

SURATULKAHF (18)

The *Suratulkahf* takes up the thread of the argument about the *Quraan*, advanced in the one hundred and fifth verse of the *Suratunnahl* and expands on it. The purpose of the *Quraan* is to warn the polytheists and announce good news to believers. The Messenger must not consume himself with grief simply because they do not believe in the *Quraan*. Let them choose their course in life freely. They shall have to account for it on the Judgement Day, when the Earth is turned into a plain without elevations or depressions as reported in the eighth verse. The Surah, then, proceeds, from the ninth verse to the twenty-sixth verse, to narrate the story of the Dwellers of the Cave and the Tablet, being a suitable reply to the *Quraysh* polytheists who were being instigated by the Jews and the Christians to pester the Messenger with questions only to embarrass him. But the story is a mirror in which the *Quraysh* saw their own reflection. The Dwellers of the Cave existed during the reign of Decius Caesar (AD 249-251) in Ephesus. They had rejected polytheism and come to believe in Allah, the One, as reported in the fourteenth and fifteenth verses. Hence, they were persecuted. They took refuge in a cave and were made to sleep only to be awakened in AD 445 or 446 during the reign of Theodosius, when the Roman Empire had been Christianized. As the Dwellers had been the target of persecution by the polytheists, so were the believers. As they had taken refuge to save themselves from being assassinated for their belief, so were the Messenger and his companions being threatened to be killed and driven out of Makka. The Messenger, like the Dwellers, took refuge in a cave with his companion while emigrating to Makka. Hence, while the *Quraan* narrates the story correctly, it also applies it to the Messenger's situation. The Surah, from the twenty-seventh verse to the thirty-first verse, returns to the subject __ the *Quraan*. The Messenger is enjoined in the twenty-seventh verse to recite it fearlessly and steadfastly. His poor and persevering companions are sufficient for him. Whether the polytheists believe or do not believe is a matter of their free choice. In the twenty-ninth verse, the Surah warns disbelievers of punishment and announces good news in the thirtieth and thirty-first verses to the believers in the *Quraan*. The Surah, then, proceeds to relate the story of two persons __ one opulently provided with two gardens and a cultivated field in between and the other without them. The former does not believe in the Resurrection as he himself says in the thirty-sixth verse and, above all, he is a polytheist as he himself confesses in the forty-second verse. He is like any proud, arrogant and wealthy polytheistic leader of the *Quraysh*. The latter is a poor believer like any companion of the Messenger. The former's prosperity deludes him into denying Allah's omnipotence in spite of the latter's admonishment. The outcome is disastrous. In this very world, his gardens are burnt to ashes and his deities cannot help him. Hence, polytheism does not pay even in this world. The Surah, then, proceeds, from the forty-fifth verse to the forty-ninth verse, to draw the conclusion that material prosperity __ manpower and money power __ is not the end result of worldly life. The Domsday, the Resurrection, and the Judgement shall come about and then, those who deny the Last Day shall be judged according to their deserts in this world. It is a veiled warning to the Makkan polytheists, in particular, and all the human beings in general.

In the fiftieth verse, the polytheists have been reminded not to follow the Devil or his offsprings __ their deities __ otherwise they shall mislead them and on the Judgement Day, as shown in the fifty-second and fifty-third verses, their deities and they themselves, as criminals, shall have no escape from the fire of the Hell. The fifty-fourth verse regrets that, instead of following the variously propounded guidance, they keep on following in the footsteps of the doomed peoples of old as mentioned in the fifty-fifth verse. Up to the fifty-ninth verse, the Surah proceeds to restate the rule that messengers are sent as warners and announcers of good news. But those who do not make use of their faculties of head and heart are punished. It is Allah's forgiveness that He is delaying punishment for the *Quraysh* otherwise they would, also, have been among the doomed peoples.

The Surah, then, narrates the story of Moses, his attendant and a person gifted with mercy and knowledge, from the sixtieth verse to the eighty-second verse, the purpose being to instruct the Messenger in patience in pursuance of its sixth verse. The Messenger and his companions were striving against the polytheists' obduracy in vain. Their patience had reached the breaking point on account of undergoing hardships, sufferings, and persecution. At this stage, this story of a great prophet who, too, was 'sandwiched' between the obduracy of Pharaoh and that of the children of Israel __ fear-stricken, disappointed, and servile, __ is narrated to instruct them in patience and perseverance and, above all, to show them that what the mask of reality hides and the womb of the future holds, is known to Allah only. They must not lose heart and give in to the polytheists. They must await and persevere. The story, further, shows that everything happens in this world under His command. In His infinite wisdom, He does good to mankind and man cannot fathom His knowledge and wisdom.

The Surah, then, narrates the story of Cyrus, the two horned king of Persia and mentions his three expeditions. The polytheists, at the instigation of the Jews, had asked the Messenger about him only to test him. But the narrative recoils on them. The two horned king, in spite of his great power and prowess, was no persecutor, no perpetrator of wrongs and not at all arrogant. Unlike them, he was humble, pious, beneficent, and very compassionate. Above all, he used to fear Allah in this world and accountability in the afterworld. The ninety-eighth verse, ends the story and then, the Surah, from the ninety-ninth verse to the one hundred and tenth verse, proceeds to warn the polytheists of the Hell on the Judgement Day and announce good news to believers. They shall have Paradise as their reward. In the concluding verses, the Messenger, in response to the polytheists' demand of miracles, is told to declare that His signs and wonders are too innumerable to be written and that he is not competent to work miracles as he is only a man communicating the *Quraan* to human beings on authority from Allah, the One and hence, they must listen to him, act righteously, and shun polytheism.

SURATULKAHF

In the name of ALLAH, the Most Gracious, the Most Merciful

1. Glory (abiding praise and thanks-giving) to Allah Who has revealed the Book (*Quraan*) to His servant (the Messenger) and not put any deviation from rectitude in it,
2. Straight so that it may warn (disbelievers) of a terrible punishment on His part and announce good news to believers who do good deeds that they shall have an excellent reward __ (the Paradise)
3. In which they shall abide forever
4. And warn (those people) who say, "Allah has children."
5. Neither do they have any knowledge about it nor did their forefathers (have any); intolerable is the word which comes out of their mouths; they do not utter but falsehood.
6. So, you are, perhaps, going to kill yourself with grief after them, if they do not believe in this (message) word.
7. In fact, We have made what is on the Earth an adornment for her (the Earth) so that We should put them (all the human beings) to the test which of them is the best at action.
8. And We are, certainly, going to turn what is on her (the Earth), into a barren land.

سُورَةُ الْكَافِرَاتِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لِمُعْجَزَةٍ

فِي مَا يُنذِرُ بَأْسًا شَدِيدًا مِنْ لَدُنْهُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا حَسَنًا

مَنْ كَانَتْ فِيهِ أَبَدًا

وَيُنذِرُ الَّذِينَ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا

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

فَلَمَّا كَبُخَ نَفْسَكَ عَلَى آثَرِهِمْ إِنْ لَمْ يُؤْمِنُوا بِهَذَا الْحَدِيثِ أَسَفًا

إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لِمَا اسْتَبْلَوْهُمُ أَيُّهُمْ أَحْسَنُ عَمَلًا

وَأِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرًّا

9. Do you think that the Dwellers of the Cave and the Tablet were among Our wonderful signs?
10. (Imagine) when (a few) young men sought refuge in a cave and said, "O our *Rabb*! Have mercy on us on Your part and put our matter to rights for us in a right way."
11. Then, We lulled them to sleep and prevented them from hearing anything for a number of years in the cave.
12. Then, We roused them in order to know which of the two groups could, more correctly, reckon how long (for what period of time) they had stayed (there).

SECTION 2

13. We are relating their account to you truthfully; they were (a few) young men who had come to believe in their *Rabb* and We had promoted them in guidance
14. And fortified their hearts, when they stood up and said, "Our *Rabb* is the *Rabb* of the heavens and the Earth. We will not pray to any deity other than Him (and if we do so), we will, then, say what is beyond the truth.
15. Such (misguided) are our people as they have taken (to worshipping) deities other than Him: why do they not bring any clear proof for them? Who is, then, a worse wrongdoer than he who forges falsehood against Allah?

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

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

فَضَرَبْنَا عَلَى آذَانِهِمْ فِي الْكَهْفِ
سِنِينَ عَدَدًا ﴿١١﴾

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

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

وَرَبَطْنَا عَلَى قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ
السَّمَوَاتِ وَالْأَرْضِ لَنْ نَدْعُو مِنْ دُونِهِ إِلَهًا
لَقَدْ قُلْنَا إِذَا شَطَطًا ﴿١٤﴾

هَؤُلَاءِ قَوْمُنَا اتَّخَذُوا مِنْ دُونِهِ آلِهَةً
لَوْلَا يَأْتُونَ عَلَيْهِمْ بِسُلْطَانٍ بَيِّنٍ
فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا ﴿١٥﴾

16. And when you have dissociated yourselves from them and what they worship besides Allah, (let us), then, go to and seek refuge in a (certain) cave, your *Rabb* shall spread out His mercy for you and put your matter to rights for you, helping you with what benefits you."

وَإِذْ أَعْرَضْتُمُوهُمْ وَمَا يَعْبُدُونَ إِلَّا اللَّهَ فَأَوَّا
إِلَى الْكَهْفِ بِنُشْرٍ لَّكُمْ رَبُّكُمْ مِنْ رَحْمَتِهِ
وَيَهَيِّئْ لَكُمْ مِنْ أَمْرِكُمْ مَرْفَقًا ﴿١٦﴾

17. And (had you been there), you would have seen the Sun, when he rose, he turned aside from their cave to the right and when he set, he inclined away from them to the left and they were within the chamber of it (the cave); such are some of Allah's signs: he whom Allah guides is the guided and you can never find any protector, any guide for (the person) whom He leads astray.

وَرَأَى الشَّمْسُ إِذَا طَلَعَتْ تَرُورًا عَنْ كَهْفِهِمْ
ذَاتَ الْيَمِينِ وَإِذَا غَرَبَتْ تَقَرَّبُ مِنْهُمْ ذَاتَ الشِّمَالِ
وَهُمْ فِي فَجْوَةٍ مِنْهُ ذَلِكَ مِنْ آيَاتِ اللَّهِ مَنْ يَهْدِ
اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِلْ فَلَنْ تَجِدَ
لَهُ وَلِيًّا مُرْسِدًا ﴿١٧﴾

SECTION 3

18. And (had you seen them), you would have thought them awake though they were asleep and We used to turn them right and left and (you would have found) their dog stretching out both of his forelegs at the mouth (of the cave); if you had looked at them, you would have turned back from them (and taken) flight and you would, certainly, have been filled with terror of them.
19. And similarly, We roused them so that they should question one another; a questioner among them said, "How long have you stayed" (here)? They said, "We have stayed (here) for a day or a part of the day." They said, "Your *Rabb* knows best how long you have stayed (here): but you had better

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

وَكَذَلِكَ بَعَثْنَاهُمْ لِيَتَسَاءَلُوا بَيْنَهُمْ قَالَ
قَائِلٌ مِنْهُمْ كَمْ لَبِثْتُمْ قَالُوا لَبْنَا يَوْمًا
أَوْ بَعْضَ يَوْمٍ قَالُوا رَبُّكُمْ أَعْلَمُ بِمَا لَبِثْتُمْ
فَاعْبَثُوا أَحَدَكُمْ بِوَرِقِكُمْ

send one of you with this silver coin of yours to the city and then, he must consider which (part of) it has the purest food and hence, he should bring some food for you from there and he must proceed gently and not let anyone know (recognize) you.

20. They shall, if they get the upper hand over you, (either) stone you to death or force you back into (adopting) their way (of life) and then, you shall never prosper."

21. And in this way, We acquainted (the people of the city) with them (the Dwellers of the Cave) so that they should know that Allah's promise is true and that (as for) the Hour of Resurrection, there is no doubt about it: (imagine) when they (the people of the city) were disputing among themselves about their (the Dweller's) affair, and they, then, said, "(Let us) build a structure over them. Their *Rabb* knows best about them." (Those people) who got the better of their affair said, "We will raise up a mosque over them."

22. They will say, "They were three, the fourth of them being their dog." And (others) will say, "They were five, the sixth of them being their dog," talking without knowledge: (some others) will say, "They were seven and the eighth of them being their dog." Say, "My *Rabb* knows best their number. None knows them but a few. Hence, you must, neither, dispute about them (with anyone) except arguing outwardly (to dispense with it) nor ask anyone of

هَذِهِ إِلَى الْمَدِينَةِ فَلْيَنْظُرْ فِيهَا أَرَأَيْكُمْ
طَعَامًا فَلْيَأْتِكُمْ بِرِزْقٍ مِنْهُ وَلْيَتَلَطَّفْ
وَلَا يُشْعِرَنَّ بِكُمْ أَحَدًا ﴿١٩﴾

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

وَكَذَلِكَ أَعْرَضْنَا عَنْهُمْ لِيَعْلَمُوا أَنَّ وَعْدَ
اللَّهِ حَقٌّ وَأَنَّ السَّاعَةَ لَا رَيْبَ فِيهَا إِذْ يَتَنَزَّعُونَ
بَيْنَهُمْ أَمْرَهُمْ فَقَالُوا ابْنُوا عَلَيْهِمْ بُيُوتًا رُبُّهُمْ
أَعْلَمُ بِهِمْ قَالَ الَّذِينَ غَلَبُوا عَلَى أَمْرِهِمْ
لَنَتَّخِذَنَّ عَلَيْهِمْ مَسْجِدًا ﴿٢١﴾

سَيَقُولُونَ ثَلَاثَةٌ رَابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ
خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ رَجْمًا بِالْغَيْبِ وَيَقُولُونَ
سَبْعَةٌ وَثَامِنُهُمْ كُنْتُمْ أَقْلَبُ قُلْ رَبِّي أَعْلَمُ بِعِدَّتِهِمْ
مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ فَلَا تُمَارِ فِيهِمْ إِلَّا مِرًّا ظَهَرَ
وَلَا تَسْتَفْتِ فِيهِمْ مِنْهُمْ أَحَدًا ﴿٢٢﴾

them (the people) about them (the Dwellers).

SECTION 4

23. And you must never say about anything, 'I am going to do such (a piece of work) tomorrow.'
24. (You cannot do anything) unless Allah wills; and (you must) remember your *Rabb* when you forget and say, 'I hope that my *Rabb* will guide me aright sooner than this?'"
25. And (they will, further, say), "They stayed in their cave for three hundred years." And (some others) will, further, add to it nine (years).
26. Say, "Allah knows best how long they had stayed." To Him belongs the unseen of the heavens and the Earth: how sharp His sight is and how subtle His hearing is! They do not have any protector apart from Him and He does not associate anyone with His authority.
27. And you must peruse what is being revealed to you from your *Rabb's* book: there is none (so powerful as to) change His words (commands) and you can never find any refuge against Him.
28. And you must bind yourself with (those believers) who pray to their *Rabb* morning and evening, seeking His pleasure and you must neither turn away your eyes from them, seeking the adornment of the life of the world nor follow (any person)

وَلَا تَقُولَنَّ لِّشَآئِءٍ إِنِّي فَاعِلٌ ذَٰلِكَ غَدًا ﴿٢٣﴾

إِلَّا أَن يَشَاءَ اللَّهُ وَادْكُرْ رَبَّكَ إِذَا نَسِيتَ وَقُلْ عَسَىٰ أَن يَهْدِيَنِي رَبِّي لِأَقْرَبَ مِنْ هَٰذَا رَشْدًا ﴿٢٤﴾

وَلِيُثَوِّبُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ سِنِينَ
وَأَزْدَادُوا تِسْعًا ﴿٢٥﴾

قُلِ اللَّهُ أَعْلَمُ بِمَا لِيُثَوِّبُوا لَهُ غِيبُ السَّمَوَاتِ
وَالْأَرْضِ أَبْصِرْ بِهِ وَأَسْمِعُ
مَا لَهُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا يُشْرِكُ
فِي حُكْمِهِ أَحَدًا ﴿٢٦﴾

وَاتْلُ مَا أُوحِيَ إِلَيْكَ مِنْ كِتَابِ رَبِّكَ لَا مَبْدَلَ
لِكَلِمَاتِهِ وَلَنْ تَجِدَ مِنْ دُونِهِ مُلْتَحَدًا ﴿٢٧﴾

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ
بِالْقُدُورَةِ وَاللَّيْلِ يُرِيدُونَ وَجْهَهُ وَلَا تَعْدُ
عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الدُّنْيَا وَلَا تُطِيعْ

whose heart We have made unmindful of Our remembrance and (who) obeys his passions and (whose) conduct exceeds all the proper bounds.

مَنْ أَغْفَلْنَا قَلْبَهُ عَنْ ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا ﴿٢٨﴾

29. And say, "The truth is from your *Rabb*: whoever wants should believe (in it) and whoever wants should disbelieve (in it); We have, certainly, prepared, for wrongdoers, a fire whose whirling smoke shall encompass all of them; and if they appeal for succour (from thirst), they will help them with water like molten copper which will scald their faces; what a bad drink it will be and what a bad resting place it will be!"

وَقُلِ الْحَقُّ مِنْ رَبِّكَ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا وَإِنْ يَسْتَغِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ بِئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا ﴿٢٩﴾

30. Indeed, (those people) who believe and do good deeds (shall be rewarded and) We will not undo the reward of (those believers) who act beneficently (in this world).

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

31. Such (people) shall have gardens of eternal abode under which rivers will be flowing: they will be adorned in them (in those gardens) with bracelets of gold and they will wear green garments (made) of fine silk brocade and silk garments embroidered with gold, reclining (against cushions), on thrones in them (in those gardens); what an excellent reward it will be! And what a lovely resting place it will be!

أُولَئِكَ لَهُمْ جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِنْ سُندُسٍ وَإِسْتَبْرَقٍ مُتَّكِئِينَ فِيهَا عَلَى الْأَرَائِكِ نَبْغُ الثَّوَابِ وَحَسُنَتْ مُرْتَفَقًا ﴿٣١﴾

SECTION 5

32. And relate them the story of two men for one of whom We had grown two gardens of grapevines

وَأَضْرَبَ لَهُمْ مَثَلًا رَجُلَيْنِ جَعَلْنَا لِأَحَدِهِمَا جَنَّتَيْنِ

and bordered both of them with date palms and made a cornfield between the two (gardens).

مِنْ أَعْنَبٍ وَحَفَفْتُهُمَا بِتَخْلٍ وَجَعَلْنَا بَيْنَهُمَا زَرْعًا ﴿٣٢﴾

33. Both the gardens brought forth their fruit and did not deprive him of it (their fruitage) at all; and We had run (caused to flow) a watercourse between both (the gardens).

كَلَّمَا الْجَنَّتَيْنِ ءَأَنْتَ أَكْلُهُمَا وَلَمْ تُنْظِرْ مِنْهُ شَيْئًا
وَفَجَّرْنَا خِلَالَهُمَا نَهْرًا ﴿٣٣﴾

34. And he used to have (a good crop of) fruit and hence, he said to his companion while he was talking to him, "I have more property than you have and I am mightier (than you) in manpower."

وَكَاثَ لَهُ ثُمَّ قَالَ لِصَاحِبِهِ ۖ وَهُوَ يُحَاوِرُهُ
أَنَا أَكْثَرُ مِنْكَ مَالًا وَأَعَزُّ نَفَرًا ﴿٣٤﴾

35. And he entered his garden while he was a wrongdoer to himself: he said, "I do not suppose that it (the garden) will ever perish

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

36. And I do not suppose (that) the Hour of Resurrection will, ever, come about and if I am returned to my *Rabb*, I shall, certainly, get (a deal) better than this (one) on returning" (to the afterworld).

وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِنْ رُودْتُ إِلَىٰ رَبِّي
لَأَجِدَنَّ خَيْرًا مِنْهَا مُنْقَلَبًا ﴿٣٦﴾

37. His companion said to him while he was talking to him, "Do you disbelieve in (Allah) Who has created you from the earth and then, from a spermatozoon (in the semen) and then, composed you (proportionately and harmoniously into) a man?

قَالَ لَهُ صَاحِبُهُ ۖ وَهُوَ يُحَاوِرُهُ ۚ أَكْفَرْتَ بِالَّذِي
خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِمَّنْ تُنْفَخُ ثُمَّ سَوَّكَ رَجُلًا ﴿٣٧﴾

38. On the contrary, He is Allah, my *Rabb* and I do not attribute any associate to my *Rabb*.

لَنَكُنَّا هُوَ اللَّهُ رَبِّي وَلَا أُشْرِكُ بِرَبِّي أَحَدًا ﴿٣٨﴾

39. And why did you not, when you entered your garden, say, 'What

وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ

Allah wills (comes to pass); there is no power except in Allah; if you see me that I am less than you in property and sons,

40. It may be that my *Rabb* gives me (a garden) better than your garden and sends a thunderbolt on it from the heaven and hence, it turns into a slippery ground

41. Or its water comes to sink (into the earth) and then, you are not able to get it back."

42. And all its fruit was destroyed and hence, he kept repenting of what he had invested in it (the garden) while it fell on its trellisworks (and was completely demolished) and he said "Would that I had not attributed any associate to my *Rabb*!"

43. And he had neither any group to help him besides Allah nor could he himself overcome (the disaster).

44. And there, (it proves that) protectorship belongs (exclusively) to Allah, the True; He is the best in rewarding and the best in requiting (making return for).

SECTION 6

45. And give them an image of the life of the world — it is like the water that We send from the clouds and then, the plants of the earth blend with it and then, they turn into broken and crushed chaff which the winds blow away and Allah possesses power over everything.

إِلَّا بِاللَّهِ إِنْ تَرَيْنَا أَقْلَ مِنْكَ مَا لَوْ وَلَدًا ﴿٣٨﴾

فَعَسَىٰ رَبِّي أَنْ يُؤْتِيَنِي خَيْرًا مِنْ جَنَّتِكَ وَيُرْسِلَ عَلَيْهَا حُسْبَانًا مِنَ السَّمَاءِ فَنُصِيعَ صَعِيدًا ﴿٣٩﴾ زَلَقًا ﴿٤٠﴾

أَوْ يُصِيعَ مَآؤَهَا غُورًا فَلَنْ نَسْتَطِيعَ لَهُ طَلَبًا ﴿٤١﴾

وَأُحِيطَ بِشَرِّهِ فَأَصْبَحَ يَقْلُبُ كَفْتِهِ عَلَىٰ مَا أَنْفَقَ فِيهَا وَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَيَقُولُ يَا لَيْتَنِي لَمْ أُشْرِكْ بِرَبِّي أَحَدًا ﴿٤٢﴾

وَلَمْ تَكُنْ لَهُ فِتْنَةٌ يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ وَمَا كَانَ مُنْصِرًا ﴿٤٣﴾

هُنَالِكَ الْوَلَايَةُ لِلَّهِ الْحَقِّ هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ عُقْبًا ﴿٤٤﴾

وَأَضْرِبْ لَهُمْ مَثَلَ الْحَيَاةِ الدُّنْيَا كَمَا أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيحُ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُقْتَدِرًا ﴿٤٥﴾

46. Property and sons are the adornment of the life of the world: and in your *Rabb's* view, lasting good deeds are the best in reward and the best in entertaining hope for.

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

47. And the Day when We set all the mountains in motion and you see the Earth plane, (without elevations and depressions), and We gather up all of them, We will not, then, leave anyone of them (unresurrected),

وَيَوْمَ نُسَوِّرُ الْجِبَالَ وَتَرَى الْأَرْضَ بَارِزَةً وَحَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا ﴿٤٧﴾

48. And all of them shall be presented before your *Rabb* in rows upon rows. (We will, then, say), "All of you have come to Us as We had created you at first; on the contrary, you had, (in the world), claimed that We would not appoint any time or place (of accountability) for you."

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

49. And the record (of human actions) shall be placed and then, you will see the criminals afraid of what will be in it and they will say, "Woe to us! What is the matter with this record that it has left neither any small (action) nor any big (action) but enumerated and preserved it?" And they shall find what they do (in the world) in front of (them) and your *Rabb* shall not wrong anyone.

وَوُضِعَ الْكِتَابُ فَرَأَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يُوَيْلِنَا مَا هَذَا الْكِتَابُ لَا يَغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا وَجَدُوا مَا عَمِلُوا حَاضِرًا وَلَا يَظِلُّمُ رَبُّكَ أَحَدًا ﴿٤٩﴾

SECTION 7

50. And (imagine) when We said to all the angels, "Prostrate yourselves to Adam." Then, they prostrated themselves except the Despairer (Devil): he belonged to the jinn and hence, he transgressed his *Rabb's* command: will you, then, make

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِنْ دُونِي

friends with him and his offsprings besides Me while they are hostile to you? What a bad exchange it is for the wrongdoers!

51. Neither had I called upon them to witness the creation of the heavens and the Earth nor their own creation nor I am such as to make the misguiding (people My) helpers.

52. And on the Day (of Judgement) when He says, "Call on (those gods) whom you used to claim to be My associates," they will, then, call on them, but they (the associates) will not respond to them and We will create an abyss of perdition between them.

53. And the criminals shall see the fire (of the Hell) and think that they are going to fall into it and they shall not find any means of escape from it.

54. And We have propounded every kind of argument variously in this *Quraan* for human beings; and man is exceedingly querulous.

55. And when guidance has come to them, nothing prevents human beings from believing (in it) and seeking forgiveness of their *Rabb* except that (they await that Our) practice in regard to the peoples of old should come upon them or punishment should come upon them in front.

56. And We do not send message bearers but as the announcers of good news and warners and (those

وَهُمْ لَكُمْ عَدُوٌّ يَتَسَلَّلُونَ لِلظَّالِمِينَ بَدَلًا ۝٥٠

مَا أَشْهَدُهُمْ خَلَقَ السَّمَوَاتِ وَالْأَرْضِ وَلَا خَلَقَ
أَنْفُسَهُمْ وَمَا كُنْتُ مَخْذُومًا لِلْمُضِلِّينَ عَصْدًا ۝٥١

وَيَوْمَ يَقُولُ نَادُوا شُرَكَاءِيَ الَّذِينَ زَعَمْتُمْ
فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ وَجَعَلْنَا بَيْنَهُمْ
مُوبِقًا ۝٥٢

وَرَأَى الْمُجْرِمُونَ النَّارَ فَظَنُّوا أَنَّهُمْ مُوَاقِعُوهَا
وَلَمْ يَجِدُوا عَنْهَا مَصْرِفًا ۝٥٣

وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِلنَّاسِ مِنْ كُلِّ
مَثَلٍ وَكَانَ الْإِنْسَانُ أَكْثَرُ شَيْءٍ جَدَلًا ۝٥٤

وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمْ الْهُدَى
وَيَسْتَغْفِرُوا رَبَّهُمْ إِلَّا أَنْ تَأْتِيَهُمْ سُنَّةٌ
أَلَاؤِيلٍ أَوْ يَأْتِيَهُمُ الْعَذَابُ قُبُلًا ۝٥٥

وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا لَمُبَشِّرِينَ وَمُنذِرِينَ

people) who disbelieve (in their message) dispute (against them) with falsehood, so that they should refute the truth with it and they make a mock of My verses and what they are warned against.

وَيَحْدِلُ الَّذِينَ كَفَرُوا بِالْبَطِلِ لِيُدْحِضُوا بِهِ
الْحَقَّ وَاتَّخَذُوا آيَاتِي وَمَا أُنذِرُوا هُزُوًا ﴿٥٦﴾

57. And who is a worse wrongdoer than (the person) who is admonished (of his wrongdoing) by his *Rabb's* verses, but he turns away from them and neglects what both of his hands commit; We have, indeed, put covers on their hearts so that they do not understand it and deafness in their ears (so that they do not hear it) and even if you call (invite) them to guidance, they shall never follow the right path.

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

58. And your *Rabb* is the Most Forgiving possessing mercy: if He were to punish them for (as the penalty of) what they are committing, He can, certainly, expedite (hasten) punishment for them; but there is an appointed time (of accountability) for them (and) they shall not find any refuge against Him.

وَرَبُّكَ الْغَفُورُ ذُو الرَّحْمَةِ لَوْ يُؤَاخِذُهُمْ
بِمَا كَسَبُوا لَعَجِلَ لَهُمُ الْعَذَابُ بَلْ لَهُمْ
مَوْعِدٌ لَنْ يَجِدُوا مِنْ دُونِهِ مَوْيلًا ﴿٥٨﴾

59. And these towns (organised human societies) We had destroyed them (their peoples), when they did wrong and We had appointed a time for their destruction.

وَتِلْكَ الْقُرَى أَهْلَكْنَاهُمْ لَمَّا ظَلَمُوا
وَجَعَلْنَا لِهَاجِلِهِمْ مَوْعِدًا ﴿٥٩﴾

SECTION 9

60. And (imagine) when Moses said to his attendant, "I will not cease (travelling) till I reach the confluence of the two rivers or I will go on for a long time."

وَإِذْ قَالَ مُوسَى لِفَتَاهُ لَا أَبْرَحُ حَتَّى
أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا ﴿٦٠﴾

61. But, when both of them reached the confluence of both (the rivers), both of them forgot their fish and hence, it made its way into the river, going freely headlong (in a rush)

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

62. So, when both of them went beyond, (Moses) said to his attendant, "Bring our morning meal to us. We have met with a great deal of fatigue in this journey of ours."

فَلَمَّا جَاوَزَا قَالَ لِفَتَاهُ إِنِّي نَاقِدَاءُ نَا
لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا ﴿١٢﴾

63. (The attendant) said, "Do you see when both of us took shelter beside that rock, I, then, forgot the fish __ and none but the Devil made me neglect to mention it __ and it made its way into the river astonishingly."

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

64. (Moses) said, "That was (the place) which we sought." Both of them, then, went back following their footsteps (towards the rock).

قَالَ ذَلِكَ مَا كُنَّا نَبِغُ فَارْتَدَّ عَلَىٰ آثَارِهِمَا
فَصَصَا ﴿١٤﴾

65. Then, both of them found there, among Our servants, a servant whom We had granted mercy on Our part and instructed him in knowledge on Our part (on Our Own initiative).

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

66. Moses said to him, "May I follow you on condition that you will instruct me in some of the guidance which you have been instructed in?"

قَالَ لَهُ مُوسَىٰ هَلْ أَتَيْتُكَ عَلَىٰ أَنْ تَعْلَمَ
مَعًا عَلِّمْتَ رُشْدًا ﴿١٦﴾

67. He said, "In fact, you will not be able to have patience with me.

قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿١٧﴾

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

69. (Moses) said, "You shall, if Allah wills, find me a patient (follower) and I will not disobey you in any matter."

70. He said, "If you follow me, you must not, in any case, ask me about anything till I myself take occasion to mention it to you."

SECTION 10

71. Then, both of them proceeded, till, when both of them boarded a boat, he made a hole in her: (Moses) said, "Have you made a hole in her so as to drown her passengers? You have, really, done something strange."

72. He said, "Did I not say that you would not be able to have patience with me?"

73. (Moses) said, (Would you, please), "Neither punish me for what I forgot nor impose a hard task on me in my case?"

74. Then, both of them proceeded, till, when both of them met a boy, he killed him, (thereupon, Moses) said, "Have you killed an innocent person without (his killing any) person? You have, really, done something exceedingly disgraceful and terrible."

75. He said, "Did I not tell you (in the very beginning) that you would not be able to have patience with me?"

وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِ خُبْرًا ﴿١٨﴾

قَالَ سَتَجِدُنِي إِن شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا ﴿١٩﴾

قَالَ فَإِنِ اتَّبَعْتَنِي فَلَا تَسْأَلْنِي عَنْ شَيْءٍ حَتَّىٰ أُحْدِثَ لَكَ مِنْهُ ذِكْرًا ﴿٢٠﴾

فَانْطَلَقَا حَتَّىٰ إِذَا رَكِبَا فِي السَّفِينَةِ خَرَقَهَا قَالَ أَخَرَقْنَاهَا لِنُغْرِقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْئًا إِمْرًا ﴿٢١﴾

قَالَ أَلَمْ أَقُلْ إِنَّكَ لَن تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٢٢﴾

قَالَ لَا تُؤَاخِذْنِي بِمَا نَسِيتُ وَلَا تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا ﴿٢٣﴾

فَانْطَلَقَا حَتَّىٰ إِذَا لَقِيَا غُلَامًا فَقَتَلَهُ قَالَ أَقْتَلْتَنَفْسًا رَّكِيَةً بَعِيرٌ نَّفْسٍ لَّقَدْ جِئْتَ شَيْئًا نُكْرًا ﴿٢٤﴾

قَالَ أَلَمْ أَقُلْ لَكَ إِنَّكَ لَن تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٢٥﴾

76. (Moses) said, "If I ask you about anything after it, you may, in that case, no longer, take me with you: you have, already, reached (succeeded in achieving) an excuse (a justification) on my part."

قَالَ إِنْ سَأَلْتُكَ عَنْ شَيْءٍ بَعْدَهَا فَلَا تُصَحِّجْنِي
فَدَلَّغْتَ مِنْ لَدُنِّي عَذْرًا ﴿٧٦﴾

77. Then, both of them proceeded, till, when both of them came to the people of a town, both of them asked its people for food, but they refused to treat both of them as guests and then, both of them found, in it, a wall which was about to collapse and he straightened it up (made it stand erect). (Moses) said, "If you had wanted, you could have taken some remuneration for it."

فَانْطَلَقَا حَتَّى إِذَا أَلْيَا أَهْلَ قَرْيَةٍ اسْتَطْعَمَا أَهْلَهَا
فَأَبَوْا أَنْ يُضَيِّقُوا لَهُمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ
أَنْ يَنْقَضَ فَأَقَامَهُ، قَالَ لَوْ شِئْتَ لَتَّخَذْتَ
عَلَيْهِ أَجْرًا ﴿٧٧﴾

78. He said, "This is (the point of) separation between me and you; I will, now, tell you the interpretation of what you have not been able to have patience with.

قَالَ هَذَا فِرَاقُ بَيْنِي وَبَيْنِكَ سَأُنَبِّئُكَ بِمَا أُرِيدُ
مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا ﴿٧٨﴾

79. As for the boat, she belonged to a few poor men who used to row (her) on the river (to earn their livelihood) and hence, I wanted to render it defective, while to the further side of them, there was a king who was seizing every boat forcibly.

أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسْكِينٍ يَعْمَلُونَ
فِي الْبَحْرِ فَأَرَدْتُ أَنْ أَعِيبَهَا وَكَانَ وَرَاءَهُمْ
مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا ﴿٧٩﴾

80. And as for the boy, both of his parents were believers and hence, We feared that he would oppress both of them excessively and thanklessly.

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

81. Hence, We willed that the *Rabb* of both of them should compensate both of them (for the loss with a son) better than he was, in purity and closer to tender-heartedness.

فَأَرَدْنَا أَنْ يُبْدِلَهُمَا رَبُّهُمَا خَيْرًا مِمَّا تَزَكَّوْهُ
وَأَقْرَبَ رُحْمًا ﴿٨١﴾

82. And as for the wall, it belonged to two boys, both being orphans in the town and a treasure (lay hidden) under it for both of them and the father of both of them had been a righteous man and hence, your *Rabb* willed that both of them should reach their full maturity and both of them should take out the treasure (belonging to) both of them, as an act of mercy on the part of your *Rabb*; and I have not done it at my own discretion; such is the interpretation of what you have not been able to have patience with."

SECTION 11

83. And they ask you about the two-horned king (Cyrus): say, "I will read out some of his account (from the *Quraan*) before you."
84. We had established his supremacy (supreme power) throughout the Earth (the then known world) and granted him resources of everything.
85. Hence, he mobilized (his) resources (for an expedition),
86. Till, when he reached the place of the setting of the Sun (up to the ocean towards the west), he found him setting into the muddy water and found a people close by it: We said, "O two-horned king! Either you punish (them) or conduct yourself handsomely among them."
87. He said, "We will, as for he who does wrong, punish him and then, he shall be returned to his *Rabb* and

وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ
وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا وَكَانَ أَبُوهُمَا صَالِحًا
فَأَرَادَ رَبُّكَ أَنْ يَبْلُغَا أَشُدَّهُمَا وَيَسْتَخْرِجَا
كَنْزَهُمَا رَحْمَةً مِن رَّبِّكَ وَمَا فَعَلْتُهُ عَنْ أَمْرِي
ذَلِكَ تَأْوِيلُ مَا لَمْ تَسْطِعْ عَلَيْهِ صَبْرًا ﴿٨٢﴾

وَيَسْأَلُونَكَ عَنِ الْقَرْنَيْنِ قُلْ سَأَتْلُوا
عَلَيْكُمْ مِنْهُ ذِكْرًا ﴿٨٣﴾

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

فَاتَّبَعَ سَبَبًا ﴿٨٥﴾

حَتَّىٰ إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا تَغْرُبُ فِي عَيْنٍ
حَمِئَةٍ وَوَجَدَ عِندَهَا قَوْمًا قُلْنَا يَذَّالِقِرْنَ
إِمَّا أَنْ تُعَذِّبَ وَإِمَّا أَنْ تَتَّخِذَ فِيهِمْ حُسْنًا ﴿٨٦﴾

قَالَ أَمَّا مَنْ ظَلَمَ فَسَوْفَ نَعَذِّبُهُ ثُمَّ يُرَدُّ إِلَىٰ رَبِّهِ

hence, He will, award him an exceedingly disgraceful and terrible punishment.

فِعَذَابُهُ عَذَابًا بَاطِلًا ﴿٨٧﴾

88. And as for he who believes and acts righteously, shall, as a necessary consequence, have a handsome reward and we will, also, speak to him in a gentle manner (in the conduct of) our affairs."

وَأَمَّا مَنْ ءَامَنَ وَعَمِلَ صَالِحًا فَلَهُ جَزَاءُ الْحُسْنَىٰ وَسَنُقُولُ لَهُ مِنْ أَمْرٍ نَّاسِرًا ﴿٨٨﴾

89. Then, he mobilized (his) resources (for another expedition),

ثُمَّ أَنبَعَ سَبِيًّا ﴿٨٩﴾

90. Till, when he reached the place of the rising of the Sun, he found him rising over a people for whom We had not made any cover against him (the Sun).

حَتَّىٰ إِذَا بَلَغَ مَطْلِعَ الشَّمْسِ وَجَدَهَا تَطْلُعُ عَلَىٰ قَوْمٍ لَّمْ يَجْعَلْ لَهُمْ مِنْ دُونِهَا سِتْرًا ﴿٩٠﴾

91. (We did) in this way and We had encompassed what he had had with him in (Our) knowledge.

كَذَٰلِكَ وَقَدْ أَحَطْنَا بِمَا لَدَيْهِ خُبْرًا ﴿٩١﴾

92. Then, he mobilized (his) resources (for yet another expedition),

ثُمَّ أَنبَعَ سَبِيًّا ﴿٩٢﴾

93. Till, when he reached (the pass) between two mountains, he found below both (the mountains) a people who hardly understood any speech.

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

94. They said, "O two-horned king! Indeed, Gog and Magog have been creating disorder in the land and hence, shall we provide (necessary) expenditure for you on condition that you will build a barrier between us and them?"

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

95. He said. "What my *Rabb* has afforded me in it (in this respect) is the best and hence, you should help me with labour force, I will build a barrier between you and them.

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

96. Bring me heavy fragments of iron." At last, when he had filled up (the hollow) between the two sides of the mountains, he said, "Blow" (the fire): eventually, when he turned it into (a big) fire, he said, "Bring me molten copper (which) I will pour over it."

ءَاتَوْنِي زُبُرَ الْحَدِيدِ حَتَّىٰ إِذَا سَاوَىٰ بَيْنَ الصَّدَفَيْنِ
قَالَ انْفُخُوا حَتَّىٰ إِذَا جَعَلَهُ نَارًا قَالَ ءَاتَوْنِي أُفْرِغْ
عَلَيْهِ قَطْرًا ﴿٦٦﴾

97. Hence, they (Gog and Magog) were neither able to ascend (climb) it nor were they able to pierce it.

فَمَا اسْتَطَعُوا أَنْ يَظْهَرُوهُ
وَمَا اسْتَطَعُوا أَنْ يَنْقُبُوهُ ﴿٦٧﴾

98. He said, "This (construction) is my *Rabb's* mercy: when my *Rabb's* promise comes to pass, He will demolish it and my *Rabb's* promise is true."

قَالَ هَذَا رَحْمَةٌ مِنْ رَبِّي فَإِذَا جَاءَ وَعْدُ رَبِّي جَعَلَهُ دَكَّاءَ
وَكَانَ وَعْدُ رَبِّي حَقًّا ﴿٦٨﴾

99. And, on that Day, We will leave them surging into one another (like waves) and the trumpet shall be sounded and, at that time, We will gather up all of them (human beings) into a gathering.

وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ
وَنُفِخَ فِي الصُّورِ فَجُمِعْنَاهُمْ جَمْعًا ﴿٦٩﴾

100. And, on that Day, We will expose the Hell to the view of the disbelievers

وَعَرَّضْنَاهُمْ يَوْمَئِذٍ لِلْكَافِرِينَ عَرَضًا ﴿٧٠﴾

101. Whose eyes are under the veil (of ignorance away) from My book and they are not capable of hearing.

الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي غِطَاءٍ عَنْ ذِكْرِي
وَكَانُوا لَا يَسْتَطِيعُونَ سَمْعًا ﴿٧١﴾

SECTION 12

102. Do (those people) who disbelieve, then, think that they will, besides Me, take My Own created human beings as protectors? We have prepared the Hell as the place of "hospitality" for the disbelievers.

أَفَحَسِبَ الَّذِينَ كَفَرُوا أَنْ يَتَّخِذُوا عِبَادِي مِنْ دُونِي
أَوْلِيَاءَ إِنَّا أَعْنَدْنَا جَهَنَّمَ لِلْكَافِرِينَ نُزُلًا ﴿٧٢﴾

103. Say, "Shall We tell you the worst losers in regard to actions?"

قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا ﴿٧٣﴾

104. (They are the people) whose efforts go to waste in the life of the world and they keep on thinking that they are doing very well."

الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا ﴿١٠٤﴾

105. They are (the people) who disbelieve in their *Rabb's* verses and appearing before Him (for accountability) and hence, their actions come to naught and, as a necessary consequence, We will not attach them any weight on the Day of Resurrection.

أُولَٰئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِٗٓ
فَحِطَّتْ أَعْمَالُهُمْ فَلَا تُقِيمُ لَهُمْ يَوْمَ الْقِيَمَةِ وَزَنًا ﴿١٠٥﴾

106. Such is their requital ___ the Hell ___ because they disbelieve and make mock of My verses and My messengers.

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

107. Indeed, (those people) who believe and do good deeds shall have the gardens of the Paradise as the place of hospitality.

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

108. They shall abide among them eternally: they shall not desire any change from it.

خَالِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حَوْلًا ﴿١٠٨﴾

109. Say, "If all the oceans were ink for (writing) my *Rabb's* glories, all the oceans shall, certainly, come to an end before my *Rabb's* glories come to an end even if We bring (another ocean) like it as help."

قُلْ لَوْ كَانَ الْبَحْرُ مَدَادًا لَكُنَّتُ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ
أَنْ نَفِدَ كَلِمَتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا ﴿١٠٩﴾

110. Say, "I am, only, a man like you. It has been revealed to me that your God is only One God and hence, whoever fears appearing before his *Rabb* (for accountability) must, then, act righteously and not attribute any associate to his *Rabb's* service" (rendering Him exclusive obedience).

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهُ
وَاحِدٌ ۖ فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا
وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ ۚ أَحَدًا ﴿١١٠﴾