

*Sūrah al-Isrā'*<sup>722</sup>*Bismillāhir-Rahmānir-Raheem*

سُورَةُ الْإِسْرَاءِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Exalted<sup>723</sup> is He who took His Servant [i.e., Prophet Muḥammad (ﷺ)] by night from al-Masjid al-Ḥarām to al-Masjid al-Aqṣā,<sup>724</sup> whose surroundings We have blessed, to show him of Our signs. Indeed, He is the Hearing,<sup>725</sup> the Seeing.<sup>726</sup>

سُبْحَانَ اللَّهِي أَسْرَى بِعَنْدِهِ لَيْلًا مِنْ  
الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا<sup>①</sup>  
الَّذِي بَرَكَنَا حَوْلَهُ لِتُرَيَهُ مِنْ إِيمَنَنَا إِنَّهُ  
هُوَ الْسَّمِيعُ الْبَصِيرُ<sup>②</sup>

2. And We gave Moses the Scripture and made it a guidance for the Children of Israel that you not take other than Me as Disposer of affairs,<sup>727</sup>

وَأَتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَاهُ هُدًى  
لِّبَنِ إِسْرَائِيلَ أَلَا تَتَحَدُّوْ مِنْ دُونِ  
وَكِيلًا<sup>③</sup>

3. O descendants of those We carried [in the ship] with Noah. Indeed, he was a grateful servant.

ذُرِّيَّةُ مَنْ حَمَلْنَا مَعَ نُوحٍ إِنَّهُ كَارِبٌ  
عَبْدًا شُكُورًا<sup>④</sup>

4. And We conveyed<sup>728</sup> to the Children of Israel in the Scripture that, "You will surely cause corruption on the earth twice, and you will surely reach [a degree of] great haughtiness."

وَقَضَيْنَا إِلَى بَنِي إِسْرَائِيلَ فِي الْكِتَابِ  
لَتُفْسِدُنَّ فِي الْأَرْضِ مَرَّتَيْنِ وَلَتَعْلُمُنَّ عُلُوًّا  
كَبِيرًا<sup>⑤</sup>

5. So when the [time of] promise came for the first of them,<sup>729</sup> We sent against you servants of Ours –

فَإِذَا جَاءَ وَعْدُ أُولَئِمَا بَعَثْنَا عَلَيْكُمْ  
عِبَادًا لَنَا أُولَئِنَّا بِأَسْ شَدِيدٍ فَجَاسُوا خَلَلَ

722 *Al-Isrā'*: The Night Journey. The *sūrah* is also known as *Banī Isrā'el* (The Children of Israel).

723 Above any imperfection or failure to do as He wills.

724 In Jerusalem.

725 Who hears every sound, distinguishes every voice, understands every word, and accepts and responds to supplications.

726 Who sees and understands all things apparent and unapparent, visible and invisible.

727 i.e., trust in Allāh, knowing that He (*subḥānahu wa ta'ālā*) is responsible for every occurrence.

728 Foretold out of divine knowledge of what they would do.

729 i.e., the promised punishment for the first of their two transgressions.

those of great military might, and they probed [even] into the homes,<sup>730</sup> and it was a promise fulfilled.

6. Then We gave back to you a return victory over them. And We reinforced you with wealth and sons and made you more numerous in manpower
7. [And said], "If you do good, you do good for yourselves; and if you do evil, [you do it] to them [i.e., yourselves]." Then when the final [i.e., second] promise came, [We sent your enemies] to sadden your faces and to enter the masjid [i.e., the temple in Jerusalem], as they entered it the first time, and to destroy what they had taken over with [total] destruction.
8. [Then Allāh said], "It is expected, [if you repent], that your Lord will have mercy upon you. But if you return [to sin], We will return [to punishment]. And We have made Hell, for the disbelievers, a prison-bed."
9. Indeed, this Qur'ān guides to that which is most suitable and gives good tidings to the believers who do righteous deeds that they will have a great reward
10. And that those who do not believe in the Hereafter – We have prepared for them a painful punishment.

الْدَّيَارُ وَكَانَ وَعْدًا مَفْعُولًا ﴿١﴾

ثُمَّ رَدَدْنَا لَكُمُ الْكَرَةَ عَلَيْهِمْ وَأَمْدَدْنَاكُمْ بِأَمْوَالٍ وَبَيْنَ وَجَعَلْنَاكُمْ أَكْثَرَ تَفِيرًا ﴿٢﴾

إِنَّ أَحَسَنَتُمْ أَحَسَنَتُمْ لِأَنفُسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ لِيَسْتُرُوا وُجُوهَكُمْ وَلَيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوكُمْ أُولَئِكُمْ وَلَيُتَبَرُّو مَا عَلَوْا تَتَبَرِّرًا ﴿٣﴾

عَسَى رَبُّكُمْ أَنْ يَرْجِعَكُمْ وَإِنْ عُدْتُمْ عُدْنَا وَجَعَلْنَا جَهَنَّمَ لِلْكُفَّارِ حَصِيرًا ﴿٤﴾

إِنَّ هَذَا الْقُرْآنَ هُدًى لِلّٰٓئِي هُوَ أَقْوَمُ وَبُيَّنَ الرُّؤْمَى الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ أَصْلَحَاتٍ أَنَّهُمْ أَجْرًا كَيْرًا ﴿٥﴾

وَأَنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ﴿٦﴾

<sup>730</sup>Violating their sanctity, to kill and plunder.

11. And man supplicates for evil [when angry] as he supplicates for good, and man is ever hasty.<sup>731</sup>

12. And We have made the night and day two signs, and We erased the sign of the night and made the sign of the day visible<sup>732</sup> that you may seek bounty from your Lord and may know the number of years and the account [of time]. And everything We have set out in detail.

13. And [for] every person We have imposed his fate upon his neck,<sup>733</sup> and We will produce for him on the Day of Resurrection a record which he will encounter spread open.

14. [It will be said], "Read your record. Sufficient is yourself against you this Day as accountant."

15. Whoever is guided is only guided for [the benefit of] his soul. And whoever errs only errs against it. And no bearer of burdens will bear the burden of another. And never would We punish until We sent a messenger.

16. And when We intend to destroy a city, We command its affluent<sup>734</sup> but they defiantly disobey therein; so the word [i.e., deserved decree] comes into effect upon it, and We destroy it with [complete] destruction.

وَيَدْعُ الْإِنْسَنُ بِالشَّرِّ دُعَاءً دَيْهِ وَكَانَ  
الْإِنْسَنُ عَجُولًا ﴿٤﴾

وَجَعَلْنَا لَيْلَ وَالنَّهَارَ ءَايَتَيْنِ فَمَحَوْنَا ءَايَةَ  
اللَّيْلِ وَجَعَلْنَا ءَايَةَ النَّهَارِ مُبِصِّرَةً لِتَبَغُّوا  
فَضْلًا مَنْ رَأَيْتُمْ وَلَتَعْلَمُوا عَدَدَ السَّيِّنَاتِ  
وَالْحِسَابَ وَكُلُّ شَيْءٍ فَصَلَّنَاهُ تَفْصِيلًا  
﴿٥﴾

وَكُلُّ إِنْسَنٍ الْزَّمْنَهُ طَيْرَهُ فِي عُنْقِهِ  
وَخُنْجُ لَهُ يَوْمُ الْقِيَمَةِ كِتَبًا يَأْقَدُهُ  
مَنْشُورًا ﴿٦﴾

أَقْرَأْ كِتَبَكَ كَفَى بِنَفْسِكَ الْيَوْمَ عَلَيْكَ  
حَسِيبًا ﴿٧﴾

مَنْ أَهْتَدَى فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ  
ضلَّ فَإِنَّمَا يَضُلُّ عَلَيْهَا وَلَا تَرُرُ وَازِرَةُ وزَرَّ  
أُخْرَى وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ تَبَعَّثَ  
رَسُولًا ﴿٨﴾

وَإِذَا أَرْدَنَا أَنْ تُثْلِكَ قَرَبَةً أَمْرَنَا مُرْتَفِبَهَا  
فَفَسَقُوا فِيهَا فَحَقَّ عَلَيْهَا الْقَوْلُ فَدَمَرَنَهَا  
تَدْمِيرًا ﴿٩﴾

<sup>731</sup>i.e., impatient, emotional, and acting without forethought.

<sup>732</sup>Or "giving sight."

<sup>733</sup>i.e., after having instructed him, We have made him responsible for his own destiny.

<sup>734</sup>To obey Allah.

17. And how many have We destroyed from the generations after Noah. And sufficient is your Lord, concerning the sins of His servants, as Aware and Seeing.

وَكُمْ أهْلَكْنَا مِنَ الْقُرُونِ مِنْ بَعْدِ نُوحٍ وَكُنْتُ  
بِرَبِّكَ بِذُنُوبِ عِبَادِهِ حَبِيرًا يَصِيرًا

مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَلْنَا لَهُ فِيهَا مَا  
نَشَاءَ لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ  
يَصْلَلُهَا مَدْمُومًا مَدْحُورًا

18. Whoever should desire the immediate<sup>735</sup> – We hasten for him from it what We will to whom We intend. Then We have made for him Hell, which he will [enter to] burn, censured and banished.

19. But whoever desires the Hereafter and exerts the effort due to it while he is a believer – it is those whose effort is ever appreciated [by Allāh].

20. To each [category] We extend – to these and to those – from the gift of your Lord. And never has the gift of your Lord been restricted.

21. Look how We have favored [in provision] some of them over others. But the Hereafter is greater in degrees [of difference] and greater in distinction.

22. Do not make [as equal] with Allāh another deity and [thereby] become censured and forsaken.

23. And your Lord has decreed that you worship not except Him, and to parents, good treatment. Whether one or both of them reach old age [while] with you, say not to them [so much as], "uff,"<sup>736</sup> and do not repel them but speak to them a noble word.

وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَى لَهَا سَعْيَهَا وَهُوَ  
مُؤْمِنٌ فَأُولَئِكَ كَانَ سَعْيُهُمْ مَشْكُورًا

كُلًاً نُمْدِهَتُلَاءَ وَهَتُلَاءَ مِنْ عَطَاءِ رَبِّكَ  
وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا

أَنْظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ  
وَلِلْآخِرَةِ أَكْبَرُ دَرَجَتٍ وَأَكْبَرُ تَفْضِيلًا

لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا ءَاخَرَ فَتَقْعُدْ  
مَدْمُومًا مَحْذُولًا

\* وَقَضَى رَبُّكَ أَلَا تَعْبُدُوا إِلَّا إِيَاهُ  
وَبِالْوَالِدَيْنِ إِحْسَنَا إِمَّا يَبْلُغُنَ عِنْدَكَ  
الْكِبَرُ أَحَدُهُمَا أَوْ كِلَّاهُمَا فَلَا تُقْلِ  
هُمَا أَفْيَ وَلَا تَنْهِرُهُمَا وَقُلْ لَهُمَا فَوْلَا  
كَرِيمًا

<sup>735</sup>i.e., worldly gratifications.

<sup>736</sup>An expression of disapproval or irritation.

24. And lower to them the wing of humility out of mercy and say, "My Lord, have mercy upon them as they brought me up [when I was] small."

وَأَحْفِضْ لَهُمَا جَنَاحَ الْذُلِّ مِنْ أَرْحَمَةَ  
وَقُلْ رَبِّ آرْجُوهُمَا كَمَا رَبَّيَانِي صَغِيرًا ٧٤

25. Your Lord is most knowing of what is within yourselves. If you should be righteous [in intention] – then indeed He is ever, to the often returning [to Him], Forgiving.<sup>737</sup>

رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ إِنْ تَكُونُوا  
صَالِحِينَ فَإِنَّهُ كَانَ لِلأَوَابِينَ غَفُورًا ٧٥

26. And give the relative his right, and [also] the poor and the traveler, and do not spend wastefully.<sup>738</sup>

وَءَاتُوا ذَا الْقُرْبَى حَقَّهُ وَالْمُسْكِنَ وَآتُوا  
السَّيْلِ وَلَا تُبْدِرْ تَبْدِيرًا ٧٦

27. Indeed, the wasteful are brothers of the devils, and ever has Satan been to his Lord ungrateful.

إِنَّ الْمُبَدِّرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ وَكَانَ  
الشَّيَاطِينُ لِرَبِّهِمْ كَفُورًا ٧٧

28. And if you [must] turn away from them [i.e., the needy] awaiting mercy from your Lord which you expect,<sup>739</sup> then speak to them a gentle word.

وَإِمَّا تُعْرَضَ عَنْهُمْ أَبْيَاعَهُ رَحْمَةً مِنْ رَبِّكَ  
تَرْجُوهَا فَقُلْ هُمْ قَوْلًا مَيْسُورًا ٧٨

29. And do not make your hand [as] chained to your neck<sup>740</sup> or extend it completely<sup>741</sup> and [thereby] become blamed and insolvent.

وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَى عُنْقِكَ وَلَا  
تَشْطِطْهَا كُلَّ أَبْسِطِ فَتَقْعُدْ مُلُومًا حَسُورًا ٧٩

30. Indeed, your Lord extends provision for whom He wills and restricts [it]. Indeed He is ever, concerning His servants, Aware and Seeing.

إِنَّ رَبَّكَ يَسْطُطُ الْرِزْقَ لِمَنْ يَشَاءُ وَيَقْدِيرُ  
إِنَّهُ وَكَانَ بِعِبَادِهِ خَيْرًا بَصِيرًا ٨٠

31. And do not kill your children for

وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَقٍ حُنْ نَرْزُقُهُمْ

<sup>737</sup>For those who intend righteousness, hastening to repent from sins and errors committed through human weakness, Allāh (*subḥānahu wa ta’ālā*) promises forgiveness.

<sup>738</sup>i.e., on that which is unlawful or in disobedience to Allāh.

<sup>739</sup>i.e., if you have not the means to give them at present.

<sup>740</sup>i.e., refusing to spend.

<sup>741</sup>i.e., being extravagant.

fear of poverty. We provide for them and for you. Indeed, their killing is ever a great sin.

وَإِيَّاكُمْ إِنَّ قَتْلَهُمْ كَانَ حَطْفًا كَبِيرًا ﴿٦﴾

32. And do not approach unlawful sexual intercourse.<sup>742</sup> Indeed, it is ever an immorality and is evil as a way.

وَلَا تَقْرِبُوا لَذِكْرِ إِنَّهُ كَانَ فَحْشَةً وَسَاءَ سَيِّلًا ﴿٧﴾

33. And do not kill the soul [i.e., person] which Allāh has forbidden, except by right.<sup>743</sup> And whoever is killed unjustly – We have given his heir authority,<sup>744</sup> but let him not exceed limits in [the matter of] taking life. Indeed, he has been supported [by the law].

وَلَا تَقْتُلُوا النَّفْسَ أَلَّا يَرِدَ إِلَيْهِ الْحَقُّ وَمَنْ قُتِلَ مَظْلومًا فَقَدْ جَعَلْنَا لِوَالِيِّهِ سُلْطَنَنَا فَلَا يُسْرِفْ فِي الْقَتْلِ إِنَّهُ كَانَ مَنْصُورًا ﴿٨﴾

34. And do not approach the property of an orphan, except in the way that is best,<sup>745</sup> until he reaches maturity. And fulfill [every] commitment. Indeed, the commitment is ever [that about which one will be] questioned.

وَلَا تَقْرِبُوا مَالَ الْيَتَيمِ إِلَّا بِالْيَتِيمِ هِيَ أَحْسَنُ حَقًّا يَبْلُغُ أَشْدَهُهُ وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا ﴿٩﴾

35. And give full measure when you measure, and weigh with an even [i.e., honest] balance. That is the best [way] and best in result.

وَأَوْفُوا الْكَيْلَ إِذَا كِلْمُ وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ ذَلِكَ حَسْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿١٠﴾

36. And do not pursue<sup>746</sup> that of which you have no knowledge. Indeed, the hearing, the sight and the heart – about all those [one] will be questioned.

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْؤُلًا ﴿١١﴾

37. And do not walk upon the earth exultantly. Indeed, you will

وَلَا تَمْشِ في الْأَرْضِ مَرَحًا إِنَّكَ لَنْ تَخْرُقَ

<sup>742</sup>i.e., avoid all situations that might possibly lead to it.

<sup>743</sup>i.e., through legal justice or during *jihād*.

<sup>744</sup>Grounds for legal action.

<sup>745</sup>i.e., to improve or increase it.

<sup>746</sup>i.e., do not assume and do not say.

never tear the earth [apart], and you will never reach the mountains in height.<sup>747</sup>

38. All that [i.e., the aforementioned] – its evil is ever, in the sight of your Lord, detested.

39. That is from what your Lord has revealed to you, [O Muḥammad], of wisdom. And, [O mankind], do not make [as equal] with Allāh another deity, lest you be thrown into Hell, blamed and banished.

40. Then, has your Lord chosen you for [having] sons and taken [i.e., adopted] from among the angels daughters? Indeed, you say a grave saying.

41. And We have certainly diversified [the contents] in this Qur’ān that they [i.e., mankind] may be reminded, but it does not increase them [i.e., the disbelievers] except in aversion.

42. Say, [O Muḥammad], "If there had been with Him [other] gods, as they say, then they [each] would have sought to the Owner of the Throne a way."<sup>748</sup>

43. Exalted is He and high above what they say by great sublimity.

44. The seven heavens and the earth and whatever is in them exalt Him. And there is not a thing except that it exalts [Allāh] by

الْأَرْضَ وَلَنْ تَبْلُغَ الْجِبَالَ طُولًا ﴿٧﴾

كُلُّ ذَلِكَ كَانَ سَيِّئًا عِنْدَ رَبِّكَ مَكْرُوهًا



ذَلِكَ مِمَّا أَوْحَى إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ  
وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَيْهَا أَخْرَ فَتَلْقَى فِي  
جَهَنَّمَ مُلُومًا مَذْحُورًا ﴿٨﴾

أَفَأَصَدَقُكُمْ رُتُكُمْ بِالْبَيْنَ وَأَخْنَدَ مِنْ  
الْمُلْتَكَةِ إِنَّمَا إِنْكَرْ لَتَقُولُونَ قَوْلًا عَظِيمًا  
وَلَقَدْ صَرَقْنَا فِي هَذَا الْقُرْءَانِ لِيَدْكُرُوا  
وَمَا يَزِيدُهُمْ إِلَّا نُفُورًا ﴿٩﴾

فُلَّ لَوْ كَانَ مَعْهُ إِلَهٌ كَمَا يَقُولُونَ إِذَا  
لَأَتَتْغَوْ إِلَى ذِي الْعَرْشِ سَبِيلًا ﴿١٠﴾

سُبْحَانَهُ وَعَلَى عَمَّا يَقُولُونَ عُلُوًّا كَبِيرًا ﴿١١﴾

تُسَبِّحُ لَهُ السَّمَاوَاتُ السَّبِيعُ وَالْأَرْضُ وَمَنْ  
فِيهِنَّ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ

<sup>747</sup>Man, for all his arrogance, is yet a weak and small creature.

<sup>748</sup>To please Him, recognizing His superiority. Another interpretation is "...they would seek a way" to depose Him (*subḥānahu wa ta'ālā*) and take over His Throne.

His praise, but you do not understand their [way of] exalting. Indeed, He is ever Forbearing<sup>749</sup> and Forgiving.

وَلَيْكُن لَا تَفْقَهُونَ تَسْبِيحَهُمْ إِنَّهُ رَّحِيمٌ  
حَلِيمًا غَفُورًا ﴿٤﴾

45. And when you recite the Qur'ān, We put between you and those who do not believe in the Hereafter a concealed partition.<sup>750</sup>

وَإِذَا قَرَأْتَ الْقُرْآنَ جَعَلْنَا بَيْنَكَ وَبَيْنَ  
الَّذِينَ لَا يُؤْمِنُونَ يَا لَا خَرَجَ حِجَابًا مَسْتُورًا ﴿٥﴾

46. And We have placed over their hearts coverings, lest they understand it, and in their ears deafness. And when you mention your Lord alone in the Qur'ān, they turn back in aversion.

وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَن يَفْقَهُوهُ وَفِي  
أَذْنَاهُمْ وَقَرَاءً وَإِذَا ذَكَرْتَ رَبَّكَ فِي الْقُرْآنِ  
وَحْدَهُ وَلَوْا عَلَى أَدَبِرِهِمْ نُفُورًا ﴿٦﴾

47. We are most knowing of how they listen to it when they listen to you and [of] when they are in private conversation, when the wrongdoers say, "You follow not but a man affected by magic."

خَنْ أَعْلَمُ بِمَا يَسْتَمِعُونَ يَهْ إِذ يَسْتَمِعُونَ  
إِلَيْكَ وَإِذ هُمْ حَنُوْيَ إِذ يَقُولُ الظَّاهِمُونَ إِن  
تَشْعُونَ إِلَّا رَجُلًا مَسْحُورًا ﴿٧﴾

48. Look how they strike for you comparisons;<sup>751</sup> but they have strayed, so they cannot [find] a way.

أَنْظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا فَلَا  
يَسْتَطِعُونَ سَيِّلًا ﴿٨﴾

49. And they say, "When we are bones and crumbled particles, will we [truly] be resurrected as a new creation?"

وَقَالُوا إِذَا كُنَّا عِظِيمًا وَرُفِقًا أَئْنَا  
لَمَبْعُوثُونَ حَلْقًا جَدِيدًا ﴿٩﴾

50. Say, "Be you stones or iron<sup>752</sup>

\* قُلْ كُوُنُوا حِجَارَةً أَوْ حَدِيدًا ﴿١٠﴾

51. Or [any] creation of that which is great<sup>753</sup> within your breasts." And they will say, "Who will restore

أَوْ حَلْقًا مِمَّا يَكْبِرُ فِي صُدُورِكُمْ  
فَسَيَقُولُونَ مَنْ يُعِيدُنَا قُلْ اللَّهُ رَبُّ الْعَالَمِينَ كُمْ

<sup>749</sup>Refer to footnote in 2:225.

<sup>750</sup>Preventing guidance from reaching them.

<sup>751</sup>Describing the Prophet (ﷺ) as a poet, a madman or one under the influence of sorcery.

<sup>752</sup>i.e., even if you should be stones or iron.

<sup>753</sup>Such as the heavens and earth.

us?" Say, "He who brought you forth the first time." Then they will nod their heads toward you<sup>754</sup> and say, "When is that?" Say, "Perhaps it will be soon –

52. On the Day He will call you and you will respond with praise of Him and think that you had not remained [in the world] except for a little."
53. And tell My servants to say that which is best. Indeed, Satan induces [dissension] among them. Indeed Satan is ever, to mankind, a clear enemy.
54. Your Lord is most knowing of you. If He wills, He will have mercy upon you; or if He wills, He will punish you. And We have not sent you, [O Muhammad], over them as a manager.
55. And your Lord is most knowing of whoever is in the heavens and the earth. And We have made some of the prophets exceed others [in various ways], and to David We gave the book [of Psalms].
56. Say, "Invoke those you have claimed [as gods] besides Him, for they do not possess the [ability for] removal of adversity from you or [for its] transfer [to someone else]."
57. Those whom they invoke<sup>755</sup> seek means of access to their Lord,

أَوْلَ مَرَّةٍ فَسَيُنْغَضُونَ إِلَيْكُ رُؤْسَهُمْ  
وَيَقُولُونَ مَتَى هُوَ قُلْ عَسَى أَنْ  
يَكُونَ قَرِيبًا ﴿٤٦﴾

يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ يَحْمِدُه  
وَتَظْهُنُونَ إِنَّ لِتَشْتَمَ إِلَّا فَلِيَّا ﴿٤٧﴾

وَقُلْ لِعِبَادِي يَقُولُوا أَلَّى هِيَ أَحْسَنُ إِنْ  
الشَّيْطَنَ يَنْزَعُ بَيْنَهُمْ إِنَّ الشَّيْطَنَ كَانَ  
لِلإِنْسَنِ عَدُوًّا مُّبِينًا ﴿٤٨﴾

رَبُّكُمْ أَعْلَمُ بِكُمْ إِنْ يَشَاءُ يَرْحَمُكُمْ أَوْ  
إِنْ يَشَاءُ يُعذِّبُكُمْ وَمَا أَرْسَلْنَاكُمْ عَلَيْهِمْ  
وَكِيلًا ﴿٤٩﴾

وَرَبُّكُمْ أَعْلَمُ بِمَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ  
وَلَقَدْ فَضَلْنَا بَعْضَ الْبَيِّنَاتِ عَلَى بَعْضِ  
وَأَتَيْنَا دَاوِدَ زَبُورًا ﴿٥٠﴾

قُلْ أَدْعُوكُمْ أَلَّى الدِّينَ رَعَمْتُمْ مِنْ دُونِهِ فَلَا  
يَمْلِكُونَ كَشْفَ الظُّرُورِ عَنْكُمْ وَلَا تَحْوِيلًا  
﴿٥١﴾

أَوْلَئِكَ الَّذِينَ يَدْعُونَ يَتَغَوَّطُونَ إِلَى

<sup>754</sup>In disbelief and ridicule.

<sup>755</sup>Among the righteous of Allāh's creation, such as angels, prophets, deceased scholars, etc.

[striving as to] which of them would be nearest, and they hope for His mercy and fear His punishment. Indeed, the punishment of your Lord is ever feared.

رَبِّهِمُ الْوَسِيلَةُ إِلَيْهِمْ أَقْرَبُ وَيَرْجُونَ  
رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ إِنَّ عَذَابَ  
رَبِّكَ كَانَ حَدُورًا ﴿٤٦﴾

58. And there is no city but that We will destroy it<sup>756</sup> before the Day of Resurrection or punish it with a severe punishment. That has ever been in the Register<sup>757</sup> inscribed.

وَإِنْ مِنْ قَرْيَةٍ إِلَّا هُنَّ مُهَلَّكُوهَا قَبْلَ يَوْمِ  
الْقِيَمَةِ أَوْ مُعْدِبُوهَا عَذَابًا شَدِيدًا كَانَ  
ذَلِكَ فِي الْكِتَابِ مَسْطُورًا ﴿٤٧﴾

59. And nothing has prevented Us from sending signs [i.e., miracles] except that the former peoples denied them. And We gave Thamud the she-camel as a visible sign, but they wronged her. And We send not the signs except as a warning.

وَمَا مَعَنَا أَنْ نُرْسِلَ بِالآيَتِ إِلَّا أَنْ  
كَذَّبَهَا الْأَوَّلُونَ وَأَتَيْنَا شَمْوَدَ الْنَّاقَةَ  
مُبَصِّرَةً فَظَلَّمُوا هِيَ وَمَا نُرْسِلُ بِالآيَتِ إِلَّا  
نَخْوِيفًا ﴿٤٨﴾

60. And [remember, O Muhammad], when We told you, "Indeed, your Lord has encompassed the people."<sup>758</sup> And We did not make the sight which We showed you<sup>759</sup> except as a trial for the people, as was the accursed tree [mentioned] in the Qur'ān. And We threaten [i.e., warn] them, but it increases them not except in great transgression.

وَإِذْ قُلْنَا لَكَ إِنَّ رَبِّكَ أَحَاطَ بِالنَّاسِ  
وَمَا جَعَلْنَا الْرُّؤْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً  
لِلنَّاسِ وَالشَّجَرَةُ الْمَلْعُونَةُ فِي الْقُرْءَانِ  
وَنَخْوَفُهُمْ فَمَا يَرِيدُهُمْ إِلَّا طُغْيَانًا كَبِيرًا  
﴿٤٩﴾

61. And [mention] when We said to the angels, "Prostrate to Adam," and they prostrated, except for Iblees.<sup>760</sup> He said, "Should I

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِأَدَمَ  
فَسَاجَدُوا إِلَّا إِتْلِيسَ قَالَ إِسْجُدْ لِمَنْ

<sup>756</sup>Because of the sins of its inhabitants.

<sup>757</sup>The Preserved Slate (*al-Lawḥ al-Mahfūz*), which is with Allāh.

<sup>758</sup>In His knowledge and power, meaning that Allāh would protect him (ﷺ) from their harm.

<sup>759</sup>During the *mīrāj* (ascension) into the heavens.

<sup>760</sup>See footnote to 2:34.

prostrate to one You created from clay?"

خَلَقْتَ طِينًا ﴿٦﴾

62. [Iblees] said, "Do You see this one whom You have honored above me? If You delay me [i.e., my death] until the Day of Resurrection, I will surely destroy<sup>761</sup> his descendants, except for a few."

قَالَ أَرَأَيْتَكَ هَذَا الَّذِي كَرَمْتَ عَلَيْهِ  
لِئَنِّي أَخْرَجْتُ إِلَيْهِ يَوْمَ الْقِيَمَةِ لِأَحْتَبِكَ  
ذُرِّيَّتُهُ إِلَّا قَلِيلًا ﴿٧﴾

63. [Allâh] said, "Go, for whoever of them follows you, indeed Hell will be the recompense of [all of] you – an ample recompense.

قَالَ أَذْهَبْ فَمَنْ تَبَعَكَ مِنْهُمْ فَارْجِعْ  
جَهَنَّمَ جَزَاؤُكُمْ جَزَاءً مَوْفُورًا ﴿٨﴾

64. And incite [to senselessness] whoever you can among them with your voice and assault them with your horses and foot soldiers and become a partner in their wealth and their children and promise them." But Satan does not promise them except delusion.

وَاسْتَفِرِزْ مِنِ اسْتَطَعْتَ مِنْهُمْ بِصَوْتِكَ  
وَأَجْلِبْ عَلَيْهِمْ بِخَلْكَ وَرَجْلِكَ وَشَارِكْهُمْ  
فِي الْأَمْوَالِ وَالْأُولَادِ وَعَدْهُمْ وَمَا يَعْدُهُمْ  
الشَّيْطَنُ إِلَّا غُرُورًا ﴿٩﴾

65. Indeed, over My [believing] servants there is for you no authority. And sufficient is your Lord as Disposer of affairs.<sup>762</sup>

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ  
وَكَفَى بِرِبِّكَ وَكِيلًا ﴿١٠﴾

66. It is your Lord who drives the ship for you through the sea that you may seek of His bounty. Indeed, He is ever, to you, Merciful.

رَبُّكُمُ الَّذِي يُرْجِي لَكُمُ الْفَلَكَ فِي  
الْبَحْرِ لِتَبْغُوا مِنْ فَضْلِهِ إِنَّهُ كَانَ  
بِكُمْ رَحِيمًا ﴿١١﴾

67. And when adversity touches you at sea, lost are [all] those you invoke except for Him. But when He delivers you to the land, you turn away [from Him]. And ever is man ungrateful.

وَإِذَا مَسَكْمُ أَصْرُرُ فِي الْبَحْرِ ضَلَّ مَنْ  
تَدْعُونَ إِلَّا إِنَّهُ فَلَمَّا حَجَّمْ إِلَى الْبَرِّ  
أَغْرَضْتُمْ وَكَانَ الْإِنْسَنُ كُفُورًا ﴿١٢﴾

<sup>761</sup>By tempting them and leading them astray.

<sup>762</sup>Refer to footnote in 3:173.

68. Then do you feel secure that [instead] He will not cause a part of the land to swallow you or send against you a storm of stones? Then you would not find for yourselves an advocate.
69. Or do you feel secure that He will not send you back into it [i.e., the sea] another time and send upon you a hurricane of wind and drown you for what you denied?<sup>763</sup> Then you would not find for yourselves against Us an avenger.<sup>764</sup>
70. And We have certainly honored the children of Adam and carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created, with [definite] preference.
71. [Mention, O Muhammad], the Day We will call forth every people with their record [of deeds].<sup>765</sup> Then whoever is given his record in his right hand – those will read their records, and injustice will not be done to them, [even] as much as a thread [inside the date seed].
72. And whoever is blind<sup>766</sup> in this [life] will be blind in the Hereafter and more astray in way.
73. And indeed, they were about to tempt you away from that which

أَفَمِنْتُمْ أَنْ سَخِيفَ بِكُمْ جَانِبَ الْبَرِّ أَوْ  
يُرْسَلَ عَلَيْكُمْ حَاصِبًا ثُمَّ لَا تَجِدُوا لَكُمْ  
وَكِيلًا ﴿٢٦﴾

أَمْ أَمِنْتُمْ أَنْ يُعِيدَكُمْ فِيهِ تَارَةً أُخْرَى  
فَيُرْسَلَ عَلَيْكُمْ قَاصِفًا مِنَ الْرِّيحِ فَيُغَرِّقُكُمْ  
بِمَا كَفَرْتُمْ ثُمَّ لَا تَجِدُوا لَكُمْ عَلَيْنَا يَهِيَّءَ  
تَبِيعًا ﴿٢٧﴾

\*وَلَقَدْ كَرِمْنَا بَنَى إَادَمَ وَحَمَلْنَاهُ فِي  
الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُ مِنَ الظَّيْبَاتِ  
وَفَضَّلْنَاهُمْ عَلَىٰ كَثِيرٍ مِمَّنْ خَلَقْنَا  
تَفْضِيلًا ﴿٢٨﴾

يَوْمَ نَدْعُوَا كُلَّ أَنْاسٍ بِإِيمَانِهِمْ فَمَنْ  
أُوقَى كِتَابَهُ بِيَمِينِهِ فَأُولَئِكَ يَقْرُءُونَ  
كِتَابَهُمْ وَلَا يُظْلَمُونَ فَيَلِلًا ﴿٢٩﴾

وَمَنْ كَانَ فِي هَذِهِ أَعْمَى فَهُوَ فِي  
الْآخِرَةِ أَعْمَى وَأَصْلُ سَبِيلًا ﴿٣٠﴾

وَإِنْ كَادُوا يَفْتَنُوكَ عَنِ الَّذِي أَوْحَيْنَا

<sup>763</sup>Or "for your disbelief."

<sup>764</sup>Or "someone to demand restitution."

<sup>765</sup>Other meanings are "with their leader" or "with that which they had followed."

<sup>766</sup>i.e., refusing to see the truth.

We revealed to you in order to [make] you invent about Us something else; and then they would have taken you as a friend.

إِلَيْكَ لِتُفْتَرِيَ عَلَيْنَا غَيْرُهُ ۝ وَإِذَا  
لَا تَحْدُثُوكَ حَلِيلًا ﴿٧٦﴾

74. And if We had not strengthened you, you would have almost inclined to them a little.

وَلَوْلَا أَنْ ثَبَّتْنَاكَ لَقَدْ كِدْتَ تَرْكَنُ  
إِلَيْهِمْ شَيْئًا قَلِيلًا ﴿٧٧﴾

75. Then [if you had], We would have made you taste double [punishment in] life and double [after] death. Then you would not find for yourself against Us a helper.

إِذَا لَأَدْقَنْتَكَ ضَعْفَ الْحَيَاةِ وَضَعْفَ  
الْمَمَاتِ ثُمَّ لَا تَجِدُ لَكَ عَلَيْنَا نَصِيرًا ﴿٧٨﴾

76. And indeed, they were about to provoke [i.e., drive] you from the land [i.e., Makkah] to evict you therefrom. And then [when they do], they will not remain [there] after you, except for a little.<sup>767</sup>

وَإِنْ كَادُوا لَيَسْتَفْزُونَكَ مِنْ الْأَرْضِ  
لِيُخْرُجُوكَ مِنْهَا ۝ وَإِذَا لَا يَلْتُثُرَ  
حَلْفَكَ إِلَّا قَلِيلًا ﴿٧٩﴾

77. [That is Our] established way for those We had sent before you of Our messengers; and you will not find in Our way any alteration.

سُنَّةً مِّنْ قَدْ أَرْسَلْنَا قَبْلَكَ مِنْ رُسُلِنَا وَلَا  
يَجِدُ لِسْتِنَا تَحْوِيلًا ﴿٨٠﴾

78. Establish prayer at the decline of the sun [from its meridian] until the darkness of the night<sup>768</sup> and [also] the Qur'ān [i.e., recitation] of dawn.<sup>769</sup> Indeed, the recitation of dawn is ever witnessed.

أَقِمِ الصَّلَاةَ لِدُلُوكِ الشَّمْسِ إِلَى غَسَقِ  
الْأَلَيْلِ وَقُرْءَانَ الْفَجْرِ إِنَّ قُرْءَانَ الْفَجْرِ  
كَارَ مَشْهُودًا ﴿٨١﴾

79. And from [part of] the night, pray<sup>770</sup> with it [i.e., recitation of the Qur'ān] as additional [worship]

وَمِنْ أَلَيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَكَ عَسَى أَنْ  
يَعْثَثَكَ رُبُّكَ مَقَامًا مَحْمُودًا ﴿٨٢﴾

<sup>767</sup> Only ten years after the Prophet's emigration, Makkah was completely cleared of his enemies.

<sup>768</sup> i.e., the period which includes the *thuhr*, *asr*, *maghrib*, and *'ishā'* prayers.

<sup>769</sup> i.e., the *fajr* prayer, in which the recitation of the Qur'ān is prolonged.

<sup>770</sup> Literally, "arise from sleep for prayer."

for you; it is expected that<sup>771</sup> your Lord will resurrect you to a praised station.<sup>772</sup>

80. And say, "My Lord, cause me to enter a sound entrance<sup>773</sup> and to exit a sound exit<sup>774</sup> and grant me from Yourself a supporting authority."
81. And say, "Truth has come, and falsehood has departed. Indeed is falsehood, [by nature], ever bound to depart."
82. And We send down of the Qur'ān that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss.
83. And when We bestow favor upon man [i.e., the disbeliever], he turns away and distances himself; and when evil touches him, he is ever despairing.
84. Say, "Each works according to his manner, but your Lord is most knowing of who is best guided in way."
85. And they ask you, [O Muḥammad], about the soul. Say, "The soul is of the affair [i.e., concern] of my Lord. And you [i.e., mankind] have not been given of knowledge except a little."

وَقُلْ رَبِّ ادْخِلْنِي مُدْخَلَ صِدْقٍ  
وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ وَاجْعَلْ لِي مِنْ  
لَدُنْكَ سُلْطَنَّا نَصِيرًا ﴿٤﴾

وَقُلْ جَاءَ الْحَقُّ وَرَهْقَ الْبَطْلُ إِنَّ الْبَطْلَ  
كَانَ رَهْوًا ﴿٥﴾

وَتُنَزَّلُ مِنَ الْقُرْآنِ مَا هُوَ شَفَاءٌ وَرَحْمَةٌ  
لِلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا  
﴿٦﴾

وَإِذَا أَغْتَمْنَا عَلَى الْإِنْسَنِ أَعْرَضْ وَنَأَى  
بِخَانِيمٍ وَإِذَا مَسَهُ الشَّرُّ كَانَ يَعْوَسًا  
﴿٧﴾

فَلَمْ كُلُّ يَعْمَلْ عَلَى شَاكِرِيهِ فَرِئِنْكُمْ  
أَعْلَمُ بِمَنْ هُوَ أَهْدَى سَبِيلًا ﴿٨﴾

وَيَسْكُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ  
رَبِّي وَمَا أُوتِيَتُ مِنَ الْعِلْمِ إِلَّا قَبِيلًا  
﴿٩﴾

<sup>771</sup>This is a promise from Allāh (*subḥānahu wa ta'ālā*) to Prophet Muḥammad (ﷺ).

<sup>772</sup>The position of intercession by permission of Allāh and the highest degree in Paradise.

<sup>773</sup>Into Madīnah at the time of emigration, or into the grave.

<sup>774</sup>From Makkah, or from the grave at the time of resurrection.

86. And if We willed, We could surely do away with that which We revealed to you. Then you would not find for yourself concerning it an advocate against Us.

87. Except [We have left it with you] as a mercy from your Lord. Indeed, His favor upon you has ever been great.

88. Say, "If mankind and the jinn gathered in order to produce the like of this Qur'ân, they could not produce the like of it, even if they were to each other assistants."

89. And We have certainly diversified for the people in this Qur'ân from every [kind of] example, but most of the people refused except disbelief.

90. And they say, "We will not believe you until you break open for us from the ground a spring

91. Or [until] you have a garden of palm trees and grapes and make rivers gush forth within them in force [and abundance]

92. Or you make the heaven fall upon us in fragments as you have claimed or you bring Allâh and the angels before [us]

93. Or you have a house of ornament [i.e., gold] or you ascend into the sky. And [even then], we will not believe in your ascension until you bring down to us a book we may read." Say, "Exalted is my Lord! Was I ever but a human messenger?"

وَلِئِنْ شِئْنَا لَنَذْهَبَنَّ بِالَّذِي أَوْحَيْنَا إِلَيْكَ  
ثُمَّ لَا تَجِدُ لَكَ يَهُدَى عَلَيْكَا وَكِيلًا ﴿٤٦﴾

إِلَّا رَحْمَةً مِنْ رَبِّكَ إِنَّ فَضْلَهُ كَانَ  
عَلَيْكَ كَبِيرًا ﴿٤٧﴾

فُلَّى لِئِنْ أَجْتَمَعَتِ الْإِنْسُونُوْنَ وَالْجِنُّ عَلَى أَنْ  
يَأْتُوا بِمِثْلِ هَذَا الْقُرْءَانِ لَا يَأْتُونَ بِمِثْلِهِ  
وَلَوْ كَانَ بَعْضُهُمْ لِيَعْصِي ظَهِيرًا ﴿٤٨﴾

وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَذَا الْقُرْءَانِ مِنْ  
كُلِّ مَثَلٍ فَإِنَّ أَكْثَرَ النَّاسِ إِلَّا كُفُورًا  
﴿٤٩﴾

وَقَالُوا لَنْ نُؤْمِنَ لَكَ حَتَّى تَفْجِرْ لَنَا مِنْ  
الْأَرْضِ يَنْبُوعًا ﴿٥٠﴾

أَوْ تَكُونَ لَكَ جَنَّةً مِنْ خَيْلِ وَعَنْبَرِ  
فَتُفْجِرْ الْأَنْهَرَ خَلْلَهَا تَفْجِيرًا ﴿٥١﴾

أَوْ تُسْقِطَ السَّمَاءَ كَمَا زَعَمْتَ عَلَيْنَا  
كِسْفًا أَوْ تَأْتِي بِاللَّهِ وَالْمَلِئَةِ قَبِيلًا ﴿٥٢﴾

أَوْ يَكُونَ لَكَ بَيْتٌ مِنْ زُخْرُفٍ أَوْ تَرْقَ في  
السَّمَاءِ وَلَنْ نُؤْمِنَ لِرُقْبَتِكَ حَتَّى تُنَزِّلَ  
عَلَيْنَا كِتَابًا نَقْرُؤُهُ قُلْ سُبْحَانَ رَبِّي هَلْ  
كُنْتُ إِلَّا بَشَرًا رَسُولًا ﴿٥٣﴾

94. And what prevented the people from believing when guidance came to them except that they said, "Has Allāh sent a human messenger?"

وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ  
إِلَّا أَنْ قَالُوا أَبْعَثَ اللَّهُ بَشَرًا رَسُولًا ﴿٤﴾

95. Say, "If there were upon the earth angels walking securely,<sup>775</sup> We would have sent down to them from the heaven an angel [as a] messenger."

قُلْ لَوْ كَانَ فِي الْأَرْضِ مَلَكٌ كَهُوَ  
يَمْشُونَ مُطْمِئِنٍ لَنَزَّلْنَا عَلَيْهِمْ مِنْ  
السَّمَاءِ مَلَكًا رَسُولًا ﴿٥﴾

96. Say, "Sufficient is Allāh as Witness between me and you. Indeed He is ever, of His servants, Aware and Seeing."

قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ  
إِنَّهُ كَانَ كَانَ بِعِنَادِهِ حَبِيرًا بَصِيرًا ﴿٦﴾

97. And whoever Allāh guides – he is the [rightly] guided; and whoever He sends astray<sup>776</sup> – you will never find for them protectors besides Him, and We will gather them on the Day of Resurrection [fallen] on their faces – blind, dumb and deaf. Their refuge is Hell; every time it subsides, We increase [for] them blazing fire.

وَمَنْ هَدَى اللَّهُ فَهُوَ الْمُهَدَّدُ وَمَنْ يُضْلِلُ فَلَنْ  
يَجِدْ لَهُمْ أُولَئِكَ مِنْ دُولَتِهِ وَخَشْرُهُمْ يَوْمَ  
الْقِيَمَةِ عَلَىٰ وُجُوهِهِمْ عُمِيًّا وَبُكْمًا  
وَصُمًّا مَا وَنَاهُمْ جَهَنَّمُ كُلَّمَا حَبَّتْ  
زِدَنَتْهُمْ سَعِيرًا ﴿٧﴾

98. That is their recompense because they disbelieved in Our verses and said, "When we are bones and crumbled particles, will we [truly] be resurrected [in] a new creation?"

ذَلِكَ جَزَاؤُهُمْ بِأَنَّهُمْ كَفَرُوا بِعِنَادِنَا  
وَقَالُوا أَءَذَا كُنَّا عَظِيمًا وَرُفِقًا أَءَنَا  
لَمْبَعُوْشُونَ حَلْقًا جَدِيدًا ﴿٨﴾

99. Do they not see that Allāh, who created the heavens and earth, is [the one] Able to create the likes of them? And He has appointed for them a term, about which

\* أَوْلَمْ يَرَوَا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَاوَاتِ  
وَالْأَرْضَ قَادِرٌ عَلَىٰ أَنْ يَخْلُقَ مِثْلَهُمْ وَجَعَلَ  
لَهُمْ أَجَلًا لَا رَبَّ فِيهِ فَلَمَّا آتَلَظَلَمُونَ إِلَّا

<sup>775</sup>i.e., who were settled and established there, as is man.

<sup>776</sup>As a result of his own preference.

there is no doubt. But the wrongdoers refuse except disbelief.

كُفُورًا ﴿٢﴾

100. Say [to them], "If you possessed the depositories of the mercy of my Lord, then you would withhold out of fear of spending." And ever has man been stingy.

قُلْ لَوْ أَنْتُمْ تَمْلِكُونَ حَزَّانَ رَحْمَةً رَبِّي إِذَا  
لَأْمَسْكْتُمْ حَشْيَةَ الْإِنْفَاقِ وَكَانَ الْإِنْسَنُ

قَتُورًا ﴿٣﴾

101. And We had certainly given Moses nine evident signs, so ask the Children of Israel [about] when he came to them and Pharaoh said to him, "Indeed I think, O Moses, that you are affected by magic."

وَلَقَدْ ءاتَيْنَا مُوسَىٰ تِسْعَ ءَابِيَتْ بَيْنَتِ  
فَسَعَلَ بْنَي إِسْرَائِيلَ إِذْ جَاءَهُمْ فَقَالَ لَهُمْ  
فِرْعَوْنُ إِنِّي لَأَظْنُكَ يَمْوَسِي مَسْحُورًا

﴿٤﴾

102. [Moses] said, "You have already known that none has sent down these [signs] except the Lord of the heavens and the earth as evidence, and indeed I think,<sup>777</sup> O Pharaoh, that you are destroyed."

قَالَ لَقَدْ عَلِمْتَ مَا أَنْزَلَ هَنْوَلَاءِ إِلَّا ربُّ  
السَّمَاوَاتِ وَالْأَرْضِ بَصَارِبِ وَإِنِّي لَأَظْنُكَ  
يَفْرَغُونُ مَثْبُورًا ﴿٥﴾

103. So he intended to drive them from the land, but We drowned him and those with him all together.

فَأَرَادَ أَنْ يَسْتَفِرُهُمْ مِنْ الْأَرْضِ فَأَغْرَقْنَاهُ  
وَمَنْ مَعْهُ دُجِيَّعًا ﴿٦﴾

104. And We said after him [i.e., Pharaoh] to the Children of Israel, "Dwell in the land, and when there comes the promise [i.e., appointment] of the Hereafter, We will bring you forth in [one] gathering."

وَقُلْنَا مِنْ بَعْدِهِ لِبَنِي إِسْرَائِيلَ اسْكُنُوا  
الْأَرْضَ فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ جَعَنَا بِكُمْ  
لَفِيفًا ﴿٧﴾

105. And with the truth We have sent it [i.e., the Qur'an] down, and with the truth it has descended. And We have not sent you, [O Muhammad], except as a bringer of good tidings and a warner.

وَبِالْحَقِّ أَنْزَلْنَاهُ وَبِالْحَقِّ نَزَّلَ وَمَا أَرْسَلْنَاكَ  
إِلَّا مُبَشِّرًا وَنَذِيرًا ﴿٨﴾

<sup>777</sup>i.e., I am certain.

106. And [it is] a Qur'ān which We have separated [by intervals] that you might recite it to the people over a prolonged period. And We have sent it down progressively.

وَقُرْءَانًا فَرَقْنَاهُ لِتَقْرَأُهُ عَلَى النَّاسِ عَلَى  
مُكْثٍ وَنَزَّلْنَاهُ تَنْزِيلًا ﴿١٧﴾

107. Say, "Believe in it or do not believe." Indeed, those who were given knowledge before it<sup>778</sup> – when it is recited to them, they fall upon their faces in prostration,

فُلِّئَ إِيمَنُوا بِهِ أَوْ لَا تُؤْمِنُوا إِنَّ الَّذِينَ  
أَوْتُوا الْعِلْمَ مِنْ قَبْلِهِ إِذَا يُتَنَاهُ عَلَيْهِمْ  
يَخْرُجُونَ لِلأَدْقَانِ سُجَّدًا ﴿١٨﴾

108. And they say, "Exalted is our Lord! Indeed, the promise of our Lord has been fulfilled."

وَيَقُولُونَ سُبْحَانَ رَبِّنَا إِنْ كَانَ وَعْدُ رَبِّنَا  
لَمْفَعُولاً ﴿١٩﴾

109. And they fall upon their faces weeping, and it [i.e., the Qur'ān] increases them in humble submission.

وَخَرُجُونَ لِلأَدْقَانِ يَبْكُونَ وَيَزِيدُهُمْ  
خُشُوعًا ﴿٢٠﴾

110. Say, "Call upon Allāh or call upon the Most Merciful [ar-Rahmān]. Whichever [name] you call – to Him belong the best names." And do not recite [too] loudly in your prayer or [too] quietly but seek between that an [intermediate] way.

فُلِّئَ آدُعُوا اللَّهَ أَوْ آدُعُوا الرَّحْمَنَ أَيَا مَا  
تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَى وَلَا تَجْهَرْ  
بِصَلَاةِكَ وَلَا تُخَافِتْ هَا وَاتَّبِعْ بَيْنَ ذَلِكَ  
سَيِّلًا ﴿٢١﴾

111. And say, "Praise to Allāh, who has not taken a son and has had no partner in [His] dominion and has no [need of a] protector out of weakness; and glorify Him with [great] glorification."

وَقُلِّ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ  
يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ لَهُ  
وَلِيٌّ مِنَ الْأَذْلِ وَكَبِيرٌ تَكْبِيرًا ﴿٢٢﴾

<sup>778</sup>i.e., the righteous among the People of the Scriptures who recognize the truth contained in the Qur'ān.

**Sūrah al-Kahf<sup>779</sup>****Bismillāhir-Raḥmānir-Raḥeem****سورة الكهف****بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ**

1. [All] praise is [due] to Allāh, who has sent down upon His Servant [Muhammad (ﷺ)] the Book and has not made therein any deviance.<sup>780</sup>

الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ  
وَلَمْ يَجْعَلْ لَهُ عِوْجَانًا ﴿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 [i.e., Paradise]

قَبِيمًا لَيُنذِرَ بَاسًا شَدِيدًا مِنْ لَدُنْهُ وَبُشِّرَ  
الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ  
أَنَّ لَهُمْ أَجْرًا حَسَنًا ﴿٢﴾

3. In which they will remain forever

مَذَكَّرِينَ فِيهِ أَبْدًا ﴿٣﴾

4. And to warn those who say, "Allāh has taken a son."

وَيُنذِرُ الَّذِينَ قَالُوا أَخْنَادَ اللَّهَ وَلَدًا ﴿٤﴾

5. They have no knowledge of it,<sup>781</sup> nor had their fathers. Grave is the word that comes out of their mouths; they speak not except a lie.

مَا هُمْ بِهِ مِنْ عِلْمٍ وَلَا لِأَبَاهِيهِمْ كَفَرُوا  
كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ إِنْ يَقُولُونَ  
إِلَّا كَذِبًا ﴿٥﴾

6. Then perhaps you would kill yourself through grief over them, [O Muhammad], if they do not believe in this message, [and] out of sorrow.

فَلَعْلَكَ بَخْعَ نَفْسَكَ عَلَى ءاثِرِهِمْ إِنْ لَمْ  
يُؤْمِنُوا بِهِذَا الْحَدِيثَ أَسْفًا ﴿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.

إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً هَا  
لِنَبْلُوُهُمْ أَيُّهُمْ أَحْسَنُ عَمَلاً ﴿٧﴾

<sup>779</sup>Al-Kahf: The Cave.

<sup>780</sup>From the truth or the straight path.

<sup>781</sup>i.e., they could not have had knowledge of something which is not true.

8. And indeed, We will make that which is upon it [into] a barren ground.
9. Or have you thought that the companions of the cave and the inscription were, among Our signs, a wonder?<sup>782</sup>
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."
11. So We cast [a cover of sleep] over their ears within the cave for a number of years.
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.
13. It is We who relate to you, [O Muḥammad], their story in truth. Indeed, they were youths who believed in their Lord, and We increased them in guidance.
14. And We bound [i.e., 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 any deity. We would have certainly spoken, then, an excessive transgression.
15. These, our people, have taken besides Him deities. Why do they

وَإِنَّا لَجَعَلْنَاهُ مَا عَلَيْهَا صَعِيدًا جُرْزاً ﴿٤﴾

أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ  
كَانُوا مِنْ أَهْلِتَنَا عَجَّبًا ﴿٥﴾

إِذْ أَوَى الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا رَبَّنَا  
أَتَنَا مِنْ لَدُنْكَ رَحْمَةً وَهِيَ لَنَا مِنْ أَمْرِنَا  
رَشِدًا ﴿٦﴾

فَضَرَبْنَا عَلَيْهِمْ مَا ذَادُوهُمْ فِي الْكَهْفِ سِبْعَةَ  
عَدَدًا ﴿٧﴾

ثُمَّ بَعْثَتْنَاهُمْ لِتَعْلَمَ أَئِ الْحَزَبَيْنِ أَحْصَى  
لِمَا لَيْشُوا أَمَدًا ﴿٨﴾

نَحْنُ نَقْصُ عَلَيْكُمْ بَاهِمْ بِالْحَقِّ إِنَّهُمْ فِي تَبَيَّنِ  
أَمْنُوا بِرَبِّهِمْ وَزَدْنَاهُمْ هُدًى ﴿٩﴾

وَرَبَطْنَا عَلَيْهِمْ قُلُوبَهُمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا  
رَبُّ الْسَّمَوَاتِ وَالْأَرْضِ لَنْ نَدْعُوَ مِنْ  
دُونِهِ إِلَيْهَا لَقَدْ قُلْنَا إِذَا شَطَطْنَا ﴿١٠﴾

هَتُؤْلِئِ قَوْمًا أَخْنَدْنَا مِنْ دُونِهِ إِلَهَهُ

<sup>782</sup>Rather, it is only one of the many wonders of Allāh.

not bring for [worship of] them a clear evidence? And who is more unjust than one who invents about Allāh a lie?"

16. [The youths said to one another], "And when you have withdrawn from them and that which they worship other than Allāh, retreat to the cave. Your Lord will spread out for you of His mercy and will prepare for you from your affair facility."
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 [lying] within an open space thereof. That was from the signs of Allāh. He whom Allāh guides is the [rightly] guided, but he whom He sends astray – never will you find for him a protecting guide.
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.
19. And similarly,<sup>783</sup> We awakened them that they might question one another. Said a speaker from among them, "How long have you

لَوْلَا يَأْتُونَ عَلَيْهِم بِسُلْطَنٍ بَيْنَ هَذِهِنَّ أَظْلَمُ مِنْ أَفْتَرَى عَلَى اللَّهِ كَذِبًا ﴿١٦﴾

وَإِذْ أَعْتَرْتُمُوهُمْ وَمَا يَعْبُدُونَ إِلَّا اللَّهُ فَأَوْهُوا إِلَى الْكَهْفِ يَنْشُرُ لَكُمْ رَبُّكُمْ مَنْ رَحْمَتِهِ وَيُهْبِي لَكُمْ مِنْ أَمْرِكُمْ مَرْفَقًا ﴿١٧﴾

وَتَرَى الشَّمْسَ إِذَا طَلَعَتْ تَرَوْزُ عَنْ كَهْفِهِمْ ذَاتَ الْيَمِينِ وَإِذَا غَرَبَتْ تَقْرِصُهُمْ ذَاتَ الشَّمَالِ وَهُمْ فِي فَجُوْهِ مِنْهُ ذَلِيلُكَ مِنْ ءاِيَاتِ اللَّهِ مَنْ يَهْدِي اللَّهُ فَهُوَ الْمُهَتَّدُ وَمَنْ يُضْلِلْ فَلَنْ يَجِدْ لَهُ دُولَيَا مُرْشِدًا ﴿١٨﴾

وَخَسِبُهُمْ أَيْقَاظًا وَهُمْ رُقُودٌ وَنَقْبَلُهُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشَّمَالِ وَكَلَّبُهُمْ بِسَطْرُ ذَرَاعِيهِ بِالْوَصِيدِ لَوْ أَطْلَعْتَ عَلَيْهِمْ لَوْلَيْتَ مِنْهُمْ فِرَارًا وَلَمْلِكَتْ مِنْهُمْ رُعَبًا ﴿١٩﴾

وَكَذِيلَكَ بَعْثَتْهُمْ لِيَتَسَاءَلُوا بَيْنَهُمْ قَالَ قَابِلٌ مِنْهُمْ كَمْ لَيْشَمُ قَالُوا لَيَتَنَا يَوْمًا أَوْ

<sup>783</sup>By the will of Allāh.

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.

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."

21. And similarly, We caused them to be found that they [who found them] would know that the promise of Allāh is truth and that of the Hour there is no doubt. [That was] when they<sup>784</sup> 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."<sup>785</sup>

22. They [i.e., people] will say there were three, the fourth of them being 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

بَعْضَ يَوْمٍ قَالُوا رَبُّكُمْ أَعْلَمُ بِمَا لَيَشْتَهِ  
فَابْعَثُوا أَحَدَكُمْ بِوَرْقَكُمْ هَذِهِ إِلَى  
الْمَدِينَةِ فَلَيَنْظُرْ أَئِهَا أَزْكَنِ طَعَاماً  
فَلَيَأْتِكُمْ بِرِزْقٍ مِنْهُ وَلَيَنْلَطَّفَ وَلَا يُشْعَرُ  
بِكُمْ أَحَدًا ﴿٤﴾

إِنْ يَظْهِرُوا عَلَيْكُمْ بِرَجْمُوكُمْ أَوْ  
يُعِيدُوكُمْ فِي مِلَّتِهِمْ وَلَنْ تُفْلِحُوا إِذَا  
أَبْدَأُوا ﴿٥﴾

وَكَذَلِكَ أَعْرَتْنَا عَلَيْهِمْ لِيَعْلَمُوا أَنَّ  
وَعْدَ اللَّهِ حَقٌّ وَأَنَّ السَّاعَةَ لَا رَبَّ فِيهَا إِذْ  
يَتَنَزَّلُونَ بَيْنَهُمْ أَمْرُهُمْ فَقَالُوا أَبْتُوا عَلَيْهِمْ  
بُنِيَّتَنَا رَبُّهُمْ أَعْلَمُ بِهِمْ قَالَ الَّذِينَ  
عَلَّمُوا عَلَىٰ أَمْرِهِمْ لَنَنْجَدَنَّ عَلَيْهِمْ  
مَسْجِدًا ﴿٦﴾

سَيُقُولُونَ ثَلَاثَةُ رَأْبُعُهُمْ كَلْبُهُمْ  
وَيَقُولُونَ خَمْسَةُ سَادُسُهُمْ كَلْبُهُمْ رَجْمًا  
بِالْغَيْبِ وَيَقُولُونَ سَبْعَةُ وَتَامُهُمْ  
كَلْبُهُمْ قُلْ رَبِّي أَعْلَمُ بِعَدِّهِمْ مَا يَعْلَمُهُمْ

<sup>784</sup>The people of the city.

<sup>785</sup>i.e., we will make this site a place of worship.

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<sup>786</sup> and do not inquire about them among [the speculators] from anyone."

23. And never say of anything, "Indeed, I will do that tomorrow,"
24. Except [when adding], "If Allāh 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.<sup>787</sup>
26. Say, "Allāh 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 words, and never will you find in other than Him a refuge.
28. And keep yourself patient [by being] with those who call upon their Lord

إِلَّا قَلِيلٌ فَلَا تُمَارِ فِيهِمْ إِلَّا مِرَأَةً ظَهَرَأَ  
وَلَا تَسْتَفَتِ فِيهِمْ مِنْهُمْ أَحَدًا ﴿١٦﴾

وَلَا تَقُولَنَ لِشَاءِ إِنِّي فَاعِلٌ دَلِيلٌ كَغَدًا ﴿١٧﴾

إِلَّا أَن يَئِنَّ اللَّهُ وَآذْكُرْ رَبِّكَ إِذَا نَسِيَتْ  
وَقُلْ عَسَى أَن يَهْدِيَنَ رَبَّ لَا قَرَبَ مِنْ  
هَذَا رَشَدًا ﴿١٨﴾

وَلَبِثُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةَ سِنِينَ  
وَأَزَادُوا تِسْعًا ﴿١٩﴾

قُلْ اللَّهُ أَعْلَمُ بِمَا لَبِثُوا لَهُ غَيْرُ  
السَّمَوَاتِ وَالْأَرْضِ أَبْصِرْ بِهِ وَأَسْمِعْ  
مَا لَهُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا يُشْرِكُ فِي  
حُكْمِهِ أَحَدًا ﴿٢٠﴾

وَأَتَلُ مَا أُوحِيَ إِلَيْكَ مِنْ كِتَابِ رَبِّكَ  
لَا مُبَدِّلٌ لِكَلِمَاتِهِ وَلَنْ تَجِدَ مِنْ دُونِهِ  
مُلْتَحِدًا ﴿٢١﴾

وَأَصِيرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ

<sup>786</sup>i.e., one from the Qur'aan, which is the only sure argument.

<sup>787</sup>i.e., 309 lunar years.

in the morning and the evening, seeking His face [i.e., acceptance]. 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 ever [in] neglect.<sup>788</sup>

بِالْغَدَوَةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ وَلَا تَعْدُ  
عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ أَلَّدُنِيَا وَلَا  
تُطْعِنَ مَنْ أَغْفَلْنَا قَلْبَهُ عَنْ ذِكْرِنَا وَاتَّبَعَ  
هَوْنَهُ وَكَانَ أَمْرُهُ فُرْطًا ﴿٦﴾

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.
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.
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 the resting place.
32. And present to them an example of two men: We granted to one of them two gardens of grapevines,

وَقُلْ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ شَاءَ فَلِيؤْمِنْ  
وَمَنْ شَاءَ فَلِيَكُفَّرْ إِنَّا أَعْنَدْنَا لِلظَّالِمِينَ  
نَارًا أَحَاطَ بِهِمْ سُرَادُقَهَا وَلَنْ يَسْتَغْشِيُوا  
يُغَاثُوا بِمَاءَ كَالْمَهْلِ يَشْوِي الْأَوْجُوهَ  
يُشَّسَّ أَلْشَرَابُ وَسَاءَتْ مُرَنَّفَةً ﴿٧﴾

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ  
إِنَّا لَا نُضِيعُ أَحَرَّ مَنْ أَحْسَنَ عَمَلاً ﴿٨﴾

أُولَئِكَ هُمْ جَنَّتُ عَدَنِ تَجْرِي مِنْ تَحْتِهِمْ  
الْأَنْهَرُ تَحْكُلُونَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ  
وَيَلْبِسُونَ ثِيَابًا حُضْرًا مِنْ سُنْدُسٍ  
وَإِسْتَرِيقَ مُتَّكِّبِينَ فِيهَا عَلَى الْأَرَآيِكَ نِعْمَ  
الْتَّوَابُ وَحَسْنَتْ مُرَنَّفَةً ﴿٩﴾

\*وَأَضَرَبْتُ هُمْ مَثَلًا رَجُلَيْنِ جَعَلْنَا  
لِأَحَدِهِمَا جَنَّتَيْنِ مِنْ أَعْنَبِ وَحَفَنَنَهَا

<sup>788</sup>Or "in excess," exceeding the limits of Allāh.

and We bordered them with palm trees and placed between them [fields of] crops.

بِنَخْلٍ وَجَعَلْنَا بَيْنَهُمَا زَرْعاً ﴿٤٣﴾

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.

كِلْتَا الْجَنَّتَيْنِ أَتَتْ أَكْلَهَا وَلَمْ تَظْلِمْ مِنْهُ شَيْئاً وَفَجَرْنَا خِلْلَاهُمَا هَرَأْ ﴿٤٤﴾

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."

وَكَاتَ لَهُ ثُمَرٌ فَقَالَ لِصَاحِبِهِ وَهُوَ شَحَاوِرُهُ أَنَا أَكْثَرُ مِنْكَ مَالاً وَأَعْزَزُ نَفَرًا ﴿٤٥﴾

35. And he entered his garden while he was unjust to himself.<sup>789</sup> He said, "I do not think that this will perish – ever.

وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِنَفْسِهِ قَالَ مَا أَطْنُ أَنْ تُبَدِّدَ هَذِهِ أَبْدَا ﴿٤٦﴾

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."

وَمَا أَطْنُ السَّاعَةَ قَائِمَةً وَلَيْنِ رُدُدُتُ إِلَى رَبِّي لَأَجِدَنَ حَيْرَانَ مِنْهَا مُعْلَمًا ﴿٤٧﴾

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

قَالَ لَهُ صَاحِبُهُ وَهُوَ شَحَاوِرُهُ أَخْفَرَتْ بِالْذَّى خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ سَوَّيَكَ رَجُلًا ﴿٤٨﴾

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

لَكُنَّا هُوَ اللَّهُ رَبِّي وَلَا أُشْرِكُ بِرَبِّي أَحَدًا ﴿٤٩﴾

39. And why did you, when you entered your garden, not say, 'What Allāh willed [has occurred]; there is no power except in Allāh?'

وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ إِنْ تَرَنِ أَنَا أَقْلَ مِنْكَ مَالاً ﴿٥٠﴾

<sup>789</sup>i.e., proud and ungrateful to Allāh.

Although you see me less than you in wealth and children,

وَوَلَدًا

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

فَعَسَى رَبِّي أَن يُؤْتِنَ خَيْرًا مِنْ جَنَّتِكَ  
وَيُرِسِّلَ عَلَيْهَا حُسْنَابًا مِنَ السَّمَاءِ فَتَصْبِحَ  
صَعِيدًا زَلَقًا

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

أَوْ يُصْبِحَ مَأْوَهَا غَورًا فَلَنْ تَسْتَطِعَ 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."<sup>790</sup>

وَأَحْيِطَ بِشَمْرِهِ فَاصْبَحَ يُقْلِبُ كَفَيْهِ عَلَى  
مَا أَنْفَقَ فِيهَا وَهِيَ حَاوِيَةٌ عَلَى عُرُوشَهَا  
وَيَقُولُ يَلَيْتَنِي لَمْ أُشْرِكْ بِرَبِّي أَحَدًا

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

وَلَمْ تَكُنْ لَهُ فِتْيَةٌ يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ  
وَمَا كَانَ مُنْتَصِرًا

44. There<sup>791</sup> the authority is [completely] for Allāh, the Truth. He is best in reward and best in outcome.

هُنَالِكَ الْوَلِيَّةُ لِلَّهِ الْحَقُّ هُوَ خَيْرُ ثَوابًا  
وَخَيْرُ عَقْبًا

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<sup>792</sup> and [then] it becomes dry remnants, scattered by the winds.

وَاضْرِبْ لَهُمْ مَثَلَ الْحَيَاةِ الدُّنْيَا كَمَا  
أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاتَّخَذَتِ بِهِ نَبَاتُ  
الْأَرْضِ فَاصْبَحَ هَشِيمًا تَذَرُوهُ الْرِّيَاحُ  
وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُّقْتَدِرًا

<sup>790</sup>He attributed his prosperity to himself rather than to Allāh and disbelieved in the account of the Hereafter.

<sup>791</sup>i.e., at such a time or on the Day of Judgement.

<sup>792</sup>Absorbs it, growing lush and thick.

And Allāh is ever, over all things,  
Perfect in Ability.

46. Wealth and children are [but] adornment of the worldly life. But the enduring good deeds are better to your Lord<sup>793</sup> for reward and better for [one's] hope.

47. And [warn of] the Day when We will remove the mountains and you will see the earth exposed,<sup>794</sup> and We will gather them and not leave behind from them anyone.

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."

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.

50. And [mention] when We said to the angels, "Prostrate to Adam," and they prostrated, except for Iblees. He was of the jinn and departed from [i.e., disobeyed] the command of his Lord. Then will you take him and his descendants

الْمَالُ وَالْبَيْتُونَ زِيَّةُ الْحَيَاةِ الْدُّنْيَا  
وَالْبَقِيقَاتُ الصَّلِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ  
ثَوَابًا وَخَيْرٌ أَمْلًا

وَيَوْمَ نُسْرِيرُ الْجَبَالَ وَتَرَى الْأَرْضَ بَارِزَةً  
وَحَشِّرَنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا

وَعَرِضْنَا عَلَى رَبِّكَ صَفَّا لَقَدْ جِئْنُوكُمْ  
كَمَا حَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ بَلْ رَعَيْتُمْ أَنْ  
نَجْعَلَ لَكُمْ مَوْعِدًا

وَوُضِعَ الْكِتَبُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ  
مِمَّا فِيهِ وَيَقُولُونَ يَوْمَنَا مَالِ هَذَا  
الْكِتَبُ لَا يُغَادِرْ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا  
أَحْصَلَهَا وَوَجَدُوا مَا عَمِلُوا حَاضِرًا وَلَا  
يَظْلِمُ رَبِّكَ أَحَدًا

وَإِذْ قُلْنَا لِلْمَأْتِيكَةِ اسْجُدُوا لِأَدَمَ فَسَجَدُوا  
إِلَّا إِنَّمِسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ  
رَبِّهِ فَفَتَحْنَدُونَهُ وَذُرْتَهُ أُولَيَاءَ مِنْ دُونِ  
وَهُمْ لَكُمْ عَدُوٌّ بِئْسَ لِلظَّالِمِينَ بَدَلًا

<sup>793</sup>i.e., in His sight or evaluation.

<sup>794</sup>i.e., flattened and bare.

as allies other than Me while they are enemies to you? Wretched it is for the wrongdoers as an exchange.

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.

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.

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.

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

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 [accustomed] precedent of the former peoples<sup>795</sup> or that the punishment should come [directly] before them.

56. And We send not the messengers except as bringers of good tidings and warners. And those who

\*مَا أَشَدَّتُهُمْ حَلْقَ السَّمَوَاتِ وَالْأَرْضِ  
وَلَا حَلْقَ أَنفُسِهِمْ وَمَا كُنْتُ مُتَحِّدَّا  
الْمُعْصِلِينَ عَضْدًا ﴿٤٦﴾

وَيَوْمَ يَقُولُ نَادُوا شُرَكَاءِ الَّذِينَ  
رَعَمْتُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِبُوْهُمْ  
وَجَعَلْنَا بَيْنَهُمْ مَوْبِقًا ﴿٤٧﴾

وَرَءَاءَ الْمُجْرِمُونَ النَّارَ فَطَسْنُوا أَهْمَّهُمْ  
مُوَاقِعُوهَا وَلَمْ يَجِدُوا عَهْنَاهُ مَصْرِفًا ﴿٤٨﴾

وَلَقَدْ صَرَّنَا فِي هَذَا الْقُرْآنَ لِلنَّاسِ مِنْ  
كُلِّ مَثَلٍ وَكَانَ الْإِنْسَنُ أَكْثَرُ شَيْءٍ  
جَدَلًا ﴿٤٩﴾

وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمْ  
الْهُدَى وَيَسْتَغْفِرُوا رَبِّهِمْ إِلَّا أَنْ تَأْتِيهِمْ  
سُنْنَةُ الْأَوَّلِينَ أَوْ يَأْتِيهِمُ الْعَذَابُ قُبْلًا ﴿٥٠﴾

وَمَا تُرِسِّلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ  
وَجَهِيلُ الَّذِينَ كَفَرُوا بِالْبَيْطِلِ

<sup>795</sup>Who denied the truth brought by Allāh's messengers.

disbelieve dispute by [using] falsehood to [attempt to] invalidate thereby the truth and have taken My verses and that of which they are warned in ridicule.

لِيُدْحِضُوا بِهِ الْحَقَّ وَأَخْذَدُوا إِيمَانِي وَمَا أَنْذِرُوا هُرُوا ﴿٢٦﴾

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.

وَمَنْ أَظْلَمُ مِمَّنْ ذُكِرَ بِقَوْمِيَتِ رَبِّهِ فَأَعْرَضَ عَنْهَا وَنَسِيَ مَا قَدَّمَتْ يَدَاهُ إِنَّا جَعَلْنَا عَلَى قُلُوبِهِمْ أَكْنَةً أَنْ يَفْقَهُوهُ وَقَدْ أَذَّاهُمْ وَقْرًا وَإِنْ تَدْعُهُمْ إِلَى الْهُدَى فَلَنْ يَتَّبِعُوا إِذَا أَبْدَأْنَا ﴿٢٧﴾

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

وَرَبُّكَ الْغَفُورُ دُوَّلَ الرَّحْمَةِ لَوْ يُؤَاخِذُهُمْ بِمَا كَسَبُوا لَعَجَلَ لَهُمُ الْعَذَابُ بَلْ لَهُمْ مَوْعِدٌ لَّنْ يَخْدُوَ مِنْ دُونِهِ مَوْبِلاً ﴿٢٨﴾

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

وَنَّالَكَ الْقُرْيَاتِ أَهْلَكَهُمْ لَمَّا ظَاهَرُوا ﴿٢٩﴾

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

وَإِذْ قَالَ مُوسَى لِفَتَنَهُ لَا أَبْرُحُ حَتَّى أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا ﴿٣٠﴾

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

فَلَمَّا بَلَغَا مَجْمَعَ بَيْنِهِمَا نَسِيَا حُوتَهُمَا فَأَخْذَ سَيِّلَهُ فِي الْبَحْرِ سَرَّنَا ﴿٣١﴾

62. So when they had passed beyond it, [Moses] said to his boy, "Bring

فَلَمَّا جَاءُوا قَالَ لِفَتَنَهُ إِنَّا غَدَّأَنَا لَقَدْ

us our morning meal. We have certainly suffered in this, our journey, [much] fatigue."

لَقِيَتَا مِنْ سَفَرِنَا هَذِهَا نَصَبَّاً ﴿٧﴾

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."
64. [Moses] said, "That is what we were seeking." So they returned, following their footprints.
65. And they found a servant from among Our servants [i.e., al-Khidhr] to whom We had given mercy from Us and had taught him from Us a [certain] knowledge.
66. Moses said to him, "May I follow you on [the condition] that you teach me from what you have been taught of sound judgement?"
67. He said, "Indeed, with me you will never be able to have patience.
68. And how can you have patience for what you do not encompass in knowledge?"
69. [Moses] said, "You will find me, if Allāh wills, patient, and I will not disobey you in [any] order."
70. He said, "Then if you follow me, do not ask me about anything until I make to you about it mention [i.e., explanation]."
71. So they set out, until when they had embarked on the ship, he
- فَالَّذِي أَرَيْتَ إِذْ أُوبَثَنَا إِلَى الصَّخْرَةِ فَلَيْسَ بِنَسِيَتُ الْحُوتَ وَمَا أَنْسَنِيَهُ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ وَأَخْذَ سَبِيلَهُ فِي الْبَحْرِ عَجَّبًا ﴿٨﴾
- فَالَّذِي ذَلِكَ مَا كُنَّا نَيْعَنِ فَارْتَدَّا عَلَىٰ ئَاثَارِهِمَا قَصَصًا ﴿٩﴾
- فَوَجَدَا عَبْدًا مِنْ عِبَادِنَا إِاتَّيْنَاهُ رَحْمَةً مِنْ عِنْدِنَا وَعَلَمْنَاهُ مِنْ لَدُنَّا عِلْمًا ﴿١٠﴾
- فَالَّذِي لَهُ مُوسَىٰ هَلْ أَتَيْعُكَ عَلَىٰ أَنْ تُعْلَمَ مِمَّا عَلِمْتَ رُشْدًا ﴿١١﴾
- فَالَّذِي إِنَّكَ لَنْ تَسْتَطِعَ مَعِي صَبَرًا ﴿١٢﴾
- وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحْظَ بِهِ حُبْرًا ﴿١٣﴾
- فَالَّذِي سَتَحْدِدُنَّ إِنْ شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا ﴿١٤﴾
- فَالَّذِي فَإِنِ اتَّبَعْنَاهُ فَلَا تَسْكُلُنِي عَنْ شَيْءٍ حَتَّىٰ أَحِدَثَ لَكَ مِنْهُ ذِكْرًا ﴿١٥﴾
- فَانْطَلَقَا حَتَّىٰ إِذَا رَكِبَا فِي السَّفِينَةِ حَرَقَهَا

[i.e., al-Khidhr] tore it open. [Moses] said, "Have you torn it open to drown its people? You have certainly done a grave thing."

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

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

74. So they set out, until when they met a boy, he [i.e., 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."

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

76. [Moses] said, "If I should ask you about anything after this, then do not keep me as a companion. You have obtained from me an excuse."

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 he [i.e., al-Khidhr] restored it. [Moses] said, "If you wished, you could have taken for it a payment."

78. [Al-Khidhr] said, "This is parting between me and you. I will

قَالَ أَخْرَقْتَنَا لِعُرْقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْئًا  
إِمْرًا ﴿٦﴾

قَالَ أَلَّمْ أَقْلُ إِنَّكَ لَنْ تَسْتَطِعَ مَعِي  
صَبَرًا ﴿٧﴾

قَالَ لَا تُؤَاخِذْنِي بِمَا نَسِيْتُ وَلَا تُزْهِقْنِي  
مِنْ أَمْرِي عُسْرًا ﴿٨﴾

فَانْطَلَقَا حَتَّىٰ إِذَا لَقِيَا غُلَمًا فَقَتَلَهُ. قَالَ  
أَقْتَلْتَ نَفْسًا رَّكِيْةً بِغَيْرِ نَفْسٍ لَقَدْ جِئْتَ  
شَيْئًا نُكْرًا ﴿٩﴾

﴿١٠﴾ قَالَ أَلَّمْ أَقْلُ لَكَ إِنَّكَ لَنْ تَسْتَطِعَ مَعِي  
صَبَرًا ﴿١١﴾

قَالَ إِنْ سَأَلْتُكَ عَنْ شَيْءٍ بَعْدَهَا فَلَا  
تُصْحِبِنِي قَدْ بَلَغْتَ مِنْ لَدُنِي عُذْرًا ﴿١٢﴾

فَانْطَلَقَا حَتَّىٰ إِذَا أَتَيَا أَهْلَ قَرْيَةً أَسْتَطَعْمَا  
أَهْلَهَا فَأَبْوَا أَنْ يُضَيِّفُوهُمَا فَوَجَدَا فِيهَا  
جِدَارًا يُرِيدُ أَنْ يَنْقَضَ فَأَقَامَهُ قَالَ لَوْ  
شِئْتَ لَتَحْدُثَ عَلَيْهِ أَجْرًا ﴿١٣﴾

قَالَ هَذَا فَرَاقٌ بَيْنِي وَبَيْنَكَ سَأُنْبِئُكَ