

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Surah Al-Kahf | The Cave

Verses: 110

Revelation: makkah

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1

الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ
الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا ۝١

All Praise. (is) for Allah. the One Who. (has) revealed. to. His slave. the Book. and not. (has) made. in it. any crookedness. (1).

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

Footnote 1: - From the truth or the straight path.

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2

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

Straight. to warn. (of) a punishment. severe. from. near Him. and give
glad tidings. (to) the believers. those who. do. righteous deeds. that. for
them. (is) a good reward. (is) a good reward. (2).

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]

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مَّا كَثِيرٍ فِيهِ أَبَدًا ﴿٣﴾

(They will) abide. in it. forever. (3).

3. In which they will remain forever

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وَيُنْذِرَ الَّذِينَ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا ﴿٤﴾

And to warn. those who. say. Allah has taken. Allah has taken. a son. (4).

مَا لَهُمْ بِهِ مِنْ عِلْمٍ وَلَا لِآبَائِهِمْ^ط
كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ^ط إِنَّ
يَقُولُونَ إِلَّا كَذِبًا ⑤

Not. they have. about it. any. knowledge. and not. their forefathers. Grave (is). the word. (that) comes out. of. their mouths. Not. they say. except. a lie. (5).

5. They have no knowledge of it,¹ nor had their fathers. Grave is the word that comes out of their mouths; they speak not except a lie.

Footnote 1: - i.e., they could not have had knowledge of something which is not true.

فَلَعَلَّكَ بَاخِعٌ نَفْسَكَ عَلَىٰ آثَارِهِمْ إِنْ
لَمْ يُؤْمِنُوا بِهَذَا الْحَدِيثِ أَسَفًا ⑥

Then perhaps you would (be). the one who kills. yourself. over. their footsteps. if. not. they believe. in this. [the] narration. (in) grief. (6).

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

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

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

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.

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وَإِنَّا لَجُعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا ﴿٨﴾

And indeed, We. (will) surely make. what. (is) on it. soil. barren. (8).

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

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

Or. have you thought. that. (the) companions. (of) the cave. and the inscription. were. among. Our Signs. a wonder. (9).

9. Or have you thought that the companions of the cave and the inscription were, among Our signs, a wonder?¹

Footnote 1: - Rather, it is only one of the many wonders of Allāh.

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

When. retreated. the youths. to. the cave. and they said. Our Lord. Grant us. from. Yourself. Mercy. and facilitate. for us. [from]. our affair. (in the) right way. (10).

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."

فَضَرَبْنَا عَلَىٰ أَذَانِهِمْ فِي الْكَهْفِ سِنِينَ
عَدَدًا ۝

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

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

ثُمَّ بَعَثْنَاهُمْ لِنَعْلَمَ أَيُّ الْحِزْبَيْنِ أَحْصَىٰ
لِمَا لَبِثُوا أَمَدًا ۝

Then. We raised them up. that We make evident. which. (of) the two parties. best calculated. for what. (they had) remained. (in) time. (12).

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.

نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُم بِالْحَقِّ ^ط إِنَّهُمْ
فِتْيَةٌ آمَنُوا بِرَبِّهِمْ وَزِدْنَاهُمْ ^{مِلَّةً} هُدًى ۝ (١٣)

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

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.

وَرَبَطْنَا عَلَى قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا
رَبُّ السَّمَوَاتِ وَالْأَرْضِ لَنْ نَدْعُوَ مِنْ
دُونِهِ إِلَهًا لَقَدْ قُلْنَا إِذَا شَطَطًا ۝ (١٤)

And We made firm. [on]. their hearts. when. they stood up. and said. Our Lord. (is) the Lord. (of) the heavens. and the earth. Never. we will invoke. besides Him. besides Him. any god. Certainly. we would have said. then. an enormity. (14).

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.

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هَؤُلَاءِ قَوْمُنَا اتَّخَذُوا مِنْ دُونِهِ آلِهَةً^ط
لَوْلَا يَأْتُونَ عَلَيْهِمْ بِسُلْطَانٍ بَيِّنٍ^ط فَمَنْ
أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا^ط ۝١٥

These. our people. have taken. besides Him. besides Him. gods. Why not. they come. to them. with an authority. clear. And who. (is) more wrong. than (one) who. invents. against. Allah. a lie. (15).

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

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وَإِذِ اعْتَزَلْتُمُوهُمْ وَمَا يَعْبُدُونَ إِلَّا اللَّهَ
فَأَوَّا إِلَى الْكَهْفِ يَنْشُرُ لَكُمْ رَبُّكُمْ مِنْ

رَحْمَتِهِ وَيُهَيِّئُ لَكُمْ مِنْ أَمْرِكُمْ مَرْفَقًا

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And when. you withdraw from them. and what. they worship. except. Allah. then retreat. to. the cave. Will spread. for you. your Lord. of. His Mercy. and will facilitate. for you. [from]. your affair. (in) ease. (16).

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."

وَتَرَى الشَّمْسَ إِذَا طَلَعَتْ تَزُورُ عَنْ
كَهْفِهِمْ ذَاتَ الْيَمِينِ وَإِذَا غَرَبَتْ
تَقْرُبُهُمْ ذَاتَ الشِّمَالِ وَهُمْ فِي فَجْوَةٍ
مِنْهُ ۚ ذَٰلِكَ مِنْ آيَاتِ اللَّهِ ۚ مَنْ يَهْدِ اللَّهُ

فَهُوَ الْبُهْتَدُ ۚ وَمَنْ يُضِلُّ فَلَنْ تَجِدَ لَهُ وَلِيًّا مُرْشِدًا ﴿١٧﴾

And you (might) have seen. the sun. when. it rose. inclining away. from. their cave. to. the right. and when. it set. passing away from them. to. the left. while they. (lay) in. the open space. thereof. That. (was) from. (the) Signs. (of) Allah. Whoever. Allah guides. Allah guides. and he. (is) the guided one. and whoever. He lets go astray. then never. you will find. for him. a protector. a guide. (17).

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.

وَتَحْسَبُهُمْ آيْقَاطًا وَهُمْ رُقُودٌ ۚ وَنُقَلِّبُهُمْ
ذَاتَ الْيَمِينِ وَذَاتَ الشِّمَالِ ۚ وَكَلْبُهُمْ
بَاسِطٌ ذِرَاعَيْهِ بِالْوَصِيدِ ۚ لَوِ اطَّلَعْتَ

عَلَيْهِمْ لَوَلَّيْتُ مِنْهُمْ فِرَارًا وَلَمِلْتُ مِنْهُمْ رُعْبًا ①٨

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 two forelegs. at the entrance. If. you had looked. at them. you (would) have surely turned back. from them. (in) flight. and surely you would have been filled. by them. (with) terror. (18).

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.

وَكَذَلِكَ بَعَثْنَاهُمْ لِيَتَسَاءَلُوا بَيْنَهُمْ ٥ قَالَ
قَائِلٌ مِنْهُمْ كَمْ لَبِثْتُمْ ٥ قَالُوا لَبِثْنَا
يَوْمًا أَوْ بَعْضَ يَوْمٍ ٥ قَالُوا رَبُّكُمْ أَعْلَمُ
بِمَا لَبِثْتُمْ ٥ فَأَبْعَثُوا أَحَدَكُمْ بِوَرِقِكُمْ

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

And similarly. We raised them. that they might question. among them. Said. a speaker. among them. How long. have you remained. They said. We have remained. a day. or. a part. (of) a day. They said. Your Lord. knows best. how long. you have remained. So send. one of you. with this silver coin of yours. with this silver coin of yours. to. the city. and let him see. which is. the purest. food. and let him bring to you. provision. from it. and let him be cautious. And let not be aware. And let not be aware. about you. anyone. (19).

19. And similarly,¹ 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.

Footnote 1: - By the will of Allāh.

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

Indeed, [they]. if. they come to know. about you. they will stone you. or.
return you. to. their religion. And never. will you succeed. then . ever.
(20).

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."

وَكَذَلِكَ أَخْتَرْنَا عَلَيْهِمْ لِيَعْلَمُوا أَنَّ وَعْدَ
اللَّهِ حَقٌّ وَأَنَّ السَّاعَةَ لَا رَيْبَ فِيهَا ۖ إِذْ
يَتَنَازَعُونَ بَيْنَهُمْ أَمْرَهُمْ فَقَالُوا ابْنُوا
عَلَيْهِمْ بُنْيَانًا ۖ رَبُّهُمْ أَعْلَمُ بِهِمْ ۚ قَالَ

الَّذِينَ غَلَبُوا عَلَىٰ أَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِمْ مَّسْجِدًا ﴿٢١﴾

And similarly. We made known. about them. that they might know. that. (the) Promise. (of) Allah. (is) true. and that. (about) the Hour. (there is) no. doubt. in it. When. they disputed. among themselves. about their affair. and they said. Construct. over them. a structure. Their Lord. knows best. about them. Said. those who. prevailed. in. their matter. Surely we will take. over them. a place of worship. (21).

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 they¹ 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."²

Footnote 1: The people of the city. Footnote 2: i.e., we will make this site a place of worship.

سَيَقُولُونَ ثَلَاثَةٌ رَّابِعُهُمْ كَلْبُهُمْ^ج وَيَقُولُونَ
 خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ رَجَبًا بِالْغَيْبِ^ج
 وَيَقُولُونَ سَبْعَةٌ وَثَامِنُهُمْ كَلْبُهُمْ^ط قُلْ
 رَبِّي أَعْلَمُ بِعِدَّتِهِمْ مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ^ق
 فَلَا تُبَارِكْ فِيهِمْ إِلَّا مِرَاءً ظَاهِرًا^ص وَلَا
 تَسْتَفْتِ فِيهِمْ مِنْهُمْ أَحَدًا^ع ٢٢

They say. (they were) three. the forth of them. their dog. and they say.
 (they were) five. the sixth of them. their dog . guessing. about the unseen.
 and they say. (they were) seven. and the eighth of them. their dog. Say. My
 Lord. knows best. their number. None. knows them. except. a few. So (do)
 not. argue. about them. except. (with) an argument. obvious. and (do) not.
 inquire. about them. among them. (from) anyone. (22).

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 Muḥammad], "My Lord is most
 knowing of their number. None knows them except a few.
 So do not argue about them except with an obvious

argument¹ and do not inquire about them among [the speculators] from anyone."

Footnote 1: - i.e., one from the Qur'ān, which is the only sure argument.

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وَلَا تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ ذَلِكَ غَدًا

لَا
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And (do) not. say. of anything. Indeed, I. will do. that. tomorrow. (23).
23. And never say of anything, "Indeed, I will do that tomorrow,"

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إِلَّا أَنْ يَشَاءَ اللَّهُ ۚ وَادْكُرْ رَبَّكَ إِذَا
نَسِيتَ وَقُلْ عَسَى أَنْ يَهْدِيَنِي رَبِّي
لِأَقْرَبَ مِنْ هَذَا رَشَدًا ۝٢٤

Except. If. Allah wills. Allah wills. And remember. your Lord. when. you forget. and say. Perhaps. [that]. will guide me. my Lord. to a nearer (way). than. this. right way. (24).

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."

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وَلَبِثُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ سِنِينَ
وَأَزْدَادُوا تِسْعًا ۝٢٥

And they remained. in. their cave. (for) three. hundred. years. and add. nine. (25).

25. And they remained in their cave for three hundred years and exceeded by nine.¹

Footnote 1: - i.e., 309 lunar years.

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قُلِ اللَّهُ أَعْلَمُ بِمَا لَبِثُوا ۚ لَهُ غَيْبُ
السَّمُوتِ وَالْأَرْضِ ۖ أَبْصِرْ بِهِ وَأَسْمِعْ ۚ مَا

لَهُمْ مِّنْ دُونِهِ مَنٌ وَلِّيٌّ وَلَا يُشْرِكُ فِي
حُكْمِهِ أَحَدًا ②٦

Say. Allah. knows best. about what (period). they remained. For Him. (is the) unseen. (of) the heavens. and the earth. How clearly He sees. [of it]. And how clearly He hears. Not. for them. besides Him. besides Him. any. protector. and not. He shares. [in]. His Commands. (with) anyone. (26).

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."

وَأْتْلُ مَا أُوحِيَ إِلَيْكَ مِنْ كِتَابِ رَبِّكَ ۚ لَا
مُبَدَّلَ لِكَلِمَاتِهِ ۚ وَلَنْ تَجِدَ مِنْ دُونِهِ
مُلْتَحَدًا ②٧

And recite. what. has been revealed. to you. of. the Book. (of) your Lord. None. can change. His Words. and never. you will find. besides Him. besides Him. a refuge. (27).

27. And recite, [O Muḥammad], 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.

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وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ
بِالْغَدْوَةِ وَالْعَاشِيِّ يُرِيدُونَ وَجْهَهُ وَلَا تَعْدُ
عَيْنُكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا
وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَنْ ذِكْرِنَا
وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا ۝ ٢٨

٢٨/٣

And be patient. yourself. with. those who. call. their Lord. in the morning. and the evening. desiring. His Face. And (let) not. pass beyond. your eyes. over them. desiring. adornment. (of) the life. (of) the world. and (do) not. obey. whom. We have made heedless. his heart. of. Our remembrance. and follows. his desires. and is. his affair. (in) excess. (28).

28. And keep yourself patient [by being] with those who call upon their Lord 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.¹

Footnote 1: - Or "in excess," exceeding the limits of Allāh.

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وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ^ق فَمَنْ شَاءَ
فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ^ر إِنَّا أَعْتَدْنَا
لِلظَّالِمِينَ نَارًا^ط أَحَاطَ بِهِمْ سُرَادِقُهَا^ط وَإِنْ
يَسْتَغِيثُوا يُغَاثُوا بِمَاءٍ^ط كَالْمُهْلِ يَشْوِي
الْوُجُوهَ^ط بِئْسَ الشَّرَابُ^ط وَسَاءَتْ مُرْتَفَقًا^ط

٢٩

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. will surround. them. its walls. And if. they call for relief. they will be relieved. with water. like molten brass. (which) scalds. the faces. Wretched. (is) the drink. and evil. (is) the resting place. (29).

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.

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

Indeed. those who. believed. and did. the good deeds. indeed, We. will not let go waste. will not let go waste. (the) reward. (of one) who. does good. deeds. (30).

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.

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أُولَئِكَ لَهُمْ جَنَّاتُ عَدْنٍ تَجْرِي مِنْ
تَحْتِهِمُ الْأَنْهَارُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ
مِنْ ذَهَبٍ وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِّنْ
سُنْدُسٍ وَإِسْتَبْرَقٍ مُّتَكِينَ فِيهَا عَلَى
الْأَرَائِكِ نِعْمَ الثَّوَابُ ۖ وَحَسُنَتْ مُرْتَفَقًا

ع
٣١

Those. for them. (are) Gardens. of Eden. flows. from. underneath them.
the rivers. They will be adorned. therein. [of] (with). bracelets. of. gold.
and will wear. garments. green. of. fine silk. and heavy brocade. reclining.
therein. on. adorned couches. Excellent. (is) the reward. and good. (is) the
resting place. (31).

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.

وَاضْرِبْ لَهُم مَّثَلًا رَّجُلَيْنِ جَعَلْنَا
لِأَحَدِهِمَا جَنَّتَيْنِ مِنْ أَعْنَابٍ وَحَفَفْنَاهُمَا
بِنَخْلٍ وَجَعَلْنَا بَيْنَهُمَا زُرْعًا ۝٣٢

And set forth. to them. the example. of two men:. We provided. for one of them. two gardens. of. grapes. and We bordered them. with date-palms. and We placed. between both of them. crops. (32).

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.

كُلَّتَا الْجَنَّتَيْنِ أَتَتْ أَكْلَهَا وَلَمْ تَظْلِمْ
مِنْهُ شَيْئًا ۖ وَفَجَّرْنَا خِلْفَهُمَا نَهْرًا ۝٣٣

Each. (of) the two gardens. brought forth. its produce. and not. did wrong. of it. anything. And We caused to gush forth. within them. a river. (33).

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.

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

And was. for him. fruit. so he said. to his companion. while he. (was) talking with him. I am. greater. than you. (in) wealth. and stronger. (in) men. (34).

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."

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

And he entered. his garden. while he. (was) unjust. to himself. He said. Not. I think. that. will perish. this. ever. (35).

35. And he entered his garden while he was unjust to himself.¹ He said, "I do not think that this will perish - ever.

Footnote 1: - i.e., proud and ungrateful to Allāh.

وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِنْ رُدِّدْتُ
إِلَىٰ رَبِّي لَأَجِدَنَّ خَيْرًا مِّنْهَا مُنْقَلَبًا ﴿٣٦﴾

And not. I think. the Hour. will occur. And if. I am brought back. to. my Lord. I will surely find. better. than this. (as) a return. (36).

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."

قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَاوِرُهُ أَكَفَرْتَ
بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ
ثُمَّ سَوَّكَ رَجُلًا ﴿٣٧﴾

Said. to him. his companion. while he. was talking to him. Do you disbelieve. in One Who. created you. from. dust. then. from. a minute quantity of semen. then. fashioned you. (into) a man. (37).

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?

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لَكِنَّا هُوَ اللَّهُ رَبِّي وَلَا أُشْرِكُ بِرَبِّي أَحَدًا

③٨

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

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

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وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ
اللَّهُ ۚ لَا قُوَّةَ إِلَّا بِاللَّهِ ۚ إِنَّ تَرِنَ أَنَا أَقَلُّ
مِنْكَ مَالًا وَوَلَدًا ③٩

And why (did you) not. when. you entered. your garden. say. What. wills.
Allah. (there is) no. power. except. with Allah. If. you see me. (me).
lesser. than you. (in) wealth. and children. (39).

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

فَعَسَىٰ رَبِّي أَن يُؤْتِيَنِي خَيْرًا مِّنْ جَنَّتِكَ
وَيُرْسِلَ عَلَيْهَا حُسْبَانًا مِّنَ السَّمَاءِ
فَتُصْبِحَ صَعِيدًا زَلَقًا ﴿٤٠﴾

It may be. that my Lord. that my Lord. will give me. better. than. your garden. and will send. upon it. a calamity. from. the sky. then it will become. ground. slippery. (40).

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,

أَوْ يُصْبِحَ مَأْوُهَا غَوْرًا فَلَنْ تَسْتَطِيعَ لَهُ
طَلَبًا ﴿٣١﴾

Or. will become. its water. sunken. so never. you will be able. to find it. to find it. (41).

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

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وَأَحِيطَ بِثَمَرِهِ فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ عَلَى
مَا أَنْفَقَ فِيهَا وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا
وَيَقُولُ يَلَيْتَنِي لَمْ أُشْرِكْ بِرَبِّي أَحَدًا ﴿٣٢﴾

And were surrounded. his fruits. so he began. twisting. his hands. over. what. he (had) spent. on it. while it (had). collapsed. on. its trellises. and he said. Oh! I wish. I had not associated. I had not associated. with my Lord. anyone. (42).

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."¹

وَلَمْ تَكُنْ لَهُ فِئَةٌ يَنْصُرُونَهُ مِنْ دُونِ
اللَّهِ وَمَا كَانَ مُنتَصِرًا ۖ

And not. was. for him. a group. (to) help him. other than. other than.
Allah. and not. was. (he) supported. (43).

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

هُنَالِكَ الْوَلَايَةُ لِلَّهِ الْحَقِّ ۖ هُوَ خَيْرٌ ثَوَابًا
وَّخَيْرٌ عُقْبًا ۖ

There. the protection. (is) from Allah. the True. He. (is the) best. (to)
reward. and (the) best. (for) the final end. (44).

44. There¹ the authority is [completely] for Allāh, the
Truth. He is best in reward and best in outcome.

وَاضْرِبْ لَهُم مَّثَلًا الْحَيَاةَ الدُّنْيَا كَمَا
 أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ
 الْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيْحُ
 وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُّقْتَدِرًا ۝٤٥

And present. to them. the example. (of) the life. (of) the world. like water. which We send down. from. the sky. then mingles. with it. (the) vegetation. (of) the earth. then becomes. dry stalks. it (is) scattered. (by) the winds. And Allah. And Allah. over. every. thing. (is) All Able. (45).

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 it¹ and [then] it becomes dry remnants, scattered by the winds. And Allāh is ever, over all things, Perfect in Ability.

Footnote 1: - Absorbs it, growing lush and thick.

الْمَالُ وَالْبَنُونَ زِينَةُ الدُّنْيَا وَالْبَقِيَّةُ الصَّالِحَةُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَّخَيْرٌ أَمَلًا ﴿٣٦﴾

The wealth. and children. (are) adornment. (of) the life. (of) the world.
But the enduring. good deeds. (are) better. near. your Lord. (for) reward.
and better. (for) hope. (46).

46. Wealth and children are [but] adornment of the worldly
life. But the enduring good deeds are better to your Lord¹
for reward and better for [one's] hope.

Footnote 1: - i.e., in His sight or evaluation.

وَيَوْمَ نُسَيِّرُ الْجِبَالَ وَتَرَى الْأَرْضَ بَارِزَةً وَحَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا ﴿٣٧﴾

And the Day. We will cause (to) move. the mountains. and you will see.
the earth. (as) a leveled plain. and We will gather them. and not. We will
leave behind. from them. anyone. (47).

47. And [warn of] the Day when We will remove the
mountains and you will see the earth exposed,¹ and We

will gather them and not leave behind from them anyone.

Footnote 1: - i.e., flattened and bare.

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وَعَرِضُوا عَلَىٰ رَبِّكَ صَفًّا ۖ لَقَدْ جِئْتُمُونَا
كَبَا خَلَقْنَكُمْ أَوَّلَ مَرَّةٍ ۖ بَلْ زَعَمْتُمْ أَلَّنْ
نَجْعَلَ لَكُمْ مَوْعِدًا ۝٢٨

And they will be presented. before. your Lord. (in) rows. Certainly. you have come to Us. as. We created you. the first. time. Nay. you claimed. that not. We made. for you. an appointment. (48).

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."

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وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ
مُشْفِقِينَ ۖ مِمَّا فِيهِ وَيَقُولُونَ يُوَيْلَتَنَا

مَالٍ هَذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا
كَبِيرَةً إِلَّا أَحْصَاهَا ۚ وَوَجَدُوا مَا عَمِلُوا
حَاضِرًا ۖ وَلَا يَظْلِمُ رَبُّكَ أَحَدًا ﴿٤٩﴾

And (will) be placed. the Book. and you will see. the criminals. fearful. of what. (is) in it. and they will say. Oh, woe to us. What (is) for. this. [the] Book. not. leaves. a small. and not. a great. except. has enumerated it. And they will find. what. they did. presented. And not. deals unjustly. your Lord. (with) anyone. (49).

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.

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ
فَسَجَدُوا إِلَّا إِبْلِيسَ ۖ كَانَ مِنَ الْجِنِّ

فَفَسَقَ عَنْ أَمْرِ رَبِّهِ ۖ أَفَتَتَّخِذُونَهُ
وَذُرِّيَّتَهُ أَوْلِيَاءَ مِنْ دُونِي وَهُمْ لَكُمْ عَدُوٌّ ۖ
بِئْسَ لِلظَّالِمِينَ بَدَلًا ﴿٥٠﴾

And when. We said. to the Angels. Prostrate. to Adam. so they prostrated.
except. Iblis. (He) was. of. the jinn. and he rebelled. against. the
Command. (of) his Lord. Will you then take him. and his offspring. (as)
protectors. other than Me. other than Me. while they. (are) to you.
enemies. Wretched. for the wrongdoers. (is) the exchange. (50).

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

مَا أَشْهَدُتُّهُمْ خَلْقَ السَّمَوَاتِ وَالْأَرْضِ وَلَا
خَلْقَ أَنْفُسِهِمْ ۖ وَمَا كُنْتُ مُتَّخِذَ

الْمُضِلِّينَ عَضُدًا ﴿٥١﴾

Not. I made them witness. the creation. (of) the heavens. and the earth. and not. the creation. (of) themselves. and not. I Am. the One to take. the misleaders. (as) helper(s). (51).

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.

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وَيَوْمَ يَقُولُ نَادُوا شُرَكَائِيَ الَّذِينَ
زَعَمْتُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ
وَجَعَلْنَا بَيْنَهُمْ مَوبِقًا ﴿٥٢﴾

And the Day. He will say. Call. My partners. those who. you claimed. then they will call them. but not. they will respond. to them. And We will make. between them. a barrier. (52).

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.

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وَرَأَى الْمُجْرِمُونَ النَّارَ فَظَنُّوا أَنَّهُمْ

مُواقِعُوهَا وَلَمْ يَجِدُوا عَنْهَا مَصْرِفًا ﴿٥٣﴾

And will see. the criminals. the Fire. and they (will be) certain. that they. are to fall in it. And not. they will find. from it. a way of escape. (53).

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.

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

جَدَلًا ﴿٥٤﴾

And certainly. We have explained. in. this. the Quran. for mankind. of. every. example. But is. the man. (in) most. things. quarrelsome. (54).

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.

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

٥٥

And nothing. prevents. men. that. they believe. when. has come to them.
the guidance. and they ask forgiveness. (of) their Lord. except. that.
comes to them. (the) way. (of) the former (people). or. comes to them. the
punishment. before (them). (55).

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 peoples¹ or that the
punishment should come [directly] before them.

Footnote 1: - Who denied the truth brought by Allāh's messengers.

وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ
وَمُنْذِرِينَ ۚ وَيُجَادِلُ الَّذِينَ كَفَرُوا
بِالْبَاطِلِ لِيُدْحِضُوا بِهِ الْحَقَّ وَاتَّخَذُوا
آيَاتِي وَمَا أُنْذِرُوا هُزُوًا ﴿٥٦﴾

And not. We send. the Messengers. except. (as) bearers of glad tidings. and (as) warners. And dispute. those who. disbelieve. with falsehood. to refute. thereby. the truth. And they take. My Verses. and what. they are warned. (in) ridicule. (56).

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

وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ
فَأَعْرَضَ عَنْهَا وَنَسِيَ مَا قَدَّمَتْ يَدُهُ ۖ إِنَّا

جَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي
 أَذَانِهِمْ وَقْرًا ۖ وَإِنْ تَدْعُهُمْ إِلَى الْهُدَى
 فَلَنْ يَهْتَدُوا إِذًا أَبَدًا ﴿٥٧﴾

And who. (is) more wrong. than (he) who. is reminded. of the Verses. (of) his Lord. but turns away. from them. and forgets. what. have sent forth. his hands. Indeed, We. [We] have placed. over. their hearts. coverings. lest. they understand it. and in. their ears. (is) deafness. And if. you call them. to. the guidance. then never. they will be guided. then. ever. (57).
 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.

وَرَبُّكَ الْغَفُورُ ذُو الرَّحْمَةِ ۖ لَوْ يُؤَاخِذُهُمْ
 بِمَا كَسَبُوا لَعَجَّلَ لَهُمُ الْعَذَابَ ۖ بَلْ لَهُمُ

مَوْعِدٌ لَّنْ يَجِدُوا مِنْ دُونِهِ مَوْيِلًا ﴿٥٨﴾

And your Lord. (is) the Most Forgiving. Owner. (of) the Mercy. If. He were to seize them. for what. they have earned. surely, He (would) have hastened. for them. the punishment. But. for them. (is) an appointment. never. they will find. other than it. other than it. an escape. (58).

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.

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59

وَتِلْكَ الْقُرَىٰ أَهْلَكْنَاهُمْ لَمَّا ظَلَمُوا وَجَعَلْنَا لِبَهْلِكِهِم مَّوْعِدًا ﴿٥٩﴾

And these. [the] towns. We destroyed them. when. they wronged. and We made. for their destruction. an appointed time. (59).

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

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60

وَإِذْ قَالَ مُوسَى لِفَتَاهُ لَا أَبْرَحُ حَتَّى
أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا

٦٠

And when. said. Musa. to his boy. Not. I will cease. until. I reach. the junction. (of) the two seas. or. I continue. (for) a long period. (60).

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."

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61

فَلَمَّا بَلَغَا مَجْمَعَ بَيْنِهِمَا نَسِيَا حُوتَهُمَا
فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا ۖ

٦١

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

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

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62

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

Then when. they had passed beyond. he said. to his boy. Bring us. our morning meal. Certainly. we have suffered. in. our journey. this. fatigue. (62).

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."

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

He said. Did you see. when. we retired. to. the rock. Then indeed, I. [I] forgot. the fish. And not. made me forget it. except. the Shaitaan. that. I mention it. And it took. its way. into. the sea. amazingly. (63).

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."

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64

قَالَ ذَلِكَ مَا كُنَّا نَبْغِ فَارْتَدَّا عَلَى
أَثَارِهِمَا قَصَصًا ﴿٦٤﴾

He said. That. (is) what. we were. seeking. So they returned. on. their footprints. retracing. (64).

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

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65

فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَا أَتَيْنَهُ رَحْمَةً
مِّنْ عِنْدِنَا وَعَلَّمْنَاهُ مِمَّنْ لَّدُنَّا عِلْمًا ﴿٦٥﴾

Then they found. a servant. from. Our servants. whom We had given. mercy. from. Us. and We had taught him. from. Us. a knowledge. (65).

65. And they found a servant from among Our servants [i.e., al-Khidr] to whom We had given mercy from Us and

had taught him from Us a [certain] knowledge.

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66

قَالَ لَهُ مُوسَى هَلْ أَتَّبِعُكَ عَلَى أَنْ
تُعَلِّمَنِي مِمَّا عَلَّمْتَ رُشْدًا ۖ ﴿٦٦﴾

Said. to him. Musa. May. I follow you. on. that. you teach me. of what. you have been taught. (of) right guidance. (66).

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?"

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67

قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ۖ ﴿٦٧﴾

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

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

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68

وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِ خُبْرًا

٦٨

And how can. you have patience. for. what. not. you encompass. of it. any knowledge. (68).

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

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69

قَالَ سَتَجِدُنِي إِن شَاءَ اللَّهُ صَابِرًا وَلَا
أَعْصِي لَكَ أَمْرًا ٦٩

He said. You will find me. if. Allah wills. Allah wills. patient. and not. I will disobey. your. order. (69).

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

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70

قَالَ فَإِنْ اتَّبَعْتَنِي فَلَا تَسْأَلْنِي عَنْ شَيْءٍ
حَتَّى أُحْدِثَ لَكَ مِنْهُ ذِكْرًا ﴿٧٠﴾

He said. Then if. you follow me. (do) not. ask me. about. anything. until. I present. to you. of it. a mention. (70).

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]."

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71

فَانْطَلَقَا^{٧١} حَتَّى إِذَا رَكِبَا فِي السَّفِينَةِ
خَرَقَهَا^ط قَالَ أَخَرَقْتُهَا لِتُغْرِقَ أَهْلَهَا لَقَدْ
جِئْتَ شَيْئًا إِمْرًا ﴿٧١﴾

So they both set out. until. when. they had embarked. on. the ship. he made a hole in it. He said. Have you made a hole in it. to drown. its people. Certainly. you have done. a thing. grave. (71).

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

قَالَ أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ

صَبْرًا ④٢

He said. Did not. I say. indeed, you. never. will be able. with me. (to have) patience. (72).

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

قَالَ لَا تُؤَاخِذْنِي بِمَا نَسِيتُ وَلَا تُرْهِقْنِي

مِنْ أَمْرِي عُسْرًا ④٣

He said. (Do) not. blame me. for what. I forgot. and (do) not. be hard (upon) me. in. my affair. (raising) difficulty. (73).

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

فَانْطَلَقَا^{قفة} حَتَّىٰ إِذَا لَقِيَا غُلَامًا فَقَتَلَهُ^ل قَالَ
أَقْتَلْتُ نَفْسًا زَكِيَّةً^ة بِغَيْرِ نَفْسٍ^ط لَقَدْ
جِئْتُ شَيْئًا نُّكَرًا ④٤



Then they both set out. until. when. they met. a boy. then he killed him.
He said. Have you killed. a soul. pure. for other than. a soul. Certainly.
you have done. a thing. evil. (74).

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

قَالَ أَلَمْ أَقُلْ لَّكَ إِنَّكَ لَنْ تَسْتَطِيعَ
مَعِيَ صَبْرًا ④٥

He said. Did not. I say. to you. that you. never. will be able. with me. (to have) patience. (75).

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

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

He said. If. I ask you. about. anything. after it. then (do) not. keep me as a companion. Verily. you have reached. from me. from me. an excuse. (76).
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."

فَانْطَلَقَا ۖ وَقَفَا ۖ حَتَّىٰ إِذَا أَتَيَا أَهْلَ قَرْيَةٍ
اِسْتَضَعَا أَهْلَهَا فَاذْبُوا أَنْ يُضَيِّفُوهُمَا
فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَ
فَأَقَامَهُ ۖ قَالَ لَوْ شِئْتُ لَتَّخَذْتُ عَلَيْهِ
أَجْرًا ﴿٧٧﴾

So they set out. until. when. they came. (to the) people. (of) a town. they asked for food. (from) its people. but they refused. to. offer them hospitality. Then they found. in it. a wall. (that) want(ed). to. collapse. so he set it straight. He said. If. you wished. surely you (could) have taken. for it. a payment. (77).

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-Khiḍr] restored it. [Moses] said, "If you wished, you could have taken for it a payment."

قَالَ هَذَا فِرَاقُ بَيْنِي وَبَيْنَكَ ۚ سَأُنَبِّئُكَ
بِتَأْوِيلِ مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا ﴿٤٨﴾

He said. This. (is) parting. between me. and between you. I will inform you. of (the) interpretation. (of) what. not. you were able. on it. (to have) patience. (78).

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

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

(٧٩)

As for. the ship. it was. of (the) poor people. working. in. the sea. So I intended. that. I cause defect (in) it. (as there) was. after them. a king. who seized. every. ship. (by) force. (79).

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.

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80

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

And as for. the boy. his parents were. his parents were. believers. and we feared. that. he would overburden them. (by) transgression. and disbelief. (80).

80. And as for the boy, his parents were believers, and we feared that he would overburden them by transgression and disbelief.

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81

فَارَدْنَا أَنْ يُبَدِّلَهُمَا رَبُّهُمَا خَيْرًا مِّنْهُ زَكَاةً
وَأَقْرَبَ رُحْمًا ﴿٨١﴾

So we intended. that. would change for them. their Lord. a better. than him. (in) purity. and nearer. (in) affection. (81).

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

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82

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

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

And as for. the wall. it was. for two orphan boys. for two orphan boys. in. the town. and was. underneath it. a treasure. for them. and was. their father. righteous. So intended. your Lord. that. they reach. their maturity. and bring forth. their treasure. (as) a mercy. from. your Lord. And not. I did it. on. my (own) accord. That. (is the) interpretation. (of) what. not. you were able. on it. (to have) patience. (82).

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 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."

وَيَسْأَلُونَكَ عَنْ ذِي الْقَرْنَيْنِ ۖ قُلْ
سَأَتْلُوا عَلَيْكُمْ مِنْهُ ذِكْرًا ﴿٨٣﴾

And they ask you. about. Dhul-qarnain. Dhul-qarnain. Say. I will recite. to you. about him. a remembrance. (83).

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

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84

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

Indeed, We. [We] established. [for] him. in. the earth. and We gave him. of. every. thing. a means. (84).

84. Indeed, We established him upon the earth, and We gave him from everything a way [i.e., means].

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85

فَاتَّبَعَ سَبَبًا ﴿٨٥﴾

So he followed. a course. (85).

85. So he followed a way

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86

حَتَّىٰ إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا

تَغْرُبُ فِي عَيْنٍ حَبِئَةٍ وَوَجَدَ عِنْدَهَا قَوْمًا^ط

قُلْنَا يَذَا الْقَرْنَيْنِ إِمَّا أَنْ تُعَذِّبَ وَإِمَّا أَنْ

تَتَّخِذَ فِيهِمْ حُسْنًا ﴿٨٦﴾

Until. when. he reached. (the) setting place. (of) the sun. he found it.
setting. in. a spring. (of) dark mud. and he found. near it. a community.
We said. O Dhul-qarnain. O Dhul-qarnain. Either. [that]. you punish. or.
[that]. you take. [in] them. (with) goodness. (86).

86. Until, when he reached the setting of the sun [i.e., the west], he found it [as if] setting in a body of dark water,¹ and he found near it a people. We [i.e., Allāh] said, "O Dhul-Qarnayn, either you punish [them] or else adopt among them [a way of] goodness."

Footnote 1: - Another meaning is "a body of hot water."

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

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

87. He said, "As for one who wrongs,¹ we will punish him. Then he will be returned to his Lord, and He will punish him with a terrible punishment [i.e., Hellfire].

Footnote 1: - Persists in disbelief and rebellion.

وَأَمَّا مَنْ أَمَنَّ وَعَمِلَ صَالِحًا فَلَهُ جَزَاءُ
الْحُسْنَىٰ ۖ وَسَنَقُولُ لَهُ مِنْ أَمْرِنَا يُسْرًا
ط ﴿٨٨﴾

But as for. (one) who. believes. and does. righteous (deeds). then for him. (is) a reward. good. And we will speak. to him. from. our command. (with) ease. (88).

88. But as for one who believes and does righteousness, he will have a reward of the best [i.e., Paradise], and we [i.e.,

Dhul-Qarnayn] will speak to him from our command with ease."

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89

ثُمَّ أَتْبَعَ سَبِيلًا ﴿٨٩﴾

Then. he followed. (a) course. (89).

89. Then he followed a way

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90

حَتَّىٰ إِذَا بَلَغَ مَطْلِعَ الشَّمْسِ وَجْدَهَا
تَطْلُعُ عَلَىٰ قَوْمٍ لَّمْ نَجْعَلْ لَهُم مِّنْ
دُونِهَا سِتْرًا ﴿٩٠﴾

Until. when. he reached. (the) rising place. (of) the sun. and he found it.
rising. on. a community. not. We made. for them. against it. against it. any
shelter. (90).

90. Until, when he came to the rising of the sun [i.e., the east], he found it rising on a people for whom We had not made against it any shield.

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91

كَذَلِكَ ۖ وَقَدْ أَحْطْنَا بِمَا لَدَيْهِ خُبْرًا ﴿٩١﴾

Thus. And verily. We encompassed. of what. (was) with him. (of the) information. (91).

91. Thus.¹ And We had encompassed [all] that he had in knowledge.

Footnote 1: - Such was the affair of Dhul-Qarnayn.

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92

ثُمَّ اتَّبَعَ سَبَبًا ﴿٩٢﴾

Then. he followed. a course. (92).

92. Then he followed a way

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93

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

﴿٩٣﴾

Until. when. he reached. between. the two mountains. he found. besides them. besides them. a community. not. who would almost. understand. (his) speech. (93).

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

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94

قَالُوا يٰذَا الْقَرْنَيْنِ اِنَّ يَاجُوجَ وَمَاجُوجَ
مُفْسِدُونَ فِي الْاَرْضِ فَهَلْ نَجْعَلُ لَكَ
خُرْجًا عَلٰى اَنْ تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا

٩٤

They said. O Dhul-qarnain. O Dhul-qarnain. Indeed. Yajuj. and Majuj. (are) corrupters. in. the land. So may. we make. for you. an expenditure. [on]. that. you make. between us. and between them. a barrier. (94).

94. They said, "O Dhul-Qarnayn, indeed Gog and Magog¹ are [great] corrupters in the land. So may we assign for you an expenditure that you might make between us and them a barrier?"

Footnote 1: - Savage tribes who had ravaged large parts of central Asia, committing every kind of atrocity.

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95

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

He said. What. has established me. [in it]. my Lord. (is) better. but assist me. with strength. I will make. between you. and between them. a barrier. (95).

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

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96

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

Bring me. sheets. (of) iron. until. when. he (had) leveled. between. the two cliffs. he said. Blow. until. when. he made it. fire. he said. Bring me. I pour. over it. molten copper. (96).

96. Bring me bars 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."

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97

فَبَا اسْطَاعُوا اَنْ يَّظْهَرُوْهُ وَمَا اسْتَطَاعُوا
لَهٗ نَقْبًا ﴿٩٧﴾

So not. they were able. to. scale it. and not. they were able. in it. (to do) any penetration. (97).

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

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98

قَالَ هٰذَا رَحْمَةٌ مِّن رَّبِّيْ ۚ فَاِذَا جَآءَ وَعْدُ
رَّبِّيْ جَعَلَهُ دَكَّآءَ ۚ وَكَانَ وَعْدُ رَّبِّيْ حَقًّا ﴿٩٨﴾

He said. This. (is) a mercy. from. my Lord. But when. comes. (the) Promise. (of) my Lord. He will make it. level. And is. (the) Promise. (of) my Lord. true. (98).

98. [Dhul-Qarnayn] said, "This is a mercy from my Lord; but when the promise of my Lord¹ comes [i.e.,

approaches], He will make it level, and ever is the promise of my Lord true."

Footnote 1: - i.e., the Hour of Resurrection.

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99

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

And We (will) leave. some of them. (on) that Day. to surge. over. others. and (will be) blown. in. the trumpet. then We (will) gather them. all together. (99).

99. And We will leave them that day¹ surging over each other, and [then] the Horn will be blown, and We will assemble them in [one] assembly.

Footnote 1: - The day the dam is destroyed.

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100

وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِلْكَافِرِينَ عَرْضًا

﴿١٠٠﴾

And We (will) present. Hell. (on) that Day. to the disbelievers. (on) display. (100).

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

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101

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

Those. had been. their eyes. within. a cover. from. My remembrance. and
were. not. able. (to) hear. (101).

101. Those whose eyes had been within a cover [removed]
from My remembrance,¹ and they were not able to hear.²

Footnote 1: i.e., Allāh's signs or the Qur'ān. Footnote 2: They refused to listen to
the Qur'ān or to understand it.

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102

أَفَحَسِبَ الَّذِينَ كَفَرُوا أَنْ يَتَّخِذُوا
عِبَادِي مِنْ دُونِي أَوْلِيَاءَ ۖ إِنَّا أَعْتَدْنَا
جَهَنَّمَ لِلْكَافِرِينَ نُزُلًا ﴿١٠٢﴾

Do then think. those who. disbelieve. that. they (can) take. My servants.
besides Me. besides Me. (as) protectors. Indeed, We . We have prepared.

Hell. for the disbelievers. (as) a lodging. (102).

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.

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103

قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا

ط
١٠٣

Say. Shall. We inform you. of the greatest losers. (as to their) deeds. (103).

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

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104

الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا
وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا

١٠٤

Those . is lost. their effort. in. the life. (of) the world. while they. think. that they. (were) acquiring good. (in) work. (104).

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

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105

أُولَٰئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ
فَحَبِطَتْ أَعْمَالُهُمْ فَلَا نُقِيمُ لَهُمْ يَوْمَ
الْقِيَةِ وَزْنًا ﴿١٠٥﴾

Those. (are) the ones who. disbelieve. in the Verses. (of) their Lord. and the meeting (with) Him. So (are) vain. their deeds. so not. We will assign. for them. (on) the Day. (of) the Resurrection. any weight. (105).

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 assign to them on the Day of Resurrection any weight [i.e., importance].

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106

ذَٰلِكَ جَزَاؤُهُمْ جَهَنَّمُ بِمَا كَفَرُوا
وَاتَّخَذُوا آيَاتِي وَرُسُلِي هُزُؤًا ﴿١٠٦﴾

That. (is) their recompense . Hell . because. they disbelieved. and took.
My Verses. and My Messengers. (in) ridicule. (106).

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

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107

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ
لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا ﴿١٠٧﴾

Indeed. those who. believed. and did. righteous deeds. for them will be.
for them will be. Gardens. (of) the Paradise. (as) a lodging. (107).

107. Indeed, those who have believed and done righteous
deeds - they will have the Gardens of Paradise¹ as a
lodging,

Footnote 1: - i.e., the highest part of Paradise, al-Firdaus.

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108

خَالِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حِوَلًا ﴿١٠٨﴾

Abiding forever. in it. Not. they will desire. from it. any transfer. (108).

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

قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لِكَلِمَاتِ رَبِّي
لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنْفَدَ كَلِمَاتُ رَبِّي
وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا ①٠٩

Say. If. were. the sea. ink. for (the) Words. (of) my Lord. surely (would be) exhausted. the sea. before. [that]. (were) exhausted. (the) Words. (of) my Lord. even if. We brought. (the) like (of) it. (as) a supplement. (109).

109. Say, "If the sea were ink for [writing] the words¹ of my Lord, the sea would be exhausted before the words of my Lord were exhausted, even if We brought the like of it in [continual] supplement."

Footnote 1: - The words of Allāh's unlimited knowledge or words describing His attributes and His grandeur or praise of Him (subhānahu wa ta'ālā).

قُلْ إِنِّي أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَىٰ أَنبَاءِ
الْهُكْمِ إِلَهُ وَاحِدٌ ۚ فَمَنْ كَانَ يَرْجُوا لِقَاءَ

رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ

بِعِبَادَةِ رَبِّهِ أَحَدًا ﴿١١٠﴾

Say. Only. I. (am) a man. like you. Has been revealed. to me. that. your God. (is) God. One. So whoever. is. hoping. (for the) meeting. (with) his Lord. let him do. deeds. righteous. and not. associate. in (the) worship. (of) his Lord. anyone. (110).

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."
