

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

1. All Praise is for Allah, the **One Who** has revealed the Book to **His** slave and has not placed therein any crookedness.
2. (**He** has made it) straight, to warn of a severe punishment from **Him** and to give glad tidings to the believers who do righteous deeds that for them is a good reward.
3. They will abide in it forever.
4. And to warn those who say, "Allah has taken a son."
5. They do not have any knowledge about it, nor had their forefathers. Grave is the word that comes out of their mouths. Nothing they say except a lie.
6. Then perhaps you (O Muhammad SAWS) would kill yourself in grief over them, if they do not believe in this narration.
7. Indeed, **We** have made that which is on the earth as adornment for it that **We** may test (as to) which of them is best in deeds.
8. And indeed, **We** will make what is on it a barren ground.
9. Or you think that the companions of the cave and the inscription were wonders among

سورة الكهف مكية ٦٩ ركوعاتها ١٢						
Surah Al-Kahf						
بِسْمِ	اللَّهِ	الرَّحْمَنِ	الرَّحِيمِ			
In (the) name	(of) Allah,	the Most Gracious,	the Most Merciful.			
الْحَمْدُ لِلَّهِ	الَّذِي	أَنْزَلَ	عَلَى	عَبْدِهِ	الْكِتَابَ	
All Praise	the One Who	(has) revealed	to	His slave	the Book,	
وَلَمْ	يَجْعَلْ	لَهُ	عَوَجًا	قِيَمًا	لِيُنذِرَ	
and not	(has) made	in it	any crookedness.	Straight,	to warn	
بَأْسًا	شَدِيدًا	مِّنْ	لَّدُنْهُ	وَيُبَشِّرَ	الْمُؤْمِنِينَ	
(of) a punishment	severe,	from	near Him ,	and give glad tidings	(to) the believers,	
الَّذِينَ	يَعْمَلُونَ	الصَّالِحَاتِ	أَنَّ	لَهُمْ	أَجْرًا	حَسَنًا
those who	do	righteous deeds,	that	for them	(is) a good reward.	
مَا	كَثِيرِينَ	فِيهِ	أَبَدًا	وَيُنذِرَ	الَّذِينَ	قَالُوا
(They will) abide	in it	forever.	3	And to warn	those who	say,
اتَّخَذَ	اللَّهُ	وَلَدًا	وَمَا	لَهُمْ	بِهِ	مِنْ
"Allah has taken	a son."	4	Not	they have	about it	any
لِأَبَائِهِمْ	كَبْرًا	كَلِمَةً	تَخْرُجُ	مِنْ	أَفْوَاهِهِمْ	إِنْ
their forefathers.	(is) Mighty	the word	(that) comes out	of	their mouths.	Not
يَقُولُونَ	إِلَّا	كَذِبًا	فَلَعَلَّكَ	بَاخِعٌ		
they say	except	a lie.	5	Then perhaps you would (be)	the one who kills	
نَفْسِكَ	عَلَى	أَثَرِهِمْ	إِنْ	لَمْ	يُؤْمِنُوا	بِهَذَا
yourself	over	their footsteps,	if	not	they believe	in this
أَسْفًا	وَإِنَّا	جَعَلْنَا	مَا	عَلَى	الْأَرْضِ	زِينَةً
(in) grief.	Indeed, We	We have made	what	(is) on	the earth	adornment
لَهَا	لِنَبِّئُوهُمْ	أَيُّهُمْ	أَحْسَنُ	عَمَلًا		
for it,	that We may test [them]	which of them	(is) best	(in) deed.	7	
وَإِنَّا	لَجْعَلُونَ	مَا	عَلَيْهَا	صَعِيدًا	جُرْرًا	أَمْ
And indeed, We	(will) surely make	what	(is) on it	soil	barren.	8
حَسِبْتَ	أَنَّ	أَصْحَابَ	الْكَهْفِ	وَالرَّقِيمِ	كَانُوا	مِنْ
you think	that	(the) companions	(of) the cave	and the inscription	were,	among

اٰیٰتِنَا عَجَبًا ﴿٩﴾ اِذْ اٰوٰی الْفِتٰیةُ اِلٰی الْكُهْفِ							
the cave,	to	the youths	retreated	When	9	a wonder?	Our Signs,
فَقَالُوْا رَبَّنَا اٰتِنَا مِنْ لَدُنْكَ رَحْمَةً وَّهَيِّئْ لَنَا							
for us	and facilitate	Mercy,	Yourself	from	Grant us	“Our Lord!	and they said,
مِنْ اٰمْرِنَا رَشَدًا ﴿١٠﴾ فَصْرَبْنَا عَلٰی اٰذَانِهِمْ فِی							
in	their ears	over	So We cast	10	(in the) right way.”	our affair	[from]
الْكُهْفِ سِنِیْنَ عَدَدًا ﴿١١﴾ ثُمَّ بَعَثْنٰهُمْ							
We raised them up	Then	11	a number.	years -	the cave		
لِنَعْلَمَ لِنَعْلَمَ اٰمِیُّ الْحَزْبِیْنِ اَحْطٰی لِمَا							
for what	best calculated	(of) the two parties	which	that We make evident			
لَبِثُوْا اَمَدًا ﴿١٢﴾ نَحْنُ نَقُصُّ عَلَیْكَ نَبَاَهُمْ بِالْحَقِّ ط							
in truth.	their story	to you	narrate	We	12	(in) time.	(they had) remained
اِنَّهُمْ اٰتٰهُمْ فِتٰیةً اٰمَنُوْا بِرَبِّهِمْ وَزِدْنٰهُمْ							
and We increased them	in their Lord,	who believed	youths	Indeed, they (were)			
هُدٰی ﴿١٣﴾ وَرَبَطْنَا عَلٰی قُلُوْبِهِمْ اِذْ قَامُوْا							
they stood up	when	their hearts	[on]	And We made firm	13	(in) guidance.	
فَقَالُوْا رَبَّنَا رَبُّ السَّمٰوٰتِ وَالْاَرْضِ لَنْ نَدْعُوْا							
we will invoke	Never	and the earth.	(of) the heavens	(is) the Lord	“Our Lord	and said,	
مِنْ دُوْنِهٖ اِلٰهًا تَقَدُّ قُلْنَا اِذَا شَطَطًا ﴿١٤﴾							
14	an enormity.	then,	we would have said,	Certainly,	any god.	besides Him	
هٰؤُلَاءِ قَوْمُنَا اتَّخَذُوْا مِنْ دُوْنِهٖ اِلٰهَةً لَّوْلَا یَاتُوْنَ							
they come	Why not	gods.	besides Him	have taken	our people,	These,	
عَلَيْهِمْ بِسُلْطٰنٍ بَیِّنٍ فَمَنْ اَظْلَمُ مِمَّنْ اَفْتَرٰی							
invents	than (one) who	(is) more wrong	And who	clear?	with an authority	to them	
عَلٰی اِلٰهِ كَذِبًا ﴿١٥﴾ وَاِذْ اَعْتَزَلْتُمْهُمْ وَمَا							
and what	you withdraw from them	And when	15	a lie?	Allah	against	
یَعْبُدُوْنَ اِلَّا اِلٰهَ فَاَوْا اِلٰی الْكُهْفِ یَنْشُرْ لَكُمْ							
for you	Will spread	the cave.	to	then retreat	Allah,	except	they worship
رَبِّكُمْ مِّنْ رَّحْمَتِهٖ وَیَهَيِّئْ لَكُمْ مِّنْ اٰمْرِكُمْ مَّرْفَقًا							
(in) ease.”	your affair	[from]	for you	and will facilitate	His Mercy	of	your Lord

Our Signs?

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

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

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

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

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

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

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

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

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

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

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

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

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

١٩	إِنَّهُمْ إِنْ يَظْهَرُوا عَلَيْكُمْ يَرْجُمُوكُمْ أَوْ	19	or	they will stone you	about you,	they come to know	if	"Indeed, [they]
	يُعِيدُوكُمْ فِي مِلَّتِهِمْ وَلَنْ تُفْلِحُوا إِذًا أَبَدًا		ever."	then -	will you succeed	And never	their religion.	to
٢٠	وَكَذَلِكَ أَعْتَرْنَا عَلَيْهِمْ لِيَعْلَمُوا أَنَّ	20	that	that they might know	about them	We made known	And similarly,	
	وَعَدَ اللَّهُ حَقُّهُ وَإِنَّ السَّاعَةَ لَا رَيْبَ		doubt	(there is) no	(about) the Hour	and that	(is) true,	(of) Allah
	فِيهَا إِذْ يَتَنَزَّعُونَ فِيهَا وَإِنَّ السَّاعَةَ لَا رَيْبَ		and they said,	about their affair	among themselves	they disputed	When	in it.
	أَبْنَوْا عَلَيْهِمْ بِنْيَانًا رَبُّهُمْ أَعْلَمُ بِهِمْ قَالَ		Said	about them."	knows best	Their Lord	a structure.	over them
	الَّذِينَ غَلَبُوا عَلَىٰ أَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِمُ		over them	"Surely we will take	their matter,	in	prevailed	those who
	مَسْجِدًا ۚ سَيَقُولُونَ ثَلَاثَةٌ رَّابِعُهُمْ كَلْبُهُمْ	21	their dog;	the fourth of them	(they were) three,	They say,	a place of worship."	
	وَيَقُولُونَ خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ رَاجِبًا		about the unseen;	guessing	their dog -	the sixth of them	(they were) five	and they say
	وَيَقُولُونَ سَبْعَةٌ وَثَامِنُهُمْ كَلْبُهُمْ قُلْ		"My Lord,	Say,	their dog.	and the eight of them	(they were) seven	and they say,
	رَبِّي أَعْلَمُ بَعْدَتِهِمْ مِمَّا يَعْلَمُهُمْ إِلَّا قَلِيلٌ ۚ فَلَا		argue	So (do) not	a few.	except	knows them	None
	فِيهِمْ إِلَّا مِرَاءً ظَاهِرًا ۚ وَلَا تَسْتَفْتِ فِيهِمْ		about them	inquire	and (do) not	obvious,	(with) an argument	except
	مِنْهُمْ أَحَدًا ۚ وَلَا تَقُولَنَّ لِي أَرَأَيْتَ إِنْ	22	"Indeed, I	of anything,	say	And (do) not	(from) anyone."	among them
	فَاعِلٌ ذَلِكَ غَدًا ۚ إِلَّا أَنْ يَشَاءَ اللَّهُ ۚ وَادْكُرْ	23	And remember	Allah wills."	"If	Except,	tomorrow."	that
	رَبِّكَ إِذَا نَسِيتَ وَقُلْ عَسَىٰ أَنْ يَهْدِيَنِّي رَبِّي		my Lord	will guide me	[that]	"Perhaps	and say,	you forget

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

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

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

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

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

to a nearer way than this right way.”

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

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

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

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

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

لَا تُقْرَبْ	مِنْ هَذَا رَشَدًا	٢٤	وَلَبِثُوا	فِي كَهْفِهِمْ
their cave	in	And they remained	24	right way.” this than to a nearer (way)
ثَلَاثَ مِائَةٍ	سِنِينَ	وَأَزْدَادُوا	تِسْعًا	٢٥
“Allah	Say,	25	nine.	and add years hundred (for) three
أَعْلَمُ	بِمَا	لَبِثُوا	لَهُ	غَيْبٍ
(is the) unseen	For Him	they remained.	about what (period)	knows best
السَّمَوَاتِ	وَالْأَرْضِ	أَبْصَرَ	بِهِ	وَأَسْمِعُ
And how clearly He hears!	[of it]	How clearly He sees!	and the earth.	(of) the heavens
مَا لَهُمْ	مِنْ دُونِهِ	مِنْ وَلِيٍّ	وَلَا يُشْرِكُ	فِي حُكْمِهِ
His Commands	[in]	He shares	and not protector,	any besides Him for them Not
أَحَدًا	٢٦	وَأَنْتَ	مَا أُوحِيَ	إِلَيْكَ مِنْ كِتَابٍ
the Book	of	to you	has been revealed	what And recite 26 (with) anyone.”
رَبِّكَ	لَا	مُبَدَّلَ	لِكَلِمَتِهِ	وَلَنْ تَجِدَ
besides Him	you will find	and never	His Words	can change None (of) your Lord.
مُلْتَحَدًا	٢٧	وَاصْبِرْ	نَفْسَكَ	مَعَ الَّذِينَ
their Lord	call	those who	with yourself,	And be patient, 27 a refuge.
بِالْعُدْوَةِ	وَالْعِشِيِّ	يُرِيدُونَ	وَجْهَهُ	وَلَا تَعُدُّ
pass beyond	And (let) not	His Face.	desiring	and the evening in the morning
عَيْنِكَ	عَنْهُمْ	تُرِيدُ	زِينَةَ	الْحَيَاةِ
and (do) not	(of) the world,	(of) the life	adornment	desiring over them, your eyes
تُطِعُ	مَنْ	أَعْفَنَّا	قَلْبَهُ	عَنْ ذِكْرِنَا
and follows	Our remembrance,	of	his heart	We have made heedless whom obey
هُوَ	وَكَانَ	أَمْرُهُ	فُرطًا	٢٨
(is) from	“The truth	And say,	28	(in) excess. his affair and is his desires
رَبِّكُمْ	فَمَنْ	شَاءَ	فَلْيُؤْمِنْ	وَمَنْ شَاءَ
let him disbelieve.”	wills -	and whoever	let him believe	wills - so whoever your Lord,
إِنَّا	أَعْتَدْنَا	لِلظَّالِمِينَ	نَارًا	أَحَاطَ
its walls.	them	will surround	a Fire,	for the wrongdoers have prepared Indeed, We
وَأَنْ	يَسْتَعِينُوا	يُعَاثُوا	بِمَاءٍ	كَالْمُهْلِ
like molten brass,	with water	they will be relieved	they call for relief,	And if

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

made for you an appointment.”

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

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

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

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

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

54. And certainly,

تَجْعَلْ لَكُمْ مَوْعِدًا ٤٨	وَوُضِعَ	الْكِتَابُ
We made	And (will) be placed	the Book
فَتَرَى	الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ	يُؤَيِّتَنَا
and you will see	(is) in it, of what fearful the criminals	and they will say,
كَبِيرَةً إِلَّا أَحْصَاهَا ٥٠	وَوَجَدُوا	مَا عَمِلُوا حَاضِرًا ٥١
except a great	And they will find	has enumerated it? except
وَلَا يَظْلِمُ 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 ٥٢
And not	(with) anyone. your Lord deals unjustly	And not
بِئْسَ لِلظَّالِمِينَ بَدَلًا ٥٠	مَا أَشْهَدْتُهُمْ	خَلْقَ السَّمَوَاتِ وَالْأَرْضِ وَلَا خَلْقَ أَنْفُسِهِمْ ٥١
Wretched	I made them witness	Not
فَلَمْ يَسْتَجِيبُوا لَهُمْ وَجَعَلْنَا بَيْنَهُمْ مَوْبِقًا ٥٢	وَمَا كُنْتُمْ تَتَّخِذُونَ الْمُضِلِّينَ عُضْدًا ٥١	وَمَا كُنْتُمْ تَتَّخِذُونَ الْمُضِلِّينَ عُضْدًا ٥١
but not	And We will make	to them. they will respond
وَرَأَى الْمُجْرِمُونَ النَّارَ فَظَنُّوا أَنَّهُمْ مُوَاقِعُوهَا ٥٣	وَلَمْ يَجِدُوا عَنْهَا مَصْرَفًا ٥٣	وَلَقَدْ
And will see	the Fire, the criminals	And not
وَلَمْ يَجِدُوا عَنْهَا مَصْرَفًا ٥٣	وَلَقَدْ	وَلَقَدْ
And not	And certainly,	53

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

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

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

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

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

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

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

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

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

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

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

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

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

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

مِنْ دُونِهِمْ مَوْجِلًا ٥٨	وَتِلْكَ الْقُرَىٰ أَهْلَكْتُمُ لَمَّا	when	We destroyed them	[the] towns,	And these	58	an escape.	other than it			
ظَلَمُوا وَجَعَلْنَا	لِيَهْلِكِهِمْ مَوْعِدًا ٥٩	59	an appointed time.	for their destruction	and We made			they wronged,			
وَأِذْ قَالَ مُوسَىٰ لِقَتْلِهِ لَآ أَبْرَحُ حَتَّىٰ أَبْلُغَ	مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا ٦٠	I reach	until	I will cease	"Not	to his boy,	Musa	said	And when		
بَلَّغَا مَجْمَعَ	بَيْنَهُمَا نِسِيَا حُوتَهُمَا فَاتَّخَذَ سَبِيلَهُ	But when	60	(for) a long period."	I continue	or	(of) the two seas	the junction			
فِي الْبَحْرِ سَرَبًا ٦١	فَلَمَّا جَاوَزَا قَالَ	its way	and it took	their fish,	they forgot	between them,	the junction	they reached			
لِقَتْلِهِ إِنَّمَا غَدَاةٌ نَّازِلَةٌ لِقَدِّ لَقِينَا مِنْ سَفَرِنَا	هَذَا نَصَبًا ٦٢	he said	they had passed beyond	Then when	61	slipping away.	the sea,	into			
إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْفِشَ وَمَا	أَنْسِيئُهُ إِلَّا الشَّيْطَانُ أَنْ أذْكُرَهُ ٦٣	our journey	in	we have suffered	Certainly	our morning meal.	"Bring us	to his boy,			
وَأَتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا ٦٤	قَالَ ذَلِكْ	we retired	when	"Did you see,	He said,	62	fatigue."	this,			
مَا كُنَّا نَبِغُ فَأَرْتَدَّا عَلَىٰ آثَارِهِمَا قَصَصًا	رَحْمَةً مِّنْ عِنْدِنَا وَعَلَّمْنَاهُ	And not	the fish.	[I] forgot	Then indeed, I	the rock?	to				
فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَا	أَتَيْنَهُ	I mention it.	that	the Shaitaan	except	made me forget it					
مِنْ لَّدُنَّا عِلْمًا ٦٥	قَالَ لَهُ مُوسَىٰ هَلْ أَتَّبِعُكَ عَلَىٰ أَنْ تُعَلِّمَ مِنِّي	وَأَتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا ٦٣	قَالَ ذَلِكْ	"That	He said,	63	amazingly."	the sea	into	its way	And it took
٦٥	٦٤	retracing.	their footprints,	on	So they returned	seeking."	we were	(is) what			
٦٤	٦٥	whom We had given	Our servants,	from	a servant	Then they found	64				
٦٥	٦٤	65	a knowledge.	Us	from	and We had taught him	Us,	from	mercy		
٦٤	٦٥	of what	you teach me	that	on	I follow you	"May,	Musa,	to him	Said	

عَلِمْتَ	رُشْدًا	٦٦	قَالَ	إِنَّكَ	لَنْ
you have been taught	(of) right guidance?"	66	He said,	"Indeed, you	never
تَسْتَطِيعَ	مَعِيَ	صَبْرًا	٦٧	وَكَيْفَ	تَصْبِرُ
will be able,	with me,	(to have) patience.	67	And how can	you have patience
عَلَى	مَا	لَمْ	تَحْطُ	بِهِ	خُبْرًا
for	what	not	you encompass	of it	any knowledge."
٦٨	He said,	68	قَالَ	سَتَجِدُنِي	إِنْ شَاءَ
"You will find me,	if	Allah wills,	patient,	and not	I will disobey
٦٩	قَالَ	فَإِنْ	اتَّبَعْتَنِي	فَلَا	تَسْأَلْنِي
He said,	"Then if	you follow me,	(do) not	ask me	anything
٧٠	عَنْ شَيْءٍ	حَتَّى	أُحَدِّثَ	لَكَ	مِنْهُ
until	I present	to you	of it	a mention."	So they both set out
٧١	عَنْ شَيْءٍ	حَتَّى	أُحَدِّثَ	لَكَ	مِنْهُ
until	I present	to you	of it	a mention."	So they both set out
إِذَا	رَكِبْنَا	فِي	السَّفِينَةِ	خَرَقَهَا	
when	they had embarked	on	the ship	he made a hole in it.	
قَالَ	أَخْرَقْتَهَا	لِتَغْرَقَ	أَهْلَهَا	لَقَدْ	
He said,	"Have you made a hole in it,	to drown	its people?	Certainly,	
٧١	جِئْتَ	شَيْئًا	إِمْرًا	٧١	قَالَ
you have done	a thing	grave."	He said,	"Did not	He said,
٧٢	أَقُلُّ	إِنَّكَ	لَنْ	تَسْتَطِيعَ	مَعِيَ
I say,	indeed, you	never	will be able	with me	(to have) patience?"
٧٢	قَالَ	لَا	تُؤَاخِذُنِي	بِهَا	نَسِيتُ
He said,	"(Do) not,	blame me	for what	I forgot	72
٧٣	وَلَا	تُرْهِقْنِي	مِنْ	أَمْرِي	عُسْرًا
and (do) not	be hard (upon) me	in	my affair	(raising) difficulty."	73
فَانْطَلَقَا	عَنْ شَيْءٍ	حَتَّى	إِذَا	لَقِيَا	غُلًّا
Then they both set out	until	when	they met	a boy,	then he killed him.
٧٤	قَالَ	أَقْتَلْتُ	نَفْسًا	زَكِيَّةً	بِغَيْرِ
He said,	"Have you killed	a soul,	pure,	for other than	a soul?"
٧٤	لَقَدْ	جِئْتَ	شَيْئًا	عُورًا	٧٤
Certainly,	you have done	a thing	evil."	74	74

you have been taught of right guidance."

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

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

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

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

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

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

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

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

75. He said, "Did I not tell you that you would never be able to have patience with me?"

قَالَ	أَلَمْ	أَقُلْ	لَكَ	إِنَّكَ	لَنْ	تَسْتَطِيعَ	مَعِيَ
with me	will be able	never	that you,	to you	I say	"Did not	He said,

76. He (Musa) said, "If I ask you about anything after this, then do not keep me as a companion. Verily, you have received an excuse from me."

صَبْرًا	٧٥	قَالَ	إِنْ	سَأَلْتُكَ	عَنْ	شَيْءٍ	بَعْدَهَا
(to have) patience?"	75	He said,	"If	I ask you	about	anything	after it,

فَلَا	تُصَحِّبُنِي	قَدْ	بَلَغْتَ	مِنْ	لَدُنِّي
then (do) not	keep me as a companion.	Verily,	you have reached	from me	

77. So they set out, until when they came to the people of a town, they asked its people for food, but they refused to offer them hospitality. Then they found therein a wall about to collapse, so he set it straight. He (Musa) said, "If you wished, surely you could have taken a payment for it."

عُذْرًا	٧٦	فَأَنْطَلَقْنَا	حَتَّى	إِذَا	أَتَيْنَا	أَهْلًا
an excuse."	76	So they set out	until	when	they came	(to the) people

قَرِيَّةٍ	اسْتَطَعْنَا	أَهْلَهَا	فَأَبَوْا	أَنْ
(of) a town,	they asked for food	(from) its people,	but they refused	to

يُضَيِّفُونَهَا	فَوَجَدَا	فِيهَا	جِدَارًا	يُرِيدُ	أَنْ	يَنْقَضَ
offer them hospitality.	Then they found	in it	a wall	(that) want(ed)	to	collapse,

فَأَقَامَهُ	قَالَ	لَوْ	شِئْتَ	لَتَّخَذْتَ	عَلَيْهِ
so he set it straight.	He said,	"If	you wished	surely you (could) have taken	for it

78. He said, "This is parting between me and you. I will inform you of the interpretation of that about which you were unable to have patience.

أَجْرًا	٧٧	قَالَ	هَذَا	فِرَاقٌ	بَيْنِي
a payment."	77	He said,	"This	(is) parting	between me

وَبَيْنِكَ	سَأْنَيْكَ	بِتَأْوِيلِ	مَا	لَمْ	تَسْتَطِيعْ
and between you.	I will inform you	of (the) interpretation	(of) what	not	you were able

79. As for the ship it belonged to poor people working at sea. So I intended to cause a defect in it as there was a king pursuing them who seized every ship by force.

عَلَيْهِ	صَبْرًا	٧٨	أَمَّا	السَّفِينَةُ	فَكَانَتْ	لِمَسْكِينٍ
on it	(to have) patience.	78	As for	the ship,	it was	of (the) poor people

يَعْمَلُونَ	فِي	الْبَحْرِ	فَارَدْتُ	أَنْ	أَعْيِبَهَا	وَكَانَ
working	in	the sea.	So I intended	that	I cause defect (in) it	(as there) was

وَرَأَوْهُمْ	مَلِكٌ	يَأْخُذُ	كُلَّ	سَفِينَةٍ	غَصْبًا
after them	a king	who seized	every	ship	(by) force.

80. And as for the boy, his parents were believers, and we feared that he would overburden them by transgression and disbelief.

وَأَمَّا	الْغُلَامُ	فَكَانَ	أَبَوُهُ	مُؤْمِنِينَ	فَخَشِينَا	أَنْ
And as for	the boy	his parents were	believers,	and we feared	that	

يُرْهِقَهُمَا	طُغْيَانًا	وَكَفْرًا	٨٠	فَارَدْنَا
he would overburden them	(by) transgression	and disbelief.	80	So we intended

81. So we intended that their Lord would change for them one better than him in purity and nearer

أَنْ	يُبَدِّلَهُمَا	رَبُّهُمَا	خَيْرًا	مِنْهُ	زَكَاةً	وَاقْرَبَ
that	would change for them	their Lord,	a better	than him	(in) purity	and nearer

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

in affection.

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

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

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

85. So he followed a course

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

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

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

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

89. Then he followed a course

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

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

92. Then he followed a course

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

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

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

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

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

الْحُسْنَىٰ وَسَنَقُولُ لَهُ مِنْ أَمْرِنَا يُسْرًا ۗ ثُمَّ							
Then	88	(with) ease.”	our command	from	to him	And we will speak	good.
اتَّبَعَ سَبِيلًا ۗ حَتَّىٰ إِذَا بَدَعَ مَطْلِعَ							
(the) rising place	he reached	when	Until,	89	(a) course	he followed	
الشَّسِيسِ وَجَدَهَا تَطْلُعُ عَلَىٰ قَوْمٍ لَّمْ نَجْعَلْ لَهُمُ							
for them	We made	not	a community	on	rising	and he found it	(of) the sun,
مِّنْ دُونِهَا سِتْرًا ۗ كَذٰلِكَ ۗ وَقَدْ أَحَطْنَا بِمَا							
of what	We encompassed	And verily,	Thus.	90	any shelter.	against it	
لَدَيْهِ خُبْرًا ۗ ثُمَّ اتَّبَعَ سَبِيلًا ۗ							
92	a course	he followed	Then	91	(of the) information.	(was) with him	
حَتَّىٰ إِذَا بَدَعَ بَيْنَ السَّادِّينِ وَجَدَ مِنْ دُونِهَا							
besides them	he found	the two mountains,	between	he reached	when	Until,	
قَوْمًا ۗ لَا يَكَادُونَ يَفْقَهُونَ قَوْلًا ۗ قَالُوا							
They said,	93	(his) speech.	understand	who would almost	not	a community,	
يٰۤاَ۟ذَا الْقَرْنَيْنِ اِنَّ يٰۤاَجُوۡبَ وَّمٰۤاَجُوۡبَ مُفْسِدُوۡنَ فِى الْاَ۟رۡضِ فَهَلْ							
So may	the land.	in	(are) corrupters	and Majuj	Yajuj	Indeed,	“O Dhul-qarnain!
نَجْعَلُ لَكَ خَرْجًا عَلَىٰ اَنْ تَجْعَلَ بَيْنَنَا							
between us	you make	that	[on]	an expenditure	for you	we make	
وَبَيْنَهُمْ سَدًّا ۗ قَالَ مَا مَكَّنِّي							
has established me	“What	He said,	94	a barrier?”	and between them		
فِيۤهٗ رَٰبِّىۡ خَيْرٌ فَاَعِيۡنُوۡنِىۡ بِقُوَّةٍ اَجْعَلْ بَيْنَكُمُ							
between you	I will make	with strength,	but assist me	(is) better,	my Lord	[in it]	
وَبَيْنَهُمْ رَدْمًا ۗ اَتُوۡنِىۡ زُبُرَ الْحَدِيۡدِ حَتَّىٰ							
until,	(of) iron”	sheets	Bring me	95	a barrier.	and between them	
اِذَا سَاۤوِىۡ بَيْنَ الصَّدَفَيْنِ قَالَ انْفُخُوۡا حَتَّىٰ اِذَا							
when	until	“Blow,”	he said,	the two cliffs,	between	he (had) leveled	when
جَعَلَهُ نٰرًا ۗ قَالَ اَتُوۡنِىۡ اُفْرِغْ عَلَيۡهِ وَطَرًا							
molten copper.”	over it	I pour	“Bring me,	he said,	fire,	he made it	
ط ۗ فَمَا اسۡطَاعُوۡا اَنْ يَّظۡهَرُوۡهُ وَمَا اسۡطَاعُوۡا							
they were able	and not	scale it	to	they were able	So not	96	

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

to penetrate it.

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

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

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

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

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

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

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

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

106. That is their recompense-

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

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

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

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

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

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

1. *Kaaf Ha Ya Ain Sad.*

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

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

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

جَهَنَّمَ بِمَا كَفَرُوا وَاتَّخَذُوا آيَاتِي وَرُسُلِي					
and My Messengers	My Verses	and took	they disbelieved,	because	Hell -
هَزُورًا ﴿١٠٦﴾ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ					
righteous deeds,	and did	believed	those who	Indeed,	106 (in) ridicule.
كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا ﴿١٠٧﴾ خَالِدِينَ					
Abiding forever	107	(as) a lodging,	(of) the Paradise	Gardens	for them will be
فِيهَا لَا يَبْغُونَ عَنْهَا حِوَلًا ﴿١٠٨﴾ قُلْ لَوْ كَانَ					
were	"If	Say,	108	any transfer.	from it they will desire Not in it.
الْبَحْرُ مَدَادًا لَّكَلِمَتِ رَبِّي لَنَفِدَ					
surely (would be) exhausted	(of) my Lord,	for (the) Words	ink,	the sea	
الْبَحْرُ قَبْلَ أَنْ تَقْدَ كَلِمَتُ رَبِّي وَلَوْ					
even if	(of) my Lord,	(the) Words	(were) exhausted	[that]	before the sea
حِوَلًا بِشَيْءٍ مَدَدًا ﴿١٠٩﴾ قُلْ إِنَّمَا أَنَا					
I	"Only	Say,	109	(as) a supplement."	(the) like (of) it We brought
بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَىٰ أَنَّمَا إِلَهُمُ إِلَهٌ					
(is) God	your God	that	to me	Has been revealed	like you. (am) a man
وَاحِدٌ فَمَنْ كَانَ يُرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ					
let him do	(with) his Lord,	(for the) meeting	hoping	is	So whoever One.
عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ﴿١١٠﴾					
110	anyone."	(of) his Lord	in (the) worship	associate	and not righteous deeds
					
Surah Maryam					
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ					
the Most Merciful.	the Most Gracious,	(of) Allah,	In (the) name		
كَهَيْعِصَ ﴿١﴾ ذِكْرُ رَحْمَتِ رَبِّكَ					
(of) your Lord	(of the) Mercy	(A) mention	1	<i>Kaaf Ha Ya Ain Sad.</i>	
عَبْدَهُ زَكْرِيَّا ﴿٢﴾ إِذْ نَادَىٰ رَبَّهُ نِدَاءً					
a call -	(to) his Lord	he called	When	2	Zakariya (to) His servant
خَفِيًّا ﴿٣﴾ قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي					
my bones,	(have) weakened	Indeed, [I]	"My Lord!	He said,	3 secret.