



## Glorious Qur'an

English Translation by Abdullah Yusuf Ali

**Abdullah Yusuf Ali**, (1872 –1953) was an Islamic scholar who translated the Qur'an into English. His translation of the Qur'an is one of the most widely-known and used in the English-speaking world. In his childhood, Ali received a religious education and could recite the entire Qur'an from memory. He spoke both Arabic and English fluently. He studied English literature and studied at several European universities. Yusuf Ali's best-known work is his book

**The Holy Qur'an: Text, Translation and Commentary,**

### Surah Kahf

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1.

الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ

Praise be to Allah, Who hath sent to His Servant the Book,

وَلَمْ يَجْعَلْ لَهُ عِوَجًا

and hath allowed therein no Crookedness:

2.

قَيِّمًا لِيُنذِرَ بَأْسًا شَدِيدًا مِمَّنْ لَدُنْهُ

(He hath made it) Straight (and Clear) in order that He may warn (the godless) of a terrible Punishment from Him,

وَيُبَشِّرَ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا حَسَنًا

and that He may give Glad Tidings to the Believers who work righteous deeds, that they shall have a goodly Reward.

3.

مَا كَثِيرِينَ فِيهِ أَبَدًا

Wherein they shall remain forever:

4.

وَيُنذِرَ الَّذِينَ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا

Further, that He may warn those (also) who say, "Allah hath begotten a son":

5.

مَا لَهُمْ بِهِ مِنْ عِلْمٍ وَلَا لِآبَائِهِمْ<sup>ج</sup>

No knowledge have they of such a thing, nor had their fathers.

كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ<sup>ج</sup>

It is a grievous thing that issues from their mouths as a saying.

إِنْ يَقُولُونَ إِلَّا كَذِبًا

What they say is nothing but falsehood!

6.

فَلَعَلَّكَ بَاخِعٌ نَفْسَكَ عَلَى آثَارِهِمْ إِنْ لَمْ يُؤْمَرُوا بِهَذَا الْحَدِيثِ أَسَفًا

Thou wouldst only, perchance, fret thyself to death, following after them, in grief, if they believe not in this Message.

7.

إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَهَا

That which is on earth We have made but as a glittering show for the earth,

لِنَبْلُوهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا

in order that We may test them -- as to which of them are best in conduct.

8.

وَإِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا

Verily what is on earth We shall make but as dust and dry soil (without growth or herbage).

9.

أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا

Or dost thou reflect that the Companions of the Cave and of the Inscription were wonders among Our Signs?

10.

إِذْ أَوْى الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا

Behold, the youths betook themselves to the Cave: they said,

رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا

"Our Lord! bestow on us Mercy from Thyself, and dispose of our affair for us in the right way!

11.

فَضَرَبْنَا عَلَى آذَانِهِمْ فِي الْكَهْفِ سِنِينَ عَدَدًا

Then We drew (a veil) over their ears, for a number of years, in the cave, (so that they heard not):

12.

ثُمَّ بَعَثْنَاهُمْ لِنَعْلَمَ أَيُّ الْحِزْبَيْنِ أَحْصَى لِمَا لَبِثُوا أَمَدًا

Then We roused them, in order to test which of the two parties was best at calculating the term of years they had tarried!

13.

نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُمْ بِالْحَقِّ

We relate to thee their story in truth:

إِنَّهُمْ فِتْيَةٌ آمَنُوا بِرَبِّهِمْ وَزِدْنَا هُمْ هُدًى

they were youths who believed in their Lord, and We advanced them in guidance:

14.

وَرَبَطْنَا عَلَى قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا

We gave strength to their hearts: Behold, they stood up and said:

رَبُّنَا رَبُّ السَّمَاوَاتِ وَالْأَرْضِ لَنْ نَدْعُو مِنْ دُونِهِ إِلَهًا

"Our Lord is the Lord of the heavens and of the earth: never shall we call upon any god other than Him:

لَقَدْ قُلْنَا إِذْ شَطَطًا

if we did; we should indeed have uttered an enormity!"

15.

هَؤُلَاءِ قَوْمًا اتَّخَذُوا مِنْ دُونِهِ آلِهَةً

"These our people have taken for worship gods other than Him:

لَوْلَا يَأْتُونَ عَلَيْهِمْ بِسُلْطَانٍ بَيِّنٍ

why do they not bring forward an authority clear (and convincing) for what they do?

فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا

Who doth more wrong than such as invent a falsehood against Allah?

16.

وَإِذِ اعْتَزَلْتُمُوهُمْ وَمَا يُعْبُدُونَ إِلَّا اللَّهَ فَأَوْوَا إِلَى الْكَهْفِ

"When ye turn away from them and the things they worship other than Allah betake yourselves to the Cave:

يُنْشِرُ لَكُمْ رَبُّكُمْ مِنْ رَحْمَتِهِ وَيُهَيِّئُ لَكُمْ مِنْ أَمْرِكُمْ مَرْفَقًا

your Lord will shower His mercies on you and dispose of your affair towards comfort and ease."

17.

وَتَرَى الشَّمْسَ إِذَا طَلَعَتْ تَزَاوَرُ عَنْ كَهْفِهِمْ ذَاتَ الْيَمِينِ

Thou wouldst have seen the sun, when it rose, declining to the right from their Cave,

وَأِذَا غَرَبَتْ تَقَرَّبُ مِنْهُمْ ذَاتَ الشِّمَالِ وَهُمْ فِي فَجْوَةٍ مِنْهُ

and when it set, turning away from them to the left, while they lay in the open space in the midst of the Cave.

ذَلِكَ مِنْ آيَاتِ اللَّهِ

Such are among the Signs of Allah:

مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ

he whom Allah guides is rightly guided;

وَمَنْ يَضِلَّ فَلَنْ نجدَ لَهُ وَلِيًّا مُرْشِدًا

but he whom Allah leaves to stray -- for him wilt thou find no protector to lead him to the Right Way.

18.

وَتَحْسَبُهُمْ أَيْقَاظًا وَهُمْ رُقُودٌ

Thou wouldst have deemed them awake, whilst they were asleep,

وَنَقَلْنَاهُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشِّمَالِ

and We turned them on their right and their left sides:

وَكَلْبُهُمْ بَاسِطٌ ذِرَاعَيْهِ بِالْوَصِيدِ<sup>ج</sup>

their dog stretching forth his two forelegs on the threshold:

لَوْ أَطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا وَلَمَلَمْتَ مِنْهُمْ مِرْعَبًا<sup>س</sup>

if thou hadst come up on to them, thou wouldst have certainly turned back from them in flight, and wouldst certainly have been filled with terror of them.

19.

وَكَذَلِكَ بَعَثْنَاَهُمْ لِيَتَسَاءَلُوا بَيْنَهُمْ<sup>ج</sup>

Such (being their state), We raised them up (from sleep) that they might question each other.

قَالَ قَائِلٌ مِنْهُمْ كَمْ لَبِئْتُمْ<sup>ط</sup>

Said one of them, "How long have ye stayed (here)?"

قَالُوا لَبِئْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ<sup>ج</sup>

They said, "We have stayed (perhaps) a day, or part of a day."

قَالُوا رَبُّكُمْ أَعْلَمُ بِمَا لَبِئْتُمْ

(At length) they (all) said, "Allah (alone) knows best how long ye have stayed here..."

فَابْعَثُوا أَحَدَكُمْ بِوَرِقِكُمْ هَذِهِ إِلَى الْمَدِينَةِ فَلْيَنْظُرْ أَيُّهَا أَزْكَى طَعَامًا فَلْيَأْتِكُمْ بِرِزْقٍ مِنْهُ

Now send ye then one of you with this money of yours to the town: let him find out which is the best food (to be had) and bring some to you, that (ye may) satisfy hunger herewith:

وَلْيَتَلَطَّفْ وَلَا يُشْعِرَنَّ بِكُمْ أَحَدًا<sup>س</sup>

and let him behave with care and courtesy, and let him not inform anyone about you.

20.

إِنَّهُمْ إِنْ يَظْهَرُوا عَلَيْكُمْ يَرَّجُمُوكُمْ أَوْ يُعِيدُوكُمْ فِي مِلَّتِهِمْ

"For if they should come upon you, they would stone you or force you to return to their cult,

وَلَنْ تُفْلِحُوا إِذًا أَبَدًا

and in that case ye would never attain prosperity."

21.

وَكَذَلِكَ أَغَثَرْنَا عَلَيْهِمْ لِيَعْلَمُوا أَنَّ وَعْدَ اللَّهِ حَقٌّ

Thus did We make their case known to the people, that they might know that the promise of Allah is true,

وَأَنَّ السَّاعَةَ لَا رَيْبَ فِيهَا

and that there can be no doubt about the Hour of Judgment.

إِذْ يَتَنَازَعُونَ بَيْنَهُمْ أَمْرَهُمْ

Behold they dispute among themselves as to their affair.

فَقَالُوا ابْنُوا عَلَيْهِمْ بُيُوتًا

(Some) said, "Construct a building over them":

رَبُّهُمْ أَعْلَمُ بِهِمْ

their Lord knows best about them:

قَالَ الَّذِينَ غَلَبُوا عَلَىٰ أَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِمْ مَسْجِدًا

those who prevailed over their affair said, "Let us surely build a place of worship over them."

22.

سَيَقُولُونَ ثَلَاثَةً رَابِعُهُمْ كَلْبُهُمْ

(Some) say they were three, the dog being the fourth among them;

وَيَقُولُونَ خَمْسَةً سَادِسُهُمْ كَلْبُهُمْ رَاجِعًا بِالْغَيْبِ <sup>ص</sup>

(others) say they were five, the dog being the sixth -- doubtfully guessing at the unknown;

وَيَقُولُونَ سَبْعَةً وَثَامِنُهُمْ كَلْبُهُمْ <sup>ج</sup>

(yet others) say they were seven, the dog being the eighth.

قُلْ رَبِّي أَعْلَمُ بِعَدَّتِهِمْ مَا يَعْلَمُهُمُ إِلَّا قَلِيلٌ <sup>ظ</sup>

Say thou: "My Lord knoweth best their number; it is but few that know their (real case)."

فَلَا تُخَافِرْ فِيهِمْ إِلَّا مِرَاءَ ظَاهِرٍ وَلَا تَسْتَفْتِ فِيهِمْ مِنْهُمْ أَحَدًا

Enter not, therefore, into controversies concerning them, except on a matter that is clear, nor consult any of them about (the affair of) the Sleepers.

23.

وَلَا تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ ذَلِكَ غَدًا

Nor say of anything,

"I shall be sure to do so and so tomorrow" --

24.

إِلَّا أَنْ يَشَاءَ اللَّهُ <sup>ج</sup>

Without adding, "So please Allah!"

وَإِذْ كُرِّرْتُ رَبِّكَ إِذْ أَنْسَيْتَ وَقُلْ عَسَى أَنْ يَهْدِيَنِّي رَبِّي لِأَقْرَبَ مِنْ هَذَا رَشَدًا

And call thy Lord to mind when thou forgettest, and say,

"I hope that my Lord will guide me ever closer (even) than this to the right road."



25.

وَلَبِثُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ سِنِينَ وَازْدَادُوا تِسْعًا

So they stayed in their Cave three hundred years, and (some) add nine (more).

26.

قُلِ اللَّهُ أَعْلَمُ بِمَا لَبِثُوا<sup>ط</sup>

Say:

"Allah knows best how long they stayed:

لَهُ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ<sup>ط</sup>

with Him is (the knowledge of) the secrets of the heavens and the earth:

أَبْصَرُ بِهِ وَأَسْمَعُ<sup>ج</sup>

how clearly He sees, how finely He hears (everything)!

مَا لَهُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا يُشْرِكُ فِي حُكْمِهِ أَحَدًا

They have no protector other than Him; nor does He share His Command with any person whatsoever.

27.

وَأَتْلُ مَا أُوحِيَ إِلَيْكَ مِنْ كِتَابِ رَبِّكَ<sup>ط</sup>

And recite (and teach) what has been revealed to thee of the Book of thy Lord:

لَا مَبْدَلَ لِكَلِمَاتِهِ وَلَنْ تَجِدَ مِنْ دُونِهِ مُلْتَحَدًا

none can change His Words, and none wilt thou find as a refuge other than Him.

28.

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ<sup>ط</sup>

And keep thy soul content with those who call on their Lord morning and evening, seeking his Face;

وَلَا تَعُدُّ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا<sup>ط</sup>

and let not thine eyes pass beyond them, seeking the pomp and glitter of this Life;

وَلَا تُطِيعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا

nor obey any whose heart We have permitted to neglect the remembrance of Us, one who follows his own desires, whose case has gone beyond all bounds.

29.

وَقُلِ الْحَقُّ مِن رَّبِّكُمْ<sup>ط</sup>

Say, "The Truth is from your Lord":

فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ<sup>ج</sup>

let him who will, believe, and let him who will, reject (it):

إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا<sup>ج</sup>

for the wrongdoers We have prepared a Fire whose (smoke and flames), like the wall and roof of a tent, will hem them in:

وَإِنْ يَسْتَغِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ<sup>ج</sup>

if they implore relief they will be granted water like melted brass that will scald their faces.

بِئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا

How dreadful the drink!

How uncomfortable a couch to recline on!

30.

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

As to those who believe and work righteousness, verily We shall not suffer to perish the reward of any who do a (single) righteous deed.

31.

أُولَئِكَ لَهُمْ جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ

For them will be Gardens of Eternity; beneath them rivers will flow;

يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِنْ سُنْدُسٍ وَإِسْتَبْرَقٍ

they will be adorned therein with bracelets of gold, and they will wear green garments of fine silk and heavy brocade;

مُتَّكِنِينَ فِيهَا عَلَى الْأَرَائِكِ

they will recline therein on raised thrones.

نِعْمَ الثَّوَابُ وَحَسُنَتْ مُرْتَفَقًا

How good the recompense!

How beautiful a couch to recline on!

32.

وَاضْرِبْ لَهُمْ مَثَلًا رَجُلَيْنِ

Set forth to them the parable of two men:

جَعَلْنَا لِأَحَدِهِمَا جَنَّتَيْنِ مِنْ أَعْنَابٍ وَحَفَفْنَاهُمَا بِنَخْلٍ

for one of them We provided two gardens of grapevines and surrounded them with date-palms:

وَجَعَلْنَا بَيْنَهُمَا زُرْعًا

in between the two We placed corn-fields.

33.

كَلَّمَا الْجَنَّتَيْنِ آتَتْ أُكُلَهَا وَلَمْ تَظْلِمِ مِنْهُ شَيْئًا<sup>ج</sup>

Each of those gardens brought forth its produce, and failed not in the least therein:

وَفَجَّرْنَا خِلَالَهُمَا نَهْرًا

in the midst of them We caused a river to flow.

34.

وَكَانَ لَهُ شَمْرٌ

(Abundant) was the produce this man had:

فَقَالَ لِصَاحِبِهِ وَهُوَ يُحَاوِرُهُ

he said to his companion, in the course of a mutual argument:

أَنَا أَكْثَرُ مِنْكَ مَالًا وَأَعَزُّ نَفَرًا

"More wealth have I than you, and more honor and power in (my following of) men."

35.

وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِنَفْسِهِ قَالَ مَا أَظُنُّ أَنْ تَبِيدَ هَذِهِ أَبَدًا

He went into his garden in a state (of mind) unjust to his soul: He said,

"I deem not that this will ever perish.

36.

وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً

"Nor do I deem that the Hour (of Judgment) will (ever) come:

وَلَئِنْ رُجِدْتُ إِلَىٰ رَبِّي لَأَجِدَنَّ خَيْرًا مِنْهَا مُنْقَلَبًا

even if I am brought back to my Lord, I shall surely find (there) something better in exchange."

37.

قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَاوِرُهُ

His companion said to him, in the course of the argument with him:

أَكْفَرْتَ بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ سَوَّاهُ كَرَجُلًا

"Dost thou deny Him Who created thee out of dust, then out of a sperm-drop, then fashioned thee into a man?

38.

لَكِنَّا هُوَ اللَّهُ رَبِّي وَلَا أُشْرِكُ بِرَبِّي أَحَدًا

"But (I think) for my part that He is Allah, my Lord, and none shall I associate with my Lord.

39.

وَلَوْلَا إِذْ دَخَلْتَ جَنَّتِكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ

"Why didst thou not, as thou wentest into thy garden, say: 'Allah's Will (be done)!

There is no power but with Allah!

إِنْ تَرَنِ أَنَا أَقَلَّ مِنْكَ مَالًا وَوَلَدًا

If thou dost see me less than thee in wealth and sons,

40.

فَعَسَىٰ رَبِّي أَنْ يُؤْتِيَنِي خَيْرًا مِنْ جَنَّتِكَ

"It may be that my Lord will give me something better than thy garden,

وَيُرْسِلَ عَلَيْهَا حُسْبَانًا مِنَ السَّمَاءِ فَتُصْبِحُ صَعِيدًا زَلَقًا

and that He will send on thy garden thunderbolts (by way of reckoning) from heaven, making it (but) slippery sand! --

41.

أَوْ يُصْبِحَ مَاؤُهَا غَوْرًا فَلَنْ تَسْتَطِيعَ لَهُ طَلَبًا

"Or the water of the garden will run off underground so that thou wilt never be able to find it."

42.

وَأُحِيطَ بِثَمَرِهِ فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ عَلَى مَا أَنْفَقَ فِيهَا وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا

So his fruits (and enjoyment) were encompassed (with ruin), and he remained twisting and turning his hands over what he had spent on his property, which had (now) tumbled to pieces to its very foundations,

وَيَقُولُ يَا لَيْتَنِي لَمْ أُشْرِكْ بِرَبِّي أَحَدًا

and he could only say,

"Woe is me! would I had never ascribed partners to my Lord and Cherisher!"

43.

وَلَمْ تَكُنْ لَهُ فِئَةٌ يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ وَمَا كَانَ مُنتَصِرًا

Nor had he numbers to help him against Allah, nor was he able to deliver himself.

44.

هُنَالِكَ الْوَلَايَةُ لِلَّهِ الْحَقِّ

There, the (only) protection comes from Allah, the True One.

هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ عُقْبًا

He is the Best to reward, and the Best to give success.

45.

وَاضْرِبْ لَهُم مَّثَلَ الْحَيَاةِ الدُّنْيَا

Set forth to them the similitude of the life of this world:

كَمَا أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيَّاحُ<sup>ط</sup>

it is like the rain which We send down from the skies: the earth's vegetation absorbs it, but soon it becomes dry stubble, which the winds do scatter:

وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُقْتَدِرًا

it is (only) Allah Who prevails over all things.

46.

الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا<sup>ط</sup>

Wealth and sons are allurements of the life of this world:

وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا

but the things that endure, Good Deeds, are best in the sight of thy Lord, as rewards, and best as (the foundation for) hopes.

47.

وَيَوْمَ نُسَبِّحُ الْجِبَالَ وَتَرَى الْأَرْضَ بَارِزَةً

One Day We shall remove the mountains, and thou wilt see the earth as a level stretch,

وَحَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا

and We shall gather them, all together, nor shall We leave out any one of them.

48.

وَعُرْضُوا عَلَى رَبِّكَ صَفًّا

And they will be marshalled before thy Lord in ranks, (with the announcement),

لَقَدْ جِئْتُمُونَا كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ<sup>ج</sup>

"Now have ye come to Us (bare) as We created you first:

بَلْ زَعَمْتُمْ أَلَّنْ نَجْعَلَ لَكُمْ مَوْعِدًا

aye, ye thought We shall not fulfil the appointment made to you to meet (Us)!"

49.

وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ لِمَا فِيهِ

And the Book (of Deeds) will be placed (before you); and thou wilt see the sinful in great terror because of what is (recorded) therein;

وَيَقُولُونَ يَا وَيْلَتَنَا مَا لِ هَذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا<sup>ج</sup>

they will say, "Ah! woe to us! what a book is this! It leaves out nothing small or great, but takes account thereof!"

وَوَجَدُوا مَا عَمِلُوا حَاضِرًا<sup>ظ</sup> وَلَا يَظْلِمُ رَبُّكَ أَحَدًا

They will find all that they did, placed before them: and not one will thy Lord treat with injustice.

50.

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ

Behold! We said to the angels, "Bow down to Adam":

they bowed down except Iblis.

كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ<sup>ظ</sup>

He was one of the Jinns, and he broke the Command of his Lord.

أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِنْ دُونِي وَهُمْ لَكُمْ عَدُوٌّ<sup>ج</sup>

Will ye then take him and his progeny as protectors rather than Me?

And they are enemies to you!



## بُنْسَ لِلظَّالِمِينَ بَدَلًا

Evil would be the exchange for the wrongdoers!

51.

مَا أَشْهَدْتُهُمْ خَلْقَ السَّمَاوَاتِ وَالْأَرْضِ وَلَا خَلْقَ أَنْفُسِهِمْ

I called them not to witness the creation of the heavens and the earth, nor (even) their own creation:

وَمَا كُنْتُ مُتَّخِذَ الْمُضِلِّينَ عَضُدًا

nor is it for Me to take as helpers such as lead (men) astray!

52.

وَيَوْمَ يَقُولُ نَادُوا شُرَكَائِيَ الَّذِينَ زَعَمْتُمْ

One Day He will say, "Call on those whom ye thought to be My partners,"

فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ

and they will call on them, but they will not listen to them;

وَجَعَلْنَا بَيْنَهُمْ مَوْبِقًا

and We shall make for them a place of common perdition.

53.

وَرَأَى الْمُجْرِمُونَ النَّارَ فَظَنُّوا أَنَّهُمْ مُوَاقِعُوهَا

And the Sinful shall see the Fire and apprehend that they have to all therein;

وَلَمْ يَجِدُوا عَنْهَا مَصْرِفًا

no means will they find to turn away therefrom.

54.

وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِلنَّاسِ مِنْ كُلِّ مَثَلٍ<sup>ج</sup>

We have explained in detail in this Qur'an, for the benefit of mankind, every kind of similitude:

وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا

but man is, in most things, contentious.

55.

وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ وَيَسْتَغْفِرُوا رَبَّهُمْ

And what is there to keep back men from believing, now that Guidance has come to them, nor from praying for forgiveness from their Lord,

إِلَّا أَنْ تَأْتِيَهُمْ سُنَّةُ الْأَوَّلِينَ أَوْ يَأْتِيَهُمُ الْعَذَابُ قُبُلًا

but that (they ask that) the ways of the ancients be repeated with them, or the Wrath be brought to them face to face?

56.

وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ<sup>ج</sup>

We only send the Messengers to give glad tidings and to give warnings:

وَيُجَادِلُ الَّذِينَ كَفَرُوا بِالْبَاطِلِ لِيُدْحِضُوا بِهِ الْحَقَّ<sup>ط</sup>

but the Unbelievers dispute with vain argument, in order therewith to weaken the truth,

وَاتَّخَذُوا آيَاتِي وَمَا أُنذِرُوا هُزُوًا

and they treat My Signs as a jest, as also the fact that they are warned!

57.

وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ فَأَعْرَضَ عَنْهَا وَنَسِيَ مَا قَدَّمَتْ يَدَاؤُهُ<sup>ج</sup>

And who doth more wrong than one who is reminded of the Signs of his Lord, but turns away from them, forgetting the (deeds) which his hands have sent forth?

إِنَّا جَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا<sup>ط</sup>

Verily We have set veils over their hearts lest they should understand this, and over their ears, deafness.

وَإِنْ تَدْعُهُمْ إِلَى الْهُدَى فَلَنْ يَهْتَدُوا إِذًا أَبَدًا

If thou callest them to guidance, even then will they never accept guidance.

58.

وَرَبُّكَ الْغَفُورُ ذُو الرَّحْمَةِ<sup>ط</sup>

But your Lord is Most Forgiving, Full of Mercy.

لَوْ يَؤُودُ أَخَذَهُمْ يَوْمَ كَسَبُوا الْعَجَلَ لَهُمُ الْعَذَابُ<sup>ج</sup>

If He were to call them (at once) to account for what they have earned, then surely He would have hastened their Punishment:

بَلْ لَهُمْ مَوْعِدٌ لَنْ يَجِدُوا مِنْ دُونِهِ مَوْئِلًا

but they have their appointed time, beyond which they will find no refuge.

59.

وَتِلْكَ الْقُرَىٰ أَهْلَكْنَاهُمْ لَمَّا ظَلَمُوا

Such were the populations We destroyed when they committed iniquities;

وَجَعَلْنَا لِمِهلِكِهِمْ مَوْعِدًا

but We fixed an appointed time for their destruction.

60.

وَإِذْ قَالَ مُوسَىٰ لِفَتَاةٍ

Behold, Moses said to his attendant,

لَا أَبْرَحُ حَتَّىٰ أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا

"I will not give up until I reach the junction of the two seas or (until) I spend years and years in travel."

61.

فَلَمَّا بَلَغَا مَجْمَعَ بَيْنَهُمَا نَسِيَا حُوتَهُمَا فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا

But when they reached the Junction, they forgot (about) their Fish, which took its course through the sea (straight) as in a tunnel.

62.

فَلَمَّا جَاوَزَا قَالَ لِفَتَاهُ

When they had passed on (some distance), Moses said to his attendant:

أَتَنَا غَدَاءَنَا لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا

"Bring us our early meal; truly we have suffered much fatigue at this (stage of) our journey."

63.

قَالَ أَمْ أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْحُوتَ

He replied:

"Sawest thou (what happened) when we betook ourselves to the rock?

I did indeed forget (about) the Fish:

وَمَا أَنسَانِيهِ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ

none but Satan made me forget to tell (you) about it:

وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا

it took its course through the sea in a marvelous way!

64.

قَالَ ذَلِكَ مَا كُنَّا نَبْغُ<sup>ج</sup>

Moses said: "That was what we were seeking after":

فَارْتَدَّ عَلَىٰ آثَارِهِمَا قَصَصًا

so they went back on their footsteps, following (the path they had come).

65.

فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَا آتَيْنَاهُ رَحْمَةً مِّنْ عِنْدِنَا وَعَلَّمْنَاهُ مِمَّا لَدُنَّا عِلْمًا

So they found one of Our servants, on whom We had bestowed Mercy from Ourselves and whom We had taught knowledge from Our own presence.

66.

قَالَ لَهُ مُوسَىٰ هَلْ أَتَّبِعُكَ عَلَىٰ أَنْ تُعَلِّمَنِي مِمَّا عَلَّمْتَ تُرْشِدًا

Moses said to him:

"May I follow thee, on the footing that thou teach me something of the (Higher) Truth which thou hast been taught?"

67.

قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا

(The other) said:

"Verily thou wilt not be able to have patience with me!

68.

وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِ خُبْرًا

"And how canst thou have patience about things about which thy understanding is not complete?"

69.

قَالَ سَتَجِدُنِي إِنِ شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا

Moses said: "Thou wilt find me, if Allah so will, (truly) patient: nor shall I disobey thee in aught."

70.

قَالَ فَإِنْ أَتَّبَعْتَنِي فَلَا تَسْأَلْنِي عَنْ شَيْءٍ حَتَّىٰ أُحْدِثَ لَكَ مِنْهُ ذِكْرًا

The other said: "If then thou wouldst follow me, ask me no questions about anything until I myself speak to thee concerning it."

71.

فَانْطَلَقَا حَتَّىٰ إِذَا رَكِبَا فِي السَّفِينَةِ خَرَقَهَا<sup>ط</sup>

So they both proceeded: until, when they were in the boat, he scuttled it.

قَالَ أَخَرَقْتَهَا لِتُغْرَقَ أَهْلُهَا

Said Moses:

"Hast thou scuttled it in order to drown those in it?"

لَقَدْ جِئْتَ شَيْئًا إِمْرًا

Truly a strange thing hast thou done!"

72.

قَالَ أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا

He answered: "Did I not tell thee that thou canst have no patience with me?"

73.

قَالَ لَا تُؤَاخِذْنِي بِمَا نَسِيتُ وَلَا تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا

Moses said: "Rebuke me not for forgetting, nor grieve me by raising difficulties in my case."

74.

فَانْطَلَقَا حَتَّىٰ إِذَا لَقِيَا غُلَامًا فَقَتَلَهُ

Then they proceeded: until, when they met a young man, he slew him.

قَالَ أَقْتَلْتَ نَفْسًا زَكِيَّةً بِغَيْرِ نَفْسٍ

Moses said:

"Hast thou slain an innocent person who had slain none?"

لَقَدْ جِئْتَ شَيْئًا نُكْرًا

Truly a foul (unheard-of) thing hast thou done!"

75.

قَالَ أَلَمْ أَقُلْ لَكَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا

He answered: "Did I not tell thee that thou canst have no patience with me?"

76.

قَالَ إِنْ سَأَلْتَنِي عَنْ شَيْءٍ بَعْدَهَا فَلَا تُصَاحِبْنِي<sup>ط</sup>

(Moses) said:

"If ever I ask thee about anything after this, keep me not in thy company:

قَدْ بَلَغْتَ مِنْ لَدُنِّي عُذْرًا

then wouldst thou have received (full) excuse from my side."

77.

فَانْطَلَقَا حَتَّى إِذَا أَتَيَا أَهْلَ قَرْيَةٍ اسْتَطْعَمَ أَهْلُهَا فَأَبَوْا أَنْ يُضَيِّفُوهُمَا

Then they proceeded: until, when they came to the inhabitants of a town, they asked them for food, but they refused them hospitality.

فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَ فَأَقَامَهُ<sup>ط</sup>

They found there a wall on the point of falling down, but he set it up straight.

قَالَ لَوْ شِئْتَ لَاتَّخَذْتَ عَلَيْهِ أَجْرًا

(Moses) said: "If thou hadst wished, surely thou couldst have exacted some recompense for it!"

78.

ج  
قَالَ هَذَا فِرَاقٌ بَيْنِي وَبَيْنِكَ

He answered:

"This is the parting between me and thee:

سَأُنَبِّئُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا

now will I tell thee the interpretation of (those things) over which thou wast unable to hold patience.

79.

أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسَاكِينٍ يَعْمَلُونَ فِي الْبَحْرِ

As for the boat, it belonged to certain men in dire want: they plied on the water:

فَأَرَدْتُ أَنْ أَعِيبَهَا وَكَانَ وَرَاءَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا

I but wished to render it unserviceable, for there was after them a certain king who seized on every boat by force.

80.

وَأَمَّا الْعَلَامُ فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ

"As for the youth, his parents were people of Faith,

فَخَشِينَا أَنْ يُرْهَقَهُمَا طُغْيَانًا وَكُفْرًا

and we feared that he would grieve them by obstinate rebellion and ingratitude (to Allah and man).

81.

فَأَرَدْنَا أَنْ يُبْدِلَهُمَا رَبُّهُمَا خَيْرًا مِنْهُ زَكَوَةً وَأَقْرَبَ رُحْمًا

"So we desired that their Lord would give them in exchange (a son) better in purity (of conduct) and closer in affection.



82.

وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ

"As for the wall, it belonged to two youths, orphans, in the Town;

وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا

there was, beneath it, a buried treasure, to which they were entitled:

وَكَانَ أَبُوهُمَا صَالِحًا فَأَرَادَ رَبُّكَ أَنْ يَبْلُغَا أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنْزَهُمَا

their father had been a righteous man: so thy Lord desired that they should attain their age of full strength and get out their treasure --

ج  
رَحْمَةً مِنْ رَبِّكَ

a mercy (and favor) from thy Lord.

ج  
وَمَا فَعَلْتُهُ عَنْ أَمْرِي

I did it not of my own accord.

ذَلِكَ تَأْوِيلُ مَا لَمْ تَسْطِعْ عَلَيْهِ صَبْرًا

Such is the interpretation of (those things) over which thou wast unable to hold patience."

83.

ص  
وَيَسْأَلُونَكَ عَنِ ذِي الْقُرْنَيْنِ

They ask thee concerning Zul-qarnain.

قُلْ سَأَتْلُو عَلَيْكُمْ مِنْهُ ذِكْرًا

Say, "I will rehearse to you something of his story."

84.

إِنَّا مَكَّنَّا لَهُ فِي الْأَرْضِ وَآتَيْنَاهُ مِنْ كُلِّ شَيْءٍ سَبَبًا

Verily We established his power on earth, and We gave him the ways and the means to all ends.

85.

فَاتَّبَعَ سَبَبًا

One (such) way he followed,

86.

حَتَّىٰ إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا تَغْرُبُ فِي عَيْنٍ حَمِئَةٍ

Until, when he reached the setting of the sun, He found it set in a spring of murky water:

وَوَجَدَ عِنْدَهَا قَوْمًا<sup>ظ</sup>

near it he found a People:

قُلْنَا يَا ذَا الْقُرْنَيْنِ إِنَّمَا أَنْتُ تُعَذِّبُ وَإِنَّمَا أَنْتُ تَتَّخِذُ فِيهِمْ حُسْنًا

We said: "O Zul-qarnain! (thou hast authority), either to punish them, or to treat them with kindness."

87.

قَالَ أَمَّا مَنْ ظَلَمَ فَسَوْفَ نُعَذِّبُهُ

He said:

"Whoever doth wrong, him shall we punish;

ثُمَّ يُرَدُّ إِلَىٰ رَبِّهِ فَيُعَذِّبُهُ عَذَابًا نُكْرًا

then shall he be sent back to his Lord; and He will punish him with a punishment unheard-of (before).

88.

وَأَمَّا مَنْ آمَنَ وَعَمِلَ صَالِحًا فَلَهُ جَزَاءٌ الْحُسْنَىٰ <sup>ط</sup>

"But whoever believes, and works righteousness -- he shall have a goodly reward,

وَسَتَقُولُ لَهُ مِنْ أَمْرِنَا يُسْرًا

and easy will be his task as we order it by our command."

89.

ثُمَّ اتَّبَعَ سَبَبًا

Then followed he (another) way.

90.

حَتَّىٰ إِذَا بَلَغَ مَطْلِعَ الشَّمْسِ وَجَدَهَا تَطْلُعُ عَلَىٰ قَوْمٍ لَمْ نَجْعَلْ لَهُمْ مِنْ دُونِهَا سِتْرًا

Until, when he came to the rising of the sun, he found it rising on a people for whom We had provided no covering protection against the sun.

91.

كَذَلِكَ

(He left them) as they were:

وَقَدْ أَحْطَيْنَا بِمَا لَدَيْهِ خُبْرًا

We completely understood what was before him.

92.

ثُمَّ اتَّبَعَ سَبَبًا

Then followed he (another) way.

93.

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

Until, when he reached (a tract) between two mountains, he found, beneath, them a people who scarcely understood a word.

94.

قَالُوا يَا ذَا الْقُرْنَيْنِ إِنَّ يَا جُوجَ وَمَأْجُوجَ مُفْسِدُونَ فِي الْأَرْضِ

They said:

"O Zul-qarnain! the Gog and Magog (people) do great mischief on earth:

فَهَلْ نَجْعَلُ لَكَ خَرْجًا عَلَىٰ أَنْ تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا

shall we then render thee tribute in order that thou mightest erect a barrier between us and them?"

95.

قَالَ مَا مَكَّنِّي فِيهِ رَبِّي خَيْرٌ

He said:

"(The power) in which my Lord has established me is better (than tribute):

فَأَعِينُونِي بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا

help me therefore with strength (and labor): I will erect a strong barrier between you and them:

96.

أَتُونِي زُبَرَ الْحَدِيدِ

"Bring me blocks of iron."

حَتَّىٰ إِذَا سَاوَىٰ بَيْنَ الصَّدَفَيْنِ قَالَ انْفُخُوا

At length, when he had filled up the space between the two steep mountain sides, he said, "Blow (with your bellows)."

حَتَّىٰ إِذَا جَعَلَهُ نَارًا قَالَ آتُونِي أُفْرِغُ عَلَيْهِ قَطْرًا

Then, when he had made it (red) as fire, he said: "Bring me, that I may pour over it, molten lead."

97.

فَمَا اسْطَاعُوا أَنْ يَظْهَرُوهُ وَمَا اسْتَطَاعُوا لَهُ نَقْبًا

Thus were they made powerless to scale it or to dig through it.

98.

قَالَ هَذَا رَحْمَةٌ مِنْ رَبِّي

He said:

"This is a mercy from my Lord:

فَإِذَا جَاءَ وَعْدُ رَبِّي جَعَلَهُ دَكَّاءَ

but when the promise of my Lord comes to pass, He will make it into dust;

وَكَانَ وَعْدُ رَبِّي حَقًّا

and the promise of my Lord is true."

99.

وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ

On that day We shall leave them to surge like waves on one another;

وَنُفِخَ فِي الصُّورِ فَجَمَعْنَاهُمْ جَمْعًا

the trumpet will be blown, and We shall collect them all together.

100.

وَعَرَّضْنَا جَهَنَّمَ يَوْمَئِذٍ لِلْكَافِرِينَ عَرَضًا

And We shall present Hell that day for Unbelievers to see, all spread out --

101.

الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي غِطَاءٍ عَنْ ذِكْرِي وَكَانُوا لَا يَسْتَطِيعُونَ سَمْعًا

(Unbelievers) whose eyes had been under a veil from Remembrance of Me, and who had been unable even to hear.

102.

أَفَحَسِبَ الَّذِينَ كَفَرُوا أَنْ يَتَّخِذُوا عِبَادِي مِنْ دُونِي أَوْلِيَاءَ

Do the Unbelievers think that they can take my servants as protectors besides Me?

إِنَّا أَعْتَدْنَا جَهَنَّمَ لِلْكَافِرِينَ نُزُلًا

Verily We have prepared Hell for the Unbelievers for (their) entertainment.

103.

قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا

Say:

"Shall we tell you of those who lose most in respect of their deeds? --

104.

الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا

"Those whose efforts have been wasted in this life, while they thought that they were acquiring good by their works?"

105.

أُولَئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ فَحَبِطَتْ أَعْمَالُهُمْ

They are those who deny the Signs of their Lord and the fact of their having to meet Him (in the Hereafter): vain will be their works,

فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزْنًا

nor shall We, on the Day of Judgment, give them any Weight.

106.

ذَلِكَ جَزَاءُهُمْ جَهَنَّمَ

That is their reward, Hell;

بِمَا كَفَرُوا وَاتَّخَذُوا آيَاتِي وَرُسُلِي هُزُوعًا

because they rejected Faith, and took My Signs and My Messengers by way of jest.

107.

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا

As to those who believe and work righteous deeds, they have, for their entertainment, the Gardens of Paradise,

108.

خَالِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حِوَلًا

Wherein they shall dwell (for aye): no change will they wish for from them.

109.

قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لِكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنفَدَ كَلِمَاتُ رَبِّي

Say:

"If the ocean were ink (wherewith to write out) the words of my Lord, sooner would the ocean be exhausted than would the words of my Lord,

وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا

even if we added another ocean like it, for its aid."

110.

قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمْ إِلَهٌ وَاحِدٌ

Say:

"I am but a man like yourselves, (but) the inspiration has come to me, that your Allah is one Allah:

فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا

whoever expects to meet his Lord, let him work righteousness, and in the worship of his Lord, admit no one as partner."

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