

إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا

We shall not suffer to be lost the reward of anyone who does his
(righteous) deeds in the most perfect manner.

Al Kahaf

(The Cave)

In the name of Allāh, Most Gracious, Most Merciful

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

1. All the praises and thanks be to Allāh, Who has sent down to His slave (Muhammad SAW) the Book (the Qur'ān), and has not placed therein any crookedness.

قَيِّمًا لِّيُنذِرَ بَأْسًا شَدِيدًا مِّنْ لَّدُنْهُ

2. (He has made it) Straight to give warning (to the disbelievers) of a severe punishment from Him,

وَيُبَشِّرَ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا حَسَنًا (٢)

and to give glad tidings to the believers (in the Oneness of Allāh Islāmic Monotheism), who work righteous deeds, that they shall have a fair reward (i.e. Paradise).

مَّاكِثِينَ فِيهِ أَبَدًا (٣)

3. They shall abide therein forever.

وَيُنذِرَ الَّذِينَ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا (٤)

4. And to warn those (Jews, Christians, and pagans) who say, "Allāh has begotten a son (or offspring or children)."

مَا لَهُمْ بِهِ مِنْ عِلْمٍ وَلَا لِآبَائِهِمْ

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

كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ

Mighty is the word that comes out of their mouths [i.e. He begot (took) sons and daughters].

إِنْ يَقُولُونَ إِلَّا كَذِبًا (٥)

They utter nothing but a lie.

فَلَعَلَّكَ بَاخِعٌ نَّفْسَكَ عَلَى آثَارِهِمْ إِنْ لَّمْ يُؤْمِنُوا بِهَذَا الْحَدِيثِ أَسَفًا (٦)

6. Perhaps, you, would kill yourself (O Muhammad SAW) in grief, over their footsteps (for their turning away from you), because they believe not in this narration (the Qur'ān).

إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَّهَا لِنَبْلُوهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا (٧)

7. Verily! We have made that which is on earth as an adornment for it, in order that We may test them (mankind) as to which of them are best in deeds.

[i.e.those who do good deeds in the most perfect manner, that means to do them (deeds) totally for Allâh's sake and in accordance to the legal ways of the Prophet SAW].

وَإِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا (٨)

8. And verily! We shall make all that is on it (the earth) a bare dry soil (without any vegetation or trees, etc.).

أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا (٩)

9. Do you think that the people of the Cave and the Inscription (the news or the names of the people of the Cave) were a wonder among Our Signs?

إِذْ أَوَى الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا

10. (Remember) when the young men fled for refuge (from their disbelieving folk) to the Cave, they said:

رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا (١٠)

"Our Lord! Bestow on us mercy from Yourself, and facilitate for us our affair in the right way!"

فَضَرَبْنَا عَلَى آذَانِهِمْ فِي الْكَهْفِ سِنِينَ عَدَدًا (١١)

11. Therefore We covered up their (sense of) hearing (causing them, to go in deep sleep) in the Cave for a number of years.

ثُمَّ بَعَثْنَاهُمْ لِنَعْلَمَ أَيُّ الْحِزْبَيْنِ أَحْصَى لِمَا لَبِثُوا أَمَدًا (١٢)

12. Then We raised them up (from their sleep), that We might test which of the two parties was best at calculating the time period that they had tarried.

نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُم بِالْحَقِّ

13. We narrate unto you (O Muhammad SAW) their story with truth:

إِنَّهُمْ فِتْيَةٌ آمَنُوا بِرَبِّهِمْ وَزِدْنَاهُمْ هُدًى (١٣)

Truly! They were young men who believed in their Lord (Allâh), and We increased them in guidance.

وَرَبَطْنَا عَلَى قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا

14. And We made their hearts firm and strong (with the light of Faith in Allâh and bestowed upon them patience to bear the separation of their kith and kin and dwellings, etc.) when they stood up and said:

رَبُّنَا رَبُّ السَّمَاوَاتِ وَالْأَرْضِ لَنْ نَدْعُو مِنْ دُونِهِ إِلَهًا

"Our Lord is the Lord of the heavens and the earth, never shall we call upon any ilâh (god) other than Him;

لَقَدْ قُلْنَا إِذَا شَطَطًا (١٤)

if we did, we should indeed have uttered an enormity in disbelief.

هَؤُلَاءِ قَوْمُنَا اتَّخَذُوا مِنْ دُونِهِ آلِهَةً

15. "These our people have taken for worship **âliha** (gods) other than Him (Allâh).

لَوْلَا يَأْتُونَ عَلَيْهِمْ بِسُلْطَانٍ بَيِّنٍ

Why do they not bring for them a clear authority?

فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا (١٥)

And who does more wrong than he who invents a lie against Allâh.

وَإِذِ اعْتَزَلْتُمُوهُمْ وَمَا يَعْبُدُونَ إِلَّا اللَّهَ فَاوُوا إِلَى الْكَهْفِ

16. (The young men said to one another):

"And when you withdraw from them, and that which they worship, except Allâh, then seek refuge in the Cave,

يَنْشُرْ لَكُمْ رَبُّكُمْ مِنْ رَحْمَتِهِ وَيُهَيِّئْ لَكُمْ مِنْ أَمْرِكُمْ مَرْفَاقًا (١٦)

your Lord will open a way for you from His Mercy and will make easy for you your affair (i.e. will give you what you will need of provision, dwelling, etc.)."

وَتَرَى الشَّمْسَ إِذَا طَلَعَتْ تَزَاوَرُ عَنْ كَهْفِهِمْ ذَاتَ الْيَمِينِ

17. And you might have seen the sun, when it rose, declining to the right from their Cave,

وَإِذَا غَرَبَتْ تَقَرَّبُ مِنْهُمْ ذَاتَ الشَّمَالِ

and when it set, turning away from them to the left,

وَهُمْ فِي فَجْوَةٍ مِنْهُ

while they lay in the midst of the Cave.

ذَلِكَ مِنْ آيَاتِ اللَّهِ

That is (one) of the **Ayât** (proofs, evidences, signs) of Allâh.

مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ

He whom Allâh guides, is rightly guided;

وَمَنْ يَضِلْ فَلَنْ تَجِدَ لَهُ وَلِيًّا مُرْشِدًا (١٧)

but he whom He sends astray, for him you will find no **Wali** (guiding friend) to lead him (to the right Path).

وَتَحْسَبُهُمْ أَيْقَاظًا وَهُمْ رُقُودٌ

18. And you would have thought them awake, while they were asleep.

وَنُقَلِّبُهُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشَّمَالِ

And We turned them on their right and on their left sides,

وَكَلْبُهُمْ بَاسِطٌ ذِرَاعَيْهِ بِالْوَصِيدِ

and their dog stretching forth his two forelegs at the entrance [of the Cave or in the space near to the entrance of the Cave (as a guard at the gate)].

لَوْ اِطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا وَلَمُلِئْتَ مِنْهُمْ رُعبًا (١٨)

Had you looked at them, you would certainly have turned back from them in flight, and would certainly have been filled with awe of them.

وَكَذَلِكَ بَعَثْنَاهُمْ لِيَتَسَاءَلُوا بَيْنَهُمْ

19. Likewise, We awakened them (from their long deep sleep) that they might question one another.

قَالَ قَائِلٌ مِنْهُمْ كَمْ لَبِثْتُمْ

A speaker from among them said: "How long have you stayed (here)?"

قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ

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

قَالُوا رَبُّكُمْ اَعْلَمُ بِمَا لَبِثْتُمْ

They said: "Your Lord (Alone) knows best how long you have stayed (here)."

فَابْعَثُوا أَحَدَكُمْ بِوَرِقِكُمْ هَذِهِ إِلَى الْمَدِينَةِ

So send one of you with this silver coin of yours to the town,

فَلْيَنْظُرْ أَيُّهَا أَزْكَى طَعَامًا فَلْيَأْتِكُمْ بِرِزْقٍ مِنْهُ

and let him find out which is the good lawful food, and bring some of that to you.

وَلْيَتَلَطَّفْ وَلَا يُشْعِرَنَّ بِكُمْ أَحَدًا (١٩)

And let him be careful and let no man know of you.

إِنَّهُمْ إِنْ يَظْهَرُوا عَلَيْكُمْ يَرْجُمُوكُمْ أَوْ يُعِيدُوكُمْ فِي مِلَّتِهِمْ

20. "For if they come to know of you, they will stone you (to death or abuse and harm you) or turn you back to their religion,

وَلَنْ تَقْلِحُوا وَإِذَا أَبَدًا (٢٠)

and in that case you will never be successful."

وَكَذَلِكَ أَغْتَرْنَا عَلَيْهِمْ لِيَعْلَمُوا أَنَّ وَعْدَ اللَّهِ حَقٌّ

21. And thus We made their case known to the people, that they might know that the Promise of Allâh is true,

وَأَنَّ السَّاعَةَ لَا رَيْبَ فِيهَا

and that there can be no doubt about the Hour.

إِذْ يَتَنَازَعُونَ بَيْنَهُمْ أَمْرَهُمْ

(Remember) when they (the people of the city) disputed among themselves about their case,

فَقَالُوا ابْنُوا عَلَيْهِم بُنْيَانًا رَبُّهُمْ أَعْلَمُ بِهِمْ

they said: "Construct a building over them, their Lord knows best about them,"

قَالَ الَّذِينَ غَلَبُوا عَلَىٰ أَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِم مَّسْجِدًا (٢١)

(then) those who won their point said (most probably the disbelievers):

"We verily shall build a place of worship over them."

سَيَقُولُونَ ثَلَاثَةٌ رَّابِعُهُمْ كَلْبُهُمْ

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

وَيَقُولُونَ خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ رَجْمًا بِالْغَيْبِ

(others) say they were five, the dog being the sixth, guessing at the unseen;

وَيَقُولُونَ سَبْعَةٌ وَثَامِنُهُمْ كَلْبُهُمْ

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

قُلْ رَبِّي أَعْلَمُ بِعَدَّتِهِمْ مَّا يَعْلَمُهُمْ إِلَّا قَلِيلٌ

Say (O Muhammad SAW):

"My Lord knows best their number; none knows them but a few."

فَلَا تُمَارِ فِيهِمْ إِلَّا مِرَاءَ ظَاهِرٍ وَلَا تَسْتَفْتِ فِيهِمْ مِنْهُمْ أَحَدًا (٢٢)

So debate not (about their number, etc.) except with the clear proof (which We have revealed to you).

And consult not any of them (people of the Scripture, Jews and Christians) about (the affair of) the people of the Cave.

وَلَا تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ ذَلِكَ غَدًا (٢٣)

23. And never say of anything, "I shall do such and such thing tomorrow."

إِلَّا أَنْ يَشَاءَ اللَّهُ

24. Except (with the saying), "If Allâh will!"

وَاذْكُرْ رَبَّكَ إِذَا نَسِيتَ

And remember your Lord when you forget

وَقُلْ عَسَىٰ أَنْ يَهْدِيَنَّ رَبِّي لِأَقْرَبَ مِنْ هَذَا رَشَدًا (٢٤)

and say: "It may be that my Lord guides me unto a nearer way of truth than this."

وَلَبِثُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ سِنِينَ وَازْدَادُوا تِسْعًا (٢٥)

25. And they stayed in their Cave three hundred (solar) years, and add nine (for lunar years).

قُلِ اللَّهُ أَعْلَمُ بِمَا لَبِثُوا

26. Say:

"Allâh knows best how long they stayed."

لَهُ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ

With Him is (the knowledge of) the unseen of the heavens and the earth.

أَبْصِرْ بِهِ وَأَسْمِعْ

How clearly He sees, and hears (everything)!

مَا لَهُمْ مِّنْ دُونِهِ مِن وَلِيٍّ وَلَا يُشْرِكُ فِي حُكْمِهِ أَحَدًا (٢٦)

They have no **Wali** (Helper, Disposer of affairs, Protector, etc.) other than Him, and He makes none to share in His Decision and His Rule."

وَأَتْلُ مَا أُوْحِيَ إِلَيْكَ مِنْ كِتَابِ رَبِّكَ

27. And recite what has been revealed to you (O Muhammad SAW) of the Book (the **Qur'ân**) of your Lord (i.e. recite it, understand and follow its teachings and act on its orders and preach it to men).

لَا مُبَدِّلَ لِكَلِمَاتِهِ وَلَنْ تَجِدَ مِنْ دُونِهِ مُلْتَحَدًا (٢٧)

None can change His Words, and none will you find as a refuge other than Him.

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ

28. And keep yourself (O Muhammad SAW) patiently with those who call on their Lord (i.e. your companions who remember their Lord with glorification, praising in prayers, etc., and other righteous deeds, etc.) morning and afternoon, seeking His Face,

وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا

and let not your eyes overlook them, desiring the pomp and glitter of the life of the world;

وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا

and obey not him whose heart We have made heedless of Our Remembrance,

وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا (٢٨)

one who follows his own lusts and whose affair (deeds) has been lost.

وَقُلِ الْحَقُّ مِن رَّبِّكُمْ

29. And say: "The truth is from your Lord."

فَمَن شَاءَ فَلْيُؤْمِن وَمَن شَاءَ فَلْيُكْفِرْ

Then whosoever wills, let him believe, and whosoever wills, let him disbelieve.

إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا

Verily, We have prepared for the **Zâlimûn** (polytheists and wrong-doers, etc.), a Fire whose walls will be surrounding them (disbelievers in the Oneness of Allâh).

وَإِن يَسْتَغِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ

And if they ask for help (relief, water, etc.) they will be granted water like boiling oil, that will scald their faces.

بِئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا (٢٩)

Terrible the drink, and an evil **Murtafaqâ** (dwelling, resting place, etc.)!

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا (٣٠)

30. Verily! As for those who believe and do righteous deeds, certainly! We shall not suffer to be lost the reward of anyone who does his (righteous) deeds in the most perfect manner.

أُولَئِكَ لَهُمْ جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ

31. These! For them will be 'Adn (Eden) Paradise (everlasting Gardens);
wherein rivers flow underneath them,

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

therein they will be adorned with bracelets of gold, and they will wear green garments of fine and thick silk.

مُتَّكِنِينَ فِيهَا عَلَى الْأَرَائِكِ

They will recline therein on raised thrones.

نِعْمَ الثَّوَابُ وَحَسُنَتْ مُرْتَفَقًا (٣١)

How good is the reward, and what an excellent **Murtafaqâ** (dwelling, resting place, etc.)!

وَاضْرِبْ لَهُم مَّثَلًا رَجُلَيْنِ

32. And put forward to them the example of two men;

جَعَلْنَا لِأَحَدِهِمَا جَنَّتَيْنِ مِنْ أَعْنَابٍ وَحَفَفْنَاهُمَا بِنَخْلٍ

unto one of them We had given two gardens of grapes, and We had surrounded both with date-palms;

وَجَعَلْنَا بَيْنَهُمَا زَرْعًا (٣٢)

and had put between them green crops (cultivated fields etc.).

كُلَّتَا الْجَنَّتَيْنِ آتَتْ أُكْلَهَا وَلَمْ تَظْلِمْ مِنْهُ شَيْئًا

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

وَفَجَّرْنَا خِلَالَهُمَا نَهْرًا (٣٣)

and We caused a river to gush forth in the midst of them.

وَكَانَ لَهُ ثَمَرٌ فَقَالَ لِصَاحِبِهِ وَهُوَ يُحَاوِرُهُ

34. And he had property (or fruit) and he said to his companion, in the course of mutual talk:

أَنَا أَكْثَرُ مِنْكَ مَالًا وَأَعَزُّ نَفَرًا (٣٤)

"I am more than you in wealth and stronger in respect of men."

[See Tafsir Qurtubi.]

وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِّنَفْسِهِ

35. And he went into his garden while in a state (of pride and disbelief) unjust to himself.

قَالَ مَا أَظُنُّ أَنْ تَبِيدَ هَذِهِ أَبَدًا (٣٥)

He said:

"I think not that this will ever perish.

وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً

36. "And I think not the Hour will ever come,

وَلَئِنْ رُدِدْتُ إِلَىٰ رَبِّي لَأَجِدَنَّ خَيْرًا مِّنْهَا مُنْقَلَبًا (٣٦)

and if indeed I am brought back to my Lord, (on the Day of Resurrection), I surely shall find better than this when I return to Him."

قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَاوِرُهُ

37. His companion said to him, during the talk with him:

أَكْفَرْتَ بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ سَوَّاكَ رَجُلًا (٣٧)

"Do you disbelieve in Him Who created you out of dust (i.e. your father Adam), then out of Nutfah (mixed semen drops of male and female discharge), then fashioned you into a man?

لَكِنَّا هُوَ اللَّهُ رَبِّي وَلَا أُشْرِكُ بِرَبِّي أَحَدًا (٣٨)

38. "But as for my part (I believe) that He is Allâh, my Lord and none shall I associate as partner with my Lord.

وَلَوْنَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ

39. It was better for you to say, when you entered your garden:

'That which Allâh wills (will come to pass)!

There is no power but with Allâh '.

إِنْ تُرِنَ أَنَا أَقَلَّ مِنْكَ مَالًا وَوَلَدًا (٣٩)

If you see me less than you in wealth, and children.

فَعَسَىٰ رَبِّي أَنْ يُؤْتِيَنِي خَيْرًا مِّنْ جَنَّتِكَ

40. "It may be that my Lord will give me something better than your garden,

وَيُرْسِلَ عَلَيْهَا حُسْبَانًا مِّنَ السَّمَاءِ فَتُصْبِحَ صَعِيدًا زَلَقًا (٤٠)

and will send on it Husbân (torment, bolt, etc.) from the sky, then it will be a slippery earth.

أَوْ يُصْبِحَ مَأْوَاهَا غَوْرًا فَلَنْ تَسْتَطِيعَ لَهُ طَلَبًا (٤١)

41. "Or the water thereof (of the gardens) becomes deep-sunken (underground) so that you will never be able to seek it."

وَأَحِيطَ بِثَمَرِهِ فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ عَلَىٰ مَا أَنْفَقَ فِيهَا

42. So his fruits were encircled (with ruin). And he remained clapping his hands with sorrow over what he had spent upon it,

وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا

while it was all destroyed on its trellises,

وَيَقُولُ يَا لَيْتَنِي لَمْ أُشْرِكْ بِرَبِّي أَحَدًا (٤٢)

he could only say:

"Would I had ascribed no partners to my Lord!"

[Tafsir Ibn Kathîr]

وَلَمْ تَكُن لَّهُ فِئَةٌ يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ وَمَا كَانَ مُنتَصِرًا (٤٣)

43. And he had no group of men to help him against Allâh, nor could he defend or save himself.

هُنَالِكَ الْوَلَايَةُ لِلَّهِ الْحَقِّ

44. There (on the Day of Resurrection), Al-Walâyah (the protection, power, authority and kingdom) will be for Allâh (Alone), the True God.

هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ عُقْبًا (٤٤)

He (Allâh) is the Best for reward and the Best for the final end.

(Lâ ilâha ill-Allâh none has the right to be worshipped but Allâh).

وَاضْرِبْ لَهُم مَّثَلِ الْحَيَاةِ الدُّنْيَا

45. And put forward to them the example of the life of this world,

كَمَا أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ

it is like the water (rain) which We send down from the sky, and the vegetation of the earth mingles with it, and becomes fresh and green.

فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيَّاحُ

But (later) it becomes dry and broken pieces, which the winds scatter.

وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُقْتَدِرًا (٤٥)

And Allâh is Able to do everything.

الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا

46. Wealth and children are the adornment of the life of this world.

وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا (٤٦)

But the good righteous deeds

(five compulsory prayers, deeds of Allâh's obedience, good and nice talk, remembrance of Allâh with glorification, praises and thanks, etc.),

that last, are better with your Lord for rewards and better in respect of hope.

وَيَوْمَ نُسَيِّرُ الْجِبَالَ وَتَرَى الْأَرْضَ بَارِزَةً

47. And (remember) the Day We shall cause the mountains to pass away (like clouds of dust), and you will see the earth as a levelled plain,

وَحَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا (٤٧)

and we shall gather them all together so as to leave not one of them behind.

وَعَرَضُوا عَلَى رَبِّكَ صَفًّا

48. And they will be set before your Lord in (lines as) rows,

لَقَدْ جِئْتُمُونَا كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ

(and Allâh will say):

"Now indeed, you have come to Us as We created you the first time.

بَلْ زَعَمْتُمْ أَلَّنْ نَجْعَلَ لَكُمْ مَوْعِدًا (٤٨)

Nay, but you thought that We had appointed no meeting for you (with Us)."

وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ

49. And the Book (one's Record) will be placed (in the right hand for a believer in the Oneness of Allâh, and in the left hand for a disbeliever in the Oneness of Allâh), and you will see the **Mujrimûn** (criminals, polytheists, sinners, etc.), fearful of that which is (recorded) therein.

وَيَقُولُونَ يَا وَيْلَتَنَا مَا لَ هَذَا الْكِتَابِ

They will say:

"Woe to us! What sort of Book is this

لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا

that leaves neither a small thing nor a big thing, but has recorded it with numbers!"

وَوَجَدُوا مَا عَمِلُوا حَاضِرًا

And they will find all that they did, placed before them,

وَلَا يَظْلِمُ رَبُّكَ أَحَدًا (٤٩)

and your Lord treats no one with injustice.

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ

50. And (remember) when We said to the angels; "Prostrate to Adam."

So they prostrated except **Iblîs** (Satan).

كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ

He was one of the **jinn**s;

he disobeyed the Command of his Lord.

أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِنْ دُونِي وَهُمْ لَكُمْ عَدُوٌّ

Will you then take him (**Iblîs**) and his offspring as protectors and helpers rather than Me while they are enemies to you?

بئْسَ لِلظَّالِمِينَ بَدَلًا (٥٠)

What an evil is the exchange for the **Zâlimûn** (polytheists, and wrong-doers, etc).

مَا أَشْهَدْتُهُمْ خَلْقَ السَّمَاوَاتِ وَالْأَرْضِ وَلَا خَلْقَ أَنْفُسِهِمْ

51. I (Allâh) made them (Iblîs and his offspring) not to witness (nor took their help in) the creation of the heavens and the earth and not (even) their own creation,

وَمَا كُنْتُ مُتَّخِذَ الْمُضِلِّينَ عِزًّا (٥١)

nor was I (Allâh) to take the misleaders as helpers.

وَيَوْمَ يَقُولُ نَادُوا شُرَكَائِيَ الَّذِينَ زَعَمْتُمْ فَدَعَوْهُمْ

52. And (remember) the Day He will say:

"Call those (so-called) partners of Mine whom you pretended."

فَلَمْ يَسْتَجِيبُوا لَهُمْ وَجَعَلْنَا بَيْنَهُم مَّوْبِقًا (٥٢)

Then they will cry unto them, but they will not answer them, and We shall put **Maubiqâ** (a barrier, or enmity, or destruction, or a valley in Hell) between them.

وَرَأَى الْمُجْرِمُونَ النَّارَ فَظَنُّوا أَنَّهُمْ مُوَاقِعُوهَا

53. And the **Mujrimûn** (criminals, polytheists, sinners), shall see the Fire and apprehend that they have to fall therein.

وَلَمْ يَجِدُوا عَنْهَا مَصْرَفًا (٥٣)

And they will find no way of escape from there.

وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِلنَّاسِ مِنْ كُلِّ مَثَلٍ

54. And indeed We have put forth every kind of example in this **Qur'ân**, for mankind.

وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا (٥٤)

But, man is ever more quarrelsome than anything.

وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَى وَيَسْتَغْفِرُوا رَبَّهُمْ

55. And nothing prevents men from believing, now when the guidance (the **Qur'ân**) has come to them, and from asking Forgiveness of their Lord,

إِلَّا أَنْ تَأْتِيَهُمْ سُنَّةٌ الْأَوَّلِينَ أَوْ يَأْتِيَهُمُ الْعَذَابُ قُبُلًا (٥٥)

except that the ways of the ancients be repeated with them (i.e. their destruction decreed by Allâh), or the torment be brought to them face to face?

وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنْذِرِينَ

56. And We send not the Messengers except as giver of glad tidings and warners.

وَيَجَادِلُ الَّذِينَ كَفَرُوا بِالْبَاطِلِ لِيُدْحِضُوا بِهِ الْحَقَّ

But those who disbelieve, dispute with false argument, in order to refute the truth thereby.

وَاتَّخَذُوا آيَاتِي وَمَا أُنذِرُوا هُزُوءًا (٥٦)

And they treat My **Ayât** (proofs, evidences, verses, lessons, signs, revelations, etc.), and that with which they are warned, as jest and mockery!

وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ

57. And who does more wrong than he who is reminded of the **Ayât** (proofs, evidences, verses, lessons, signs, revelations, etc.) of his Lord,

فَأَعْرَضَ عَنْهَا وَنَسِيَ مَا قَدَّمَتْ يَدَاهُ

but turns away from them forgetting what (deeds) his hands have sent forth.

إِنَّا جَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا

Truly, We have set veils over their hearts lest they should understand this (the **Qur'ân**), and in their ears, deafness.

وَإِنْ تَدْعُهُمْ إِلَى الْهُدَى فَلَنْ يَهْتَدُوا إِذًا أَبَدًا (٥٧)

And if you (O **Muhammad SAW**) call them to guidance, even then they will never be guided.

وَرَبُّكَ الْغَفُورُ ذُو الرَّحْمَةِ

58. And your Lord is Most Forgiving, Owner of Mercy.

لَوْ يُؤَاخِذُهُمْ بِمَا كَسَبُوا لَعَجَّلَ لَهُمُ الْعَذَابَ

Were He to call them to account for what they have earned, then surely, He would have hastened their punishment.

بَلْ لَهُمْ مَوْعِدٌ لَّنْ يَجِدُوا مِنْ دُونِهِ مَوْئِلًا (٥٨)

But they have their appointed time, beyond which they will find no escape.

وَتِلْكَ الْقُرَى أَهْلَكْنَاهُمْ لَمَّا ظَلَمُوا

59. And these towns (population, **'Ad, Thamûd, etc.**) We destroyed when they did wrong.

وَجَعَلْنَا لِمَهْلِكِهِمْ مَوْعِدًا (٥٩)

And We appointed a fixed time for their destruction.

وَإِذْ قَالَ مُوسَى لِفَتَاهُ

60. And (remember) when **Mûsa** (Moses) said to his boy-servant:

لَا أَبْرَحُ حَتَّى أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا (٦٠)

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

فَلَمَّا بَلَغَا مَجْمَعَ بَيْنَهُمَا نَسِيَا حُوتَهُمَا

61. But when they reached the junction of the two seas, they forgot their fish,

فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا (٦١)

and it took its way through the sea as in a tunnel.

فَلَمَّا جَاوَزَا قَالَ لِفَتَاهُ آتِنَا غَدَاءَنَا

62. So when they had passed further on (beyond that fixed place), **Mûsa** (Moses) said to his boy-servant:

لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا (٦٢)

"Bring us our morning meal;

truly, we have suffered much fatigue in this, our journey."

قَالَ أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْحُوتَ

63. He said:

"Do you remember when we betook ourselves to the rock? I indeed forgot the fish,

وَمَا أَنْسَانِيهِ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ

none but **Shaitân** (Satan) made me forget to remember it.

وَاتَّخَذُ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا (٦٣)

It took its course into the sea in a strange (way)!"

قَالَ ذَلِكَ مَا كُنَّا نَبْغِ

64. [**Mûsa** (Moses)] said: "That is what we have been seeking."

فَارْتَدَّا عَلَى آثَارِهِمَا قَصَصًا (٦٤)

So they went back retracing their footsteps.

فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَا آتَيْنَاهُ رَحْمَةً مِّنْ عِنْدِنَا

65. Then they found one of Our slaves, unto whom We had bestowed mercy from Us,

وَعَلَّمْنَاهُ مِمَّا لَدُنَّا عِلْمًا (٦٥)

and whom We had taught knowledge from Us.

قَالَ لَهُ مُوسَىٰ

66. **Mûsa** (Moses) said to him (**Khidr**)

هَلْ أَتَّبِعُكَ عَلَىٰ أَنْ تُعَلِّمَ مِنَّمَا عَلَّمْتَ رُشْدًا (٦٦)

"May I follow you so that you teach me something of that knowledge (guidance and true path) which you have been taught (by Allâh)?"

قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا (٦٧)

67. He (**Khidr**) said:

"Verily! You will not be able to have patience with me!

وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِ خُبْرًا (٦٨)

68. "And how can you have patience about a thing which you know not?"

قَالَ سَتَجِدُنِي إِن شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا (٦٩)

69. **Mûsa (Moses)** said: "If Allâh will, you will find me patient, and I will not disobey you in aught."

قَالَ فَإِنِ اتَّبَعْتَنِي فَلَا تَسْأَلْنِي عَنْ شَيْءٍ حَتَّى أُحْدِثَ لَكَ مِنْهُ ذِكْرًا (٧٠)

70. He (**Khidr**) said: "Then, if you follow me, ask me not about anything till I myself mention it to you."

فَانْطَلَقَا حَتَّى إِذَا رَكِبَا فِي السَّفِينَةِ خَرَقَهَا قَالَ أَخَرَقْتُهَا

71. So they both proceeded, till, when they embarked the ship, he (**Khidr**) scuttled it.

لَتُغْرِقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْئًا إِمْرًا (٧١)

Mûsa (Moses) said:

"Have you scuttled it in order to drown its people?"

Verily, you have committed a thing "**Imra**" (a **Munkar** - evil, bad, dreadful thing)."

قَالَ أَلَمْ أَقُلْ إِنَّكَ لَن تَسْتَطِيعَ مَعِيَ صَبْرًا (٧٢)

72. He (**Khidr**) said: "Did I not tell you, that you would not be able to have patience with me?"

قَالَ لَا تُؤَاخِذْنِي بِمَا نَسِيتُ وَلَا تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا (٧٣)

73. [**Mûsa (Moses)**] said: "Call me not to account for what I forgot, and be not hard upon me for my affair (with you)."

فَانْطَلَقَا حَتَّى إِذَا لَقِيََا غُلَامًا فَقَتَلَهُ

74. Then they both proceeded, till they met a boy, he (**Khidr**) killed him.

قَالَ أَقْتَلْتَ نَفْسًا زَكِيَّةً بِغَيْرِ نَفْسٍ لَقَدْ جِئْتَ شَيْئًا نُكْرًا (٧٤)

Mûsa (Moses) said:

"Have you killed an innocent person who had killed none?"

Verily, you have committed a thing "**Nukra**" (a great **Munkar** - prohibited, evil, dreadful thing)!"

قَالَ أَلَمْ أَقُلْ لَكَ إِنَّكَ لَن تَسْتَطِيعَ مَعِيَ صَبْرًا (٧٥)

75. (**Khidr**) said: "Did I not tell you that you can have no patience with me?"

قَالَ إِن سَأَلْتُكَ عَنْ شَيْءٍ بَعْدَهَا فَلَا تُصَاحِبْنِي

76. [**Mûsa (Moses)**] said:

"If I ask you anything after this, keep me not in your company,

قَدْ بَلَغْتَ مِنَ لَدُنِّي عُذْرًا (٧٦)

you have received an excuse from me."

فَانْطَلَقَا حَتَّى إِذَا أَتَيَا أَهْلَ قَرْيَةٍ

77. Then they both proceeded, till, when they came to the people of a town,

اسْتَطْعَمَا أَهْلَهَا فَأَبَوْا أَنْ يُضَيِّفُوهُمَا

they asked them for food, but they refused to entertain them.

فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَ فَأَقَامَهُ

Then they found therein a wall about to collapse and he (Khidr) set it up straight.

قَالَ لَوْ شِئْتَ لَاتَّخَذْتَ عَلَيْهِ أَجْرًا (٧٧)

[Mûsa (Moses)] said: 'If you had wished, surely, you could have taken wages for it!'

قَالَ هَذَا فِرَاقُ بَيْنِي وَبَيْنِكَ

78. (Khidr) said:

"This is the parting between me and you,

سَأُنَبِّئُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا (٧٨)

I will tell you the interpretation of (those) things over which you were unable to hold patience.

أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسَاكِينَ يَعْمَلُونَ فِي الْبَحْرِ

79. "As for the ship, it belonged to Masâkin (poor people) working in the sea.

فَأَرَدْتُ أَنْ أَعِيبَهَا وَكَانَ وَرَاءَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا (٧٩)

So I wished to make a defective damage in it, as there was a king after them who seized every ship by force.

وَأَمَّا الْغُلَامُ فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ

80. "And as for the boy, his parents were believers,

فَخَشِينَا أَنْ يُرْهِقَهُمَا طُغْيَانًا وَكُفْرًا (٨٠)

and we feared lest he should oppress them by rebellion and disbelief.

فَأَرَدْنَا أَنْ يُبَدِّلَهُمَا رَبُّهُمَا خَيْرًا مِنْهُ زَكَاءً وَأَقْرَبَ رُحْمًا (٨١)

81. "So we intended that their Lord should change him for them for one better in righteousness and near to mercy.

وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ

82. "And as for the wall, it belonged to two orphan boys in the town;

وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا وَكَانَ أَبُوهُمَا صَالِحًا

and there was under it a treasure belonging to them;

and their father was a righteous man,

فَأَرَادَ رَبُّكَ أَنْ يَبْلُغَا أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنْزَهُمَا رَحْمَةً مِّنْ رَبِّكَ

and your Lord intended that they should attain their age of full strength and take out their treasure as a mercy from your Lord.

وَمَا فَعَلْتُهُ عَنْ أَمْرِي

And I did it not of my own accord.

ذَلِكَ تَأْوِيلُ مَا لَمْ تَسْطِعْ عَلَيْهِ صَبْرًا (٨٢)

That is the interpretation of those (things) over which you could not hold patience."

وَيَسْأَلُونَكَ عَنِ الْقَرْنَيْنِ

83. And they ask you about Dhul-Qarnain.

قُلْ سَأَتْلُو عَلَيْكُم مِّنْهُ ذِكْرًا (٨٣)

Say: "I shall recite to you something of his story."

إِنَّا مَكَّنَّا لَهُ فِي الْأَرْضِ وَآتَيْنَاهُ مِنْ كُلِّ شَيْءٍ سَبَبًا (٨٤)

84. Verily, We established him in the earth, and We gave him the means of everything.

فَاتَّبَعَ سَبَبًا (٨٥)

85. So he followed a way.

حَتَّىٰ إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا تَغْرُبُ فِي عَيْنٍ حَمِئَةٍ

86. Until, when he reached the setting place of the sun, he found it setting in a spring of black muddy (or hot) water.

وَوَجَدَ عِنْدَهَا قَوْمًا

And he found near it a people.

قُلْنَا يَا ذَا الْقَرْنَيْنِ إِنَّمَا أَنْ تُعَذِّبَ وَإِمَّا أَنْ تَتَّخِذَ فِيهِمْ حُسْنًا (٨٦)

We (Allâh) said (by inspiration):

"O Dhul-Qarnain! Either you punish them, or treat them with kindness."

قَالَ أَمَّا مَنْ ظَلَمَ فَسَوْفَ نُعَذِّبُهُ

87. He said:

"As for him (a disbeliever in the Oneness of Allâh) who does wrong, we shall punish him;

ثُمَّ يَرْدُّ إِلَىٰ رَبِّهِ فَيُعَذِّبُهُ عَذَابًا نُكْرًا (٨٧)

and then he will be brought back unto his Lord; Who will punish him with a terrible torment (Hell).

وَأَمَّا مَنْ آمَنَ وَعَمِلَ صَالِحًا فَلَهُ جَزَاءُ الْحُسْنَىٰ

88. "But as for him who believes (in Allâh's Oneness) and works righteousness, he shall have the best reward, (Paradise),

وَسَنَقُولُ لَهُ مِنْ أَمْرِنَا يُسْرًا (٨٨)

and we (Dhul-Qarnain) shall speak unto him mild words (as instructions)."

ثُمَّ أَتْبَعَ سَبِيلًا (٨٩)

89. Then he followed another way,

حَتَّىٰ إِذَا بَلَغَ مَطْلِعَ الشَّمْسِ

90. Until, when he came to the rising place of the sun,

وَجَدَهَا تَطْلُعُ عَلَىٰ قَوْمٍ لَّمْ نَجْعَلْ لَهُمْ مِّنْ دُونِهَا سِتْرًا (٩٠)

he found it rising on a people for whom We (Allâh) had provided no shelter against the sun.

كَذَٰلِكَ وَقَدْ أَحَطْنَا بِمَا لَدَيْهِ خُبْرًا (٩١)

91. So (it was)! And We knew all about him (Dhul-Qarnain).

ثُمَّ أَتْبَعَ سَبِيلًا (٩٢)

92. Then he followed (another) way,

حَتَّىٰ إِذَا بَلَغَ بَيْنَ السَّدَّيْنِ

93. Until, when he reached between two mountains,

وَجَدَ مِنْ دُونِهِمَا قَوْمًا لَّا يَكَادُونَ يَفْقَهُونَ قَوْلًا (٩٣)

he found, before (near) them (those two mountains), a people who scarcely understood a word.

قَالُوا يَا ذَا الْقُرْنَيْنِ إِنَّ يَأْجُوجَ وَمَأْجُوجَ مُفْسِدُونَ فِي الْأَرْضِ

94. They said:

"O Dhul-Qarnain! Verily! Ya'jûj and Ma'jûj (Gog and Magog) are doing great mischief in the land.

فَهَلْ نَجْعَلُ لَكَ خَرْجًا عَلَىٰ أَنْ تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا (٩٤)

Shall we then pay you a tribute in order that you might erect a barrier between us and them?"

قَالَ مَا مَكَّنِّي فِيهِ رَبِّي خَيْرٌ

95. He said:

"That (wealth, authority and power) in which my Lord had established me is better (than your tribute).

فَاعِينُونِي بِقُوَّةٍ أَجْعَلَ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا (٩٥)

So help me with strength (of men), I will erect between you and them a barrier.

آتُونِي زُبَرَ الْحَدِيدِ

96. "Give me pieces (blocks) of iron,"

حَتَّىٰ إِذَا سَاوَىٰ بَيْنَ الصَّدَفَيْنِ قَالَ انْفُخُوا

then, when he had filled up the gap between the two mountain-cliffs, he said:

"Blow,"

حَتَّىٰ إِذَا جَعَلَهُ نَارًا قَالَ آتُونِي أُفْرِغْ عَلَيْهِ قِطْرًا (٩٦)

till when he had made it (red as) fire, he said:

"Bring me molten copper to pour over it."

فَمَا اسْطَاعُوا أَنْ يَظْهَرُوهُ وَمَا اسْتَطَاعُوا لَهُ نَقْبًا (٩٧)

97. So they [Ya'jûj and Ma'jûj (Gog and Magog)] were made powerless to scale it or dig through it.

قَالَ هَذَا رَحْمَةٌ مِّن رَّبِّي

98. (Dhul-Qarnain) said:

"This is a mercy from my Lord,

فَإِذَا جَاءَ وَعْدُ رَبِّي جَعَلَهُ دَكَّاءَ

but when the Promise of my Lord comes, He shall level it down to the ground.

وَكَانَ وَعْدُ رَبِّي حَقًّا (٩٨)

And the Promise of my Lord is ever true."

وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ

99. And on that Day [i.e. the Day Ya'jûj and Ma'jûj (Gog and Magog) will come out], We shall leave them to surge like waves on one another,

وَنُفِخَ فِي الصُّورِ فَجَمَعْنَاهُمْ جَمْعًا (٩٩)

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

وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِّلْكَافِرِينَ عَرَضًا (١٠٠)

100. And on that Day We shall present Hell to the disbelievers, plain to view,

الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي غِطَاءٍ عَن ذِكْرِي

101. (To) Those whose eyes had been under a covering from My Reminder (this Qur'ân),

وَكَانُوا لَا يَسْتَطِيعُونَ سَمْعًا (١٠١)

and who could not bear to hear (it).

أَفَحَسِبَ الَّذِينَ كَفَرُوا أَنْ يَتَّخِذُوا عِبَادِي مِّنْ دُونِي أَوْلِيَاءَ

102. Do then those who disbelieve think that they can take My slaves [i.e., the angels, Allâh's Messengers, 'Iesa (Jesus), son of Maryam (Mary), etc.] as Auliya' (lords, gods, protectors, etc.) besides Me?

إِنَّا أَعْتَدْنَا جَهَنَّمَ لِلْكَافِرِينَ نُزُلًا (١٠٢)

Verily, We have prepared Hell as an entertainment for the disbelievers (in the Oneness of Allâh Islâmic Monotheism).

قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا (١٠٣)

103. Say (O Muhammad SAW):

"Shall We tell you the greatest losers in respect of (their) deeds?

الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا (١٠٤)

104. "Those whose efforts have been wasted in this life while they thought that they were acquiring good by their deeds!

أُولَئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ فَحَبِطَتْ أَعْمَالُهُمْ

105. "They are those who deny the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord and the Meeting with Him (in the Hereafter).

So their works are in vain,

فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزَنًا (١٠٥)

and on the Day of Resurrection,

We shall not give them any weight.

ذَلِكَ جَزَاؤُهُمْ جَهَنَّمُ بِمَا كَفَرُوا وَاتَّخَذُوا آيَاتِي وَرُسُلِي هُزُوًا (١٠٦)

106. "That shall be their recompense, Hell; because they disbelieved and took My Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) and My Messengers by way of jest and mockery.

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا (١٠٧)

107. "Verily! Those who believe (in the Oneness of Allâh Islâmic Monotheism) and do righteous deeds, shall have the Gardens of Al-Firdaus (the Paradise) for their entertainment.

خَالِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حِوَلًا (١٠٨)

108. "Wherein they shall dwell (forever). No desire will they have to be removed therefrom."

قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لَّكَلِمَاتِ رَبِّي

109. Say (O Muhammad SAW to mankind).

"If the sea were ink for (writing) the Words of my Lord,

لَنفِدَ الْبَحْرُ قَبْلَ أَنْ تَنْفَدَ كَلِمَاتُ رَبِّي

surely, the sea would be exhausted before the Words of my Lord would be finished,

وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا (١٠٩)

even if we brought (another sea) like it for its aid."

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهُ وَاحِدٌ

110. Say (O Muhammad SAW):

"I am only a man like you. It has been inspired to me that your **Ilâh** (God) is One **Ilâh** (God i.e. Allâh).

فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا

So whoever hopes for the Meeting with his Lord, let him work righteousness

وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا (١١٠)

and associate none as a partner in the worship of his Lord."



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