

رُكُوعَاتُهَا
١٢

(١٤) سُورَةُ بِنَى إِسْرَائِيلَ مَكِّيَّةٌ (٥٠)

آيَاتُهَا
١١١

الرَّحِيمِ

الرَّحْمَنِ

اللَّهُ

بِسْمِ

The Most Merciful

The Most Gracious

In (The) Name of Allah

الْحَرَامِ

مِنَ الْمَسْجِدِ

مِّنْ

لَيْلًا

بِعَبْدِهِ

أَسْرَى

الَّذِي

سُبْحَانَ

Sacred (i.e., Masjid Al-Haram in Makkah)

the Masjid

from

(by) night

His slave (Muhammad S.A.W)

took

The One Who

Glory be (to Allah)

إِلَى الْمَسْجِدِ

الْأَقْصَا

الَّذِي

بُرَكْنَا

حَوْلَهُ

لِنُرِيَهُ

مِنَ

أَيَّتِنَا

Our Signs

of

that We may show him

its surroundings

We blessed

which

Distant (i.e., Masjid Al-Aqsa in Jerusalem)

the Masjid

to

وَجَعَلْنَاهُ

الْكِتَابِ

مُوسَى

وَآتَيْنَا

الْبَصِيرُ

السَّبِيحُ

هُوَ

and We made it

the Book (i.e., Taurat)

Moosa

And We gave

① The All-Seer

(is) The All-Hearer

Verily He Alone

هُدًى

لِبَنِي إِسْرَائِيلَ

أَلَا

تَتَّخِذُوا

مِن دُونِي

وَكَيْلًا

ر

② any protector"

besides Me

(from)

you take

(saying that), "Not

for (the) Children of Israel

a guidance

ذُرِّيَّةَ

مَنْ

حَمَلْنَا

مَعَ نُوحٍ

إِنَّهُ كَانَ

عَبْدًا شَكُورًا

ر

③ grateful

a slave

was

Verily He

Nooh

with

We carried (in the ship)

(of those) whom

(You are the) offspring

وَقَضَيْنَا

إِلَى

بِنَى إِسْرَائِيلَ

فِي

الْكِتَابِ

لَتُفْسِدَنَّ

فِي الْأَرْضِ

the Earth

in

(that) "Surely you will cause mischief

the Book

in

(the) Children of Israel

to

And We conveyed the decree

مَرَّتَيْنِ

وَلَتَعْلَنَ

عُلُوًّا

كَبِيرًا

فَإِذَا جَاءَ

وَعُدُّ

أُولَٰهَٰهَا

We sent

(the) first of the two promises,

came

Then when

④ (and) extremely arrogant

and surely you will become tyrants

twice

عَلَيْكُمْ

عِبَادًا

لَنَا

أُولَى

بِأْسٍ

شَدِيدٍ

فَجَاسُوا

(the) innermost part of the homes

then they entered

severe,

(to) warfare

given

of Ours

slaves

against you

وَكَانَ

وَعَدَا

مَّفْعُولًا

ثُمَّ

رَدَدْنَا

لَكُمْ

الْكَرَّةَ

over them

a return (of victory)

to you

We returned

Then

⑤ fulfilled

a promise

And it was

وَأَمَدْنَاكُمْ

بِأَمْوَالٍ

وَبَنِينَ

وَجَعَلْنَاكُمْ

أَكْثَرَ

نَفِيرًا

ر

⑥ numerous (in man-power)

more

and We made you

and children

with wealth

and We aided you

إِنْ أَحْسَنْتُمْ

أَحْسَنْتُمْ

لِأَنْفُسِكُمْ

وَإِنْ

أَسَأْتُمْ

فَلَهَا

ط

then (it is) for it (i.e., against yourself)

you do evil,

and if

for your ownselves

you do good

you do good,

If

فَإِذَا جَاءَ

وَعُدُّ

الْأَخِرَةَ

لَيْسُوًا

وَجُوهَكُمْ

وَلِيَدْخُلُوا

ر

and to enter

your faces

(We sent enemies) to disfigure

last (i.e., the second)

(the) promise

came

Then when

الْمَسْجِدِ

كَمَا

دَخَلُوهُ

أَوَّلَ

مَرَّةٍ

وَلِيَتَبَرَّوْا

مَا

⑦ (with total) destruction

their hands fell upon

(on) whatever

and to destroy

time,

(the) first

they entered it

as

عَلَى	رَبُّكُمْ	أَنْ	يُرْحَمَكُمْ	وَإِنْ	عُدْتُمْ	عُدْنَا	وَجَعَلْنَا	جَهَنَّمَ
Perhaps	your Lord	that	He may show mercy to you	but if	you return (to mischief),	(then) We will return (to Punishment)	and We have made	Hell
لِلْكَافِرِينَ	حَصِيرًا	إِنَّ	هَذَا	الْقُرْآنَ	يَهْدِي	لِلَّتِي	هِيَ	أَقْوَمُ
for the disbelievers	(as) a prison	Verily	this	Qur'an	guides	to that (Path)	which	(is) most straight
وَيُبَشِّرُ	الْمُؤْمِنِينَ	الَّذِينَ	يَعْمَلُونَ	الصَّالِحَاتِ	أَنْ	لَهُمْ	أَجْرًا	كَبِيرًا
and gives glad-tidings	(to) the believers	who	do	righteous deeds	that	for them	(is) a reward	great
وَأَنَّ	الَّذِينَ	لَا	يُؤْمِنُونَ	بِالْآخِرَةِ	أَعْتَدْنَا	لَهُمْ	عَذَابًا	أَلِيمًا
And that	those who	(do) not	believe	in the Hereafter,	We have prepared	for them	a punishment	painful
وَيَدْعُ	الْإِنْسَانَ	بِالشَّرِّ	دُعَاءَهُ	بِالْخَيْرِ	وَكَانَ	الْإِنْسَانُ	عَجُولًا	
And supplicates	Man	for evil	(as) he (should) supplicate	for good	And is	Man	ever hasty	
وَجَعَلْنَا	الْيَلَّ	وَالنَّهَارَ	اِيتِينَ	فَمَحَوْنَا	اِیَّةَ	الْيَلِّ	وَجَعَلْنَا	اِیَّةَ
And We made	the Night	and the Day	as two Signs,	then We obliterated (i.e., made dark)	the Sign	(the) Sign of the Night	and We made	the Sign
النَّهَارِ	مُبْصِرَةً	لِتَبْتَغُوا	فَضْلًا	مِّنْ	رَّبِّكُمْ	وَلِتَعْلَمُوا	عَدَدَ	السِّنِينَ
(of) the Day	bright / visible	that you may seek	(the) Bounty	from	your Lord	and that you may know	(the) number of years	(the) number of years
وَالْحِسَابَ	وَكُلَّ	شَيْءٍ	فَصَّلْنَاهُ	تَفْصِيلًا	وَكُلَّ	إِنْسَانٍ	الزَّمَنُ	
and (for keeping) the account (of time)	And every	thing	We have explained it in detail (in this Qur'an with) detailed explanation	And every	And (for) every	Man	We have fastened (for) him	
طَرِيْقَهُ	فِي	عُنُقِهِ	وَنُخْرِجُ	لَهُ	يَوْمَ	الْقِيَامَةِ	كِتَابًا	يَلْقَاهُ
to his fate / deeds	his neck	And We shall bring out	for him	(on The) Day of Resurrection	a Record	(which) he will find it	(laid) wide open	
اِقْرَأْ	كِتَابَكَ	كَفَى	بِنَفْسِكَ	الْيَوْمَ	عَلَيْكَ	حَسِيبًا	مَنْ	اِهْتَدَى
(It will be said) "Read	your Record	Sufficient	(are you) yourself	This Day	against you	(as) a reckoner"	Whoever	then only
يَهْتَدِي	لِنَفْسِهِ	وَمَنْ	ضَلَّ	فَانَّمَا	يَضِلُّ	عَلَيْهَا	وَلَا	تَزِرُ
he seeks guidance	for (the benefit of) his own soul	and whoever	goes astray,	then only	he strays	against it (i.e., his soul)	And not	any bearer of burden shall bear
وَزَرَ	أُخْرَى	وَمَا	كُنَّا	مُعَذِّبِينَ	حَتَّى	نَبْعَثَ	رَسُولًا	وَإِذَا
(the) burden of another	And not	We are	The Ones to punish	until	We have sent	(15) a Messenger	And when	We intend
أَنْ	تُهْلِكَ	قَرْيَةً	أَمَرْنَا	مُتْرَفِيهَا	فَفَسَقُوا	فِيهَا	فَحَقَّ	عَلَيْهَا
to	destroy	a town,	We order	its affluent people (to fulfil certain commandments)	but they defiantly disobey	in it,	so becomes justified	against them
الْقَوْلِ	فَدَمَّرْنَاهَا	تَدْمِيرًا	وَكَم	أَهْلَكْنَا	مِنَ	الْقُرُونِ	مِنْ	
the word (of torment)	then We destroy it	(with complete) destruction	And how many	We have destroyed	of	(from) the generations		
بَعْدَ	نُوحٍ	وَكَفَى	بِرَبِّكَ	بِدُنُوبِ	عِبَادِهِ	خَبِيرًا	بَصِيرًا	
after	Nooh	And sufficient	(is) your Lord	with (the) sins of His slaves,	All-Aware,	All-Seer		

مَنْ	كَانَ	يُرِيدُ	الْعَاجِلَةَ	عَجَلْنَا	لَهُ	فِيهَا	مَا	نَشَاءُ	لِمَنْ	تُرِيدُ	ثُمَّ	جَعَلْنَا
Whoever	is	desirous	(of this) fleeting (life),	We hasten	for him	in it	whatever	We will	for whomever	We intend,	then,	We have assigned
لَهُ	جَهَنَّمَ	يَصْلُهَا	مَذْمُومًا	مَذْحُورًا	وَمَنْ	أَرَادَ	الْآخِرَةَ	وَسَعَى	لَهَا			
for him	Hell,	he will burn in it	disgraced	(18) (and) rejected	And whoever	desires	the Hereafter	and strives	for it			
سَعِيهَا	وَهُوَ	مُؤْمِنٌ	فَأُولَئِكَ	كَانَ	سَعِيهِمْ	مَشْكُورًا	كُلًّا	نُيِّدُ	هَؤُلَاءِ			
its striving	while he (or she)	(is) a believer	then those,	is	their striving	well appreciated (by Allah)	(To) each	We extend	(to) these			
وَهُؤُلَاءِ	مِنْ	عَطَاءٍ	رَبِّكَ	ط	وَمَا	كَانَ	عَطَاءُ	رَبِّكَ	أَنْظُرُ	كَيْفَ		
and (to) those	from	(the) Bounty / Gift of your Lord	(the) Bounty / Gift of your Lord	And not	is	is	(the) Bounty / Gift of your Lord	restricted	See	how		
فَضَّلْنَا	بَعْضَهُمْ	عَلَى	بَعْضِ	ط	وَلِلْآخِرَةِ	أَكْبَرُ	دَرَجَاتٍ	وَأَكْبَرُ	تَفْضِيلًا	ر١		
We have bestowed favours	(on) some of them	over	others	And surely the Hereafter	(is) far greater	(in) ranks	and greater	(in) preference	(21)			
لَا	تَجْعَلُ	مَعَ	اللَّهِ	إِلَهًا	آخَرَ	فَتَقْعَدَ	مَذْمُومًا	مَخْذُولًا	ر٢	وَقَضَى	رَبُّكَ	
(Do) not	set up	with	Allah	another	god	lest you sit down	disgraced	(22) (and) forsaken	And has decreed	your Lord		
أَلَّا	تَعْبُدُوا	إِلَّا	إِيَّاهُ	وَبِالْوَالِدَيْنِ	إِحْسَانًا	ط	إِمَّا	يَبْلُغَنَّ	عِنْدَكَ	الْكِبَرَ		
that not	you (should) worship	except	Him Alone	and with the parents	(be) good	If	reach	near you	old age			
أَحَدُهُمَا	أَوْ	كِلَهُمَا	فَلَا	تَقُلْ	لَهُمَا	أَفِّ	وَلَا	تَنْهَرُهُمَا	وَقُلْ	لَهُمَا	قَوْلًا	
one of them	or	both of them,	then (do) not	say	to both of them	"fie" (i.e., any word of disrespect)	and (do) not	be harsh to them	but speak	to them	words	
كَرِيمًا	ر٣	وَاحْفِظْ	لَهُمَا	جَنَاحَ	الدُّلِّ	مِنَ	الرَّحْمَةِ	وَقُلْ	رَبِّ	ارْحَمَهُمَا		
(23) honourable	And lower	to both of them	(the) wing of humility	(out) of	mercy	and say,	"My Lord !	Have mercy on both of them				
كَمَا	رَبِّيُنِي	صَغِيرًا	ر٤	رَبُّكُمْ	أَعْلَمُ	بِمَا	فِي	نَفْسِكُمْ	ط	إِنْ	تَكُونُوا	صَالِحِينَ
as	they cherished me	(when I was) small	Your Lord	knows best	of what	(is) in	yourselves	If	righteous,	you are		
فَإِنَّهُ	كَانَ	لِلْأَوَّابِينَ	غَفُورًا	ر٥	وَأْتِ	ذَا	الْقُرْبَىٰ	حَقَّهُ	وَالْمَسْكِينِ			
is	then verily He	to those who turn often (in repentance to Him)	(25) Most Forgiving	And give	the relative	his due	and (also to) the needy					
وَابْنِ	السَّبِيلِ	وَلَا	تُبْذِرْ	تَبْذِيرًا	ر٦	إِنَّ	الْمُبْذِرِينَ	كَانُوا	إِخْوَانَ			
and the wayfarer	and (do) not	spend	Verily	(26) wastefully	are	(the) brothers						
الشَّيْطَانِ	ط	وَكَانَ	الشَّيْطَانُ	لِرَبِّهِ	كَفُورًا	ر٧	وَأَمَّا	تُعْرِضَنَّ	عَنْهُمْ	ابْتِغَاءً		
(of) the devils	And is	Shaitaan	to his Lord	(27) ever ungrateful	And if	you (happen to) turn away	from them (i.e., from the needy)	seeking				
رَحْمَةٍ	مِّنْ	رَّبِّكَ	تَرْجُوهَا	فَقُلْ	لَهُمْ	قَوْلًا	مَّيْسُورًا	ر٨	وَلَا	تَجْعَلْ	يَدَكَ	
(the) mercy	your Lord	from	(which) you are hoping for it,	then (at least) speak	to them	kind	(28)	And (do) not	keep	your hands		
مَغْلُوبَةً	إِلَىٰ	عُنُقِكَ	وَلَا	تَبْسُطْهَا	كُلَّ	الْبَسِطِ	فَتَقْعَدَ	مَلُومًا	مَحْسُورًا	ر٩		
to	your neck	nor	stretch it out	(with) utmost	stretching	blameworthy	lest you sit down	(and land yourself in) abject poverty				

إِنَّ	رَبَّكَ	يَبْسُطُ	الرِّزْقَ	لِمَنْ	يَشَاءُ	وَيَقْدِرُ	ط	إِنَّهُ	كَانَ	بِعِبَادِهِ			
Verily	your Lord	enlarges	the provision	for whomever	He wills	and restricts (it)		Verily He	is	of His slaves			
خَبِيرًا	بَصِيرًا	ع	وَلَا	تَقْتُلُوا	أَوْلَادَكُمْ	خَشِيَةَ	إِمْلَاقٍ	ط	نَحْنُ	نَرْزُقُهُمْ			
All-Aware	All-Seer	(30)	And (do) not	kill	your children	(for) fear of poverty	(for)		We	shall provide (for) them			
وَإِيَّاكُمْ	ط	إِنَّ	قَتَلَهُمْ	كَانَ	خِطَاءً	كَبِيرًا	ع	وَلَا	تَقْرَبُوا	الزَّيْنَى	إِنَّهُ	كَانَ	
and you (as well)		Verily,	their killing	is	a sin	great	(31)	And (do) not	go near	adultery or fornication,	is	verily it	
فَاجِشَةً	ط	وَسَاءَ	سَبِيلًا	ع	وَلَا	تَقْتُلُوا	النَّفْسَ	الَّتِي	حَرَّمَ	اللَّهُ	إِلَّا		
a lewd act	and an evil	(32)	way	And (do) not	kill	a soul	which	has forbidden	except	Allah			
بِالْحَقِّ	ط	وَمَنْ	قُتِلَ	مَظْلُومًا	فَقَدْ	جَعَلْنَا	لِوَلِيِّهِ	سُلْطَانًا	فَلَا	يُسْرِفُ			
with a just cause	And whoever	is killed	unjustly,	then indeed	We have given	for his heir	an authority (to seek retribution),	so (let him) not	exceed limits				
فِي	الْقَتْلِ	ط	إِنَّهُ	كَانَ	مَنْصُورًا	ع	وَلَا	تَقْرَبُوا	مَالَ	الْيَتِيمِ	إِلَّا	بِالَّتِي	
in	the (matter of) taking life	Verily he	is	(33)	helped (by the law)	And (do) not	approach	(the) wealth of the orphan	except	with that			
هِيَ	أَحْسَنُ	حَتَّى	يَبْلُغَ	أَشَدَّهُ	ص	وَأَوْفُوا	بِالْعَهْدِ	ع	إِنَّ	الْعَهْدَ	كَانَ		
(is) best	which	until	he reaches	his maturity	and fulfil	the covenant,	and	verily	will be	(every) covenant			
مَسْئُولًا	ع	وَأَوْفُوا	الْكَيْلَ	إِذَا	كَلَّمْتُمْ	وَزِنُوا	بِالْقِسْطِ	السُّتَقِيمِ					
(34)	questioned	And give full	measure	when	you measure	and weigh	with the balance	straight					
ذَلِكَ	خَيْرٌ	وَأَحْسَنُ	تَأْوِيلًا	ع	وَلَا	تَقْفُ	مَا	لَيْسَ	لَكَ	بِهِ	عِلْمٌ	ط	إِنَّ
That	(is the) best (way)	and excellent	(35)	(as) an outcome	And (do) not	pursue	what	not	(is) for you	of it	any knowledge	Verily	
السَّمْعِ	وَالْبَصَرِ	وَالْفُؤَادِ	كُلُّ	أُولَئِكَ	كَانَ	عَنْهُ	مَسْئُولًا	ع	مَسْئُولًا	ع	مَسْئُولًا	ع	مَسْئُولًا
the hearing	and the sight	and the heart,	all	those	will be	(about it)	(36)	questioned					
وَلَا	تَمْشِ فِي	الْأَرْضِ	مَرَحًا	ع	إِنَّكَ	لَنْ	تَخْرُقَ	الْأَرْضَ	وَلَنْ	تَبْلُغَ	الْجِبَالَ		
And (do) not	in	the Earth	(with) insolence,	verily you	never	(can) tear apart	the Earth	and never	(can) you reach	the mountains			
طُولًا	ع	كُلُّ	ذَلِكَ	كَانَ	سَيِّئُهُ	عِنْدَ	رَبِّكَ	مَكْرُوهًا	ع	ذَلِكَ	مِمَّا		
(37)	(in) height	All	is	that	near	its evil	your Lord,	(38)	(most) hateful	That	(is) from what		
أَوْحَى	إِلَيْكَ	رَبُّكَ	مِنَ	الْحِكْمَةِ	ط	وَلَا	تَجْعَلُ	مَعَ	اللَّهِ	إِلَهًا	آخَرَ		
has revealed	to you (O Prophet)	of	your Lord	the wisdom	And (do) not	set up	with	Allah	another	god			
فَتُلْقَى	فِي	جَهَنَّمَ	مَلُومًا	مَدْحُورًا	ع	أَفَأَصْفُكُمْ	رَبُّكُمْ	بِالْبَنِينَ					
lest you will be cast	in	the Hell,	blameworthy	(39)	(and) rejected	Has then chosen for you	your Lord	sons					
وَاتَّخَذَ	مِنَ	الْمَلَائِكَةِ	إِنَاثًا	ط	إِنَّكُمْ	لَتَقُولُونَ	قَوْلًا	عَظِيمًا	ع				
and has taken	among	the Angels,	daughters?	Verily you	surely utter	a word	awful	(40)					

وَلَقَدْ	صَرَفْنَا	فِي	هَذَا	الْقُرْآنِ	لِيَذْكُرُوا	وَمَا	يَزِيدُهُمْ	إِلَّا	نُفُورًا	٣١		
And certainly	We have explained variously (The Truth)	in	this	Qur'an	that they may pay heed	But not	it increases them	except	(in) aversion	(41)		
قُلْ لَوْ كَان	مَعَهُ	الْهَةُ	كَمَا	يَقُولُونَ	إِذَا	لَا	اِبْتَغُوا	إِلَى	ذِي	الْعَرْشِ	سَبِيلًا	٣٢
"If Say	with Him	(other) gods	as	they say,	then, (in such a case)	surely they (i.e., the false gods) would have (each) sought	towards	(The Lord of the Throne)	a way"	(42)		
سُبْحَنَهُ	وَتَعْلَى	عَمَّا	يَقُولُونَ	عُلُوهَا	كَبِيرًا	تُسَبِّحُ	لَهُ	السَّمَوَاتُ	السَّبْعُ	٣٣		
Glory be to Him	and Exalted is He	above what	they say,	Highly exalted	Great !	Glorify	to Him	the seven Heavens	(43)			
وَالْأَرْضُ	وَمَنْ	فِيهِنَّ	وَإِنْ	مِنْ	شَيْءٍ	إِلَّا	يُسَبِّحُ	بِحَمْدِهِ	وَلَكِنْ	٣٤		
and the Earth	and whoever	(is) in them	And not	(there is) a thing	but	glorifies	but	His Praises	(and) but			
لَا	تَفْقَهُونَ	تَسْبِيحَهُمْ	إِنَّهُ	كَانَ	حَلِيمًا	غَفُورًا	وَإِذَا	قَرَأْتَ	الْقُرْآنَ	٣٥		
you understand	not	their glorification	Verily He	is	Most Forbearing	Most Forgiving	And when	the Qur'an, you recite	(44)			
جَعَلْنَا	بَيْنَكَ	وَبَيْنَ	الَّذِينَ	لَا	يُؤْمِنُونَ	بِالْآخِرَةِ	حِجَابًا	مَسْتُورًا	٣٥			
We place	between you	and between	those who	(do) not	believe	in the Hereafter,	a barrier	invisible	(45)			
وَجَعَلْنَا	عَلَى	قُلُوبِهِمْ	أَكِنَّةً	أَنْ	يَفْقَهُوهُ	وَفِي	أَذَانِهِمْ	وَقَرَأْتَ	وَإِذَا	٣٦		
And We have placed	upon	their hearts	lest	coverings	they should understand it	and in	deafness	And when	their ears			
ذَكَرْتَ	رَبَّكَ	فِي	الْقُرْآنِ	وَحْدَهُ	وَلَوْ	عَلَى	أَدْبَارِهِمْ	نُفُورًا	نَحْنُ	٣٦		
you mention	your Lord	in	the Qur'an,	Alone,	they turn away	on	their backs	(in) aversion	We			
أَعْلَمُ	بِمَا	يَسْتَمِعُونَ	بِهِ	إِذْ	يَسْتَمِعُونَ	إِلَيْكَ	وَإِذْ	هُمْ	نَجْوَى	إِذْ		
know best	of what	they listen	to it	when	they listen	to you	and when	they	(indulge in) private conversation,	when		
يَقُولُ	الظَّالِمُونَ	إِنْ	تَتَّبِعُونَ	إِلَّا	رَجُلًا	مَسْحُورًا	أَنْظُرْ	كَيْفَ	ضَرَبُوا	٣٧		
say	the wrong-doers,	"Not	you follow	except	a man	"bewitched"	See	how	they put forth			
لَكَ	الْأَمْثَالُ	فَضَلُّوا	فَلَا	يَسْتَطِيعُونَ	سَبِيلًا	وَقَالُوا	ءِذَا	كُنَّا	٣٨			
for you	the examples,	so they have gone astray,	then not	they can	(find) a way	And they say,	"What ! When	we become	(48)			
عِظَامًا	وَرَفَاتًا	ءِإِنَّا	لَمَبْعُوثُونَ	خَلْقًا	جَدِيدًا	قُلْ	كُونُوا	حِجَارَةً	٣٩			
bones	and ashes,	shall we	(be) surely raised	(as) a creation	"new?"	Say (O Prophet),	"(Even if) you become	stones	(49)			
أَوْ	حَدِيدًا	أَوْ	خَلْقًا	مِمَّا	يَكْبُرُ	فِي	صُدُورِكُمْ	فَسَيَقُولُونَ	مَنْ	٥١		
or	iron	Or	any creation	of what	(is) great	in	your breasts (i.e., in your imagination, yet, you will be resurrected)",	"Who	then soon they will say,			
يُعِيدُنَا	قُلِ	الَّذِي	فَطَرَكُمُ	أَوَّلَ	مَرَّةٍ	فَسَيُنْغِضُونَ	إِلَيْكَ	٥١				
"The One Who	Say,	will return us (to life)?"	created you	(for the) first	time",	at you	then soon they will nod	(51)				
رُءُوسَهُمْ	وَيَقُولُونَ	مَتَى	هُوَ	قُلْ	عَسَى	أَنْ	يَكُونَ	قَرِيبًا	٥١			
and say,	their heads	"When (will)	Say, it (be)?"	"Perhaps,	(it) will be	that	(51)					

يَوْمَ	يَدْعُوكُمْ	فَتَسْتَجِيبُونَ	بِحَمْدِهِ	وَتَتَذَكَّرُونَ	إِنْ	لَبِثْتُمْ	إِلَّا
(On) That Day	(when) He (Allah) will call you,	and you will respond	with His Praises	and you will think	(that) not	you had remained (in the World)	except
قَلِيلًا ٥٢	وَقُلْ	لِعِبَادِي	يَقُولُوا	الَّتِي هِيَ	أَحْسَنُ ٥٣	إِنَّ	الشَّيْطَانَ
(52) (for) a little while	And say	to My slaves	(to) speak	which that	(is) best	Verily	Shaitaan
بَيْنَهُمْ ٥٤	إِنَّ	الشَّيْطَانَ	كَانَ	لِلْإِنْسَانِ	عَدُوًّا	مُبِينًا ٥٣	رَبُّكُمْ
between them	Verily	Shaitaan	is	to man	an enemy	open (53)	Your Lord
أَعْلَمُ ٥٣	رَبُّكُمْ	أَعْلَمُ	بِكُمْ ٥٤	إِنْ	يَشَاءُ	يُرْحِمُكُمْ	أَوْ
knows best	Your Lord	knows best	about you	if or	He will show mercy to you	He will show	He will
وَرَبِّكَ	أَعْلَمُ	بِمَنْ	فِي	السَّمَوَاتِ	وَالْأَرْضِ ٥٤	وَلَقَدْ	فَضَّلْنَا
And your Lord	knows best	about (all those) who	(are) in	the Heavens	and the Earth	And certainly	We have bestowed favours
النَّبِيِّينَ	عَلَى	بَعْضِ	وَأَتَيْنَا	دَاوُدَ	زَبُورًا ٥٥	قُلِ	ادْعُوا
(of) the Prophets	over	others	and We gave	Dawood	(the Zaboor (i.e., the Psalms))	"Call	those whom
مَنْ	دُونِهِ	فَلَا	يَبْلِكُونَ	كَشَفَ	الضَّرِّ	عَنْكُمْ	وَلَا
besides Him", (from)	then neither	(do) they possess (any) power	(to) remove	the	adversity	nor	from you
الَّذِينَ	يَدْعُونَ	يَبْتَغُونَ	إِلَى	رَبِّهِمْ	الْوَسِيلَةَ	أَيُّهُمْ	أَقْرَبُ
whom	they invoke	(are themselves) seeking	towards	their Lord	means of access	(as to) which of them	(can be the) nearest
رَحْمَتَهُ	وَيَخَافُونَ	عَذَابَهُ ٥٤	إِنَّ	عَذَابَ	رَبِّكَ	كَانَ	مَحْذُورًا ٥٤
(for) His Mercy	and they fear	His Punishment,	verily	(The) Punishment of your Lord	is (something) to be (really) fearful of	And not	(57)
مَنْ	قَرِيَّةٍ	إِلَّا	نَحْنُ	مُهْلِكُوهَا	قَبْلَ	يَوْمِ	الْقِيَامَةِ
(there is) any	We	but	town	will destroy it	before	(The) Day of Resurrection	or
شَدِيدًا ٥٤	كَانَ	ذَلِكَ	فِي	الْكِتَابِ	مَسْطُورًا ٥٨	وَمَا	مَنْعَنَا
severe	That is	in	the Register	written	(58)	And nothing	stops Us
بِالْآيَاتِ	إِلَّا	أَنْ	كَذَّبَ	بِهَا	الْأَوَّلُونَ ٥٤	وَأَتَيْنَا	ثَمُودَ
the Signs	except	that	denied	them	the former people	And We gave	the she-camel
فَطَلَمُوا	بِهَا ٥٤	وَمَا	نُرْسِلُ	بِالْآيَاتِ	إِلَّا	تَخَوِيفًا ٥٩	وَإِذْ
but they were unjust	to her	And not	We send	the Signs	except	(to instill) fear	And when
أَحَاطَ	بِالنَّاسِ ٥٤	وَمَا	جَعَلْنَا	الرُّءْيَا	الَّتِي	أَرَيْنَاكَ	إِلَّا
has encompassed	the people"	And not	We made	the vision (i.e., the night journey)	(in) which	We showed you (Our Signs)	except
الْمَلْعُونَةَ	فِي	الْقُرْآنِ ٥٤	وَنُحُوفِهِمْ ٥٤	فَمَا	يَزِيدُهُمْ	إِلَّا	طُغْيَانًا
Accursed (i.e., the Tree of Zaqqum)	(mentioned) in	the Qur'an	And We (continue to) instil fear in them	but not	it increases them	except	(in) transgression
كَبِيرًا ٦٠	عَبْرًا	لِلنَّاسِ ٥٤	وَالشَّجَرَةَ	الَّتِي	أَرَيْنَاكَ	إِلَّا	طُغْيَانًا
great	(60)	for the people	and (also) the Tree	the vision (i.e., the night journey)	We showed you (Our Signs)	except	(in) transgression

وَإِذْ	قُلْنَا	لِلْمَلٰٓئِكَةِ	اسْجُدُوْا	لِاٰدَمَ	فَسَجَدُوْا	اِلَّا	اِبْلِيسَ	ط	قَالَ
And when	We said	to the Angels,	"Prostrate	to Adam"	so they prostrated	except	Iblees		He (Iblees) said
ءَاَسْجُدُ	لِمَنْ	خَلَقْتَ	طِيْنًا	٦١	قَالَ	اَرَءَيْتَكَ	هٰذَا	الَّذِي	كَرَّمْتَ
"Should I prostrate	to (the one) whom	You created	(61) (from) clay?"	He (Iblees) said,	"Do you see,	this (being)	whom	You have honoured	
عَلَىٰ نَ لِيْنِ	اٰخَرْتِنِ	اِلَىٰ	يَوْمِ	الْقِيٰمَةِ	لَا	اَحْتَنِكَنَّ	ذُرِّيَّتَكَ	اِلَّا	
Surely if	over me?	until	(The) Day of Resurrection,	surely I will bring under my sway	except	his offspring			
قَلِيْلًا	٦٢	قَالَ	اِذْهَبْ	فَمَنْ	تَبِعَكَ	مِنْهُمْ	فَاِنَّ	جَهَنَّمَ	جَزَاؤُكُمْ
(62) a few	He (Allah) said,	"Go,	then whoever	follows you	among them,	then verily	Hell	(is) your recompense,	
جَزَاءً	مَّوْفُوْرًا	٦٣	وَاسْتَفْزِرْ	مِنْ	اَسْتَطَعْتَ	مِنْهُمْ	بِصَوْتِكَ		
a recompense	ample	(63)	And befool / incite	whomever	you can	among them	with your (seductive) voice		
وَاجْلِبْ	عَلَيْهِمْ	بِخَيْلِكَ	وَرَجْلِكَ	وَشَارِكُهُمْ	فِي	الْاَمْوَالِ			
and make assaults	on them	with your cavalry	and your infantry	and partner with them	in	(their) wealth			
وَالْاَوْلَادِ	وَعَدَّهُمْ	ط	وَمَا	يَعِدُّهُمْ	الشَّيْطٰنِ	اِلَّا	غُرُوْرًا	٦٤	اِنَّ
and children	and make promises (to) them"	But not	promises them	Shaitaan	except	(64) delusion	My Slaves,	"Verily	
لَيْسَ	لَكَ	عَلَيْهِمْ	سُلْطٰنٌ	ط	وَكَفٰى	بِرَبِّكَ	وَكَيْلًا	٦٥	رَبُّكُمْ
(is) for you	not	over them	any authority"	And sufficient	is your Lord	(65) (as) a Guardian	Your Lord	(is) The One Who	
يُزِيْجِيْ	لَكُمْ	الْفُلْكَ	فِي	الْبَحْرِ	لِتَبْتَغُوْا	مِنْ	فَضْلِهِ	ط	اِنَّهُ
for you	drives	the ships	in	the sea	that you may seek	(from)	His Bounty	Verily He	is
رَحِيْمًا	٦٦	وَإِذَا	مَسَّكُمْ	الضَّرُّ	فِي	الْبَحْرِ	ضَلَّ	مَنْ	تَدْعُوْنَ
(66) Most Merciful	And when	afflicts you	in	a calamity	the sea,	vanish	(all those) whom	you (used to) invoke	
اِلَّا	اِيَّاهُ	ع	فَلَمَّا	نَجَّكُمْ	اِلَى	الْبَرِّ	اَعْرَضْتُمْ	ط	وَكَانَ
except	Him Alone,	then when	He brings you safely	to	the land,	you turn away	And is	Man	
كَفُوْرًا	٦٧	اَفَاَمِنْتُمْ	اَنْ	يَّخْسِفَ	بِكُمْ	جَانِبَ	الْبَرِّ	اَوْ	يُرْسِلَ
(67) (ever) ungrateful	Do you then feel secure	that	(not) He will cause to swallow	you up	or	(through) a landslide	send		
عَلَيْكُمْ	حَاصِبًا	ثُمَّ	لَا	تَجِدُوْا	لَكُمْ	وَكَيْلًا	٦٨	اَمْ	اَمِنْتُمْ
on you	Then	a storm of stones?	not	you will find	for yourselves	(68) any guardian	Or (do)	that	you feel secure
يُعِيْدَكُمْ	فِيْهِ	تَارَةً	اٰخَرٰى	فَيُرْسِلَ	عَلَيْكُمْ	قَاصِفًا	مِّنَ	الرِّيْحِ	
(not) He will return you	in it (i.e., the sea)	another time	and send	against you	of	a hurricane	the wind,		
فَيَغْرِقْكُمْ	بِمَا	كَفَرْتُمْ	لَا	تَجِدُوْا	لَكُمْ	عَلَيْنَا	بِهٖ	تَبِيْعًا	٦٩
and drown you	for what	Then, you were ungrateful?	not	you will find	for yourselves	against us	(in it)	(69) any avenger	

وَلَقَدْ	كَرَّمْنَا	بَنِي آدَمَ	وَحَمَلْنَهُمْ	فِي	الْبَرِّ	وَالْبَحْرِ	وَرَزَقْنَهُمْ	مِّنْ
And certainly	We have honoured	(the) Children of Adam	and We carried them	in	the land	and the sea	and We provided them	Of
الطَّيِّبَاتِ	وَفَضَّلْنَاهُمْ	عَلَىٰ	كَثِيرٍ	مِّمَّنْ	خَلَقْنَا	تَفْضِيلًا	يَوْمَ	
the pure / good things	and We preferred them	over	many	of whom	We created	(with a marked preference)	(The) Day	
نَدْعُوا	كُلَّ	أُنَاسٍ	بِأَمَامِهِمْ	فَمَنْ	أُوتِيَ	كِتَابَهُ	بِيَمِينِهِ	فَأُولَٰئِكَ
(when) We shall call	every	group of people	with their (respective) leader (i.e., their Book of Deeds),	then whoever	is given	his record	in his right hand,	then those
يَقْرَأُونَ	كِتَابَهُمْ	وَلَا	يُظْلَمُونَ	فَتِيلًا	وَمَنْ	كَانَ	فِي	هَذِهِ
will read	their record	and not	they will be dealt with unjustly	(even to the extent of) a thread on a date-seed	And whoever	is	in	this (World)
أَعْلَىٰ	فَهُوَ	فِي	الْآخِرَةِ	أَعْلَىٰ	وَأَضَلُّ	سَبِيلًا	وَإِنْ	كَادُوا
blind (i.e., turns a blind eye to the Verses of Allah)	in	then he	The Hereafter	(will be) blind	and most astray	(from) The Path	And indeed	(they were) almost
عَنِ	الَّذِي	أَوْحَيْنَا	إِلَيْكَ	لِتَفْتَرِي	عَلَيْنَا	غَيْرَهُ	وَإِذَا	لَا
from	what	We revealed	to you (i.e., the Qur'an)	that you may fabricate	against Us	(something) other than it	and then (in such a case),	surely they (would have) taken you
خَلِيلًا	وَلَوْ	أَنَّ	ثَبَّتْنَاكَ	لَقَدْ	كِدْتَ	تَرَكُنَّ	إِلَيْهِمْ	شَيْئًا
(as) a friend	And if not	(that)	We kept you firm (O Prophet),	certainly	you (would have) almost	inclined	to them	to some extent
إِذَا	لَا	أَذَقْنَاكَ	ضَعْفَ	الْحَيَاةِ	وَضَعْفَ	الْمَمَاتِ	ثُمَّ	لَا
Then (in such a case),	surely We (would have) made you taste	double (punishment)	double (punishment)	(in this) life	and double (punishment)	(after) death,	not	you (would) find
نَصِيرًا	وَإِنْ	كَادُوا	لَيَسْتَفْزُونَكَ	مِنَ	الْأَرْضِ	لِيُخْرِجُوكَ		
(75) any helper	And indeed	they (would have) almost	(surely) uprooted you	from	the Earth	(in order) to expel you		
مِنْهَا	وَإِذَا	لَا	يَلْبَثُونَ	خِلْفَكَ	إِلَّا	قَلِيلًا	سُنَّةَ	مَنْ
from it,	then (in such a case),	not	they would have remained	after you	except	(for) a little while	(This is Our established) Way	(for those) whom
قَبْلَكَ	مِنَ	رُسُلِنَا	وَلَا	تَجِدُ	لِسُنَّتِنَا	تَحْوِيلًا	أَقِمِ	الصَّلَاةَ
of	Our Messengers	and not	You will find	and	in Our (established) Way	any alteration	Establish	at the decline
الشَّمْسِ	إِلَىٰ	غَسَقِ	الَّيْلِ	وَقُرْآنِ	الْفَجْرِ	إِنَّ	قُرْآنِ	الْفَجْرِ
(of) the sun	until	(the) darkness of the night	and (observe the recitation of the) Qur'an	at dawn	Verily	(the recitation of the) Qur'an	is	at dawn
مَشْهُودًا	وَمِنَ	الَّيْلِ	فَتَهَجَّدُ	بِهِ	نَافِلَةً	لَّكَ	عَسَىٰ	أَنْ
ever witnessed	And (in the latter part) of	the night,	then perform Tahajjud (i.e., the night prayer)	with it (i.e., with the recitation of the Qur'an),	(as) an additional (prayer)	for you,	perhaps	that
رَبُّكَ	مَقَامًا	مَّحْمُودًا	وَقُلْ	رَبِّ	أَدْخِلْنِي	مُدْخَلَ	صِدْقٍ	
your Lord	(to) a station	(of) praise and glory	And say,	"My Lord !	Cause me to enter	an entrance	honorable	
وَإَخْرِجْنِي	مُخْرَجٍ	صِدْقٍ	وَاجْعَلْ	لِي	مِنْ	لَدُنْكَ	سُلْطَنًا	نَصِيرًا
and cause me to exit	an exiting	honorable	and grant	(for) me	from	Yourself	an authority	(as) a helper

٨١	وَقُلْ	جَاءَ	الْحَقُّ	وَزَهَقَ	الْبَاطِلُ	ط	إِنَّ	الْبَاطِلَ	كَانَ	زَهُوقًا																				
(81)	(bound)	to	perish"	is	falsehood	Verily	the	falsehood,	and	has	perished	The	Truth	"Has	come	And	say,													
	وَنُنزِّلُ	مِنَ	الْقُرْآنِ	مَا	هُوَ	شِفَاءٌ	وَرَحْمَةٌ	لِّلْمُؤْمِنِينَ	وَلَا	يَزِيدُ																				
	it	increases	but	not	for	the	believers	and	a	mercy	(is)	a	healing	that	which	the	Qur'an,	of	And	We	send	down	(stage	by	stage)					
	الظَّالِمِينَ	إِلَّا	خَسَارًا	٨٢	وَإِذَا	أَنْعَمْنَا	عَلَى	الْإِنْسَانِ	أَعْرَضَ																					
	he	turns	away	Man,	upon	We	bestow	a	favour	And	when	(82)	(in)	loss	except	the	wrong-doers													
	وَنَا	بِجَانِبِهِ	وَإِذَا	مَسَّهُ	الشَّرُّ	كَانَ	يُؤَسَّا	٨٣	قُلْ	كُلُّ	يَعْمَلُ	عَلَى																		
	in	(is)	working	"Each	one	Say,	(83)	(ever)	despairing	(he)	is	evil	afflicts	him	and	when	on	his	side	and	withdraws									
	شَاكِلَتِهِ	ط	فَرُبُّكُمْ	أَعْلَمُ	بِمَنْ	هُوَ	أَهْدَى	سَبِيلًا	٨٤	وَيَسْأَلُونَكَ																				
	And	they	ask	you	(O	Prophet)	(84)	(to	the	straight)	path"	best	guided	who	is	knows	well	But	your	Lord	his	(own)	way,							
	عَنِ	الرُّوحِ	ط	قُلِ	الرُّوحُ	مِنَ	أَمْرِ	رَبِّي	وَمَا	أُوتِيتُمْ	مِنَ	الْعِلْمِ																		
	the	knowledge	of	you	have	been	given	and	not	(the)	Command	of	my	Lord	(is)	from	"The	Spirit	Say,	the	Spirit	about								
	إِلَّا	قَلِيلًا	٨٥	وَلَئِن	شِئْنَا	لَنَذْهَبَنَ	بِالَّذِي	أَوْحَيْنَا	إِلَيْكَ	ثُمَّ																				
	then	to	you,	We	have	revealed	what	surely	We	(could)	have	taken	away	We	willed,	And	if	(85)	a	little"	except									
	لَا	تَجِدُ	لَكَ	بِهِ	عَلَيْنَا	وَكَيْلًا	٨٦	إِلَّا	رَحْمَةً	مِّن	رَّبِّكَ	ط	إِنَّ	فَضْلَهُ																
	His	Grace	Verily,	your	Lord	from	(as)	a	Mercy	Except	(86)	any	guardian	against	Us	concerning	it	for	yourself	you	(would)	find	not							
	كَانَ	عَلَيْكَ	كَبِيرًا	٨٧	قُلْ	لَئِن	اجْتَمَعَتِ	الْإِنْسُ	وَالْجِنُّ	عَلَى																				
	upon	(a	decision)	and	Jinn	Mankind	were	to	get	together	"Surely	if	Say,	(87)	(indeed)	great	upon	you	(O	Prophet)	is									
	أَنْ	يَأْتُوا	بِشَيْءٍ	هَذَا	الْقُرْآنِ	لَا	يَأْتُونَ	بِشَيْءٍ	وَلَوْ	كَانَ	بَعْضُهُمْ																			
	some	of	them	were	(to	become)	even	if	(the)	like	of	it	they	will	(be	able	to)	bring	/	produce	not	Qur'an,	(of)	this	(the)	like	bring	/	produce	to
	لِبَعْضٍ	ظَهِيرًا	٨٨	وَلَقَدْ	صَرَّفْنَا	لِلنَّاسِ	فِي	هَذَا	الْقُرْآنِ	مِنْ																				
	from	Qur'an	this	in	to	the	people	We	have	explained	variously	And	certainly	(88)	assistants"	to	some	others												
	كُلِّ	مَثَلٍ	فَأَبَى	أَكْثَرُ	النَّاسِ	إِلَّا	كُفُورًا	٨٩	وَقَالُوا	لَنْ	نُؤْمِنَ	لَكَ																		
	in	you	we	shall	believe	"Never	And	they	say,	(89)	disbelief	(and	accept	nothing)	except	(of)	the	people	(the	Truth)	most	but	refuse	(of)	example,	every	(kind)			
	حَتَّى	تَفْجَرُ	لَنَا	مِنَ	الْأَرْضِ	يَنْبُوعًا	٩٠	أَوْ	تَكُونَ	لَكَ	جَنَّةٌ	مِّن																		
	of	a	garden	for	you	should	be	Or	(90)	a	spring	the	Earth	from	for	us	you	cause	to	gush	forth	until								
	نُخِيلٍ	وَعِنَبٍ	فَتُفَجَّرَ	الْأَنْهَارُ	خِلْفَهَا	تَفْجِيرًا	٩١	أَوْ	تُسْقَطُ	السَّمَاءُ																				
	you	cause	the	sky	to	fall	Or	(91)	abundantly	(in)	their	midst	the	rivers	and	you	cause	to	gush	forth	and	grapes,	date	palms						
	كَمَا	زَعَمْتَ	عَلَيْنَا	كَسَفًا	أَوْ	تَأْتِي	بِاللَّهِ	وَالْمَلَائِكَةِ	قَبِيلًا	٩٢																				
	(92)	before	us	(face	to	face)	and	the	Angels	Allah	you	bring	or	(in)	pieces	upon	us	you	have	claimed	as									

أَوْ	يَكُونُ	لَكَ	بَيْتٌ	مِّنْ	زُخْرِفٍ	أَوْ	تَرْقَى	فِي	السَّمَاءِ	وَلَنْ	نُؤْمِنُ	Or	should be	for you	of	(golden) ornaments	or	you ascend	into	the Sky	And never	we shall believe
هَلْ	رَبِّي	سُبْحَانَ	قُلْ	تَقْرُؤُهُ	كِتَابًا	عَلَيْنَا	تُنزِلَ	حَتَّىٰ	لِرُقِيِّكَ	Am	(to) my Lord !	"Glory be	Say,	(which) we could read it"	a book	upon us	you bring down	until	in your ascension			
كُنْتُ	إِلَّا	بَشَرًا	رَّسُولًا	وَمَا	مَنَعَ	النَّاسَ	أَنْ	يُؤْمِنُوا	إِذْ	جَاءَهُمْ	came to them	when	believing	from	the people	prevented	And nothing	(93) (sent as) a Messenger?"	a man,	except	I (anything else)	
الْهُدَىٰ	إِلَّا	أَنْ	قَالُوا	أَبَعَثَ	اللَّهُ	بَشَرًا	رَّسُولًا	قُلْ	لَوْ	كَانَ	فِي	in	were	"If	Say,	(94) (as) a Messenger?"	a man,	"Has Allah sent	they said,	that	except	the guidance
الْأَرْضِ	مَلَائِكَةً	يَبْشُرُونَ	مُطَمِّئِينَ	لَنزَلْنَا	عَلَيْهِمْ	مِّنَ	السَّمَاءِ	the Heaven	from	upon them	surely	We (would) have sent down	in peace,	walking	Angels	the Earth						
مَلَكًا	رَّسُولًا	قُلْ	كَفَىٰ	بِاللَّهِ	شَهِيدًا	بَيْنِي	وَبَيْنَكُمْ	إِنَّهُ	كَانَ	is	Verily He	and between you	between me	(as) a Witness	is Allah	"Sufficient	Say,	(95) (as) a Messenger"	an Angel			
بِعِبَادِهِ	خَيْرًا	بَصِيرًا	وَمَنْ	يَهْدِي	اللَّهُ	فَهُوَ	الْمُهْتَدِ	وَمَنْ	and whom	(is) the guided one	then he	Allah,	guides	And whom	(96) All-Seer"	All-Aware	with His slaves					
يُضِلُّكَ	فَلَنْ	تَجِدَ	لَهُمْ	أَوْلِيَاءَ	مِنْ	دُونِهِ	وَنَحْشُرُهُمْ	يَوْمَ	الْقِيَامَةِ	(on The) Day of Resurrection	And We shall gather them	besides Him	(from)	any protectors	for them	you will find	then never	He lets go astray,				
عَلَىٰ	وَجُوهِهِمْ	عُمِيًّا	وَبُكْمًا	وَصُمًّا	مَأْوَهُمْ	جَهَنَّمَ	كُلَّمَا	خَبَتْ	it abates,	Whenever	(is) Hell	Their abode	and deaf,	dumb	blind,	their faces,	upon					
زِدْنَهُمْ	سَعِيرًا	ذَلِكَ	جَزَاءُ	وَهُمْ	بِأَنَّهُمْ	كَفَرُوا	بِآيَاتِنَا	وَقَالُوا	and they said,	Our Signs	rejected	because they	(is) their recompense	That	(97) (the fierceness of the) Fire	We shall increase (for) them						
ءِذَا	كُنَّا	عِظَامًا	وَرَفَاتًا	ءِإِنَّا	لَمَبْعُوثُونَ	خَلْقًا	جَدِيدًا	(98) new?"	(as) a creation	(be) surely raised	shall we	and crumbled particles (i.e., ashes),	bones	we become	"What ! When							
أَوَلَمْ	يَرَوْا	أَنَّ	اللَّهِ	الَّذِي	خَلَقَ	السَّمَوَاتِ	وَالْأَرْضِ	قَادِرٌ	(upon)	(and is) All-Able	and the Earth	the Heavens	created	(is) The One Who	Allah,	that	they see	Do not				
أَنْ	يَخْلُقَ	مِثْلَهُمْ	وَجَعَلَ	لَهُمْ	أَجَلًا	لَّا	رَيْبَ	فِيهِ	الظَّالِمُونَ	the wrongdoers (The Truth)	But refuse	in it	doubt	(there is) no	a term,	for them	And He has appointed	(the) like of them?	create	to		
إِلَّا	كُفُورًا	قُلْ	لَوْ	أَنْتُمْ	تَبْلُغُونَ	خَزَائِنَ	رَحْمَةِ	رَبِّي	(the) treasures of the Mercy of my Lord	(to) possess	you were	"If	Say,	(99) disbelief	(and accept nothing) except							
إِذَا	لَأَمْسَكْتُمْ	خَشِيَّةً	الْإِنْفَاقِ	وَكَانَ	الْإِنْسَانُ	قَتُورًا	(100) (ever) stingy	And Man is	(of it getting) spent / exhausted"	(out of) fear	surely you (would) have withheld	then (in such a case)										

وَلَقَدْ	آتَيْنَا	مُوسَى	تِسْعَ	آيَاتٍ	بَيِّنَاتٍ	فَسَأَلَ	بَنِي	إِسْرَائِيلَ	إِذْ	جَاءَهُمْ
And certainly	We gave	Moosa	nine	Signs	Clear,	so ask	(the) Children of Israel,	(about it) when	he came to them,	
فَقَالَ	لَهُ	فِرْعَوْنُ	إِنِّي	لَأَظُنُّكَ	يُمُوسَى	مَسْحُورًا	﴿١٠١﴾	قَالَ	لَقَدْ	عَلِمْتَ
then said	to him	Firaun,	"Verily I	surely consider you	O Moosa	"(101) bewitched"	He (Moosa) said,	"Certainly	you know,	
مَا	أَنْزَلَ	هَؤُلَاءِ	إِلَّا	رَبُّ	السَّمَوَاتِ	وَالْأَرْضِ	بَصَائِرَ	وَإِنِّي	لَأَظُنُّكَ	
(that) not	has sent down	these (Signs)	except	(the) Lord of the Heavens	and the Earth	(as) a Clear Evidence	and verily I	surely consider you		
يُفِرْعَوْنُ	مَثْبُورًا	﴿١٠٢﴾	فَأَرَادَ	أَنْ	يَسْتَفْرِزَهُمْ	مِّنَ	الْأَرْضِ	فَأَغْرَقْنَاهُ		
O Firaun	"(102) doomed to destruction"	So he intended	to	turn them out	from	the land	but We drowned him			
وَمَنْ	مَعَهُ	جَمِيعًا	﴿١٠٣﴾	وَقُلْنَا	مِنْ	بَعْدِهِ	لِبَنِي	إِسْرَائِيلَ	اسْكُنُوا	
and (those) who	(were) with him	all	"(103)	And We said	(from)	after him (i.e., Firaun)	(the) Children of Israel,	"Dwell	to (the) Children of Israel,	
الْأَرْضِ	فَإِذَا	جَاءَ	وَعُدُّ	الْآخِرَةَ	جُنُنًا	بِكُمْ	لَفِيضًا	﴿١٠٤﴾	وَبِالْحَقِّ	أَنْزَلْنَاهُ
(in) the land,	then when	comes	(the) Promise of the Hereafter,	We shall bring you	(as) a mixed crowd"	And with The Truth	We sent it down			
وَبِالْحَقِّ	نَزَلَ	وَمَا	أَرْسَلْنَاكَ	إِلَّا	مُبَشِّرًا	وَنَذِيرًا	﴿١٠٥﴾	وَقُرْآنًا	فَرَقْنَاهُ	
and with The Truth	it descended	And not	We have sent you (O Prophet)	except	(as) a bearer of glad-tidings	and (as) a Warner	"(105)	And (it is) a Qur'an,	which We have divided it (into parts)	
لِتَقْرَأَهُ	عَلَى	النَّاسِ	عَلَى	مُكْثٍ	وَنَزَّلْنَاهُ	تَنْزِيلًا	﴿١٠٦﴾	قُلْ	آمِنُوا	بِهِ
that you may recite it	to	the people	at	intervals	and We have revealed it	(in) stages	"(106)	Say,	"Believe	in it
أَوْ لَا	تُؤْمِنُوا	إِنَّ	الَّذِينَ	أُوتُوا	الْعِلْمَ	مِنَ	قَبْلِهِ	إِذَا	يُتْلَى	عَلَيْهِمْ
not	or	Verily	those who	were given	knowledge	from	before it,	when	it is recited	to them,
يَخْرُونَ	لِلْأَذْقَانِ	سُجَّدًا	﴿١٠٧﴾	وَيَقُولُونَ	سُبْحَانَ	رَبِّنَا	إِنْ	كَانَ		
they fall down	on their faces	"(107) (in) prostration"	And they say,	"Glory be	(to) Our Lord!	Indeed	is			
وَعُدُّ	رَبِّنَا	لَمَفْعُولًا	﴿١٠٨﴾	وَيَخْرُونَ	لِلْأَذْقَانِ	يَبْكُونَ	وَيَزِيدُهُمْ			
(The) Promise of our Lord	"(108) surely to be fulfilled"	And they fall down	on their faces	weeping	and it increases them					
خُشُوعًا	﴿١٠٩﴾	قُلْ	ادْعُوا	اللَّهَ	أَوْ	ادْعُوا	الرَّحْمَنَ	﴿١١٠﴾	مَا	تَدْعُوا
(in) humility	"(109)	Say,	"Call upon	Allah	or	call upon	Rahman (i.e., The Most Gracious),	whichever (name)	you may call,	then for Him belong
الْأَسْمَاءِ	الْحُسْنَى	وَلَا	تَجْهَرُ	بِصَلَاتِكَ	وَلَا	تُخَافُ	بِهَا	وَابْتَغِ	بَيْنَ	
the Names	"Best"	and not	be loud	in your prayers	nor	(recite) it in a low voice	but seek	between		
ذَلِكَ	سَبِيلًا	﴿١١٠﴾	وَقُلِ	الْحَمْدُ	لِلَّهِ	الَّذِي	لَمْ	يَتَّخِذْ	وَلَدًا	وَلَمْ
that	"(110) a (middle) way	And say,	"All Praises	(are) for Allah Alone,	The One Who	(has) not	taken	a son	and not	is
شَرِيكٍ	فِي	الْمُلْكِ	وَلَمْ	يَكُنْ	لَهُ	وَلِيٌّ	مِّنَ	الدُّلِّ	وَكَبِيرَةٌ	﴿١١١﴾
in any partner	(His) Dominion	is	and not	for Him	is	(on account) of	any protector	weakness	and magnify Him	"(with all) magnificence"

رُكُوعَاتُهَا
١٢

(١٨) سُورَةُ الْكَهْفِ مَكِّيَّةٌ (٢٩)

آيَاتُهَا
١١٠

الرَّحِيمِ

The Most Merciful

الرَّحْمَنِ

The Most Gracious

اللَّهُ

In (The) Name of Allah

بِسْمِ

يَجْعَلُ

placed

وَلَمْ

and not

الْكِتَابِ

the Book (i.e., the Qur'an)

عَبْدِهِ

His slave (i.e., Muhammad S.A.W)

عَلَى

upon

أَنْزَلَ

has revealed

الَّذِي

The One Who

بِاللَّهِ

(are) for Allah Alone,

الْحَمْدُ

"All Praises

وَيُبَشِّرُ

and (to) give glad-tidings

لَدُنْهُ

(near) Him

شَدِيدًا

from

بِأَسَا

(of) a punishment

لِيُنْذِرَ

to warn

قِيَمًا

(He has made it) Straight / Perfect

عَوَجًا

any crookedness

لَهُ

in it

حَسَنًا

good

أَجْرًا

(is) a reward

لَهُمْ

for them

أَنَّ

that

الصَّالِحِينَ

righteous deeds

يَعْمَلُونَ

do

الَّذِينَ

who

الْمُؤْمِنِينَ

(to) the believers

مَا كَثِيرٌ

Allah

اتَّخَذَ

"Has taken

قَالُوا

say,

الَّذِينَ

those who

وَيُنْذِرَ

And (to) warn

أَبَدًا

forever

فِيهِ

in it

مَا كَثِيرٌ

(They will) abide

وَلَدًا

(is the) word

كَبِيرَةٌ

Most awful

لِأَبَائِهِمْ

for their forefathers

وَلَا

nor (was)

عِلْمٌ

knowledge

بِهِ

any

مِنْ

in it

لَهُمْ

(is) for them

مَا

Not

وَلَدًا

a son"

فَلَعَلَّكَ

Then perhaps you (O Prophet)

تَخْرُجُ

(that) comes out

مِنْ أَفْوَاهِهِمْ

of

إِلَّا كَذِبًا

except

يَقُولُونَ

they utter

أَنْ

Not

تَخْرُجُ

their mouths

مِنْ أَفْوَاهِهِمْ

of

إِلَّا كَذِبًا

except

يَقُولُونَ

they utter

بِأَخِ

Message (i.e., the Qur'an)

نَفْسِكَ

in this

عَلَى

they believe

أَثَارِهِمْ

not

إِنْ

if

تَخْرُجُ

following them up

بِأَخِ

over

نَفْسِكَ

yourself

عَلَى

(would) destroy

بِأَخِ

(would) destroy

أَسْفًا

(as to) which of them

لِنَبِّئُوهُمْ

that We may test them

لَهَا

for it

زِينَةً

(as) an adornment

عَلَى

the Earth

مَا

(is) upon

جَعَلْنَا

what

إِنَّا

have made

أَسْفًا

Verily We

أَسْفًا

(out of) grief

أَحْسَنُ

(is) best

عَمَلًا

(in) conduct

وَأِنَّا

And verily We

لَجَاعِلُونَ

will surely make

مَا

what (is)

عَلَيْهَا

upon it

صَعِيدًا

(into) soil

جُرُزًا

barren

أَمْ

among

حَسِبْتَ

were

أَنْ

and the Inscription

أَصْحَابِ

(the) Companions of the Cave

الْكَهْفِ

that

وَالرَّقِيمِ

you think

كَانُوا

Or (do)

أَيُّ

"Our Lord !

إِلَى

and they said,

الْفِتْيَةِ

the Cave

إِلَى

(by retreating) towards

أَوَى

(some) youth

إِذْ

sought refuge

عَجَبًا

When

أَيُّ

a wonder?

أَيُّ

Our Signs

أَيُّ

Our Signs

رَشَدًا

(providing the) right guidance"

أَمْرِنَا

our affair

لَنَا

(from) for us

وَهَيِّئْ

and facilitate

رَحْمَةً

Mercy

مِنْ لَدُنْكَ

Yourself

مِنْ لَدُنْكَ

(from) Grant us

رَحْمَةً

Grant us

مِنْ لَدُنْكَ

(from) Grant us

رَحْمَةً

Grant us

فَضَرَبْنَا

(for) a number of years

عَلَى

the Cave

فِي الْكَهْفِ

in

سِنِينَ

their ears (and put them to sleep)

عَلَى

over

عَدَدًا

Then We patted (i.e., cast a veil)

عَدَدًا

Then We patted (i.e., cast a veil)

عَدَدًا

Then We patted (i.e., cast a veil)

عَدَدًا

Then We patted (i.e., cast a veil)

عَدَدًا

Then We patted (i.e., cast a veil)

ثُمَّ	بَعَثْنَاهُمْ	لِنَعْلَمَ	أَيُّ	الْحِزْبَيْنِ	أَحْصَى	لِمَا	لَبِثُوا	أَمَدًا	١٢
Then	We raised / awakened them	that We may make evident	which of the two parties	(was) best at calculating	to what (extent)	they remained	(in terms of the) time-period		(12)
نَحْنُ	نَقُصُّ	عَلَيْكَ	نَبَاهَهُمْ	بِالْحَقِّ	إِنَّهُمْ	فَتِيَّةٌ	أَمَنُوا	بِرَبِّهِمْ	
We	narrate	to you (O Prophet)	their story	with Truth	Verily they	(were some) youth	who believed	in their Lord	
وَزِدْنَاهُمْ	هُدًى	١٣	وَرَبَطْنَا	عَلَى	قُلُوبِهِمْ	إِذْ	قَامُوا	فَقَالُوا	
and We increased them	(in) guidance	(13)	And we strengthened	And	their hearts	when	they stood up	and said,	
رَبُّنَا	رَبُّ	السَّمَوَاتِ	وَالْأَرْضِ	لَنْ	نَدْعُوا	مِنْ	دُونِهِ	إِلَهًا	لَقَدْ
"Our Lord	(is The) Lord of the Heavens	and the Earth,	never	we will invoke	(from)	besides Him	any god	certainly,	
قُلْنَا	إِذَا	شَطَطًا	١٤	هُؤُلَاءِ	قَوْمَنَا	اتَّخَذُوا	مِنْ	دُونِهِ	إِلَهَةً
we (would be) uttering	then (in such a case)	an excessive lie	(14)	These	(are) our people	(who) have taken	(from)	besides Him	gods
لَوْلَا	يَأْتُونَ	عَلَيْهِمْ	بِسُلْطَنٍ	بَيِّنٍ	فَمَنْ	أَظْلَمُ	مِمَّنْ	افْتَرَى	
Why not	they bring	in (support of) their (claim)	an authority	clear?	Then who	(can be) more unjust	than (he) who	invents	
عَلَى	اللَّهِ	كَذِبًا	١٥	وَإِذْ	اعْتَزَلْتُمُوهُمْ	وَمَا	يَعْبُدُونَ	إِلَّا	اللَّهَ
Allah	against	a lie?"	(15)	(The youth said) "And when	you withdraw from them	and (from) what	they worship	besides	Allah,
فَأَوَّا	إِلَى	الْكَهْفِ	يُنشِرُ	لَكُمْ	رَبُّكُمْ	مِنْ	رَحْمَتِهِ	وَيُهَيِّئُ	لَكُمْ
then seek refuge	the Cave,	will shower / spread	on you	your Lord	from	His Mercy	and will facilitate	for you	
مِنْ	أَمْرِكُمْ	مَرْفَقًا	١٦	وَتَرَى	الشَّمْسُ	إِذَا	طَلَعَتْ	تَزُورُ	عَنْ
in	your affair	"ease"	(16)	And you may have noticed (that)	the Sun,	when	it rose,	(it was) inclining away	from
كَهْفِهِمْ	ذَاتَ	الْيَمِينِ	وَإِذَا	غَرَبَتْ	تَقْرِضُهُمْ	ذَاتَ	الشِّمَالِ		
their Cave	(to) the right	and when	it set,	it was passing away (from) them	(to) the left				
وَهُمْ	فِي	فَجْوَةٍ	مِنْهُ	ذَلِكَ	مِنْ	آيَاتِ	اللَّهِ	مَنْ	يَهْدِ
while they (were)	in	(the) midst / open space	of it	That	(is) from	(the) Signs of Allah	Whom	Allah,	guides
فَهُوَ	الْمُهْتَدِ	وَمَنْ	يُضِلُّ	فَلَنْ	تَجِدَ	لَهُ	وَلِيًّا	مُرْشِدًا	١٧
then he	(is) the guided one	and whom	He lets go astray,	then never	you will find	for him	any protector	(as) a guide	(17)
وَتَحَسَّبُهُمْ	أَيْقَانًا	وَهُمْ	رُقُودًا	ذَاتَ	الْيَمِينِ				
And you would have thought them	(to be) awake	while they	(were) asleep	(to) the right					
وَذَاتَ	الشِّمَالِ	وَكَلْبُهُمْ	بَاسِطٌ	ذِرَاعَيْهِ	بِالْوَصِيدِ	لَوْ	اطَّلَعْتَ		
and (to) the left	while their dog	(lay) stretching forth	its forelegs	at the entrance	Had	you (even) taken a look			
عَلَيْهِمْ	لَوَلِيَّتٌ	مِنْهُمْ	فِرَارًا	مِنْهُمْ	وَلَكَلِمَتٌ	مِنْهُمْ	رُعبًا	١٨	
at them,	surely you would have turned away	from them	in flight	of them	and surely you would have been filled	(with) terror		(18)	

وَكَذٰلِكَ	بَعَثْنٰهُمْ	لِيَتَسَاۗءَلُوۡا	بَيْنَهُمْ ط	قَالَ قَائِلٌ	مِّنْهُمْ
And thus	We raised / awakened them	that they may question	among themselves	Said	among them, a speaker
كَمْ	لَبِثْتُمْ ط	قَالُوۡا	لَبِثْنَا	يَوْمًا	اَوْ
"How long	(would) you have remained?"	They said	"We (would) have remained	(for) a day	or
اَعْلَمُ	بِئَا	لَبِثْتُمْ ط	فَابْعَثُوۡا	اَحَدَكُمْ	بِوَرِقِكُمْ هٰذِهٖ
knows best	how long	you (would) have remained,	So send	one among you	with this silver coin of yours
الْمَدِيْنَةَ	فَلْيَنْظُرْ	اَيُّهَا	اَزْكٰى	طَعَامًا	فَلْيَاْتِكُمْ
the city,	then let him see / identify	which is	(the) purest	food (available),	then let him bring to you
مِّنْهُ	وَلِيَتَلَطَّفْ	وَلَا	يُشْعِرَنَّ	بِكُمْ	اَحَدًا ١٩
from it	and let him be cautious	and (let) not	become aware	of you	anyone
اِنْ	يُّظْهَرُوۡا	عَلَيْكُمْ	يَرْجُمُوۡكُمْ	اَوْ	يُعِيْدُوۡكُمْ
if	they get to know about you,	they will stone you	or	they will return	(force) you to return
وَلَنْ	تُفْلِحُوۡا	اِذَا	اَبَدًا ٢٠	وَكَذٰلِكَ	اَعْتَرٰنَا
and never	will you be successful	then (in such a case)	"(20) ever"	And thus	We made known
لِيَعْلَمُوۡا	اَنَّ	وَعَدَ	اللّٰه	حَقٌّ	وَّاَنَّ
that they (i.e., the people) may know	that	(the) Promise of Allah	(is) True	and that	the Hour (is sure to come)
رَيْبٍ فِيْهَا	اِذْ	يَتَنٰزَعُوۡنَ	بَيْنَهُمْ	اَمْرَهُمْ	فَقَالُوۡا
doubt	in it	they disputed	among themselves	(about) their affair	and they said,
بُنْيَانًا ط	رَبُّهُمْ	اَعْلَمُ	بِهِمْ ط	قَالَ	الَّذِيْنَ
a structure,	Their Lord	knows best	"about them"	Said	those who
اَمْرَهُمْ	لَنَتَّخِذَنَّ	عَلَيْهِمْ	مَّسْجِدًا ٢١	سَيَقُوۡلُوۡنَ	ثَلَاثَةً
their affair,	"Surely, we will construct	over them	"(21) a place of worship"	Soon (some) will say,	(they were) three,
رَّابِعُهُمْ	كَلْبُهُمْ ؕ	وَيَقُوۡلُوۡنَ	خَمْسَةً	سَادِسُهُمْ	كَلْبُهُمْ
their fourth	(was) their dog	and (some) will say	five,	their sixth	(was) their dog,
بِالْغَيْبِ ؕ	وَيَقُوۡلُوۡنَ	سَبْعَةً	وَتَامِنُهُمْ	كَلْبُهُمْ ط	قُلْ
at the unseen	and (yet some) say	(they were) seven	and their eighth,	(was) their dog	my Lord
اَعْلَمُ	بِعَدَّتِهِمْ	مَّا	يَعْلَمُهُمْ	اِلَّا	قَلِيْلًا ؕ
knows best	their number,	none	knows them	except	a few,
اِلَّا	مَرَّآءَ	ظَاهِرًا ؕ	وَلَا	تَسْتَفْتِ	فِيْهِمْ
except	an argument	cursory	and (do) not	enquire	concerning them
٢٢	اَحَدًا	مِّنْهُمْ	فِيْهِمْ	تَسْتَفْتِ	٢٢
(22)	from anyone	concerning them	enquire	and (do) not	cursory

وَلَا	تَقُولَنَّ	لِشَيْءٍ	إِنِّي	فَاعِلٌ	ذَلِكَ	غَدًا	إِلَّا	أَنْ	يَشَاءَ
And (do) not	say	of anything	"Verily I	will do	this	(23) tomorrow	Except (while adding)	(to) that,	(if) will
اللَّهُ	ز	وَادْكُرْ	رَبِّكَ	إِذَا	نَسِيتَ	وَقُلْ	عَسَى	أَنْ	يَهْدِيَنِي
Allah"	and remember	your Lord	when	you forget	and say,	"Perhaps	that	will guide me	
رَبِّي	لِأَقْرَبَ	مِنْ	هَذَا	رَشَدًا	وَلَبِثُوا	فِي	كَهْفِهِمْ		
my Lord	to (something) nearer	than	this	(to the) right way"	(24)	And they remained	in	their Cave	
ثَلَاثَ	مِائَةٍ	سِنِينَ	وَازْدَادُوا	تِسْعًا	قُلِ	اللَّهُ	أَعْلَمُ	بِمَا	
(for) three	hundred	years (as per Solar calendar)	and add	(another) nine (which makes it 309 as per Lunar calendar)	Say,	"Allah	knows best	how long	
لَبِثُوا	لَهُ	غَيْبُ	السَّمَوَاتِ	وَالْأَرْضِ	أَبْصُرُ	بِهِ	وَأَسْمِعُ	مَا	
they remained,	to Him belongs	(the) unseen of the Heavens	and the Earth	and the Earth	How well He sees	and hears !	Not		
لَهُمْ	مِنْ	دُونِهِ	مِنْ	وَلِيٍّ	ز	وَلَا	يُشْرِكُ	فِي	حُكْمِهِ
(is) for them	(from)	besides Him	any	protector	and not	He allows to share	in	His Decision	(26) anyone"
وَائْتِ	مَا	أُوحِيَ	إِلَيْكَ	مِنْ	كِتَابِ	رَبِّكَ	ط	لَا	مُبَدِّلَ
And recite (O Prophet)	what	has been revealed	to you	from	(the) Book of your Lord	None	can change	His Words	لِكَلِمَتِهِ
وَلَنْ	تَجِدَ	مِنْ	دُونِهِ	مُلْتَحَدًا	ز	وَاصْبِرْ	نَفْسَكَ	مَعَ	الَّذِينَ
and never	will you find	(from)	besides Him	(27) any refuge	And keep content	(by being) with	yourself	those who	
يَدْعُونَ	رَبَّهُمْ	بِالْعُدْوَةِ	وَالْعَشِيِّ	يُرِيدُونَ	وَجْهَهُ				
invoke	their Lord	morning	and evening	desiring	His Face (i.e., His Pleasure)				
وَلَا	تَعُدُّ	عَيْنَكَ	عَنْهُمْ	تُرِيدُ	زِينَةَ	الْحَيَاةِ	الدُّنْيَا		
and (let) not	overlook	your eyes	from them	desiring	(the) splendour of the life of this World				
وَلَا	تُطِيعُ	مَنْ	أَخْفَلْنَا	قَلْبَهُ	عَنْ	ذِكْرِنَا	وَاتَّبِعْ	هُوَ	وَكَانَ
and (do) not	obey	(the one) whom	We have made heedless	his heart	from	Our Remembrance	and he follows	his lust	and is
أَمْرُهُ	فُرْطًا	ز	وَقُلِ	الْحَقُّ	مِنْ	رَبِّكُمْ	فَمَنْ	شَاءَ	
his affair	(28) (always in) extremes	And say,	"The Truth	(is) from	your Lord,	so whoever	wills		
فَلْيُؤْمِنِ	مَنْ	شَاءَ	فَلْيَكْفُرْ	إِنَّا	أَعْتَدْنَا	لِلظَّالِمِينَ	نَارًا		
then let him believe	and whoever	wills	then let him disbelieve"	Verily	We have prepared	a Fire,	for the wrongdoers		
أَحَاطَ	بِهِمْ	سُرَادِقُهَا	وَإِنْ	يَسْتَغِيثُوا	يُغَاثُوا	بِمَاءٍ	كَالْمُهْلِ		
will surround them	its walls	And if	they ask for help (i.e., beg for water),	they will be given (to drink)	like boiling oil / molten brass	water			
يَشْوِي	الْوُجُوهُ	ط	بِئْسَ	الشَّرَابُ	ط	وَسَاءَتْ	مُرْتَفَقًا	ز	
(that would) scald	(their) faces	Wretched	(is) the drink	And evil	(29) (is the) resting place				

إِنَّ	الَّذِينَ	آمَنُوا	وَعَمِلُوا	الصَّالِحَاتِ	إِنَّا	لَا	نُضِيعُ	أَجْرَ	مَنْ
Verily	those who	believe	and do	righteous deeds,	(then) verily We	(shall) not	let go waste	(the) reward	(of) the one who
أَحْسَنَ	عَمَلًا	﴿٣٠﴾	أُولَئِكَ	لَهُمْ	جَنَّاتُ	عَدْنٍ	تَجْرِي	مِنْ	مِنْ
does good	deeds	(30)	Those,	for them	(will be) Gardens	(of) Eternity	flowing	(from)	
تَحْتِهِمْ	الْأَنْهَارُ	يُحَلَّوْنَ	فِيهَا	مِنْ	أَسَاوِرَ	مِنْ	ذَهَبٍ		
beneath them	rivers,	they will be adorned	in it	of	bracelets	of	gold		
وَيَلْبَسُونَ	ثِيَابًا	خَضْرَاءَ	مِنْ	سُنْدُسٍ	وَإِسْتَبْرَقٍ	مُتَّكِنِينَ			
and they shall wear	garments	green	of	fine silk	and thick silk	reclining			
فِيهَا	عَلَى	الْأَرَائِكِ	ط	نِعْمَ	الثَّوَابُ	ط	وَحَسَنَتْ	مُرْتَفَقًا	﴿٣١﴾
in it	upon	raised couches		(How) excellent	(will be) the reward		and (how) beautiful	(will be) the resting place !	(31)
وَاضْرِبْ	لَهُمْ	مَثَلًا	رَجُلَيْنِ	جَعَلْنَا	لِأَحَدِهِمَا	جَنَّتَيْنِ	مِنْ		
And put forth	to them	(the) parable of two men,		We provided	to one of them	two gardens	of		
أَعْنَابٍ	وَخَفَفْنَاهَا	بِنَخْلِ	وَجَعَلْنَا	بَيْنَهُمَا	زُرْعًا	﴿٣٢﴾			
grapevines	and We fenced them both	with date-palms	and We placed	between both of them	cultivated fields	(32)			
كَلَّمَا	الْجَنَّتَيْنِ	آتَتْ	أُكْلَهَا	وَلَمْ	تَظْلِمْ	مِنْهُ	شَيْئًا	وَفَجَّرْنَا	
Each	(of) the two gardens	brought forth	its produce	and (did) not	(do) injustice / withhold	of it	anything	and We caused to gush forth	
خَلَلَهُمَا	نَهْرًا	﴿٣٣﴾	وَكَانَ	لَهُ	ثَمَرٌ	فَقَالَ	لِصَاحِبِهِ	وَهُوَ	يُحَاوِرُهُ
(in) their midst	a river	(33)	And was	for him	fruit,	then he said	to his companion	while he	was conversing (with) him,
أَنَا	أَكْثَرُ	مِنْكَ	مَالًا	وَأَعَزُّ	نَفْرًا	﴿٣٤﴾	وَدَخَلَ	جَنَّتَهُ	وَهُوَ
"I am	more	than you	(in) wealth	and stronger	(in) manpower"	(34)	And he entered	his garden	while he
ظَالِمٌ	لِنَفْسِهِ	﴿٣٥﴾	قَالَ	مَا	أَظُنُّ	أَنْ	تَبِيدَ	هَذِهِ	أَبَدًا
(was) unjust	to himself	(35)	he said,	"Not	I think	that	will perish	this	ever
وَمَا	أَظُنُّ	السَّاعَةَ	قَائِمَةً	﴿٣٦﴾	وَلَئِنْ	رُدِدْتُ	إِلَى	رَبِّي	لَأَجِدَنَّ
I think	I think	the Hour	will be established	(36)	and (even) if	I were to be returned	to	my Lord,	surely I will find
خَيْرًا	مِنْهَا	مُنْقَلَبًا	﴿٣٦﴾	قَالَ	لَهُ	صَاحِبُهُ	وَهُوَ	يُحَاوِرُهُ	
than it	better	(as) an exchange"	(36)	Said	to him	his companion	while he	(was) conversing (with) him,	
أَكْفَرْتَ	بِالَّذِي	خَلَقَكَ	مِنْ	تُرَابٍ	ثُمَّ	مِنْ	نُطْفَةٍ	ثُمَّ	سَوَّكَ
"Do you disbelieve	in The One Who	created you	from	dust,	then	from	a sperm-drop,	then	He fashioned you
رَجُلًا	﴿٣٧﴾	لَكِنَّا	هُوَ	اللَّهُ	رَبِّي	وَلَا	أَشْرِكُ	بِرَبِّي	أَحَدًا
(as) a man?	(37)	But (as far as I am concerned),	He	(is) Allah	my Lord	and not	I associate partners	with my Lord	anyone

وَلَوْلَا	إِذْ	دَخَلْتَ	جَنَّتَكَ	قُلْتَ	مَا	شَاءَ	اللَّهُ	لَا	قُوَّةَ	إِلَّا	بِاللَّهِ
And why (did you) not	(at that moment) when	you entered	your garden	say,	"Whatever	wills	Allah !	(There is) no	Power	except	with Allah,
إِنْ	تَرِنَ	أَنَا	أَقَلَّ	مِنْكَ	مَا لَّا	وَوَلَدًا	فَعَسَى	رَبِّيَ	أَنْ		
If	you see me	(that) I am	lesser	than you	(in) wealth	(39) and children	Then prehaps	my Lord,	(that)		
يُؤْتِيَنِ	خَيْرًا	مِّنْ	جَنَّتِكَ	وَيُرْسِلَ	عَلَيْهَا	حُسْبَانًا	مِّنَ	السَّمَاءِ			
will give me (something)	than better		your garden	and send	on it (i.e., your garden)	a calamity	from	the Sky,			
فَتُصْبِحُ	صَعِيدًا	زَلَقًا	أَوْ	يُصْبِحُ	مَاؤُهَا	غَوْرًا	فَلَنْ	تَسْتَطِيعَ			
thereby causing it to become	soil	(40) slippery	Or	may become	its water	(deeply) sunken,	then never	will you be able			
لَهُ	طَلَبًا	وَاجِيظًا	بِشْمِرِهِ	فَأُصْبِحُ	يُقَلِّبُ	كَفْيِهِ	عَلَى	مَا			
(41) to seek it"	And were encompassed	his fruits (with a calamity),	twisting	then he began	his hands (in sorrow)	over	what				
أَنْفَقَ	فِيهَا	وَهِيَ	خَاوِيَةٌ	عَلَى	عُرُوشِهَا	وَيَقُولُ	يَلَيْتَنِي				
he had invested	in it	while it	(had) collapsed	upon	its trellises	and he said,	"Woe to me !				
لَمْ	أَشْرِكْ	بِرَبِّيَ	أَحَدًا	وَلَمْ	تَكُنْ	لَهُ	فِئَةٌ	يَنْصُرُونَهُ			
Not	I (should) have associated partners	with my Lord	(42) anyone"	And not	was	for him	any group	(that) could help him			
مِنَ	دُونِ	اللَّهِ	وَمَا	كَانَ	مُتَنَصِّرًا	هُنَالِكَ	الْوَلَايَةَ				
(from)	besides	Allah	nor	could he	(43) defend himself	There (i.e., at that moment he knew)	(that) the power				
بِاللَّهِ	الْحَقِّ	هُوَ	خَيْرٌ	ثَوَابًا	وَخَيْرٌ	عُقْبًا	وَاضْرِبْ	لَهُمْ			
(belongs) to Allah Alone,	The True (Lord)	He	(is the) Best	(to) reward	and Best	(44) (to determine the) final end	And put forth	to them			
مَّثَلِ	الْحَيَاةِ	الدُّنْيَا	كَمَا	أَنْزَلْنَاهُ	مِنَ	السَّمَاءِ					
(the) example	(of) the life of this World	like (the) rain	(which) We send it down	from	the Sky,						
فَاخْتَلَطَ	بِهِ	نَبَاتٌ	الْأَرْضِ	فَأُصْبِحَ	هَشِيمًا	تَذْرُوهُ					
then mingles	with it	(the) vegetation / produce of the Earth,	then it becomes	dry stubble	(which) scatters it away						
الرِّيحِ	وَكَانَ	اللَّهُ	عَلَى	كُلِّ	شَيْءٍ	مُّقْتَدِرًا	أَلْمَالِ				
the wind	And Allah is	upon	every	thing	having complete control	(45)	Wealth				
وَالْبَنُونَ	زِينَةٌ	الْحَيَاةِ	الدُّنْيَا	وَالْبَقِيَّةُ	الصُّلِحَاتُ	خَيْرٌ					
and children	(are) an adornment	(of) the life of this World	but the everlasting	good deeds	(are the) best						
عِنْدَ	رَبِّكَ	ثَوَابًا	وَخَيْرٌ	أَمَلًا	وَيَوْمَ	نُسَيِّرُ	الْجِبَالَ				
your Lord	near	(as) a reward	and best	(46) (as a source of) hope	And (The) Day	(when) We shall cause to move	the mountains				
وَتَرَى	الْأَرْضَ	بَارِزَةً	وَحَشْرُنَهُمْ	فَلَمْ	نُعَادِرْ	مِنْهُمْ	أَحَدًا				
and you will see	the Earth	(as) a levelled plain	and We will gather them,	then not	We will leave behind	any of them	(47)				

وَعُرْضُوا	عَلَى	رَبِّكَ	صَفًّا	لَقَدْ	جِئْتُمُونَا	كَمَا	خَلَقْنَاكُمْ
And they will be presented	before	your Lord	in rows,	(Allah will say) "Certainly"	you have come to Us	as	We created you
أَوَّلَ	مَرَّةٍ	بَلْ	زَعَمْتُمْ	أَلَّن	نَجْعَلَ	لَكُمْ	مَوْعِدًا
(the) first	time (isn't it?)	Nay, but	you claimed	(that) never	We (had) fixed	for you	"an appointment"
وَوُضِعَ	الْكِتَابُ	فَتَرَى	الْمُجْرِمِينَ	مُشْفِقِينَ	مِمَّا	فِيهِ	
And will be placed	the Record (of deeds),	then you will see	the criminals	fearful	of what	(is) in it	
وَيَقُولُونَ	يُؤْيَلْتَنَا	مَا	هَذَا	الْكِتَابِ	لَا	يُغَادِرُ	صَغِيرَةً
and they will say,	"O woe to us !	What sort of a book is this,	neither	small	it leaves (anything)	neither	and they will say,
وَلَا	كَبِيرَةً	إِلَّا	أَحْصَاهَا	وَوَجَدُوا	مَا	عَمِلُوا	حَاضِرًا
big	nor	but	has enumerated (everything in) it !	And they will find	what	they did	presented (before them)
وَلَا	يَظْلِمُ	رَبُّكَ	أَحَدًا	وَإِذْ	قُلْنَا	لِلْمَلَائِكَةِ	اسْجُدُوا
And not	will deal unjustly	your Lord	(49) (with) anyone"	And when	We said	to the Angels,	"Prostrate
لِأَدَمَ	فَسَجَدُوا	إِلَّا	إِبْلِيسَ	كَانَ	مِنَ	الْجِنِّ	فَفَسَقَ
to Adam",	so they prostrated	except	Iblees,	He was	of	the Jinn	and he rebelled
أَمْرٍ	رَبِّهِ	أَفَتَتَّخِذُونَهُ	وَذُرِّيَّتَهُ	أَوْلِيَاءَ	مِنَ	دُونِي	وَهُمْ
(the) Command of his Lord	Will you then take him	and his progeny	(as) protectors	(from)	besides Me	while they	
لَكُمْ	عَدُوٌّ	بِئْسَ	لِلظَّالِمِينَ	بَدَلًا	مَا	أَشْهَدْتُهُمْ	
to you	(are) enemies?	Wretched	(it is) for the wrongdoers	(50) (as) an exchange	Neither	I called them to witness	
خَلَقَ	السَّمَوَاتِ	وَالْأَرْضِ	وَلَا	خَلَقَ	أَنْفُسِهِمْ	وَمَا	كُنْتُ
(the) creation of the Heavens	and the Earth	nor	(in the) creation of themselves	nor	am I	The One to take	
الْمُضِلِّينَ	عَضُدًا	وَيَوْمَ	يَقُولُ	نَادُوا	شُرَكَاءِي	الَّذِينَ	
the misleaders	(51) (as) helpers	And The Day	(when) He (Allah) will say,	"Call	(the so-called) partners of Mine	those (about) whom	
زَعَمْتُمْ	فَدَعَوْهُمْ	فَلَمْ	يَسْتَجِيبُوا	لَهُمْ	وَجَعَلْنَا	بَيْنَهُمْ	
you made (tall) claims,"	then they will call them	but not	they will respond	to them	and We will place	between them	
مَوْبِقًا	وَرَأَى	الْمُجْرِمُونَ	النَّارَ	فَطُتُوا	أَنَّهُمْ	مُوقِعُوهَا	
(52) a barrier	And will see	the criminals	the Fire	and they (will be) certain	that they	are (going to) fall in it	
وَلَمْ	يَجِدُوا	عَنْهَا	مَصْرَفًا	وَلَقَدْ	صَرَّفْنَا	فِي	هَذَا
and not	they will find	from it	(53) a way of escape	And certainly	We have explained variously	in	Qur'an
لِلنَّاسِ	مِنْ	كُلِّ	مَثَلٍ	وَكَانَ	الْإِنْسَانُ	أَكْثَرَ	شَيْءٍ
to the people	from	every (kind)	(of) example	But Man is	(in) most of the things	(54) quarrelsome	

وَمَا	مَنْعَ	النَّاسِ	أَنْ	يُؤْمِنُوا	إِذْ	جَاءَهُمْ	الْهُدَى	وَيَسْتَغْفِرُوا
And nothing	prevents	people	from	believing	when	came to them	the guidance	and to seek forgiveness
رَبِّهِمْ	إِلَّا	أَنْ	تَأْتِيَهُمْ	سُنَّةُ	الْأَوَّلِينَ	أَوْ	يَأْتِيَهُمْ	
(from) their Lord	except	that	should come to them	(the) ways of the former (people)	or	(should) come to them		
الْعَذَابِ	قَبْلًا	﴿٥٥﴾	وَمَا	نُرْسِلُ	الرُّسُلِينَ	إِلَّا	مُبَشِّرِينَ	
the punishment	(55) (right) before them	And not	We send	Messengers	except	(as) bearers of glad tidings		
وَمُنذِرِينَ	وَيُجَادِلُ	الَّذِينَ	كَفَرُوا	بِالْبَاطِلِ	لِيُدْحِضُوا	بِهِ	الْحَقَّ	وَاتَّخَذُوا
and (as) warners	but dispute	those who	disbelieve	with falsehood	that they may refute	with it	The Truth	and they take
أَيَّتِي	وَمَا	أُنذِرُوا	هُزُؤًا	﴿٥٦﴾	وَمَنْ	أَظْلَمُ	مِمَّنْ	ذُكِرَ
My Verses	and what	they are warned	(as) mockery / ridicule	And who	than (he) who	(can be) more unjust	is reminded	with (the) Verses of His Lord
بِآيَاتِ	رَبِّهِ	فَاعْرَضَ	عَنْهَا	وَنَسِيَ	مَا	قَدَّمَتْ	يَدُهُ	ط
is reminded	with (the) Verses of His Lord	but he turns away	from them	and forgets	what	have sent forth	his hands	Verily We
جَعَلْنَا	عَلَى	قُلُوبِهِمْ	أَكِنَّةً	أَنْ	يَفْقَهُوهُ	وَفِي	أَذَانِهِمْ	وَقَرَأُ
have put	upon	their hearts	coverings	lest	they should understand it	and in	their ears,	And (even) if
وَأَنْ	تَدْعُهُمْ	إِلَى	الْهُدَى	فَلَنْ	يَهْتَدُوا	إِذَا	أَبَدًا	﴿٥٧﴾
And (even) if	you call them	towards	guidance,	then never	they will accept guidance	then (in such a case)	ever	And your Lord
الْغُفُورُ	ذُو	الرَّحْمَةِ	ط	لَوْ	يُؤَاخِذُهُمْ	بِمَا	كَسَبُوا	لَعَجَّلَ
(is) The Most Forgiving,	Owner of Mercy	If	He were to take them to task	for what	they have earned,	surely He would have hastened	for them	But
لَهُمْ	الْعَذَابُ	ط	بَلْ	لَهُمْ	مَوْعِدٌ	لَنْ	يَجِدُوا	مِنْ
for them	the punishment	for them	(is) a promised time,	never	will they find	from	they have earned,	And these
دُونِهِ	مَوْجِلًا	﴿٥٨﴾	وَتِلْكَ	الْقَرْىَ	أَهْلَكْنَاهُمْ	لَمَّا	ظَلَمُوا	وَجَعَلْنَا
besides Him	(58) any escape	And these	towns,	We destroyed them	when	they wronged	but We have fixed	for their destruction
لِيَهْلِكَهُمْ	مَوْعِدًا	﴿٥٩﴾	وَإِذْ	قَالَ	مُوسَى	لِفَتْنِهِ	لَا	أَبْرَحُ
for their destruction	(59) an appointed time	And when	Moosa	said	"Not	to his boy-servant,	I will give up	until
أَبْلُغُ	مَجْمَعِ	الْبَحْرَيْنِ	أَوْ	أَمْضِي	حُقُبًا	﴿٦٠﴾	فَلَمَّا	بَلَغَا
I reach	(the) junction of the two seas	or	(even if) I may have to proceed	Then when	(60) (for) a long period	they both reached	the junction	between them (i.e., the two seas),
بَيْنَهُمَا	نَسِيًا	حُوتَهُمَا	فَاتَّخَذَ	سَبِيلَهُ	فِي	الْبَحْرِ	سَرَبًا	﴿٦١﴾
they forgot	and it took	their fish	into	its way	the sea	Then when	(61) (as in) a tunnel	between them (i.e., the two seas),
جَاوَزَا	قَالَ	لِفَتْنِهِ	إِنَّا	غَدَاءَنَا	لَقَدْ	لَقِينَا	مِنْ	سَفَرِنَا
they both crossed beyond (the junction),	he (Moosa) said	"Bring us	to his boy servant,	he (Moosa) said	they both crossed beyond (the junction),	we have suffered	certainly	our morning meal
﴿٦٢﴾ fatigue"	this	our journey	from	we have suffered	certainly	our morning meal	"Bring us	to his boy servant,

قَالَ	أَرَعَيْتَ	إِذْ	أَوْيَيْنَا	إِلَى الصَّخْرَةِ	فَإِنِّي	نَسِيتُ	الْحُوتَ	ذ
He (the boy-servant) said,	"Did you notice	(that) when	we betook ourselves	to	then verily I	forgot	the fish	
وَمَا	أَنْسِينِيهِ	إِلَّا	الشَّيْطَانَ	أَنْ	أَذْكُرَهُ	وَآتَّخَذَ	سَبِيلَهُ	فِي
and not	made me forget it	except	Shaitaan	that	I mention it (to you)	and it took	into its way	
الْبَحْرِ	عَجَبًا	قَالَ	ذَلِكَ	مَا	كُنَّا	نَبِغُ	فَارْتَدَّا	عَلَى
the sea	(63) (in) a strange manner"	He (Moosa) said,	"That	(is) what	we were	in search of,"	so they went back	on
قَصَصًا	فَوَجَدَا	عَبْدًا	مِّنْ	عِبَادِنَا	أَتَيْنَهُ	رَحْمَةً	مِّنْ	عِنْدِنَا
(64) retracing	Then they both found	a slave	among	Our slaves	(whom) We had bestowed on him	Mercy	from	Us
وَعَلَّمْنَاهُ	مِن لَّدُنَّا	عِلْمًا	قَالَ	لَهُ	مُوسَى	هَلْ	أَتَّبِعُكَ	عَلَى
and We taught him	Us	from	Us	from	Moosa,	"May	I follow you	upon (a condition)
أَنْ	تُعَلِّمَنِي	مِمَّا	عُلِّمْتُ	رُشْدًا	قَالَ	إِنَّكَ	لَنْ	تَسْتَطِيعَ
that	you teach me	of what	you have been taught	(the) right guidance?"	He (Al-Khidr) said,	"Verily you	never	will be able
مَعِيَ	صَبْرًا	وَكَيْفَ	تَصْبِرُ	عَلَى	مَا	لَمْ	تُحِطْ	بِهِ
with me	(to have) patience	And how (can)	you have patience	about	what	not	you encompass	of it
قَالَ	سَتَجِدُنِي	إِنْ	شَاءَ	اللَّهُ	صَابِرًا	وَلَا	أَعْصِي	لَكَ
He (Moosa) said,	"Soon you will find me	if	Allah	wills	and not	patient	I will disobey	your
قَالَ	فَإِنْ	اتَّبَعْتَنِي	فَلَا	تَسْأَلْنِي	عَنْ	شَيْءٍ	حَتَّى	أُحْدِثَ
He (Al-Khidr) said,	"Then if	you follow me,	then not	you (should) ask me	about	anything	until	I narrate
لَكَ	مِنْهُ	ذِكْرًا	فَانْطَلَقَا	حَتَّى	إِذَا	رَكِبَا	فِي	السَّفِينَةِ
to you	of its	(70) mention (i.e., explanation)"	Then they both proceeded,	until	when	they embarked	in	a ship,
خَرَقَهَا	قَالَ	أَخْرَقْتُهَا	لِتُغْرِقَ	أَهْلَهَا	لَقَدْ	جِئْتُ	شَيْئًا	إِمْرًا
he (Al-Khidr) scuttled it (i.e., made a hole in it)	He (Moosa) said,	"Have you scuttled it	to drown	its people?	Certainly	you have done	a thing	"evil / grave"
قَالَ	أَلَمْ	أَقُلْ	إِنَّكَ	لَنْ	تَسْتَطِيعَ	مَعِيَ	صَبْرًا	قَالَ
He (Al-Khidr) said,	"Did not	I say,	(that) verily you,	never	will be able	with me	(72) (to have) patience"	He (Moosa) said,
لَا	تُؤَاخِذْنِي	بِمَا	نَسِيتُ	وَلَا	تُرْهِقْنِي	مِنْ	أَمْرِي	عُسْرًا
"(Do) not	take me to task	for what	I forgot	and (do) not	be harsh on me	in	my matter	(73) (to put me) in difficulty"
فَانْطَلَقَا	حَتَّى	إِذَا	لَقِيَا	غُلَامًا	فَقَتَلَهُ	قَالَ	أَقْتَلْتُ	
Then they both proceeded,	until	when	they came across	a boy	(whom) he (i.e., Al-Khidr) killed him,	he (Moosa) said,	"Have you killed	
نَفْسًا	زَكِيَّةً	بِغَيْرِ	نَفْسٍ	لَقَدْ	جِئْتُ	شَيْئًا	نُكْرًا	
an innocent soul	without	(that) soul (having killed anyone)?	Certainly	you have done	a thing	(74) terrible"		