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100. Have they not seen that Allāh Who created the heavens and the earth has the power to create the like of them? And He has appointed for them a term; there is no doubt about it. But the wrongdoers would reject everything but disbelief.

101. Say, 'Even if you possessed the treasures of the mercy of my Lord, you would surely hold them back for fear of spending, for man is niggardly.'

## R. 12.

102. And of a truth We gave Moses nine manifest Signs. So ask *then* the children of Israel. When he came to them, Pharaoh said to him, 'I do think thee, O Moses, to be a victim of deception.'

103. He said, 'Thou knowest well *that* none has sent down these *Signs* but the Lord of the heavens and the earth as *so many* evidences; and I certainly think thee, O Pharaoh, to be *a* ruined *man*.'

104. So he resolved to remove them from the land; but We drowned him and those who were with him, all together.

\*105. And after him We said to the children of Israel, 'Dwell ye in the land; and when the time of the promise of the latter days comes, We shall bring you together out of various peoples.'

اَوَلَهُ يَرَوْا اَتَّ اللهُ الَّذِي خَلَقَ السَّمُ الَّذِي خَلَقَ السَّمُ الْذِي خَلَقَ السَّمُ السَّمُ اَنْ يَخْلُقَ مِثْلَمُهُمْ وَ جَعَلَ لَهُمْ اَجَلَّا لَّا رَيْبَ مِثْلَمُهُمْ وَ جَعَلَ لَهُمْ اَجَلَّا لَّا رَيْبَ فِيْهِ وَفَاكِي الظَّلِمُونَ اللَّاكُفُودَا ﴿ وَيُعِلَى الظَّلِمُونَ اللَّاكُفُودَا ﴿ وَيُعَلِمُونَ خَزَائِنَ رَحْمَةِ قُلْ لَوْ اَنْتُمْ تَمْلِكُونَ خَزَائِنَ رَحْمَةِ وَيُوالَّا اللَّهُ الْمُعْلَقُلُمُ خَشْيَةَ الْإِنْفَاقِ وَكَانَ الْإِنْسَانُ قَتُودًا ﴿ وَكَانَ الْإِنْسَانُ قَتُودًا ﴿ اللهِ اللهُ الل

وَ لَقَدْ اتَيْنَا مُوْسَى تِشْعَ الْيَّ بَيِّنْتٍ فَشَكُلْ بَغِيَ اِسْرَآءِ يُلَ اِذْ جَاءَهُمْ فَقَالَ لَهُ فِرْعَوْنُ اِنِّيْ كَاظُنُّكَ لِمُوْسَى مَسْحُوْرًا ﴿

قَالَ لَقَدْ عَلِمْتَ مَاۤ اَنْزَلَ هَوُكُوۤ اِلَّا رَبُّ السَّمُوٰتِ وَ الْاَرْضِ بَصَائِرَ، وَ اِنِّيْ كَاظُتُكَ لِفِرْعَوْنُ مَثْبُودًا ﴿ فَا رَاءَ اَنْ يَسْتَفِزَّهُمْ مِّنَ الْاَرْضِ فَا غَرَقْنُهُ وَمَنْ مَّعَهُ جَمِيْعًا ﴿ فَا غَرَقْنُهُ وَمَنْ مَّعَهُ جَمِيْعًا ﴿

وَّ قُلْنَا مِنْ بَعْدِهِ لِبَنِيْ اِسْرَاءِيلَ اشكُنُوا الْأَرْضَ فَإِذَا جَاءَ وَعْدُ الْأُخِرَةِ جِئْنَا بِكُمْ لَفِيْفًا ۚ

<sup>\*105.</sup> And after him We said to the children of Israel, 'Dwell you in the land; and when the time of the promise of the latter days comes, We shall bring you together once again.

106. And in truth have We sent it down and with truth has it descended. And We have sent thee only as a Bearer of good tidings and a Warner.

\*107. And the Qur'ān We have revealed in pieces that thou mayest read it to mankind at intervals, and We have sent it down piecemeal.

108. Say, "Whether you believe therein or believe not, those to whom knowledge has been given before it, do fall down prostrate on their faces when it is recited to them, 109. "And say, 'Holy is our Lord. Surely, the promise of our Lord is bound to be fulfilled.'"

110. They fall down on their faces weeping, and it increases humility in them.

\*111. Say, 'Call upon Allāh or call upon Raḥmān; by whichever name you call *Him*, His are the most beautiful names.' And utter not thy prayer aloud, nor utter it *too* low, but seek a way between.

112. And say, 'All praise belongs to Allāh Who has taken unto Himself no son, and Who has no partner in *His* Kingdom, nor has He anyone to help *Him* on account of weakness.' And extol His glory with all glorification.

ۘٷڽؚٵٮٛػڦۣٵٛڹٛۯؘڷڹ۠ۿٷڽؚٵٮٛػڦۣٮؙۜۯؘڶ؞ٷڡٙٵ ٵۯڝڵڹڮٳ؆ۜٛڡؙڹۺؚۨۧٵٷٞٮؘڿؚؽڔٞ؈ٛ

وَ قُرْانًا فَرَقْلٰهُ لِتَقْرَاهُ عَلَى النَّاسِ عَلْ مُكْثٍ وَنَزَّلْلٰهُ تَنْزِيْلًا ۞

قُلْ أُمِنُوْا بِهَ آوُلَا تُؤْمِنُوْا ﴿ إِنَّ الَّذِيْنَ اُوتُوا الْعِلْمَ مِنْ قَبْلِهَ إِذَا يُتْلَىٰ عَلَيْهِمْ يَخِرُّوْنَ لِلْاَذْقَانِ سُجَّدًا ﴿ قَيَقُولُوْنَ سُبْحٰنَ رَبِّنَا إِنْ كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا ﴿

ۘۅؘؽڿڗۘ۠ۉڹ ڸؚڷٳۮٛۊٙڮؽؠٛػؙۉڹٷؽڔٚؽۣۮؙۿۿ ڂؙۺؙۉۘٵ۞ؖ۬

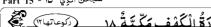
قُلِ ادْعُوا اللهُ آوِ ادْعُوا الرَّحْمٰى مَ آيَّامًا تَدْعُوا الرَّحْمٰى مَ آيَّامًا تَدْعُوا الرَّحْمٰى مَ وَكَا تَدْعُوا فَلَمُ الْرَّهُمُ مَا الْحُشْلَى مَ وَكَا تُحْافِث بِهَا وَالْتَعْرَبُيْنَ ذَٰلِكَ سَمِيلًا (())

وابىغ بىن دېك سېيىد ﴿ وَ قُلِ الْحَمْدُ بِلّٰهِ الَّذِيْ لَمْ يَتَّخِذْ وَلَدًا وَ لَمْ يَكُنْ لَّهُ شَرِيْكَ فِ الْمُلْكِ وَ لَمْ يَكُنْ لَّهُ وَ لِنَّ مِّنَ الذُّلِّ وَ كَبِّرْهُ تَكْبِيْرًا﴿

\* 107. And We divided the Qur'ān into parts that you may read it to mankind at intervals, and We have sent it down gradually.

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<sup>\*111.</sup> Say, 'Call Allāh or call Řaḥmān; by whichever name you pray to Him, His are the most beautiful names.' And utter not thy prayer aloud, nor utter it too low, but seek a way between.





## AL-KAHF

(Revealed before Hijrah)

- 1. In the name of Allah, the Gracious, the Merciful,
- 2. All praise belongs to Allah Who has sent down the Book to His servant and has not put therein any crookedness.
  - 3. He has made it a guardian, that it may give warning of a grievous chastisement from Him, and that it may give the believers who do good deeds the glad tidings that they shall have a good reward,
  - 4. Wherein they shall abide for ever:
  - 5. And that it may warn those who say, 'Allāh has taken unto Himself a son.'
  - 6. No knowledge have they thereof, nor had their fathers. Grievous is the word that comes from their mouths. They speak naught but a lie.
  - 7. So haply thou wilt grieve thyself to death for sorrow after them if they believe not in this discourse.

بشيم الله الرَّحْمٰن الرَّحِيْمِ () ٱلْحَمْدُ بِلَّهِ الَّذِي آثَرَلَ عَلَى عَبْدِهِ الْڪِتْبُ وَلَمْ رَجْعَلْ لَّهُ عَوْجًا ﴿ قَيِّمًا لِّيُنْذِرَ كِأَسًا شَرِيدًا مِّنْ لَّدُنْهُ وَ يُبَشِّرَ الْمُؤْمِنِيْنَ اللَّذِيْنَ يَعْمَلُوْنَ الصُّلحٰت أَنَّ لَهُمْ أَجْرًا حَسَنًا ﴿ مًّا كثنن فنه أكرًا ﴿ وَّ يُنْذِرَ الَّذِينَ قَالُوا اتَّخَذَ اللهُ وَلَمَّاهُ

مَا لَهُمْ بِهِ مِنْ عِلْمِر وَّ لَا لِأَبَّائِهِمْ ا كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ ٱفْوَاهِهُمْ ا اِنْ تَقُولُونَ اللَّاكَذِيَّا 🕥 فَلَعَلَّكَ بَاخِعٌ نَّفْسِكَ عَلَّى إِثَارِهِمْ إِنْ لَّمْ يُؤْمِنُوا بِهٰذَا الْحَدِيْثِ اَسَ

\*2. All praise belongs to Allāh Who has sent down the Book to His servant and He employed no crookedness in his or in its making.

**Note:** The pronoun  $h\bar{u}$  ( $\dot{s}$ ) in  $lah\bar{u}$  ( $\dot{\omega}$ ) equally applies to the servant of Allāh—the recipient of the Book and the Book itself. Hence it cannot be translated into English using a pronoun simultaneously applicable to both. If one translates this as 'God has not placed any crookedness in it,' it will exclude the Holy Prophet (may peace and blessings of Allah be upon him) from this promise of purity. If one translates it as, 'He has not placed any crookedness in him,' then the Book is left out of this sanctity. To resolve this problem we have translated the verse in a different style keeping absolutely loyal to the spirit rather than overemphasising the letter.