمْرِهِمْ لَنَتَّخِذَ عَلَيْهِمْ مَسْجِدًا ﴿٢٠﴾

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."

إِنَّهُمْ	إِنْ يَظْهَرُوا	عَلَيْكُمْ	يَرْجُمُوكُمْ
verily they	if [they] come to know	of you	they will stone you (to death)
أَوْ يُعِيدُوكُمْ	فِي مِلَّتِهِمْ	وَلَنْ تَفْلِحُوا	إِذَا
or they turn you back	into their religion	and you will never be successful	in that case
أَبَدًا ﴿٢١﴾	وَكَذَلِكَ	أَعَرْنَا عَلَيْهِمْ	لِيَعْلَمُوا
ever	and thus	We made known their case	that they (people) might know
أَبْ وَعَدَ اللَّهُ	حَقُّ	وَأَنَّ السَّاعَةَ	لَا رَيْبَ
that (the) Promise (of) Allah	(is) true	and that the Hour	(there is) no doubt
إِذَا	يَتَنَزَّعُونَ بَيْنَهُمْ	أَمْرَهُمْ	فَقَالُوا
(remember) when	they disputed among themselves	(about) their case	and they said
أَبْنُوا عَلَيْهِمْ	بَنِينًا	رَبُّهُمْ	أَعْلَمُ
construct over them	a building	their Lord	knows best
الَّذِينَ غَلَبُوا	قَالَ	بِهِمْ	الَّذِينَ غَلَبُوا
those who won	said	about them	those who won
عَلَىٰ أَمْرِهِمْ	لَنَتَّخِذَ عَلَيْهِمْ	مَسْجِدًا ﴿٢٢﴾	
[on] their point	we verily shall take over them	a place of worship (mosque)	

سَيَقُولُونَ ثَلَاثَةٌ رَّابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ رَجْمًا بِالْغَيْبِ
وَيَقُولُونَ سَبْعَةٌ وَثَامِنُهُمْ كَلْبُهُمْ قُل رَّبِّي أَعْلَمُ بِعَدَّتِهِمْ مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ فَلَا
تُمَارِ فِيهِمْ إِلَّا مِرَاءً ظَهَرَ وَلَا تَسْتَفْتِ فِيهِمْ مِنْهُمْ أَحَدًا ﴿٢٣﴾

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.

كَلْبُهُمْ		رَابِعُهُمْ		سَيَقُولُونَ ثَلَاثَةً	
(being) their dog		the forth of them		they say (they were) three	
رَجْمًا	كَلْبُهُمْ	سَادِسُهُمْ	وَيَقُولُونَ خَمْسَةً		
guessing	(being) their dog	the sixth of them	and they will say (they were) five		
وَتَامَنُومُ		وَيَقُولُونَ سَبْعَةً		بِالْغَيْبِ	
and the eighth of them		and they will say (they were) seven		at the unseen	
مَا يَعْلَمُهُمْ	يَعِدَّتِهِمْ	أَعْلَمُ	قُلْ رَبِّي	كَلْبُهُمْ	
none knows them	their number	knows best	say my Lord	(being) their dog	
ظَاهِرًا	إِلَّا مَرَّةً	فِيهِمْ	فَلَا تُمَارِ	إِلَّا قَلِيلٌ	
clear	except (with) proof	about them	so debate not	but a few	
أَحَدًا	مِنْهُمْ	فِيهِمْ	وَلَا تَسْتَفْتِ		
anyone	of them (Jews & Christians)	about them	and consult not		

وَلَا تَقُولَنَّ لِشَايٍ إِنِّي فَاعِلٌ ذَٰلِكَ غَدًا ﴿٢٦﴾ إِلَّا أَن يَشَاءَ اللَّهُ ۚ وَاذْكُرْ رَبَّكَ إِذَا نَسِيتَ
وَقُلْ عَسَىٰ أَن يَهْدِيَنَّ رَبِّي لِأَقْرَبَ مِّنْ هَٰذَا ارْشَادًا ﴿٢٧﴾ وَلَيْسُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ سِنِينَ
وَأَزْدَادُوا تِسْعًا ﴿٢٨﴾ قُلِ اللَّهُ أَعْلَمُ بِمَا لَيْسُوا لَهُ غِيبُ السَّمَوَاتِ وَالْأَرْضِ أَبْصِرْ بِهِ
وَأَسْمِعْ ۖ مَا لَهُم مِّن دُونِهِ ۚ مِن وَلِيٍّ وَلَا يُشْرِكُ فِي حُكْمِهِ ۚ أَحَدًا ﴿٢٩﴾

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 *Walī* (Helper, Disposer of affairs, Protector) other than Him, and He makes none to share in His Decision and His Rule."

وَلَا نَقُولَنَّ	لِشَيْءٍ	إِنِّي	فَاعِلٌ	ذَلِكَ	غَدًا	إِلَّا	أَنْ يَشَاءَ اللَّهُ
and say not	of anything	verily I	shall do	that	tomorrow	except	that Allah wills
وَأَذْكُرْ رَبَّكَ	إِذَا نَسِيتَ	وَقُلْ	عَسَى	أَنْ يَهْدِيَنِي			
and remember your Lord	when you forget	and say	it may be	that guides me			
رَبِّي	لِأَقْرَبَ	مِنْ هَذَا	رَشَدًا	وَلَبِثُوا	فِي كَهْفِهِمْ		
my Lord	unto a nearer (way)	than this	(of) guidance	and they stayed	in their Cave		
ثَلَاثَ	مِائَةٍ	سِنِينَ	وَأَزْدَادُوا تِسْعًا	قُلِ اللَّهُ أَعْلَمُ			
three	hundred	years	[and] adding nine	say Allah knows best			
بِمَا لَبِثُوا	لَهُ	غَيْبُ	السَّمَوَاتِ				
how long they stayed	with Him	(is the knowledge of the) unseen	(of) the heavens				
وَالْأَرْضِ	أَبْصَرَ	بِهِ	وَأَسْمِعَ	مَا	لَهُمْ		
and the earth	how clearly He sees	[with it]	and how clearly He hears	not	they have		
مِنْ دُونِهِ	مِنْ وَلِيٍّ	وَلَا يُشْرِكُ	فِي حُكْمِهِ	أَحَدًا			
other than Him	any helper	and He makes not to share	in His Decision	anyone			

وَأَتْلُ مَا أُوْحِيَ إِلَيْكَ مِنْ كِتَابِ رَبِّكَ لَا مُبَدِّلَ لِكَلِمَاتِهِ وَلَنْ تَجِدَ مِنْ دُونِهِ مُلْتَحَدًا ﴿٢٧﴾ وَأَصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَنْ ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا ﴿٢٨﴾

27. And recite what has been revealed to you (O Muhammad ﷺ) of the Book (the Qur'an) 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.

وَأَتْلُ مَا	أُوحِيَ إِلَيْكَ	مِنْ كِتَابِ	رَبِّكَ
and recite what	has been revealed to you	of (the) Book	(of) your Lord
لَا مُبَدِّلَ	لِكَلِمَتِهِ	وَلَنْ تَجِدَ	مِنْ دُونِهِ
none can change	His Words	and you will never find	other than Him
وَأَصْبِرْ نَفْسَكَ	مَعَ	الَّذِينَ يَدْعُونَ	رَبَّهُمْ
and keep yourself patiently	with	those who call	their Lord
وَالْعِشَى	يُرِيدُونَ وَجْهَهُ	وَلَا تَعْدُ عَيْنَاكَ	عَنْهُمْ
and the evening	seeking His Face	and let not your eyes overlook	them
الْحَيَاةِ	الدُّنْيَا	وَلَا نَظْعَ مَنْ	أَغْفَلْنَا قَلْبَهُ
(of) the life	(of) the world	and obey not (him) who	We have made heedless his heart
عَنْ ذِكْرِنَا	وَاتَّبَعَ هَوَاهُ	وَكَانَ أَمْرُهُ	فُرُطًا
of Our remembrance	and (one) who follows his own lusts	and whose affair has been	lost

وَقُلِ الْحَقُّ مِنْ رَبِّكَ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفِرْ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا وَإِنْ يَسْتَغِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ بِئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا ﴿٢٩﴾ إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا ﴿٣٠﴾

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.

وَقُلْ	الْحَقُّ	مِنْ رَبِّكُمْ	فَمَنْ شَاءَ
and say	the truth	(is) from your Lord	then whosoever wills
فَلْيُؤْمِنِ	وَمَنْ شَاءَ	فَلْيَكْفُرْ	
[then] let him believe	and whosoever wills	[then] let him disbelieve	
إِنَّا أَعْتَدْنَا	لِلظَّالِمِينَ	نَارًا	أَحَاطَ بِهِمْ سُرَادِقُهَا
verily We have prepared	for the wrongdoers	a Fire	will surround them
وَأِنْ يَسْتَغِيثُوا	يُعَاقَبُوا بِمَاءٍ	كَالْمُهْلِ	
and if they ask for help	they will be granted water	like boiling oil	
يَشْوِي الْوُجُوهُ	بِئْسَ الشَّرَابُ	وَسَاءَتْ مُرْتَقَقًا ﴿٣٩﴾	
that will scald the faces	terrible is the drink	and terrible is the resting place	
إِنَّ الَّذِينَ ءَامَنُوا	وَعَمِلُوا الصَّالِحَاتِ	إِنَّا	
verily those who believe	and do righteous deeds	certainly We	
لَا نُضِيعُ أَجْرَ	مَنْ	أَحْسَنَ عَمَلًا ﴿٤٠﴾	
shall not lose (the) reward	(of him) who	does good deeds	

أُولَٰئِكَ لَهُمْ جَنَّاتُ عَدْنٍ تَجْرَى مِنْ تَحْتِهِمُ الْأَنْهَارُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِنْ سُندُسٍ وَإِسْتَبْرَقٍ مُتَشَكِّينَ فِيهَا عَلَى الْأَرَائِكِ نَعَمَ الثَّوَابُ وَحَسُنَتْ مُرْتَقَقًا ﴿٣٩﴾ وَأَضْرِبْ لَهُمْ مَثَلًا رَجُلَيْنِ جَعَلْنَا لِأَحَدِهِمَا جَنَّتَيْنِ مِنْ أَعْنَبٍ وَحَفَفْنَاهُمَا بِنَخْلٍ وَجَعَلْنَا بَيْنَهُمَا زَرْعًا ﴿٤٠﴾

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).

أُولَئِكَ	لَهُمْ	جَنَّاتُ	عَدْنٍ	تَجْرِي مِنْ تَحْتِهِمُ	الْأَنْهَارُ
those	for them	(are) Gardens	Eden (everlasting)	flows beneath them	rivers
يُحَلَّلُونَ فِيهَا	مِنْ أَسَاوِرَ	مِنْ ذَهَبٍ	وَيَلْبَسُونَ ثِيَابًا		
they will be adorned in it	with bracelets	of gold	and they wear clothes (garments)		
خَضْرَاءَ	مِنْ سُنْدُسٍ	وَإِسْتَبْرَقٍ	مُتَّكِئِينَ	فِيهَا	عَلَى الْأَرَائِكِ
green	of fine silk	and thick silk	they (will) recline	in it	on raised thrones
نِعْمَ الثَّوَابُ	وَحَسَنَتِ مُرْتَفَقًا	وَأَضْرَبَ	لَهُمْ		
how good is the reward	and how excellent is the resting place	and put forward	to them		
مَثَلًا	رَجُلَيْنِ	جَعَلْنَا لِأَحَدِهِمَا	جَنَّتَيْنِ	مِنْ أَعْنَبٍ	
(the) example	(of) two men	We had given	to one of them	two gardens	of grapes
وَحَفَفْنَاهَا	بِنَخْلٍ	وَجَعَلْنَا بَيْنَهُمَا	زَرْعًا		
and We had surrounded them	with date palms	and We made between them	cultivated fields		

كَلَّمَا الْجَنَّتَيْنِ ءَانَتْ أَكْلُهَا وَلَمْ تَظْلِمِ مِنْهُ شَيْئًا وَفَجَّرْنَا خِلَالَهُمَا نَهْرًا ﴿٣٣﴾ وَكَانَ لَهُ ثَمَرٌ فَقَالَ لِصَاحِبِهِ وَهُوَ يُحَاوِرُهُ أَنَا أَكْثَرُ مِنْكَ مَالًا وَأَعَزُّ نَفَرًا ﴿٣٤﴾ وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِنَفْسِهِ قَالَ مَا أَظُنُّ أَنْ تَبِيدَ 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."

كِلْتَا	الْجَنَّتَيْنِ	ءَأَنْتَ أَكْلَهَا	وَلَمْ تَظْلِم	مِنْهُ	شَيْئًا
both	the gardens	brought forth its produce	and (did) not wrong	of it	the least
وَفَجَّرْنَا خِلَالَهُمَا					
نَهْرًا ﴿٣٧﴾		وَكَانَ	لَهُ		
and We caused to gush forth in the midst of them					
ثَمَرٌ	فَقَالَ	لِصَاحِبِهِ	وَهُوَ	يُحَاوِرُهُ	أَنَا أَكْثَرُ
fruit	and he said	to his companion	while he	was talking to him	I am more
مِنْكَ	مَالًا	وَأَعَزُّ	نَفَرًا ﴿٣٨﴾	وَدَخَلَ جَنَّتَهُ	
than you	(in) wealth	and stronger	(in respect of) men	and he entered his garden	
وَهُوَ	ظَالِمٌ	لِنَفْسِهِ	قَالَ	مَا أَظُنُّ	أَنْ تَبِيدَ هَذِهِ
while he	(was) unjust	to himself	he said	I think not	that this (garden) will perish
أَبَدًا ﴿٣٩﴾	وَمَا أَظُنُّ السَّاعَةَ	قَائِمَةً	وَلَنْ رُدَّتْ		
ever	and I think not the Hour	will (ever) come	and if I am brought back		
إِلَىٰ رَبِّي					
لَأَجِدَنَّ خَيْرًا					
مِنْهَا					
مُنْقَلَبًا ﴿٤٠﴾					
(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 سَوَّاهُ رَجُلًا ﴿٣٧﴾ لَيْكِنَّا هُوَ اللَّهُ رَبِّي وَلَا أُشْرِكُ بِرَبِّي أَحَدًا ﴿٣٨﴾ وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ إِنَّ تَرَبُّنَا أَقَلَّ مِنْكَ مَالًا وَوَلَدًا ﴿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,

قَالَ لَهُ،	صَاحِبُهُ،	وَهُوَ	يُحَاوِرُهُ	أَكْفَرْتَ
said to him	his companion	while he	was talking to him	(do) you disbelieve?
بِالَّذِي	خَلَقَكَ	مِنْ تُرَابٍ	ثُمَّ	مِنْ نُّطْفَةٍ
in Him Who	created you	out of dust	then	out of semen/sperm
ثُمَّ سَوَّاهُ	رَجُلًا ﴿٣٧﴾	لَكِنَّا	هُوَ اللَّهُ	رَبِّي
then fashioned you	(into) a man	but	He (is) Allah	my Lord
وَلَا أُشْرِكُ	دَخَلْتَ جَنَّتَكَ	إِذْ	وَلَوْلَا	أَحَدًا ﴿٣٨﴾
and I shall not associate	you entered your garden	when	and had (it) not been (good)	anyone
بِاللَّهِ	إِلَّا	لَا قُوَّةَ	مَا شَاءَ اللَّهُ	قُلْتَ
with Allah	but	(there is) no power	that which Allah wills	you would have said
وَوَلَدًا ﴿٣٩﴾	مَالًا	مِنْكَ	أَقَلَّ	أَنَا
and children	(in) wealth	than you	less	I (am)
				إِنْ تَرَنِ
				if you see me

فَعَسَىٰ رَبِّي أَن يُؤْتِيَنِي خَيْرًا مِّنْ جَنَّتِكَ وَيُرْسِلَ عَلَيْهَا حُسْبَانًا مِّنَ السَّمَاءِ فَتُصْبِحَ صَعِيدًا زَلَقًا ﴿٤٠﴾ أَوْ يُصْبِحَ مَأْوَهَا غُورًا فَلَن تَسْتَطِيعَ لَهُ طَلَبًا ﴿٤١﴾ وَأُحِيطَ بِشَمْرِهِ فَاصْبَحَ يَقْلَبُ كَفَّيْهِ عَلَىٰ مَا أَنْفَقَ فِيهَا وَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَيَقُولُ يَلَيْتَنِي لَمْ أُشْرِكْ بِرَبِّي أَحَدًا ﴿٤٢﴾

40. "It may be that my Lord will give me something better than your garden, and will send on it *Husbān* (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!"

فَعَسَىٰ رَبِّي	أَن يُؤْتِيَنِي	خَيْرًا	مِّنْ جَنَّتِكَ	وَيُرْسِلَ
it may be (that) my Lord	[that] will give me	better	than your garden	and will send
عَلَيْهَا	حُسْبَانًا	مِّنَ السَّمَاءِ	فَتُصْبِحَ صَعِيدًا	زَلَقًا ﴿٤٠﴾
on it	a torment	from the sky	then it will be earth	slippery

أَوْ يَصْبِحَ مَآؤُهَا	غَوْرًا	فَلَنْ تَسْتَطِيعَ	لَهُ، طَلَبًا ﴿٤١﴾
or its water will become	deep-sunken	so (that) you will never be able	to seek it
وَأُحِيطَ	بِشْمَرِهِ	فَأَصْبَحَ	يُقَلِّبُ كَفَيْهِ
and were surrounded (encircled)	his fruits	and he began	twisting his hands
عَلَى مَا أَنْفَقَ	فِيهَا	وَهِيَ	خَاوِيَةٌ
over what he had spent	on it	while it	(was) destroyed (empty)
وَيَقُولُ	يَلِينَنِي	لَمْ أَشْرِكْ	بِرَبِّي
and he said	would that I	had not ascribed	to my Lord
			أَحَدًا ﴿٤٢﴾
			anyone

وَلَمْ تَكُنْ لَهُ فِئَةٌ يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ وَمَا كَانَ مُنْصِرًا ﴿٤٣﴾ هُنَالِكَ الْوَلَايَةُ لِلَّهِ الْحَقِّ هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ عُقْبًا ﴿٤٤﴾ وَأَضْرَبَ لَهُمْ مَثَلَ الْحَيَاةِ الدُّنْيَا كَمَا أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيْحُ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُّقْنَدَرًا ﴿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.

وَلَمْ تَكُنْ لَهُ	فِئَةٌ	يَنْصُرُونَهُ	مِنْ دُونِ اللَّهِ
and was not	a group (of men)	to help him	other than Allah
وَمَا كَانَ مُنْصِرًا ﴿٤٣﴾	هُنَالِكَ	الْوَلَايَةُ لِلَّهِ	الْحَقِّ هُوَ
nor he was victorious	there	power/authority (will be) for Allah	He the True God
خَيْرٌ	ثَوَابًا	وَحَيْرٌ	عُقْبًا ﴿٤٤﴾
(is the) Best	(for) reward	and (the) Best	(for) the final end
لَهُمْ	مَثَلٌ	الْحَيَاةِ	الدُّنْيَا
for them	(the) example	(of) the life	(of) the world
			كَمَا
			like water

نَبَاتٌ	بِهِ	فَاُخْلَطَ	مِنَ السَّمَاءِ	أَنْزَلْنَاهُ
(the) vegetation	with it	and mingles	from the sky	which We send down
وَكَانَ	الرِّيحُ	نَذَرُوهُ	فَأَصْبَحَ هَشِيمًا	الْأَرْضِ
and is	the winds	which scatter	and becomes dry stalks	(of) the earth
مُفَضِّلًا		شَيْءٍ	عَلَى كُلِّ	اللَّهُ
Omnipotent		thing	over every	Allah

الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا ﴿٤٦﴾ وَيَوْمَ نُسَيِّرُ الْجِبَالَ وَتَرَى الْأَرْضَ بَارِزَةً وَحَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا ﴿٤٧﴾ وَعَرْضُوا عَلَى رَبِّكَ صَفًّا لَقَدْ جِئْتُمُونَا كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ بَلْ زَعَمْتُمْ أَلَّنْ نَجْعَلَ لَكُمْ 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)."

الْمَالُ	وَالْبَنُونَ	زِينَةُ	الْحَيَاةِ	الدُّنْيَا	وَالْبَاقِيَاتُ
wealth	and children	(are the) adornment	(of) the life	(of) the world	but the lasting
الصَّالِحَاتُ	خَيْرٌ	عِنْدَ	رَبِّكَ	ثَوَابًا	وَخَيْرٌ
the righteous deeds	(are) better	with	your Lord	(for) rewards	and better
أَمَلًا	وَيَوْمَ	نُسَيِّرُ الْجِبَالَ			
(in respect of) hope	and (remember the) Day	We shall cause the mountains to move			
وَتَرَى الْأَرْضَ	بَارِزَةً	وَحَشَرْنَاهُمْ			
and you will see the earth	(as) a levelled plain	and We shall gather them			

فَلَمْ نُنَادِرْ	مِنْهُمْ	أَحَدًا	وَعَرَضُوا	عَلَىٰ رَبِّكَ	صَفًّا
and leave not	of them	anyone	and they will be set	before your Lord	(in) rows
لَقَدْ جِئْتُمُونَا	كَمَا خَلَقْنَاكُمْ	أَوَّلَ	مَرَّةٍ		
(now) indeed you have come to Us	as We created you	(the) first	time		
بَلْ زَعَمْتُمْ	أَلَّنْ نَجْعَلَ	لَكُمْ	مَوْعِدًا		
nay you claimed	that We had never appointed	for you	a Meeting		

وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يُوَيْلَنَا مَا هَذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا وَوَجَدُوا مَا عَمِلُوا حَاضِرًا وَلَا يَظِلُّمُ رَبُّكَ أَحَدًا ﴿٤٩﴾ وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِنْ دُونِي وَهُمْ لَكُمْ عَدُوٌّ بِئْسَ لِلظَّالِمِينَ بَدَلًا ﴿٥٠﴾

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).

وَوُضِعَ الْكِتَابُ	فَتَرَى الْمُجْرِمِينَ				
and the Book (one's Record) will be placed	and you will see the criminals (sinners)				
مِمَّا فِيهِ	وَيَقُولُونَ	يُوَيْلَنَا	مَا	مُشْفِقِينَ	
(is) in it	and they will say	O woe to us	what (is the matter) with	fearful	

هَذَا	أَلَكِتَابِ	لَا يُغَادِرُ صَغِيرَةً	وَلَا كَبِيرَةً
this	Book	it leaves neither a small (thing)	nor a big (thing)
إِلَّا أَحْصَاهَا		وَوَجَدُوا	مَا عَمِلُوا
but has recorded it (with numbers)		and they will find	what they did
حَاضِرًا	وَلَا يَظْلِمُ رَبُّكَ		أَحَدًا
present (placed before them)	and your Lord treats not with injustice		anyone
وَإِذْ	قُلْنَا لِلْمَلَائِكَةِ	أَسْجُدُوا لِآدَمَ	فَسَجَدُوا
and (remember) when	We said to the angels	prostrate to Adam	so they prostrated
إِلَّا إِبْلِيسَ	كَانَ مِنَ الْجِنَّ	فَفَسَقَ	عَنْ أَمْرِ رَبِّهِ
except Satan	he was (one) of the jinn	so he disobeyed	(the) Command (of) his Lord
أَفَتَتَّخِذُونَهُ	وَذُرِّيَّتَهُ	أَوْلِيَاءَ	
(will) you then take him?	and his progeny (offspring)	(as) protectors	
مِنْ دُونِي	وَهُمْ	لَكُمْ	عَدُوٌّ
rather than Me	while they	to you	(are) enemies
لِلظَّالِمِينَ		بَدَلًا	
for the wrongdoers		(the) exchange	

﴿٥١﴾ مَا أَشْهَدُهُمْ خَلْقَ السَّمَوَاتِ وَالْأَرْضِ وَلَا خَلْقَ أَنْفُسِهِمْ وَمَا كُنْتُ مَتَّخِذَ الْمُضِلِّينَ عَضُدًا ﴿٥٢﴾ وَيَوْمَ يَقُولُ نَادُوا شُرَكَاءِيَ الَّذِينَ زَعَمْتُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ وَجَعَلْنَا بَيْنَهُم مَّوْبِقًا ﴿٥٣﴾ وَرَأَى الْمَجْرِمُونَ النَّارَ فَظَنُّوا أَنَّهُمْ مُوَاقِعُوهَا وَلَمْ يَجِدُوا عَنْهَا مَصْرِفًا ﴿٥٤﴾

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	خَلَقَ	مَا أَشْهَدُهُمْ
and the earth	(of) the heavens	(the) creation	I made them not to witness
الْمُضِلِّينَ	وَمَا كُنْتُ مُتَّخِذَ	أَنْفُسِهِمْ	وَلَا خَلَقَ
the misleaders	nor was I to take	(of) their ownelves	and not (the) creation
نَادُوا شُرَكَائِيَ	وَيَوْمَ يَقُولُ		عُصَدَا ۝٥١
call partners of Mine	and (remember the) Day (when) He will say		(as) helpers
لَهُمْ	فَلَمْ يَسْتَجِيبُوا	فَدَعَوْهُمْ	الَّذِينَ زَعَمْتُمْ
[to] them	but they will not answer	then they will cry unto them	whom you claimed
وَرَأَى الْمَجْرُمُونَ	مَوْبِقًا ۝٥٢	وَجَعَلْنَا بَيْنَهُمْ	
and the criminals (sinners) will see	a barrier	and We shall put (make) between them	
وَلَمْ يَجِدُوا	مَوَاقِعُوهَا	أَنَّهُمْ	فَظَنُّوا
and they will not find	(are) to fall therein	that they	and apprehend
	مَصْرَفًا ۝٥٣	عَنْهَا	
	a way of escape	from it	

وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِلنَّاسِ مِنْ كُلِّ مَثَلٍ وَكَانَ الْإِنْسَانُ أَكْثَرِ شَيْءٍ
 جَدَلًا ۝٥٤ وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ وَيَسْتَغْفِرُوا رَبَّهُمْ إِلَّا أَنْ تَأْتِيَهُمْ
 سُنَّةُ الْأَوَّلِينَ أَوْ يَأْتِيَهُمُ الْعَذَابُ قُبُلًا ۝٥٥ وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ
 وَيُجَادِلُ الَّذِينَ كَفَرُوا بِالْبَاطِلِ لِيُدْحِضُوا بِهِ الْحَقَّ وَاتَّخَذُوا آيَاتِي وَمَا أُنذِرُوا هُزُوًا ۝٥٦

54. And indeed We have put forth every kind of example in this Qur'an, for mankind. But, man is ever more quarrelsome than anything. 55. And nothing prevents men from believing, (now) when the guidance (the Qur'an) 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!

وَلَقَدْ صَرَّفْنَا	فِي هَذَا	الْقُرْآنِ	لِلنَّاسِ	مِنْ كُلِّ
and indeed We explained	in this	Quran	for mankind	of every (kind)
مَثَلٍ	وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ	جَدَلًا	وَمَا مَنَعَ النَّاسَ	
(of) example	(of) most	things	quarrelsome	and nothing prevents men
أَنْ يُؤْمِنُوا	إِذَا	جَاءَهُمْ	الْهُدَى	
that they believe	when	has come to them	the guidance	
وَيَسْتَغْفِرُوا رَبَّهُمْ	إِلَّا	أَنْ تَأْتِيَهُمْ	سُنَّةٌ	
and ask forgiveness (of) their Lord	except	come upon them	that (should)	(the) way
الْأَوَّلِينَ	أَوْ يَأْتِيَهُمْ	الْعَذَابُ	قَبْلًا	
(of) the ancients	or come upon them	the torment	face to face	
وَمَا نُرْسِلُ الْمُرْسَلِينَ	إِلَّا مُبَشِّرِينَ	وَمُنْذِرِينَ		
and We send not the Messengers	except (as) bearers of glad tidings	and warners		
وَيَجَادِلُ	الَّذِينَ كَفَرُوا	بِالْبَاطِلِ	لِيُدْحِضُوا	
and dispute	those who disbelieve	with false (argument)	to refute	(in order)
بِهِ	وَاتَّخَذُوا آيَاتِي	وَمَا أَنْذَرُوا	هُزُوءًا	
the truth	and they take My Verses	and that which they are warned	as a jest	(as)

وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ فَأَعْرَضَ عَنْهَا وَنَسِيَ مَا قَدَّمَتْ يَدَاهُ إِنَّا جَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِنْ تَدْعُهُمْ إِلَى الْهُدَى فَلَنْ يَهْتَدُوا إِذًا أَبَدًا ﴿٥٧﴾ وَرَبُّكَ الْغَفُورُ ذُو الرَّحْمَةِ لَوْ يُؤَاخِذُهُمْ بِمَا كَسَبُوا لَعَجَّلَ لَهُمُ الْعَذَابَ بَلْ لَهُمْ مَوْعِدٌ لَّنْ يَجِدُوا مِنْ دُونِهِ مَوْيِلًا ﴿٥٨﴾ وَتِلْكَ الْقُرَىٰ أَهْلَكْنَاهُمْ لَمَّا ظَلَمُوا وَجَعَلْنَا لِمَهْلِكِهِمْ مَوْعِدًا ﴿٥٩﴾

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.

وَمَنْ	أَظْلَمُ	مِمَّنْ ذُكِّرَ	بَيَّاتٍ	رَبِّهِ
and who	(does) more wrong	than (he) who is reminded	of (the) Signs	(of) his Lord
فَاعْرَضَ	عَنْهَا	وَنَسِيَ مَا	قَدَّمَتْ يَدَاهُ	
but turns away	from them	and forgets what (deeds)	his hands have sent forth	
إِنَّا جَعَلْنَا	عَلَى قُلُوبِهِمْ	أَكِنَّةً	أَنْ يَفْقَهُوهُ	
truly We have set	over their hearts	veils	lest they should understand it	
وَفِي آذَانِهِمْ	وَقْرًا	وَإِنْ تَدْعُهُمْ	إِلَى الْهُدَى	
and in their ears	deafness	and if you call them	to the guidance	
فَلَنْ يَهْتَدُوا	إِذَا	أَبَدًا	وَرَبِّكَ	الْغَفُورُ
then they will never be guided	then	ever	and your Lord	(is) the Most-Forgiving
ذُو	الرَّحْمَةِ	لَوْ يُؤَاخِذُهُمْ	بِمَا كَسَبُوا	
Owner	(of) Mercy	if He called them to account	for what they have earned	
لَعَجَّلَ	لَهُمْ	الْعَذَابَ	بَلْ	لَهُمْ
surely He would have hastened	for them	the punishment	but	they have
مَوْعِدٌ	لَنْ يَجِدُوا	مِنْ دُونِهِ	مَوْيلًا	وَتِلْكَ
(their) appointed time	they will never find	beyond which	an escape	and these
الْقُرَى	أَهْلَكْنَاهُمْ	لَمَّا ظَلَمُوا		
towns	We destroyed them (their inhabitants)	when they did wrong		

وَجَعَلْنَا	لِمَهْلِكِهِمْ	مَوْعِدًا ﴿٥٩﴾
and We appointed	for their destruction	a fixed time

وَإِذْ قَالَ مُوسَى لِفَتْنِهِ لَا أُبْرَحُ حَتَّىٰ أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا ﴿٥٩﴾ فَلَمَّا بَلَغَا مَجْمَعَ بَيْنَهُمَا نَسِيَا حُوتَهُمَا فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا ﴿٦٠﴾ فَلَمَّا جَاوَزَا قَالَ لِفَتْنِهِ إِنَّا غَدَاءَنَا لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا ﴿٦١﴾ قَالَ أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْحُوتَ وَمَا أَنسَنِيهِ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ، وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا ﴿٦٢﴾

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)!"

وَإِذْ	قَالَ مُوسَى	لِفَتْنِهِ	لَا أُبْرَحُ
and (remember) when	Moses said	to his boy-servant	I will not give up (travelling)
حَتَّىٰ أَبْلُغَ مَجْمَعَ	الْبَحْرَيْنِ	أَوْ أَمْضِيَ حُقُبًا ﴿٥٩﴾	فَلَمَّا
until I reach (the) junction	(of) the two seas	or I spend years (in travelling)	but when
بَلَغَا مَجْمَعَ	بَيْنَهُمَا	نَسِيَا حُوتَهُمَا	فَاتَّخَذَ سَبِيلَهُ،
they reached (the) junction	between them	they forgot their fish	and it took its way
فِي الْبَحْرِ	سَرَبًا ﴿٦٠﴾	فَلَمَّا	جَاوَزَا
through the sea	(as in) a tunnel	then when	they had passed further on
قَالَ لِفَتْنِهِ	ءَانِنَا	غَدَاءَنَا	
he (Moses) said to his boy-servant	bring us	our lunch (morning meal)	

لَقَدْ لَقِينَا	مِنْ سَفَرِنَا	هَذَا	نَصَبًا ﴿٦٣﴾	قَالَ	أَرَأَيْتَ
truly we have suffered	in our journey	this	fatigue	he said	(did) you see?
إِذْ	أَوَيْنَا إِلَى الصَّخْرَةِ	فَإِنِّي	نَسِيتُ الْحُوتَ		
when	we betook ourselves to the rock	then indeed I	forgot the fish		
وَمَا أَنْسَيْنِيهِ	إِلَّا الشَّيْطَانُ	أَنْ أَذْكُرَهُ	وَاتَّخَذَ سَبِيلَهُ		
and none made me forget it	but Satan	to remember it	and it took its way (course)		
	فِي الْبَحْرِ	عَجَبًا ﴿٦٤﴾			
	into the sea	(in) a strange (way)			

قَالَ ذَلِكَ مَا كُنَّا نَبْغِ فَأَرْتَدَّا عَلَىٰ آثَارِهِمَا قَصَصًا ﴿٦٥﴾ فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَا ءَاثِنَهُ رَحْمَةً مِّنْ عِنْدِنَا وَعَلَّمْنَاهُ مِّن لَّدُنَّا عِلْمًا ﴿٦٦﴾ قَالَ لَهُ مُوسَىٰ هَلْ أَتَّبِعُكَ عَلَىٰ أَنْ تُعَلِّمَني مِمَّا عَلَّمْتَ رُشْدًا ﴿٦٧﴾ قَالَ إِنَّكَ لَن تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٦٨﴾

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!"

قَالَ	ذَلِكَ	مَا كُنَّا	نَبْغِ	فَأَرْتَدَّا	عَلَىٰ آثَارِهِمَا
he said	that	(is) what we have been	seeking	so they went back	on their footsteps
قَصَصًا ﴿٦٥﴾	فَوَجَدَا عَبْدًا	مِّنْ عِبَادِنَا	ءَاثِنَهُ		
retracing	then they found a slave	of Our slaves	(on) whom We had bestowed		
رَحْمَةً مِّنْ عِنْدِنَا	وَعَلَّمْنَاهُ	مِّن لَّدُنَّا	عِلْمًا ﴿٦٦﴾	قَالَ لَهُ	
from Us	and We had taught him	from Us	knowledge	said to him	
مُوسَىٰ	هَلْ أَتَّبِعُكَ	عَلَىٰ	أَنْ تُعَلِّمَني		
Moses	(may) I follow you?	[on]	that you teach me		

إِمْرًا ﴿٧١﴾	لَقَدْ جِئْتَ شَيْئًا	لِنُغْرِقَ أَهْلَهَا
bad/evil	truly you have brought a thing	(in order) to drown its people

قَالَ أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٧٢﴾ قَالَ لَا تُؤَاخِذْنِي بِمَا نَسِيتُ وَلَا تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا ﴿٧٣﴾ فَانْطَلَقَا حَتَّى إِذَا لَقِيَا غُلَامًا فَقَتَلَهُ قَالَ أَقْتَلْتَنِي بِغَيْرِ نَفْسٍ لَقَدْ جِئْتَ شَيْئًا نُكْرًا ﴿٧٤﴾

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)!"

قَالَ	أَلَمْ أَقُلْ	إِنَّكَ	لَنْ تَسْتَطِيعَ مَعِيَ
he (Khidr) said	(did) I not tell (you)?	that you	would never be able with me
صَبْرًا ﴿٧٢﴾	قَالَ	لَا تُؤَاخِذْنِي	بِمَا نَسِيتُ
(to have) patience	he (Moses) said	call me not to account	for what I forgot
وَلَا تُرْهِقْنِي	مِنْ أَمْرِي	عُسْرًا ﴿٧٣﴾	فَانْطَلَقَا
and be not hard on me	of my affair	(with) difficulty	then they both proceeded
حَتَّى إِذَا	لَقِيَا غُلَامًا	فَقَتَلَهُ	قَالَ
till when	they met a boy	then he (Khidr) killed him	he (Moses) said
أَقْتَلْتَنِي	بِغَيْرِ	زَكِيَّةٍ	نَفْسٍ
(have) you killed a person?	innocent	without (killing)	anyone
لَقَدْ جِئْتَ شَيْئًا		نُكْرًا ﴿٧٤﴾	
verily you have brought a thing		evil	