

# TAFSIR OF SURAH AL KAHF

Compiled by Miftaah Scholars

# Introduction

- Makkan Surah
- Surah Number: 18
- Number of Ayat: 110
- Connection to Previous Surah:
  - Surah Israa mentions stories of the Jews and Surah Kahf mentions stories of the Christians
  - Surah Israa ends with the praise of Allah and Surah Kahf begins with the praise of Allah
  - Both Surahs mention different parts of the life of Prophet Musa AS
- Themes of the Surah:
  - 3 stories: people of the cave, Musa & Khidr, and Dhul Qarnayn
  - 2 parables: the 2 gardens and the example of the life of this world
  - Punishment for the disbelievers and reward for the believers
  - Allah's Oneness and power and the messengership of the Prophet SAW

# Virtues

- Surah Kahf is one of the 5 surahs which begin with Hamd
- It brings peace and relief

عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ الْبَرَاءَ يَقُولُ: قَرَأَ رَجُلٌ الْكَهْفَ فِي الدَّارِ دَابَّةٌ فَجَعَلَتْ تَنْفِرُ فَنَظَرَ فَإِذَا ضَبَابَةٌ -أَوْ: سَحَابَةٌ- قَدْ غَشِيَتْهُ فَذَكَرَ ذَلِكَ لِلنَّبِيِّ ﷺ فَقَالَ: " اِقْرَأْ فُلَانُ فَإِنَّهَا السَّكِينَةُ تَنْزَلُ عِنْدَ الْقُرْآنِ أَوْ تَنْزَلُ لِلْقُرْآنِ "

Imam Ahmad recorded that Al-Bara' said: "A man recited Al-Kahf and there was an animal in the house which began acting in a nervous manner. He looked, and saw a fog or cloud overhead. He mentioned this to the Prophet SAW who said: Keep on reciting so and so, for this is the tranquility which descends when one reads Qur'an or because of reading Qur'an

- Protection from the Dajjal

عَنْ أَبِي الدَّرْدَاءِ عَنِ النَّبِيِّ ﷺ قَالَ: " مَنْ حَفِظَ عَشْرَ آيَاتٍ مِنْ أَوَّلِ سُورَةِ الْكَهْفِ عُصِمَ مِنَ الدَّجَالِ "

Imam Ahmad recorded from Abu Ad-Darda' that the Prophet SAW said: Whoever memorizes ten Ayat from the beginning of Surat Al-Kahf will be protected from the Dajjal

- Light

" مَنْ قَرَأَ أَوَّلَ سُورَةِ الْكَهْفِ وَآخِرَهَا كَانَتْ لَهُ نُورًا مِنْ قَدَمِهِ إِلَى رَأْسِهِ وَمَنْ قَرَأَهَا كُلَّهَا كَانَتْ لَهُ نُورًا مَا بَيْنَ الْأَرْضِ إِلَى السَّمَاءِ "

Whoever recites Surat Al-Kahf as it was revealed, it will be a light for him on the Day of Resurrection.

مَنْ قَرَأَ سُورَةَ الْكَهْفِ فِي يَوْمِ الْجُمُعَةِ سَطَعَ لَهُ نُورٌ مِنْ تَحْتِ قَدَمِهِ إِلَى عَنَانِ السَّمَاءِ يُضِيءُ لَهُ يَوْمَ الْقِيَامَةِ وَغُفِرَ لَهُ مَا بَيْنَ الْجُمُعَتَيْنِ

Whoever recites Surat Al-Kahf on Friday, it will illuminate him with light from one Friday to the next

## Ayah 1-2

الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا ﴿١﴾ قَيِّمًا  
لِيُنْذِرَ بَأْسًا شَدِيدًا مِّنْ لَّدُنْهُ وَيُبَشِّرَ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ  
أَجْرًا حَسَنًا ﴿٢﴾

[All] praise is [due] to Allah, who has sent down upon His Servant the Book and has not made therein any deviance. (1)  
[He has made it] straight, to warn of severe punishment from Him and to give good tidings to the believers who do righteous deeds that they will have a good reward (2)

Arabic	English	Arabic	English
الْحَمْدُ	The praise	قَيِّمًا	Upright/straight
أَنْزَلَ	He sent down	بَأْسًا	Punishment
عَبْدِهِ	His servant	شَدِيدًا	Severe
عِوَجًا	Crookedness		

## Ayah 3-5

مَّاكِثِينَ فِيهِ أَبَدًا ﴿٣﴾ وَيُنذِرَ الَّذِينَ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا ﴿٤﴾ مَّا لَهُمْ بِهِ مِنْ عِلْمٍ وَلَا لِآبَائِهِمْ ۚ كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ ۚ إِنَّ يَقُولُونَ إِلَّا كَذِبًا ﴿٥﴾

In which they will remain forever (3) And to warn those who say, "Allah has taken a son." (4) They have no knowledge of it, nor had their fathers. Grave is the word that comes out of their mouths; they speak not except a lie. (5)

Arabic	English	Arabic	English
الصَّالِحَاتِ	Righteous deeds	آبَائِهِمْ	Their forefathers
أَجْرًا	Reward	أَفْوَاهِهِمْ	Their mouths
مَّاكِثِينَ	Remaining		

## Ayah 6-8

فَلَعَلَّكَ بَاخِعٌ نَفْسَكَ عَلَى آثَارِهِمْ إِنْ لَمْ يُؤْمِنُوا بِهِذَا الْحَدِيثِ أَسَفًا ﴿٦﴾ إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَهَا لِنَبْلُوهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا ﴿٧﴾ وَإِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا ﴿٨﴾

Then perhaps you would kill yourself through grief over them, [O Muhammad], if they do not believe in this message, [and] out of sorrow. (6) Indeed, We have made that which is on the earth adornment for it that We may test them [as to] which of them is best in deed. (7) And indeed, We will make that which is upon it [into] a barren ground. (8)

Arabic	English	Arabic	English
بَاخِعٌ	Kill oneself	جُرُزًا	Barren
أَسَفًا	Grief	زِينَةً	Adornment
صَعِيدًا	Land		

## Ayah 9-10

أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا ﴿٩﴾ إِذْ أَوَى الْفِتْيَةُ  
إِلَى الْكَهْفِ فَقَالُوا رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا ﴿١٠﴾

Or have you thought that the companions of the cave and the inscription were, among Our signs, a wonder? (9) [Mention] when the youths retreated to the cave and said, "Our Lord, grant us from Yourself mercy and prepare for us from our affair right guidance." (10)

Arabic	English	Arabic	English
الْكَهْفِ	The cave	الْفِتْيَةُ	Young men
الرَّقِيمِ	Tablet	وَهَيِّئْ	And arrange
عَجَبًا	A wonder	رَشَدًا	Right guidance
أَوَى	To seek refuge		

## Ayah 11-12

فَضَرَبْنَا عَلَى آذَانِهِمْ فِي الْكَهْفِ سِنِينَ عَدَدًا ﴿١١﴾ ثُمَّ بَعَثْنَاهُمْ  
لِنَعْلَمَ أَيُّ الْحِزْبَيْنِ أَحْصَى لِمَا لَبِثُوا أَمَدًا ﴿١٢﴾

So We cast [a cover of sleep] over their ears within the cave for a number of years. (11) Then We awakened them that We might show which of the two factions was most precise in calculating what [extent] they had remained in time. (12)

Arabic	English	Arabic	English
آذَانِهِمْ	Their ears	أَحْصَى	More precise
عَدَدًا	A number		

## Ayah 13-14

نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُم بِالْحَقِّ ۖ إِنَّهُمْ فِتْيَةٌ آمَنُوا بِرَبِّهِمْ وَزِدْنَاهُمْ هُدًى  
﴿١٣﴾ وَرَبَطْنَا عَلَى قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ السَّمَاوَاتِ وَالْأَرْضِ لَنْ  
نَدْعُو مِنْ دُونِهِ إِلَهًا ۖ لَقَدْ قُلْنَا إِذَا شَطَطًا ﴿١٤﴾

It is We who relate to you, [O Muhammad], their story in truth. Indeed, they were youths who believed in their Lord, and We increased them in guidance. (13) And We made firm their hearts when they stood up and said, "Our Lord is the Lord of the heavens and the earth. Never will we invoke besides Him any deity. We would have certainly spoken, then, an excessive transgression. (14)

Arabic	English	Arabic	English
نَبَأَهُمْ	Their story	وَرَبَطْنَا	We tied
وَزِدْنَاهُمْ	We increased them	شَطَطًا	A transgression

## Ayah 15-16

هَؤُلَاءِ قَوْمُنَا اتَّخَذُوا مِنْ دُونِهِ آلِهَةً لَوْلَا يَأْتُونَ عَلَيْهِمْ بِسُلْطَانٍ بَيِّنٍ فَمَنْ أَظْلَمُ مِمَّنِ  
افْتَرَى عَلَى اللَّهِ كَذِبًا ﴿١٥﴾ وَإِذِ اعْتَزَلْتُمُوهُمْ وَمَا يَعْبُدُونَ إِلَّا اللَّهَ فَأْوُوا إِلَى الْكَهْفِ يَنْشُرْ  
لَكُمْ رَبُّكُمْ مِنْ رَحْمَتِهِ وَيُهَيِّئْ لَكُمْ مِنْ أَمْرِكُمْ مَرْفَقًا ﴿١٦﴾

These, our people, have taken besides Him deities. Why do they not bring for [worship of] them a clear authority? And who is more unjust than one who invents about Allah a lie?" (15) [The youths said to one another], "And when you have withdrawn from them and that which they worship other than Allah, retreat to the cave. Your Lord will spread out for you of His mercy and will prepare for you from your affair facility." (16)

Arabic	English	Arabic	English
بِسُلْطَانٍ	An authority	اعْتَزَلْتُمُوهُمْ	You withdraw from them
أَظْلَمُ	More wrongdoing	يَنْشُرْ	Spread
افْتَرَى	To fabricate	مَرْفَقًا	Convenience

## Ayah 17

وَتَرَى الشَّمْسَ إِذَا طَلَعَتْ تَزَاوَرُ عَنْ كَهْفِهِمْ ذَاتَ الْيَمِينِ وَإِذَا غَرَبَتْ  
تَقَرَّبُ إِلَهُمْ ذَاتَ الشَّامِلِ وَهُمْ فِي فَجْوَةٍ مِّنْهُ ۚ ذَٰلِكَ مِنْ آيَاتِ اللَّهِ ۚ مَنْ يَهْدِ اللَّهُ  
فَهُوَ الْمُهْتَدِ ۚ وَمَنْ يُضِلِلْ فَلَنْ تَجِدَ لَهُ وَلِيًّا مُّرْشِدًا ﴿١٧﴾

And [had you been present], you would see the sun when it rose, inclining away from their cave on the right, and when it set, passing away from them on the left, while they were [laying] within an open space thereof. That was from the signs of Allah. He whom Allah guides is the [rightly] guided, but he whom He leaves astray - never will you find for him a protecting guide. (17)

Arabic	English	Arabic	English
تَزَاوَرُ	Inclining	فَجْوَةٍ	Opening
ذَاتَ الْيَمِينِ	From the right	وَلِيًّا	Protector
ذَاتَ الشَّامِلِ	From the left	مُرْشِدًا	Guide

## Ayah 18

وَتَحْسَبُهُمْ أَيْقَاظًا وَهُمْ رُقُودٌ ۚ وَنُقَلِّبُهُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشَّمَالِ ۚ وَكَلْبُهُمْ  
بَاسِطٌ ذِرَاعَيْهِ بِالْوَصِيدِ ۚ لَوِ اطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا وَلَمُلِئْتَ مِنْهُمْ  
رُغْبًا ﴿١٨﴾

And you would think them awake, while they were asleep. And We turned them to the right and to the left, while their dog stretched his forelegs at the entrance. If you had looked at them, you would have turned from them in flight and been filled by them with terror. (18)

Arabic	English	Arabic	English
أَيْقَاظًا	Awake	بِالْوَصِيدِ	At the threshold
رُقُودٌ	Asleep	فِرَارًا	Fleeing
وَنُقَلِّبُهُمْ	We turn them	وَلَمُلِئْتَ	Be filled
بَاسِطٌ	Spreading out	رُغْبًا	Fear
ذِرَاعَيْهِ	His legs		

## Ayah 19

وَكَذَلِكَ بَعَثْنَاهُمْ لِيَتَسَاءَلُوا بَيْنَهُمْ ۖ قَالَ قَائِلٌ مِّنْهُمْ كَمْ لَبِثْتُمْ ۖ قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ ۖ  
قَالُوا رَبُّكُمْ أَعْلَمُ بِمَا لَبِثْتُمْ فَابْعَثُوا أَحَدَكُمْ بِوَرِقِكُمْ هَذِهِ إِلَى الْمَدِينَةِ فَلْيَنْظُرْ أَيُّهَا أَزْكَى طَعَامًا  
فَلْيَأْتِكُمْ بِرِزْقٍ مِّنْهُ وَلْيَتَلَطَّفْ وَلَا يُشْعِرَنَّ بِكُمْ أَحَدًا ﴿١٩﴾

And similarly, We awakened them that they might question one another. Said a speaker from among them, "How long have you remained [here]?"

They said, "We have remained a day or part of a day." They said, "Your Lord is most knowing of how long you remained. So send one of you with this silver coin of yours to the city and let him look to which is the best of food and bring you provision from it and let him be cautious. And let no one be aware of you. (19)

Arabic	English	Arabic	English
لِيَتَسَاءَلُوا	So that you all can ask	أَزْكَى	Purest
لَبِثْتُمْ	You all remained	طَعَامًا	Food
بِوَرِقِكُمْ	Your silver coins	وَلْيَتَلَطَّفْ	Let him be cautious

إِنَّهُمْ إِنْ يَظْهَرُوا عَلَيْكُمْ يَرْجُمُوكُمْ أَوْ يُعِيدُوكُمْ فِي مِلَّتِهِمْ وَلَنْ تُفْلِحُوا

إِذَا أَبَدًا ﴿٢٠﴾

## Ayah 20

Indeed, if they come to know of you, they will stone you or return you to their religion. And never would you succeed, then - ever." (20)

Arabic	English	Arabic	English
يَرْجُمُوكُمْ	They will stone you	مِلَّتِهِمْ	Their religion
يُعِيدُوكُمْ	They will return you		

## Ayah 21

وَكَذَلِكَ أَغَثَرْنَا عَلَيْهِمْ لِيَعْلَمُوا أَنَّ وَعْدَ اللَّهِ حَقٌّ وَأَنَّ السَّاعَةَ لَا رَيْبَ فِيهَا إِذْ يَتَنَازَعُونَ بَيْنَهُمْ أَمْرَهُمْ فَقَالُوا ابْنُوا عَلَيْهِم بُنْيَانًا رَّبُّهُمْ أَعْلَمُ بِهِمْ قَالَ الَّذِينَ غَلَبُوا عَلَى أَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِم مَّسْجِدًا ﴿٢١﴾

And similarly, We caused them (the people of the city) to know them, so that they [who found them] would know that the promise of Allah is truth and that of the Hour there is no doubt. [That was] when they disputed among themselves about their affair and [then] said, "Construct over them a structure. Their Lord is most knowing about them." Said those who prevailed in the matter, "We will surely take [for ourselves] over them a masjid." (21)

Arabic	English	Arabic	English
أَغَثَرْنَا عَلَيْهِمْ	We made them know	ابْنُوا	Build
رَيْبَ	Doubt	بُنْيَانًا	A building
يَتَنَازَعُونَ	They dispute	غَلَبُوا	They prevailed

## Ayah 22

سَيَقُولُونَ ثَلَاثَةٌ رَّابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ رَجْمًا  
بِالْغَيْبِ ۖ وَيَقُولُونَ سَبْعَةٌ وَثَامِنُهُمْ كَلْبُهُمْ ۚ قُلْ رَبِّي أَعْلَمُ بِعَدَّتِهِمْ مَّا يَعْلَمُهُمْ إِلَّا  
قَلِيلٌ ۚ فَلَا تُمَارِ فِيهِمْ إِلَّا مِرَاءً ظَاهِرًا وَلَا تَسْتَفْتِ فِيهِمْ مِنْهُمْ أَحَدًا ﴿٢٢﴾

They will say there were three, the fourth of them being their dog; and they will say there were five, the sixth of them being their dog - guessing at the unseen; and they will say there were seven, and the eighth of them was their dog. Say, [O Muhammad], "My Lord is most knowing of their number. None knows them except a few. So do not argue about them except with an obvious argument and do not inquire about them among [the speculators] from anyone." (22)

Arabic	English	Arabic	English
رَجْمًا	Guessing	مِرَاءً	Argument
بِعَدَّتِهِمْ	Their number	ظَاهِرًا	Clear
فَلَا تُمَارِ	So do not argue	وَلَا تَسْتَفْتِ	And do not inquire

## Ayah 23-24

وَلَا تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ ذَٰلِكَ غَدًا ﴿٢٣﴾ إِلَّا أَنْ يَشَاءَ اللَّهُ ۚ وَاذْكُرْ رَبَّكَ إِذَا  
نَسِيتَ وَقُلْ عَسَى أَنْ يَهْدِيَنِي رَبِّي لِأَقْرَبَ مِنْ هَٰذَا رَشَدًا ﴿٢٤﴾

And never say of anything, "Indeed, I will do that tomorrow," (23) Except [when adding], "If Allah wills." And remember your Lord when you forget [it] and say, "Perhaps my Lord will guide me to what is nearer than this to right conduct." (24)

Arabic	English	Arabic	English
غَدًا	Tomorrow	رَشَدًا	Right conduct
نَسِيتَ	You forget	ثَلَاثَ مِائَةٍ	Three Hundred
عَسَى	Perhaps		

## Ayah 25-26

وَلَبِثُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ سِنِينَ وَازْدَادُوا تِسْعًا ﴿٢٥﴾ قُلِ اللَّهُ أَعْلَمُ بِمَا  
لَبِثُوا ۖ لَهُ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ ۖ أَبْصِرْ بِهِ وَأَسْمِعْ ۚ مَا لَهُمْ مِّنْ دُونِهِ مِنْ  
وَلِيٍّ وَلَا يُشْرِكُ فِي حُكْمِهِ أَحَدًا ﴿٢٦﴾

And they remained in their cave for three hundred years and exceeded by nine. (25) Say, "Allah is most knowing of how long they remained. He has [knowledge of] the unseen [aspects] of the heavens and the earth. How Seeing is He and how Hearing! They have not besides Him any protector, and He shares not His legislation with anyone." (26)

Arabic	English	Arabic	English
وَازْدَادُوا	They exceeded	حُكْمِهِ	His legislation
تِسْعًا	Nine	وَائِلُ	And recite
وَلِيٍّ	Protector		

## Ayah 27

وَأْتْلُ مَا أُوحِيَ إِلَيْكَ مِنْ كِتَابِ رَبِّكَ ۚ لَا مُبَدِّلَ لِكَلِمَاتِهِ وَلَنْ تَجِدَ مِنْ  
دُونِهِ مُلْتَحَدًا ﴿٢٧﴾

And recite, [O Muhammad], what has been revealed to you of the Book of your Lord. There is no changer of His words, and never will you find in other than Him a refuge. (27)

Arabic	English	Arabic	English
مَا أُوحِيَ	What was revealed	لِكَلِمَاتِهِ	For His words
مُبَدِّلَ	Changer	مُلْتَحَدًا	A refuge

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ ۖ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا ۖ وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَنْ ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا ﴿٢٨﴾

## Ayah 28

And keep yourself patient [by being] with those who call upon their Lord in the morning and the evening, seeking His countenance. And let not your eyes pass beyond them, desiring adornments of the worldly life, and do not obey one whose heart We have made heedless of Our remembrance and who follows his desire and whose affair is ever [in] neglect. (28)

Arabic	English	Arabic	English
بِالْغَدَاةِ	In the morning	زِينَةَ	Adornment
وَالْعَشِيِّ	And the evening	هَوَاهُ	His desires
وَجْهَهُ	His pleasure		

## Ayah 29

وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ ۖ 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﴾

And say, "The truth is from your Lord, so whoever wills - let him believe; and whoever wills - let him disbelieve." Indeed, We have prepared for the wrongdoers a fire whose walls will surround them. And if they call for relief, they will be relieved with water like murky oil, which scalds [their] faces. Wretched is the drink, and evil is the resting place. (29)

Arabic	English	Arabic	English
سُرَادِقُهَا	Its canopies	يَشْوِي	Scalds
كَالْمُهْلِ	Like oil remnants	مُرْتَفَقًا	Resting place

## Ayah 30-31

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا ﴿٣٠﴾ أُولَئِكَ لَهُمْ جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِّنْ سُندُسٍ وَإِسْتَبْرَقٍ مُّتَّكِعِينَ فِيهَا عَلَى الْأَرَائِكِ ۖ نِعْمَ الثَّوَابُ وَحَسُنَتْ مُرْتَفَقًا ﴿٣١﴾

Indeed, those who have believed and done righteous deeds - indeed, We will not allow to be lost the reward of any who did well in deeds. (30) Those will have gardens of perpetual residence; beneath them rivers will flow. They will be adorned therein with bracelets of gold and will wear green garments of fine silk and brocade, reclining therein on adorned couches. Excellent is the reward, and good is the resting place. (31)

Arabic	English	Arabic	English
نُضِيعُ	Waste	مُتَّكِعِينَ	Reclining
أَسَاوِرَ	Bracelets	الْأَرَائِكِ	The couches
ذَهَبٍ	Gold	الثَّوَابُ	The reward
سُندُسٍ	Fine silk		
وَإِسْتَبْرَقٍ	Brocade		

## Ayah 32-36

وَاضْرِبْ لَهُم مَّثَلًا رَجُلَيْنِ جَعَلْنَا لِأَحَدِهِمَا جَنَّتَيْنِ مِنْ أَعْنَابٍ وَحَفَفْنَاهُمَا بِنَخْلٍ وَجَعَلْنَا بَيْنَهُمَا زَرْعًا ﴿٣٢﴾ كِلْتَا الْجَنَّتَيْنِ آتَتْ أُكْلَهَا وَلَمْ تَظْلِمْ مِنْهُ شَيْئًا وَفَجَّرْنَا خِلَالَهُمَا نَهْرًا ﴿٣٣﴾ وَكَانَ لَهُ ثَمَرٌ فَقَالَ لِصَاحِبِهِ وَهُوَ يُحَاوِرُهُ أَنَا أَكْثَرُ مِنْكَ مَالًا وَأَعَزُّ نَفَرًا ﴿٣٤﴾ وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِنَفْسِهِ قَالَ مَا أَظُنُّ أَنْ تَبِيدَ هَذِهِ أَبَدًا ﴿٣٥﴾ وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِنْ رُدِدْتُ إِلَىٰ رَبِّي لَأَجِدَنَّ خَيْرًا مِّنْهَا مُنْقَلَبًا ﴿٣٦﴾

And present to them an example of two men: We granted to one of them two gardens of grapevines, and We bordered them with palm trees and placed between them [fields of] crops. (32) Each of the two gardens produced its fruit and did not fall short thereof in anything. And We caused to gush forth within them a river. (33) And he had fruit, so he said to his companion while he was conversing with him, "I am greater than you in wealth and mightier in [numbers of] men." (34) And he entered his garden while he was unjust to himself. He said, "I do not think that this will perish - ever. (35) And I do not think the Hour will occur. And even if I should be brought back to my Lord, I will surely find better than this as a return." (36)

Arabic	English	Arabic	English
مَّثَلًا	An example	يُحَاوِرُهُ	Conversing with him
أَعْنَابٍ	Grapevines	نَفَرًا	Manpower
وَحَفَفْنَاهُمَا	We bordered them	تَبِيدَ	Perish
أُكْلَهَا	Its produce	رُدِدْتُ	I was returned
نَهْرًا	A river	مُنْقَلَبًا	A return

## Ayah 37-41

قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَاوِرُهُ أَكَفَرْتَ بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ سَوَّاكَ رَجُلًا ﴿٣٧﴾ لَكِنَّا هُوَ اللَّهُ رَبِّي وَلَا أُشْرِكُ بِرَبِّي أَحَدًا ﴿٣٨﴾ وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ ۚ إِن تَرَنِ أَنَا أَقَلَّ مِنْكَ مَالًا وَوَلَدًا ﴿٣٩﴾ فَعَسَىٰ رَبِّي أَن يُوْتِيَنِي خَيْرًا مِّنْ جَنَّتِكَ وَيُرْسِلَ عَلَيْهَا حُسْبَانًا مِّنَ السَّمَاءِ فَتُصْبِحَ صَعِيدًا زَلَقًا ﴿٤٠﴾ أَوْ يُصْبِحَ مَاءُهَا غَوْرًا فَلَن تَسْتَطِيعَ لَهُ طَلَبًا ﴿٤١﴾

His companion said to him while he was conversing with him, "Have you disbelieved in He who created you from dust and then from a sperm-drop and then proportioned you [as] a man? (37) But as for me, He is Allah, my Lord, and I do not associate with my Lord anyone. (38) And why did you, when you entered your garden, not say, 'What Allah willed [has occurred]; there is no power except in Allah '? Although you see me less than you in wealth and children, (39) It may be that my Lord will give me [something] better than your garden and will send upon it a calamity from the sky, and it will become a smooth, dusty ground, (40) Or its water will become sunken [into the earth], so you would never be able to seek it." (41)

Arabic	English	Arabic	English
تُرَابٍ	Dust	حُسْبَانًا	A calamity
نُطْفَةٍ	A sperm drop	صَعِيدًا	Ground
سَوَّاكَ	He proportioned you	غَوْرًا	Sunken
قُوَّةَ	Power		
أَقَلَّ	Less		

## Ayah 42-44

وَأَحِيطَ بِثَمَرِهِ فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ عَلَىٰ مَا أَنفَقَ فِيهَا وَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَيَقُولُ يَا لَيْتَنِي لَمْ أُشْرِكْ  
بِرَبِّي أَحَدًا ﴿٤٢﴾ وَلَمْ تَكُن لَّهُ فِئَةٌ يَنْصُرُونَهُ مِن دُونِ اللَّهِ وَمَا كَانَ مُنتَصِرًا ﴿٤٣﴾ هُنَالِكَ الْوَلَايَةُ لِلَّهِ  
الْحَقِّ ۚ هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ عُقْبًا ﴿٤٤﴾

And his fruits were encompassed [by ruin], so he began to turn his hands about [in dismay] over what he had spent on it, while it had collapsed upon its trellises, and said, "Oh, I wish I had not associated with my Lord anyone." (42) And there was for him no company to aid him other than Allah, nor could he defend himself. (43) There the authority is [completely] for Allah, the Truth. He is best in reward and best in outcome. (44)

Arabic	English	Arabic	English
كَفَّيْهِ	His hands	هُنَالِكَ	There
خَاوِيَةٌ	Collapsed	الْوَلَايَةُ	The authority
عُرُوشِهَا	Its trellises	عُقْبًا	Outcome
فِئَةٌ	An army		
مُنْتَصِرًا	Helper		

## Ayah 45-46

وَاضْرِبْ لَهُم مَّثَلَ الْحَيَاةِ الدُّنْيَا كَمَا أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ  
الرِّيَّاحُ ۚ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُّقْتَدِرًا ﴿٤٥﴾ الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا ۖ وَالْبَاقِيَاتُ الصَّالِحَاتُ  
خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا ﴿٤٦﴾

And present to them the example of the life of this world, [its being] like rain which We send down from the sky, and the vegetation of the earth mingles with it and [then] it becomes dry remnants, scattered by the winds. And Allah is ever, over all things, Perfect in Ability. (45) Wealth and children are [but] adornment of the worldly life. But the enduring good deeds are better to your Lord for reward and better for [one's] hope. (46)

Arabic	English	Arabic	English
فَاخْتَلَطَ	Mixed	وَالْبَنُونَ	And children
تَذْرُوهُ	Scatter it	وَالْبَاقِيَاتُ	The remaining
عُرُوشِهَا	Its trellises	أَمَلًا	Hope
الرِّيَّاحُ	The winds		
مُّقْتَدِرًا	Capable		

## Ayah 47-49

وَيَوْمَ نُسَيِّرُ الْجِبَالَ وَتَرَى الْأَرْضَ بَارِزَةً وَحَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا ﴿٤٧﴾ وَعَرِضُوا عَلَى رَبِّكَ صَفًّا لَقَدْ جِئْتُمُونَا كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ بَلْ زَعَمْتُمْ أَلَّنْ نَجْعَلَ لَكُمْ مَوْعِدًا ﴿٤٨﴾ وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يَا وَيْلَتَنَا مَالِ هَذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا ۚ وَوَجَدُوا مَا عَمِلُوا حَاضِرًا ۚ وَلَا يَظْلِمُ رَبُّكَ أَحَدًا ﴿٤٩﴾

And [warn of] the Day when We will move the mountains and you will see the earth prominent, and We will gather them and not leave behind from them anyone. (47) And they will be presented before your Lord in rows, [and He will say], "You have certainly come to Us just as We created you the first time. But you claimed that We would never make for you an appointment." (48) And the record [of deeds] will be placed [open], and you will see the criminals fearful of that within it, and they will say, "Oh, woe to us! What is this book that leaves nothing small or great except that it has enumerated it?" And they will find what they did present [before them]. And your Lord does injustice to no one. (49)

Arabic	English	Arabic	English
نُسَيِّرُ	We will move	مَوْعِدًا	An appointment
بَارِزَةً	Protruding	مُشْفِقِينَ	Scared
نُغَادِرُ	Leave behind	أَحْصَاهَا	It counted it
صَفًّا	In rows	حَاضِرًا	Present
زَعَمْتُمْ	You all claimed		

## Ayah 50-51

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ  
أَوْلِيَاءَ مِنْ دُونِي وَهُمْ لَكُمْ عَدُوٌّ بِئْسَ لِلظَّالِمِينَ بَدَلًا ﴿٥٠﴾ ﴿٥١﴾ مَا أَشْهَدْتُهُمْ خَلْقَ السَّمَاوَاتِ وَالْأَرْضِ وَلَا  
خَلْقَ أَنْفُسِهِمْ وَمَا كُنْتُ مُتَّخِذَ الْمُضِلِّينَ عَضُدًا ﴿٥١﴾

And [mention] when We said to the angels, "Prostrate to Adam," and they prostrated, except for Iblees. He was of the jinn and departed from the command of his Lord. Then will you take him and his descendants as allies other than Me while they are enemies to you? Wretched it is for the wrongdoers as an exchange. (50) I did not make them witness to the creation of the heavens and the earth or to the creation of themselves, and I would not have taken those who misguide as assistants. (51)

Arabic	English	Arabic	English
فَفَسَقَ	So he deviated	الْمُضِلِّينَ	Those who misguide
وَذُرِّيَّتَهُ	And his descendants	عَضُدًا	Assistants
عَدُوٌّ	Enemy		
بَدَلًا	An exchange		
أَشْهَدْتُهُمْ	Make them witness		

## Ayah 52-53

وَيَوْمَ يَقُولُ نَادُوا شُرَكَائِيَ الَّذِينَ زَعَمْتُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ وَجَعَلْنَا بَيْنَهُم مَّوْبِقًا ﴿٥٢﴾ وَرَأَى  
الْمُجْرِمُونَ النَّارَ فَظَنُّوا أَنَّهُم مُّوَاقِعُوهَا وَلَمْ يَجِدُوا عَنْهَا مَصْرِفًا ﴿٥٣﴾

And [warn of] the Day when He will say, "Call 'My partners' whom you claimed," and they will invoke them, but they will not respond to them. And We will put between them [a valley of] destruction. (52) And the criminals will see the Fire and will be certain that they are to fall therein. And they will not find from it a way elsewhere. (53)

Arabic	English	Arabic	English
نَادُوا	(you all) Call	مَصْرِفًا	A place to turn to
شُرَكَائِيَ	My partners		
فَلَمْ يَسْتَجِيبُوا	They will not answer		
مَّوْبِقًا	Place of destruction		
مُوَاقِعُوهَا	They will fall in it		

وَلَقَدْ صَرَّفْنَا فِي هَٰذَا الْقُرْآنِ لِلنَّاسِ مِنْ كُلِّ مَثَلٍ ۚ وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا ﴿٥٤﴾ وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ وَيَسْتَغْفِرُوا رَبَّهُمْ إِلَّا أَنْ تَأْتِيَهُمْ سُنَّةُ الْأَوَّلِينَ أَوْ يَأْتِيَهُمُ الْعَذَابُ قُبُلًا ﴿٥٥﴾ وَمَا نُزِّلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ ۚ وَيُجَادِلُ الَّذِينَ كَفَرُوا بِالْبَاطِلِ لِيُدْحِضُوا بِهِ الْحَقَّ ۖ وَاتَّخَذُوا آيَاتِي وَمَا أُنذِرُوا هُزُوًا ﴿٥٦﴾

## Ayah 54-56

And We have certainly explained in this Qur'an for the people from every [kind of] example; but man has ever been, most of anything, [prone to] dispute. (54) And nothing has prevented the people from believing when guidance came to them and from asking forgiveness of their Lord except that there [must] befall them the [accustomed] precedent of the former peoples or that the punishment should come [directly] before them. (55) And We send not the messengers except as bringers of good tidings and warners. And those who disbelieve dispute by [using] falsehood to [attempt to] invalidate thereby the truth and have

Arabic	English	Arabic	English
صَرَّفْنَا	We explained	بِالْبَاطِلِ	With falsehood
جَدَلًا	Dispute	لِيُدْحِضُوا	So they disprove
قُبُلًا	In front	هُزُوًا	Mockery
مُبَشِّرِينَ	Givers of good news		
وَمُنذِرِينَ	Warners		

## Ayah 57-59

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 إِلَّا أَبَدًا ﴿٥٧﴾ وَرَبُّكَ الْغَفُورُ ذُو الرَّحْمَةِ ۖ لَوْ يُؤَاخِذُهُمْ بِمَا كَسَبُوا لَعَجَّلَ لَهُمُ الْعَذَابَ ۚ بَلْ لَهُمْ مَوْعِدٌ لَّنْ يَجِدُوا مِنْ دُونِهِ مَوْئِلًا ﴿٥٨﴾ وَتِلْكَ الْقُرَىٰ أَهْلَكْنَاهُمْ لَمَّا ظَلَمُوا وَجَعَلْنَا لِمَهْلِكِهِمْ مَوْعِدًا ﴿٥٩﴾

And who is more unjust than one who is reminded of the verses of his Lord but turns away from them and forgets what his hands have put forth? Indeed, We have placed over their hearts coverings, lest they understand it, and in their ears deafness. And if you invite them to guidance - they will never be guided, then - ever. (57) And your Lord is the Forgiving, full of mercy. If He were to impose blame upon them for what they earned, He would have hastened for them the punishment. Rather, for them is an appointment from which they will never find an escape. (58) And those cities - We destroyed them when they wronged,

Arabic	English	Arabic	English
فَأَعْرَضَ	Then he turns away	الْقُرَىٰ	The towns
أَكِنَّةً	Covers		
وَقْرًا	Deafness		
لَوْ يُؤَاخِذُهُمْ	Had he punished them		
مَوْئِلًا	An escape		

## Ayah 60-62

وَإِذْ قَالَ مُوسَى لِفَتَاهُ لَا أَبْرَحُ حَتَّى أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا ﴿٦٠﴾ فَلَمَّا بَلَغَا مَجْمَعَ بَيْنَهُمَا نَسِيَا حُوتَهُمَا فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا ﴿٦١﴾ فَلَمَّا جَاوَزَا قَالَ لِفَتَاهُ آتِنَا غَدَاءَنَا لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا ﴿٦٢﴾

And [mention] when Moses said to his servant, "I will not cease [traveling] until I reach the junction of the two seas or continue for a long period." (60) But when they reached the junction between them, they forgot their fish, and it took its course into the sea, slipping away. (61) So when they had passed beyond it, [Moses] said to his boy, "Bring us our morning meal. We have certainly suffered in this, our journey, [much] fatigue." (62)

Arabic	English	Arabic	English
لِفَتَاهُ	To his servant	حُوتَهُمَا	Their fish
أَبْرَحُ	Stop	سَرَبًا	A tunnel
مَجْمَعَ	Junction	غَدَاءَنَا	Our meal
أَمْضِيَ	I continue	نَصَبًا	Fatigue
حُقُبًا	A long time		

## Ayah 63-65

قَالَ أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْحُوتَ وَمَا أَنسَانِيهِ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ ۚ وَاتَّخَذَ سَبِيلَهُ فِي  
الْبَحْرِ عَجَبًا ﴿٦٣﴾ قَالَ ذَلِكَ مَا كُنَّا نَبْغِ ۚ فَارْتَدَّا عَلَىٰ آثَارِهِمَا قَصَصًا ﴿٦٤﴾ فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَا  
آتَيْنَاهُ رَحْمَةً مِّنْ عِندِنَا وَعَلَّمْنَاهُ مِن لَّدُنَّا عِلْمًا ﴿٦٥﴾

He said, "Did you see when we retired to the rock? Indeed, I forgot [there] the fish. And none made me forget it except Satan - that I should mention it. And it took its course into the sea amazingly". (63) [Moses] said, "That is what we were seeking." So they returned, following their footprints. (64) And they found a servant from among Our servants to whom we had given mercy from us and had taught him from Us a [certain] knowledge. (65)

Arabic	English	Arabic	English
الصَّخْرَةِ	The rock	قَصَصًا	Following
عَجَبًا	Strange		
نَبْغِ	We are seeking		
فَارْتَدَّا	So they returned		
آثَارِهِمَا	Their tracks		

## Ayah 66-70

قَالَ لَهُ مُوسَى هَلْ أَتَّبِعُكَ عَلَى أَنْ تُعَلِّمَنِ مِمَّا عُلِّمْتَ رُشْدًا ﴿٦٦﴾ قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا  
﴿٦٧﴾ وَكَيْفَ تَصْبِرُ عَلَى مَا لَمْ تُحِطْ بِهِ خُبْرًا ﴿٦٨﴾ قَالَ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا  
﴿٦٩﴾ قَالَ فَإِنْ اتَّبَعْتَنِي فَلَا تَسْأَلْنِي عَنْ شَيْءٍ حَتَّى أُحْدِثَ لَكَ مِنْهُ ذِكْرًا ﴿٧٠﴾

Moses said to him, "May I follow you on [the condition] that you teach me from what you have been taught of sound judgement?" (66) He said, "Indeed, with me you will never be able to have patience. (67) And how can you have patience for what you do not encompass in knowledge?" (68) [Moses] said, "You will find me, if Allah wills, patient, and I will not disobey you in [any] order." (69) He said, "Then if you follow me, do not ask me about anything until I make to you about it mention." (70)

Arabic	English	Arabic	English
أَتَّبِعُكَ	I follow you	ذِكْرًا	A mention
لَنْ تَسْتَطِيعَ	You will not be able		
تُحِطُ	You encompass		
وَلَا أَعْصِي	And I will not disobey		
أُحْدِثُ	I speak		

## Ayah 71-74

فَانْطَلَقَا حَتَّىٰ إِذَا رَكَبَا فِي السَّفِينَةِ خَرَقَهَا ۖ قَالَ أَخَرَقْتُهَا لِتُغْرِقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْئًا إِمْرًا ﴿٧١﴾ قَالَ أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٧٢﴾ قَالَ لَا تُؤَاخِذْنِي بِمَا نَسِيتُ وَلَا تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا ﴿٧٣﴾ فَانْطَلَقَا حَتَّىٰ إِذَا لَقِيََا غُلَامًا فَقَتَلَهُ قَالَ أَقْتَلْتَنِي نَفْسًا زَكِيَّةً بِغَيْرِ نَفْسٍ لَّقَدْ جِئْتَ شَيْئًا نُكْرًا ﴿٧٤﴾

So they set out, until when they had embarked on the ship, al-Khidhr tore it open. [Moses] said, "Have you torn it open to drown its people? You have certainly done a grave thing." (71) [Al-Khidhr] said, "Did I not say that with me you would never be able to have patience?" (72) [Moses] said, "Do not blame me for what I forgot and do not cover me in my matter with difficulty." (73) So they set out, until when they met a boy, al-Khidhr killed him. [Moses] said, "Have you killed a pure soul for other than [having killed] a soul? You have certainly done a deplorable thing." (74)

Arabic	English	Arabic	English
فَانْطَلَقَا	So they set out	وَلَا تُرْهِقْنِي	And don't burden me
السَّفِينَةِ	The ship	عُسْرًا	Difficulty
خَرَقَهَا	He tore it	غُلَامًا	A young boy
لِتُغْرِقَ	To drown	زَكِيَّةً	Pure
إِمْرًا	Terrible	نُكْرًا	Horrible

## Ayah 75-77

قَالَ أَلَمْ أَقُلْ لَّكَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٧٥﴾ قَالَ إِنْ سَأَلْتُكَ عَنْ شَيْءٍ بَعْدَهَا فَلَا تُصَاحِبْنِي ۖ قَدْ  
بَلَغْتَ مِنَ لَدُنِّي عُذْرًا ﴿٧٦﴾ فَانْطَلَقَا حَتَّىٰ إِذَا أَتَيَا أَهْلَ قَرْيَةٍ اسْتَطْعَمَ أَهْلُهَا فَأَبَوْا أَنْ يُضَيِّفُوهُمَا فَوَجَدَا  
فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَ فَأَقَامَهُ ۚ قَالَ لَوْ شِئْتَ لَاتَّخَذْتَ عَلَيْهِ أَجْرًا ﴿٧٧﴾

[Al-Khidhr] said, "Did I not tell you that with me you would never be able to have patience?" (75)  
[Moses] said, "If I should ask you about anything after this, then do not keep me as a companion.  
You have obtained from me an excuse." (76) So they set out, until when they came to the people of a  
town, they asked its people for food, but they refused to offer them hospitality. And they found  
therein a wall about to collapse, so al-Khidhr restored it. [Moses] said, "If you wished, you could  
have taken for it a payment." (77)

Arabic	English	Arabic	English
عُذْرًا	An excuse	جِدَارًا	A wall
قَرْيَةٍ	A town	يَنْقَضَ	Collapse
اسْتَطْعَمَ	They asked for food	أَجْرًا	A payment
فَأَبَوْا	They refused		
يُضَيِّفُوهُمَا	Take them as guests		

## Ayah 78-81

قَالَ هَذَا فِرَاقُ بَيْنِي وَبَيْنِكَ ۚ سَأُنَبِّئُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا ﴿٧٨﴾ أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسَاكِينَ يَعْمَلُونَ فِي الْبَحْرِ فَأَرَدْتُ أَنْ أَعِيبَهَا وَكَانَ وَرَاءَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا ﴿٧٩﴾ وَأَمَّا الْغُلَامُ فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ فَخَشِينَا أَنْ يُرْهِقَهُمَا طُغْيَانًا وَكُفْرًا ﴿٨٠﴾ فَأَرَدْنَا أَنْ يُبْدِلَهُمَا رَبُّهُمَا خَيْرًا مِّنْهُ زَكَاةً وَأَقْرَبَ رُحْمًا ﴿٨١﴾

He said, "This is parting between me and you. I will inform you of the interpretation of that about which you could not have patience. (78) As for the ship, it belonged to poor people working at sea. So I intended to cause defect in it as there was after them a king who seized every [good] ship by force. (79) And as for the boy, his parents were believers, and we feared that he would overburden them by transgression and disbelief (80) So we intended that their

Arabic	English	Arabic	English
فِرَاقُ	Separation	غَصْبًا	By force
تَأْوِيلِ	Interpretation	طُغْيَانًا	Transgression
لِمَسَاكِينَ	For poor people	أَجْرًا	A payment
أَعِيبَهَا	Make a defect in it	يُبْدِلَهُمَا	Substitute for them
مَلِكٌ	A king	زَكَاةً	Purity

## Ayah 82

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

And as for the wall, it belonged to two orphan boys in the city, and there was beneath it a treasure for them, and their father had been righteous. So your Lord intended that they reach maturity and extract their treasure, as a mercy from your Lord. And I did it not of my own accord. That is the interpretation of that about which you could not have patience." (82)

Arabic	English	Arabic	English
يَتِيمَيْنِ	2 orphans	وَيَسْتَخْرِجَا	And extract
الْمَدِينَةِ	The city		
كَنْزٌ	Treasure		
صَالِحًا	Righteous		
أَشُدَّهُمَا	Their maturity		

## Ayah 83-86

وَيَسْأَلُونَكَ عَنِ الْقَرْنَيْنِ قُلْ سَأَتْلُو عَلَيْكُمْ مِنْهُ ذِكْرًا ﴿٨٣﴾ إِنَّا مَكَّنَّا لَهُ فِي الْأَرْضِ وَآتَيْنَاهُ مِنْ كُلِّ شَيْءٍ سَبَبًا ﴿٨٤﴾ فَاتَّبَعَ سَبَبًا ﴿٨٥﴾ حَتَّىٰ إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا تَغْرُبُ فِي عَيْنٍ حَمِئَةٍ وَوَجَدَ عِنْدَهَا قَوْمًا قُلْنَا يَا ذَا الْقَرْنَيْنِ إِمَّا أَنْ تُعَذِّبَ وَإِمَّا أَنْ تَتَّخِذَ فِيهِمْ حُسْنًا ﴿٨٦﴾

And they ask you, [O Muhammad], about Dhul-Qarnayn. Say, "I will recite to you about him a report." (83) Indeed We established him upon the earth, and We gave him to everything a way. (84) So he followed a way (85) Until, when he reached the setting of the sun, he found it [as if] setting in a spring of dark mud, and he found near it a people. Allah said, "O Dhul-Qarnayn, either you punish [them] or else adopt among them [a way of] goodness." (86)

Arabic	English	Arabic	English
سَأَتْلُو	I will recite	حَمِئَةٍ	Muddy
مَكَّنَّا	We established		
سَبَبًا	A way		
مَغْرِبَ	Place of sunset		
عَيْنٍ	A spring		

## Ayah 87-90

قَالَ أَمَّا مَنْ ظَلَمَ فَسَوْفَ نَعَذِّبُهُ ثُمَّ يُرَدُّ إِلَىٰ رَبِّهِ فَيُعَذِّبُهُ عَذَابًا نُكْرًا ﴿٨٧﴾ وَأَمَّا مَنْ آمَنَ وَعَمِلَ صَالِحًا فَلَهُ جَزَاءُ الْحُسْنَىٰ ۖ وَسَنَقُولُ لَهُ مِنْ أَمْرِنَا يُسْرًا ﴿٨٨﴾ ثُمَّ اتَّبَعَ سَبَبًا ﴿٨٩﴾ حَتَّىٰ إِذَا بَلَغَ مَطْلِعَ الشَّمْسِ وَجَدَهَا تَطْلُعُ عَلَىٰ قَوْمٍ لَّمْ نَجْعَلْ لَهُمْ مِّنْ دُونِهَا سِتْرًا ﴿٩٠﴾

He said, "As for one who wrongs, we will punish him. Then he will be returned to his Lord, and He will punish him with a terrible punishment. (87) But as for one who believes and does righteousness, he will have a reward of Paradise, and we will speak to him from our command with ease." (88) Then he followed a way (89) Until, when he came to the rising of the sun, he found it rising on a people for whom We had not made against it any shield. (90)

Arabic	English	Arabic	English
يُرَدُّ	Be returned	سِتْرًا	A cover
جَزَاءً	A reward		
يُسْرًا	Ease		
مَطْلِعَ	Place of rising		
تَطْلُعُ	Rising		

## Ayah 91-94

كَذَٰلِكَ وَقَدْ أَحَطْنَا بِمَا لَدَيْهِ خُبْرًا ﴿٩١﴾ ثُمَّ أَتْبَعَ سَبَبًا ﴿٩٢﴾ حَتَّىٰ إِذَا بَلَغَ بَيْنَ السَّدَّيْنِ وَجَدَ مِنْ دُونِهِمَا قَوْمًا لَا يَكَادُونَ يَفْقَهُونَ قَوْلًا ﴿٩٣﴾ قَالُوا يَا ذَا الْقَرْنَيْنِ إِنَّ يَأْجُوجَ وَمَأْجُوجَ مُفْسِدُونَ فِي الْأَرْضِ فَهَلْ نَجْعَلُ لَكَ خَرْجًا عَلَىٰ أَنْ تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا ﴿٩٤﴾

Thus. And We had encompassed [all] that he had in knowledge. (91) Then he followed a way (92) Until, when he reached [a pass] between two mountains, he found beside them a people who could hardly understand [his] speech. (93) They said, "O Dhul-Qarnayn, indeed Gog and Magog are [great] corrupters in the land. So may we assign for you an expenditure that you might make between us and them a barrier?" (94)

Arabic	English	Arabic	English
خُبْرًا	Knowledge	سَدًّا	A barrier
السَّدَّيْنِ	The 2 mountains		
يَفْقَهُونَ	Understand		
مُفْسِدُونَ	Corrupters		
خَرْجًا	An expense		

## Ayah 95-98

قَالَ مَا مَكَّنِّي فِيهِ رَبِّي خَيْرٌ فَأَعِينُونِي بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا ﴿٩٥﴾ أَتُونِي زُبَرَ الْحَدِيدِ حَتَّىٰ إِذَا سَاوَىٰ بَيْنَ الصَّدَفَيْنِ قَالَ انفُخُوا حَتَّىٰ إِذَا جَعَلَهُ نَارًا قَالَ آتُونِي أُفْرِغَ عَلَيْهِ قِطْرًا ﴿٩٦﴾ فَمَا اسْطَاعُوا أَن يَظْهَرُوهُ وَمَا اسْتَطَاعُوا لَهُ نَقْبًا ﴿٩٧﴾ قَالَ هَٰذَا رَحْمَةٌ مِّن رَّبِّي فَإِذَا جَاءَ وَعْدُ رَبِّي جَعَلَهُ دَكَّاءَ وَكَانَ وَعْدُ رَبِّي حَقًّا ﴿٩٨﴾

He said, "That in which my Lord has established me is better [than what you offer], but assist me with strength; I will make between you and them a dam. (95) Bring me sheets of iron" - until, when he had leveled [them] between the two mountain walls, he said, "Blow [with bellows]," until when he had made it [like] fire, he said, "Bring me, that I may pour over it molten copper." (96) So Gog and Magog were unable to pass over it, nor were they able [to effect] in it any penetration. (97) He said, "This is a mercy from my Lord; but when the promise of my Lord comes, He will make it level, and ever is the promise of my Lord true." (98)

Arabic	English	Arabic	English
فَأَعِينُونِي	So help me	الصَّدَفَيْنِ	The 2 mountain walls
رَدْمًا	A dam	قِطْرًا	Molten copper
زُبَرَ	Pieces	يَظْهَرُوهُ	Pass it
الْحَدِيدِ	Iron	نَقْبًا	Pierce/penetration
سَاوَىٰ	He leveled	دَكَّاءَ	Level

## Ayah 99-102

وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ وَنُفِخَ فِي الصُّورِ فَجَمَعْنَاهُمْ جَمْعًا ﴿٩٩﴾ وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ  
لِّلْكَافِرِينَ عَرْضًا ﴿١٠٠﴾ الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي غِطَاءٍ عَن ذِكْرِي وَكَانُوا لَا يَسْتَطِيعُونَ سَمْعًا ﴿١٠١﴾  
أَفَحَسِبَ الَّذِينَ كَفَرُوا أَن يَتَّخِذُوا عِبَادِي مِن دُونِي أَوْلِيَاءَ ۚ إِنَّا أَعْتَدْنَا جَهَنَّمَ لِّلْكَافِرِينَ نَزْلًا ﴿١٠٢﴾

And We will leave them that day surging over each other, and [then] the Horn will be blown, and We will assemble them in [one] assembly. (99) And We will present Hell that Day to the Disbelievers, on display - (100) Those whose eyes had been within a cover [removed] from My remembrance, and they were not able to hear. (101) Then do those who disbelieve think that they can take My servants instead of Me as allies? Indeed, We have prepared Hell for the disbelievers as a lodging. (102)

Arabic	English	Arabic	English
يَمُوجُ	Surge	أَعْتَدْنَا	We prepared
الصُّورِ	The horn	نُزْلًا	An abode
وَعَرَضْنَا	We will present		
غِطَاءٍ	A cover		
سَمْعًا	Hearing		

## Ayah 103-106

قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا ﴿١٠٣﴾ الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ  
صُنْعًا ﴿١٠٤﴾ أُولَئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ فَحَبِطَتْ أَعْمَالُهُمْ فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزَنًا  
﴿١٠٥﴾ ذَلِكَ جَزَاؤُهُمْ جَهَنَّمَ بِمَا كَفَرُوا وَتَّخَذُوا آيَاتِي وَرُسُلِي هُزُؤًا ﴿١٠٦﴾

Say, [O Muhammad], "Shall we [believers] inform you of the greatest losers as to [their] deeds? (103) [They are] those whose effort is lost in worldly life, while they think that they are doing well in work." (104) Those are the ones who disbelieve in the verses of their Lord and in [their] meeting Him, so their deeds have become worthless; and We will not assign to them on the Day of Resurrection any importance. (105) That is their recompense - Hell - for what they denied and [because] they took My signs and My messengers in ridicule. (106)

Arabic	English	Arabic	English
الْأَخْسَرِينَ	The greatest losers	وَزَنًا	Weight
سَعْيُهُمْ	Their efforts		
يَحْسَبُونَ	They think		
وَلِقَائِهِ	His meeting		
فَحَبِطَتْ	Become futile		

## Ayah 107-108

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا ﴿١٠٧﴾ خَالِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حِوَلًا ﴿١٠٨﴾

Indeed, those who have believed and done righteous deeds - they will have the Gardens of Paradise as a lodging, (107) Wherein they abide eternally. They will not desire from it any transfer. (108)

Arabic	English	Arabic	English
الصَّالِحَاتِ	The righteous deeds	يَبْغُونَ	They seek
جَنَّاتُ	Gardens	حِوَلًا	Change
خَالِدِينَ	Eternal		

## Ayah 109-110

قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لَّكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنْفَدَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا ﴿١٠٩﴾ 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﴾

Say, "If the sea were ink for [writing] the words of my Lord, the sea would be exhausted before the words of my Lord were exhausted, even if We brought the like of it as a supplement." (109) Say, "I am only a man like you, to whom has been revealed that your god is one God. So whoever would hope for the meeting with his Lord - let him do righteous work and not associate in the worship of his Lord anyone." (110)

Arabic	English	Arabic	English
مِدَادًا	Inkn	يَرْجُو	Expects/hopes for
نَفِدَ	Run out	وَلَا يُشْرِكْ	And not associate
مَدَدًا	A supplement		
بَشَرٌ	A human		
مِثْلُكُمْ	Like you all		