



Study the
Noble Qur'ân
Word-for-Word

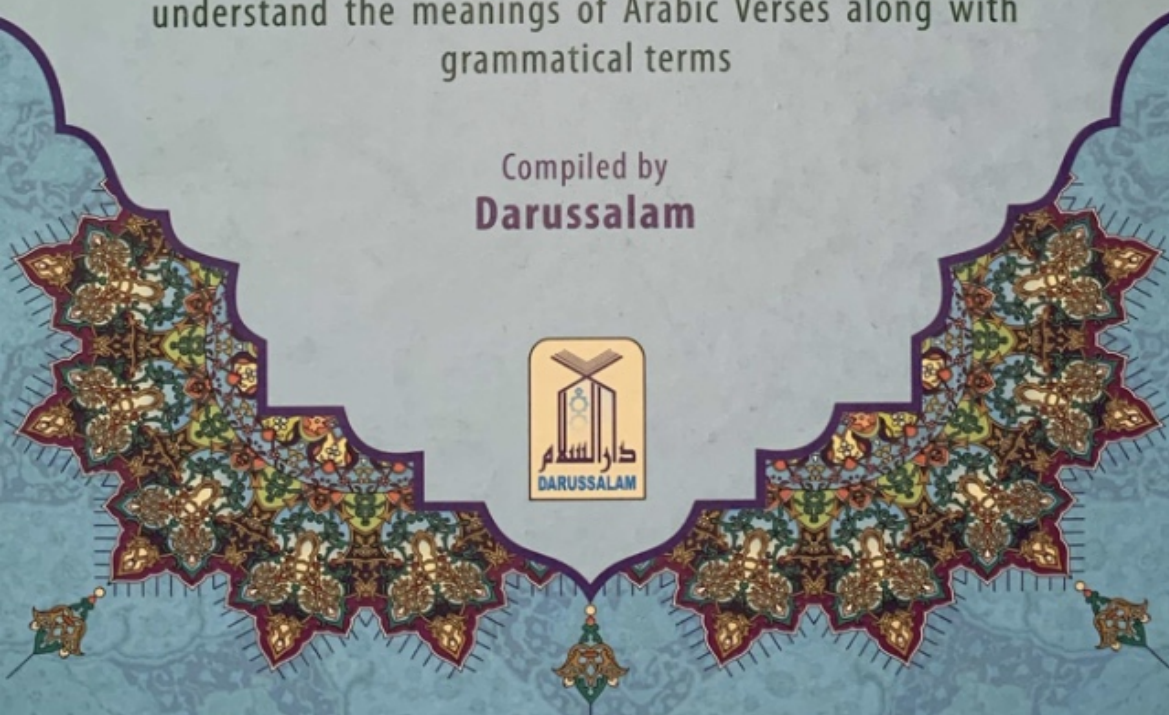
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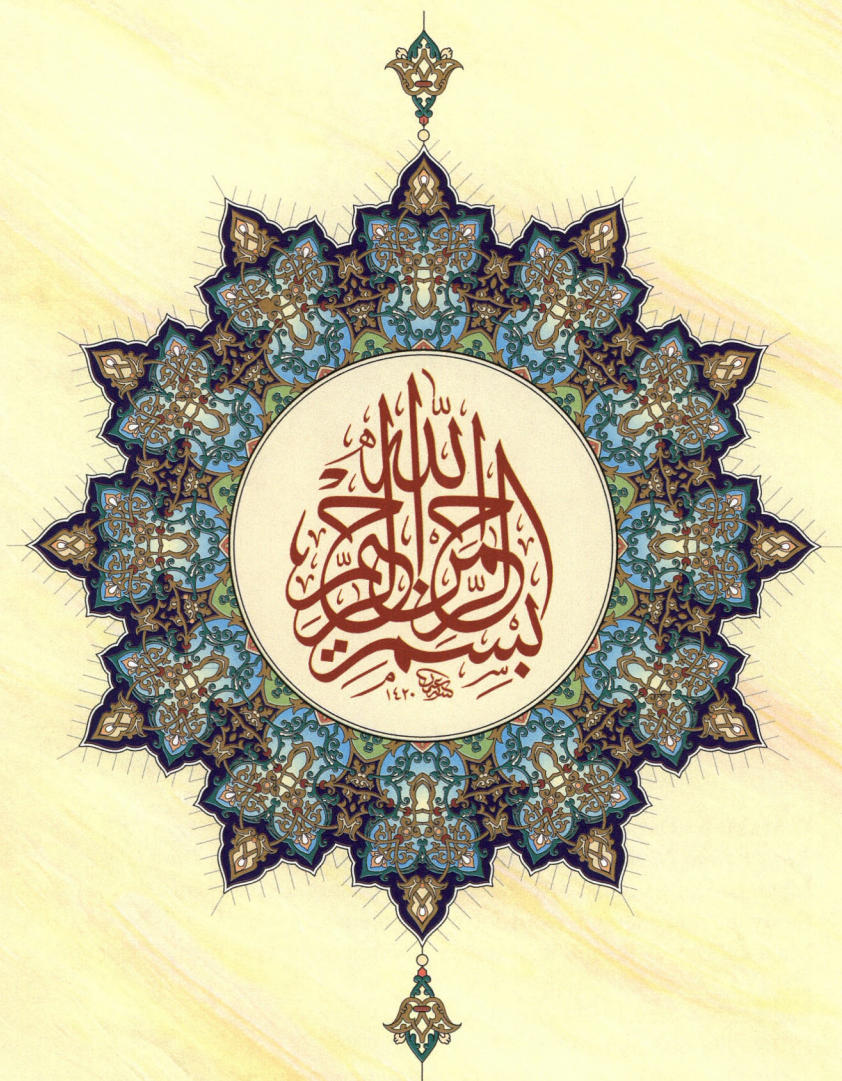
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(Part 11 of 30)

The first Coloured Word-for-Word English translation to understand the meanings of Arabic Verses along with grammatical terms

Compiled by
Darussalam





In the Name of Allah, the Most Gracious, the Most Merciful

سُورَةُ الْاِسْرَاءِ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا الَّذِي بَرَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ﴿١﴾ وَأَتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَاهُ هُدًى لِّبَنِي إِسْرَائِيلَ آلَاتِنَا لِيَتَّخِذُوا مِن دُونِي وَكِيلاً ﴿٢﴾ ذُرِّيَّةً مِّن 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."

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

الْاِسْمِيعُ	هُوَ	اِنَّهُ	مِنْ اٰيٰتِنَا	لِنُرِيَهُ
(is) the All-Hearer	He	verily He	of Our Signs	that We might show him (Muhammad)
هُدًى	وَجَعَلْنَاهُ	الْكِتٰبِ	وَاَتَيْنَا مُوسٰى	الْبَصِيْرُ ﴿١﴾
a guidance	and made it	the Scripture	and We gave Moses	the All-Seer
مِنْ دُوْنِي	اَلَّا تَتَّخِذُوْا	اِسْرٰءِيْلَ	لِبَنِي	
other than Me	(saying) that you take not	(of) Israel	for (the) Children	
مَعَ	مَنْ حَمَلْنَا	ذُرِّيَّةَ	وَكَيْلًا ﴿٢﴾	
with	(of those) whom We carried	offspring	(as) Protector (Disposer of affairs)	
	شٰكِرًا ﴿٣﴾	عَبْدًا	اِنَّهُ كَانَ	نُوْحًا
	grateful	a slave	verily he was	Noah

وَقَضَيْنَا اِلَىٰ بَنِي اِسْرٰءِيْلَ فِي الْكِتٰبِ لِنُفْسِدَنَّ فِي الْاَرْضِ مَرَّتَيْنِ وَلِنَعْلَنَّ عُلُوًّا كَبِيْرًا ﴿٤﴾ فَاِذَا جَآءَ وَعْدُ اُولٰٓئِهٖمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا لَّنَا اُولٰٓئِ بَآسٍ شَدِيْدٍ فَجَآسُوْا خِلَالَ الدِّيَارِ وَكَانَ وَعْدًا مَّفْعُوْلًا ﴿٥﴾ ثُمَّ رَدَدْنَا لَكُمُ الْكُرَّةَ عَلَيْهِمْ وَاَمَدَدْنَاكُمْ بِاَمْوَالٍ وَبَنِيْنَ وَجَعَلْنَاكُمْ اَكْثَرْنَفِيْرًا ﴿٦﴾

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

فِي الْكِتٰبِ	اِسْرٰءِيْلَ	اِلَىٰ بَنِي	وَقَضَيْنَا
in the Scripture	(of) Israel	for (the) Children	and We decreed
مَرَّتَيْنِ	لِنُفْسِدَنَّ فِي الْاَرْضِ		
twice	indeed you would do mischief in the earth		
فَاِذَا	كَبِيْرًا ﴿٤﴾	وَلِنَعْلَنَّ عُلُوًّا	
so when	(with) extreme	and indeed you will become tyrants (and) arrogant	

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

إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنْفُسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ لِيَسْئُرُوا وُجُوهَكُمْ وَلِيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبِّرُوا مَا عَلَوْا تَتَبِّرًا ﴿٧﴾ عَسَىٰ رَبُّكُمْ أَنْ يَرْحَمَكُمُ وَإِنَّ عُذَّتُمْ عَلَيْنَا 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.

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

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

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
		and gives glad tidings to the believers		who do	that righteous deeds
هُمْ	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

عَجُولًا ﴿١١﴾	وَكَانَ الْاِنْسَانُ	بِالْخَيْرِ ط	دُعَاةً ۝
hasty	and man is	for the good	(as) he invokes

وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَاتَيْنِ ط فَمَحَوْنَا آيَةَ اللَّيْلِ وَجَعَلْنَا آيَةَ النَّهَارِ مُبْصِرَةً لِّتَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ وَلِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ وَكُلَّ شَيْءٍ فَصَّلْنَاهُ تَفْصِيلًا ﴿١٢﴾ وَكُلَّ اِنْسَانٍ اَلزَّمْنَةَ طِطِرَهُ فِي عُنُقِهِ ۝ وَنُخْرِجُ لَهُ ۝ يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ مَنشُورًا ﴿١٣﴾

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

ءَايَاتَيْنِ ط	وَالنَّهَارَ	وَجَعَلْنَا اللَّيْلَ	
(as) two signs	and the day	and We have made (appointed) the night	
وَجَعَلْنَا آيَةَ	الَّيْلِ	فَمَحَوْنَا آيَةَ	
and We have made (the) sign	(of) the night	then We have obliterated (the) sign	
مِّن رَّبِّكُمْ	لِتَبْتَغُوا فَضْلًا	مُبْصِرَةً	النَّهَارِ
from your Lord	that you may seek bounty	illuminating	(of) the day
وَالْحِسَابَ	السِّنِينَ	وَلِتَعْلَمُوا عَدَدَ	
and the reckoning (counting)	(of) the years	and that you may know (the) number	
وَكُلَّ	تَفْصِيلًا ﴿١٢﴾	فَصَّلْنَاهُ	وَكُلَّ شَيْءٍ
and every	(with) full explanation	We have explained [it] (in detail)	thing and every
فِي عُنُقِهِ ط	طِطِرَهُ	الزَّمْنَةَ	اِنْسَانٍ
to his neck	his deeds	We have fastened to him	man
كِتَابًا	الْقِيَامَةِ	يَوْمَ	وَنُخْرِجُ
a Book	(of) Resurrection	(on the) Day	and We shall bring out

مَشُورًا ﴿١٣﴾	يَلْقَاهُ
wide open	which he will find

أَقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا ﴿١٤﴾ مَن أَهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَن ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَلَا نُزِرُ وَأَنْزِرُ وَزُرْ أُخْرَىٰ وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا ﴿١٥﴾ وَإِذَا أَرَدْنَا أَن نُهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا فِيهَا فَحَقَّ عَلَيْهَا الْقَوْلُ فَدَمَّرْنَا تَدْمِيرًا ﴿١٦﴾

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

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

فَفَسَقُوا	فِيهَا	فَحَقَّ	عَلَيْهَا	الْقَوْلُ
then they transgress	in it	thus is justified	against it	the word (of torment)
فَدَمَّرْنَاهَا		تَدْمِيرًا ﴿١٧﴾		
then We destroy it		(with complete) destruction		

وَكَمْ أَهْلَكْنَا مِنَ الْقُرُونِ مِنْ بَعْدِ نُوحٍ وَكَفَىٰ رَبِّكَ بِذُنُوبِ عِبَادِهِ خَيْرًا بَصِيرًا ﴿١٧﴾ مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَلْنَا 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	رَبِّكَ	بِذُنُوبِ	عِبَادِهِ	خَيْرًا	بَصِيرًا ﴿١٧﴾
and Sufficient is	your Lord	of (the) sins	(of) His slaves	(as) All-Knower	All-Seer
مَنْ كَانَ	يُرِيدُ الْعَاجِلَةَ	عَجَلْنَا 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	سَعِيهَا	وَهُوَ	مُؤْمِنٌ	فَأُولَئِكَ	كَانَ
and strives	for it	its striving	while he	(is) a believer	then those	shall be
		سَعِيهِمْ		مَشْكُورًا		
		their striving		appreciated		

كَلَّا نُمَدُّ هَؤُلَاءِ وَهَؤُلَاءِ مِنْ عَطَاءِ رَبِّكَ وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا ﴿٢٠﴾ أَنْظِرْ كَيْفَ
 فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ ۚ وَالْآخِرَةُ أَكْبَرُ دَرَجَاتٍ وَأَكْبَرُ تَفْضِيلًا ﴿٢١﴾ لَا تَجْعَلْ مَعَ اللَّهِ
 إِلَهًا آخَرَ فَتَقْعُدَ مَذْمُومًا مَخْذُولًا ﴿٢٢﴾ وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ
 إِحْسَانًا إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا آفٌ وَلَا تُنهرُهُمَا
 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	نُمَدُّ	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	عَلَىٰ بَعْضٍ	وَلِلْآخِرَةِ	أَكْبَرُ	
We preferred	some of them	over others	and verily the Hereafter	(will be) greater	
دَرَجَاتٍ	وَأَكْبَرُ	تَفْضِيلًا	لَا تَجْعَلْ مَعَ اللَّهِ	إِلَهًا	آخَرَ
(in) degrees	and greater	(in) preference	set not up with Allāh	god	another

فَنَقَعَدُ مَذْمُومًا	تَّخَذُوا	وَقَضَىٰ رَبُّكَ	أَلَّا تَعْبُدُوا
then you will sit down reprov'd	forsaken	and your Lord has decreed	that worship not
وَبِالْوَالِدَيْنِ	وَإِلَّا إِلَٰهَهُ	وَإِحْسَانًا	إِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ
and to the parents	except Him	(be) good (dutiful)	old age
أَوْ كِلَاهُمَا	فَلَا تَقُلْ	هُمَا	أَفٍّ
or both of them	then say not	to them	a word of disrespect
وَلَا نَنْهَرُهُمَا	وَقُلْ	لَهُمَا	قَوْلًا
nor scold them	but say	to them	a word
			(of) honour

وَأَخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا ﴿٢٤﴾ رَبُّكُمْ
 أَعْلَمُ بِمَا فِي نُفُوسِكُمْ إِنْ تَكُونُوا صَالِحِينَ فَإِنَّهُ كَانَ لِلأَوَّابِينَ غَفُورًا ﴿٢٥﴾ وَءَاتَ
 ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلَا يَبْذُرْ 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	(the) wing	(of) submission (humility)	through mercy	and say
رَبِّ ارْحَمْهُمَا	كَمَا رَبَّيَانِي	صَغِيرًا		
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 لِلأَوَّابِينَ	غَفُورًا		
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 بَذِيرًا	وَأَبْنَ السَّيْلِ	
but spend not wastefully	and the wayfarer	

إِنَّ الْمُبْدِرِينَ كَانُوا إِخْوَانَ الشَّيْطَانِ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا ﴿٢٧﴾ وَإِنَّمَا تَعْرِضَنَّهُمْ
 ابْتِغَاءَ رَحْمَةٍ مِّن رَّبِّكَ تَرْجُوهَا فَقُل لَّهُمْ 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.

لِرَبِّهِ	وَكَانَ الشَّيْطَانُ	الشَّيْطَانِ	كَانُوا إِخْوَانَ	إِنَّ الْمُبْدِرِينَ
to his Lord	and the Devil-Satan is	(of) the devils	are brothers	verily the spendthrifts
مِّن رَّبِّكَ	رَحْمَةٍ	ابْتِغَاءَ	تَعْرِضَنَّهُمْ	وَإِنَّمَا
from your Lord	a mercy	seeking	you turn away from them	and if (ever) ungrateful
وَلَا تَجْعَلْ يَدَكَ	مَّيْسُورًا	قَوْلًا	لَّهُمْ	فَقُلْ
and let not your hand	kind	a word	to them	then say
الْبَسْطِ	كُلَّ	وَلَا تَبْسُطْهَا	إِلَىٰ عُنُقِكَ	مَغْلُولَةً
reach	(to its) utmost	and stretch it not forth	to your neck	be tied

فَنَقَعَدُ مَلُومًا		مَحْسُورًا ﴿١٩﴾		إِنَّ رَبَّكَ يَبْسُطُ	
so (that) you sit		(and in) severe poverty		verily your Lord extends (enlarges)	
الرِّزْقَ	لِمَنْ يَشَاءُ	وَيَقْدِرُ	إِنَّهُ		
the provision	for whom He wills	and straitens (for whom He wills)	verily He		
كَانَ بَعَادِهِ		خَيْرًا	بَصِيرًا ﴿٢٠﴾		
of His slaves (servants) is		All-Knower	All-Seer		

وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشِيَةَ إِمْلَاقٍ مِّنْ تَرْزُقِهِمْ وَإِيَّاكُمْ إِنَّ قَتْلَهُمْ كَانَ خِطْئًا كَبِيرًا ﴿٣١﴾ وَلَا تَقْرَبُوا الزِّنَىٰ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا ﴿٣٢﴾ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيهِ 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		خَشِيَةَ		إِمْلَاقٍ		مِّنْ تَرْزُقِهِمْ	
and kill not your children		(for) fear		(of) poverty		provide for them	
وَإِيَّاكُمْ		إِنَّ قَتْلَهُمْ		كَانَ خِطْئًا		كَبِيرًا ﴿٣١﴾	
and (for) you		verily (the) killing of them		is a sin (mistake)		great	
وَلَا تَقْرَبُوا الزِّنَىٰ		إِنَّهُ		كَانَ فَاحِشَةً		وَسَاءَ سَبِيلًا ﴿٣٢﴾	
and approach (come near) not adultery		verily it		is a great sin		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)
سُلْطَنًا	فَلَا يُسْرِفُ	فِي الْقَتْلِ	إِنَّهُ
an authority	but he exceeds not limits	in killing	verily he
			كَانَ مَنْصُورًا
			is helped

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ. وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا ﴿٢٤﴾ وَأَوْفُوا الْكَيْلَ إِذَا كَلَّمْتُمْ وَزِنُوا بِالْقِسْطِ السَّمِيعِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٢٥﴾ وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا ﴿٢٦﴾

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

وَلَا تَقْرَبُوا مَالَ	الْيَتِيمِ	إِلَّا	
and approach (come near) not (to the) wealth	(of) the orphan	except	
بِالَّتِي	هِيَ	أَحْسَنُ	حَتَّىٰ يَبْلُغَ أَشُدَّهُ
[it] with what	(is) best	until he attains his maturity	and fulfil
إِنَّ الْعَهْدَ	كَانَ	مَسْئُولًا ﴿٢٤﴾	وَأَوْفُوا الْكَيْلَ
verily the covenant	is questioned about		and give full measure
وَزِنُوا	بِالْقِسْطِ	السَّمِيعِ	ذَلِكَ
and weigh	with balance	straight	that
تَأْوِيلًا ﴿٢٥﴾	وَلَا تَقْفُ مَا	لَيْسَ لَكَ	بِهِ
interpretation (in the end)	and follow not what	you have not	of which
			كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا ﴿٢٦﴾
			knowledge

إِنَّ السَّمْعَ	وَالْبَصَرَ	وَالْفؤَادَ	كُلُّ	أُولَئِكَ	كَانَ	عِنْدَهُ	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 فَتُنْقَلَىٰ 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	
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	ذَلِكَ
to	your Lord	hateful	that
مِمَّا	أَوْحَىٰ إِلَيْكَ	رَبُّكَ	مِنَ الْحِكْمَةِ
(is) of what	revealed to you	your Lord	of the wisdom
إِلَهًا	ءَاخَرَ	فَلْتُنْقَلَىٰ	فِي جَهَنَّمَ
god	another	lest you should be thrown	into Hell
مَدْحُورًا	أَفَأَصْفَكَ	رَبُّكُمْ	بِالْبَنِينَ
rejected	(has) then preferred for you?	your Lord	sons

وَآتَخَذَ	مِنَ الْمَلَائِكَةِ	إِنشَاءً	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 آءِ الْهَيْهَاتَ كَمَا يَقُولُونَ إِذَا لَا بُنْعُوا إِلَىٰ ذِي الْعَرْشِ سَبِيلًا ﴿٤٢﴾ سُبْحٰنَهُ، وَتَعَالَىٰ عَمَّا يَقُولُونَ عُلُوًّا كَبِيرًا ﴿٤٣﴾ تَسْبِيحٌ لَهُ السَّمَوٰتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ وَإِنْ مِنْ شَيْءٍ إِلَّا يَسْبِيحُ بِحَمْدِهِ وَلَكِنْ لَا نَفْقَهُونَ تَسْبِيحَهُمْ إِنَّهُ كَانَ حَلِيمًا غَفُورًا ﴿٤٤﴾

41. And surely, We have explained [Our Promises, Warnings and (set forth many) examples] in this Qur'an 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 *āliyah* (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 ﴿٤١﴾	قُلْ	لَوْ كَانَ مَعَهُ
but it increases them not	except (in) aversion	say	if (there) were (along) with Him
كَمَا يَقُولُونَ	إِذَا لَا بُنْعُوا	إِلَىٰ ذِي	آءِ الْهَيْهَاتَ
as they say	then they would certainly have sought out	to (the) Lord	(other) gods
السَّبِيلَ ﴿٤٢﴾	سُبْحٰنَهُ،	وَتَعَالَىٰ	عَمَّا يَقُولُونَ
a way (of) the Throne	Glorified is He	and Exalted is He	above that they say

وَمَنْ	وَالْاَرْضُ	السَّبْعُ	السَّمَوَاتُ	تَسْبِيحُ لَهُ	كَبِيرًا	عُلُوًّا
and (all) that	and the earth	seven	the heavens	glorify [to] Him	great	height (degree)
وَلَكِنْ	يُسَبِّحُ بِحَمْدِهِ	إِلَّا	مِنْ شَيْءٍ	وَإِنْ	فِيهِمْ	
[and] but	glorifies with His Praise	but	[of] a thing	and (there is) not	(is) in them	
غَفُورًا	إِنَّهُ كَانَ حَلِيمًا	لَا نَفْقَهُونَ تَسْبِيحَهُمْ				
Oft-Forgiving	verily He is Ever Forbearing	you understand not their glorification				

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،
 وَلَوُا عَلَى أَدْبَارِهِمْ نُفُورًا ﴿٤٦﴾ نَحْنُ أَعْلَمُ بِمَا يَسْتَمِعُونَ بِهِ إِذْ يَسْتَمِعُونَ إِلَيْكَ وَإِذْ هُمْ نَجْوَى 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."

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

فَنُورًا ﴿٤٦﴾	وَلَوْ اَعْلَى اَدْبَرِهِمْ	وَحَدَهُ	فِي الْقُرْآنِ
(in) extreme dislikeness	they turn on their backs (fleeing)	Alone	in the Qur'an
وَإِذْ	يَسْتَمِعُونَ إِلَيْكَ	إِذْ	بِمَا يَسْتَمِعُونَ
and when	they listen to you	when	[with it] of what they listen
أَعْلَمُ	نَجْوَى	هُمْ	تَنْحَنُّ
know best	(take) secret counsel	they	We
يَنْتَعُونَ	يَقُولُ الظَّالِمُونَ	إِذْ	إِلَّا رَجُلًا
you follow none	the wrongdoers say	when	but a man
	مَسْحُورًا ﴿٤٧﴾		
	bewitched		

أَنْظِرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا ﴿٤٨﴾ وَقَالُوا أءِذَا كُنَّا عِظْمًا
 وَرَفْنًا أءِنَّا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا ﴿٤٩﴾ قُلْ كُونُوا حِجَارَةً أَوْ حَدِيدًا ﴿٥٠﴾ أَوْ خَلْقًا مِمَّا
 يَكْبُرُ فِي صُدُورِكُمْ فَسَيَقُولُونَ مَنْ يُعِيدُنَا قُلِ الَّذِي فَطَرَكُمْ أَوَّلَ مَرَّةٍ فَسَيُنْغِضُونَ
 إِلَيْكَ رُءُوسَهُمْ وَيَقُولُونَ مَتَى هُوَ قُلْ عَسَى أَنْ 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!"

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

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 لَّبِئْتُمْ إِلَّا قَلِيلًا ﴿٥٢﴾ وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ إِنَّ الشَّيْطَانَ يَنْزِعُ بَيْنَهُمْ إِنَّ الشَّيْطَانَ كَانَ لِلْإِنْسَانِ عَدُوًّا مُّبِينًا ﴿٥٣﴾ رَبِّكُمْ أَعْلَمُ بِكُمْ إِنَّ يَشَأْ يُرْحَمَكُمُ 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 لَّبِئْتُمْ	إِلَّا قَلِيلًا ﴿٥٢﴾	وَقُلْ
and you will think	(that) you have not stayed	but a little (while)	to My slaves and say
يَقُولُوا الَّتِي	هِيَ	أَحْسَنُ	إِنَّ الشَّيْطَانَ
(that) they should say those (words)	which	(are) best	truly Satan
يَنْزِعُ بَيْنَهُمْ	إِنَّ الشَّيْطَانَ	كَانَ لِلْإِنْسَانِ	عَدُوًّا مُّبِينًا ﴿٥٣﴾
sows amongst them	surely Satan	is to man	plain an enemy
رَبِّكُمْ	رَبِّكُمْ	رَبِّكُمْ	رَبِّكُمْ
your Lord	your Lord	your Lord	your Lord

أَعْلَمُ	بِكُمْ	إِنْ يَشَاءُ	يَرْحَمَكُمُ	أَوْ	إِنْ يَشَاءُ
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﴾ قُلِ ادْعُوا الَّذِينَ زَعَمْتُمْ دُونِيءَ فَلَا يَمْلِكُونَ كَشْفِ الضُّرِّ عَنْكُمْ وَلَا تَحْوِيلًا ﴿٥٦﴾ أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ 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	عَلَىٰ بَعْضٍ		
and indeed We have preferred some	(of) the Prophets	to others		
وَأَتَيْنَا دَاوُدَ	زَبُورًا ﴿٥٥﴾	قُلِ	ادْعُوا الَّذِينَ	
and We gave David	the Psalms	say	call upon those whom	
زَعَمْتُمْ دُونِيءَ	فَلَا يَمْلِكُونَ			
you pretend (claimed to be gods) besides Him	than they have neither the power (to) remove			

الَّذِينَ يَدْعُونَ	أُولَئِكَ	وَلَا تَحْوِيلًا ﴿٥٨﴾	عَنْكُمْ	الضَّرَّ
whom they call upon	those	nor (to) shift (it)	from you	the adversity
أَقْرَبُ	أَيُّهُمْ	الْوَسِيلَةَ	يَدْعُونَ 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 ﴿٥٩﴾		رَبِّكَ	
	is (something to be) afraid of		(of) your Lord	

وَأِنْ مِنْ قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا قَبْلَ يَوْمِ الْقِيَامَةِ أَوْ مُعَذِّبُوهَا عَذَابًا شَدِيدًا كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا ﴿٥٨﴾ وَمَا مَنَعَنَا أَنْ نُرْسِلَ بِالْآيَاتِ إِلَّا أَنْ كَذَّبَ بِهَا الْأُولُونَ وَءَايَاتِنَا مُؤَدَّاتٌ مُبْصِرَةٌ 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).

وَأِنْ	مِنْ قَرْيَةٍ	إِلَّا	نَحْنُ	مُهْلِكُوهَا	قَبْلَ	يَوْمِ
and (there is) not	[of] a town	but	We	(shall) destroy it	before	(the) Day
الْقِيَامَةِ	أَوْ مُعَذِّبُوهَا	عَذَابًا	شَدِيدًا	كَانَ	ذَلِكَ	فِي الْكِتَابِ
(of) Resurrection	or punish it	(with) a punishment	severe	is	that	in the Book
مَسْطُورًا ﴿٥٨﴾	وَمَا مَنَعَنَا	أَنْ نُرْسِلَ	بِالْآيَاتِ	إِلَّا	أَنْ	كَذَّبَ بِهَا
written	and stopped us not	to send	the Signs	but	that	denied them
الْأُولُونَ	وَءَايَاتِنَا مُؤَدَّاتٌ	مُبْصِرَةٌ	فَظَلَمُوا	بِهَا	وَمَا نُرْسِلُ	بِالْآيَاتِ
the people of old	and We gave (sent to) Thamud	(as) a clear sign	the she-camel	and	We gave (sent to)	Thamud

فَظَلَمُوا	بِهَا	وَمَا نُرْسِلُ	بِالْآيَاتِ	إِلَّا تَخَوِّفًا
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 الرَّءْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ وَالشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ وَنُخَوِّفُهُمْ فَمَا يَزِيدُهُمْ إِلَّا طُغْيَانًا كَبِيرًا ﴿٦٠﴾ وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ قَالَ ءَأَسْجُدُ 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 (*Zaaqūm*, mentioned) in the Qur'an. 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 *Iblis* (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 الرَّءْيَا	الَّتِي	أَرَيْنَاكَ	لِلنَّاسِ
and We made not the vision	which	We showed you	for mankind
وَالشَّجَرَةَ	الْمَلْعُونَةَ	فِي الْقُرْآنِ	وَنُخَوِّفُهُمْ
and the tree	accursed	in the Qur'an	and We warn (frighten) them
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	he said
ءَأَسْجُدُ	لِمَنْ	خَلَقْتَ طِينًا ﴿٦١﴾	
(shall) I prostrate?	to (one) whom	You created (from) clay	

قَالَ ارْءَيْنَكَ هَذَا الَّذِي كَرَّمْت عَلَىٰ لَيْنٍ اٰخَرْتَنِي اِلَىٰ يَوْمِ الْقِيٰمَةِ لَآ اُحْتٰنِكَنَّ ذُرِّيَّتَهُۥٓ اِلَّا قَلِيْلًا ﴿٦٦﴾ قَالَ اذْهَبْ فَمَنْ تَبِعَكَ مِنْهُمْ فَاِنَّ جَهَنَّمَ جَزَاؤُكُمْ جَزَاءً مَّوْفُوْرًا ﴿٦٧﴾ وَاَسْتَفْرِزْ مِنْ اَسْتَطَعْتَ مِنْهُمْ بِصَوْتِكَ وَاَجْلِبْ عَلَيْهِم بِخَيْلِكَ وَرَجِلِكَ وَشَارِكِهِمْ فِي الْاَمْوَالِ وَالْاَوْلَادِ وَعَدَّهُمْ وَمَا يَعِدُهُمُ الشَّيْطٰنُ اِلَّا غُرُوْرًا ﴿٦٨﴾

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.

عَلَىٰ	الَّذِي كَرَّمْت	ارْءَيْنَكَ هَذَا	قَالَ
above me	whom You have honoured	(do) You see this?	he (Iblis) said
ذُرِّيَّتَهُۥٓ	لَآ اُحْتٰنِكَنَّ	اِلَىٰ يَوْمِ	لَيْنٍ اٰخَرْتَنِي
I will surely mislead	his offspring (all)	(of) Resurrection to (the) Day	if You give me respite
مِنْهُمْ	تَبِعَكَ	فَمَنْ	اذْهَبْ
of them	follows you	and whosoever	go
مَوْفُوْرًا ﴿٦٧﴾	جَزَاءً	جَزَاؤُكُمْ	قَالَ ﴿٦٦﴾
ample	a recompense	(will be) the recompense of you (all)	He (Allah) said
عَلَيْهِمْ	وَاَجْلِبْ	بِصَوْتِكَ	مِنْهُمْ
on them	and make assaults	with your voice	of them
وَالْاَوْلَادِ	فِي الْاَمْوَالِ	وَشَارِكِهِمْ	وَرَجِلِكَ
and children	[in] wealth	and share with them	and your infantry
			وَاَسْتَفْرِزْ
			مِنْ اَسْتَطَعْتَ
			وَمَنْ
			تَبِعَكَ
			فَمَنْ
			اذْهَبْ
			قَالَ
			لَآ اُحْتٰنِكَنَّ
			ذُرِّيَّتَهُۥٓ
			قَالَ
			ارْءَيْنَكَ هَذَا
			الَّذِي كَرَّمْت
			عَلَىٰ

وَعِدَّهُمْ	وَمَا يَعِدُهُمْ	الشَّيْطَانُ	إِلَّا غُرُورًا
and promise them	and promises them not	Satan	but deceit

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ وَكَفَىٰ بِرَبِّكَ وَكِيلًا ﴿١٥﴾ رَبُّكُمْ الَّذِي يُزْجِي لَكُمْ الْفُلْكَ فِي الْبَحْرِ لِتَبْتَغُوا مِنْ فَضْلِهِ إِنَّهُ كَانَ بِكُمْ رَحِيمًا ﴿١٦﴾ وَإِذَا مَسَّكُمُ الضَّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ إِلَّا آيَاهُ فَلَمَّا بَجَّكُم إِلَى الْبَرِّ أَعْرَضْتُمْ وَكَانَ الْإِنْسَانُ كَفُورًا ﴿١٧﴾

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	وَكَيْلًا ﴿١٥﴾	رَبُّكُمْ	الَّذِي	يُزْجِي لَكُمْ
your Lord	(as) a Guardian	your Lord	(is) He Who	drives for you
فِي الْبَحْرِ	لِتَبْتَغُوا	مِنْ فَضْلِهِ ﴿١٦﴾	إِنَّهُ	كَانَ بِكُمْ
through the sea	(in order) that you may seek	of His bounty	truly He	is Most Merciful towards you
وَأِذَا	مَسَّكُمْ	الضَّرُّ	فِي الْبَحْرِ	ضَلَّ
and when	touches you	harm	upon the sea	vanish
مَنْ تَدْعُونَ	إِلَّا آيَاهُ	فَلَمَّا	بَجَّكُمْ	إِلَى الْبَرِّ
those that you call upon	except Him (Allah Alone)	but when	He brings you safe	to land
إِلَى الْبَرِّ	أَعْرَضْتُمْ	وَكَانَ الْإِنْسَانُ	كَفُورًا ﴿١٧﴾	
to land	you turn away	and man is	(ever) ungrateful	

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

وَكَيْلًا ﴿١٨﴾ أَمْ أَمِنْتُمْ أَنْ يُعِيدَكُمْ فِيهِ تَارَةً أُخْرَى فَيُرْسِلَ عَلَيْكُمْ قَاصِفًا مِّنَ الرِّيحِ فَيَغْرِقَكُمْ بِمَا كَفَرْتُمْ ثُمَّ لَا تَجِدُوا لَكُمْ عَلَيْنَا بِهِ تَبِيعًا ﴿١٩﴾ ﴿٢٠﴾ وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى 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.

جَانِبَ	بِكُمْ	أَنْ يَخْسِفَ		أَفَأَمِنْتُمْ	
a side	you	that He will (not) cause to swallow up		(do) you then feel secure?	
لَا تَجِدُوا	ثُمَّ	حَاصِبًا	يُرْسِلَ عَلَيْكُمْ	أَوْ	الْبَرِّ
you shall not find	then	a violent sandstorm	send against you	or	(of) the land
فِيهِ	أَنْ يُعِيدَكُمْ		أَمْ أَمِنْتُمْ	وَكَيْلًا ﴿١٨﴾	لَكُمْ
to it (sea)	that He will (not) return you		or (do) you feel secure	a guardian	for you
فَيَغْرِقُكُمْ	مِّنَ الرِّيحِ	قَاصِفًا	عَلَيْكُمْ	فَيُرْسِلَ	أُخْرَى تَارَةً
and drown you	of wind	a hurricane	against you	and send	another time
عَلَيْنَا	لَكُمْ	لَا تَجِدُوا	ثُمَّ	بِمَا كَفَرْتُمْ	
against Us	for you	you will not find	then	(because) of what you disbelieved	
ءَادَمَ	وَلَقَدْ كَرَّمْنَا بَنِي			تَبِيعًا ﴿١٩﴾	بِهِ
(of) Adam	and indeed We honoured (the) Children			an avenger	therein
وَرَزَقْنَاهُمْ		وَالْبَحْرِ	فِي الْبَرِّ	وَحَمَلْنَاهُمْ	
and have provided them		and sea	on land	and We have carried them	

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

يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمَامِهِمْ فَمَنْ أُوْتِيَ كِتَابَهُ، بِيَمِينِهِ، فَأُوْتِيَكَ يَقْرَأُ وَنَ كِتَابَهُمْ وَلَا يُظْلَمُونَ فَتِيلًا ﴿٧١﴾ وَمَنْ كَانَ فِي هَذِهِ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ أَعْمَىٰ وَأَضَلُّ سَبِيلًا ﴿٧٢﴾

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

يَوْمَ	نَدْعُوا كُلَّ	أُنَاسٍ	بِإِمَامِهِمْ
(and remember the) Day (when)	We shall call all	human beings	with their leader
فَمَنْ أُوْتِيَ	كِتَابَهُ،	بِيَمِينِهِ،	فَأُوْتِيَكَ
then whosoever is given	his book	in his right hand	then those (such)
يَقْرَأُونَ كِتَابَهُمْ	وَلَا يُظْلَمُونَ فَتِيلًا ﴿٧١﴾	and they will not be dealt with unjustly in the least	
will read their book (records)			
وَمَنْ كَانَ	فِي هَذِهِ	أَعْمَىٰ	فَهُوَ
and whoever is	in this (world)	blind	then he (will be)
أَعْمَىٰ	وَأَضَلُّ	سَبِيلًا ﴿٧٢﴾	
blind	and more astray	(from the) Path	

وَإِنْ كَادُوا لَيَفْتِنُونَكَ عَنِ الَّذِي أَوْحَيْنَا إِلَيْكَ لِتَفْتَرِيَ عَلَيْنَا غَيْرَهُ، وَإِذْ لَا تَخَذُوكَ

خَلِيلًا ﴿٧٣﴾ وَلَوْلَا أَنْ ثَبَّنَّاكَ لَقَدِ كِدْتَ تَرَكُنْ 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'an) 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.

عَنِ الَّذِي		لِفْتِنُونَكَ		وَإِنْ كَادُوا	
from that which		(to) tempt you away		and verily they were about	
غَيْرَهُ		عَلَيْنَا		أَوْحَيْنَا إِلَيْكَ	
(something) other than it		against Us		to fabricate	
وَلَوْلَا		خَلِيلًا ﴿٧٣﴾		لَأَتَّخِذُوكَ	
and had not		a friend		they would certainly have taken you	
شَيْئًا		تَرَكُنْ إِلَيْهِمْ		لَقَدِ كِدْتَ	
a bit		would have inclined to them		verily you nearly	
ضِعْفَ		لَأَذَقْنَاكَ		إِذَا	
a double (portion)		We would have made you taste		then (in that case)	
ثُمَّ		الْمَمَاتِ		وَضِعْفَ	
then		(after) death		and a double (portion of punishment)	
نَصِيرًا ﴿٧٥﴾		عَلَيْنَا		لَكَ	
any helper (supporter)		against Us		for you	
				لَا تَجِدُ	
				you would have not found	

وَإِنْ كَادُوا لَيَسْتَفْرِزُونَكَ مِنَ الْأَرْضِ لِيُخْرِجُوكَ مِنْهَا وَإِذَا لَا يَلْبَثُونَ خِلْفَكَ إِلَّا قَلِيلًا ﴿٧٦﴾ سُنَّةَ مَنْ قَدْ أَرْسَلْنَا قَبْلَكَ مِنْ رُسُلِنَا وَلَا تَجِدُ لِسُنَّتِنَا تَحْوِيلًا ﴿٧٧﴾ أَفَمِ
 الصَّلَاةِ لَدُلُوكِ الشَّمْسِ إِلَى عَسْقِ 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).

وَإِنْ كَادُوا	لَيَسْتَفْرِزُونَكَ	مِنَ الْأَرْضِ	لِيُخْرِجُوكَ
and verily they were about	(to) frighten you	from the land	that they might drive you out
مِنْهَا	وَإِذَا	لَا يَلْبَثُونَ	خِلَافَكَ
of it	and then (in that case)	they would have not stayed	after you
إِلَّا قَلِيلًا ﴿٧٦﴾	سُنَّةَ	مَنْ	قَدْ أَرْسَلْنَا قَبْلَكَ
except a little (while)	(this was Our) way	(with) whom	indeed We sent before you
مِنْ رُسُلِنَا	وَلَا تَجِدُ	لِسُنَّتِنَا	تَحْوِيلًا ﴿٧٧﴾
of Our Messengers	and you will not find	for Our way	any alteration
أَقِمِ الصَّلَاةَ	لِدُلُوكِ الشَّمْسِ	إِلَى عَسَقِ	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 ﴿٧٨﴾
	(in) the early dawn	is ever witnessed	

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ ۗ نَافِلَةً لَّكَ عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا ﴿٧٧﴾ وَقُلْ رَبِّ
 أَدْخِلْنِي مَدْخَلَ صِدْقٍ وَأَخْرِجْنِي مَخْرَجَ صِدْقٍ وَأَجْعَلْ لِي مِنْ لَدُنْكَ سُلْطَانًا نَصِيرًا ﴿٧٨﴾
 وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا ﴿٨١﴾

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. Islāmic Monotheism or this Qur'ān or *Jihād* against polytheists) has come and *Bātil* (falsehood, i.e. Satan or polytheism) has vanished. Surely, *Bātil* is ever bound to vanish."

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

وَنَزَّلْنَا مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا ﴿٨٢﴾ وَإِذَا
 أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَنَسَا بِنِعْمَتِنَا إِذَآ مَسَّهُ الشَّرْكَانَ يَتُوسَا ﴿٨٣﴾ قُلْ كُلُّ يَعْمَلُ عَلَى
 شَاكِلَتِهِ ۗ فَرَبُّكُمْ أَعْلَمُ بِمَنْ هُوَ أَهْدَى سَبِيلًا ﴿٨٤﴾

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

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

وَنَزَّلْ	مِنَ الْقُرْآنِ	مَا	هُوَ	شِفَاءً	وَرَحْمَةً
and We send down	from the Quran	that which	[it]	(is) a healing (cure)	and a mercy
لِلْمُؤْمِنِينَ	وَلَا يَزِيدُ الظَّالِمِينَ	وَلَا يَخْسِرُونَ	وَإِذَا	بِجَانِبِهِ	وَأَنعَمْنَا عَلَى الْإِنسَانِ
to the believers	and it increases not the wrongdoers	and it increases not the wrongdoers	and when	at his side	We bestow Our Grace on man
وَأَنعَمْنَا عَلَى الْإِنسَانِ	أَعْرَضَ	وَتَنَا	بِجَانِبِهِ	عَلَى شَاكِلَتِهِ	وَأَنعَمْنَا عَلَى الْإِنسَانِ
We bestow Our Grace on man	he turns away	and becomes far away	at his side	according to his manner	We bestow Our Grace on man
وَإِذَا	مَسَّهُ	الشَّرُّ	كَانَ يَتُوسَّأُ	قُلْ	كُلُّ يَعْمَلُ
and when	touches him	evil	he is (in great) despair	say	each acts
عَلَى شَاكِلَتِهِ	فَرَبِّكُمْ	أَعْلَمُ	بِمَنْ	هُوَ	عَلَى شَاكِلَتِهِ
according to his manner	and your Lord	knows best	of (him) who	[he]	according to his manner
	أَهْدَى	سَبِيلًا			
	(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 إِنَّا فَضْلُهُ كَانَتْ عَلَيْكَ كَبِيرًا ﴿٨٧﴾ قُلْ لَئِنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَتْ 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'an, 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	مِنَ الْعِلْمِ	إِلَّا قَلِيلًا
(of) my Lord	and you have not been given	of knowledge	but a little
وَلَيْنِ 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	عَلَيْنَا	وَكَيْلًا
you would not find	for you	against Us	any protector (guardian)
إِلَّا رَحْمَةً	مِّن رَّبِّكَ	إِنَّ فَضْلَهُ	كَبِيرًا
except (as) a mercy	from your Lord	verily His Grace	(ever) great
قُلْ لَّيْنِ اجْتَمَعَتِ	الْإِنْسُ	وَالْجِنُّ	عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ
were together	the mankind	and the jinn	to bring the like [that] [on]
هَذَا	لَا يَأْتُونَ	بِمِثْلِهِ	وَلَوْ كَانَتْ بَعْضُهُمْ
(of) this	they can not bring	the like thereof	even if some of them were
	لِبَعْضٍ	ظَهِيرًا	
	to others	helper/supporter	

وَلَقَدْ صَرَفْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ فَأَبَىٰ أَكْثَرُ النَّاسِ إِلَّا كُفُورًا ﴿٨٧﴾ وَقَالُوا لَنْ نُؤْمِنَ بِكَ لَكَ حَتَّىٰ تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا ﴿٨٨﴾ أَوْ تَكُونَ لَكَ جَنَّةٌ مِّنْ نَّحِيلٍ وَعِنَبٍ فَتُفَجِّرَ الْأَنْهَارَ خِلَالَهَا تَفْجِيرًا ﴿٨٩﴾ أَوْ تَسْقِطَ السَّمَاءَ كَمَا زَعَمَتْ عَلَيْنَا كِسْفًا أَوْ تَأْتِيَ بِاللَّهِ وَالْمَلَائِكَةِ قَبِيلًا ﴿٩٠﴾

89. And indeed We have fully explained to mankind, in this Qur'an, 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			in this		Quran		
مِنْ كُلِّ		مَثَلٍ		فَأَبَى أَكْثَرُ		النَّاسِ		إِلَّا كُفُورًا ﴿٩٠﴾	
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 ﴿٩١﴾		أَوْ		تَكُونُ لَكَ		جَنَّةٌ	
from the earth		a spring		or		(there) is for you		a garden	
وَعِنَبٍ		فَتَفْجُرَ الْأَنْهَارُ			خِلَالَهَا		تَفْجِيرًا ﴿٩٢﴾		
and grapes		and you cause rivers to gush forth			in its midst		abundantly		
أَوْ تُسْقِطَ السَّمَاءَ		كَمَا		زَعَمْتَ عَلَيْنَا					
or you cause the heaven to fall		as		you have claimed (pretended) upon us					
كَسَفًا		أَوْ		تَأْتِي بِاللَّهِ		وَالْمَلَائِكَةِ		قَبِيلًا ﴿٩٣﴾	
(in) pieces		or		you bring Allah		and the angels		(before us) face to face	

أَوْ يَكُونَ لَكَ بَيْتٌ مِّنْ زُخْرَفٍ أَوْ تَرَفٍ فِي السَّمَاءِ وَلَنْ نُؤْمِنَ لِرُقِيِّكَ حَتَّى تَنْزِلَ عَلَيْنَا كَنْبًا نَقْرُوهُ. قُلْ سُبْحَانَ رَبِّي هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا ﴿٩٣﴾ وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمْ الْهُدَىٰ إِلَّا أَنْ قَالُوا أَبْعَثَ اللَّهُ بَشَرًا رَسُولًا ﴿٩٤﴾ قُلْ لَوْ كَانَتْ فِي الْأَرْضِ مَلَائِكَةٌ يَّمشُونَ مُطْمَئِنِّينَ لَنَزَلْنَا عَلَيْهِمْ مِّنَ السَّمَاءِ مَلَكَاتٍ رَسُولًا ﴿٩٥﴾

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	بَيْتٍ	مِّنْ زُخْرِفٍ	أَوْ	تَرَفِّي فِي السَّمَاءِ
or	(there) is for you	a house	of adorable materials	or	you ascend up into the sky
وَلَنْ نُؤْمِنَ	لِرُقِيكَ	حَتَّىٰ	تُنزِلَ عَلَيْنَا		
and we shall never believe	in your ascension	until	you bring down for us		
كِتَابًا	تَقْرَأُوهُ	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	
إِذَا	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	لَنَزَّلْنَا	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 ﴿١٦﴾ وَمَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِلْ فَلَنْ تَجِدَ لَهُمْ أَوْلِيَاءَ مِنْ دُونِهِ يُنصِرُهُمْ يَوْمَ الْقِيَامَةِ عَلَىٰ وُجُوهِهِمْ عُمِيَٰ وَبِكُمَا وَصَمًا مَّا أُوتِيَهُمْ جَهَنَّمَ كَلَّمَا خَبِتْ زِدْنَاهُمْ سَعِيرًا ﴿١٧﴾

ذَلِكَ جَزَاؤُهُمْ بِأَنَّهُمْ كَفَرُوا بِآيَاتِنَا وَقَالُوا أءَاذَا كُنَّا عِظْمًا وَرُفَاتًا أءَنَا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا ﴿١٨﴾

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 *Auliyā'* (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 ﴿٩٦﴾	وَمَنْ يَهْدِ اللَّهُ	فَهُوَ
of His slaves	All-Knower	All-Seer	and (he) whom Allah guides	then he
الْمُهْتَدِ	وَمَنْ يُضِلِّ	فَلَنْ تَجِدَ	لَهُمْ	لَهُمْ
(is) led aright	and (he) whom He sends astray	then you will never find	for them	for them
أَوْلِيَاءَ	مِنْ دُونِهِ	وَنَحْشُرُهُمْ	يَوْمَ	الْقِيَامَةِ
protectors	besides Him	and We shall gather them	(on the) Day	(of) Resurrection
عَلَىٰ وُجُوهِهِمْ	عَمِيًا	وَبُكْمًا	وَصُمًّا	مَّا وَنَهُمْ
on their faces	blind	and dumb	and deaf	their abode
كُلَّمَا خَبَتْ	زِدْنَهُمْ	سَعِيرًا ﴿٩٧﴾	ذَلِكَ	
whenever it abates	We shall increase (for) them	the fierceness of Fire	that	
جَزَاؤُهُمْ	بِأَنَّهُمْ كَفَرُوا	بِآيَاتِنَا	وَقَالُوا	أءَاذَا
(is) their recompense	because they denied	[in] Our Signs	and they said	when?
كُنَّا عِظْمًا	وَرُفَاتًا	أءَنَا		
we are bones	and fragments (ashes)	(shall) we [indeed]?		

جَدِيدًا ﴿١٧﴾	خَلَقًا	لَمَبْعُوثُونَ
new	(as) a creation	really (be) resurrected (raised again)

﴿١٧﴾ أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ قَادِرٌ عَلَىٰ أَنْ يَخْلُقَ مِثْلَهُمْ وَجَعَلَ لَهُمْ أَجَلًا لَّا رَيْبَ فِيهِ فَأَبَى الظَّالِمُونَ إِلَّا كُفُورًا ﴿١٨﴾ قُلْ لَوْ أَنَّكُمْ تَمْلِكُونَ خَزَائِنَ رَحْمَةِ رَبِّي إِذًا لَأَمْسَكْتُمْ خَشْيَةَ الْإِنْفَاقِ وَكَانَ الْإِنْسَانُ قَتُورًا ﴿١٩﴾ وَلَقَدْ ءَاتَيْنَا مُوسَىٰ تِسْعَ آيَاتٍ بَيِّنَاتٍ فَسَأَلَ بَنِي إِسْرَائِيلَ إِذْ جَاءَهُمْ فَقَالَ لَهُ فِرْعَوْنُ إِنِّي لَأَظُنُّكَ يَمُوسَىٰ مَسْحُورًا ﴿٢٠﴾

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 [and]	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
لَّا رَيْبَ	فِيهِ	فَأَبَى	الظَّالِمُونَ	إِلَّا كُفُورًا ﴿١٨﴾	قُلْ
(there is) no doubt	in it	but the wrongdoers refused	but	disbelief	say
لَوْ أَنَّكُمْ تَمْلِكُونَ	خَزَائِنَ	رَحْمَةِ	رَبِّي	إِذَا	
if you possess	(the) treasures	(of the) Mercy	(of) my Lord	then	
لَأَمْسَكْتُمْ	خَشْيَةَ	الْإِنْفَاقِ	وَكَانَ	الْإِنْسَانُ	قَتُورًا ﴿١٩﴾
you would surely hold back	(for) fear	(of) spending	and man is	(ever) miserly	
وَلَقَدْ ءَاتَيْنَا مُوسَىٰ	تِسْعَ	آيَاتٍ	بَيِّنَاتٍ	فَسَأَلَ	بَنِي
and indeed We have given Moses	nine	signs	clear	then ask	(the) Children

إِنِّي	فِرْعَوْنُ	لَهُ،	فَقَالَ	جَاءَهُمْ	إِذْ	إِسْرَائِيلَ
[verily] I	Pharaoh	to him	then said	he came to them	when	(of) Israel
		مَسْحُورًا ﴿١٤١﴾	يَمُوسَى	لَأَظُنُّكَ		
		(are) bewitched	O Moses	think you indeed		

قَالَ لَقَدْ عَلِمْتَ مَا أَنْزَلَ هَؤُلَاءِ إِلَّا رَبُّ السَّمَوَاتِ وَالْأَرْضِ بَصَائِرَ وَإِنِّي لَأَظُنُّكَ
يَفِرْعَوْنَ مَثْبُورًا ﴿١٤٢﴾ فَأَرَادَ أَنْ يَسْتَفِزَّهُمْ مِنَ الْأَرْضِ فَأَغْرَقْنَاهُ وَمَنْ مَعَهُ جَمِيعًا ﴿١٤٣﴾
وَقُلْنَا مَنْ بَعْدَهُ لِبَنِي إِسْرَائِيلَ أَسْكُنُوا الْأَرْضَ فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ جِئْنَا بِكُمْ لَفِيفًا ﴿١٤٤﴾
وَبِالْحَقِّ أَنْزَلْنَاهُ وَبِالْحَقِّ نَزَلَ وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ﴿١٤٥﴾

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			
لَأَظُنُّكَ	يَفِرْعَوْنَ	مَثْبُورًا ﴿١٤٢﴾	فَأَرَادَ			
think you indeed	O Pharaoh	(are) doomed to destruction	so he wanted			

جَمِيعًا ﴿١٠٦﴾	مَعَهُ	وَمَنْ	فَأَغْرَقْنَاهُ	مِنَ الْأَرْضِ	أَنْ يَسْتَفْرِزَهُمْ
all	(were) with him	and who	but We drowned him	of the land	to turn them out
فَإِذَا	أَسْكَنُوا الْأَرْضَ	إِسْرَائِيلَ	لِبَنِي	مِنْ بَعْدِهِ	وَقُلْنَا
then when	dwelt in the land	(of) Israel	to (the) Children	after him	and We said
لَفِيضًا ﴿١٠٧﴾	جِئْنَا بِكُمْ	الْآخِرَةِ	جَاءَ وَعَدُ		
(as) a mixed crowd	We shall bring you	(of) the Hereafter	comes (the) promise		
وَبِالْحَقِّ نَزَّلُ ﴿١٠٨﴾		أَنْزَلْنَاهُ	وَبِالْحَقِّ		
and with the truth it has descended		We have sent it down	and with truth		
وَنَذِيرًا ﴿١٠٩﴾	إِلَّا مُبَشِّرًا	وَمَا أَرْسَلْنَاكَ			
and a warner	except (as) a bearer of glad tidings	and We sent you not			

وَقُرْءَانًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْثٍ وَنَزَلْنَاهُ نَزِيلًا ﴿١٠٦﴾ قُلْ ءَامِنُوا بِهِ ؕ أَوْ لَا تُؤْمِنُوا إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ مِنْ قَبْلِهِ إِذَا يُتْلَى عَلَيْهِمْ يَخِرُّونَ لِلْأَذْقَانِ سُجَّدًا ﴿١٠٧﴾ وَيَقُولُونَ سُبْحَانَ رَبِّنَا إِنْ كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا ﴿١٠٨﴾ وَيَخِرُّونَ لِلْأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا ﴿١٠٩﴾

106. And (it is) a Qur'an 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'an) or do not believe (in it). Verily, those who were given knowledge before it (the Jews and the Christians like 'Abdullah 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.

لِنَقْرَأَهُ	فَرَقْنَاهُ	وَقُرْءَانًا			
(in order) that you might recite it	which We have divided (into parts)	and (it is) a Quran			
أَوْ	قُلْ ءَامِنُوا بِهِ ؕ	نَزِيلًا ﴿١٠٦﴾	وَنَزَلْنَاهُ	عَلَى النَّاسِ	عَلَى مُكْثٍ
or	believe in it say	(by) stages	and We have revealed it	at intervals	unto men
إِذَا	مِنْ قَبْلِهِ ؕ	الْعِلْمِ	إِنَّ الَّذِينَ أُوتُوا	لَا تُؤْمِنُوا ؕ	
when	before it	knowledge	verily those who were given	(do) not believe	

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

قُلْ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيَّمَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ وَلَا تَجْهَرُ بِصَلَاتِكَ وَلَا تُخَافَتْ بِهَا وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا ﴿١٧﴾ وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُن لَّهُ شَرِيكٌ فِي الْمَلِكِ وَلَمْ يَكُن لَّهُ وِليٌّ مِنَ الذَّلِّ وَكَبْرَهُ تَكْبِيرًا ﴿١٨﴾

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	ادْعُوا اللَّهَ	أَوْ ادْعُوا الرَّحْمَنَ	أَيَّمَا تَدْعُوا
say	invoke Allah	or invoke the Most Gracious	(by) whatever (name) you invoke
فَلَهُ	الْأَسْمَاءُ	الْحُسْنَىٰ	وَلَا تَجْهَرُ
then for Him (belong)	Names	the Best	and (do) not say loudly
وَلَا	تُخَافَتْ بِهَا	وَابْتَغِ بَيْنَ	ذَلِكَ
nor	make it in a low voice	and seek between	a way
سَبِيلًا ﴿١٧﴾	وَقُلِ	الْحَمْدُ لِلَّهِ	الَّذِي
and say	and say	all praise (be) to Allah	Who
لَمْ يَكُن لَّهُ	وَلَمْ يَكُن	لَمْ يَتَّخِذْ	وَلَمْ يَكُن
and (there) is not	nor (there) is	has not taken a son	nor (there) is
لَهُ	لَهُ	وَلَمْ يَكُن	وَلَمْ يَكُن
for Him	for Him	nor (there) is	in (His) Dominion
وَلَمْ يَكُن	لَهُ	وَلَمْ يَكُن	وَلَمْ يَكُن
any protector	for Him	nor (there) is	in (His) Dominion
			a partner

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

سُورَةُ الْكَافِرَاتِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا ﴿١﴾ قِيمًا لِيُنذِرَ بَأْسًا شَدِيدًا مِّمَّنْ لَدُونَهُ وَيُبَشِّرَ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا حَسَنًا ﴿٢﴾ مَكَثِينَ 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
and has not placed	the Book	has sent down to His slave
لِيُنذِرَ بَأْسًا	قِيمًا	عِوَجًا ﴿١﴾
to give warning of a punishment	(He has made it) straight	any crookedness
		لَهُ،
		for it

الَّذِينَ يَعْمَلُونَ		وَيُبَشِّرُ الْمُؤْمِنِينَ		مِّن لَّدُنْهُ		شَدِيدًا	
those who work (do)		and to give glad tidings to		from Him		severe	
مَكْثِينَ	حَسَنًا	أَجْرًا	لَهُمْ	أَنَّ	الصَّالِحَاتِ		
(they shall) abide	good	a reward	they (shall) have	that	righteous deeds		
أَخَذَ اللَّهُ وَلَدًا	الَّذِينَ قَالُوا		وَيُنذِرَ	أَبَدًا	فِيهِ		
Allah has taken a son	those who say (said)		and to warn	forever	therein		
كَبُرَتْ	لِآبَائِهِمْ	وَلَا	مِنْ عِلْمٍ	بِهِ	لَهُمْ	مَا	
mighty is	had their fathers	nor	any Knowledge	about it	they have	not	
إِلَّا كَذِبًا	إِنْ يَقُولُونَ		تَخْرُجُ مِنْ أَفْوَاهِهِمْ		كَلِمَةً		
but a lie	they utter nothing		(that) comes out of their mouths		the word		

فَلَعَلَّكَ بَدِخٌ نَّفْسَكَ 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 مِن آيَاتِنَا عَجَبًا ﴿٩﴾ إِذْ أَوَى الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا رَبَّنَا إِنَّا مِن لَّدُنكَ رَحِمَةً وَهِيَ لَنَا مِن أَمْرٍ نَارِشَدًا ﴿١٠﴾

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

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

بِهَذَا الْحَدِيثِ	أَسْفًا ﴿٦﴾	إِنَّا جَعَلْنَا	مَا	عَلَى الْأَرْضِ
in this	(in) grief	verily We have made	that which	(is) on the earth
زِينَةً	هَآ	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	(is) on it what
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 آيَاتِنَا	عَجَبًا ﴿٩﴾	إِذْ	
and the Inscription	were among Our Signs	a wonder	(remember) when	
أَوَى الْفِتْيَةَ	إِلَى الْكَهْفِ	فَقَالُوا رَبَّنَا		
the young men fled (sought refuge)	to the Cave	so they said our Lord		
ءَايُنَا	مِنْ لَدُنْكَ	رَحْمَةً	وَهَيِّئْ	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 آذَانِهِمْ فِي الْكَهْفِ سِنِينَ عَدَدًا ﴿١١﴾ ثُمَّ بَعَثْنَاهُمْ لِنَعْلَمَ أَيُّ الْحِزْبَيْنِ أَحْصَى لِمَا لَبِثُوا أَمَدًا ﴿١٢﴾ نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُم بِالْحَقِّ إِنَّهُمْ فِتْيَةٌ آمَنُوا بِرَبِّهِمْ وَزِدْنَاهُمْ هُدًى ﴿١٣﴾ وَرَبَطْنَا عَلَى قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ السَّمَوَاتِ وَالْأَرْضِ لَنْ نَدْعُوا مِنْ دُونِهِ إِلَهًا لَقَدْ قُلْنَا إِذْ 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.

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

هَؤُلَاءِ قَوْمُنَا اتَّخَذُوا مِنْ دُونِهِ ۗءَالِهَةً لَّوَلَا يَأْتُونَ عَلَيْهِمْ بِسُلْطَانٍ بَيِّنٍ فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا ﴿١٥﴾ وَإِذِ اعْتَرَلْتُمُوهُمْ وَمَا يُعْبُدُونَ إِلَّا اللَّهَ فَأَوْوُوا 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	أَتَّخَذُوا مِنْ دُونِهِ		ءَالِهَةً
these (are)	our people	(who) have taken (for worship) other than Him		gods
لَوْلَا	يَأْتُونَ عَلَيْهِمْ	بِسُلْطَانٍ	بَيِّنٍ	فَمَنْ
why not	they bring for them	an authority	clear	and who
مِمَّنْ	أَفْتَرَى عَلَى اللَّهِ كَذِبًا	وَإِذِ	أَعْتَزَلْتُمُوهُمْ	
than (he) who	invents a lie against Allah	and when	you withdraw from them	
وَمَا يَعْبُدُونَ	إِلَّا اللَّهَ	فَأَوْرَأُ	إِلَى الْكَهْفِ	
and that which they worship	except Allah	then seek refuge	in the Cave	
يَنْشُرْ لَكُمْ	رَبِّكُمْ	مِنْ رَحْمَتِهِ	وَيَهَيِّئْ	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 الشِّمَالِ وَهُمْ فِي فَجْوَةٍ مِنْهُ ذَلِكَ مِنْ آيَاتِ اللَّهِ لِيَهْدِيَ اللَّهُ لِمَنْ يَشَاءُ اللَّهُ فَمَا لِيُضِلَّ اللَّهُ لِمَنْ يَشَاءُ اللَّهُ إِنَّهُ هُوَ الْمُضِلُّ وَالْمُهْتَدِ وَمَنْ يُضِلِّ فَلَنْ تَجِدَ لَهُ وَلِيًّا مُرْشِدًا ﴾ ﴿١٧﴾ وَتَحْسَبُهُمْ آتِظَامًا وَهُمْ رُقُودٌ وَنُقِلَبَهُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشِّمَالِ 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.

ذَاتَ	تَزَاوَرُ عَنْ كَهْفِهِمْ	إِذَا طَلَعَتْ	وَتَرَى الشَّمْسَ
to	it declines from their Cave	when it rose	and you might have seen the sun
وَهُمْ	ذَاتَ الشِّمَالِ	تَقْرِضُهُمْ	وَإِذَا غَرَبَتْ
while they (lay)	the left	to it turns away from them	and when it set the right
مِنْ آيَاتِ اللَّهِ		ذَلِكَ	مِنْهُ
(one) of (the) Signs (of) Allah		that (is)	of it (the Cave)
وَمَنْ يُضِلِّ		الْمُهْتَدِ	فَهُوَ
and (he) whom He sends astray		(is) the rightly guided	then he (he) whom Allah guides
وَتَحْسِبُهُمْ		وَلِيًّا	لَهُ
and you will think them		guiding a friend	for him
ذَاتَ	الْيَمِينِ	وَنَقَلْنَاهُمْ	رُفُودًا
and on	the right	on and We turn them	(are) asleep
لَوْ	بِالْوَصِيدِ	ذِرَاعَيْهِ	بَسِطَ
if	at the entrance	his two forelegs	stretching forth
فِرَارًا	مِنْهُمْ	لَوَلَّيْتَ	أَطَّلَعْتَ عَلَيْهِمْ
(in) flight	from them	you would certainly have turned back	you had looked at them
رُعْبًا	مِنْهُمْ	وَلَمَلَّتْ	
(with) awe	of them	and you would certainly have been filled	

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

الْمَدِينَةَ 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	
فَأَبْعَثُوا أَحَدَكُمْ		بِوَرْقِكُمْ		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 إِنْ يَظْهَرُوا عَلَيْكُمْ يَرْجُمُوكُمْ أَوْ يُعِيدُوكُمْ فِي مِلَّتِهِمْ وَلَنْ تُفْلِحُوا إِذًا أَبَدًا ﴿١٩﴾ وَكَذَلِكَ أَعْتَرْنَا عَلَيْهِمْ لِيَعْلَمُوا أَن وَعَدَ اللَّهُ حَقًّا وَأَنَّ السَّاعَةَ لَارِيبَ فِيهَا إِذِ يَتَنَزَّعُونَ بَيْنَهُمْ أَمْرَهُمْ فَقَالُوا ابْنُوا عَلَيْهِم بُيُوتًا رَبَّنَا نَعْلَمُ بِهِمْ قَالَ

الَّذِينَ غَلَبُوا عَلَىٰ أَمْرِهِمْ لَنَتَّخِذَ عَلَيْهِمْ مَسْجِدًا ﴿٦١﴾

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

يَرْجُمُوكُمْ	عَلَيْكُمْ	إِنْ يَظْهَرُوا	إِنَّمَا
they will stone you (to death)	of you	if [they] come to know	verily they
إِذَا	وَلَنْ تَفْلِحُوا	فِي مِلَّتِهِمْ	أَوْ يُعِيدُوكُمْ
in that case	and you will never be successful	into their religion	or they turn you back
لَيَعْلَمُوا	أَعْرَضْنَا عَلَيْهِمْ	وَكَذَلِكَ	أَبَدًا ﴿٦٢﴾
that they (people) might know	We made known their case	and thus	ever
فِيهَا	لَا رَيْبَ	وَأَنَّ السَّاعَةَ	أَبٌ وَعَدَ اللَّهُ
about it	(there is) no doubt	and that the Hour (is) true	that (the) Promise (of) Allah
فَقَالُوا	أَمْرِهِمْ	يَتَنَزَعُونَ بَيْنَهُمْ	إِذَا
and they said	(about) their case	they disputed among themselves	(remember) when
غَلَبُوا	قَالَ الَّذِينَ	أَعْلَمُ	رَبُّهُمْ
those who won	said about them	knows best	their Lord
مَسْجِدًا ﴿٦٣﴾	لَنَتَّخِذَ عَلَيْهِمْ	عَلَىٰ أَمْرِهِمْ	بُنَيْنًا
a place of worship (mosque)	we verily shall take over them	[on] their point	a building
			أَبْنَا عَلَيْهِمْ
			construct over them

سَيَقُولُونَ ثَلَاثَةٌ رَّابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ رَجْمًا بِالْغَيْبِ ۗ وَيَقُولُونَ سَبْعَةٌ وَثَامِنُهُمْ كَلْبُهُمْ قُل رَّبِّي أَعْلَمُ بِعَدَّتِهِمْ مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ ۗ فَلَا تُمَارِ فِيهِمُ الْإِمْرَاءَ ظَهْرًا وَلَا تَسْتَفْتِ فِيهِمُ مِنْهُمْ أَحَدًا ﴿٦٤﴾

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		
وَتَامِنُهُمْ		وَيَقُولُونَ سَبْعَةً		بِالْغَيْبِ	
and the eighth of them		and they will say (they were) seven		at the unseen	
مَا يَعْلَمُهُمْ	بِعَدَّتِهِمْ	أَعْلَمُ	قُلْ رَبِّي	كَلْبُهُمْ	
none knows them	their number	knows best	say my Lord	(being) their dog	
ظَهْرًا	إِلَّا مِرَاءً	فِيهِمْ	فَلَا تَمَارِ	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 نَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ ذَٰلِكَ غَدًا ﴿٢٣﴾ إِلَّا أَن يَشَاءَ اللَّهُ وَأَذْكَرَّ بِكَ إِذَانَسَيْتَ وَقُلْ عَسَىٰ أَن يَهْدِيَنِّي رَبِّي لِأَقْرَبَ مِن هَٰذَا رَشْدًا ﴿٢٤﴾ وَلَيْشُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ سِنِينَ وَازْدَادُوا تِسْعًا ﴿٢٥﴾ قُلِ اللَّهُ أَعْلَمُ بِمَا لَيْشُوا لَهُ، غَيْبُ السَّمَوَاتِ وَالْأَرْضِ أَبْصِرْ بِهِ وَأَسْمِعْ مَا لَهُمْ مِّن دُونِهِ، مِن وَلِيٍّ وَلَا يُشْرِكُ فِي حُكْمِهِ أَحَدًا ﴿٢٦﴾

23. And never say of anything, "I shall do such and such thing tomorrow." 24. Except (with the saying), "If Allah 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 تَقُولَنَّ	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	وَإِذَا نَسِيتَ	وَقُلْ	عَسَى	أَنْ يَهْدِيَنِي			
and remember your Lord	when you forget	and say	it may be	that guides me			
رَبِّي	لِأَقْرَبَ	مِنْ هَذَا	رَشْدًا	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	وَأَسْمَعُ	مَا	لَهُمْ		
and the earth	how clearly He sees	[with it]	and how clearly He hears	not	they have		
مَنْ 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 لِكَلِمَتِهِ وَلَنْ تَجِدَ مِنْ دُونِهِ مُلْتَحَدًا ﴿٢٧﴾ وَأَصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدْوَةِ وَالْعِشِيِّ يُرِيدُونَ وَجْهَهُ ۗ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا ﴿٢٨﴾

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

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

رَبِّكَ	مِنْ كِتَابٍ	أُوحِيَ إِلَيْكَ	وَاتْلُ مَا
(of) your Lord	of (the) Book	has been revealed to you	and recite what
مَلْتَحَدًا	مِنْ دُونِهِ	وَلَنْ تَجِدَ	لِكَلِمَتِهِ
(as) a refuge	other than Him	and you will never find	His Words
بِالْغَدْوَةِ	رَبَّهُمْ	الَّذِينَ يَدْعُونَ	مَعَهُ
in the morning	their Lord	those who call	with
وَالْعِشِيِّ	عَنْهُمْ	وَلَا تَعُدُّ عَيْنَاكَ	يُرِيدُونَ وَجْهَهُ
and the evening	them	and let not your eyes overlook	seeking His Face
الْحَيَاةِ	أَغْفَلْنَا قَلْبَهُ	وَلَا نُطِيعُ مَنْ	الدُّنْيَا
(of) the life	We have made heedless his heart	and obey not (him) who	(of) the world
عَنْ ذِكْرِنَا	وَكَانَ أَمْرُهُ	وَاتَّبَعَ هَوَاهُ	
of Our remembrance	lost	and (one) who follows his own lusts	

وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ
بِهِمْ سُرَادِقُهَا وَإِنْ يَسْتَغِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ بِئْسَ الشَّرَابُ
وَسَاءَتْ مُرْتَقَقًا ﴿٢٩﴾ إِنَّ الَّذِينَ آمَنُوا 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.

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

أُولَئِكَ لَهُمْ جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِنْ سُنْدُسٍ وَإِسْتَبْرَقٍ مُتَّكِينَ فِيهَا عَلَى الْأَرَائِكِ نِعْمَ الثَّوَابُ وَحَسُنَتْ مُرْتَفَقًا ﴿٣١﴾
﴿٣٢﴾ وَأَضْرِبْ لَهُمْ مَثَلًا رَجُلَيْنِ جَعَلْنَا لِأحَدِهِمَا جَنَّتَيْنِ مِنْ أَعْنَبٍ وَحَفَفْنَاهُمَا بِنَخْلٍ وَجَعَلْنَا بَيْنَهُمَا زُرْعًا ﴿٣٢﴾

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 تَحْتِهِمْ	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)	
خُضْرًا	مِنْ سُندُسٍ	وَإِسْتَبْرَقٍ	مُتَّكِنِينَ	فِيهَا	عَلَى الْأَرَائِكِ
green	of fine silk	and thick silk	they (will) recline	in it	on raised thrones
نِعْمَ الثَّوَابُ		وَحَسَنَتٌ 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	to one of them We had given		two gardens	of grapes
وَحَفَفْنَاهَا		بِنَخْلِ	وَجَعَلْنَا بَيْنَهُمَا		زُرْعًا
and We had surrounded them		with date palms	and We made between them		cultivated fields

كَلَّمَا الْجَنَّتَيْنِ إِذْ أَتَتْهُمَا أَكْلَاهَا وَلَمْ تَظْلِمِ مِنْهُ شَيْئًا وَفَجَّرْنَا خِلْفَهُمَا نَهْرًا ﴿٣٢﴾ وَكَانَ لَهُ ثَمْرٌ فَقَالَ لِصَاحِبِهِ وَهُوَ يُحَاوِرُهُ أَنَا أَكْثَرُ مِنْكَ مَالًا وَأَعَزُّ نَفَرًا ﴿٣٣﴾ وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِنَفْسِهِ قَالَ مَا أَظُنُّ أَنْ تَبِيدَ هَذِهِ أَبَدًا ﴿٣٤﴾ وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِنْ رُجِدْتُ إِلَى رَبِّي لَأَجِدَنَّ خَيْرًا مِنْهَا مُنْقَلَبًا ﴿٣٥﴾

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	الْجَنَيْنِ	ءَأَنْتَ أُكْلِهَا	وَلَمْ تَظْلِم	مِنْهُ	شَيْئًا
both	the gardens	brought forth its produce	and (did) not wrong	of it	the least
وَفَجَّرْنَا خِلَالَهُمَا					
نَهْرًا	وَكَانَ	لَهُ	for him and (there) was a river and We caused to gush forth in the midst of them		
ثَمْرٌ	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	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	وَمَا أَظُنُّ السَّاعَةَ	قَائِمَةً	وَلَئِنْ رُودَتْ	أَبَدًا	
ever	and I think not the Hour	will (ever) come	and if I am brought back	ever	
إِلَىٰ رَبِّي	لَأَجِدَنَّ خَيْرًا	مِنْهَا	مُنْقَلَبًا		
to my Lord	I surely shall find better	than this	(as) an end		

قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَاوِرُهُ أَكَفَرْتَ بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ سَوَّكَ رَجُلًا ﴿٣٧﴾ لَيْكِنَّا هُوَ اللَّهُ رَبِّي وَلَا أُشْرِكُ بِرَبِّي أَحَدًا ﴿٣٨﴾ وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ إِنْ تَرَنِ أَنَا أَقَلُّ 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 تَرَابٍ	ثُمَّ	مِنْ نُطْفَةٍ
in Him Who	created you	out of dust	then	out of semen/sperm
ثُمَّ سَوَّاهُ	رَجُلًا ﴿٧٧﴾	لَنَكِنَّا	هُوَ اللَّهُ	رَبِّي
then fashioned you	(into) a man	but	He (is) Allah	my Lord
وَلَا أُشْرِكُ	دَخَلْتَ جَنَّتَكَ	إِذْ	وَلَوْلَا	أَحَدًا ﴿٧٨﴾
and I shall not associate	you entered your garden	when	and had (it) not been (good)	anyone
بِرَبِّي	قُلْتَ	مَا شَاءَ اللَّهُ	لَا قُوَّةَ	إِلَّا بِاللَّهِ
with my Lord	you would have said	that which Allah wills	(there is) no power	with Allah
إِنْ تَرَنٍ	أَنَا	أَقَلَّ	مِنْكَ	مَالًا
if you see me	I (am)	less	than you	(in) wealth
وَوَلَدًا ﴿٧٩﴾	وَوَلَدًا ﴿٧٩﴾	وَوَلَدًا ﴿٧٩﴾	وَوَلَدًا ﴿٧٩﴾	وَوَلَدًا ﴿٧٩﴾
and children	and children	and children	and children	and children

فَعَسَىٰ رَبِّي أَن يُؤْتِيَنِي خَيْرًا مِّنْ جَنَّتِكَ وَيُرْسِلَ عَلَيْهَا حُسْبَانًا مِّنَ السَّمَاءِ فَتُصْبِحُ صَعِيدًا زَلَقًا ﴿٧٨﴾ أَوْ يُصْبِحُ مَاوُهَا غَوْرًا فَلَن تَسْتَطِيعَ لَهُ طَلَبًا ﴿٧٩﴾ وَأُحِيطَ بِشَرِّهِ فَاصْبِحْ يُقَلِّبُ كَفَيْهِ عَلَىٰ مَا أَنْفَقَ فِيهَا وَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَيَقُولُ يَا لَيْتَنِي لَمْ أُشْرِكْ بِرَبِّي أَحَدًا ﴿٨٠﴾

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	مِّنَ السَّمَاءِ	فَتُصْبِحُ صَعِيدًا	حُسْبَانًا	زَلَقًا ﴿٧٨﴾
on it	from the sky	then it will be earth	a torment	slippery

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

وَلَمْ تَكُنْ لَهُ فِئَةٌ يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ وَمَا كَانَ مُنْصِرًا ﴿٤٣﴾ هُنَالِكَ الْوَلِيَّةُ 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 مُّقْنَدِرًا ﴿٤٥﴾

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

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

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

الْمَالِ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ
 أَمَلًا ﴿٤٦﴾ وَيَوْمَ نُسِيْرُ الْجِبَالَ وَتَرَى الْأَرْضَ بَارِزَةً وَحَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا ﴿٤٧﴾
 وَعَرَضُوا عَلَىٰ رَبِّكَ صَفًّا لَقَدْ حِجْتُمُونَا كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ بَلْ زَعَمْتُمْ أَلَّن 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	نُسِيْرُ	الْجِبَالَ	وَتَرَى	الْأَرْضَ
(in respect of) hope	and (remember the) Day	We shall cause	the mountains to move	and you will see	the earth
وَحَشَرْنَاهُمْ	بَارِزَةً	فَلَمْ	نُغَادِرْ	مِنْهُمْ	أَحَدًا
and We shall gather them	(as) a levelled plain	and We shall	gather them	and We shall	gather them

فَلَمْ نَعَادِرْ	مِنْهُمْ	أَحَدًا	وَعَرَضُوا	عَلَى 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	أَلَّن نَجْعَلَ	لَكُمْ	مَوْعِدًا		
nay you claimed	that We had never appointed	for you	a Meeting		

وَوُضِعَ الْكِتَابُ فَتَرَى الْمَجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يُبَيِّنُ لَنَا مَا لِي هَذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا وَوَجَدُوا مَا عَمِلُوا حَاضِرًا وَلَا يَظُنُّ 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 الْمَجْرِمِينَ			
and the Book (one's Record) will be placed		and you will see the criminals (sinners)			
مُشْفِقِينَ	مِمَّا	فِيهِ	وَيَقُولُونَ	يُؤَيِّنُنَا	مَا لِي
fearful	of what	(is) in it	and they will say	O woe to us	what (is the matter) with

هَذَا	الْكِتَابِ	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 الْجِنِّ	فَفَسَقَ	عَنْ أَمْرِ رَبِّهِ
except Satan	he was (one) of the jinn	so he disobeyed	(of) his Lord (the) Command
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	

﴿ مَا أَشْهَدْتُهُمْ خَلْقَ السَّمَوَاتِ وَالْأَرْضِ وَلَا خَلَقَ أَنْفُسِهِمْ وَمَا كُنْتُ مَتَّخِذَ الْمُضِلِّينَ عَضُدًا ﴾ ﴿٥١﴾ وَيَوْمَ يَقُولُ نَادُوا شُرَكَائِيَ الَّذِينَ زَعَمْتُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ وَجَعَلْنَا بَيْنَهُم مَّوْبِقًا ﴿٥٢﴾ وَرَاءَ الْمَجْرِمُونَ النَّارَ فَظَنُّوا أَنَّهُم مُّوَاقِعُوهَا وَلَمْ يَجِدُوا عَنْهَا مَصْرَفًا ﴿٥٣﴾

51. I (Allāh) made them (*Iblis* 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 own selves	and not (the) creation	
نَادُوا شُرَكَائِيَ	وَيَوْمَ يَقُولُ		عَضُدًا ﴿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	مُؤَاقِعُوهَا	أَنْهُمْ	فَظَنُّوا	النَّارَ
and they will not find	(are) to fall therein	that they	and apprehend	the Fire
	مَصْرَفًا ﴿٥٣﴾	عَنْهَا		
	a way of escape	from it		

وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِلنَّاسِ مِنْ كُلِّ مَثَلٍ وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا ﴿٥٤﴾ وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ وَيَسْتَغْفِرُوا رَبَّهُمْ إِلَّا أَنْ تَأْتِيَهُمْ سُنَّةٌ الْأَوَّلِينَ أَوْ يَأْتِيَهُمُ الْعَذَابُ قُبُلًا ﴿٥٥﴾ وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ وَيَجِدِ الَّذِينَ كَفَرُوا بِالْبَطْلِ لِيدًا حِصْوًا بِهِ الْحَقُّ 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 *Ayat* (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
(of) example	and man is	(of) most	things	quarrelsome
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	that (should) come upon them	(the) way	
الْأَوَّلِينَ	أَوْ يَأْتِيَهُمْ	الْعَذَابُ	قُبُلًا	
(of) the ancients	or come upon them	the torment	face to face	
وَمَا نُرْسِلُ الْمُرْسَلِينَ	إِلَّا مُبَشِّرِينَ	وَمُنذِرِينَ		
and We send not the Messengers	except (as) bearers of glad tidings	and warners		
وَيُجَادِلُ	الَّذِينَ كَفَرُوا	بِالْبَطْلِ	لِيُدْحِضُوا	
and dispute	those who disbelieve	with false (argument)	(in order) to refute	
بِهِ	وَاتَّخَذُوا آيَاتِي	وَمَا أَنْذَرُوا	هُزُوءًا	
thereby	and they take My Verses	and that which they are warned	(as) a jest	

وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ، فَأَعْرَضَ عَنْهَا وَنَسِيَ مَا قَدَّمَتْ يَدَهُ إِنَّ جَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِنْ تَدْعُهُمْ إِلَى الْهُدَى فَلَنْ يَهْتَدُوا إِذًا أَبَدًا ﴿٥٧﴾ وَرَبُّكَ الْعَفُورُ ذُو الرَّحْمَةِ لَوْ يُؤَاخِذُهُمْ بِمَا كَسَبُوا لَعَجَّلَ لَهُمُ الْعَذَابَ بَلْ لَهُمْ مَوْعِدٌ لَنْ يَجِدُوا مِنْ دُونِهِ مَوْيلاً ﴿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	بِآيَاتِ	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 ظَمَمُوا		
towns	We destroyed them (their inhabitants)	when they did wrong		

مَّوْعِدًا ﴿٦٠﴾	لِمَهْلِكِهِمْ	وَجَعَلْنَا
a fixed time	for their destruction	and We appointed

وَإِذْ قَالَ مُوسَى لِفَتْنِهِ لَآ أَبْرَحُ حَتَّىٰ أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا ﴿٦٠﴾ فَلَمَّا بَلَغَا مَجْمَعَ بَيْنَهُمَا نَسِيَا حُوتَهُمَا فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا ﴿٦١﴾ فَلَمَّا جَاوَزَا قَالَ لِفَتْنِهِ ءَإِنَّا غَدَاءُ نَا لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا ﴿٦٢﴾ قَالَ أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْحُوتَ وَمَا أَنسَنِيهِ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ، وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا ﴿٦٣﴾

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	لَآ أَبْرَحُ
and (remember) when	Moses said	to his boy-servant	I will not give up (travelling)
حَتَّىٰ أَبْلُغَ مَجْمَعَ	الْبَحْرَيْنِ	أَوْ أَمْضِيَ حُقُبًا ﴿٦٠﴾	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 ﴿٦١﴾	فَلَمَّا	جَاوَزَا
through the sea	(as in) a tunnel	then when	they had passed further on
قَالَ لِفَتْنِهِ	ءَإِنَّا	غَدَاءُ نَا	
he (Moses) said to his boy-servant	bring us	our lunch (morning meal)	

أَرَأَيْتَ	قَالَ	نَصَبًا ﴿١٢﴾	هَذَا	مِنْ سَفَرِنَا	لَقَدْ لَقِينَا
(did) you see?	he said	fatigue	this	in our journey	truly we have suffered
نَسِيتُ الْحُوتَ	فَإِنِّي	أَوَيْنَا إِلَى الصَّخْرَةِ	إِذْ		
forgot the fish	then indeed I	we betook ourselves to the rock	when		
وَأَتَّخَذَ سَبِيلَهُ.	وَأَنْذَرَهُ،	إِلَّا الشَّيْطَانَ	وَمَا أُنْسِيهِ		
and it took its way (course)	to remember it	but Satan	and none made me forget it		
	عَجَبًا ﴿١٣﴾	فِي الْبَحْرِ			
	(in) a strange (way)	into the sea			

قَالَ ذَلِكَ مَا كُنَّا نَبْغُ فَأَرْتَدَّا عَلَىٰ آثَارِهِمَا قَصَصًا ﴿١٤﴾ فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَا ءَايَاتُنُهُ رَحْمَةً مِّنْ عِنْدِنَا وَعَلَّمْنَاهُ مِن لَّدُنَّا عِلْمًا ﴿١٥﴾ قَالَ لَهُ مُوسَىٰ هَلْ أَتَيْكَ عَلَىٰ أَنْ تُعَلِّمَنِي مِمَّا عُلِّمْتَ رُشْدًا ﴿١٦﴾ قَالَ إِنَّكَ لَن تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿١٧﴾

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	نَبْغُ	فَأَرْتَدَّا	عَلَىٰ آثَارِهِمَا
he said	that	(is) what we have been	seeking	so they went back	on their footsteps
قَصَصًا ﴿١٤﴾	فَوَجَدَا عَبْدًا	مِّنْ عِبَادِنَا	ءَايَاتُنُهُ		
retracing	then they found a slave	of Our slaves	(on) whom We had bestowed		
رَحْمَةً مِّنْ عِنْدِنَا	وَعَلَّمْنَاهُ	مِن لَّدُنَّا	عِلْمًا ﴿١٥﴾	قَالَ لَهُ	
from Us	and We had taught him	from Us	knowledge	said to him	
مُوسَىٰ	هَلْ أَتَيْكَ	عَلَىٰ	أَنْ تُعَلِّمَنِي		
Moses	(may) I follow you?	[on]	that you teach me		

قَالَ	رُشْدًا ﴿٦٦﴾	مِمَّا عَلَّمْتَنِي	
he (Khidr) said	knowledge/guidance	(something) of that which you have been taught	
	صَبْرًا ﴿٦٧﴾	لَنْ تَسْتَطِيعَ مَعِيَ	إِنَّكَ
(to have) patience		will never be able with me	verily you

وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِ ۗ خُبْرًا ﴿٦٨﴾ قَالَ سَتَجِدُنِي ۖ إِن شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا ﴿٦٩﴾ قَالَ فَإِنِ اتَّبَعْتَنِي فَلَا تَسْأَلْنِي عَنْ شَيْءٍ حَتَّىٰ أَحَدِثَ لَكَ مِنْهُ ذِكْرًا ﴿٧٠﴾ فَانْطَلَقَا حَتَّىٰ إِذَا رَكِبَا فِي السَّفِينَةِ خَرَقَهَا قَالَ أَخَرَقَهَا لِنُغْرِقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْئًا إِمْرًا ﴿٧١﴾

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

بِهِ ۗ	لَمْ تُحِطْ	عَلَىٰ مَا	وَكَيْفَ تَصْبِرُ	
with it	you encompass not	about (a thing) which	and how (can) you have patience	
صَابِرًا	إِن شَاءَ اللَّهُ	سَتَجِدُنِي	قَالَ	خُبْرًا ﴿٦٨﴾
patient	if Allah wills	you shall find me	he (Moses) said	awareness
فَإِنِ اتَّبَعْتَنِي	قَالَ	أَمْرًا ﴿٦٩﴾	لَكَ	وَلَا أَعْصِي
then if you follow me	he (Khidr) said	command	your	and I will not disobey
مِنْهُ	أَحَدِثَ لَكَ	حَتَّىٰ	عَنْ شَيْءٍ	فَلَا تَسْأَلْنِي
of it	I present to you	until	about anything	[so] ask me not
رَكِبَا فِي السَّفِينَةِ	حَتَّىٰ إِذَا	فَانْطَلَقَا	ذِكْرًا ﴿٧٠﴾	
they embarked in the ship	till when	so they both proceeded	a mention	
أَخَرَقَهَا	قَالَ	خَرَقَهَا		
(have) you scuttled it?	he (Moses) said	he (Khidr) scuttled it (made a hole therein)		

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

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