

الكَهْف AlKahaf

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

Sahih Intl	S. Maududi	Yousuf Ali	M. Pickthall	Al-Quran
1. [All] praise is [due] to Allah, who has sent down upon His servant the Book and has not made therein any deviance.	1. Praise be to Allah, who has revealed to His servant the Book and has not placed therein any crookedness.	1. Praise be to Allah, who has sent to His servant the Book, and has allowed therein no crookedness:	1. Praise be to Allah who has revealed the Scripture unto His slave, and has not placed therein any crookedness.	الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا ﴿١﴾
2. [He has made it] straight, to warn of severe punishment from Him and to give good tidings to the believers who do righteous deeds that they will have a good reward.	2. An unerringly straight Book, meant to warn of a stern punishment from Allah, and to proclaim, to those who believe and work righteous deeds, the tidings that theirs shall be a good reward.	2. Straight in order that He may warn of a terrible punishment from Him, and that He may give glad tidings to the believers who work righteous deeds, that they shall have a goodly reward.	2. (But has made it) straight, to give warning of stern punishment from Him, and to bring unto the believers who do good works the news that theirs will be a fair reward.	قِيمًا لِّنَّذِيرٍ بَأْسًا شَدِيدًا مِّن لَّدُنْهُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا حَسَنًا ﴿٢﴾
3. In which they will remain forever.	3. Wherein they shall abide forever.	3. Wherein they shall remain forever.	3. Wherein they will abide forever.	مَا كَثُرْتُ فِيهِ أَبَدًا ﴿٣﴾
4. And to warn those who say, "Allah has taken a son."	4. And also to warn those who say: 'Allah has taken to Himself a son'.	4. Further, that He may warn those (also) who say, "(Allah) has begotten a son".	4. And to warn those who say: Allah has chosen a son.	وَيُنذِرَ الَّذِينَ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا ﴿٤﴾
5. They have no knowledge of it, nor had their fathers. Grave is the word that comes out of their mouths; they speak not except a lie.	5. A thing of which they have no knowledge. Neither did their ancestors. Dreadful is the word that comes out of their mouths. What they utter is merely a lie.	5. No knowledge have they of such a thing, nor had their fathers. It is a grievous thing that issues from their mouths as a saying what they say is nothing but falsehood.	5. (A thing) whereof they have no knowledge, nor (had) their fathers, Dreadful is the word that comes out of their mouths. They speak naught but a lie.	مَا لَهُمْ بِهِ مِنْ عِلْمٍ وَلَا لِآبَائِهِمْ كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ إِنَّ يَقُولُونَ إِلَّا كَذِبًا ﴿٥﴾
6. Then perhaps you would kill yourself through grief over them, [Muhammad] if they do not believe in this message, [and] out of sorrow.	6. (O Muhammad!): If they do not believe in this message, you will perhaps torment yourself to death with grief, sorrowing over them.	6. You would only, perchance, fret yourself to death, following after them, in grief, if they believe not in this message.	6. Yet it may be, if they believe not in this statement, that you (Muhammad) will torment your soul with grief over their footsteps.	فَلَعَلَّكَ بَاخِعٌ نَّفْسَكَ عَلَى آثَارِهِمْ إِنْ لَّمْ يُؤْمِنُوا بِهَذَا الْحَدِيثِ أَسَفًا ﴿٦﴾

7. Indeed, We have made that which is on the earth adornment for it that We may test them [as to] which of them is best in deed.

7. Surely, We have made all that is on the earth an embellishment for it in order to test people as to which of them is better in conduct.

7. That which is on earth we have made but as a glittering show for the earth, in order that We may test them -- as to which of them are best in conduct.

7. Lo! We have placed all that is on the earth as an ornament thereof that We may try them: which of them is best in conduct.

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

8. And indeed, We will make that which is upon it [into] a barren ground.

8. In the ultimate, We shall reduce all that is on the earth to a barren plain.

8. Verily what is on earth, we shall make but as dust and dry soil (without growth or herbage).

8. And lo! We shall make all that is thereon a barren mound.

وَإِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا ﴿٨﴾

9. Or have you thought that the companions of the cave and the inscription were, among Our signs, a wonder?

9. Do you think that the people of the cave and the inscription were one of Our wondrous signs?

9. Or do you reflect that the companions of the cave and of the inscription were wonders among Our signs?

9. Or deem you that the people of the cave and the inscription are a wonder among Our portents.

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

10. [Mention] when the youths retreated to the cave and said, "Our Lord, grant us from yourself mercy and prepare for us from our affair right guidance."

10. When those youths sought refuge in the cave and said: 'Our Lord! grant us mercy from yourself and provide for us rectitude in our affairs'.

10. Behold, the youths betook themselves to the cave: they said, "Our Lord! Bestow on us mercy from yourself, and dispose of our affair for us in the right way!"

10. When the young men fled for refuge to the cave and said: Our Lord! Give us mercy from your presence, and shape for us right conduct in our plight.

إِذْ أَوَى الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّبْ لَنَا مِنْ أَمْرِنَا رَشَدًا ﴿١٠﴾

11. So We cast [a cover of sleep] over their ears within the cave for a number of years.

11. We lulled them to sleep in that cave for a number of years.

11. Then We drew (a veil) over their ears, for a number of years, in the cave, (so that they heard not).

11. Then We sealed up their hearing in the cave for a number of years.

فَضْرَبْنَا عَلَى آذَانِهِمْ فِي الْكَهْفِ سِنِينَ عَدَدًا ﴿١١﴾

12. Then We awakened them that We might show which of the two factions was most precise in calculating what [extent] they had remained in time.

12. And then awakened them so that We might see which of the two parties could best tell the length of their stay.

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

12. And afterward We raised them up that We might know which of the two parties would best calculate the time that they had tarried.

ثُمَّ بَعَثْنَاهُمْ لِنَعْلَمَ أَيُّ الْحِزْبَيْنِ أَحْصَى لِمَا لَبِثُوا أَمَدًا ﴿١٢﴾

13. It is We who relate to you, [O Muhammad], their story in truth. Indeed, they were youths who believed in their Lord, and We increased them in guidance.

13. We narrate to you their true story. They were a party of young men who had faith in their Lord, and we increased them in guidance.

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

13. We narrate unto you their story with truth. Lo! They were young men who believed in their Lord, and We increased them in guidance.

نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُم بِالْحَقِّ إِنَّهُمْ فِتْيَةٌ آمَنُوا بِرَبِّهِمْ وَزِدْنَاهُمْ هُدًى ﴿١٣﴾

14. And We made firm their hearts when they stood up and said, "Our Lord is the Lord of the heavens and the earth. Never will we invoke besides Him

14. And strengthened their hearts when they stood up and proclaimed: 'Our Lord is the Lord of the heavens and the earth. We shall call upon no other god

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

14. And We made firm their hearts when they stood forth and said: Our Lord is the Lord of the heavens and the earth. We cry unto no God beside Him, for

وَرَبُّنَا عَلَى قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ السَّمَوَاتِ وَالْأَرْضِ لَنْ نَدْعُوا مِنْ دُونِهِ

any deity. We would have certainly spoken, then, an excessive transgression.

beside Him; (for if we did so), we shall be uttering a blasphemy.'

other than Him: if we did, we should indeed have uttered an enormity!

then should we utter an enormity.

إِلَهًا لَقَدْ فُلْنَا إِذْ أَشْطَطَا ﴿١٤﴾

15. These, our people, have taken besides Him deities. Why do they not bring for [worship of] them a clear authority? And who is more unjust than one who invents about Allah a lie?"

15. 'These men, our own people, have taken others as gods beside Him: why do they not bring any clear evidence that they indeed are gods? Who can be more unjust than he who foists a lie on Allah?

15. "These our people have taken for worship gods other than Him. Why do they not bring a clear authority. Who does more wrong than such as invent a falsehood against Allah.

15. These, our people, have chosen (other) gods beside Him though they bring no clear warrant (vouchsafed) to them. And who does greater wrong than he who invents a lie concerning Allah.

هَؤُلَاءِ قَوْمًا اتَّخَذُوا مِنْ دُونِهِ
إِلَهَةً لَوْ لَا يَأْتُونَ عَلَيْهِمْ
بِسُلْطَانٍ بَيِّنٍ فَمَنْ أَظْلَمُ مِمَّن
افْتَرَى عَلَى اللَّهِ كَذِبًا ﴿١٥﴾

16. [The youths said to one another], "And when you have withdrawn from them and that which they worship other than Allah, retreat to the cave. Your Lord will spread out for you of His mercy and will prepare for you from your affair facility."

16. And now that you have dissociated yourselves from them and from whatever they worship beside Allah, go and seek refuge in the cave. Your Lord will extend His mercy to you and will provide for you the means for the disposal of your affairs.

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 mercy on you and disposes of your affair towards comfort and ease."

16. And when you withdraw from them and that which they worship except Allah, then seek refuge in the cave; your Lord will spread for you of His mercy and will prepare for you a pillow in your plight.

وَإِذِ اعْتَرَزْتُمُوهُمْ وَمَا
يَعْبُدُونَ إِلَّا اللَّهَ فَأَوْا إِلَى
الْكَهْفِ يَنْشُرْ لَكُمْ رَبُّكُمْ
مِنْ رَحْمَتِهِ وَيُهَيِّئْ لَكُمْ مِنْ
أَمْرِكُمْ مِرْفَقًا ﴿١٦﴾

17. And [had you been present], you would see 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 were [laying] within an open space thereof. That was from the signs of Allah. He whom Allah guides is the [rightly] guided, but he whom He leaves astray – never will you find for him a protecting guide.

17. Had you looked at them, it would have appeared that when the sun rose, it moves away from their cave to the right, and when it set, it turned away from them to the left, while they remained in a spacious hollow in the cave. This is one of the signs of Allah. Whomsoever Allah guides, he is led aright; and whomsoever Allah let go astray, you will find for him no guardian to direct him.

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.

17. And you might have seen the sun when it rose, move away from their cave to the right, and when it set, go past them on the left, and they were in the cleft thereof. That was (one) of the portents of Allah. He whom Allah guides, he indeed is led aright, and he whom He sends astray, for him you will not find a guiding friend.

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
يُضِلِلْ فَلَنْ تَجِدَ لَهُ وَلِيًّا
مُرْشِدًا ﴿١٧﴾

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, you would have turned from them in flight and been filled by them with terror.

18. On seeing them you would fancy them to be awake though they were asleep. And We caused them to turn to the right and to the left, and their dog sat stretching out its two forelegs on the threshold of the cave. Had you looked upon them you would have certainly fled away from them, their sight filling you with

18. You would have deemed 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 would certainly

18. And you would have deemed them waking though they were asleep, and We caused them to turn over to the right and the left, and their dog stretching out his paws on the threshold. If you had observed them closely you had assuredly turned away from them in flight, and had been filled with

وَتَحْسَبُهُمْ أَيْقَاظًا وَهُمْ رُقُودٌ
وَنُقَلِّبُهُمْ ذَاتَ الْيَمِينِ وَذَاتَ
الشِّمَالِ وَكَلْبُهُمْ بَاسِطٌ
ذِرَاعَيْهِ بِالْوَصِيدِ لَوِ اطَّلَعْتَ
عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا
وَلَمَلَّيْتُمْ مِنْهُمْ رَبْعًا ﴿١٨﴾

terror.

have been filled with terror of them.

awe of them.

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

19. Likewise, We roused them that they might question one another. One of them asked: 'How long did you remain (in this state)?' The others said: 'We remained so for a day, or part of a day.' Then they said: 'Your Lord knows better how long we remained in this state. Now send one of us to the city with this coin of ours and let him see who has the best food, and let him buy some provisions from there. Let him be cautious and not inform anyone of our whereabouts.

19. Such, we raised them up, that they might question each other. Said one of them, "How long have you stayed?" They said, "We have stayed a day, or part of a day." They said, "Allah knows best how long you have stayed here. Now send you then one of you with this money of yours to the town: let him find out which is the best food (to be had) and bring some to you, that may satisfy your hunger therewith: And let him behave with care and courtesy, and let him not inform any one about you.

19. And in like manner We awakened them that they might question one another. A speaker from among them said: How long have you tarried? They said: We have tarried a day or some part of a day, (Others) said: Your Lord best knows what you have tarried. Now send one of you with this your silver coin unto the city, and let him see what food is purest there and bring you a supply thereof. Let him be courteous and let no man know of you.

وَكَذَلِكَ بَعَثْنَاهُمْ لِيَتَسَاءَلُوا
بَيْنَهُمْ قَالِ قَابِلٌ مِّنْهُمْ كَمْ
لَبِثْتُمْ قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضُ
يَوْمٍ قَالُوا رَبُّكُمْ أَعْلَمُ بِمَا
لَبِثْتُمْ فَابْعَثُوا أَحَدَكُمْ
بِوَرِقِكُمْ هَذِهِ إِلَى الْمَدِينَةِ
فَلْيَنْظُرْ أَيُّهَا أَزْكَى طَعَامًا
فَلْيَأْتِكُمْ بِرِزْقٍ مِّنْهُ وَلْيَتَلَطَّفْ
وَلَا يُشْعِرَنَّ بِكُمْ أَحَدًا ﴿١٩﴾

20. Indeed, if they come to know of you, they will stone you or return you to their religion. And never would you succeed, then – ever."

20. For if they should come upon us, they will stone you to death or force you to revert to their faith where after we shall never prosper.'

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."

20. For they, if they should come to know of you, will stone you or turn you back to their religion; then you will never prosper.

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

21. And similarly, We caused them to be found that they [who found them] would know that the promise of Allah is truth and that of the Hour there is no doubt. [That was] when they disputed among themselves about their affair and [then] said, "Construct over them a structure. Their Lord is most knowing about them." Said those who prevailed in the matter, "We will surely take [for ourselves] over them a masjid."

21. Thus did We make their case known to the people of the city so that they might know that Allah's promise is true, and that there is absolutely no doubt that the Hour will come to pass. When they disputed with one another concerning the people of the cave, some saying: 'Build a wall over them. Their Lord alone knows best about them.' But those who prevailed over their affairs said: 'We shall build a place of worship over them.'

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."

21. And in like manner, We disclosed them (to the people of the city) that they might know that the promise of Allah is true, and that, as for the Hour, there is no doubt concerning it. When (the people of the city) disputed of their case among themselves, they said: Build over them a building; their Lord knows best concerning them. Those who won their point said: We verily shall build a place of worship over them.

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

22. They will say there were three, the fourth of them being

22. Some will say concerning them: 'They were three and

22. (Some) say, they were three, the dog being the fourth

22. (Some) will say: They were three, their dog the fourth

سَيَقُولُونَ ثَلَاثَةٌ رَّابِعُهُمْ

their dog; and they will say there were five, the sixth of them being their dog, guessing at the unseen; and they will say, there were seven and the eighth of them was their dog. Say, [O Muhammad], "My Lord is most knowing of their number. None knows them except a few. So do not argue about them except with an obvious argument and do not inquire about them among from anyone."

23. And never say of anything, "Indeed, I will do that tomorrow."

24. Except [when adding], "If Allah wills." And remember your Lord when you forget [it] and say, "Perhaps my Lord will guide me to what is nearer than this to right conduct."

25. And they remained in their cave for three hundred years and exceeded by nine.

26. Say, "Allah is most knowing of how long they remained. He has [knowledge of] the unseen [aspects] of the heavens and the earth. How Seeing is He and how Hearing! They have not besides Him any protector, and He shares not His legislation with anyone."

27. And recite, [O Muhammad], what has been revealed to you of the Book of your Lord. There is no changer of His

their dog, the fourth': and some will say: 'They were five, and their dog, the sixth' – all this being merely guesswork; and still others will say: 'They were seven, and their dog, the eighth.' Say: 'My Lord knows their number best. Few know their correct number. So, do not dispute concerning their number, except cursorily, and do not question anyone about them.'

23. And never say about anything: "I shall certainly do this tomorrow."

24. Unless Allah should will it. And should you forget, (and make such a statement), I remember your Lord and say: "I expect my Lord to guide me to what is nearer to rectitude than this."

25. They remained in the cave for three hundred years; and some others add nine more years.

26. Say: 'Allah knows best how long they remained in it; for only He knows all that is hidden in the heavens and the earth. How well He sees; how well He hears! The creatures have no other guardian than Him; He allows none to share His authority.'

27. (O Prophet!): Recite to them from the Book of your Lord what has been revealed to you, for none may change His

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 you: "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.

23. Nor say of anything, "I shall be sure to do so and so tomorrow."

24. Without adding, "So please Allah," 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."

25. So they stayed in their cave three hundred years, and (some) add nine (more).

26. Say: "(Allah) knows best how long they stayed: with Him is (the knowledge of) 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.

27. And recite (and teach) what has been revealed to you of the Book of your Lord: none can change His words, and none will

and (some) say: Five, their dog the sixth, guessing at random; and (some) say: Seven, and their dog the eighth. Say (O Muhammad): My Lord is best aware of their number. None knows them save a few. So contend not concerning them except with an outward contending, and ask not any of them to pronounce concerning them.

23. And say not of anything: Lo! I shall do that tomorrow.

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

25. And (it is said) they tarried in their cave three hundred years and add nine.

26. Say: Allah is best aware how long they tarried. His is the invisible of the heavens and the earth. How clear of sight is He and keen of hearing! They have no protecting friend beside Him, and He makes none to share in His government.

27. And recite that which has been revealed unto you of the Scripture of your Lord. There is none who can change His

كَلْبُهُمْ وَيَقُولُونَ خَمْسَةً
سَادِسُهُمْ كَلْبُهُمْ رَجْمًا بِالْغَيْبِ
وَيَقُولُونَ سَبْعَةً وَثَامِنُهُمْ
كَلْبُهُمْ قُل رَّبِّي أَعْلَمُ بِعَدَّتِهِمْ
مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ فَلَا
تُحْمَرِ فِيهِمْ إِلَّا مِرَاءً ظَاهِرًا
وَلَا تَسْتَفْتِ فِيهِمْ مِنْهُمْ
أَحَدًا

وَلَا تَقُولَنَّ لِشَايٍ إِنِّي فَاعِلٌ
ذَلِكَ غَدًا

إِلَّا أَنْ يَشَاءَ اللَّهُ وَاذْكُرْ رَبَّكَ
إِذَا نَسِيتَ وَقُلْ عَسَى أَنْ
يَهْدِيَنِي رَّبِّي لِأَقْرَبَ مِنْ هَذَا
رَشَدًا

وَلَبِثُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ
سِنِينَ وَازْدَادُوا تِسْعًا

قُلِ اللَّهُ أَعْلَمُ بِمَا لَبِثُوا لَهُ
غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ
أَبْصَرُ بِهِ وَأَسْمِعُ مَا لَهُمْ مِنْ
دُونِهِ مِنْ وَايٍ وَلَا يُشْرِكُ فِي
حُكْمِهِ أَحَدًا

وَاتْلُ مَا أُوحِيَ إِلَيْكَ مِنْ كِتَابِ
رَبِّكَ لَا يُبَدِّلُ لِكَلِمَتِهِ وَلَنْ

words, and never will you find in other than Him a refuge.

words; you will find no refuge from Him.

you find as a refuge other than Him.

words and you will find no refuge beside Him.

تَجِدَ مِنْ دُونِهِ مُلْتَحَدًا ﴿٢٧﴾

28. And keep yourself patient [by being] with those who call upon their Lord in the morning and the evening, seeking His countenance. And let not your eyes pass beyond them, desiring adornments of the worldly life, and do not obey one whose heart We have made heedless of Our remembrance and who follows his desire and whose affair is in neglect.

28. Keep yourself content with those who call upon their Lord, morning and evening, seeking His pleasure, and do not let your eyes pass beyond them. Do you seek the pomp and glitter of the world? Do not follow him whose heart We have caused to be heedless of Our remembrance, and who follows his desires, and whose attitude is of excess.

28. And keep your soul content with those who call on their Lord morning and evening, seeking His Face; and let not your eyes pass beyond them, seeking the pomp and glitter of this life. Do not 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.

28. Restrain yourself along with those who cry unto their Lord at morn and evening, seeking His countenance; and let not your eyes overlook them, desiring the pomp of the life of the world; and obey not him whose heart We have made heedless of Our remembrance, who follows his own lust and whose case has been abandoned.

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 هُودَهُ وَكَانَ أَمْرُهُ فُرُطًا ﴿٢٨﴾

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 murky oil, which scalds [their] faces. Wretched is the drink, and evil is the resting place.

29. And proclaim: "This is the truth from your Lord. Now let him who will, believe; and let him who will, disbelieve. We have prepared a fire for the wrong doers whose billowing folds encompass them. If they ask for water, they will be served with a drink like dregs of oil that will scald their faces. How dreadful a drink, and how evil an abode.

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 whose (smoke and flames), like the walls 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!

29. Say: (It is) the truth from the Lord of you (all). Then whosoever will, let him believe, and whosoever will, let him disbelieve. Lo! We have prepared for disbelievers fire. Its tent encloses them. If they ask for showers, they will be showered with water like to molten lead which burns the faces. Calamitous the drink and ill the resting-place.

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

30. Indeed, those who have believed and done righteous deeds - indeed, We will not allow to be lost the reward of any who did well in deeds.

30. As for those who believe and do good We shall not cause to be lost the reward of any who does a righteous deed.

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.

30. Lo! As for those who believe and do good works - Lo! We suffer not the reward of one whose work is goodly to be lost.

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ إِنَّا لَا نُضَيِّعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا ﴿٣٠﴾

31. Those will have gardens of perpetual residence; beneath them rivers will flow. They will be adorned therein with bracelets of gold and will wear green garments of fine silk and brocade, reclining therein on adorned couches. Excellent is the reward, and good is

31. They shall dwell in the gardens of eternity - gardens beneath which streams flow. There they will be adorned with bracelets of gold, will be arrayed in green garments of silk and rich brocade, and will recline on raised couches. How excellent is their reward, and how nice

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

31. As for such, theirs will be gardens of eden, wherein rivers flow beneath them; therein they will be given armlets of gold and will wear green robes of finest silk and gold embroidery, reclining upon throne therein. Blest the reward, and fair the resting-place.

أُولَٰئِكَ هُمْ جَنَّاتُ عَدْنٍ تَجْرِي مِن تَحْتِهِمُ الْأَنْهَارُ يُجَلِّونَ فِيهَا مِن مِّنْ أَسَاوِرَ مِن ذَهَبٍ وَ يَلْبَسُونَ ثِيَابًا خُضْرًا مِّن سُنْدُسٍ وَإِسْتَبْرَقٍ مُّتَّكِنِينَ فِيهَا عَلَى الْأَرَائِكِ نِعْمَ

the resting place.

their resting-place!'

recline on!

التَّوَابُ وَحَسُنَتْ مُرْتَفَقًا ﴿٣٢﴾

32. And present to them an example of two men: We granted to one of them two gardens of grapevines, and We bordered them with palm trees and placed between them [fields of] crops.

32. (O Muhammad!): Propound a parable to them. There were two men of whom We bestowed upon one of them two vineyards, surrounding both of them with date palms and putting a tillage in between.

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

32. Coin for them a similitude: Two men, unto one of whom We had assigned two gardens of grapes, and We had surrounded both with date palms and had put between them tillage.

وَاصْرِبْ لَهُم مِّثْلًا مِّثْلًا رَّجُلَيْنِ
جَعَلْنَا لِأَحَدِهِمَا جَنَّتَيْنِ مِنْ
أَعْنَابٍ وَحَفَفْنَاهُمَا بِنَخْلٍ
وَجَعَلْنَا بَيْنَهُمَا زُرْعًا ﴿٣٢﴾

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

33. Both the vineyards yielded abundant produce without failure and We caused a stream to flow in their midst.

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.

33. Each of the gardens gave its fruit and withheld naught thereof. And We caused a river to gush forth therein.

كُلَّتَا الْجَنَّتَيْنِ آتَتْ أُكُلَهَا وَلَمْ
تَظْلِمْ مِنْهُ شَيْئًا وَفَجَّرْنَا
خِلْفَهُمَا نَهْرًا ﴿٣٣﴾

34. And he had fruit, so he said to his companion while he was conversing with him, "I am greater than you in wealth and mightier in [numbers of] men."

34. So the owner had fruit in abundance and he said to his neighbor, while conversing with him: 'I have greater wealth than you and I am stronger than you in numbers.

34. (Abundant) was the produce this man had: he said to his companion, in the course of a mutual argument: "more wealth have I than you, and more honor and power in men."

34. And he had fruit. And he said unto his comrade, when he spoke with him: I am more than you in wealth, and stronger in respect of men.

وَكَانَ لَهُ ثَمَرٌ فَقَالَ لِصَاحِبِهِ
وَهُوَ يُجَادِرُهُ أَنَا أَكْثَرُ مِنْكَ مَالًا
وَأَعَزُّ نَفَرًا ﴿٣٤﴾

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

35. Then he entered his vineyards and said, wronging himself: 'Surely, I do not believe that all this will ever perish.

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

35. And he went into his garden, while he (thus) wronged himself. He said: I think not that all this will ever perish.

وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ
لِنَفْسِهِ قَالَ مَا أَظُنُّ أَنْ تَبِيدَ
هَذِهِ أَبَدًا ﴿٣٥﴾

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

36. Nor do I believe that the Hour of Resurrection will ever come to pass. And even if I am returned to my Lord, I shall find a better place than this.'

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

36. I think not that the Hour will ever come, and if indeed I am brought back unto my Lord I surely shall find better than this as a resort.

وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِنْ
رُودْتُ إِلَىٰ رَبِّي لِأَجِدَنَّ خَيْرًا
مِّنْهَا مُنْقَلَبًا ﴿٣٦﴾

37. His companion said to him while he was conversing with him, "Have you disbelieved in Him who created you from dust and then from a sperm and then proportioned you [as] a man?"

37. While conversing with him his neighbor exclaimed: "Do you deny Him who created you of dust, then of a drop of sperm, and then fashioned you into a complete man"?"

37. His companion said to him, in the course of the argument with him: "Do you deny Him who created you out of dust, then out of a sperm-drop, then fashioned you into a man?"

37. His comrade, when he (thus) spoke with him, exclaimed: Disbelieve you in Him who created you of dust, then of a drop (of seed), and then fashioned toy a man.

قَالَ لَهُ صَاحِبُهُ وَهُوَ يُجَادِرُهُ
أَكْفَرْتَ بِالَّذِي خَلَقَكَ مِنْ
تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ
سَوَّاكَ رَجُلًا ﴿٣٧﴾

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

38. As for myself, Allah alone is my Lord, and I associate none with my Lord in His divinity).

38. "But (I think) for my part that He is Allah, My Lord, and none shall I associate with my Lord.

38. But He is Allah, my Lord, and I ascribe unto my Lord no partner.

لَكِنَّا هُوَ اللَّهُ رَبِّي وَلَا أُشْرِكُ
بِرَبِّي أَحَدًا ﴿٣٨﴾

39. And why did you, when you entered your garden, not say, 'What Allah willed has occurred; there is no power except in Allah'? Although you see me less than you in wealth and children.

39. When you entered your vineyard, why did you not say: "Whatever Allah will, shall come to pass, for there is no power save with Allah!" If you find me less than yourself in wealth and children.

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.

39. If only, when you enter your garden, you had said: That which Allah wills (will come to pass)! There is no strength save in Allah! Though you see me as less than you in wealth and children.

وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ إِنَّ تَرَنِّ أَنَا أَقَلُّ مِنْكَ مَا لَوْ وُلِدَا

40. It may be that my Lord will give me [something] better than your garden and will send upon it a calamity from the sky, and it will become a smooth, dusty ground.

40. it may well be that my Lord will give me something better than your vineyard, and send a calamity upon your vineyard from the heaven and it will be reduced to a barren waste.

40. "It may be that my Lord will give me something better than your garden, and that He will send on your garden thunderbolts (by way of reckoning) from heaven, making it (but) slippery sand.

40. Yet it may be that my Lord will give me better than your garden, and will send on it a bolt from heaven, and some morning it will be a smooth hillside.

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

41. Or its water will become sunken [into the earth], so you would never be able to seek it."

41. Or the water of your vineyard will be drained deep into the ground so that you will not be able to seek it out.'

41. "Or the water of the garden will run off underground so that you will never be able to find it."

41. Or some morning the water thereof will be lost in the earth so that you cannot make search for it.

أَوْ يُصْبِحَ مَأْوَهَا غَوْرًا فَلَنْ تَسْتَطِيعَ لَهُ طَلَبًا

42. And his fruits were encompassed [by ruin], so he began to turn his hands about [in dismay] over what he had spent on it, while it had collapsed upon its trellises, and said, "Oh, I wish I had not associated with my Lord anyone."

42. Eventually all his fruits were destroyed and he began to wring his hands in sorrow at the loss of what he had spent on it, and on seeing it fallen down upon its trellises, saying: "Would I had not associated anyone with my Lord in His divinity."

42. So his fruits were encompassed (by ruin), and he remained twisting his hands over what he had spent on his it, which had tumbled to pieces to its very foundations, and he could only say, "Woe is me! Would I had never ascribed partners to my Lord.

42. And his fruit was beset (with destruction). Then began he to wring his hands for all that he had spent upon it, when (now) it was all ruined on its trellises, and to say: Would that I had ascribed no partner to my Lord.

وَأَحِيطَ بِثَمَرِهِ فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ عَلَىٰ مَا أَنفَقَ فِيهَا وَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَيَقُولُ يَا لَيْتَنِي لَمْ أُشْرِكْ بِرَبِّي أَحَدًا

43. And there was for him no company to aid him other than Allah, nor could he defend himself.

43. And there was no host, beside Allah, to help him, nor could he be of any help to himself.

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

43. And he had no troop of men to help him as against Allah, nor could he save himself.

وَلَمْ تَكُنْ لَهُ فِئَةٌ يَنْصُرُونَهُ مِن دُونِ اللَّهِ وَمَا كَانَ مُنتَصِرًا

44. There the authority is [completely] for Allah, the Truth. He is best in reward and best in outcome.

44. There protection rests with Allah, the True One. He is the best to reward, the best to determine the end of things.

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

44. In this case is protection only from Allah, the True, He is best for reward, and best for consequence.

هُنَالِكَ الْوَلِيَّةُ لِلَّهِ الْحَقِّ هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ عُقْبًا

45. And present to them the example of the life of this world, [its being] like rain which We send down from the sky, and the vegetation of the earth mingles with it and [then] it becomes

45. And propound to them the parable of the present life: like the vegetation which flourished luxuriantly when it mingled with the water that We sent down from the sky, but after that, it

45. Set forth to them the similitude of the life of this world: It is like the rain which we send down from the sky: the earth's vegetation absorbs it, but soon it becomes dry stubble, which

45. And coin for them the similitude of the life of the world as water which We send down from the sky, and the vegetation of the earth mingles with it and then becomes dry twigs

وَأَضْرِبْ لَهُم مَّثَلَ الْحَيَاةِ الدُّنْيَا كَمَا إِذْ نَزَّلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَشِيمًا

dry remnants, scattered by the winds. And Allah is ever, over all things, Perfect in Ability.

turned into stubble, which the winds blew about. Allah alone has the power over all things.

the winds do scatter: it is (only) Allah who prevails over all things.

that the winds scatter. Allah is able to do all things.

تَذْرُوهُ الرِّيحُ وَكَانَ اللَّهُ عَلَى
كُلِّ شَيْءٍ مُّقْتَدِرًا ﴿٤٥﴾

46. Wealth and children are [but] adornment of the worldly life. But the enduring good deeds are better to your Lord for reward and better for [one's] hope.

46. Wealth and children are an adornment of the life of the world. But the deeds of lasting righteousness are the best in the sight of your Lord in reward, and far better a source of hope.

46. Wealth and sons are allurements of the life of this world: But the things that endure, good deeds, are best in the sight of your Lord, as rewards, and best as (the foundation for) hopes.

46. Wealth and children are an ornament of the life of the world. But the good deeds which endure are better in your Lord's sight for reward, and better in respect of hope.

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

47. And [warn of] the Day when We will remove the mountains and you will see the earth prominent, and We will gather them and not leave behind from them anyone.

47. Bear in mind the Day when We shall set the mountains in motion and you will find the earth void and bare. That Day We shall muster all men together, leaving none of them behind.

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, nor shall We leave out any one of them.

47. And (bethink you of) the Day when we remove the hills and you see the earth emerging, and We gather them together so as to leave not one of them behind.

وَيَوْمَ نُسَيِّرُ الْجِبَالَ وَتَرَى
الْأَرْضَ بَارِزَةً وَحَشَرْنَاهُمْ
فَلَمْ نُعَادِرْ مِنْهُمْ أَحَدًا ﴿٤٧﴾

48. And they will be presented before your Lord in rows, [and He will say], "You have certainly come to Us just as We created you the first time. But you claimed that We would never make for you an appointment."

48. They shall be brought before your Lord, all lined up, and shall be told: 'Now, indeed, you have come before Us in the manner, We created you in the first instance, although you thought that We shall not appoint a tryst [with Us].'

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

48. And they are set before your Lord in ranks (and it is said unto them): Now verily have you come unto Us as We created you at the first. But you thought that We had set no tryst for you.

وَعَرَّضُوا عَلَى رَبِّكَ صَفًّا لَقَدْ
جِئْتُمُونَا كَمَا خَلَقْنَاكُمْ أَوَّلَ
مَرَّةٍ بَلْ زَعَمْتُمْ أَلَّنْ نَجْعَلَ
لَكُمْ مَوْعِدًا ﴿٤٨﴾

49. And the record [of deeds] will be placed [open], and you will see the criminals fearful of that within 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 present [before them]. And your Lord does injustice to no one.

49. And then the record of their deeds shall be placed before them and you will see the guilty full of fear for what it contains, and will say: 'Woe to us! What a record is this! It leaves nothing, big or small, but encompasses it.' They will find their deeds confronting them. Your Lord wrongs no one.

49. And the book (of deeds) will be placed, and you will see the sinful in great terror because of what is (recorded) therein; they will say, "Ah! 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.

49. And the book is placed, and you see the guilty fearful of that which is therein, and they say: What kind of a book is this that leaves not a small thing nor a great thing but has counted it! And they find all that they did confronting them, and your Lord wrongs no one.

وَوَضِعَ الْكِتَابَ فَتَرَى
الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَ
يَقُولُونَ يُوَيْلِتْنَا مَا لِ هَذَا
الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا
كَبِيرَةً إِلَّا أَحْصَاهَا وَوَجَدُوا مَا
عَمِلُوا حَاضِرًا وَ لَا يَظْلِمُ
رَبُّكَ أَحَدًا ﴿٤٩﴾

50. And [mention] when We said to the angels, "Prostrate to Adam," and they prostrated, except for Iblis. He was of the jinn and departed from the

50. And when We said to the angels: 'Prostrate before Adam'; all of them fell prostrate, except Iblis. He was of the jinn he so disobeyed the command of his

50. Behold! We said to the angels, "Bow down to Adam": They bowed down except Iblis. He was one of the Jinn, and he broke the command of his

50. And when We said unto the angels: Fall prostrate before Adam, and they fell prostrate, all save Iblis. He was of the jinn, so he rebelled against his Lord's

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا
لَادَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ
مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ

command of his Lord. Then will you take him and his descendants as allies other than Me while they are enemies to you? Wretched it is for the wrongdoers as an exchange.

Lord. Will you, then, take him and his progeny as your guardians rather than Me though they are your enemies? What an evil substitute are these wrong doers taking.

Lord. Will you 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.

command. Will you choose him and his seed for your protecting friends instead of Me, when they are an enemy unto you. Calamitous is the exchange for evil doers.

أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ
مِنْ دُونِي وَهُمْ لَكُمْ عَدُوٌّ
بِئْسَ لِلظَّالِمِينَ بَدَلًا

51. I did not make them witness to the creation of the heavens and the earth or to the creation of themselves, and I would not have taken the misguiders as assistants.

51. I did not call them to witness the creation of the heavens and the earth, nor in their own creation. I do not seek the aid of those who lead people astray.

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

51. I made them not to witness the creation of the heavens and the earth, nor their own creation; nor choose I misleaders for (My) helpers.

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

52. And [warn of] the Day when He will say, "Call 'My partners' whom you claimed," and they will invoke them, but they will not respond to them. And We will put between them [a valley of] destruction.

52. On the Day when the Lord will say: 'Now call upon all those whom you believed to be My partners.' So they will call upon them, but they will not respond to their call; and We shall make them a common pit of doom.

52. One 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.

52. And (be mindful of) the Day when He will say: Call those partners of Mine whom you pretended. Then they will cry unto them, but they will not hear their prayer, and We shall set a gulf of doom between them.

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

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

53. And the guilty shall behold the Fire and know that they are bound to fall into it, and will find no escape from it.

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.

53. And the guilty behold the Fire and know that they are about to fall therein, and they find no way of escape thence.

وَرَأَى الْمُجْرِمُونَ النَّارَ فَظَنُّوا
أَنَّهَا مَوْاقِعُهَا وَلَمْ يَجِدُوا
عَنْهَا مَصْرَفًا

54. And We have certainly diversified in this Quran for the people from every [kind of] example; but man has ever been, most of anything, [prone to] dispute.

54. And surely, We have explained matters to people in the Quran in diverse ways, using all manner of parables. But man is exceedingly contentious.

54. We have explained in detail in this Qur'an, for the benefit of mankind, every kind of similitude: but man is, in most things, contentious.

54. And verily We have displayed for mankind in this Qur'an all manner of similitudes, but man is more than anything contentious.

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

55. And nothing has prevented the people from believing when guidance came to them and from asking forgiveness of their Lord except that there [must] befall them the precedent of the former peoples or that the punishment should come [directly] before them.

55. What is it that prevented mankind from believing when the guidance came to them, and from asking forgiveness of their Lord, except that they would like to be treated as the nations of before, or that they would like to see the scourge come upon them face to face.

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 ask that) the ways of the ancients be repeated with them, or the wrath be brought to them face to face.

55. And naught hinders mankind from believing when the guidance comes unto them, and from asking forgiveness of their Lord unless (it be that they wish) that the judgment of the men of old should come upon them or (that) they should be confronted with the doom.

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

56. And We send not the messengers except as bringers of good tidings and warners. And those who disbelieve dispute by falsehood to invalidate thereby the truth and have taken My verses, and that of which they are warned, in ridicule.

56. We raise messengers only to give good news and to warn. But the unbelievers resort to falsehood in order to refute the truth with it, and scoff at My revelations and My warnings.

56. We only send the apostles 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 as a jest, as also the fact that they are warned!

56. We send not the messengers save as bearers of good news and warners. Those who disbelieve contend with falsehood in order to refute the truth thereby. And they take Our revelations and that wherewith they are threatened as a jest.

وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا
مُبَشِّرِينَ وَمُنذِرِينَ وَيُجَادِلُ
الَّذِينَ كَفَرُوا بِالْبَاطِلِ
لِيُدْحِضُوا بِهِ الْحَقَّ وَاتَّخَذُوا
آيَاتِي وَمَا أُنذِرُوا هُرُوكًا ﴿٥٦﴾

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

57. Who is more wicked than the man who, when he is reminded by the revelations of his Lord, turns away from them and forgets the deeds wrought by his own hands? We have laid veils over their hearts lest they understand the message it and We have caused heaviness in their ears. Call them as you may to the right path, they will not be guided ever.

57. And who doth 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.

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 send forward. Lo! On their hearts We have placed coverings so that they understand not, and in their ears a deafness. And though thou call them to the guidance, in that case they can never be led aright.

وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ
رَبِّهِ فَاعْرَضَ عَنْهَا وَنَسِيَ مَا
قَدَّمَتْ يَدَاؤُهُ إِنَّا جَعَلْنَا عَلَى
قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي
أُذُنِهِمْ وَقْرًا وَإِنْ تَدْعُهُمْ إِلَى
الْهُدَى فَلَنْ يَهْتَدُوا إِذًا أَبَدًا ﴿٥٧﴾

58. And your Lord is the Forgiving, full of mercy. If He were to impose blame upon them for what they earned, He would have hastened for them punishment. Rather, for them is an appointment from which they will never find an escape.

58. Your Lord is All-Forgiving, full of mercy. Had He wished to take them to task for their doings, He would have hastened in sending His scourge upon them. But He has set for them a time limit, which they cannot evade.

58. And your Lord is Most forgiving, full of Mercy. If He were to call them to account for what they have earned, then He would have hastened their punishment, but they have their appointed time, beyond which they will find no refuge.

58. Your Lord is the Forgiver, Full of Mercy. If He took them to task (now) for what they earn, He would hasten on the doom for them; but theirs is an appointed term from which they will find no escape.

وَرَبُّكَ الْغَفُورُ ذُو الرَّحْمَةِ لَوْ
يُؤَاخِذُهُمْ بِمَا كَسَبُوا لَعَجَلَلَّ
لَهُمُ الْعَذَابُ بَلْ لَهُمْ مَوْعِدٌ لَنْ
يُجِدُوا مِنْ دُونِهِ مَوْجِدًا ﴿٥٨﴾

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

59. All the townships, when they committed wrong, We destroyed them. For the destruction of each, We had set a definite term.

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

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 لِمَوْلَاكِهِمْ
مَوْعِدًا ﴿٥٩﴾

60. And [mention] when Moses said to his servant, "I will not cease [traveling] until I reach the junction of the two seas or continue for a long period."

60. (And recount to them) when Moses said to his servant: 'I will journey on until I reach the point where the two rivers meet, though I may march on for ages.'

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."

60. And when Moses said unto his servant: I will not give up until I reach the point where the two rivers meet, though I march on for ages.

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

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

61. But when they reached the point where the two rivers meet, they forget their fish, and it took its way into the sea, as if through a tunnel.

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

61. And when they reached the point where the two met, they forgot their fish, and it took its way into the waters, being free.

فَلَمَّا بَلَغَا لُجْمَعَ بَيْنِهِمَا نَسِيَا
حُوتَهُمَا فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ
سَرَبًا ﴿١١﴾

62. So when they had passed beyond it, [Moses] said to his boy, "Bring us our morning meal. We have certainly suffered in this, our journey, [much] fatigue."

62. When they had journeyed further on, Moses said to his servant: 'Bring us our breakfast. We are surely fatigued by today's journey.'

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

62. And when they had gone further, he said unto his servant: Bring us our breakfast. Verily we have found fatigue in this our journey.

فَلَمَّا جَاوَزَا قَالَ لِفَتَاهُ آتِنَا
غَدَاءَنَا لَقَدْ لَقِينَا مِنْ سَفَرِنَا
هَذَا نَصَبًا ﴿١٢﴾

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

63. The servant said: 'Did you see what happened? When we betook ourselves to the rock to take rest, I forgot the fish, and it is only Satan who caused me to forget to mention it to you - so that it made its way into the sea in a strange manner.'

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

63. He said: Did you see, when we took refuge on the rock, and I forgot the fish - and none but Satan caused me to forget to mention it - it took its way into the waters by a marvel.

قَالَ أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى
الصَّخْرَةِ فَإِنِّي نَسِيتُ
الْحُوتَ وَمَا أَنسَنِيهِ إِلَّا
الشَّيْطَانُ أَنْ أَذْكُرَهُ وَاتَّخَذَ
سَبِيلَهُ فِي الْبَحْرِ عَجَبًا ﴿١٣﴾

64. [Moses] said, "That is what we were seeking." So they returned, following their footprints.

64. Moses said: 'That is what we were looking for.' So the two turned back, retracing their footsteps.

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

64. He said: This is that which we have been seeking. So they retraced their steps again.

قَالَ ذَلِكَ مَا كُنَّا نَبْغِ فَارْتَدَّ
عَلَىٰ آثَارِهِمَا قَصَصًا ﴿١٤﴾

65. And they found a servant from among Our servants to whom we had given mercy from us and had taught him from Us a [certain] knowledge.

65. So they found one of Our servants upon whom We had bestowed Our mercy, and to whom We had imparted a special knowledge from Ourselves.

65. So they found one of Our servants, on whom We had bestowed mercy from Ourselves and whom We had taught knowledge from Our own presence.

65. Then found they one of Our slaves, unto whom We had given mercy from Us, and had taught him knowledge from Our presence.

فَوَجَدَا عَبْدًا مِنْ عِبَادِنَا آتَيْنَاهُ
رَحْمَةً مِنْ عِنْدِنَا وَعَلَّمْنَاهُ مِنْ
لَدُنَّا عِلْمًا ﴿١٥﴾

66. Moses said to him, "May I follow you on [the condition] that you teach me from what you have been taught of sound judgment?"

66. Moses said to him: 'May I follow you that you may teach me something of the wisdom which you have been taught?'

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

66. Moses said unto him: May I follow you, to the end that you may teach me right conduct of that which you have been taught.

قَالَ لَهُ مُوسَىٰ هَلْ أَتَّبِعُكَ عَلَىٰ
أَنْ تُعَلِّمَنِي مِمَّا عَلَّمْتَ رُشْدًا ﴿١٦﴾

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

67. He answered: 'You will surely not be able to bear with me.'

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

67. He said: Lo! You cannot bear with me.

قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ
صَبْرًا ﴿١٧﴾

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

68. For how can you patiently bear with something you cannot encompass in your knowledge.

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

68. How can you bear with that whereof you cannot encompass any knowledge.

وَكَيفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ
بِهِ خُبْرًا ﴿١٨﴾

69. [Moses] said, "You will find me, if Allah wills, patient, and I will not disobey you in [any] order."

69. Moses replied: 'You shall find me, if Allah wills, patient; and I shall not disobey you in anything.'

69. Moses said: "You will find me, if Allah so will, (truly) patient: nor shall I disobey you in aught."

69. He said: Allah willing, you shall find me patient and I shall not in aught disobey you.

قَالَ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا

٦٩

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

70. He said: 'Well, if you follow me, do not ask me concerning anything until I myself mention it to you.'

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

70. He said: Well, if you go with me, ask me not concerning aught till I myself make mention of it unto you.

قَالَ فَإِنِ اتَّبَعْتَنِي فَلَا تَسْأَلْنِي عَنْ شَيْءٍ حَتَّىٰ أُحْدِثَ لَكَ مِنْهُ ذِكْرًا

٧٠

71. So they set out, until when they had embarked on the ship, [al-Khidhr] tore it open. [Moses] said, "Have you torn it open to drown its people? You have certainly done a grave thing."

71. Then the two went forth until, when they embarked on the boat, he made a hole in it, whereupon Moses exclaimed: 'Have you made a hole in it so as to drown the people in the boat? You have certainly done an awful thing.'

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

71. So they twain set out till, when they were in the ship, he made a hole therein. (Moses) said: Have you made a hole therein to drown the folk thereof? You verily have done a dreadful thing.

فَانْطَلَقَا^{٧١} حَتَّىٰ إِذَا رَكِبَا فِي السَّفِينَةِ خَرَقَهَا قَالَ أَخَرَقْتَهَا لِتُغْرِقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْئًا إِمْرًا

٧١

72. [Al-Khidhr] said, "Did I not say that with me you would never be able to have patience?"

72. He replied: 'Did I not tell you that you will not be able to patiently bear with me?'

72. He answered: "Did I not tell you that you can have no patience with me?"

72. He said: Did I not tell you that you could not bear with me.

قَالَ أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا

٧٢

73. [Moses] said, "Do not blame me for what I forgot and do not cover me in my matter with difficulty."

73. Moses said: 'Do not take me to task at my forgetfulness, and do not be hard on me.'

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

73. (Moses) said: Be not wroth with me that I forgot, and be not hard upon me for my fault.

قَالَ لَا تُؤْخَذُنِي بِمَا نَسِيتُ وَلَا تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا

٧٣

74. So they set out, until when they met a boy, al-Khidhr killed him. [Moses] said, "Have you killed a pure soul for other than [having killed] a soul? You have certainly done a deplorable thing."

74. Then the two went forth until they met a lad, whom he slew, whereupon Moses exclaimed: 'What! Have you slain an innocent person without his having slain anyone? Surely you have done a horrible thing.'

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

74. So they twain journeyed on till, when they met a boy, he slew him. (Moses) said: What! Have you slain an innocent soul who has slain no man? Verily you have done a horrid thing.

فَانْطَلَقَا^{٧٤} حَتَّىٰ إِذَا لَقِيَا غُلَامًا فَقَتَلَهُ قَالَ أَقْتَلْتَنِي نَفْسًا زَكِيَّةً بِغَيْرِ نَفْسٍ لَقَدْ جِئْتَ شَيْئًا نُكْرًا

٧٤

75. [Al-Khidhr] said, "Did I not tell you that with me you would never be able to have patience?"

75. He said: 'Did I not tell you that you will not be able to patiently bear with me.'

75. He answered: "Did I not tell you that you can have no patience with me?"

75. He said: Did I not tell you that you could not bear with me.

قَالَ أَلَمْ أَقُلْ لَكَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا

٧٥

76. [Moses] said, "If I should ask you about anything after this, then do not keep me as a

76. Moses said: 'Keep me no more in your company if I ever question you concerning anything

76. (Moses) said: "If ever I ask you about anything after this, keep me not in your company: then would

76. (Moses) said: If I ask you after this concerning aught, keep not company with me. You have

قَالَ إِنْ سَأَلْتُكَ عَنْ شَيْءٍ بَعْدَهَا فَلَا تُصَحِّبْنِي قَدْ بَلَغْتَ

companion. You have obtained from me an excuse."

after this. You will then be fully justified.

you have received (full) excuse from my side."

received an excuse from me.

مِنْ لَدُنِّي عُدًّا ﴿٧٦﴾

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. And they found therein a wall about to collapse, so [al-Khidhr] restored it. [Moses] said, "If you wished, you could have taken for it a payment."

77. Then the two went forth until when they came to a town, they asked its people for food, but they refused to play host to them. They found in that town a wall that was on the verge of tumbling down, and he buttressed it, whereupon Moses said: 'If you had wished, you could have received payment for it.'

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, surely you could have exacted some recompense for it!"

77. So they twain journeyed on till, when they came unto the folk of a certain township, they asked its folk for food, but they refused to make them guests. And they found therein a wall upon the point of falling into ruin, and he repaired it. (Moses) said: If you had wished, you could have taken payment for it.

فَانْطَلَقَا حَتَّىٰ إِذَا آتَيَا أَهْلَ قَرْيَةٍ اسْتَطْعَمَا أَهْلَهَا فَأَبَوْا أَنْ يُضَيِّفُوهُمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَ فَأَقَامَهُ قَالَ لَوْ شِئْتَ لَتَّخَذْتَ عَلَيْهِ أَجْرًا ﴿٧٧﴾

78. [Al-Khidhr] said, "This is parting between me and you. I will inform you of the interpretation of that about which you could not have patience.

78. He said: 'This brings me and you to a parting of ways. Now I shall explain to you the true meaning of things about which you could not remain patient.

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

78. He said: This is the parting between you and me! I will announce unto you the interpretation of that you could not bear with patience.

قَالَ هَذَا فِرَاقٌ بَيْنِي وَبَيْنِكَ سَأُنَبِّئُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا ﴿٧٨﴾

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

79. As for the boat, it belonged to some poor people who worked on the river, and I desired to damage it for beyond them lay the dominion of a king who was wont to seize every boat by force.

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 certain king who seized on every boat by force.

79. As for the ship, it belonged to poor people working on the river, and I wished to mar 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, his parents were believers, and we feared that he would overburden them by transgression and disbelief.

80. As for the lad, his parents were people of faith, and we feared lest he should plague them with transgression and disbelief.

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).

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

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

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

81. And we desired that their Lord should grant them another in his place a son more upright and more tender hearted.

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

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

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

82. And as for the wall, it belonged to two orphan boys in the city, and there was beneath it a treasure for them, and their father had been righteous. So your Lord intended that they reach

82. And as for the wall, it belonged to two orphan boys in the city, and under it, there was a treasure that belonged to them. Their father was a righteous man and your Lord intended that they

82. As for the wall, it belonged to two youths, orphans, in the town; there was, beneath it, a buried treasure, to which they were entitled: their father had been a righteous man: So your Lord desired

82. And as for the wall, it belonged to two orphan boys in the city, and there was beneath it a treasure belonging to them, and their father had been righteous, and your Lord intended that

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

maturity and extract their treasure, as a mercy from your Lord. And I did it not of my own accord. That is the interpretation of that about which you could not have patience.

should come of age and then bring forth their treasure as a mercy from your Lord; I did not do this of my own bidding. This is the true meaning of things with which you could not keep your patience.

that they should attain their age of full strength and get out their treasure, a mercy from your Lord. I did it not of my own accord. Such is the interpretation of the things over which you were unable to hold patience.

they should come to their full strength and should bring forth their treasure as a mercy from their Lord; and I did it not upon my own command. Such is the interpretation of that wherewith you could not bear.

وَيَسْتَخْرِجُوا كَنْزَهُمْ رَحْمَةً
مِّن رَّبِّكَ وَمَا فَعَلْتَهُ عَنْ أَمْرِي
ذَلِكَ تَأْوِيلُ مَا لَمْ تَسْطِعْ عَلَيْهِ
صَبْرًا

83. And they ask you, [O Muhammad] about Dhul Qarnayn. Say, "I will recite to you about him a report."

83. (O Muhammad!): They ask you about Dhu al Qarnayan. Say: 'I will give you an account of him.'

83. They ask thee concerning Zul-qarnain. Say, "I will rehearse to you something of his story."

83. They will ask you of Dhu'l-Qarneyn. Say: I shall recite unto you a remembrance of him.

وَيَسْأَلُونَكَ عَنِ الْقَرْنَيْنِ
قُلْ سَأَتْلُوا عَلَيْكُمْ مِنْهُ ذِكْرًا

84. Indeed We established him upon the earth, and We gave him to everything a way.

84. We granted him power in the land and endowed him with all kinds of resources.

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

84. Lo! We made him strong in the land and gave him unto everything a road.

إِنَّا مَكَّنَّا لَهُ فِي الْأَرْضِ وَآتَيْنَاهُ
مِنْ كُلِّ شَيْءٍ سَبَبًا

85. So he followed a way.

85. He set out on an expedition.

85. One (such) way he followed.

85. And he followed a road.

فَاتَّبَعَ سَبَبًا

86. Until, when he reached the setting of the sun, he found it [as if] setting in a spring of dark mud, and he found near it a people. Allah said, "O Dhul-Qarnayn, either you punish [them] or else adopt among them [a way of] goodness."

86. Until when he reached the very limits of where the sun sets, he saw it setting in dark turbid waters; and nearby he met a people. We said: 'O Dhu al-Qarnayn, you have the power to punish or to treat them with kindness.'

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 Zul-qarnain! (you have authority,) either to punish them, or to treat them with kindness."

86. Till, when he reached the setting-place of the sun, he found it setting in a muddy spring, and found a people thereabout. We said: O Dhu'l-Qarneyn! Either punish or show them kindness.

حَتَّىٰ إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ
وَجَدَهَا تَغْرُبُ فِي عَيْنٍ حَمِئَةٍ
وَوَجَدَ عِنْدَهَا قَوْمًا قُلْنَا يَا
الْقَرْنَيْنِ إِنَّمَا أَنْ تُعَذِّبَ وَإِنَّمَا أَنْ
تَتَّخِذَ فِيهِمْ حُسْنًا

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

87. He said: 'We will chastise him who does wrong. Where after he will be returned to his Lord and He will chastise him grievously.

87. He said: Whoever does wrong, him shall we punish; then shall he be sent back to his Lord; and He will punish him with a punishment unheard-of (before).

87. He said: As for him who does wrong, we shall punish him, and then he will be brought back unto his Lord, Who will punish him with awful punishment.

قَالَ إِنَّمَا مَنْ ظَلَمَ فَسَوْفَ
نُعَذِّبُهُ ثُمَّ يُرَدُّ إِلَىٰ رَبِّهِ فَيُعَذِّبُهُ
عَذَابًا نُّكْرًا

88. But as for one who believes and does righteousness, he will have a reward of Paradise, and we will speak to him from our command with ease."

88. But as for him who believes and acts righteously, his will be a goodly reward and we shall enjoin upon him only mild commands.'

88. "But whoever believes, and works righteousness, -- he shall have a goodly reward, and easy will be his task as We order it by our command."

88. But as for him who believes and does right, good will be his reward, and We shall speak unto him a mild command.

وَأَمَّا مَنْ آمَنَ وَعَمِلَ صَالِحًا
فَلَهُ جَزَاءُ الْحُسْنَىٰ وَسَنَقُولُ لَهُ
مِنْ أَمْرِنَا يُسْرًا

89. Then he followed a way.

89. Then he set out on another expedition.

89. Then followed he (another) way.

89. Then he followed a road.

ثُمَّ اتَّبَعَ سَبَبًا

90. Until, when he came to the rising of the sun, he found it

90. Until he reached the limit, where the sun rises and he

90. Until, when he came to the rising of the sun, he found it

90. Till, when he reached the rising-place of the sun, he

حَتَّىٰ إِذَا بَلَغَ مَطْلِعَ الشَّمْسِ

rising on a people for whom We had not made against it any shield.

found it rising on a people whom We had provided no shelter from it.

rising on a people for whom We had provided no covering protection against the sun.

found it rising on a people for whom We had appointed no shelter there from.

وَجَدَهَا تَطَّلُعُ عَلَى قَوْمٍ لَمْ
تَجْعَلْ لَهُمْ مِنْ دُونِهَا سِتْرًا ﴿٩٠﴾

91. Thus. And We had encompassed [all] that he had in knowledge.

91. Thus was the state of those people, and We encompassed all that he had in knowledge.

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

91. So (it was). And We knew all concerning him.

كَذَلِكَ وَقَدْ أَحَطْنَا بِمَا لَدَيْهِ
خُبْرًا ﴿٩١﴾

92. Then he followed a way.

92. Then he set out on another expedition.

92. Then followed he (another) way.

92. Then he followed a road.

ثُمَّ اتَّبَعَ سَبِيلًا ﴿٩٢﴾

93. Until, when he reached [a pass] between two mountains, he found beside them a people who could hardly understand [his] speech.

93. Until when he reached a place between the two mountains, he found beside the mountains a people who scarcely understood anything.

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

93. Till, when he came between the two mountains, he found upon their hither side a folk that scarce could understand a saying.

حَتَّىٰ إِذَا بَلَغَ بَيْنَ السَّدَّيْنِ وَجَدَ
مِنْ دُونِهِمَا قَوْمًا لَا يَكَادُونَ
يَفْقَهُونَ قَوْلًا ﴿٩٣﴾

94. They said, "O Dhul Qarnayn, indeed Gog and Magog are [great] corrupters in the land. So may we assign for you an expenditure that you might make between us and them a barrier?"

94. They said: 'O Dhu al-Qarnayn, Gog and Magog are spreading corruption in this land. So shall we pay you taxes on the understanding that you will set up a barrier between us and them?'

94. They said: "O Zul-qarnain! the Gog and Magog (people) do great mischief on earth: shall we then render you tribute in order that you might erect a barrier between us and them?"

94. They said: O Dhu'l-Qarneyn! Lo! Gog and Magog are spoiling the land. So may we pay you tribute on condition that you set a barrier between us and them.

قَالُوا يَا ذَا الْقَرْنَيْنِ إِنَّ يَأْجُوجَ
وَمَأْجُوجَ مُفْسِدُونَ فِي الْأَرْضِ
فَهَلْ نَجْعَلُ لَكَ خَرْجًا عَلَىٰ أَنْ
تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا ﴿٩٤﴾

95. He said, "That in which my Lord has established me is better [than what you offer], but assist me with strength; I will make between you and them a dam.

95. He answered: 'Whatever my Lord has granted me is good enough. But help me with your labor and I will erect a rampart between you and them.

95. He said: "(The power) in which my Lord has established me is better. Help me therefore with strength: I will erect a strong barrier between you and them.

95. He said: That wherein my Lord has established me is better (than your tribute). Do but help me with strength (of men), I will set between you and them a bank.

قَالَ مَا مَكَّنِّي فِيهِ رَبِّي خَيْرٌ
فَأَعِينُونِي بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ
وَبَيْنَهُمْ رَدْمًا ﴿٩٥﴾

96. Bring me sheets of iron" – until, when he had leveled [them] between the two mountain walls, he said, "Blow [with bellows]," until when he had made it [like] fire, he said, "Bring me, that I may pour over it molten copper.

96. Bring me ingots of iron. Then after he had filled up the space between the two mountain sides. He said: [Light a fire] and ply bellows. When he had made it [red like] fire, he said: 'Bring me molten copper which I may pour on it.

96. "Bring me blocks of iron." At length, when he had filled up the space between the two steep mountain-sides, 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."

96. Give me pieces of iron - till, when he had leveled up (the gap) between the cliffs, he said: Blow! Till, when he had made it a fire, he said: Bring me molten copper to pour thereon.

أَتُونِي زُبَرَ الْحَدِيدِ حَتَّىٰ إِذَا
سَاوَىٰ بَيْنَ الصَّدَفَيْنِ قَالَ
انْفُخُوا حَتَّىٰ إِذَا جَعَلَهُ نَارًا
قَالَ أَتُونِي أُفْرِغَ عَلَيْهِ قَطْرًا ﴿٩٦﴾

97. So Gog and Magog were unable to pass over it, nor were they able [to effect] in it any penetration.

97. Such was the rampart that Gog and Magog could not scale, nor could they pierce it.

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

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

فَمَا اسْتَطَاعُوا أَنْ يَظْهَرُوهُ وَمَا
اسْتَطَاعُوا لَهُ نَقْبًا ﴿٩٧﴾

98. [Dhul-Qarnayn] said, "This is a mercy from my Lord; but when the promise of my Lord comes, He will make it level, and ever is the promise of my Lord true."

98. Dhu al-Qarnayn said: 'This is a mercy from my Lord; but when the time of my Lord's promise shall come, He will level it with the ground. My Lord's promise always comes true.'

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."

98. He said: This is a mercy from my Lord; but when the promise of my Lord comes to pass, He will lay it low, for the promise of my Lord is true.

قَالَ هَذَا رَحْمَةٌ مِّن رَّبِّي فَإِذَا
جَاء وَعْدُ رَبِّي جَعَلَهُ دَكَّاءَ وَكَانَ
وَعْدُ رَبِّي حَقًّا

99. And We will leave them that day surging over each other, and [then] the horn will be blown, and We will assemble them in [one] assembly.

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

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

99. And on that day we shall let some of them surge against others, and the trumpet will be blown. Then We shall gather them together in one gathering.

وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ
فِي بَعْضٍ وَنُفِخَ فِي الصُّورِ
فَجَمَعْنَاهُمْ جَمْعًا

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

100. That will be the day We shall place Hell before the unbelievers.

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

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

وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ
لِّلْكَافِرِينَ عَرْضًا

101. Those whose eyes had been within a cover [removed] from My remembrance, and they were not able to hear.

101. Whose eyes had become blind against My admonition and who were utterly disinclined to hear it.

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

101. Those whose eyes were hoodwinked from My reminder, and who could not bear to hear.

الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي
غِطَاءٍ عَن ذِكْرِي وَكَانُوا لَا
يَسْتَطِيعُونَ سَمْعًا

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

102. Do the unbelievers, then, believe that they can take any of my creatures as their guardians beside Me? Verily We have prepared Hell to welcome the unbelievers.

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.

102. Do the disbelievers reckon that they can choose My bondmen as protecting friends beside Me? Lo! We have prepared Hell as a welcome for the disbelievers.

أَفَحَسِبَ الَّذِينَ كَفَرُوا أَن
يَتَّخِذُوا عِبَادِي مِن دُونِي
أَوْلِيَاءَ إِنَّا أَعْتَدْنَا جَهَنَّمَ
لِّلْكَافِرِينَ نُزُلًا

103. Say, [O Muhammad], "Shall we [believers] inform you of the greatest losers as to [their] deeds?"

103. Say (O Muhammad!) Shall We tell you who will be the greatest losers in respect of their works?

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

103. Say: Shall We inform you who will be the greatest losers by their works.

قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ
أَعْمَالًا

104. [They are] those whose effort is lost in worldly life, while they think that they are doing well in work."

104. It will be those whose effort went astray in the life of the world, and who believe nevertheless that they are doing good.

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

104. Those whose effort goes astray in the life of the world, and yet they reckon that they do good work.

الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ
الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ
يُحْسِنُونَ صُنْعًا

105. Those are the ones who disbelieve in the verses of their Lord and in [their] meeting Him, so their deeds have become worthless; and We will not

105. Those are the ones who refused to believe in the revelations of their Lord and that they are bound to meet Him. Hence, all their deeds have come to

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

105. Those are they who disbelieve in the revelations of their Lord and in the meeting with Him. Therefore their works are vain, and on the Day of Resurrection

أُولَئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ
رَبِّهِمْ وَلِقَائِهِ فَحَبِطَتْ
أَعْمَالُهُمْ فَلَا نُقِيمُ لَهُمْ يَوْمَ

assign to them on the Day of Resurrection any importance.

naught, and We shall assign no weight to them on the Day of Resurrection.

of Judgment, give them any weight.

We assign no weight to them.

الْقِيمَةِ وَرَنَّا ﴿١٥﴾

106. That is their recompense – Hell – for what they denied and [because] they took My signs and My messengers in ridicule.

106. Hell is their recompense for disbelieving and their jesting with My revelations and My messengers.

106. That is their reward, Hell, because they rejected faith, and took My signs and My messengers by way of jest.

106. That is their reward: Hell, because they disbelieved, and made a jest of My revelations and My messengers.

ذَلِكَ جَزَاءُ هُمْ جَهَنَّمَ بِمَا كَفَرُوا وَاتَّخَذُوا آيَاتِي وَرُسُلِي هُزُوًا ﴿١٦﴾

107. Indeed, those who have believed and done righteous deeds – they will have the Gardens of Paradise as a lodging.

107. As for those who believe and do good works, the Gardens of Paradise shall be there to welcome them.

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

107. Lo! Those who believe and do good works, theirs are the Gardens of Paradise for welcome.

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا ﴿١٧﴾

108. Wherein they abide eternally. They will not desire from it any transfer.

108. There they will abide forever, with no desire to be removed from there.

108. Wherein they shall dwell (for aye): no change will they wish for from them.

108. Wherein they will abide, with no desire to be removed from thence.

خَالِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حِوَالًا ﴿١٨﴾

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

109. Say, If the sea were to become ink to record the words of my Lord, indeed the sea will be all used up before the words of my Lord are exhausted, and it would be the same even if We were to bring an equal amount of ink.

109. Say: "If the ocean were ink (wherewith to write out) the words of my Lord, sooner would the ocean be exhausted than would the words of my Lord, even if we added another ocean like it, for its aid."

109. Say: Though the sea became ink for the words of my Lord, verily the sea would be used up before the words of my Lord were exhausted, even though We brought the like thereof to help.

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

110. Say, "I am only a man like you, to whom has been revealed that your god is one God. So whoever would hope for the meeting with his Lord – let him do righteous work and not associate in the worship of his Lord anyone."

110. Say (O Mohammad): I am not more than a human being like you: one to whom revelation is made: "Your God is One and Only God". Hence, whoever looks forward to meet his Lord, let him do righteous work, and let him associate none with the worship of his Lord.

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

110. Say: I am only a mortal like you. My Lord inspires in me that your God is only One God. And whoever hopes for the meeting with his Lord, let him do righteous work, and make none sharer of the worship due unto his Lord.

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

