

Sūrah al-Kahf

The Chapter of the Cave

INTRODUCTION

Amongst the treasures of the Qur'ān that Allāh ﷻ has revealed is Sūrah al-Kahf (the cave). This sūrah is a Makkī sūrah, which means it was revealed to the Prophet ﷺ in Makkāh before his migration to Madīnah.

The time of the revelation of this sūrah was when the Muslims were being persecuted both physically and psychologically. The physical torture that the Muslims were undergoing has been well documented, the psychological suffering that they were made to bear includes amongst other things the constant efforts of the opposing pagans to undermine and humiliate the beliefs of the new "heretics". One such effort was the forming of the three questions.

It has been narrated by Ibn `Abbās ؓ that the Jews of Madīnah had instructed the pagan Quraysh tribe to ask Muḥammad three questions, of which if he answered two and not the third, then he indeed was a Prophet of God. The first question was regarding the "youths who were lost", which Allāh ﷻ revealed to the Messenger ﷺ (verses 9-26). The second question was regarding Dhul Qarnain, which Allāh ﷻ revealed to the Messenger ﷺ (verses 83-99). The third question was regarding the Rūḥ (soul/spirit), for which Allāh ﷻ revealed, "Say (O Muḥammad ﷺ)! The soul is of the order of my Lord. And you have not been given anything of knowledge apart from very little." (Surah al-Isrā', 17:85)

Tafsir Zād al Masīr of Ibn Jawzī

Thus the third question remained unanswered, with the reason highlighted that man is not worthy or is incapable of acquiring true understanding of the soul.

There is a difference of opinion as to whether these questions were asked all together or not. Most scholars, including Imām Bukhārī and

Imām Muslim, believe that some were actually asked in Madinah. Other scholars think that the questions may have been asked on numerous occasions with revelation taking place with the first time the questions were asked. Whatever the case may be, this sūrah answers the two questions and also includes other incidents and advices that we can benefit from.

SUMMARY

Sūrah al Kahf (kahf meaning cave) is a Makkan sūrah, and consists of one hundred and ten verses arranged in twelve sections. The sūrah has been named kahf due to a major theme therein describing the ordeal of some youths who were forced to flee into a cave to escape the persecution of their pagan village and leader.

The sūrah begins with the declaration that all praise belongs to Allāh ﷻ the Supreme Being, Who sent His chosen servant with a book free from errors and contradictions. Such a book which promises an eternal life of bliss in paradise to the virtuous, and warns the transgressors of a hereafter full of punishment.

The sūrah then narrates the story of the Aṣḥāb al-Kahf (companions of the Cave). These companions were a group of youths who had faith in Allāh ﷻ at a time when all around them did not believe in Him. Allāh ﷻ protected them by giving them sanctuary from the oppressive rule of the king in a cave. Allāh ﷻ then made their ordeal a lesson for eternity by putting them to sleep for a period of three hundred years, to escape the tyranny of their time to awake in a time where their example would serve to strengthen the faith of the living.

As their abnormal sleep was reminiscent of death, the incident of Companions of the Cave is also proof to the fact that Allāh ﷻ can resurrect the dead, be it after a period of time.

The sūrah then describes a dialogue between two people. One was arrogant, and the other was God-fearing. Through the dialogue the sūrah establishes the absurdity of unfounded hopes in this world, simply because there is no guarantee in man getting his way - as he does not possess the power to make anything happen. The former boasts of his wealth and gardens, and he believes that his wealth and power is everlasting, and even the Day of Judgement “if it ever comes”, will not deprive him of his wealth and possessions. Allāh ﷻ makes it clear that the things of this world are perishable and only faith and good deeds will survive to be profitable.

The sūrah then proceeds to describe the worldly life in general. Allāh ﷻ compares it to the falling rain water, which irrigates the earth causing rich foliage to grow, but soon it becomes dry and the wind destroys it. Allāh ﷻ informs the believers that children and wealth are only an adornment of this life and will ultimately perish, while only good deeds that last are better.

Thereafter the Day of Judgement is described as a time when the great mountains will be destroyed and the earth will become a level plane. The whole of mankind will be gathered and their books of deeds will be placed before them and they will find that the book (i.e. the account of their deeds) has left nothing out.

The sūrah then narrates the Story of the Prophet Mūsa ﷺ (Moses) and the mysterious servant of Allāh, Khidr. The incident highlights the limitations of man’s knowledge, especially in regard to what is beyond his sight, whether it be in distance or in the time that is yet to pass.

The sūrah then refers to Dhul Qarnain; a just and righteous king of ancient times, who travelled to the furthest reaches of the East and West. The sūrah describes how in his travels he arrived at a place situated between two steep-sided mountains. The inhabitants

complained to him of the nations of Gog and Magog who were causing mischief and damage. To put a stop to this, Dhul Qarnain built a huge wall of iron and molten lead between the two mountains.

The sūrah concludes with Allāh's ﷻ command to the Messenger ﷺ to declare that he is a human being and that when he proclaims Allāh's unity, he does so because this knowledge has been revealed to him by Allāh ﷻ. and he who seeks success in the hereafter should do good deeds and not ascribe any partner to Allāh ﷻ.

VIRTUES

Mu`ādh ibn Anas reports that the Messenger of Allāh ﷺ said, "Whoever recites the whole of Sūrah al Kahf, it will be a source of light for him between the heaven and the earth." Aḥmad, aṭ-Ṭabranī

Abū Sa`īd narrates that the Messenger of Allāh ﷺ said, "Whoever recites Sūrah al kahf on Friday it will continue to be a light for him between this Friday and the next." al Ḥākīm, al Bayhaqī

Abū Sa`īd reports that the Messenger of Allāh ﷺ said, "Whoever reads Sūrah al Kahf as it was revealed, it will be a source of light for him on the Day of Judgement." al Bayhaqī

Adū ad-Dardā reports that the Messenger of Allāh ﷺ said, "Whoever memorises the first ten verses of Sūrah al-kahf will be protected from Dajjāl's trials." Muslim, at-Tirmidhī, Ibn Ḥibbān, and al Ḥākīm

Abū ad-Dardā reports the Messenger of Allāh said, "He who reads the last ten verses of Sūrah al-Kahf will be safe from Dajjāl's trials." Muslim, Aḥmad, and an-Nasa'ī

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

BISMIL-LĀHIR-RAḤMĀNIR-RAḤĪM.

In the Name of Allāh, the most Merciful, the most Beneficent

الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ

وَلَمْ يَجْعَلْ لَهُ عِوَجًا ﴿١﴾

1. 'ALḤAMDU LIL-LĀHIL-LADHĪ 'ANZALA `ALĀ
'ABDIHIL KITĀBA WA LAM YAJ`AL LAHŪ `IWAJĀ.

1. Praise be to Allāh, Who has sent to His Servant the Book,
and has allowed therein no Crookedness:

قِيمًا لِيُنذِرَ بَأْسًا شَدِيدًا مِّنْ لَّدُنْهُ وَيُبَشِّرَ الْمُؤْمِنِينَ

الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا حَسَنًا ﴿٢﴾

2. QAYYIMAL LI YUNDHIRA BA`SAN SHADĪDAM MIL
LADUNHU WA YUBASH-SHIRAL MU`MINĪNAL-LADHĪNA
YA`MALŪNAŞ-ŞĀLIḤĀTI 'ANNA LAHUM 'AJRAN ḤASANĀ.

2. (He has made it) Straight (and Clear) in order that He may warn
(the godless) of a terrible Punishment from Him,
and that He may give Glad Tidings to the Believers who do
righteous deeds, that they shall have a good Reward,

مُكِيثِينَ فِيهِ أَبَدًا ﴿٣﴾

3. MĀKITHĪNA FĪHI 'ABADĀ.

3. Wherein they shall remain forever:

وَيُنذِرَ الَّذِينَ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا ﴿٤﴾

4. WA YUNDHIRAL-LADHĪNA
QĀLUT-TAKHADHAL LĀHU WALADĀ.

4. Further, that he may warn those
who say, "Allah has taken a son":

مَا لَهُمْ بِهِ مِنْ عِلْمٍ وَلَا لِآبَائِهِمْ كَبُرَتْ كَلِمَةً
تَخْرُجُ مِنْ أَفْوَاهِهِمْ إِنَّ يَقُولُونَ إِلَّا كَذِبًا ﴿٥﴾

5. MĀ LAHUM BIHĪ MIN `ILMIW-WA LĀ LI `ĀBĀ`IHIM,
KABURAT KALIMATAN TAKHRUJU MIN `AFWĀHIHIM,
`IY-YAQŪLŪNA `ILLĀ KADHIBĀ.

5. No knowledge have they of such a thing, nor had their fathers.
It is a grievous statement that issues from their mouths:
What they say is nothing but falsehood!

فَلَعَلَّكَ بُخْعُ نَفْسِكَ عَلَىٰ ءَاثَرِهِمْ
إِنَّ لَمْ يُؤْمِنُوا بِهَذَا الْحَدِيثِ أَسَفًا ﴿٦﴾

6. FA LA`ALLAKA BĀKHI`UN NAFAKA `ALĀ `ĀTHĀRIHIM
`IL LAM YU`MINŪ BI HĀDHAL ḤADĪTHI `ASAFĀ.

6. You are likely to fret yourself to death,
following after them, in grief, if they believe not in this Message.

إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَهَا
لِنَبْلُوهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا ﴿٧﴾

7. 'INNĀ JA'ALNĀ MĀ 'ALAL 'ARḌI ZĪNATAL LAHĀ
LI NABLUWAHUM 'AYYUHUM 'AḤSANU 'AMALĀ.

7. That which is on the earth We have made an adornment for it,
that We may test them, as to which of them are best in conduct.

وَإِنَّا لَجَعَلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا ﴿٨﴾

8. WA 'INNĀ LA JĀ'ILŪNA MĀ 'ALAYHĀ ṢA'ĪDAN JURUZĀ.

8. Verily what is on the earth We shall make it barren soil.

أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ

كَانُوا مِنْ آيَاتِنَا عَجَبًا ﴿٩﴾

9. 'AM ḤASIBTA 'ANNA 'AṢḤĀBAL KAḤFI WAR-RAQĪMI
KĀNŪ MIN 'ĀYĀTINĀ 'AJABĀ.

9. Do you think that the people of the Cave
and of the Inscription were wonders among Our Signs?

إِذْ أَوْى الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً

وَهَبْ لَنَا مِنْ أَمْرِنَا رَشَدًا ﴿١٠﴾

10. 'IDH 'AWAL FITYATU 'ILAL KAḤFI
FA QĀLŪ RABBANĀ 'ĀTINĀ MIL LADUNKA RAḤMAH,
WA HAYYI' LANĀ MIN 'AMRINĀ RASHADĀ.

10. (Remember) when the youths took refuge in the Cave, they
said, "Our Lord! bestow on us mercy from Yourself,
and dispose of our affair for us in the right way!"

فَضَرَبْنَا عَلَى آذَانِهِمْ فِي الْكَهْفِ سِنِينَ عَدَدًا ﴿١١﴾

11. FA ḌARABNĀ ‘ALĀ ‘ĀDHĀNIHIM FIL KAĦFI
SINĪNA `ADADĀ.

11. Therefore We covered up (their sense of) hearing (causing them to go in deep sleep) in the Cave for a number of years.

﴿١٢﴾ ثُمَّ بَعَثْنَهُمْ لِتَعْلَمَ أَيُّ الْحِزْبَيْنِ أَحْصَىٰ لِمَا لَبِثُوا أَمَدًا

12. THUMMA BA`ATHNĀHUM LI NA`LAMA ‘AYYUL ḤIZBAYNI
‘AḤṢĀ LIMĀ LABITHŪ ‘AMADĀ.

12. Then We raised them, in order to test which of the two parties was best at calculating the term of years they had tarried!

مَنْ نَقُصُّ عَلَيْكَ نَبَأَهُم بِالْحَقِّ ۗ
﴿١٣﴾ إِنَّهُمْ فِتْيَةٌ ءَامَنُوا بِرَبِّهِمْ وَزِدْنَهُمْ هُدًى

13. NAḤNU NAQUṢṢU `ALAYKA NABA‘AHUM BIL ḤAQQ,
‘INNAHUM FITYATUN ‘ĀMANŪ BI RABBIHIM
WA ZIDNĀHUM HUDĀ.

13. We relate to you their story in truth: they were youths who believed in their Lord, and We advanced them in guidance:

وَرَبَطْنَا عَلَىٰ قُلُوبِهِمْ إِذْ قَامُوا
فَقَالُوا رَبُّنَا رَبُّ السَّمَوَاتِ وَالْأَرْضِ
﴿١٤﴾ لَنْ نَدْعُوًا مِنْ دُونِهِ إِلَهًا ۚ لَقَدْ قُلْنَا إِذًا شَطَطًا

14. WA RABAṬNĀ `ALĀ QULŪBIHIM ‘IDH QĀMŪ
FA QĀLŪ RABBUNĀ RABBUS-SAMĀWĀTI WAL ‘ARḌI
LAN NAD`UWA MIN DŪNIHĪ ‘ILĀHAN

LA QAD QULNĀ ‘IDHAN SHAṬAṬĀ.

14. We gave strength to their hearts: behold, they stood up and said: "Our Lord is the Lord of the heavens and of the earth: never shall we call upon any god other than Him: if we did, we should indeed have uttered an enormity!"

هَؤُلَاءِ قَوْمُنَا اتَّخَذُوا مِنْ دُونِهِ آلِهَةً ۗ
لَوْلَا يَأْتُونَ عَلَيْهِمْ بِسُلْطٰنٍ بَيِّنٍ ۗ
فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا ۗ

15. HĀ ‘ULĀ‘I QAWMUNĀT TAKHADHŪ MIN DŪNIHĪ ‘ĀLIHAH.
LAW LĀ YA‘TŪNA ‘ALAYHIM BI SULṬĀNIM BAYYIN,
FA MAN ‘AẒLAMU MIM MANIFTARĀ ‘ALAL LĀHI KADHIBĀ.

15. "These gods other than Him our people have taken for worship: why do they not bring forward a clear authority for what they do? Who is more wrong than he who invents a falsehood against Allah?"

وَإِذِ اعْتَرَلْتُمُوهُمْ وَمَا يُعْبُدُونَ إِلَّا اللَّهَ
فَأَوْا إِلَى الْكَهْفِ يَنْشُرْ لَكُمْ رَبُّكُمْ مِنْ رَحْمَتِهِ
وَيَهَيِّئْ لَكُمْ مِنْ أَمْرِكُمْ مِرْفَقًا ۗ

16. WA ‘IDHI‘-TAZAL-TUMŪHUM
WA MĀ YA‘BUDŪNA ‘ILLAL LĀHA
FA‘WŪ ‘ILAL KAIFI YANSHUR LAKUM
RABBUKUM MIR-RAḤMATIHĪ
WA YUHAYYI‘ LAKUM MIN ‘AMRIKUM MIRFAQĀ.

16. "When you turn away from them and the things they worship other than Allah, betake yourselves to the Cave: your Lord will shower His mercies on you and dispose of your affair towards comfort and ease."

وَتَرَى الشَّمْسَ إِذَا طَلَعَتْ تَزُورُ عَنْ كَهْفِهِمْ
ذَاتَ الْيَمِينِ وَإِذَا غَرَبَتْ تَقْرِضُهُمْ ذَاتَ الشِّمَالِ
وَهُمْ فِي فَجْوَةٍ مِنْهُ ۗ ذَلِكَ مِنْ آيَاتِ اللَّهِ ۗ
مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ ۗ

وَمَنْ يُضِلِّ فَلَنْ تَجِدَ لَهُ وَلِيًّا مُرْشِدًا ﴿١٧﴾

17. WA TARASH SHAMSA 'IDHĀ ṬALA`AT
TAZĀWARU `AN KAHFĪHIM DHĀTAL YAMĪN,
WA 'IDHĀ GHARABAT TAQRĪDUHUM DHĀTASH-SHIMĀL,
WA HUM FĪ FAJWATIM MINH,
DHĀLIKA MIN `ĀYĀTIL-LĀH,
MAY YAHDIL LĀHU FA HUWAL MUHTAD,
WA MAY YUḌLIL FA LAN TAJIDA LAHŪ
WALIYYAM-MURSHIDĀ.

17. You would 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 open space in the midst of the Cave.

Such are among the Signs of Allah:

he whom Allah guides is rightly guided;

but he whom Allah leaves to stray;

for him wilt You find no protector to lead him to the Right Way.

وَتَحْسَبُهُمْ آيْقَاطًا وَهُمْ رُقُودٌ ۗ

وَنُقَلِّبُهُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشِّمَالِ ۗ

وَكَلْبُهُمْ بَسِطٌ ذِرَاعَيْهِ بِالْوَصِيدِ ۗ

لَوْ اِطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا وَكَلِمَتْ مِنْهُمْ رُعبًا ﴿١٨﴾

18. WA TAḤSABUHHUM ‘AYQĀZAW-WA HUM RUQŪD,
WA NUQAL-LIBUHHUM DHĀTAL YAMĪNI WA DHĀTASH-
SHIMĀL WA KALBUHHUM BĀSITUN DHIRĀ‘AYHI BIL WAṢĪD,
LAWIṬ-ṬALA‘TA ‘ALAYHIM LA WALLAYTA MINHUM
FIRĀRAW-WA LA MULI‘TA MINHUM RU‘BĀ.

18. You would have thought them awake, while they were asleep,
and We turned them on their right and on their left sides:
their dog stretching forth his two fore-legs on the threshold:
if you had come up on to them, you would have certainly
turned back from them in flight,
and you would certainly have been filled with terror of them.

وَكَذَلِكَ بَعَثْنَاهُمْ لِيَتَسَاءَلُوا بَيْنَهُمْ ۗ

قَالَ قَائِلٌ مِّنْهُمْ كَمْ لَبِثْتُمْ ۗ

قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ ۗ

قَالُوا رَبُّكُمْ أَعْلَمُ بِمَا لَبِثْتُمْ فَابْعَثُوا أَحَدَكُمْ

بِوَرِقِكُمْ هَذِهِ إِلَى الْمَدِينَةِ فَلْيَنْظُرْ أَيُّهَا أَزْكَى طَعَامًا

فَلْيَأْتِكُمْ بَرِزِقٌ مِّنْهُ وَلِيَتَلَطَّفَ وَلَا يُشْعِرَنَّ بِكُمْ أَحَدًا ﴿١٩﴾

19. WA KADHĀLIKA BA'ATH NĀHUM

LI YATASĀ'ALŪ BAYNAHUM,

QĀLA QĀ'ILUM MINHUM KAM LABITHTUM,

QĀLŪ LABITHNĀ YAWMAN 'AW BA'ḌA YAWM,

QĀLŪ RABBUKUM 'A'LAMU BI MĀ LABITH TUM,

FAB'ATHŪ 'AḤADAKUM BI WARIQIKUM HĀDHIHĪ
'ILAL MADĪNATI FALYANẒUR 'AYYUHĀ 'AZKĀ ṬA'ĀMĀ,

FAL YA'TIKUM BI RIZQIM-MINH,

WAL YATALAṬṬAF WA LĀ YUSH'IRANNA BIKUM 'AḤADĀ.

19. Such (being their state), We raised them up (from sleep),
that they might question each other.

Said one of them, "How long have you stayed (here)?"

They said, "We have stayed (perhaps) a day, or part of a day."

(At length) they (all) said, "Allah (alone) knows best
how long you have stayed here..."

Now send one of you with this money of yours to the town:

let him find out which is the best food

and bring to you provisions therewith:

and let him behave with care and courtesy,

and let him not inform any one about you.

إِنَّهُمْ إِن يَظْهَرُوا عَلَيْكُمْ يَرْجُمُوكُمْ أَوْ يُعِيدُوكُمْ فِي مِلَّتِهِمْ

وَلَنْ تُوَفَّقُوا إِذَا أَبَدًا ﴿٢٠﴾

20. 'INNAHUM 'IY-YAZḤARŪ `ALAYKUM YARJUMŪKUM

'AW YU'IDŪKUM FĪ MILLATIHIHIM

WA LAN TUFLIHŪ 'IDHAN 'ABADĀ.

20. "For if they should come upon you, they would stone you
or force you to return to their cult,
and in that case you would never attain prosperity."

وَكَذَلِكَ أَعْتَرْنَا عَلَيْهِمْ لِيَعْلَمُوا أَنَّ وَعْدَ اللَّهِ حَقٌّ
 وَأَنَّ السَّاعَةَ لَا رَيْبَ فِيهَا إِذْ يَتَنَزَّعُونَ بَيْنَهُمْ أَمْرَهُمْ ۗ
 فَقَالُوا ابْنُوا عَلَيْهِم بُنْيَانًا ۗ رَبُّهُمْ أَعْلَمُ بِهِمْ ۗ
 قَالَ الَّذِينَ غَلَبُوا عَلَىٰ أَمْرِهِمْ
 لَنَتَّخِذَنَّ عَلَيْهِم مَّسْجِدًا ﴿٢١﴾

21. WA KADHĀLIKA ‘A`THARNĀ `ALAYHIM
 LI YA`LAMŪ ‘ANNA WA`DAL-LĀHI HAQQUW-WA
 ‘ANNAS-SĀ`ATA LĀ RAYBA FĪHĀ,
 ‘IDH YATANĀZA`ŪNA BAYNAHUM ‘AMRAHUM,
 FA QĀLUB-NŪ `ALAYHIM BUNYĀNĀ,
 RABBUHUM ‘A`LAMU BI HIM,
 QĀLAL-LADHĪNA GHALABŪ `ALĀ ‘AMRIHIM
 LA NAT-TAKHIDHANNA `ALAYHIM MASJIDĀ.

21. Thus did We make their case known to the people,
 that they might know that the promise of Allah is true,
 and that there can be no doubt about the Hour of Judgment.
 Behold, they dispute among themselves as to their affair.
 (Some) said, "Construct a building over them":
 their Lord knows best about them: those who prevailed over their
 affair said, "Let us surely build a place of worship over them."

سَيَقُولُونَ ثَلَاثَةٌ رَّابِعُهُمْ كَلْبُهُمْ
 وَيَقُولُونَ خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ رَجْمًا بِالْغَيْبِ ۗ

وَيَقُولُونَ سَبْعَةٌ وَثَامِنُهُمْ كَأْتِمُمْ ۗ
 قُلْ رَبِّي أَعْلَمُ بِعِدَّتِهِمْ مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ ۗ
 فَلَا تُمَارِفِيهِمْ إِلَّا مِرَاءً ظَهْرًا
 وَلَا تَسْتَفْتِ فِيهِمْ مِنْهُمْ أَحَدًا ﴿٢٢﴾

22. SA YAQŪLŪNA THALĀTHATUR-RĀBI'UHUM KALBUHUM,
 WA YAQŪLŪNA KHAMSATUN SĀDISUHUM KALBUHUM,
 RAJMAM-BIL GHAYB,
 WA YAQŪLŪNA SAB'ATUW-WA THĀMINUHUM KALBUHUM,
 QUR-RABBĪ 'A'LAMU BI 'IDDATIHI
 MĀ YA'LAMUHUM 'ILLĀ QALĪL,
 FA LĀ TUMĀRI FĪHIM 'ILLĀ MIRĀ'AN ZĀHIRĀ,
 WA LĀ TAS TAFTI FĪHIM MINHUM 'AĤADĀ.

22. (Some) say they were three, the dog being the fourth among them; (others) say they were five, the dog being the sixth; doubtfully guessing at the unknown; (yet others) say they were seven, the dog being the eighth. Say: "My Lord knows best their number; it is but few that know their (real case)." Enter not, therefore, into controversies concerning them, except on a matter that is clear, nor consult any of them about (the affair of) the Sleepers.

﴿٢٣﴾ وَلَا تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ ذَلِكْ غَدًا ۗ

23. WA LĀ TAQŪLANNA LI SHAY'IN
 'INNĪ FĀ'ILUN DHĀLIKA GHADĀ.

23. And say not of anything, "I shall be sure to do it tomorrow",

إِلَّا أَنْ يَشَاءَ اللَّهُ ۖ وَادْكُرْ رَبَّكَ إِذَا نَسِيتَ

وَقُلْ عَسَىٰ أَنْ يَهْدِيَنِّي رَبِّي لِأَقْرَبَ مِنْ هَذَا رَشَدًا ﴿٢٤﴾

24. 'ILLĀ 'AY-YASHĀ 'ALLĀH,
WADH-KUR RABBAKA 'IDHĀ NASĪTA WA QUL 'ASĀ
'AY-YAHDİYANI RABBĪ LI 'AQRABA MIN HĀDHĀ RASHADĀ.

24. Without adding, "if Allah wishes!" and call your Lord to mind when you forget, and say, "I hope that my Lord will guide me ever closer (even) than this to the right road."

وَلَبِثُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ سِنِينَ وَازْدَادُوا تِسْعًا ﴿٢٥﴾

25. WA LABITHŪ FĪ KAHFĪHIM THALĀTHA MI'ATIN SINĪNA
WAZ-DĀDŪ TIS'Ā.

25. So they stayed in their Cave three hundred (solar) years, and add nine (for lunar years).

قُلِ اللَّهُ أَعْلَمُ بِمَا لَبِثُوا ۗ

لَهُ غَيْبُ السَّمٰوٰتِ وَالْاَرْضِ ۗ اُبْصِرْ بِهٖ وَاَسْمِعْ ۗ

مَا لَهُمْ مِّنْ دُونِهِ مِّنْ وَّلِيٍّ وَّلَا يُشْرِكُ فِي حُكْمِهٖ اٰحَدًا ﴿٢٦﴾

26. QULIL-LĀHU 'A'LAMU BIMĀ LABITHŪ,
LAHŪ GHAYBUS SAMĀWĀTI WAL 'ARD,
'ABŞIR BIHĪ WA 'ASMI',
MĀ LAHUM MIN DŪNIHĪ MIW WALIYYIW,
WA LĀ YUSHRIKU FĪ ḤUKMIHĪ 'AḤADĀ.

26. Say: "Allah knows best how long they stayed:
with Him are the secrets of the heavens and the earth:

how clearly He sees, how finely He hears (everything)!
 they have no protector other than Him;
 nor does He share His Command with any person whatsoever.

وَأَتْلُ مَا أُوْحِيَ إِلَيْكَ مِنْ كِتَابِ رَبِّكَ ۝

لَا مُبَدِّلَ لِكَلِمَاتِهِ وَلَنْ تَجِدَ مِنْ دُونِهِ مُلْتَحَدًا ۝

27. WATLU MĀ ‘ŪḤIYA ‘ILAYKA MIN KITĀBI RABBIK,
 LĀ MUBADDILA LI KALIMĀTIH,
 WA LAN TAJIDA MIN DŪNIHĪ MULTAḤADĀ.

27. And read what has been revealed to you of your Lord’s Book:
 none can change His Words,
 and none will you find as a refuge other than Him.

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ

رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ ۝

وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا ۝

وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا

وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا ۝

28. WAṢBIR NAFSAKA MA’AL-LADHĪNA YAD’ŪNA
 RABBAHUM BIL GHADĀTI WAL ‘ASHIYYI
 YURĪDŪNA WAJHAHŪ WA LĀ TA’DU ‘AYNĀKA ‘ANHUM
 TURĪDU ZĪNATAL ḤAYĀTID-DUNYĀ,
 WA LĀ TUṬĪ’ MAN ‘AGHFALNĀ QALBAHŪ ‘AN DHIKRINĀ
 WAT TABA’ A HAWĀHU WA KĀNA ‘AMRUHŪ FURUṬĀ.

28. And keep your soul content with those who call on their Lord morning and evening, seeking His Countenance; and let not your eyes pass beyond them, seeking the pomp and glitter of this Life; nor obey any whose heart We have permitted to neglect the remembrance of Us, one who follows his own desires, whose case has gone beyond all bounds.

وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ ۗ

فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ ۗ

إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهَا مُرَادِقُهَا ۗ

وَإِنْ يَسْتَغِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ ۗ

بِئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا ﴿١٦﴾

29. WA QULIL ḤAQQU MIR RABBIKUM,
FA MAN SHĀ‘A FAL YU‘MIW WA MAN SHĀ‘A FAL YAKFUR,
‘INNĀ ‘A‘TADNĀ LIZ-ZĀLIMĪNA NĀRĀ,
‘AḤĀṬA BI HIM SURĀDIQUHĀ,
WA ‘IY-YASTAGHĪTHŪ YUGHĀTHŪ BI MĀ‘IN
KAL MUHLI YASHWIL WUJŪH,
BI‘SASH SHARĀBU WA SĀ‘AT MURTAFAQĀ.

29. Say, "The Truth is from your Lord": Let him who will, believe, and let him who will, reject (it): for the wrong-doers We have prepared a Fire which, like the wall and roof of a tent, will hem them in: if they implore relief they will be granted water like melted brass, that will scald their faces: How dreadful the drink! How uncomfortable a couch to recline on!

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ

إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا ﴿٣٠﴾

30. 'INNAL-LADHĪNA 'ĀMANŪ WA `AMILUṢ-ṢĀLIHĀTI
'INNĀ LĀ NUḌĪ'U 'AJRA MAN 'AHSANA `AMALĀ.

30. As to those who believe and work righteousness,
verily We shall not suffer to perish the reward of any
who do a (single) righteous deed.

أُولَئِكَ لَهُمْ جَنَّاتٌ عَدْنٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ

تُحَلَوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ

وَيَلْبَسُونَ ثِيَابًا خضْرًا مِنْ سُندُسٍ وَإِسْتَبْرَقٍ

مُتَّكِنِينَ فِيهَا عَلَى الْأَرَائِكِ ؕ

نَعَمَ الثَّوَابُ وَحَسُنَتْ مُرْتَفَقًا ﴿٣١﴾

31. 'ULĀ'IKA LAHUM JANNĀTU `ADNIN
TAJRĪ MIN TAḤTIHIMUL 'ANHĀR,
YUḤALLAWNA FĪHĀ MIN 'ASĀWIRA MIN
DHAHABIW-WA YALBASŪNA THIYĀBAN
KHUḌRAM-MIN SUNDUSIW WA 'ISTABRAQ,
MUTTAKI'ĪNA FĪHĀ `ALAL 'ARĀ'IK,
NI'MATH THAWĀB, WA ḤASUNAT MURTAFAQĀ.

31. For them will be Gardens of Eternity;
beneath them rivers will flow;
they will be adorned therein with bracelets of gold,
and they will wear green garments of fine silk and heavy brocade;

they will recline therein on raised thrones.

How good the recompense!

How beautiful a couch to recline on!

وَاضْرِبْ لَهُم مَّثَلًا رَّجُلَيْنِ جَعَلْنَا لِأَحَدِهِمَا جَنَّتَيْنِ مِنْ

أَعْنَبٍ وَحَفَفْنَاهُمَا بِنَخْلٍ وَجَعَلْنَا بَيْنَهُمَا زُرْعًا ﴿٣٢﴾

32. WAḌRIB LAHUM MATHALAR-RAJULAYNI
JA'ALNĀ LI 'AḤADIHIMĀ JANNATAYNI MIN 'A'NĀB
WA ḤAFĀFNĀHUMĀ BI NAKHLI-WA
JĀ'ALNĀ BAYNAHUMĀ ZAR'Ā.

32. Set forth to them the parable of two men:
for one of them We provided two gardens of grape-vines
and We surrounded them with date-palms;
in between the two We placed fields (for crops).

كِلْتَا الْجَنَّتَيْنِ ءَاتَتْ أَكْلَهَا وَلَمْ تَظْلِمْ مِنْهُ شَيْئًا

وَفَجَّرْنَا خِلَلَهِمَا نَهْرًا ﴿٣٣﴾

33. KILTAL JANNATAYNI 'ĀTAT 'UKULAHĀ
WA LAM TAẒLIM MINHU SHAY'Ā
WA FAJJARNĀ KHILĀLAHUMĀ NAHARĀ.

33. Each of those gardens brought forth its produce,
and failed not in the least therein:
in the midst of them We caused a river to flow.

وَكَانَ لَهُ ثَمَرٌ فَقَالَ لِصَاحِبِهِ وَهُوَ سُخَّوْرَةٌ

أَنَا أَكْثَرُ مِنْكَ مَالًا وَأَعَزُّ نَفَرًا ﴿٣٤﴾

34. WA KĀNA LAHŪ THAMAR,
FA QĀLA LI ṢĀḤIBIHĪ WA HUWA YUḤĀWIRUHŪ
‘ANA ‘AKTHARU MINKA MĀLAW-WA ‘A‘AZZU NAFARĀ.

34. And this man had fruits (benefits in abundance):
he said to his companion, in the course of an argument:

"More wealth have I than you,
And more honour and power amongst men."

وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِّنَفْسِهِ

قَالَ مَا أَظُنُّ أَنْ تَبِيدَ هَذِهِ أَبَدًا

35. WA DAKHALA JANNATAHŪ WA HUWA ḌĀLIMUL LI
NAFSIH, QĀLA MĀ ‘AḌUNNU ‘AN TABĪDA HĀDHIHĪ ‘ABADĀ.

35. He went into his garden in a state unjust to his soul:
he said, "I deem not that this will ever perish,

وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً

وَلَيْنِ رُدِدْتُ إِلَى رَبِّي لِأَجِدَنَّ خَيْرًا مِّنْهَا مُنْقَلَبًا

36. WA MĀ ‘AḌUNNUS-SĀ‘ATA QĀ‘IMAH,
WA LA ‘IR RUDITTU ‘ILĀ RABBĪ LA ‘AJIDANNA
KHAYRAM-MINHĀ MUNQALABĀ.

36. "Nor do I deem that the (Last) Hour will (ever) come:
and even if I am brought back to my Lord,
I shall surely find (there) something better in exchange."

قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَاوِرُهُ أَكَفَرْتَ بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ

ثُمَّ مِنْ نُّطْفَةٍ ثُمَّ سَوَّكَ رَجُلًا

37. QĀLA LAHŪ ṢĀHIBUHŪ WA HUWA YUHĀWIRUH,
 ‘A KAFARTA BIL-LADHĪ KHALAQA KA MIN TURĀBIN
 THUMMA MIN NUṬFATIN THUMMA SAWWĀKA RAJULĀ.

37. His companion said to him, while arguing with him:
 "Do You deny Him Who created you out of the dust,
 then out of a sperm-drop, then fashioned you into a man?"

لَكِنَّا هُوَ اللَّهُ رَبِّي وَلَا أُشْرِكُ بِرَبِّي أَحَدًا ۝

38. LĀKINNA HUWAL-LĀHU RABBĪ
 WA LĀ ‘USHRIKU BI RABBĪ ‘AḤADĀ.

38. "But He is Allah, my Lord,
 and none shall I associate as partners with my Lord.

وَلَوْلَا إِذْ دَخَلْتَ جَنَّتِكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ ۝

إِنْ تَرَنْ أَنَا أَقَلَّ مِنْكَ مَالًا وَوَلَدًا ۝

39. WA LAWLĀ ‘IDH DAKHALTA JANNATAKA
 QULTA MĀ SHĀ‘AL LĀHU LĀ QUWWATA ‘ILLĀ BILLĀH,
 ‘IN TARANI ‘ANA ‘AQALLA MINKA MĀLAW-WA WALADĀ.

39. "Why did You not, as You went into your garden, say:
 'Allah's Will (be done)! there is no power but with Allah!' if You do
 see me less than you in wealth and sons,

فَعَسَىٰ رَبِّي أَن يُّؤْتِيَنِي خَيْرًا مِّنْ جَنَّتِكَ وَيُرْسِلَ عَلَيْهَا

حُسْبَانًا مِّنَ السَّمَاءِ فَتُصْبِحَ صَعِيدًا زَلَقًا ۝

40. FA ‘ASĀ RABBĪ ‘AY-YU‘TIYANI KHAYRAM-MIN JANNATIK,
 WA YURSILA ‘ALAYHĀ ḤUSBĀNAM-MINAS-SAMĀ‘I
 FA TUṢBIḤA ṢĀ‘ĪDAN ZALAQĀ.

40. "It may be that my Lord will give me better than your garden,
and that He will send on your garden thunderbolts from the skies,
making it (but) slippery sand!

أَوْ يُصْبِحَ مَأْوَاهَا غَوْرًا فَلَنْ تَسْتَطِيعَ لَهُ طَلْبًا ﴿٤١﴾

41. 'AW YUŞBIĤA MĀ'UHĀ GHAWRAN
FA LAN TASTAṬĪ'A LAHŪ ṬALABĀ.

41. "Or the water of the garden becomes deep-sunken
(underground)
so that you will never be able to seek it."

وَأَحِيطَ بِشْمَرِهِ فَأَصْبَحَ يُقَلِّبُ كَفَيْهِ عَلَى مَا أَنْفَقَ فِيهَا
وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا

وَيَقُولُ يَلَيْتَنِي لَمْ أُشْرِكْ بِرَبِّي أَحَدًا ﴿٤٢﴾

42. WA 'UHĪṬA BI THAMARIHĪ FA 'AŞBAĤA YUQALLIBU
KAFFAYHI `ALĀ MĀ 'ANFAQA FĪHĀ
WA HIYA KHĀWIYATUN `ALĀ `URŪSHIHĀ,
WA YAQŪLU YĀ LAYTANĪ LAM 'USHRIK BI RABBĪ 'AĤADĀ.

42. So his fruits were encompassed (with ruin), and he remained
turning his hands over what he had spent on his property,
which had (now) tumbled to pieces to its very foundations,
and he could only say, "Woe is me! would that I had never
ascribed partners to my Sustainer!"

وَلَمْ تَكُنْ لَهُ فِئَةٌ يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ وَمَا كَانَ مُنتَصِرًا ﴿٤٣﴾

43. WA LAM TAKUL LAHŪ FI'ATUY-YANŞURŪNAHŪ
MIN DŪNIL-LĀH, WA MĀ KĀNA MUNTAŞIRĀ.

43. Nor had he numbers to help him against Allah,
nor was he able to deliver himself.

هُنَالِكَ الْوَلِيَّةُ لِلَّهِ الْحَقِّ ۖ هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ عُقْبًا ﴿٤٤﴾

44. HUNĀLIKAL WALĀYATU LIL-LĀHIL ḤAQQ,
HUWA KHAYRUN THAWĀBAW-WA KHAYRUN `UQBĀ.

44. There, protection comes (only) from Allah, the True One.
He is the Best to reward, and the Best to give success.

وَاضْرِبْ لَهُم مَّثَلًا الْحَيَاةَ الدُّنْيَا كَمَا
أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ
فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيحُ ۗ

وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُّقْتَدِرًا ﴿٤٥﴾

45. WAḌRIB LAHUM MATHALAL ḤAYĀTID-DUNYĀ
KA MĀ'IN 'ANZALNĀHU MĪNAS-SAMĀ'I
FAKH-TALAṬA BIHĪ NABĀTUL 'ARḌI
FA 'AŞBAḤA HASHĪMAN TADRŪHUR-RĪYĀḤ,
WA KĀNAL-LĀHU `ALĀ KULLI SHAY'IM-MUQTADIRĀ.

45. Set forth to them the similitude of the life of this world:
it is like the rain which We send down from the skies:
the earth's vegetation absorbs it.
But soon it becomes dry stubble, which the winds do scatter:
it is (only) Allah Who prevails over all things.

الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا

وَالْبَقِيَّةُ الصُّلْحَةُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا ﴿٤٦﴾

46. ‘ALMĀLU WAL BANŪNA ZĪNATUL ḤAYĀTID-DUNYĀ,
WAL BĀQIYĀTUŞ-ŞĀLIḤĀTU KHAYRUN `INDA RABBIKA
THAWĀBAW-WA KHAYRUN ‘AMALĀ.

46. Wealth and sons are allurements of the life of this world;
but the enduring things of good (deeds) are best, in the sight of
your Lord, as rewards; and best as (from what to) hope.

وَيَوْمَ نُسَيِّرُ الْجِبَالَ وَتَرَى الْأَرْضَ بَارِزَةً وَحَشَرْنَاهُمْ

فَلَمْ نُنْغَادِرْ مِنْهُمْ أَحَدًا ﴿٤٧﴾

47. WA YAWMA NUSAYYIRUL JIBĀLA
WA TARAL ‘ARḌA BĀRIZATAW-WA ḤASHARNĀHUM,
FA LAM NUGHĀDIR MINHUM ‘AḤĀDĀ.

47. One Day We shall remove the mountains, and You will
see the earth as a level stretch, and We shall gather them,
all together, We shall not leave out any one of them.

وَعَرَضُوا عَلَى رَبِّكَ صَفًّا

لَقَدْ جِئْتُمُونَا كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ ۚ

بَلْ زَعَمْتُمْ أَلَّنْ نَجْعَلَ لَكُمْ مَوْعِدًا ﴿٤٨﴾

48. WA `URIḌŪ `ALĀ RABBIKA ŞAFFĀ,
LA QAD JI‘TUMŪNĀ KAMĀ KHALAQNĀKUM
‘AWWALA MARRAH,
BAL ZA`AMTUM ‘AL-LAN NAJ`ALA LAKUM MAW`IDĀ.

48. And they will be marshalled before your Lord in ranks,
"Now have you come to Us (bare) as We created you first:
Indeed, you thought We shall not fulfil the appointment
made to you to meet (Us)!"

وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ

وَيَقُولُونَ يَوْمَئِذٍ مَا لِي هَذَا الْكِتَابِ

لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا

وَوَجَدُوا مَا عَمِلُوا حَاضِرًا ۗ وَلَا يَظْلِمُ رَبُّكَ أَحَدًا ﴿٤٩﴾

49. WA WUDĪ AL KITĀBU FA TARAL MUJRIMĪNA
MUSHFIQĪNA MIMMĀ FĪHI
WA YAQŪLŪNA YĀ WAYLATANĀ MĀ LI HĀDHAL KITĀB,
LĀ YUGHĀDIRU ṢAGHĪRATAW-WA LĀ KABĪRATAN
'ILLĀ 'AḤṢĀHĀ,
WA WAJADŪ MĀ `AMILŪ ḤĀḌIRĀ,
WA LĀ YAḌLIMU RABBUKĀ 'AḤĀDĀ.

49. And the Book (of Deeds) will be placed (before you);
and you will see the sinful in great terror because of what is therein;
they will say, "O! woe to us! what a Book is this!
it leaves out nothing small or great, but takes account thereof!"
they will find all that they did, placed before them:
and not one will your Lord treat with injustice.

وَإِذْ قُلْنَا لِلْمَلٰٓئِكَةِ اسْجُدُوْا لِاٰدَمَ فَسَجَدُوْا اِلَّاۤ اِبٰلِیْسَ

كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ اَمْرِ رَبِّهِ ۗ

اَفَتَتَّخِذُوْنَہٗ وَاٰوِيٰتَہٗۤ اَوْلِیَآءَ مِنْ دُوْنِیْ وَہُمْ لَکُمْ عَدُوٌّ

بٰئِسَ لِلظٰلِمِیْنَۙ بَدَلًا ﴿٥٠﴾

50. WA 'IDH QULNĀ LIL MALĀ'IKATIS JUDŪ LI 'ĀDAMA
 FA SAJADŪ 'ILLĀ 'IBLĪS,
 KĀNA MINAL JINNI FA FASAQA 'AN 'AMRI RABBIH,
 'A FA TATTAKHI-DHŪNAHŪ WA DHURRIY-YATAHŪ
 'AWLIYĀ'A MIN DŪNĪ WA HUM LAKUM 'ADUWW,
 BI'SA LIZ-ZĀLIMĪNA BADALĀ.

50. Behold! We said to the angels, "Bow down to Adam":
 they bowed down except Iblis.

He was of the Jinns, and he broke the Command of his Lord.
 Will you (O man) then take him and his progeny as protectors
 rather than Me? and they are enemies to you!

Evil would be the exchange for the wrong-doers!

مَا أَشْهَدْتُهُمْ خَلَقَ السَّمَوَاتِ وَالْأَرْضِ وَلَا خَلَقَ أَنْفُسِهِمْ

وَمَا كُنْتُ مَتَّخِذَ الْمُضِلِّينَ عَضُدًا

51. MĀ 'ASH-HATTUHUM KHALQAS-SAMĀWĀTI
 WAL 'ARḌI WA LĀ KHALQA 'ANFUSIHIM,
 WA MĀ KUNTU MUTTAKHIDHAL MUḌILLĪNA 'AḌUDĀ.

51. I called them not to witness the creation of the heavens
 and the earth, nor (even) their own creation:
 nor is it for Me to take as helpers such as lead (men) astray!

وَيَوْمَ يَقُولُ نَادُوا شُرَكَآئِيَ الَّذِينَ زَعَمْتُمْ فَدَعَوْهُمْ

فَلَمْ يَسْتَجِيبُوا لَهُمْ وَجَعَلْنَا بَيْنَهُم مَّوْبِقًا

52. WA YAWMA YAQŪLU NĀDŪ SHURAKĀ'IYAL-LADHĪNA
 ZA'AMTUM, FA DA'AWHUM FA LAM YASTAJĪBŪ LAHUM,
 WA JA'ALNĀ BAYNAHUM MAWBIQĀ.

52. That Day He will say,
 "Call on those whom you thought to be My partners,"

and they will call on them, but they will not listen to them; and We shall make for them a place of common perdition.

وَرَعَا الْمَجْرِمُونَ النَّارَ فَظَنُّوا أَنَّهُمْ مُوَاقِعُوهَا

وَلَمْ يَجِدُوا عَنْهَا مَصْرِفًا

53. WA RA'AL MUJRIMŪNAN-NĀRA FA ZANNŪ 'ANNAHUM MUWĀQI'ŪHĀ WA LAM YAJIDŪ 'ANHĀ MAŠRIFĀ.

53. And the Sinful shall see the Fire and apprehend that they have to fall therein: no means will they find to turn away therefrom.

وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِلنَّاسِ مِنْ كُلِّ مَثَلٍ ؕ

وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا

54. WA LA QAD ṢARRAFNĀ FĪ HĀDHAL QUR'ĀNI LIN-NĀSI MIN KULLI MATHAL, WA KĀNAL 'INSĀNU 'AKTHARA SHAY'IN JADALĀ.

54. We have explained in detail in this Qur'an, for the benefit of mankind, every kind of similitude: but man is ever more quarrelsome than anything.

وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ

وَيَسْتَغْفِرُوا رَبَّهُمْ إِلَّا أَنْ تَأْتِيَهُمْ سُنَّةُ الْأَوَّلِينَ

أَوْ يَأْتِيَهُمُ الْعَذَابُ قُبُلًا

55. WA MĀ MANA'AN-NĀSA 'AY-YU'MINŪ 'IDH JĀ'AHUMUL HUDĀ WA YASTAGHFIRŪ RABBAHUM 'ILLĀ 'AN TA'TIYAHUM SUNNATUL 'AWWALĪNA 'AW YA'TIYAHUMUL 'ADHĀBU QUBULĀ.

55. And what is there to keep back men from believing,
 now that guidance has come to them,
 nor from praying for forgiveness from their Lord,
 but that (they wish) the ways of the ancients be repeated with them,
 or the Wrath be brought to them face to face?

وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ ؕ

وَسُجِّدِ الَّذِينَ كَفَرُوا بِالْبَطْلِ لِيُدْحِضُوا بِهِ الْحَقَّ ؕ

وَاتَّخَذُوا آيَاتِي وَمَا أُنذِرُوا هُزُوًا ﴿٥٥﴾

56. WA MĀ NURSILUL MURSALĪNA
 ‘ILLĀ MUBASH-SHIRĪNA WA MUNDHIRĪN,
 WA YUJĀDILUL-LADHĪNA KAFARŪ BIL BĀṬILI
 LI YUDHĪDŪ BIHIL ḤAQQA
 WAT-TAKHADHŪ ‘ĀYĀTĪ WA MĀ ‘UNDHIRŪ HUZUWĀ.

56. We only send the Messengers to give glad tidings and
 to give warnings: but the Unbelievers dispute with vain argument,
 in order therewith to weaken the Truth,
 and they treat My Signs and what they are warned of as jest

وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ

فَأَعْرَضَ عَنْهَا وَنَسِيَ مَا قَدَّمَتْ يَدَاهُ ؕ

إِنَّا جَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا

وَإِنْ تَدْعُهُمْ إِلَى الْهُدَى فَلَنْ يَهْتَدُوا إِذًا أَبَدًا ﴿٥٦﴾

57. WA MAN AZLAMU MIMMAN DHUKKIRA
 BI ‘ĀYĀTI RABBIHI

FA‘A‘RAḌA ‘ANHĀ WA NASIYA MĀ QADDAMAT YADĀH,
 ‘INNĀ JA‘ALNĀ ‘ALĀ QULŪBIHIM ‘AKINNATAN
 ‘AY YAFQAḤŪHU WAFĪ ‘ĀDHĀNIHIM WAQRĀ,
 WA‘IN TAD‘UHUM ‘ILAL HUDĀ
 FA LAY YAHTADŪ ‘IDHAN ‘ABADĀ.

57. And who does more wrong than one
 who is reminded of the Signs of his Lord,
 but turns away from them, forgetting the (deeds)
 which his hands have sent forth?
 Verily We have set veils over their hearts
 lest they should understand this,
 and over their ears, deafness.
 If You call them to guidance,
 even then will they never accept guidance.

وَرَبُّكَ الْغَفُورُ ذُو الرَّحْمَةِ ۝

لَوْ يُؤَاخِذُهُمْ بِمَا كَسَبُوا لَعَجَّلَ لَهُمُ الْعَذَابَ ۝

بَلْ لَهُمْ مَوْعِدٌ لَّنْ يَجِدُوا مِنْ دُونِهِ مَوْئِلًا ۝

58. WA RABBUKAL GHAFŪRU DHUR-RAḤMAH,
 LAW YU‘ĀKHIDHUHUM BIMĀ KASABŪ
 LA‘AJJALA LAHUMUL ‘ADHĀB

BAL LAHUM MAW‘IDUL-LAY-YAJIDŪ MIN DŪNIHĪ MAW‘ILĀ.

58. But your Lord is Most Forgiving, Full of Mercy.
 If He were 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 refuge.

وَتِلْكَ الْقُرَىٰ أَهْلَكْنَاهُمْ لَمَّا ظَمَمُوا

وَجَعَلْنَا لِمَهْلِكِهِمْ مَوْعِدًا

59. WA TILKAL QURĀ ‘AHLAKNĀHUM LAMMA ZALAMŪ
WA JA’ALNĀ LI MAHLIKIHIM MAW’IDĀ.

59. Such were the populations We destroyed when they committed iniquities; but We fixed an appointed time for their destruction.

وَإِذْ قَالَ مُوسَى لِفَتَاهُ

لَا أُبْرِحُ حَتَّىٰ أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا

60. WA ‘IDH QĀLA MŪSĀ LIFATĀHU LĀ ‘ABRAḤU ḤATTĀ
‘ABLUGHĀ MAJMA’AL BAḤRAYNI ‘AW ‘AMḌIYĀ ḤUQUBĀ.

60. Behold, Moses said to his attendant,
"I will not give up until I reach the junction of the two seas
or (until) I spend years and years in travel."

فَلَمَّا بَلَغَا مَجْمَعَ بَيْنَهُمَا نَسِيَا حُوتَهُمَا

فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا

61. FA LAMMĀ BALAGHĀ MAJMA’A BAYNIHIMĀ
NASIYĀ ḤŪTAHUMĀ
FAT-TAKHADHA SABĪLAHŪ FIL BAḤRI SARABĀ.

61. But when they reached the Junction,
they forgot (about) their Fish,
which took its course through the sea as in a tunnel.

فَلَمَّا جَاوَزَا قَالَ لِفَتَاهُ ءَاتِنَا غَدَاءَنَا

لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا

62. FA LAMMĀ JĀWAZĀ QĀLA LI FATĀHU
 ‘CTINĀ GHADĀ‘ANĀ
 LA QAD LAQĪNĀ MIN SAFARINĀ HĀDHĀ NAṢABĀ.

62. When they had passed on (some distance),
 Moses said to his attendant: "Bring us our early meal;
 truly we have suffered due to this journey of ours much fatigue."

قَالَ أَرَأَيْتَ إِذْ أُوِينَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْحَمِيَّتَ
 وَمَا أَنَسِنِيهِ إِلَّا الشَّيْطٰنُ أَن أَدْكُرَهُ ۗ

وَإِتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا ﴿١٣﴾

63. QĀLA ‘ARA‘AYTA ‘IDH ‘AWAYNĀ
 ‘ILĀṢ-ṢAKHRATI FA ‘INNĪ NASĪTUL HŪT,
 WA MĀ ‘ANSĀNĪHU ‘ILLASH-SHAYṬĀNU ‘AN ‘ADHKURAH,
 WAT-TAKHADHA SABĪLAHŪ FIL BAḤRI ‘AJABĀ.

63. He replied: "Do you remember when we betook ourselves to
 the rock? I did indeed forget the fish;
 none but Satan made me forget to tell (you) about it:
 it took its course through the sea in a strange way!"

قَالَ ذٰلِكَ مَا كُنَّا نَبْغُ ۗ فَارْتَدَّا عَلَىٰ آثَارِهِمَا قَصَصًا ﴿١٤﴾

64. QĀLA DHĀLIKA MĀ KUNNĀ NABGHI,
 FAR-TADDĀ ‘ALĀ ‘ĀTHĀRIHIMĀ QAṢAṢĀ.

64. Moses said: "That was what we were seeking after:"
 so they went back following their footsteps.

فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَا أُتِيْنَهُ رَحْمَةً مِّنْ عِنْدِنَا

وَعَلَّمْنَهُ مِّنْ لَّدُنَّا عِلْمًا ﴿١٥﴾

65. FA WAJADĀ `ABDAM-MIN `IBĀDINĀ
 `ĀTAYNĀHU RAĤMATAM-MIN `INDINĀ
 WA `ALLAMNĀHU MIL-LADUNNĀ `ILMĀ.

65. So they found a servant amongst Our servants,
 on whom We had bestowed mercy from Us,
 and whom We had taught knowledge from Ourselves.

قَالَ لَهُ مُوسَى هَلْ أَتَّبِعُكَ عَلَىٰ أَنْ تُعَلِّمَنِي مِمَّا عَلَّمْتَ رُشْدًا

66. QĀLA LAHŪ MŪSĀ HAL `ATTABI`UKA
 `ALĀ `AN TU`ALLIMANI MIMMĀ `ULLIMTA RUSHDĀ.

66. Moses said to him: "May I follow you,
 on (the condition) that you teach me something
 of the Truth which you have been taught?"

قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا

67. QĀLA `INNAKA LAN TASTAṬĪ`A MA`IYA ṢABRĀ.

67. He (the other) said:
 "Verily you will not be able to have patience with me!

وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِ خُبْرًا

68. WA KAYFA TAṢBIRU `ALĀ MĀ LAM TUḤIṬ BIHĪ KHUBRĀ.

68. "And how can you have patience on things
 about which your understanding is not complete?"

قَالَ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا

69. QĀLA SATAJIDUNĪ `IN SHĀ`AL-LĀHU ṢĀBIRĀ,
 WA LĀ `A`ŠĪ LAKA `AMRĀ.

69. Moses said: "You will find me patient, if Allah so wills:
And I shall not disobey your command."

قَالَ فَإِنْ أَتَّبَعْتَنِي فَلَا تَسْأَلْنِي عَنْ شَيْءٍ

حَتَّى أُحَدِّثَ لَكَ مِنْهُ ذِكْرًا

70. QĀLA FA 'INIT-TABA`TANĪ FA LA TAS'ALNĪ `AN SHAY',
HATTĀ 'UḤDITHA LAKA MINHU DHIKRĀ.

70. He (the other) said: "If then you would follow me, ask me no
questions about anything until I myself speak to you concerning it."

فَانْطَلَقَا حَتَّى إِذَا رَكِبَا فِي السَّفِينَةِ خَرَقَهَا

قَالَ أَخْرَقْتُهَا لِتُغْرِقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْئًا إِمْرًا

71. FAN-ṬALAQĀ

HATTĀ 'IDHĀ RAKIBĀ FIS-SAFĪNATI KHARAQAḤĀ,
QĀLA 'A KHARAQTAḤĀ LI TUGHRIQA 'AHLAHĀ,
LA QAD JI'TA SHAY'AN 'IMRĀ.

71. So they both proceeded:
until, when they were in the boat, he scuttled it.
Said Moses: "Have you scuttled it to drown those in it?
Truly a strange thing have you done!"

قَالَ أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا

72. QĀLA 'A LAM 'AQL
'INNAKA LAN TASTAṬĪ' A MA'IYA ṢABRĀ.

72. He answered: "Did I not tell you
'Verily you will not be able to have patience with me?'"

قَالَ لَا تُوَاخِذْنِي بِمَا نَسِيتُ وَلَا تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا

73. QĀLA LĀ TU'ĀKHIDHNĪ BIMĀ NASĪTU
WA LĀ TURHIQNĪ MIN 'AMRĪ 'USRĀ.

73. Moses said: "Rebuke me not for forgetting, nor grieve me by raising difficulties in my case."

فَانْطَلَقَا حَتَّىٰ إِذَا لَقِيَا غُلَمًا فَاقْتَلَاهُ

قَالَ أَقْتَلْتَ نَفْسًا زَكِيَّةً بِغَيْرِ نَفْسٍ لَقَدْ جِئْتَ شَيْئًا نُكْرًا

74. FAN-ṬALAQĀ
ḤATTĀ 'IDHĀ LAQIYĀ GHULĀMAN FA QATALAH,
QĀLA 'A QATALTA NAFSAN ZAKIYYATAM BI GHAYRI NAFS,
LA QAD JI'TA SHAY'AN-NUKRĀ

74. Then they proceeded:
until, when they met a young man, he slew him.
Moses said: "Did you slay an innocent person who had slain none?
Truly a foul thing have you done!"

قَالَ أَلَمْ أَقُلْ لَكَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا

75. QĀLA 'A LAM 'AQL-LAKA
'INNAKA LAN TASTAṬĪ 'A MA'IYA ṢABRĀ.

75. He answered: "Did I not tell you
'Verily you will not be able to have patience with me?'"

قَالَ إِنَّ سَأَلْتُكَ عَنْ شَيْءٍ بَعْدَهَا فَلَا تُصَحِّبْنِي ۗ

قَدْ بَلَغْتَ مِنَ لُدُنِّي عُذْرًا

76. QĀLA 'IN SA'ALTUKA 'AN SHAY'IM BA'DAHĀ FA LĀ
TUṢAḤIBNĪ, QAD BALAGHTA MIL-LADUNNĪ 'UDHRĀ.

76. (Moses) said: "If I ask you about anything after this,
keep me not in your company:
then you would have received (full) excuse from my side."

فَانْطَلَقَا حَتَّىٰ إِذَا أَتَيَا أَهْلَ قَرْيَةٍ اسْتَطَعَمَا أَهْلَهَا فَأَبَوْا
أَنْ يُضَيِّفُوهُمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَ فَأَقَامَهُ ۗ

قَالَ لَوْ شِئْتَ لَتَّخَذْتَ عَلَيْهِ أَجْرًا ﴿٧٦﴾

77. FAN-ṬALAQĀ,
HATTĀ 'IDHĀ 'ATAYĀ 'AHLA QARYATINIS-TAṬ'AMĀ
'AHLAHĀ FA 'ABAW 'AY-YUḌAY-YIFŪHUMĀ,
FA WAJADĀ FĪHĀ JIDARAY-YURĪDU
'AY-YANQADDA FA 'AQĀMAH,
QĀLA LAW SHI'TA LAT-TAKHADHTA 'ALAYHI 'AJRĀ.

77. Then they proceeded:
until, when they came to the inhabitants of a town,
they asked them for food, but they refused them hospitality.
They found there a wall on the point of falling down,
but he set it up straight. (Moses) said: "If you had wished,
you could have exacted some recompense for it!"

قَالَ هَذَا فِرَاقُ بَيْنِي وَبَيْنِكَ ۗ

سَأُنَبِّئُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا ﴿٧٧﴾

78. QĀLA HĀDHĀ FIRĀQU BAYNĪ WA BAYNIK,
SA 'UNABBI'UKA BI TA'WĪLI MĀ LAM TASTAṬI'
'ALAYHI ṢABRĀ.

78. He answered: "This is the parting between me and you: now will I tell you the interpretation of (those things) over which you were unable to hold patience.

أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسْكِينٍ

يَعْمَلُونَ فِي الْبَحْرِ فَأَرْدَتْ أَنْ أَعْيِبَهَا

وَكَانَ وِرَاءَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا

79. 'AMMAS-SAFĪNATU FA KĀNAT LI MASĀKĪNA YA'MALŪNA FIL BAĤR, FA 'ARATTU 'AN 'A'ĪBAHĀ WA KĀNA WARĀ'AHUM MALIKUY-YA'KHUDHU KULLA SAFĪNATIN GHAṢBĀ.

79. "As for the boat, it belonged to certain men in dire want: they plied on the water: I but wished to render it unserviceable, for there was after them a king who seized every boat by force.

وَأَمَّا الْغُلَمُ فَكَانَ آبَاؤُهُ مُؤْمِنِينَ

فَخَشِينَا أَنْ يُرْهَقَهُمَا طُغْيَانًا وَكُفْرًا

80. WA 'AMMAL GHULĀMU FA KĀNA 'ABAWĀHU MU'MINAYN, FA KHASHĪNĀ 'AY-YURHIQAHUMĀ ṬUGHYĀNAW-WA KUFRĀ.

80. "As for the youth, his parents were people of Faith, and we feared that he would grieve them by obstinate rebellion and ingratitude (to Allah and man).

فَأَرْدْنَا أَنْ يُبَدِّلَهُمَا رِهْمًا خَيْرًا مِنْهُ زَكَاةً وَأَقْرَبَ رَحْمًا

81. FA 'ARADNĀ 'AY-YUBDILAHUMĀ RABBUHUMĀ KHAYRAM-MINHU ZAKĀTAW-WA 'AQRABA RUḤMĀ.

81. "So we desired that their Lord would give them in exchange (a son) better in purity (of conduct) and closer in affection.

وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ

وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا وَكَانَ أَبُوهُمَا صَالِحًا

فَأَرَادَ رَبُّكَ أَنْ يَبْلُغَا أَشُدَّهُمَا

وَيَسْتَخْرِجَا كَنْزَهُمَا رَحْمَةً مِّنْ رَبِّكَ ؕ

وَمَا فَعَلْتُهُ عَنْ أَمْرِي ؕ ذَٰلِكَ تَأْوِيلُ مَا لَمْ تَسْطِعْ عَلَيْهِ صَبْرًا



82. WA 'AMMAL JIDĀRU FA KĀNA
LI GHULĀMAYNI YATĪMAYNI FIL MADĪNATI
WA KĀNA TAHTAHŪ KANZUL-LAHUMĀ
WA KĀNA 'ABŪHUMĀ ṢĀLIHĀ,
FA 'ARĀDA RABBUKA 'AY-YABLUGHĀ 'ASHUDDAHUMĀ
WA YASTAKHRIJĀ KANZAHUMĀ,
RAḤMATAM MIR-RABBIK,
WA MĀ FA'ALTUHŪ `AN 'AMRĪ,
DHĀLIKA TA`WĪLU MĀ LAM TASTIṬI `ALAYHI ṢABRĀ.

82. "As for the wall, it belonged to two orphan youths, in the Town; there was, beneath it, a treasure, to which they were entitled; and their father had been a righteous man: so your Lord desired that they should attain their age of full strength and get out their treasure, a mercy (and favour) from your Lord. I did it not of my own accord. Such is the interpretation of (those things) over which you were unable to hold patience."

وَدَسَّءُ لَوْلَاكَ عَنْ ذِي الْقَرْنَيْنِ ؕ

قُلْ سَأَتْلُوا عَلَيْكُمْ مِنْهُ ذِكْرًا

83. WA YAS'ALŪNAKA `AN DHIL QARNAYN,
QUL SA'ATLŪ `ALAYKUM MINHU DHIKRĀ.

83. They ask you concerning Dhul-Qarnain.
Say, "I will recite to you something of his story."

إِنَّا مَكَّنَّا لَهُ فِي الْأَرْضِ وَآتَيْنَاهُ مِنْ كُلِّ شَيْءٍ سَبَبًا

84. `INNĀ MAKKANNĀ LAHŪ FIL `ARḌI
WA `ĀTAYNĀHU MIN KULLI SHAY'IN SABABĀ.

84. Verily We established his power on earth,
and We gave him the ways and the means to all ends.

فَاتَّبَعَ سَبَبًا

85. FA `ATBA`A SABABĀ.

85. One (such) way he followed,

حَتَّىٰ إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ

وَجَدَهَا تَغْرُبُ فِي عَيْنٍ حَمِئَةٍ وَوَجَدَ عِنْدَهَا قَوْمًا

قُلْنَا يٰذَا الْقَرْنَيْنِ إِمَّا أَنْ تُعَذِّبَ وَإِمَّا أَنْ تَتَّخِذَ فِيهِمْ حُسْنًا

86. ḤATTĀ `IDHĀ BALAGHA MAGHRIBASH-SHAMS,
WAJADAHĀ TAGHRUBU FĪ `AYNIN ḤAMI'AH,
WA WAJADA `INDAHĀ QAWMĀ,
QULNĀ YĀ DHAL QARNAYNI `IMMĀ `AN TU`ADH-DHIBA
WA `IMMĀ `AN TATTAKHIDHA FĪHIM ḤUSNĀ.

86. Until, when he reached the setting of the sun, he found it

set in a spring of murky water: near it he found a people:
 We said: "O Dhul-Qarnain! (you have authority),
 either to punish them, or to treat them with kindness."

قَالَ أَمَّا مَنْ ظَلَمَ فَسَوْفَ نُعَذِّبُهُ

ثُمَّ يُرَدُّ إِلَىٰ رَبِّهِ فَيُعَذِّبُهُ عَذَابًا نُكْرًا

87. QĀLA ‘AMMĀ MAN ḌALAMA FA SAWFA
 NU’ADH-DHIBUHŪ THUMMA YURADDU ‘ILĀ RABBIHĪ
 FA YU’ADH-DHIBUHŪ `ADHĀBAN NUKRĀ.

87. He said: "Whoever does wrong, him we shall punish;
 then shall he be sent back to his Lord;
 and He will punish him with a severe punishment.

وَأَمَّا مَنْ أَمِنَ وَعَمِلَ صَالِحًا فَلَهُ جَزَاءٌ الْحُسْنَىٰ

وَسَنَقُولُ لَهُ مِنْ أَمْرِنَا يُسْرًا

88. WA ‘AMMĀ MAN ‘ĀMANA WA `AMILA ṢĀLIḤAN
 FA LAHŪ JAZĀ‘ANIL ḤUSNĀ,
 WA SA NAQŪLU LAHŪ MIN ‘AMRINĀ YUSRĀ.

88. "But whoever believes, and works righteousness,
 he shall have the best reward,
 and easy will be his task as we order it by our command."

ثُمَّ اتَّبَعَ سَبَبًا

89. THUMMA ‘ATBA`A SABABĀ.

89. Then he followed (another) way.

حَتَّىٰ إِذَا بَلَغَ مَطْلِعَ الشَّمْسِ

﴿٩٠﴾ وَجَدَهَا تَطَّلِعُ عَلَى قَوْمٍ لَمْ نَجْعَلْ لَهُم مِّن دُونِهَا سِتْرًا

90. ḤATTĀ 'IDHĀ BALAGHA MAṬLI'ASH-SHAMSI
WAJADAHĀ TAṬLU'U `ALĀ QAWMIL-LAM
NAJ'AL LAHUM MIN DŪNIHĀ SITRĀ.

90. Until, when he came to the rising of the sun, he found it rising on a people for whom We had provided no covering against it.

﴿٩١﴾ كَذَلِكَ وَقَدْ أَحَطْنَا بِمَا لَدَيْهِ خُبْرًا

91. KADHĀLIK, WA QAD 'AḤAṬNĀ BIMĀ LADAYHI KHUBRĀ.

91. (He left them) as they were:
We completely understood what was before him.

﴿٩٢﴾ ثُمَّ اتَّبَعَ سَبَبًا

92. THUMMA 'ATBA`A SABABĀ.

92. Then followed he (another) way,

حَتَّىٰ إِذَا بَلَغَ بَيْنَ السَّدَّيْنِ وَجَدَ مِنْ دُونِهِمَا قَوْمًا

﴿٩٣﴾ لَا يَكَادُونَ يَفْقَهُونَ قَوْلًا

93. ḤATTĀ 'IDHĀ BALAGHA BAYNAS-SADDAYNI
WAJADA MIN DŪNIHIMĀ QAWMĀ,
LĀ YAKĀDŪNA YAFQAHŪNA QAWLĀ.

93. Until, when he reached (a tract) between two mountains, he found, beneath them, a people who scarcely understood a word.

قَالُوا يٰذَا الْقَرْنَيْنِ اِنَّ يٰأَجُوجَ وَمَآجُوجَ مُفْسِدُوْنَ فِى الْاَرْضِ

﴿٩٤﴾ فَهَلْ نَجْعَلُ لَكَ خَرْجًا عَلَىٰ اَنْ تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا

94. QĀLŪ YĀ DHAL QARNAYNI
 ‘INNA YA‘JŪJA WA MA‘JŪJA MUFSIDŪNA FIL ‘ARD,
 FA HAL NAJ`ALU LAKA KHARJAN`ALĀ ‘AN TAJ`ALA
 BAYNANĀ WA BAYNAHUM ṢADDĀ.

94. They said: "O Dhul-Qarnain!
 The Gog and Magog do great mischief on earth:
 shall we then render you tribute in order that
 you might erect a barrier between us and them?"

قَالَ مَا مَكَّنِّي فِيهِ رَبِّي خَيْرٌ

فَأَعِينُونِي بِقُوَّةٍ أَجْعَلَ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا ﴿٤٠﴾

95. QĀLA MĀ MAKKANNĪ FĪHI RABBĪ KHAYR,
 FA ‘A`ĪNŪNĪ BI QUWWAH,
 ‘AJ`AL BAYNAKUM WA BAYNAHUM RADMĀ.

95. He said: "What my Lord has established me in is better:
 help me therefore with strength (of labour):
 I will erect a strong barrier between you and them:

أَتُونِي زُبَرَ الْحَدِيدِ ۞

حَتَّىٰ إِذَا سَاوَىٰ بَيْنَ الصَّدَفَيْنِ قَالَ انْفُخُوا ۞

حَتَّىٰ إِذَا جَعَلَهُ نَارًا قَالَ أَتُونِي أُفْرِغْ عَلَيْهِ قِطْرًا ﴿٤١﴾

96. ‘ĀTŪNĪ ZUBARAL ḤADĪD,
 ḤATTĀ ‘IDHĀ SĀWĀ BAYNAṢ-ṢADAFAYN,
 QĀLAN-FUKHŪ,
 ḤATTĀ ‘IDHĀ JA`ALAHŪ NĀRAN
 QĀLA ‘ĀTŪNĪ ‘UFRIGH`ALAYHI QIṬRĀ.

96. "Bring me blocks of iron."

At length, when he had filled up the space between the valley walls,
 he said, "Blow (with your bellows)"
 then, when he had made it (red) as fire,
 he said: "Bring me, that I may pour over it, molten lead."

﴿١٧﴾ فَمَا اسْطَعُوْا اَنْ يَّظْهَرُوْهُ وَمَا اسْتَطَعُوْا لَهٗ نَقْبًا

97. FA MASTĀ`Ū `AY-YAZ-HARŪHU
 WA MASTATĀ`Ū LAHŪ NAQBĀ.

97. Thus were they made powerless to scale it or to dig through it.

﴿١٨﴾ قَالَ هٰذَا رَحْمَةٌ مِّن رَّبِّيْ ۗ فَاِذَا جَاءَ وَعْدُ رَبِّيْ جَعَلَهُ دَكَّآءَ ۗ

﴿١٨﴾ وَكَانَ وَعْدُ رَبِّيْ حَقًّا

98. QĀLA HĀDHĀ RAḤMATUM-MIR-RABBĪ,
 FA `IDHĀ JĀ`A WA`DU RABBĪ JA`ALAHŪ DAKKĀ`
 WA KĀNA WA`DU RABBĪ ḤAQQĀ.

98. He said: "This is a mercy from my Lord:
 but when the promise of my Lord comes to pass,
 He will make it into dust; and the promise of my Lord is true."

﴿١٩﴾ وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَّمُوجٌ فِيْ بَعْضٍ ۗ

﴿١٩﴾ وَنُفِخَ فِي الصُّوْرِ فَجَمَعْنَهُمْ جَمْعًا

99. WA TARAKNĀ BA`DAHUM
 YAWMA`IDHIY YAMŪJŪ FĪ BA`D,
 WA NUFIKHA FIŞ-ŞŪRI FA JAMA`NĀHUM JAM`Ā.

99. We shall leave them on that day
 to surge like waves on one another;
 the trumpet will be blown, and We shall collect them all together.

وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِلْكَافِرِينَ عَرْضًا ﴿١٠٠﴾

100. WA `ARADNĀ JAHANNAMA
YAWMA`IDHIL LIL KĀFIRĪNA `ARḌĀ.

100. And We shall present Hell that day
for Unbelievers to see, all spread out,

الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي غِطَاءٍ عَنْ ذِكْرِي

وَكَانُوا لَا يَسْتَطِيعُونَ سَمْعًا ﴿١٠١﴾

101. `ALLADHĪNA KĀNAT `A`YUNUHUM FĪ GHITĀ`IN
`AN DHIKRĪ WA KĀNŪ LĀ YASTAṬĪ`ŪNA SAM`Ā.

101. (Unbelievers) whose eyes had been under a veil from My
remembrance, and who had been unable even to hear.

أَفَحَسِبَ الَّذِينَ كَفَرُوا أَنْ يَتَّخِذُوا عِبَادِي مِنْ دُونِي أَوْلِيَاءَ ۗ

إِنَّا أَعْتَدْنَا جَهَنَّمَ لِلْكَافِرِينَ نُزُلًا ﴿١٠٢﴾

102. `A FA ḤASIBAL-LADHĪNA KAFARŪ `AY-YATTAKHIDHŪ
`IBĀDĪ MIN DŪNĪ `AWLIYĀ`,
`INNĀ `A`TADNĀ JAHANNAMA LIL KĀFIRĪNA NUZULĀ.

102. Do the Unbelievers think that they can take
My servants as protectors besides Me? Verily We have
prepared Hell for the Unbelievers for (their) entertainment.

قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا ﴿١٠٣﴾

103. QUL HAL NUNABBI`UKUM BIL `AKHSARĪNA `A`MĀLĀ.

103. Say: "Shall we tell you of those who lose most in their deeds?"

الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا

وَهُمْ يَحْسَبُونَ أَنَّهُمْ مُحْسِنُونَ صُنْعًا

104. 'ALLADHĪNA ḌALLA SA' YUHUM FIL ḤAYĀTID-DUNYĀ
WA HUM YAḤSABŪNA 'ANNAHUM YUḤSINŪNA ṢUN'Ā.

104. "Those whose efforts have been wasted in this life.
While they thought that they were acquiring good by their works?"

أُولَئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ فَحَبِطَتْ أَعْمَالُهُمْ

فَلَا تُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزْنًا

105. 'ULĀ'IKAL-LADHĪNA KAFARŪ
BI 'ĀYĀTI RABBIHIM WA LIQĀ'IHĪ
FA ḤABĪTAT 'A'MĀLUHUM FA LĀ NUQĪMU
LAHUM YAWMAL QIYĀMATI WAZNĀ.

105. They are those who deny the Signs of their Lord
and the fact of their having to meet Him (in the Hereafter):
vain will be their works, nor shall We, on the Day of Judgment,
give them any Weight.

ذَلِكَ جَزَاؤُهُمْ جَهَنَّمَ بِمَا كَفَرُوا وَاتَّخَذُوا آيَاتِي وَرُسُلِي هُزُؤًا

106. DHĀLIKA JAZĀ'UHUM JAHANNAMU BIMĀ KAFARŪ
WAT-TAKHADHŪ 'ĀYĀTĪ WA RUSULĪ HUZUWĀ,

106. That is their reward, Hell; because they rejected Faith,
and took My Signs and My Messengers by way of jest.

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ

كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا ﴿١٧﴾

107. 'INNAL-LADHĪNA 'ĀMANŪ WA `AMILUṢ-ṢĀLIHĀTI
KĀNAT LAHUM JANNĀTUL FIRDAWSI NUZULĀ.

107. As to those who believe and work righteous deeds, they have,
for their entertainment, the Gardens of Paradise,

خَالِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حِوَلًا ﴿١٨﴾

108. KHĀLIDĪNA FĪHĀ LĀ YABGHŪNA `ANHĀ ḤIWALĀ.

108. Wherein they shall dwell (forever):
no change will they wish for themselves.

قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لِكَلِمَاتِ رَبِّي

﴿١٩﴾ لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنْفَدَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا

109. QUL LAW KĀNAL BAḤRU MIDĀDAL-LI KALIMĀTI RABBĪ
LA NAFIDAL BAḤRU QABLA `AN TANFADA KALIMĀTU RABBĪ
WA LAW JI`NĀ BI MITHLIHĪ MADADĀ.

109. Say: "If the oceans were ink, measuring the words of my Lord,
the oceans would be exhausted before the words of my Lord,
even if we added another ocean like it, for its aid."

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُ الْهُكْمِ إِلَهُ وَاحِدٌ ۗ

فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا

وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ﴿٢٠﴾

110. QUL 'INNAMĀ 'ANA BASHARUM-MITHLUKUM

**YŪḤĀ 'ILAYYA 'ANNAMĀ 'ILĀHUKUM 'ILĀHUW WĀḤĪD,
FA MAN KĀNA YARJŪ LIQĀ'A RABBIHĪ
FAL YA'MAL 'AMALAN ṢĀLIḤĀ,
WA LĀ YUSHRIK BI'IBĀDATI RABBIHĪ 'AḤADĀ.**

110. Say: "I am but a man like yourselves,
the Inspiration has come to me, that your God is one God:
whoever expects to meet his Lord, let him work righteousness,
and, in the worship of his Lord,
admit no one as partner.

TRANSLITERATION GUIDE

Please take note of the table below as our transliteration method may be different to those adopted by others.

The transliterated symbols are unvarying in pronunciation, e.g. the representation “s” will remain pronounced as “s” and not distort to “z” in any circumstance, e.g. Islām is *not* pronounced Izlām.

While every effort has been made to ensure the transliteration is as close to the Arabic as possible, no alphabet can ever fully represent another.

This is all the more true where recitation of Qur’ānic verses is concerned as this must adhere to the very precise science of Tajwīd. It is therefore imperative that the readers do not consider a transliteration a substitute for learning to read Arabic correctly from a competent teacher.

VOWELS

A / a	SHORT “A” AS IN “AGO”	I / i	SHORT “I” AS IN “SIT”
Ā / ā	LONG “A” AS IN “HAT”	Ī / ī	LONG VOWEL AS IN “SEE”
AY or AI	DIPHTHONG AS IN “PAGE”	AW or AU	DIPHTHONG AS IN “HOME”
‘	ABRUPT START/PAUSE DOES NOT OCCUR IN ENGLISH	U / u	SHORT “U” AS IN “PUT”
		Ū / ū	LONG VOWEL AS IN “FOOD”

CONSONANTS

ب	B	“B” NO “H” ATTACHED	ض	Ḍ	“DH” USING SIDES OF THE TONGUE
ت	T	“T” NO “H” ATTACHED	ط	Ṭ	“T” WITH RAISED TONGUE
ث	TH	“TH” AS IN THIN	ظ	Ẓ	“TH” AS IN THEN, SOUND IS WITH RAISED TONGUE
ح	Ḥ	“H” GUTTURAL SOUND	ع	‘	GUTTURAL SOUND - ACCOMPANIES VOWEL
خ	KH	“KH” VERY GUTTURAL NO TONGUE USAGE	غ	GH	“GH” VERY GUTTURAL NO TONGUE USAGE
د	D	“D” NO “H” ATTACHED	ق	Q	“K” WITH BACK OF TONGUE RAISED
ذ	DH	“TH” AS IN THEN	و	W	“W” READ - NOT SILENT
س	S	“S” ONLY - NOT “Z”	ي	Y	“Y” ONLY - NOT “I”
ش	SH	“SH” AS IN SHIN			
ص	Ṣ	“S” WITH RAISED TONGUE			

Note: Double consonants must be pronounced with emphasis on both letters without pause, e.g. **ALLĀHUMMA** should be read **AL-LĀHUM-MA**.

SYMBOLS

SUBHĀNAHŪ WA TA`ĀLĀ FOR ALLAH “GLORIFIED AND EXALTED IS HE”	ṢALLALLĀHU `ALAYHI WA SALLAM FOR MUHAMMAD “PEACE BE UPON HIM”
RAḌĪYAL-LĀHU `ANHU FOR COMPANIONS “ALLAH BE PLEASED WITH HIM”	`ALAYHIS-SALĀM FOR PROPHETS “PEACE BE UPON THEM”