

## AlKahaf الكهف

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

1. All the praises be to Allah, who has sent down upon His slave the Book, and has not placed therein any deviance.

الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَىٰ  
عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ  
عِوَجًا ﴿١﴾

2. (He has made it) straight in order that He may warn (the disbelievers) of a severe punishment from Him, and that He may give good tidings to the believers who do righteous deeds that theirs will be a fair reward.

قِيمًا لِيُنذِرَ بَأْسًا شَدِيدًا مِّنْ  
لَّدُنْهُ وَيُبَشِّرَ الْمُؤْمِنِينَ الَّذِينَ  
يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ  
أَجْرًا حَسَنًا ﴿٢﴾

3. They shall remain therein forever.

مَكِيثِينَ فِيهِ أَبَدًا ﴿٣﴾

4. And He may warn those who say: "Allah has taken a son."

وَيُنذِرَ الَّذِينَ قَالُوا اتَّخَذَ اللَّهُ  
وَلَدًا ﴿٤﴾

5. They do not have any knowledge of it, nor (had) their forefathers. Dreadful is the word that comes out of their mouths. They do not speak except a lie.

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

6. Then perhaps you (Muhammad) would torment yourself to death, following after them, in grief, if they do not believe in this message.

فَلَعَلَّكَ بَخِيعٌ نَفْسَكَ عَلَىٰ آثَرِهِمْ إِنْ لَمْ يُؤْمِنُوا بِهَذَا الْحَدِيثِ أَسَفًا ﴿٦﴾

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

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

8. And indeed, We shall make that which is upon it (earth) a barren dry soil.

وَإِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا ﴿٨﴾

9. Or do you think that the companions of the cave and the inscription were a wonder among Our signs.

أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا ﴿٩﴾

10. When the youths retreated to the cave and they said: “Our Lord, bestow on us mercy from Yourself, and facilitate for us from our affair right guidance.”

إِذْ أَوْىءَ الْفِتْيَةُ إِلَى الْكَهْفِ  
فَقَالُوا رَبَّنَا آتِنَا مِن لَّدُنكَ  
رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا



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

فَضَرَبْنَا عَلَى آذَانِهِمْ فِي  
الْكَهْفِ سِنِينَ عَدَدًا

12. Then We raised them up that We might know which of the two factions would best calculate what (extent) of time they had tarried.

ثُمَّ بَعَثْنَا لَهُمْ لِنَعْلَمَ أَيُّ الْحِزْبَيْنِ  
أَحْصَىٰ لِمَا لَبِثُوا أَمَدًا

13. We narrate unto you (O Muhammad) their story with truth. Indeed, they were youths who believed in their Lord, and We increased them in guidance.

نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُم بِالْحَقِّ  
إِنَّهُمْ فِتْيَةٌ آمَنُوا بِرَبِّهِمْ  
وَزِدْنَا لَهُمُ هُدًى

14. And We gave strength to their hearts when they stood and said: “Our Lord is the Lord of the heavens and the earth. Never shall we call upon any god other

وَرَبَطْنَا عَلَى قُلُوبِهِمْ إِذْ قَامُوا  
فَقَالُوا رَبُّنَا رَبُّ السَّمَوَاتِ  
وَالْأَرْضِ لَن نَدْعُوا مِن دُونِهِ

than Him. Certainly, we would then have uttered an enormity.”

15. “These our people, have taken gods other than Him. Why do they not bring for them a clear authority. So who does greater wrong than he who invents against Allah a lie.”

16. “And when you have withdrawn from them, and that which they worship except Allah, then retreat to the cave, your Lord will spread out for you of His mercy, and will make easy for you of your affair.”

17. And (if you were there) you would see the sun when it rose, moving away from their cave on the right, and when it set, passing away from them on the left, while they were (laying) in the midst of it. That was

إِلَيْهَا لَقَدْ قُلْنَا إِذَا شَطَطًا ﴿١٤﴾

هَؤُلَاءِ قَوْمًا اتَّخَذُوا مِنْ دُونِهِ  
ءَالِهَةً لَوْلَا يَأْتُونَ عَلَيْهِمْ  
بِسُلْطَانٍ بَيْنِ يَدَيْهِمْ فَمَنْ أَظْلَمُ مِمَّنْ  
أَفْتَرَى عَلَى اللَّهِ كَذِبًا ﴿١٥﴾

وَإِذِ اعْتَرَلْتُمُوهُمْ وَمَا  
يَعْبُدُونَ إِلَّا اللَّهَ فَأَوْرَأْنَا إِلَى  
الْكَهْفِ يَنْشُرْ لَكُمْ رَبُّكُمْ مِنْ  
رَحْمَتِهِ وَيَهَيِّئْ لَكُمْ مِنْ أَمْرِكُمْ  
مَرْفَقًا ﴿١٦﴾

﴿١٤﴾ وَتَرَى الشَّمْسَ إِذَا طَلَعَتْ  
تَزَّوُرُ عَنْ كَهْفِهِمْ ذَاتَ  
الْيَمِينِ وَإِذَا غَرَبَتْ تَقَرِّضُهُمْ  
ذَاتَ الشِّمَالِ وَهُمْ فِي فَجْوَةٍ



from the signs of Allah. He whom Allah guides, so he is (rightly) guided. And he whom He sends astray, then for him you will never find a guiding friend.

مِنْهُ ذَٰلِكَ مِّنْ ءَايَاتِ اللَّهِ لِيُذِيقَهُمْ  
يَهْدِي اللَّهُ فَوْهُو الْمُهْتَدِ وَمَنْ  
يُضِلُّ فَلَنْ تَجِدَ لَهُ وَلِيًّا مُّرْشِدًا



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

وَتَحْسَبُهُمْ أَيْقَاظًا وَهُمْ رُقُودٌ  
وَنُقَلِّبُهُمْ ذَاتَ الْيَمِينِ وَذَاتَ  
الشِّمَالِ وَكَلْبُهُمْ بَاسِطٌ  
ذِرَاعَيْهِ بِالْوَصِيدِ لَوِ اطَّلَعْتَ  
عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا  
وَلَمَلَّتَ مِنْهُمْ رُعبًا



19. And in like manner, We awakened them that they might question one another. A speaker from among them said: “How long have you stayed.” They said: “We have stayed a day or some part of a day. (Others) said: “Your Lord

وَكَذَٰلِكَ بَعَثْنَاهُمْ لِيَتَسَاءَلُوا  
بَيْنَهُمْ ۗ قَالَ قَائِلٌ مِّنْهُمْ كَمْ  
لَبِثْتُمْ قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ  
يَوْمٍ ۗ قَالُوا رَبُّكُمْ أَعْلَمُ بِمَا  
لَبِثْتُمْ فَابْعَثُوا أَحَدَكُمْ

best knows how long you have stayed. So send one of you with this your silver coin to the city, then let him see what food is purest there and bring you a provision from it. And let him be careful, and let no one know of you.”

بِوَرِقِكُمْ هَذِهِ إِلَى الْمَدِينَةِ  
فَلْيَنْظُرْ أَيُّهَا أَزْكَى طَعَامًا  
فَلْيَأْتِكُمْ بِرِزْقٍ مِنْهُ وَلْيَتَلَطَّفْ  
وَلَا يُشْعِرَنَّ بِكُمْ أَحَدًا ﴿١٩﴾

20. Indeed, if they come to know of you, they will stone you or they will turn you back to their religion, and you will never then be successful, ever.

إِنَّهُمْ إِنْ يَظْهَرُوا عَلَيْكُمْ  
يَرْجُمُوكُمْ أَوْ يُعِيدُوكُمْ فِي  
مِلَّتِهِمْ وَلَنْ تُفْلِحُوا إِذَا أَبَدًا ﴿٢٠﴾

21. And similarly, We made their case known to them (the people) that they might know that the promise of Allah is true. And that, the Hour, there is no doubt about it. When they disputed among themselves of their affair, they said: “Build over them a building. Their Lord knows best about them.” Those who prevailed in their matter said, “We surely shall make over them a place of worship.”

وَكَذَلِكَ أَعْرَضْنَا عَنْهُمْ  
لِيَعْلَمُوا أَنَّ وَعْدَ اللَّهِ حَقٌّ  
وَأَنَّ السَّاعَةَ لَا رَيْبَ فِيهَا إِذْ  
يَتَنَزَّعُونَ بَيْنَهُمْ أَمْرَهُمْ فَقَالُوا  
أَبْنُوا عَلَيْهِم بُنْيَانًا رَّبُّهُمْ أَعْلَمُ  
بِهِمْ ۗ قَالَ الَّذِينَ غَلَبُوا عَلَىٰ  
أَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِمُ  
مَسْجِدًا ﴿٢١﴾

22. They will say: “(They were) three, their dog the fourth of them.” And (others) will say: “Five, their dog the sixth of them.” Guessing at the unseen. And (others) will say: “Seven, and their dog the eighth of them.” Say (O Muhammad): “My Lord is best aware of their number. None knows them but a few.” So debate not about them except with the clear proof. And do not inquire, about them, anyone of these.

سَيَقُولُونَ ثَلَاثَةً رَّابِعُهُمْ كَلْبُهُمْ  
وَيَقُولُونَ خَمْسَةً سَادِسُهُمْ  
كَلْبُهُمْ رَجْمًا بِالْغَيْبِ  
وَيَقُولُونَ سَبْعَةً وَثَامِنُهُمْ  
كَلْبُهُمْ قُل رَّبِّي أَعْلَمُ بِعِدَّتِهِمْ  
مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ فَلَا تُمَارِ  
فِيهِمْ إِلَّا مِرَاءً ظَهْرًا وَلَا  
تَسْتَفْتِ فِيهِمْ مِنْهُمْ أَحَدًا ﴿٢٢﴾

23. And do not say of anything: “I shall surely do that tomorrow.”

وَلَا تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ  
ذَلِكَ غَدًا ﴿٢٣﴾

24. Except if Allah wills. And remember your Lord when you forget, and say: “It may be that my Lord will guide me unto a nearer way of truth than this.”

إِلَّا أَنْ يَشَاءَ اللَّهُ ۗ وَادْكُرْ رَبَّكَ  
إِذَا نَسِيتَ وَقُلْ عَسَى أَنْ  
يَهْدِيَنِي رَبِّي لِأَقْرَبَ مِنْ هَذَا  
رَشْدًا ﴿٢٤﴾

25. And they stayed in their cave three hundred

وَلَبِثُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ

years and add nine.

سِينِ وَأَزْدَادُوا تِسْعًا ﴿٢٥﴾

26. Say: "Allah knows best how long they stayed. With Him is (the knowledge of) the unseen of the heavens and the earth. How well Seeing is He, and how well Hearing. They do not have other than Him any protecting friend, and He does not share in His authority anyone."

قُلِ اللَّهُ أَعْلَمُ بِمَا لَبِثُوا لَهُ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ أَبْصِرْ بِهِ وَأَسْمِعْ مَا لَهُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا يُشْرِكُ فِي حُكْمِهِ أَحَدًا ﴿٢٦﴾

27. And recite that which has been revealed to you of the Book of your Lord. There is none who can change His words, and never will you find in other than Him a refuge.

وَاتْلُ مَا أُوحِيَ إِلَيْكَ مِنْ كِتَابِ رَبِّكَ لَا مُبَدِّلَ لِكَلِمَاتِهِ وَلَنْ تَجِدَ مِنْ دُونِهِ مُلْتَحَدًا ﴿٢٧﴾

28. And keep yourself patient with those who call upon their Lord in the morning and the evening, seeking His countenance. And let not your eyes overlook them, desiring adornments of the life of

وَأَصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ



the world. And do not obey him whose heart We have made heedless of Our remembrance, and who follows his own desire and whose affair has been abandoned.

الْحَيٰوةِ الدُّنْيَا وَلَا تُطِعْ مَنْ  
أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا وَاتَّبَعَ  
هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا ﴿٢٨﴾

29. And say: “The truth is from your Lord. Then whoever wills, let him believe, and whoever wills, let him disbelieve.” Indeed, We have prepared for the wrongdoers a fire, its walls will be surrounding them. And if they ask for water, they will be showered with water like molten lead which will burn the faces. Dreadful is the drink and evil is the resting place.

وَقُلِ الْحَقُّ مِن رَّبِّكُمْ فَمَن شَاءَ  
فَلْيُؤْمِن وَمَن شَاءَ فَلْيُكْفُرْ إِنَّا  
أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ  
بِهِمْ سُرَادِقُهَا وَإِن يَسْتَغِيثُوا  
يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي  
الْوُجُوهُ بِئْسَ الشَّرَابُ  
وَسَاءَتْ مُرْتَفَقًا ﴿٢٩﴾

30. Indeed, those who believe and do righteous deeds, certainly We shall not cause to be lost the reward of those who did good in deeds.

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا  
الصَّالِحَاتِ إِنَّا لَا نُضِيعُ أَجْرَ  
مَنْ أَحْسَنَ عَمَلًا ﴿٣٠﴾

31. (For) such, theirs will be Gardens of Eden,

أُولَٰئِكَ لَهُمْ جَنَّاتُ عَدْنٍ تَجْرِي

beneath of them rivers will flow. They will be adorned therein with bracelets of gold and they will wear green garments of fine silk and gold embroidery, reclining therein upon thrones. Excellent is the reward, and good is the resting place.

مِنْ تَحْتِهِمُ الْأَنْهَارُ يُجْلُونَ فِيهَا مِنْ  
أَسَاوِرَ مِنْ ذَهَبٍ وَيَلْبَسُونَ ثِيَابًا  
خَضْرَاءَ مِنْ سُندُسٍ وَإِسْتَبْرَقٍ  
مُتَّكِينَ فِيهَا عَلَى الْأَرَآئِكِ نِعْمَ  
الْثَوَابُ وَحَسَنَتِ مَرْتَفَعًا ﴿٣١﴾

32. And set forth to them the parable of two men. We had provided, to one of them, two gardens of grapes, and We had surrounded both with date palms and had placed between them green crops.

﴿٣٢﴾ وَأَضْرِبْ لَهُمْ مَثَلًا رَجُلَيْنِ  
جَعَلْنَا لِأَحَدِهِمَا جَنَّتَيْنِ مِنْ  
أَعْنَبٍ وَحَفَفْنَاهَا بِنَخْلٍ  
وَجَعَلْنَا بَيْنَهُمَا زَرْعًا ﴿٣٣﴾

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

كِلْتَا الْجَنَّتَيْنِ آتَتْ أُكُلَهَا وَلَمْ  
تَظْلِمْ مِنْهُ شَيْئًا وَفَجَّرْنَا  
خِلْفَهُمَا نَهْرًا ﴿٣٤﴾

34. And he had fruit. So he said to his companion, while he was conversing with him: "I am more than you in wealth, and stronger in (number of) men."

وَكَانَ لَهُ ثَمْرٌ فَقَالَ  
لِصَاحِبِهِ وَهُوَ يُحَاوِرُهُ أَنَا أَكْثَرُ  
مِنْكَ مَالًا وَأَعَزُّ نَفَرًا ﴿٣٥﴾

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

وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ  
لِنَفْسِهِ قَالَ مَا أَظُنُّ أَنْ تَبِيدَ  
هَذِهِ أَبَدًا

36. "And I do not think that the Hour will ever come. And if I am brought back to my Lord, I surely shall find better than this as a return."

وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِنْ  
رُدِدْتُ إِلَىٰ رَبِّي لَأَجِدَنَّ خَيْرًا  
مِّنْهَا مُنْقَلَبًا

37. His companion said to him, while he was conversing with him: "Have you disbelieved in Him who created you from dust, then from a sperm drop, then proportioned you (as) a man."

قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَاوِرُهُ  
أَكَفَرْتَ بِالَّذِي خَلَقَكَ مِنْ  
تُرَابٍ ثُمَّ مِنْ نُّطْفَةٍ ثُمَّ سَوَّاهُ  
رَجُلًا

38. But He is Allah, my Lord, and I do not associate anyone (as partner) with my Lord.

لَكِنَّا هُوَ اللَّهُ رَبِّي وَلَا أُشْرِكُ  
بِرَبِّي أَحَدًا

39. And why did you not say, when you entered your garden: "What Allah wills (comes to pass). There is no

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

power except with Allah. If you see me less than you in wealth and children.”

تَرِنَ أَنَا أَقَلَّ مِنْكَ مَالًا وَوَلَدًا



40. “So it may be that my Lord will give me better than your garden, and He will send on it a bolt from heaven so it will become a barren dusty ground.”

فَعَسَىٰ رَبِّي أَن يُؤْتِيَنِي خَيْرًا مِّنْ جَنَّتِكَ وَيُرْسِلَ عَلَيْهَا حُسْبَانًا مِّنَ السَّمَاءِ فَتُصْبِحَ صَعِيدًا زَلَقًا



41. “Or the water of it (garden) will be drained deep (into the ground) so you would never be able to seek it.”

أَوْ يُصْبِحَ مَأْوَهَا غُورًا فَلَن تَسْتَطِيعَ لَهُدْ طَلَبًا



42. And his fruit were encircled (with destruction). Then began he turning his hands over what he had spent on it, and which had (now) tumbled to pieces upon its foundations. And he could only say, “Would that I had not associated anyone (as partners) with my Lord.”

وَأُحِيطَ بِثَمَرِهِ فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ عَلَىٰ مَا أَنفَقَ فِيهَا وَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَيَقُولُ يَلَيْتَنِي لَمْ أُشْرِكْ بِرَبِّي أَحَدًا



43. And he had no troop of men to help him other than

وَلَمْ تَكُن لَّهُ فِئَةٌ يَنْصُرُونَهُ مِن



Allah, nor could he defend himself.

دُونِ اللَّهِ وَمَا كَانَ مُنتَصِرًا ﴿٤٣﴾

44 There, the authority is with Allah, the True One. He is the Best for reward, and the Best for the final end.

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

45. And set forth to them the similitude of the life of the world, as water which We send down from the sky, so the vegetation of the earth mingles with it, then it becomes dry stubble that the winds scatter. And Allah is Perfect in Ability over all things.

وَأَضْرَبَ لَهُمْ مَثَلًا الْحَيَاةِ الدُّنْيَا كَمَا أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيْحُ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُّقْتَدِرًا ﴿٤٥﴾

46. Wealth and children are the adornment of the life of this world. And the righteous deeds which endure are better with your Lord for reward, and better in respect of hope.

الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا ﴿٤٦﴾

47. And the Day We shall cause the mountains to pass away (like clouds of dust), and you will see the earth as a

وَيَوْمَ نُسِرُّ الْجِبَالَ وَتَرَى الْأَرْضَ بَارِزَةً وَحَشَرْنَاهُمْ فَلَمْ

leveled plain, and we shall gather them, and shall not leave out from them anyone.

48. And they will be presented before your Lord in ranks, (it will be said): “Indeed, you have come to Us just as We created you the first time. But you claimed that We would never make for you an appointment.”

49. And the book (of deeds) will be placed, and you will see the criminals fearful of that which is (recorded) therein, and they will say: “Woe to us, what is this book that leaves neither a small thing nor a big thing, except takes account thereof.” And they will find what they did, presented (before them). And your Lord does not do injustice to anyone.

50. And when We said to the angels: “Prostrate before Adam,” so they fell prostrate, except Iblis. He was of the

نُغَادِرُ مِنْهُمْ أَحَدًا ﴿٤٧﴾

وَعَرِضُوا عَلَىٰ رَبِّكَ صَفًّا لَّقَدْ جِئْتُمُونَا كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ ۚ بَلْ زَعَمْتُمْ أَلَّن نَجْعَلَ لَكُمْ مَوْعِدًا ﴿٤٨﴾

وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يَا وَيْلَتَنَا مَا لِي هَذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا ۚ وَوَجَدُوا مَا عَمِلُوا حَاضِرًا ۗ وَلَا يَظْلِمُ رَبُّكَ أَحَدًا ﴿٤٩﴾

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ

jinns, so he departed from the command of his Lord. Will you then take him and his offspring as your protecting friends other than Me, and they are an enemy to you. Evil would be the exchange for the wrongdoers.

مِنَ الْجِنَّ فَفَسَقَ عَن أَمْرِ رَبِّهِ  
أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِن  
دُونِي وَهُمْ لَكُمْ عَدُوٌّ بِئْسَ  
لِلظَّالِمِينَ بَدَلًا

51. I did not make them witness to the creation of the heavens and the earth, nor their own creation, nor was I to take the misleaders as helpers.

مَا أَشْهَدْتُهُمْ خَلْقَ السَّمَوَاتِ  
وَالْأَرْضِ وَلَا خَلْقَ أَنْفُسِهِمْ وَمَا  
كُنْتُ مُتَّخِذَ الْمُضِلِّينَ عَضُدًا

52. And the Day (when) He will say: “Call those (so called) partners of Mine whom you pretended.” Then they will cry unto them, but they will not answer them, and We shall put a barrier (enmity) between them.

وَيَوْمَ يَقُولُ نَادُوا شُرَكَائِيَ  
الَّذِينَ زَعَمْتُمْ فَدَعَوْهُمْ فَلَمْ  
يَسْتَجِيبُوا لَهُمْ وَجَعَلْنَا بَيْنَهُمْ  
مُوبِقًا

53. And the criminals shall see the Fire and apprehend that they have to fall therein. And they will find no way of escape from there.

وَرَأَى الْمُجْرِمُونَ النَّارَ فَظَنُّوا  
أَنَّهُمْ مُوَاقِعُوهَا وَلَمْ يَجِدُوا عَنْهَا  
مَصْرَفًا

54. And indeed We have put forth, in this Quran, for mankind, example of every kind. And man is ever more quarrelsome than anything.

وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ  
لِلنَّاسِ مِنْ كُلِّ مَثَلٍ وَكَانَ  
الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا



55. And nothing prevents the people from believing when guidance has come to them, and from asking forgiveness of their Lord, except that there should befall them precedent of the former people, or that the punishment should come to them face to face.

وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ  
جَاءَهُمُ الْهُدَىٰ وَيَسْتَغْفِرُوا  
رَبَّهُمْ إِلَّا أَنْ تَأْتِيَهُمْ سُنَّةُ الْأَوَّلِينَ  
أَوْ يَأْتِيَهُمُ الْعَذَابُ قُبُلًا



56. And We do not send the messengers except as giver of good tidings and warners. And those who disbelieve dispute with false argument in order to refute the truth thereby. And they take My revelations and that with which they are warned as mockery.

وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا  
مُبَشِّرِينَ وَمُنذِرِينَ وَمُجَادِلُ  
الَّذِينَ كَفَرُوا بِالْبَاطِلِ  
لِيُدْحِضُوا بِهِ الْحَقَّ وَاتَّخَذُوا  
آيَاتِي وَمَا أُنذِرُوا هُزُوًا





57. And who does greater wrong than he who has been reminded of the revelations of his Lord, yet turns away from them and forgets what his hands have sent forth. Indeed, We have placed coverings over their hearts lest they should understand this (Quran), and in their ears a deafness. And if you call them to guidance, they will never be guided, then ever.

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



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

وَرَبُّكَ الْغَفُورُ ذُو الرَّحْمَةِ لَوْ يُؤَاخِذُهُمْ بِمَا كَسَبُوا لَعَجَّلَ لَهُمُ الْعَذَابَ بَلْ لَهُمْ مَوْعِدٌ لَنْ يَجِدُوا مِنْ دُونِهِ مَوْيلاً



59. And (all) those townships, We destroyed them when they did wrong, and We appointed a fixed time for their destruction.

وَتِلْكَ الْقُرَىٰ أَهْلَكْنَاهُمْ لَمَّا ظَلَمُوا وَجَعَلْنَا لِمَهْلِكِهِمْ مَوْعِدًا



60. And when Moses said to his servant: “I will not give up until I reach where the two seas meet, or I march on for ages.”

وَإِذْ قَالَ مُوسَىٰ لِفَتَاهُ لَا أَبْرَحُ  
حَتَّىٰ ۚ أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ  
أَوْ أَمْضِيَ حُقُبًا ﴿٦٠﴾

61. Then when they reached the junction between them (two seas), they forgot their fish, and it took its way into the sea as in a tunnel.

فَلَمَّا بَلَغَا مَجْمَعَ بَيْنَهُمَا نَسِيَا  
حُوتَهُمَا فَاتَّخَذَ سَبِيلَهُ فِي  
الْبَحْرِ سَرَبًا ﴿٦١﴾

62. So when they had gone further, he said to his servant: “Bring us our morning meal. Certainly we have suffered fatigue in this, our journey.”

فَلَمَّا جَاوَزَا قَالَ لِفَتَاهُ آتِنَا  
غَدَاءَنَا لَقَدْ لَقِينَا مِنْ سَفَرِنَا  
هَذَا نَصَبًا ﴿٦٢﴾

63. He said: “Did you see, when we took refuge on the rock, so indeed I forgot the fish. And none made me forget but Satan, that I should mention it. And it took its way into the sea amazingly.”

قَالَ أَرَأَيْتَ إِذْ أُوِينَا إِلَى  
الصَّخْرَةِ فَإِنِّي نَسِيتُ الْحُوتَ وَمَا  
أَنْسَنِيهِ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ  
وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا ﴿٦٣﴾

64. He said: "That is what we have been seeking." So they went back on their footsteps following (the path).

قَالَ ذَلِكَ مَا كُنَّا نَبْغُ فَارْتَدَّا  
عَلَىٰ آثَارِهِمَا قَصَصًا ﴿٦٤﴾

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

فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَا  
ءَاتَيْنَاهُ رَحْمَةً مِّنْ عِنْدِنَا  
وَعَلَّمْنَاهُ مِمَّا لَدُنَّا عِلْمًا ﴿٦٥﴾

66. Moses said to him: "May I follow you on that you teach me from what you have been taught of wisdom."

قَالَ لَهُ مُوسَىٰ هَلْ أَتَّبِعُكَ عَلَىٰ  
أَنْ تُعَلِّمَنِي مِمَّا عُلِّمْتَ رُشْدًا  
﴿٦٦﴾

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

قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ  
صَبْرًا ﴿٦٧﴾

68. "And how can you have patience with that whereof you can not encompass in knowledge."

وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ  
بِهِ خُبْرًا ﴿٦٨﴾

69. He (Moses) said: "You shall find me, if Allah wills, patient and I shall not disobey you in (any) order."

قَالَ سَتَجِدُنِي إِن شَاءَ اللَّهُ  
صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا ﴿٦٩﴾

70. He said: "So if you follow me, then do not ask me about anything until I myself make mention to you about it."

قَالَ فَإِنْ أَتَّبَعْتَنِي فَلَا تَسْأَلْنِي  
عَنْ شَيْءٍ حَتَّىٰ أُحَدِّثَ لَكَ مِنْهُ  
ذِكْرًا

71. So they both proceeded, until, when they embarked on the ship, he made a hole in it. He (Moses) said: "Have you made a hole therein so as to drown its people. Certainly, you have done a grave thing."

فَانْطَلَقَا حَتَّىٰ إِذَا رَكِبَا فِي  
السَّفِينَةِ خَرَقَهَا قَالَ أَخْرَقْتُهَا  
لِتُغْرِقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْئًا  
إِمْرًا

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

قَالَ أَلَمْ أَقُلْ إِنَّكَ لَنْ  
تَسْتَطِيعَ مَعِيَ صَبْرًا

73. He (Moses) said: "Call me not to account for what I forgot, and do not be hard upon me for my affair."

قَالَ لَا تُوَاخِذْنِي بِمَا نَسِيتُ  
وَلَا تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا

74. So they both proceeded until, when they met a boy, so he killed him. He (Moses) said: "Have you

فَانْطَلَقَا حَتَّىٰ إِذَا لَقِيََا غُلَمًا  
فَقَتَلَهُ قَالَ أَقْتَلْتَنِي نَفْسًا زَكِيَّةً



killed an innocent soul without (him killing another) soul. Certainly, you have done a horrible thing.”

بِغَيْرِ نَفْسٍ لَّقَدْ جِئْتَ شَيْئًا  
نُّكْرًا ﴿٧٤﴾

75. He said: “Did I not say to you that you would never be able to have patience with me.”

﴿٧٥﴾ قَالَ أَلَمْ أَقُلْ لَّكَ إِنَّكَ لَنْ  
تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٧٥﴾

76. He (Moses) said: “If I ask you about anything after this, then do not keep me in your company. Indeed, You have received from me an excuse.”

﴿٧٦﴾ قَالَ إِنْ سَأَلْتُكَ عَنْ شَيْءٍ  
بَعْدَهَا فَلَا تُصَحِّبْنِي قَدْ  
بَلَغْتَ مِنْ لَدُنِّي عُذْرًا ﴿٧٦﴾

77. So they both proceeded until, when they came to the people of a town, they asked its people for food, but they refused to make them guests. And they found therein a wall that was about to collapse, so he set it up straight. He (Moses) said: “If you had wished, you could have taken payment for it.”

فَانْطَلَقَا حَتَّىٰ إِذَا أَتَيَا أَهْلَ قَرْيَةٍ  
أَسْتَطْعَمَآ أَهْلَهَا فَأَبَوْا أَن  
يُضَيِّفُوهُمَا فَوَجَدَا فِيهَا جِدَارًا  
يُرِيدُ أَن يَنْقَضَ فَأَقَامَهُ قَالَ  
لَوْ شِئْتَ لَتَّخَذْتَ عَلَيْهِ أَجْرًا ﴿٧٧﴾

78. He said: “This is the parting between me and you. I will inform you of the interpretation of that over

﴿٧٨﴾ قَالَ هَذَا فِرَاقُ بَيْنِي وَبَيْنِكَ  
سَأُنَبِّئُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِعْ

which you were not able to have patience.”

عَلَيْهِ صَبْرًا ﴿٧٨﴾

79. “As for the ship, it belonged to poor people working at the sea, so I intended to cause a defect in it, for there was a king behind them who was taking every ship by force.”

أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسْكِينٍ يَعْمَلُونَ فِي الْبَحْرِ فَأَرَدْتُ أَنْ أَعِيبَهَا وَكَانَ وَرَاءَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا ﴿٧٩﴾

80. “And as for the boy, so his parents were believers and we feared lest he would oppress them by rebellion and disbelief.”

وَأَمَّا الْغُلَامُ فَكَانَ أَبَوَاهُ مُؤْمِنِينَ فَخَشِينَا أَنْ يُرْهِقَهُمَا طُغْيَانًا وَكُفْرًا ﴿٨٠﴾

81. “So we intended that their Lord should change for them one better than him in purity and nearer to mercy.”

فَأَرَدْنَا أَنْ يُبَدِّلَهُمَا رَبُّهُمَا خَيْرًا مِنْهُ زَكَاةً وَأَقْرَبَ رُحْمًا ﴿٨١﴾

82. “And as for the wall, so it belonged to two youths, orphans in the city, and there was beneath it a treasure for them, and their father had been righteous. So your Lord intended that they should reach to their full strength and should take out

وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا وَكَانَ أَبُوهُمَا صَالِحًا فَأَرَادَ رَبُّكَ أَنْ يَبْلُغَا أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنْزَهُمَا

their treasure, as a mercy from your Lord. And I did not do this upon my own command. That is the interpretation of that for which you could not keep patience.”

رَحْمَةً مِّن رَّبِّكَ وَمَا فَعَلْتُهُ  
عَنْ أَمْرِي ذَٰلِكَ تَأْوِيلُ مَا لَمْ  
تَسْطِعْ عَلَيْهِ صَبْرًا ﴿٨٢﴾

83. And they ask you about Dhul-Qarneyn. Say: “I shall recite to you story about him.”

وَيَسْأَلُونَكَ عَنِ الْقَرْنَيْنِ  
قُلْ سَأَتْلُوا عَلَيْكُمْ مِنْهُ ذِكْرًا  
﴿٨٣﴾

84. Indeed, We established him upon the earth, and We gave him the means of every thing.

إِنَّا مَكَّنَّا لَهُ فِي الْأَرْضِ  
وَعَاتَيْنَاهُ  
مِنْ كُلِّ شَيْءٍ سَبَبًا ﴿٨٤﴾

85. So he followed a way.

فَاتَّبَعَ سَبَبًا ﴿٨٥﴾

86. Until, when he reached the setting place of the sun, he found it setting in a muddy spring, and he found near it a people. We said: “O Dhul-Qarneyn, either that you punish (them) or that adopt among them (a way of) kindness.”

حَتَّىٰ إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ  
وَجَدَهَا تَغْرُبُ فِي عَيْنٍ  
حَمِئَةٍ وَوَجَدَ عِنْدَهَا قَوْمًا  
قُلْنَا يٰذَا الْقَرْنَيْنِ إِمَّا أَنْ تُعَذِّبَ  
وَإِمَّا أَنْ تَتَّخِذَ فِيهِمْ حُسْنًا ﴿٨٦﴾

87. He said: "As for him who does wrong, we shall punish him. Then he will be brought back to his Lord, so He will punish him with an awful punishment."

قَالَ أَمَّا مَنْ ظَلَمَ فَسَوْفَ  
نُعَذِّبُهُ ثُمَّ يُرَدُّ إِلَىٰ رَبِّهِ  
فَيُعَذِّبُهُ عَذَابًا نُّكْرًا ﴿٨٧﴾

88. "And as for him who believes and does righteously, so his will be a goodly reward. And we shall speak to him gently about our command."

وَأَمَّا مَنْ ءَامَنَ وَعَمِلَ صَالِحًا  
فَلَهُ جَزَاءٌ أَحْسَنُ وَسَنَقُولُ  
لَهُ مِنْ أَمْرِنَا يُسْرًا ﴿٨٨﴾

89. Then he followed a way.

ثُمَّ أَتْبَعَ سَبِيلًا ﴿٨٩﴾

90. Until, when he reached the rising place of the sun, he found it rising on a people for whom We had not provided any shelter from it.

حَتَّىٰ إِذَا بَلَغَ مَطْلِعَ الشَّمْسِ  
وَجَدَهَا تَطْلُعُ عَلَىٰ قَوْمٍ لَمْ  
نَجْعَلْ لَهُمْ مِنْ دُونِهَا سِتْرًا ﴿٩٠﴾

91. Thus (it was). And indeed, We had encompassed what he had in knowledge.

كَذَٰلِكَ وَقَدْ أَحَطْنَا بِمَا لَدَيْهِ  
خُبْرًا ﴿٩١﴾

92. Then he followed a way.

ثُمَّ أَتْبَعَ سَبِيلًا ﴿٩٢﴾

93. Until, when he reached between the two mountains, he found beside

حَتَّىٰ إِذَا بَلَغَ بَيْنَ السَّدَّيْنِ وَجَدَ  
مِنْ دُونِهِمَا قَوْمًا لَّا يَكَادُونَ



them a people who could scarcely understand a word.

يَفْقَهُونَ قَوْلًا ﴿١٣﴾

94. They said: “O Dhul-Qarneyn, indeed Gog and Magog are causing mischief in the land. Shall we then pay you a tribute in order that you might set between us and them a barrier.”

قَالُوا يٰذَا الْقَرْنَيْنِ اِنَّ يٰجُوجَ  
وَمَآجُوجَ مُفْسِدُونَ فِى الْاَرْضِ  
فَهَلْ نَجْعَلُ لَكَ خَرْجًا عَلٰى اَنْ  
تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا ﴿١٤﴾

95. He said: “That in which my Lord has established me is better. So help me with strength (of men), I will set between you and them a strong barrier.”

قَالَ مَا مَكَّنِى فِىهِ رَبِّىْ خَيْرٌ  
فَاَعِينُونِى بِقُوَّةٍ اَجْعَلْ بَيْنَكُمْ  
وَبَيْنَهُمْ رَدْمًا ﴿١٥﴾

96. “Bring me sheets of iron.” Until, when he had filled up (the gap) between the cliffs, he said: “Blow.” Until, when he had made it a fire, he said: “Bring me that I may pour over it molten copper.”

ءَاتُونِى زُبَرَ الْحَدِيدِ حَتّٰىٓ  
اِذَا سَاوٰى بَيْنَ الصَّدَفَيْنِ قَالَ  
اَنْفُخُوْا حَتّٰىٓ اِذَا جَعَلَهُ نَارًا  
قَالَ ءَاتُونِىٓ اُفْرِغْ عَلَيْهِ قِطْرًا ﴿١٦﴾

97. So they (Gog and Magog) were not able to surmount it, nor were they able to pierce it.

فَمَا اسْتَطَعُوْا اَنْ يَّظْهَرُوْهُ وَمَا  
اسْتَطَعُوْا لَهٗ نَقْبًا ﴿١٧﴾

98. He said: "This is a mercy from my Lord. Then when the promise of my Lord shall come to pass, He shall make it into dust. And the promise of my Lord is true."

قَالَ هَذَا رَحْمَةٌ مِّن رَّبِّي فَإِذَا  
جَاءَ وَعْدُ رَبِّي جَعَلَهُ دَكَّاءَ  
وَكَانَ وَعْدُ رَبِّي حَقًّا ﴿٩٨﴾

99. And We shall leave some of them, that day, to surge like waves on others, and the Trumpet will be blown. Then We shall gather them all together.

﴿٩٩﴾ وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ  
فِي بَعْضٍ وَنُفِخَ فِي الصُّورِ  
فَجَمَعْنَاهُمْ جَمْعًا ﴿٩٩﴾

100. And we shall present Hell that day to the disbelievers, plain to view.

وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِّلْكَافِرِينَ  
عَرَضًا ﴿١٠٠﴾

101. Those whose eyes had been within a cover from remembrance of Me, and who had not been able (even) to hear.

الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي غِطَاءٍ  
عَن ذِكْرِي وَكَانُوا لَا  
يَسْتَطِيعُونَ سَمْعًا ﴿١٠١﴾

102. Do then those who disbelieve think that they can take My slaves instead of Me as protecting friends. Indeed, We have prepared Hell for the

أَفَحَسِبَ الَّذِينَ كَفَرُوا أَن  
يَتَّخِذُوا عِبَادِي مِن  
أَوْلِيَاءَ ۗ إِنَّا أَعْتَدْنَا  
جَهَنَّمَ

disbelievers as a lodging.

لِلْكَافِرِينَ نُزُلًا ﴿١٠٢﴾

103. Say: "Shall We inform you of the greatest losers in respect of (their) deeds."

قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا ﴿١٠٣﴾

104. Those whose efforts have been wasted in the life of the world, and they think that they are doing good in work.

الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا ﴿١٠٤﴾

105. Those are they who disbelieve in the revelations of their Lord and in the meeting with Him. So worthless will be their deeds. Then We shall not assign to them any weight on the Day of Judgment.

أُولَئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ فَخَبِطَتْ أَعْمَالُهُمْ فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزَنًا ﴿١٠٥﴾

106. That is their recompense, Hell, because they disbelieved, and took My revelations and My messengers in ridicule.

ذَٰلِكَ جَزَاؤُهُمْ جَهَنَّمَ بِمَا كَفَرُوا وَاتَّخَذُوا آيَاتِي وَرُسُلِي هُزُوعًا ﴿١٠٦﴾

107. Indeed, those who believe and do righteous

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا

deeds, theirs will be the Gardens of Paradise as a lodging.

الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ  
الْفِرْدَوْسِ نُزُلًا ﴿١٧﴾

108. Wherein they will abide (forever), no desire will they have to be removed there from.

خَالِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا  
حِوَلًا ﴿١٨﴾

109. Say: "If the sea were ink for (writing) the words of my Lord, surely, the sea would be exhausted before that the words of my Lord would be finished, even if we brought (another sea) like it as aid."

قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا  
لِكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ  
أَنْ تَنْفَدَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا  
بِمِثْلِهِ مَدَدًا ﴿١٩﴾

110. Say: "I am only a man like you. It has been inspired to me that your god is only One God. So whoever is expecting for the meeting with his Lord, let him do righteous deed, and not associate anyone as a partner in the worship of his Lord."

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ  
إِلَيَّ أَنَّمَا إِلَهُكُمُ اللَّهُ وَاحِدٌ  
فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ  
فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا  
يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ﴿٢٠﴾

