Sūrah al-Kahf
The Chapter of the Cave
INTRODUCTION

Amongst the treasures of the Qur’ān that Allāh ﷺ has revealed is Sūrah al-Kahf (the cave). This sūrah is a Makkī sūrah, which means it was revealed to the Prophet ﷺ in Makkāh before his migration to Madīnāh.

The time of the revelation of this sūrah was when the Muslims were being persecuted both physically and psychologically. The physical torture that the Muslims were undergoing has been well documented, the psychological suffering that they were made to bear includes amongst other things the constant efforts of the opposing pagans to undermine and humiliate the beliefs of the new “heretics”. One such effort was the forming of the three questions.

It has been narrated by Ibn `Abbās ﷺ that the Jews of Madīnāh had instructed the pagan Quraysh tribe to ask Muḥammad three questions, of which if he answered two and not the third, then he indeed was a Prophet of God. The first question was regarding the “youths who were lost”, which Allāh ﷺ revealed to the Messenger ﷺ (verses 9-26). The second question was regarding Dhul Qarnain, which Allāh ﷺ revealed to the Messenger ﷺ (verses 83-99). The third question was regarding the Rūḥ (soul/spirit), for which Allāh ﷺ revealed, “Say (O Muḥammad ﷺ)! The soul is of the order of my Lord. And you have not been given anything of knowledge apart from very little.” (Surah al-Isrā’, 17:85)

Tafsir Zād al Masir of Ibn Jawzī

Thus the third question remained unanswered, with the reason highlighted that man is not worthy or is incapable of acquiring true understanding of the soul.

There is a difference of opinion as to whether these questions were asked all together or not. Most scholars, including Imām Bukhārī and
Imām Muslim, believe that some were actually asked in Madīnah. Other scholars think that the questions may have been asked on numerous occasions with revelation taking place with the first time the questions were asked. Whatever the case may be, this sūrah answers the two questions and also includes other incidents and advices that we can benefit from.

**SUMMARY**

Sūrah al Kahf (kahf meaning cave) is a Makkan sūrah, and consists of one hundred and ten verses arranged in twelve sections. The sūrah has been named kahf due to a major theme therein describing the ordeal of some youths who were forced to flee into a cave to escape the persecution of their pagan village and leader.

The sūrah begins with the declaration that all praise belongs to Allāh the Supreme Being, Who sent His chosen servant with a book free from errors and contradictions. Such a book which promises an eternal life of bliss in paradise to the virtuous, and warns the transgressors of a hereafter full of punishment.

The sūrah then narrates the story of the Aṣḥāb al-Kahf (companions of the Cave). These companions were a group of youths who had faith in Allāh at a time when all around them did not believe in Him. Allāh protected them by giving them sanctuary from the oppressive rule of the king in a cave. Allāh then made their ordeal a lesson for eternity by putting them to sleep for a period of three hundred years, to escape the tyranny of their time to awake in a time where their example would serve to strengthen the faith of the living.

As their abnormal sleep was reminiscent of death, the incident of Companions of the Cave is also proof to the fact that Allāh can resurrect the dead, be it after a period of time.
The sūrah then describes a dialogue between two people. One was arrogant, and the other was God-fearing. Through the dialogue the sūrah establishes the absurdity of unfounded hopes in this world, simply because there is no guarantee in man getting his way - as he does not possess the power to make anything happen. The former boasts of his wealth and gardens, and he believes that his wealth and power is everlasting, and even the Day of Judgement “if it ever comes”, will not deprive him of his wealth and possessions. Allah makes it clear that the things of this world are perishable and only faith and good deeds will survive to be profitable.

The sūrah then proceeds to describe the worldly life in general. Allāh compares it to the falling rain water, which irrigates the earth causing rich foliage to grow, but soon it becomes dry and the wind destroys it. Allāh informs the believers that children and wealth are only an adornment of this life and will ultimately perish, while only good deeds that last are better.

Thereafter the Day of Judgement is described as a time when the great mountains will be destroyed and the earth will become a level plane. The whole of mankind will be gathered and their books of deeds will be placed before them and they will find that the book (i.e. the account of their deeds) has left nothing out.

The surah then narrates the Story of the Prophet Mūsā (Moses) and the mysterious servant of Allāh, Khiḍr. The incident highlights the limitations of man’s knowledge, especially in regard to what is beyond his sight, whether it be in distance or in the time that is yet to pass.

The surah then refers to Dhul Qarnain; a just and righteous king of ancient times, who travelled to the furthest reaches of the East and West. The surah describes how in his travels he arrived at a place situated between two steep-sided mountains. The inhabitants
complained to him of the nations of Gog and Magog who were causing mischief and damage. To put a stop to this, Dhul Qarnain built a huge wall of iron and molten lead between the two mountains.

The surah concludes with Allah’s command to the Messenger to declare that he is a human being and that when he proclaims Allah’s unity, he does so because this knowledge has been revealed to him by Allah. and he who seeks success in the hereafter should do good deeds and not ascribe any partner to Allah.

**VIRTUES**

Mu`ādh ibn Anas reports that the Messenger of Allah said, "Whoever recites the whole of Sūrah al Kahf, it will be a source of light for him between the heaven and the earth." Aḥmad, ʿat-Ṭabrānī

Abū Sa`īd narrates that the Messenger of Allah said, “Whoever recites Sūrah al kahf on Friday it will continue to be a light for him between this Friday and the next." al Ḥākim, al Bayhaqī

Abū Sa`īd reports that the Messenger of Allah said, "Whoever reads Sūrah al Kahf as it was revealed, it will be a source of light for him on the Day of Judgement." al Bayhaqī

Adū ad-Dardā reports that the Messenger of Allah said, "Whoever memorises the first ten verses of Sūrah al-kahf will be protected from Dajjāl’s trials." Muslim, at-Tirmidhī, Ibn Ḥībbān, and al Ḥākim

Abū ad-Dardā reports the Messenger of Allah said, "He who reads the last ten verses of Sūrah al-Kahf will be safe from Dajjāl’s trials." Muslim, Aḥmad, and an-Nasa’ī
In the Name of Allāh, the most Merciful, the most Beneficent

1. Ḍa῾ud al-ladhī an`azal `alā `abdihil kitāba wa lam yaj`al lahp `iwa`.

Praise be to Allāh, Who has sent to His Servant the Book, and has allowed therein no Crookedness:

2. Qayyimal li yundhira ba῾san shadedam mil ladunhu wa yubash-shiral mu῾mininal-ladhīna ya῾malūnas-ṣāliḥāti ‘anna lahum ‘ajran xasanc.

(He has made it) Straight (and Clear) in order that He may warn (the godless) of a terrible Punishment from Him, and that He may give Glad Tidings to the Believers who do righteous deeds, that they shall have a good Reward,


Wherein they shall remain forever:
4. WA YUNDHIRAL-LADHĪNA QĀLUT-TAKHADHAL LĀHU WALADĀ.

4. Further, that he may warn those who say, "Allah has taken a son":

ما هَمْ بِهِ مِنْ عِلْمِ إِلَّا إِلَّا إِبَابِهِمْ كُرِّبَ كَلِمَةً

5. MĀ LAHUM BIHĪ MIN `ILMIW-WA LĀ LI `ĀBĀ‘IHIM, KABURAT KALIMATAN TAKHRUJU MIN ‘AFWĀHIHIM, ‘IY-YAQŪLŪNA ‘ILLĀ KADHIBĀ.

5. No knowledge have they of such a thing, nor had their fathers. It is a grievous statement that issues from their mouths:

فَلَعَلَّكَ بِخَيْفَتِ نَفْسَكَ عَلَى ءَاشْرَهِمْ

إِنَّ لَمْ يُؤُمِّنُوا بِهِذَا الْحَدِيثِ أَسْفَأَ

6. FA LA’ALLAKA BĀKHI’UN NAFSAKA `ALĀ ‘ĀTHĀRIHIM ‘IL LAM YU‘MINŪ BI HĀDHAL ḤADĪTHI ‘ASAFĀ.

6. You are likely to fret yourself to death, following after them, in grief, if they believe not in this Message.

إِنَا جَعَلْنَا مَآ عَلَى الْأَرْضِ زَيْنَتَهَا لِتُبَلَّوْهُمْ أَيْهُمْ أَحْسَنُ عَمَلًا
7. ‘INNĀ JA’ALNĀ MĀ ‘ALAL ‘ARDĪ ZĪNATAL LAHĀ LI NABLŪWAHUM ‘AYYUHUM ‘ĀHSANU ‘AMALĀ.

7. That which is on the earth We have made an adornment for it, that We may test them, as to which of them are best in conduct.

8. WA ‘INNĀ LA JĀ’ILŪNA MĀ ‘ALAYHĀ ṢA‘IDAN JURUZĀ.

8. Verily what is on the earth We shall make it barren soil.

9. ‘AM ḤASIBTA ‘ANNA ‘ĀSHĀBAL KAHFI WAR-RAQĪMI KĀNŪ MIN ‘ĀYĀTĪNĀ ‘AJABĀ.

9. Do you think that the people of the Cave and of the Inscription were wonders among Our Signs?

10. ‘IDH ‘AWAL FITYATU ‘ILAL KAHFI FA QĀLŪ RABBANĀ ‘ĀTINĀ MIL LADUNKA RAḤMAH, WA HAYYI‘ LANĀ MIN ‘AMRĪNĀ RASHADĀ.

10. (Remember) when the youths took refuge in the Cave, they said, "Our Lord! bestow on us mercy from Yourself, and dispose of our affair for us in the right way!"
11. Therefore We covered up (their sense of) hearing (causing them
to go in deep sleep) in the Cave for a number of years.

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

13. We relate to you their story in truth: they were youths who
believed in their Lord, and We advanced them in guidance:

14. And We raised them, and We placed you (O Muhammad) in
a place, and the locals (al-Muqaddamah) said:}
14. We gave strength to their hearts: behold, they stood up and said: "Our Lord is the Lord of the heavens and of the earth: never shall we call upon any god other than Him: if we did, we should indeed have uttered an enormity!"

15. These gods other than Him our people have taken for worship: why do they not bring forward a clear authority for what they do? Who is more wrong than he who invents a falsehood against Allah?
16. "When you turn away from them and the things they worship other than Allah, betake yourselves to the Cave: your Lord will shower His mercies on you and dispose of your affair towards comfort and ease."

17. You would have seen the Sun, when it rose, declining to the right from their Cave, and when it set, turning away from them to the left, while they lay in the open space in the midst of the Cave.

Such are among the Signs of Allah:
he whom Allah guides is rightly guided;
but he whom Allah leaves to stray;
for him wilt You find no protector to lead him to the Right Way.
18. You would have thought them awake, while they were asleep, and We turned them on their right and on their left sides: their dog stretching forth his two fore-legs on the threshold: if you had come up on to them, you would have certainly turned back from them in flight, and you would certainly have been filled with terror of them.

وَسَكَّنْهُمْ بَعْشَتَهُمْ لِيَتَسَاءَلُوا بَيْنَهُمْ

قَالَ قَآيْلُ مِنْهُمْ سَكَّمْ لِيَتَسَاءَلْ

قَالُوا لَبِينَا يَوَمًا أَوْ بَعْضَ يَوْمِهِ

قَالُوا رَبَّكُمْ أَعْلَمُ بِمَا لِيَتَسَاءَلُوا أحَدٌ سَكَّمْ

بَوْرِفَكُمْ هَذِهُ إِلَى الْمَدِينَةِ فَلَيَنَظُرُ آيَتَكَا أَزْكِيَ طَعَامًا
19. Such (being their state), We raised them up (from sleep),
that they might question each other.
Said one of them, "How long have you stayed (here)?"
They said, "We have stayed (perhaps) a day, or part of a day."
(At length) they (all) said, "Allah (alone) knows best
how long you have stayed here...
Now send one of you with this money of yours to the town:
let him find out which is the best food
and bring to you provisions therewith:
and let him behave with care and courtesy,
and let him not inform any one about you.

20. "For if they should come upon you, they would stone you
or force you to return to their cult,
and in that case you would never attain prosperity."
21. Thus did We make their case known to the people, that they might know that the promise of Allah is true, and that there can be no doubt about the Hour of Judgment. Behold, they dispute among themselves as to their affair. (Some) said, "Construct a building over them": their Lord knows best about them: those who prevailed over their affair said, "Let us surely build a place of worship over them."
22. (Some) say they were three, the dog being the fourth among
them; (others) say they were five, the dog being the sixth;
doubtfully guessing at the unknown;
(yet others) say they were seven, the dog being the eighth.
Say: "My Lord knows best their number;
it is but few that know their (real case)."
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. And say not of anything, "I shall be sure to do it tomorrow",
24. Without adding, "if Allah wishes!" and call your Lord to mind when you forget, and say, "I hope that my Lord will guide me ever closer (even) than this to the right road."

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

26. Say: "Allah knows best how long they stayed: with Him are the secrets of the heavens and the earth:
how clearly He sees, how finely He hears (everything)!
they have no protector other than Him;
nor does He share His Command with any person whatsoever.

27. And read what has been revealed to you of your Lord’s Book:
none can change His Words,
and none will you find as a refuge other than Him.

28. Reflect upon those who have gone before you as a lesson from your Lord’s Book:
None will you find as a refuge other than Him.

27. WATLU MĀ `UHIYA `ILAYKA MIN KITĀBI RABBIK,
LĀ MUBADDILA LI KALIMĀTIH,
WA LAN TAJIDA MIN DUNIHĪ MULTAHADĀ.

28. WAṢBIRNAFSAKA MA`AL-LADHĪNA YAD`ŪNA
RABBAHUM BIL GHADĀTI WAL `ASHIYYI
YURĪDŪNA WAJHĀHU WA LĀ TA`DU `AYNĀKA `ANHUM
TURĪDU ZĪNATAL ḤAYĀTID-DUNYĀ,
WA LĀ TUṬI` MAN `AGHFALNĀ QALBAHŪ `AN DHIKRINĀ
WAT TABA`A HAWĀHU WA KĀNA `AMRUHŪ FURUṬĀ.
28. And keep your soul content with those who call on their Lord morning and evening, seeking His Countenance; and let not your eyes pass beyond them, seeking the pomp and glitter of this Life; 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.

وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ
فَمَن شَآءَ فَلْيُؤْمِنْ وَمَن شَآءَ فَلْيَكْفِرْ
إِنَّا أَعْتَدْنَا لِلظَّلِيمِينَ نَاً أَحَاطَهُ بِهِمْ سَرَادِقَهُۖ
وَإِنْ يَسْتَغْيِثُونَ يُغَانُوْا بِمَا أَلَمَهُۖ كَالْمُهْلِ يُشْوِى الْوَجْوهَ


29. Say, "The Truth is from your Lord": Let him who will, believe, and let him who will, reject (it):

for the wrong-doers We have prepared a Fire which, like the wall and roof of a tent, will hem them in:
if they implore relief they will be granted water like melted brass, that will scald their faces: How dreadful the drink!
How uncomfortable a couch to recline on!
30. **INNAL-LADHĪNA ʿĀMANŪ WA `AMILUṢ-ṢĀLIHĀTI**
`INNĀ LĀ NŪDĪ U `AJRA MAN ʿAHSANA ʿAMALĀ.

30. 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. **ULĀʾIKA LAHUM JANNĀTU ʿADNIN**
TAJRĪ MIN TAḤTIHIMUL ʿANHĀR,
YUḤALLAWNA FĪHĀ MIN ʿASĀWIRA MIN
DHAHABIW-WA YALBASŪNA THIYĀBAN
KHUḌRAM-MIN SUNDUSIW WA ʿISTABRAQ,
MUTTAḴIʿĪNA FĪHĀ ᾹALĀL ʿARĀʿIK,
NIʿMATH THAWĀB, WA ḤASUNAT MURTĀFAQĀ.

31. For them will be Gardens of Eternity; beneath them rivers will flow; they will be adorned therein with bracelets of gold, and they will wear green garments of fine silk and heavy brocade;
they will recline therein on raised thrones.
How good the recompense!
How beautiful a couch to recline on!

32. Set forth to them the parable of two men: for one of them We provided two gardens of grape-vines and We surrounded them with date-palms; in between the two We placed fields (for crops).

33. Each of those gardens brought forth its produce, and failed not in the least therein: in the midst of them We caused a river to flow.
34. And this man had fruits (benefits in abundance): he said to his companion, in the course of an argument: "More wealth have I than you, And more honour and power amongst men."

35. He went into his garden in a state unjust to his soul: he said, "I deem not that this will ever perish, Nor do I deem that the (Last) Hour will (ever) come: and even if I am brought back to my Lord, I shall surely find (there) something better in exchange."
37. His companion said to him, while arguing with him:

"Do You deny Him Who created you out of the dust, then out of a sperm-drop, then fashioned you into a man?

38. "But He is Allah, my Lord, and none shall I associate as partners with my Lord.

39. "Why did You not, as You went into your garden, say: 'Allah's Will (be done)! there is no power but with Allah!' if You do see me less than you in wealth and sons,
40. "It may be that my Lord will give me better than your garden, and that He will send on your garden thunderbolts from the skies, making it (but) slippery sand!

41. 'Aw yuṣbiha mā‘uhā ghawran fa lān tāstaṭī‘a lahū ṭalabā.

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

42. Wa ‘uhīṭa bi thamariḥī fa ‘asbaḥa yuqallibu kaffayhi ‘alā mā ‘anfāqa fīhā wa hiya khāwiyatun ‘alā ‘urūshiḥā, wa yaqūlu yā laytānī lam ‘ushriḥ bi rabbī ‘aḥadā.

42. So his fruits were encompassed (with ruin), and he remained turning his hands over what he had spent on his property, which had (now) tumbled to pieces to its very foundations, and he could only say, "Woe is me! would that I had never ascribed partners to my Sustainer!"

43. Wa lam takul lahū fi‘atuy-yanṣurūnahū min dūnil-lāh, wa mā kāna muntashirā.
43. Nor had he numbers to help him against Allah, nor was he able to deliver himself.

44. There, protection comes (only) from Allah, the True One. He is the Best to reward, and the Best to give success.

45. Set forth to them the similitude of the life of this world: 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: it is (only) Allah Who prevails over all things.
46. ‘ALMĀLU WAL BANŪNA ZĪNATUL HAYĀTID-DUNYĀ, WAL BĀQIYĀTUṢ-ṢĀLIḤĀTU KHAYRUN ‘INDA RABBIKA THAWĀBAW-WA KHAYRUN ‘AMALĀ.

Wealth and sons are allurements of the life of this world; but the enduring things of good (deeds) are best, in the sight of your Lord, as rewards; and best as (from what to) hope.

47. WA YAYMA NUSAYYIRUL JIBĀLA WA TARAL ‘ARＤA BĀRIZATAW-WA ḤASHARNĀHUM, FA LAM NUGHĀDIR MINHUM ‘AḤADĀ.

One Day We shall remove the mountains, and You will see the earth as a level stretch, and We shall gather them, all together, We shall not leave out any one of them.

48. WA ’URIDŪ ’ALĀ RABBIKA ȘAFFĀ, LA QAD JI‘TUMĪNĀ KAMĀ KHALAQNĀKUM ‘AWWALA MARRAH, BAL ZA‘AMTUM ‘AL-LAN NAJ’ALA LAKUM MAW‘IDĀ.

And they will be marshalled before your Lord in ranks, "Now have you come to Us (bare) as We created you first: Indeed, you thought We shall not fulfil the appointment made to you to meet (Us)!

25
And the Book (of Deeds) will be placed (before you); and you will see the sinful in great terror because of what is therein; they will say, "O! woe to us! what a Book is this! it leaves out nothing small or great, but takes account thereof!" they will find all that they did, placed before them: and not one will your Lord treat with injustice.

49. And the Book (of Deeds) will be placed (before you); and you will see the sinful in great terror because of what is therein; they will say, "O! woe to us! what a Book is this! it leaves out nothing small or great, but takes account thereof!" they will find all that they did, placed before them: and not one will your Lord treat with injustice.
50. Behold! We said to the angels, "Bow down to Adam": they bowed down except Iblis. He was of the Jinns, and he broke the Command of his Lord. Will you (O man) then take him and his progeny as protectors rather than Me? and they are enemies to you! Evil would be the exchange for the wrong-doers!

51. I called them not to witness the creation of the heavens and the earth, nor (even) their own creation: nor is it for Me to take as helpers such as lead (men) astray!

52. That Day He will say, "Call on those whom you thought to be My partners,"
and they will call on them, but they will not listen to them; and We shall make for them a place of common perdition.

وَرَأَاهُ الْمُجْرِمُونَ النَّارَ فَظَنُّوا أَنْهُمْ مُّواَقِعُوا
والَمْ تَجْدُوْا عَنْهَا مَصْرُوفًا

53. WA RAʿAL MUJRIMŪNAN-NĀRA FA ẒANNŪ ‘ANNAHUM MUWĀQI’ŪHĀ WA LAM YAJIDŪ ‘ANHĀ MAṢRIFĀ.

53. And the Sinful shall see the Fire and apprehend that they have to fall therein: no means will they find to turn away therefrom.

وَلَقُدْ سَرَقْنَا فِي هَذَا الْقُرْآنِ لِلنَّاسِ مِنْ كُلِّ مَثَلٍ
وَكَانَ الْإِنْسَانُ أُكْثِرُ شَيْئًاٍ جَدَلاً

54. WA LA QAD ṢARRAFNĀ FĪ HĀDHAL QURʿĀN LIN-NĀSĪ MIN KULLI MATHAL, WA KĀNAL ‘INSĀNU ‘AKTHARA SHAY‘IN JADALĀ.

54. We have explained in detail in this Qur’an, for the benefit of mankind, every kind of similitude: but man is ever more quarrelsome than anything.

وَمَا مَنِعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَآءَهُمْ الْهَدَى
وَيَسْتَغْفِرُوا رَبَّهُمْ إِلَّا أَنْ تَأْتِيَهُمْ سُنَّتَهُمُ الْأَوَّلَيْنَ
أَوْ يُؤْتِيَهُمُ الْعَذَابُ فَقَبْلاً

55. WA MĀ MANAʾAN-NĀSA ‘AY-YUʾMINŪ ‘IDH JĀʾAHUMUL HUDĀ WA YASTAGHFIRŪ RABBĀHUM ‘ILLĀ ‘AN TAʾTIYAHUM SUNNATUL ‘AWWALĪNA ‘AW YAʾTIYAHUMUL ‘ADHĀBU QUBULĀ.
55. 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, but that (they wish) the ways of the ancients be repeated with them, or the Wrath be brought to them face to face?

56. We only send the Messengers to give glad tidings and to give warnings: but the Unbelievers dispute with vain argument, in order therewith to weaken the Truth, and they treat My Signs and what they are warned of as jest.

57. We made our Sabbath, the day of rest, lawful for our People, as a reminder to them; and it is not lawful for them except the Jews and the Christians, but they (constantly) rebel against God’s instructions and His Messenger; so shall they be dealt with as sinners.
57. And who does 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? Verily We have set veils over their hearts lest they should understand this, and over their ears, deafness. If You call them to guidance, even then will they never accept guidance.

58. But your Lord is Most Forgiving, Full of Mercy. If He were to call them to account for what they have earned, then surely He would have hastened their Punishment: but they have their appointed time, beyond which they will find no refuge.
59. Such were the populations We destroyed when they committed iniquities; but We fixed an appointed time for their destruction.

60. Behold, Moses said to his attendant, "I will not give up until I reach the junction of the two seas or (until) I spend years and years in travel."

61. But when they reached the Junction, they forgot (about) their Fish, which took its course through the sea as in a tunnel.
62. When they had passed on (some distance), Moses said to his attendant: "Bring us our early meal; truly we have suffered due to this journey of ours much fatigue."

63. He replied: "Do you remember when we betook ourselves to the rock? I did indeed forget the fish; none but Satan made me forget to tell (you) about it: it took its course through the sea in a strange way!"

64. Moses said: "That was what we were seeking after:" so they went back following their footsteps.
65. So they found a servant amongst Our servants, on whom We had bestowed mercy from Us, and whom We had taught knowledge from Ourselves.

66. Moses said to him: "May I follow you, on (the condition) that you teach me something of the Truth which you have been taught?"

67. He (the other) said: "Verily you will not be able to have patience with me!

68. "And how can you have patience on things about which your understanding is not complete?"

69. "Verily you will not be able to have patience with me!"
69. Moses said: “You will find me patient, if Allah so wills: And I shall not disobey your command.”

Qāla fa’ānī at-tawʿa‘inī fāla tas-saqalīnī ūn shī‘īnī

70. He (the other) said: "If then you would follow me, ask me no questions about anything until I myself speak to you concerning it."

Fa’antullāhā ḥattī ʿādā rūkabā ʿīn s-sawīnīt humā ḥurqāhā

71. So they both proceeded: until, when they were in the boat, he scuttled it. Said Moses: ”Have you scuttled it to drown those in it? Truly a strange thing have you done!"

Qāla ʿalār ma’aqul ‘īnī nānta‘āa ʿālīya ʿalīya.

72. He answered: "Did I not tell you ‘Verily you will not be able to have patience with me??’"
73. QĀLA LĀ TU‘ĀKHIDHNĪ BIMĀ NASĪTU WA LĀ TURHIQNĪ MIN ‘AMRĪ ‘USRĀ.

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

74. FAṬALAQĀ

ḤATTĀ ‘IDHĀ LAQIYĀ GHULĀMAN FA QATALAH, QĀLA ‘A QATALTA NAFSAN ZAKIYYATAM BI GHAYRI NAFS, LA QAD JI‘TA SHAY‘AN-NUKRĀ

74. Then they proceeded: until, when they met a young man, he slew him. Moses said: "Did you slay an innocent person who had slain none? Truly a foul thing have you done!"

75. QĀLA ‘A LAM ‘AQUL-LAKA ‘INNAKA LAN TASTĀTİ‘A MA‘IYA ȘABRĀ.

75. He answered: "Did I not tell you ‘Verily you will not be able to have patience with me?’”
76. QĀLA ʿIN SAʿALTUKA `AN SHAYʿIM BAʾDAHĀ FA LĀ TUṢAḤĪBNĪ, QAD BALAGHTA MIL-LADUNNĪ ʿUDHRĀ.

(Moses) said: "If I ask you about anything after this, keep me not in your company: then you would have received (full) excuse from my side."

فَانْطِلْتُا حَتَّى إِذَا أَتَيْتُ أَهْلٌ قَرْيَةٌ إِسْتَطُعْمُتُ أَهْلَهُمَا فَأَبْوَا
أَنَّ يُضِيْقُوهُمْ فَوَجَدًا فِيهَا جَدَادًا يُرِيدُ أَنْ يَنْقَصَ فَأَقَامَهُ
قالَ لَوْ شَقِّتْ لَتَتَحْذَتْ عَلَيْهِ أَجْرًا

77. FAN-ṬALAQĀ, ḤATTĀ ʿIDHĀ ʿATAYĀ ʿAHLA QARYATINIS-TAṬʿAMĀ ʿAHLAHĀ FA ʿABAW ʿAY-YUḌAY-YIFŪHUMĀ, FA WAJADĀ FĪHĀ JIDARAY-YURĪDU ʿAY-YANQADDĀ FA ʿAQĀMAH, QĀLA LAW SHIʿTA LAT-TAKHADHTA `ALAYHI ʿAJRĀ.

Then they proceeded: until, when they came to the inhabitants of a town, they asked them for food, but they refused them hospitality. They found there a wall on the point of falling down, but he set it up straight. (Moses) said: "If you had wished, you could have exacted some recompense for it!"

قَالَ هَذَا فِرَاقُ بَیْنِي وَبَینِيكَ
سَأْتَبْنُكَ بِتَأْوِیلِ مَا لَمْ تَسْتَطِعْ عَلَیْهِ صَبْرًا

78. QĀLA HĀDḤĀ FIRĀQU BAYNĪ WA BAYNIK, SA ʿUNABBĪʿUKA BI TAʿWĪLĪ MĀ LAM TASTAṬĪ ʿALAYHI ʿṢABRĀ.
78. He answered: "This is the parting between me and you: now will I tell you the interpretation of (those things) over which you were unable to hold patience.

79. 'AMMAS-SAFİNATU FA KÂNAT LI MASĀKIÑA YA' MALŪNA FIL BAḪR, FA 'ARATTU 'AN 'A'ĪBAḤA WA KĀNA WARĀ 'AHUM MALIKUY-YA' KHUDHU KULLA SAFİNATIN GHAŠBĀ.

79. "As for the boat, it belonged to certain men in dire want: they plied on the water: I but wished to render it unserviceable, for there was after them a king who seized every boat by force.

80. WA 'AMMAL GHULĀMU FA KĀNA 'ABAWĀHU MU‘MINAYN, FA KHASHĪNĀ 'AY-YURHIQAHUMĀ .ToArray{WA KUFRĀ.

80. "As for the youth, his parents were people of Faith, and we feared that he would grieve them by obstinate rebellion and ingratitude (to Allah and man).
81. "So we desired that their Lord would give them in exchange (a son) better in purity (of conduct) and closer in affection.

وَآمَّا الجِدَّارِ فَكَانَ لِعُلَمَيْنِ يَتَّبِعْيَنِ فِي الْمَدِينَةِ
وَكَانَ تَحْتَهُ كَثَرُتْنِهمَا وَكَانَ أَبُو هُمَا صَلِّهَا
فَأَرَادَ رَبُّكَ أَنْ يَبْلُغَا أَشْدَهُمَا
وَيُسَتَّخْرِجَا كَثَرُهُمَا رَحْمَةٌ مِّنْ رَبِّكَ
وَمَا فَعَلْتُهُ عَنْ أَمْرِي فَذَلِكَ تَأْوِيلَ مَا لَمْ تَسْطِعْ عَلَيْهِ صَبْرًا

82. WA `AMMAL JIDĀRУ FA KĀNA LI GHULĀMAYNI YATĪMAYNI FIL MADĪNATI WA KĀNA TÀHTAHŪ KANZUL-LAHUMĀ WA KĀNA `ABŪHUMĀ ŚĀLIHĀ, FA `ARĀDA RABBUKA `AY-YABLUGHĀ `ĀSHUDDAHUMĀ WA YASTAKHRIJĀ KANZAḤUMĀ, RAḤMATAM MIR-RABBIK, WA MĀ FA`ALTUHŪ `AN `AMRĪ, DHĀLIKA TA`WĪLU MĀ LAM TÀSTĪ `ALAYHI ŚABRĀ.

82. "As for the wall, it belonged to two orphan youths, in the Town; there was, beneath it, a treasure, to which they were entitled; and their father had been a righteous man: so your Lord desired that they should attain their age of full strength and get out their treasure, a mercy (and favour) from your Lord. I did it not of my own accord. Such is the interpretation of (those things) over which you were unable to hold patience."
83. They ask you concerning Dhul-Qarnain. Say, "I will recite to you something of his story."

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

85. One (such) way he followed,

86. Until, when he reached the setting of the sun, he found it
set in a spring of murky water: near it he found a people:
We said: "O Dhul-Qarnain! (you have authority),
either to punish them, or to treat them with kindness."

87. QĀLA `AMMĀ MAN ŻALAMA FA SAWFA
NU`ADH-DHIBUHŪ THUMMA YURADDU `ILĀ RABBIHĪ
FA YU`ADH-DHIBUHŪ `ADHĀBĀNU NUKRĀ.

87. He said: "Whoever does wrong, him we shall punish;
then shall he be sent back to his Lord;
and He will punish him with a severe punishment.

88. WA `AMMĀ MAN `ĀMANA WA `AMILA ŞALIḤAN
FA LAHŪ JAZĀ`ANIL ĦUSNĀ,
WA SA NAQĪLŪ LAHŪ MIN `AMRINĀ YUSRĀ.

88. "But whoever believes, and works righteousness,
he shall have the best reward,
and easy will be his task as we order it by our command."

89. THUMMA `ATBA`A SABABĀ.

89. Then he followed (another) way.
90. **HATTĀ ‘IDHĀ BALAGHA MAṬLI‘ASH-SHAMSĪ WAJADAHĀ TAṬLU‘U ’ALĀ QAWMIL-LAM NAJ’AL LAHUM MIN DŪNIHĀ SITRĀ.**

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

91. **KADHĀLIK, WA QAD ‘AḤAṬNĀ BIMĀ LADAYHI KHUBRĀ.**

91. (He left them) as they were:
We completely understood what was before him.

92. **THUMMA ‘ATBA‘A SABABĀ.**

92. Then followed he (another) way,

93. **ḤATTĀ ‘IDHĀ BALAGHA BAYNAS-SADDAYNI WAJADA MIN DŪNIHIMĀ QAWMĀ, LĀ YAKĂDŪNA YAFQAHŪNA QAWLĀ.**

93. Until, when he reached (a tract) between two mountains, he found, beneath them, a people who scarcely understood a word.
94. **QĀLŪ YĀ DHAL QARNAYNI**

`INNA YA'JŪJA WA MA'JŪJA MUFSIDŪNA FIL 'ARD, FA HAL NAJ `ALU LAKA KHARJAN `ALĀ 'AN TAJ`ĀL AL BAYNANĀ WA BAYNAHUM ŞADDĀ.

They said: "O Dhul-Qarnain!
The Gog and Magog do great mischief on earth: shall we then render you tribute in order that you might erect a barrier between us and them?

95. **QĀLA MĀ MAKKANNĪ FĪHI RABBĪ KHAYR, FA `A`ĪNĪNI BI QUWWAH, `AJ`AL BAYNAKUM WA BAYNAHUM RADMĀ.**

He said: "What my Lord has established me in is better: help me therefore with strength (of labour):
I will erect a strong barrier between you and them:

96. **ʿĀTŪNĪ Zubarat Hadīd, Ḥattā `Idhā Sāwā Baynās-ṣadafayn, Qālan-fukhū, Ḥattā `Idhā Ja`alahū Nāran Qāla ʿĀtūnī `Ufrīgh `Alayhi Qiṭrā.**

"Bring me blocks of iron."
At length, when he had filled up the space between the valley walls, he said, "Blow (with your bellows)" then, when he had made it (red) as fire, he said: "Bring me, that I may pour over it, molten lead."

97. **FA MASTĀʾŪ ‘AY-YAZ-HARŪHU WA MASTAṬĀʾŪ LAHŪ NAQBĀ.**

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

98. **QĀLA HĀDHĀ RAḤMATUM-MIR-RABBĪ, FA ‘IDHĀ JĀʿA WA’DU RABBĪ JAʿALĀḤŪ DAKKĀ‘, WA KĀNA WA’DU RABBĪ ḤAQQĀ.**

He said: "This is a mercy from my Lord: but when the promise of my Lord comes to pass, He will make it into dust; and the promise of my Lord is true."

99. **WA TARAKNĀ BAʿḌAHUM YAWMAʿIDHIY YAMŪJū FĪ BAʿḌ, WA NUFIKHA FIṢ-ṢŪRI FA JAMAʿNĀHUM JAMʿĀ.**

We shall leave them on that day to surge like waves on one another; the trumpet will be blown, and We shall collect them all together.
100. And We shall present Hell that day for Unbelievers to see, all spread out,

الَّذِينَ كَانُوا لَا يَسْتَطِيعُونَ سَمَعَء

101. (Unbelievers) whose eyes had been under a veil from My remembrance, and who had been unable even to hear.

إِنَّا أَعْتَدْنَا جَهَمَ لِلْكَفَّارِينَ تَرْلَا

102. Do the Unbelievers think that they can take My servants as protectors besides Me? Verily We have prepared Hell for the Unbelievers for (their) entertainment.

قُلْ هَلْ نَتَبَيَّنُكُمْ بِالْأَحْسَرِينَ أَعْمَالًا

103. Say: "Shall we tell you of those who lose most in their deeds?
104. "Those whose efforts have been wasted in this life. While they thought that they were acquiring good by their works?

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

106. That is their reward, Hell; because they rejected Faith, and took My Signs and My Messengers by way of jest.
107. 'INNAL-LADHĪNA 'ĀMANŪ WA 'AMILUṢ-ŠĀLIHĀTI
KĀNAT LAHUM JANNĀTUL FIRDAWSI NUZULĀ.

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

108. KHĀLIDĪNA FĪHĀ LĀ YABGHŪNA 'ANHĀ ḤIwalā.

Wherein they shall dwell (forever): no change will they wish for themselves.

109. QUL LAW KĀNAL BAHRU MIDĀDAL-LI KALIMĀTĪ RABBĪ
LA NAFIDAL BAHRU QABLA 'AN TANFADA KALIMĀTU RABBĪ
WA LAW JINĀ BI MITHLIHĪ MADADĀ.

Say: "If the oceans were ink, measuring the words of my Lord, the oceans would be exhausted before the words of my Lord, even if we added another ocean like it, for its aid."

110. QUL 'INNAMĀ 'ANA BASHARUM-MITHLUKUM
110. Say: "I am but a man like yourselves, the Inspiration has come to me, that your God is one God: whoever expects to meet his Lord, let him work righteousness, and, in the worship of his Lord, admit no one as partner."
TRANSLITERATION GUIDE

Please take note of the table below as our transliteration method may be different to those adopted by others.

The transliterated symbols are unvarying in pronunciation, e.g. the representation “s” will remain pronounced as “s” and not distort to “z” in any circumstance, e.g. Islām is not pronounced Izmā.

While every effort has been made to ensure the transliteration is as close to the Arabic as possible, no alphabet can ever fully represent another.

This is all the more true where recitation of Qur’ānic verses is concerned as this must adhere to the very precise science of Tajwīd. It is therefore imperative that the readers do not consider a transliteration a substitute for learning to read Arabic correctly from a competent teacher.

### VOWELS

<table>
<thead>
<tr>
<th>Symbol</th>
<th>Description</th>
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<tbody>
<tr>
<td>A / a</td>
<td>SHORT “A” AS IN “AGO”</td>
</tr>
<tr>
<td>Ā / ā</td>
<td>LONG “A” AS IN “HAT”</td>
</tr>
<tr>
<td>AY or Al</td>
<td>DIPHTHONG AS IN “PAGE”</td>
</tr>
<tr>
<td>'</td>
<td>ABRUPT START/PAUSE DOES NOT OCCUR IN ENGLISH</td>
</tr>
<tr>
<td>I / i</td>
<td>SHORT “I” AS IN “SIT”</td>
</tr>
<tr>
<td>Ī / ī</td>
<td>LONG VOWEL AS IN “SEE”</td>
</tr>
<tr>
<td>AW or AU</td>
<td>DIPHTHONG AS IN “HOME”</td>
</tr>
<tr>
<td>U / u</td>
<td>SHORT “U” AS IN “PUT”</td>
</tr>
<tr>
<td>Ī / ī</td>
<td>LONG VOWEL AS IN “FOOD”</td>
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### CONSONANTS

<table>
<thead>
<tr>
<th>Symbol</th>
<th>Description</th>
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<tbody>
<tr>
<td>B</td>
<td>“B” NO “H” ATTACHED</td>
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<tr>
<td>T</td>
<td>“T” NO “H” ATTACHED</td>
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<tr>
<td>TH</td>
<td>“TH” AS IN THIN</td>
</tr>
<tr>
<td>H</td>
<td>“H” GUTTURAL SOUND</td>
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<tr>
<td>KH</td>
<td>“KH” VERY GUTTURAL NO TONGUE USAGE</td>
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<tr>
<td>D</td>
<td>“D” NO “H” ATTACHED</td>
</tr>
<tr>
<td>DH</td>
<td>“TH” AS IN THEN</td>
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<tr>
<td>S</td>
<td>“S” ONLY - NOT “Z”</td>
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<tr>
<td>SH</td>
<td>“SH” AS IN SHIN</td>
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<tr>
<td>S</td>
<td>&quot;S&quot; WITH RAISED TONGUE</td>
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<tr>
<td>D</td>
<td>“DH” USING SIDES OF THE TONGUE</td>
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<tr>
<td>T</td>
<td>&quot;T&quot; WITH RAISED TONGUE</td>
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<tr>
<td>Z</td>
<td>&quot;TH” AS IN THEN, SOUND IS WITH RAISED TONGUE</td>
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<tr>
<td>NH</td>
<td>GUTTURAL SOUND - ACCOMPANIES VOWEL</td>
</tr>
<tr>
<td>GH</td>
<td>&quot;GH&quot; VERY GUTTURAL NO TONGUE USAGE</td>
</tr>
<tr>
<td>Q</td>
<td>“K” WITH BACK OF TONGUE RAISED</td>
</tr>
<tr>
<td>W</td>
<td>“W” READ - NOT SILENT</td>
</tr>
<tr>
<td>Y</td>
<td>“Y” ONLY - NOT “I”</td>
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Note: Double consonants must be pronounced with emphasis on both letters without pause, e.g. ALLĀHUMMA should be read AL-LĀHUM-MA.

### SYMBOLS

<table>
<thead>
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<th>Symbol</th>
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<tbody>
<tr>
<td>SUBHANAHU WA TA`ĀLÁ</td>
<td>FOR ALLAH “Glorified and Exalted is He”</td>
</tr>
<tr>
<td>SALLALLĀHU `ALAYHI WA SALLAM</td>
<td>FOR MUHAMMAD “Peace be upon Him”</td>
</tr>
<tr>
<td>RADJIAL-LĀHU `ANHU</td>
<td>FOR COMPANIONS “Allah be pleased with Him”</td>
</tr>
<tr>
<td>`ALAYHIS-SALĀM</td>
<td>FOR PROPHETS “Peace be upon them”</td>
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