

Fifteenth Para

The fifteenth Para or Juz of the Quran is

Subhanallazi سُبْحَانَ الَّذِي

which has 2 Surahs the first one is Surah Al Isra 17(1-111) and second is Surah Al-Kahf 18 (1-74) Total No. of Ayat in this para (185) and in this para there is compulsory

Sujdha-e-Talawat

Every believer must go in prostration when reciting the word,

Yakhiroona Lillazqani Sujjada

in surah Al Isra.

Highlights of Para 15 (Part fifteen of) Holy Quran

In this Para Complete Surah Bani Israel and Majority part of Surah Kahf.

There are four things in Surah Bani Israel:

Incident of Miraj, The revolt and riot of Bani Israel, Islamic ethics and morals and Other incidents.

Incident of Miraj:

In the state of consciousness, our Prophet (Blessing of Allah and Peace be upon him) was taken from Masjid-ul-Haram to Masjid Aqsa and then to the Heavens overnight.

The revolt and riot of Bani Israel:

Israelis were foretold that they would create corruption in the land two times. Once they harmed Prophet Shoaib (Peace be upon him) thus, Bukhtanasar was imposed on them. The second time, they martyred Prophet Zechriah (Peace be upon him) and Prophet Yahya (Peace be upon him) Babylon were imposed on them.

Islamic ethics and morals:

Do not worship anyone else except Allah and do good to your parents. Do not eliminate the rights of relatives, the poor and travelers, nor spend so much that you have to regret it later. Don't kill your children from the fear of poverty. Do not kill a living being unjustified. Do not spend an orphan's property unfairly. If you promise then fulfill it or don't do it. Don't pursue what is not investigated. Don't walk with an ego on land. Do not associate anyone with Allah.

Other important Subject:

The greatness of Quran and the reason of its decent being man, it being a miracle and its purpose to give man power, command of Tahajjud on Prophet Muhammad (Blessing of Allah and Peace be upon him), the story of Hazrat Musa (Peace be upon him) and Pharoah, the step by step revelation of Quran, no offspring of Allah and to be distinguished by Asma-e-Hasna.

There are two things in the starting part of Surah Kahf:

Two stories and Two examples.

Two stories:

The first story is of Ashab-e-Kahf, that some companions who were young believers of Islam were forced to idolatry by a Roman king called Daqyanoos (Decius). He would kill anyone who didn't accept his invitation to Shirk. On one hand, those youngsters were nurtured with property and wealth and were given elevated standard of living and positions and on the other hand, they were frightened and terrorized with death threats. These youths recognized the safeguard of their faith prior to anything and stood fast to safe guard it. Walking a distance they reached a mountain far away from the city which had a cave. On the way a dog also joined them. They decided to seek refuge in the cave. When they entered the cave, Allah made them fall into deep slumber. They stayed asleep for 309 years. When they woke up they were worried about food. One of them came to the city to buy food, there, he was identified. Things had changed in three centuries. The government of Shirk had ended long ago and now Mohd was empowered. In his view, these young men who left home in the name of faith became national heroes.

The second story is of Prophet Musa (Peace be upon him) and Prophet Khizar (Peace be upon him) which will be mentioned at the beginning of next Para.

Two Examples:

First example: From two people one had many gardens and the other was poor. The one with gardens was arrogant. The poor said to the arrogant not to behave conceitedly and say MashAllah. He did not agree and thus, faced punishment from Allah and later felt ashamed.

Second example: Example of worldly life is such as the sky filled with water and made the land lush with greenery. Later after some time, everything crumbled.

Surah al-Isra concentrates on some important moral and spiritual principles. It emphasizes that human beings always need divine guidance. Without the guidance of Allah, humans end up in evil, sin and misery. Human beings must have good relations with each other and live in a society built on the principles of faith, justice and morality. The Surah talks about the evils of pride and arrogance and urges human beings to reflect on Allah's signs and be humble before Him in prayers.

Surah al-Kahf answers some questions that the Mushrikin (polytheists) of Makkah posed to the Prophet (saw). The answers came in a very clear way and also challenged them to accept the message of Islam. In this Surah we have the stories of: the People of the Cave, the man who had two gardens and was very proud of himself, Prophet Moses with Khidr, Dhul-Qarnain a pious ruler. These stories are told to emphasize the value of faith, knowledge and patience, the relativity of time, and the variety in this world.

Isra' journey of the Prophet to Jerusalem and the history of that area, Human beings are hasty. Reward and punishment all have their time, Moral and spiritual principles are emphasized – Worship of Allah and respect of parents, Moral principles – children's rights, decency, right of life, orphans' property, honesty in dealings, humbleness, Tawhid is the basic message the Qur'an of, Gentleness is enjoined, Satan's pride against man and his pledge to mislead human beings, Everyone will be brought on the Day of Judgement with his/her own deeds, Emphasis on prayers, and on the reading of the Qur'an, The Qur'an is inimitable, Non-believers have lame arguments against accepting the Prophets,

The attitude of Pharaoh towards Prophet Moses and the signs that he showed, The straight message of the Qur'an, The Companions of the Cave, The proof of resurrection, Always remember Allah. Everything depends on Allah's will, The parable of an ungrateful person and a grateful person, Wealth and children are only a passing show, Satan and his progeny they are the open enemies of human beings, Allah's mercy is available all the time and Prophet Moses' search for a teacher.

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"Al-Isra"

*In the Name of Allah, the Compassionate,
the Merciful*

سُبْحَانَ الَّذِي أَسْرَىٰ بِعَبْدِهِ لَيْلًا مِّنَ
الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي
بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ
الْبَصِيرُ

17:1 **G**lory be to Him who made His servant go by night from the sacred Mosque to the farthest Mosque whose precincts We have blessed, that We might show him (some) of Our signs. He is the Hearer, the Seer.

وَأَتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَاهُ هُدًى
لِّبَنِي إِسْرَائِيلَ إِلَّا تَتَّخِذُوا مِن دُونِي وَكِيلًا

17:2 We gave Musa the Book and made it a guide for the Children of Israel (enjoining): "Take no other guardian than Myself.

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ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوحٍ ۚ إِنَّهُ كَانَ عَبْدًا
شَكُورًا

17:3 (You are the descendants of those whom We carried in the Ark with Nuh. He was a truly thankful servant.'

وَقَضَيْنَا إِلَىٰ بَنِي إِسْرَآئِيلَ فِي الْكِتَابِ
لَتُفْسِدُنَّ فِي الْأَرْضِ مَرَّتَيْنِ وَلَتَعْلُنَّ عُلُوقًا
كَبِيرًا

17:4 And We declared to the Children of Israel in the Book: 'Twice you shall commit evil in the land. You shall become great transgressors.

فَإِذَا جَاءَ وَعْدُ أُولَاهُمَا بَعَثْنَا عَلَيْكُمْ
عِبَادًا لَّنَا أُولِي بَأْسٍ شَدِيدٍ فَجَاسُوا خِلَالَ
الدِّيَارِ ۚ وَكَانَ وَعْدًا مَّفْعُولًا

17:5 And when the first of the two declarations came to be fulfilled, We sent against you a mighty (group) of

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Our servants who ravaged your land.
And it was an accomplished threat.

ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ وَأَمْدَدْنَاكُمْ
بِأَمْوَالٍ وَبَنِينَ وَجَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا

17:6 Then We granted you the other round against them and aided you with wealth and children, and made you increase in number. (We said):

إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنْفُسِكُمْ ۖ وَإِنْ
أَسَأْتُمْ فَلَهَا ۚ فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ لِيَسُوءُوا
وُجُوهَكُمْ وَلِيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ
مَرَّةٍ وَلِيُتَبِّرُوا مَا عَلَوْا تَتْبِيرًا

17:7 'If you do good, it shall be to your own advantage; but if you do evil, you shall sin against yourselves.' And when the second proclamation came to pass, (We raised another people to afflict you and to enter the Mosque as they entered it the first time and utterly destroy whatever they conquered.

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عَسَىٰ رَبُّكُمْ أَن يَرْحَمَكُمْ ۚ وَإِنْ عُدتُمْ
عُدْنَا ۚ وَجَعَلْنَا جَهَنَّمَ لِلْكَافِرِينَ حَصِيرًا

17:8 It may be that Allah will have mercy on you. But if you return (to mischief), We will return (with punishment). We have made Hell a prison-house for the unbelievers.

إِنَّ هَٰذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ
وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ
لَهُمْ أَجْرًا كَبِيرًا

17:9 This Quran will guide to that which is most upright. It promises the believers who do good works a rich reward,

وَأَنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ أَعْتَدْنَا
لَهُمْ عَذَابًا أَلِيمًا

17:10 and threatens those who deny the life to come with a grievous scourge.

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وَيَدْعُ الْإِنْسَانُ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ ۖ
وَكَانَ الْإِنْسَانُ عَجُولًا

17:11 Yet man prays for evil as fervently as he prays for good. Truly, man is ever hasty.

وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَتَيْنِ ۖ فَمَحَوْنَا
آيَةَ اللَّيْلِ وَجَعَلْنَا آيَةَ النَّهَارِ مُبْصِرَةً لِّنَبْتَغُوا
فَضْلًا مِّن رَّبِّكُمْ وَلِتَعْلَمُوا عَدَدَ السِّنِينَ
وَالْحِسَابَ ۚ وَكُلَّ شَيْءٍ فَصَّلْنَاهُ تَفْصِيلًا

17:12 We made the night and the day two signs. And We blot out the sign of the night and make the sign of day shine forth so that you may seek the bounty of your Lord and learn the number of years and reckoning. We have made all things manifestly plain to you.

وَكُلَّ إِنْسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ ۖ
وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ مَنشُورًا

17:13 The works of each man We have bound about his neck. On the Day of Resurrection, We shall confront him with a book spread wide open,

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اقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ

حَسِيبًا

17:14 (saying): 'Read your book. Enough for you this day that your own soul should call you to account.'

مَنْ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ ۖ وَمَنْ ضَلَّٰ فَإِنَّمَا يَضِلُّ عَلَيْهَا ۚ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۚ وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا

17:15 He that seeks guidance shall be guided to his own advantage, but he that errs shall err at his own peril. No soul shall bear another's burden. Nor do We punish until we have sent forth an apostle.

وَإِذَا أَرَدْنَا أَنْ نُهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا فِيهَا فَحَقَّ عَلَيْهَا الْقَوْلُ فَدَمَّرْنَاَهَا تَدْمِيرًا

17:16 When We resolve to annihilate a town, We first command those that live in luxury (to obey Us). But they transgress therein. Thus the sentence

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is justly pronounced against it and We utterly destroy it.

وَكَمْ أَهْلَكْنَا مِنَ الْقُرُونِ مِنْ بَعْدِ نُوحٍ
وَكَفَىٰ بِرَبِّكَ بِذُنُوبِ عِبَادِهِ خَبِيرًا بَصِيرًا

17:17 How many generations have We destroyed since Nuh's time! It is sufficient that your Lord knows and sees His servants' sins.

مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَّلْنَا لَهُ فِيهَا مَا
نَشَاءُ لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلاهَا
مَذْمُومًا مَدْحُورًا

17:18 He that desires this fleeting life We hasten to him in it whatever We will: (We hasten that) to whom We please. Then We have prepared Hell for him; he will burn in it despised and helpless.

وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا
وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ كَانَ سَعْيُهُمْ مَشْكُورًا

17:19 As for him that desires the life to come and strives for it as he ought to, being

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also a believer-those are they whose striving is amply rewarded by Allah.

كُلًّا نُّمِدُّ هَؤُلَاءِ وَهَؤُلَاءِ مِنْ عَطَاءِ
رَبِّكَ ۚ وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا

17:20 On all-on these and those-We bestow the bounty of your Lord, and the bounty of your Lord was never withheld (from any one).

انْظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَى
بَعْضٍ ۚ وَلَآخِرَةُ أَكْبَرُ دَرَجَاتٍ وَأَكْبَرُ تَفْضِيلًا

17:21 See how We have exalted some above others. Yet the life to come is greater by degrees and is more exalted.

لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَقْعُدَ
مَذْمُومًا مَّخْذُومًا

17:22 Serve no other gods besides Allah, lest you be despised, forsaken.

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وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ
وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ
أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أَفٍّ وَلَا
تَنْهَرُهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا

17:23 Your Lord has enjoined you to worship none but Him, and to show kindness to your parents. If either or both of them attain old age with you, show them no sign of impatience, nor rebuke them; but speak to them kind words.

وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ
وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا

17:24 Treat them with humility and tenderness and say: 'Lord, be merciful to them. They nursed me when I was an infant.

رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ ۚ إِنَّ تَكُونُوا
صَالِحِينَ فَإِنَّهُ كَانَ لِلْأَوَّابِينَ غَفُورًا

17:25 Your Lord best knows what is in your hearts. If you are good, He will forgive those that turn to Him.

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وَاتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ
السَّبِيلِ وَلَا تُبَذِّرْ تَبْذِيرًا

17:26 Give to the near of kin their due, and also to the destitute and to the wayfarers. Do not squander (your substance) wastefully,

إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ
وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا

17:27 for the wasteful are the devils' brothers; and the devil is ever ungrateful to his Lord.

وَأِمَّا تُعْرِضَنَّ عَنْهُمْ ابْتِغَاءَ رَحْمَةٍ مِّن
رَّبِّكَ تَرْجُوهَا فَقُلْ لَهُمْ قَوْلًا مَّيْسُورًا

17:28 But if you turn away from them to seek your Lord's mercy, hoping to attain it, then say kind words to them.

وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا
تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا

17:29 Be neither miserly nor prodigal, for then you should either be reproached or be reduced to penury.

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إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ
وَيَقْدِرُ ۚ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا

17:30 Your Lord gives abundantly to whom He will and sparingly to whom He pleases. He knows and observes His servants.

وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةً إِمَّا لَقِىَ ۖ نَحْنُ
نَرْزُقُهُمْ وَإِيَّاكُمْ ۚ إِنَّ قَتْلَهُمْ كَانَ خِطْئًا كَبِيرًا

17:31 You shall not kill your children for fear of want. We will provide for them and for you. To kill them is a great sin.

وَلَا تَقْرَبُوا الزَّوْجَىٰ ۚ إِنَّهُ كَانَ فَاحِشَةً
وَسَاءَ سَبِيلًا

17:32 You shall not draw near to adultery, for it is foul and its way is evil.

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وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا
بِالْحَقِّ ۖ وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيهِ
سُلْطَانًا فَلَا يُسْرِفُ فِي الْقَتْلِ إِنَّهُ كَانَ
مَنْصُورًا

17:33 You shall not kill any man whom Allah has forbidden (you to kill) except for a just cause. If a man is slain unjustly, we have given his heir the power (to demand satisfaction). But let him not exceed the limit in slaying, for he (the victim) will be helped.

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ
أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ ۚ وَأَوْفُوا بِالْعَهْدِ ۖ إِنَّ
الْعَهْدَ كَانَ مَسْئُولًا

17:34 Do not draw near the property of orphans except in a nice way, until they reach maturity. And keep your promise. Surely it will be inquired into.

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وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ وَزَنُّوا
بِالْقِسْطَاسِ الْمُسْتَقِيمِ ۚ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

17:35 Give full measure, when you measure, and weigh with even scales. That is fair, and better in the end.

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ ۚ إِنَّ
السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ
مَسْنُونًا

17:36 Do not follow what you do not know. Surely the hearing, sight and heart-about all these (you) shall be questioned.

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا ۖ إِنَّكَ لَن
تَخْرِقَ الْأَرْضَ وَلَن تَبْلُغَ الْجِبَالَ طُولًا

17:37 Do not walk proudly in the earth. You cannot cleave the earth, nor can you rival the mountains in stature.

كُلُّ ذَٰلِكَ كَانَ سَيِّئُهُ عِنْدَ رَبِّكَ مَكْرُوهًا

17:38 The evil of all this is odious in the sight of your Lord.

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ذَٰلِكَ مِمَّا أَوْحَىٰ إِلَيْكَ رَبُّكَ مِنَ
الْحِكْمَةِ ۖ وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتُنْقَلَىٰ
فِي جَهَنَّمَ مَلُومًا مَّدْحُورًا

17:39 These injunctions are but a part of the wisdom which your Lord has revealed to you. Take no other god besides Allah, lest you should be cast into Hell, despised and helpless.

أَفَأَصْفَاكُمْ رَبُّكُم بِالْبَنِينَ وَاتَّخَذَ مِنَ
الْمَلَائِكَةِ إِنَاثًا ۚ إِنَّكُمْ لَتَقُولُونَ قَوْلًا عَظِيمًا

17:40 What! Has your Lord blessed you with sons and Himself adopted daughters from among the angels? Truly you utter a dreadful thing.

وَلَقَدْ صَرَّفْنَا فِي هَٰذَا الْقُرْآنِ لِيَذَّكَّرُوا
وَمَا يَزِيدُهُمْ إِلَّا نُفُورًا

17:41 We have made plain (Our revelations in this Quran so that the unbelievers) may take warning. Yet it has only added to their unbelief.

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قُلْ لَوْ كَانَ مَعَهُ آلِهَةٌ كَمَا يَقُولُونَ إِذَا
لَا بُتَغُوا إِلَىٰ ذِي الْعَرْشِ سَبِيلًا

17:42 Say: 'If, as you affirm, there were other gods besides Allah, they would surely find a way to (challenge) Him.'

سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يَقُولُونَ عُلُوًّا
كَبِيرًا

17:43 Glory to Him! Exalted be He, high above what they say.

تُسَبِّحُ لَهُ السَّمَاوَاتُ السَّبْعُ وَالْأَرْضُ
وَمَنْ فِيهِنَّ وَإِنْ مِّن شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ
وَلَكِن لَّا تَفْقَهُونَ تَسْبِيحَهُمْ إِنَّهُ كَانَ حَلِيمًا
غَفُورًا

17:44 The seven heavens, the earth, and all who dwell in them praise Him. All creatures celebrate His praise. Yet you cannot understand their praises. Benignant is He and Forgiving.

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وَإِذَا قَرَأْتَ الْقُرْآنَ جَعَلْنَا بَيْنَكَ وَبَيْنَ
الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا مَّسْتُورًا

17:45 When you recite the Quran, We place between you and those who deny the life to come a hidden barrier.

وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ
وَفِي آذَانِهِمْ وَقْرًا ۖ وَإِذَا ذَكَرْتَ رَبَّكَ فِي
الْقُرْآنِ وَحْدَهُ وَلَّوْا عَلَى أَدْبَارِهِمْ نُفُورًا

17:46 We cast a veil upon their hearts and deafness in their ears, lest they understand it. (That is why) when you mention your Lord alone in the Quran, they turn their backs in flight.

نَحْنُ أَعْلَمُ بِمَا يَسْتَمِعُونَ بِهِ إِذْ
يَسْتَمِعُونَ إِلَيْكَ وَإِذْ هُمْ نَجْوَى إِذْ يَقُولُ
الظَّالِمُونَ إِنْ تَتَّبِعُونَ إِلَّا رَجُلًا مَّسْحُورًا

17:47 We well know (what they wish to hear when they listen to you, and what they say) when they converse in private; when the wrongdoers declare: 'You follow only a bewitched person.

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انْظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ
فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا

17:48 Behold what they compared you to.
They have surely gone astray and
cannot find the (right) path.

وَقَالُوا إِذَا كُنَّا عِظَامًا وَرُفَاتًا أَوَّاهًا
لَمُبْعُوثُونَ خَلْقًا جَدِيدًا

17:49 "What!" they also say. "When we are
turned to bones and dust, shall we be
restored as a new creation?"

قُلْ كُونُوا حِجَارَةً أَوْ حَدِيدًا

17:50 Say: "You shall, whether you turn to
stone or iron,

أَوْ خَلْقًا مِمَّا يَكْبُرُ فِي صُدُورِكُمْ
فَسَيَقُولُونَ مَنْ يُعِيدُنَا قُلِ الَّذِي فَطَرَكُمْ أَوَّلَ
مَرَّةٍ ۖ فَسَيُنْغِضُونَ إِلَيْكَ رُءُوسَهُمْ وَيَقُولُونَ
مَتَى هُوَ قُلْ عَسَى أَنْ يَكُونَ قَرِيبًا

17:51 or any other substance which you may
think unlikely to be given life.' They will

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ask: 'Who will restore us?' Say: 'He that created you at first.' They will shake their heads and ask: 'When will this be?' Say: 'It may be near at hand.'

يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ
وَتَظُنُّونَ إِن لَّبِثْتُمْ إِلَّا قَلِيلًا

17:52 On that day, He will summon you all, and you shall answer Him with praise. You shall think that you have stayed away but for a little while.'

وَقُلْ لِّعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ ۚ
إِنَّ الشَّيْطَانَ يَنْزِعُ بَيْنَهُمْ ۚ إِنَّ الشَّيْطَانَ كَانَ
لِلْإِنْسَانِ عَدُوًّا مُّبِينًا

17:53 Tell My servants to be courteous in their speech. The devil would sow discord among them; he is the sworn enemy of man.

رَبُّكُمْ أَعْلَمُ بِكُمْ ۚ إِنَّ يَشَاءُ يَرْحَمْكُمْ أَوْ
إِنْ يَشَاءُ يُعَذِّبْكُمْ ۚ وَمَا أَرْسَلْنَاكَ عَلَيْهِمْ وَكِيلًا

17:54 Your Lord knows you best. He will show you mercy if He will, and punish

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you if He pleases. We have not charged you to be their guardian.

وَرَبُّكَ أَعْلَمُ بِمَنْ فِي السَّمَاوَاتِ
وَالْأَرْضِ ۖ وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَى
بَعْضٍ ۖ وَآتَيْنَا دَاوُودَ زَبُورًا

17:55 Your Lord is best aware of all who dwell in heaven and earth. We have exalted some prophets above others. To Dawud , We gave the Zabur.

قُلْ ادْعُوا الَّذِينَ زَعَمْتُمْ مِّنْ دُونِهِ فَلَا
يَمْلِكُونَ كَشْفَ الضُّرِّ عَنْكُمْ وَلَا تَحْوِيلًا

17:56 Say: "Pray if you will to those whom you deify besides Him. They cannot relieve your distress, nor can they change it."

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أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ
رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ
وَيَخَافُونَ عَذَابَهُ ۚ إِنَّ عَذَابَ رَبِّكَ كَانَ
مَحْذُورًا

17:57 Those to whom they pray, themselves seek to approach their Lord, vying with each other to be near Him. They crave for His mercy and fear His punishment; for your Lord's punishment is to be feared indeed.

وَإِنْ مِّن قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا قَبْلَ
يَوْمِ الْقِيَامَةِ أَوْ مُعَذِّبُوهَا عَذَابًا شَدِيدًا ۚ كَانَ
ذَٰلِكَ فِي الْكِتَابِ مَسْطُورًا

17:58 There is no town but shall be destroyed or sternly punished by Us before the Day of Resurrection. That is written in the Book.

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وَمَا مَنَعَنَا أَنْ نُرْسِلَ بِالْآيَاتِ إِلَّا أَنْ
كَذَّبَ بِهَا الْأَوَّلُونَ ۖ وَآتَيْنَا ثَمُودَ النَّاقَةَ مُبْصِرَةً
فَطَلَمُوا بِهَا ۖ وَمَا نُرْسِلُ بِالْآيَاتِ إِلَّا تَخْوِيفًا

17:59 And We refrain from giving signs only because the ancients disbelieved them. To Thamoud, We gave the she-camel as a visible sign, yet they laid violent hands on her. We give signs only by way of warning.

وَإِذْ قُلْنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ بِالنَّاسِ ۚ
وَمَا جَعَلْنَا الرُّؤْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ
وَالشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ ۚ وَنُحَوِّفُهُمْ فَمَا
يَزِيدُهُمْ إِلَّا طُغْيَانًا كَبِيرًا

17:60 We have told you that your Lord encompasses all men. We have made the vision which We showed to you only as a test for men's faith, and likewise the tree accursed in the Quran. We seek to put fear in their hearts, but it only increases their wickedness.

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وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا
إِلَّا إِبْلِيسَ قَالَ أَأَسْجُدُ لِمَنْ خَلَقْتَ طِينًا

17:61 When We said to the angels:
*Prostrate yourselves before Adam,
they all prostrated themselves, except
Satan, who replied: "Shall I bow to him
whom You have made of clay?

قَالَ أَرَأَيْتَكَ هَذَا الَّذِي كَرَّمْتَ عَلَيَّ لَنْ
أُخْرَتَنِي إِلَى يَوْمِ الْقِيَامَةِ لِأَحْتَنِكَنَّ ذُرِّيَّتَهُ إِلَّا
قَلِيلًا

17:62 Do you see this being whom You have
exalted above me? If You give me
respite till the Day of Resurrection, I
will overpower all but a few of his
descendants.'

قَالَ اذْهَبْ فَمَنْ تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ
جَزَاؤُكُمْ جَزَاءً مَوْفُورًا

17:63 "Begone!" said He. 'Hell is your reward,
and the reward of those that follow
you. An ample reward it shall be.

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وَأَسْتَفْزِرْ مَنْ اسْتَطَعْتَ مِنْهُمْ بِصَوْتِكَ
وَأَجْلِبْ عَلَيْهِم بِخَيْلِكَ وَرَجِلِكَ وَشَارِكُهُمْ فِي
الْأَمْوَالِ وَالْأَوْلَادِ وَعَدَّهُمْ ۚ وَمَا يَعِدُهُمُ
الشَّيْطَانُ إِلَّا غُرُورًا

17:64 Rouse with your voice whomever you are able from among them. Attack them with your cavalry and infantry. Be their partner in their riches and in their offspring. Promise them what you will. The devil promises them only to deceive them.

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ ۚ
وَكَفَىٰ بِرَبِّكَ وَكِيلًا

17:65 Over My true servants you shall have no power. Your Lord will be their all-sufficient Guardian.'

رَبُّكُمُ الَّذِي يُزْجِي لَكُمُ الْفُلْكَ فِي الْبَحْرِ
لِتَبْتَغُوا مِنْ فَضْلِهِ ۚ إِنَّهُ كَانَ بِكُمْ رَحِيمًا

17:66 It is your Lord who drives your ships at sea so that you may seek His bounty. He is indeed Merciful towards you.

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وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ
تَدْعُونَ إِلَّا إِلَٰهَهُ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ
أَعْرَضْتُمْ وَكَانَ الْإِنْسَانُ كَفُورًا

17:67 When at sea a misfortune befalls you, all but He of those to whom you pray forsake you; yet when He brings you safe to dry land, you turn your backs upon Him. Truly, man is ever thankless.

أَفَأَمِنْتُمْ أَنْ يَخْصِفَ بِكُمْ جَانِبَ الْبَرِّ أَوْ
يُرْسِلَ عَلَيْكُمْ حَاصِبًا ثُمَّ لَا تَجِدُوا لَكُمْ وَكِيلًا

17:68 Are you confident that He will not cave in the earth beneath you, or let loose a deadly sand-storm upon you? Then you shall find none to protect you.

أَمْ أَمِنْتُمْ أَنْ يُعِيدَكُمْ فِيهِ تَارَةً أُخْرَى
فَيُرْسِلَ عَلَيْكُمْ قَاصِفًا مِّنَ الرِّيحِ فَيَغْرِقَكُمْ بِمَا
كَفَرْتُمْ ثُمَّ لَا تَجِدُوا لَكُمْ عَلَيْنَا بِهِ تَبِيعًا

17:69 Or are you confident that He will not take you back into it, and smite you with a violent tempest and drown you for your thanklessness? Then you shall find none to help you against Us.

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وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ
وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ
عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا

17:70 We have bestowed blessings on Adam's children and carried them by land and sea. We have provided them with good things and exalted them above many of Our creatures.

يَوْمَ نَدْعُو كُلَّ أُنَاسٍ بِإِمَامِهِمْ ۖ فَمَنْ
أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَأُولَٰئِكَ يَقْرَءُونَ كِتَابَهُمْ
وَلَا يُظْلَمُونَ فَتِيلًا

17:71 The day will surely come when We shall summon every nation with its Imam. Those who are given their books in their right hands will read their recorded doings, and shall not in the least be wronged.

وَمَنْ كَانَ فِي هَذِهِ أَعْمَىٰ فَهُوَ فِي
الْآخِرَةِ أَعْمَىٰ وَأَضَلُّ سَبِيلًا

17:72 But those who have been blind in this life, shall be blind in the life to come and go farther astray.

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وَإِنْ كَادُوا لَيَفْتِنُونَكَ عَنِ الَّذِي أُوحِيَنا
إِلَيْكَ لَتَفْتَرِي عَلَيْنَا غَيْرَهُ وَإِذَا لَا تَأْخُذُوكَ
خَلِيلًا

17:73 They sought to entice you from Our revelations, hoping that you might invent something else in Our name, and thus become their trusted friend.

وَلَوْ لَا أَنْ تَبْتَئَكَ لَقَدْ كِدْتَ تَرْكُنُ إِلَيْهِمْ
شَيْئًا قَلِيلًا

17:74 Indeed, had We not strengthened your faith you might have made some compromise with them,

إِذَا لَأَذَقْنَاكَ ضِعْفَ الْحَيَاةِ وَضِعْفَ
الْمَمَاتِ ثُمَّ لَا تَجِدُ لَكَ عَلَيْنَا نَصِيرًا

17:75 and thus tasted a punishment in this life and in the next. Then you should have found none to protect you (from Our wrath).

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وَإِنْ كَادُوا لَيَسْتَفِزُّوكَ مِنَ الْأَرْضِ
لَيُخْرِجُوكَ مِنْهَا وَإِذَا لَا يَلْبَثُونَ خِلافَكَ إِلَّا
قَلِيلًا

17:76 They sought to provoke you and thus drive you out of the land. Had they succeeded, they would have survived your departure only for a little while.

سُنَّةَ مَنْ قَدْ أَرْسَلْنَا قَبْلَكَ مِنْ رُسُلِنَا
وَلَا تَجِدُ لِسُنَّتِنَا تَحْوِيلًا

17:77 Such was Our way with the apostles whom We sent before you. You shall find no change in Our way.

أَقِمِ الصَّلَاةَ لِذُلُوكِ الشَّمْسِ إِلَى غَسَقِ
الَّيْلِ وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ
مَشْهُودًا

17:78 Keep up your prayer at the decline of the sun till the darkness of the night and keep) the recital of the Quran at dawn. Surely the recital of the Quran at dawn is witnessed.

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وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ عَسَى
أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا

17:79 Pray during the latter part of the night, an additional duty (for which) your Lord may exalt you to a position of praise and glory.

وَقُلْ رَبِّ ادْخُلْنِي مُدْخَلَ صِدْقٍ
وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ وَاجْعَلْ لِي مِنْ
لَّدُنْكَ سُلْطَانًا نَّصِيرًا

17:80 Say: 'Lord, grant me a goodly entrance and a goodly exit, and sustain me with Your power.'

وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ ۚ إِنَّ
الْبَاطِلَ كَانَ زَهُوقًا

17:81 Say: "Truth has come and falsehood has been overthrown. Falsehood was bound to be discomfited."

SURAH 17:

"Al-Isra"

وَنُزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ
وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ۚ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا
خَسَارًا

17:82 We reveal of the Quran that which is a healing and mercy to true believers, though it adds nothing but ruin to the evil-doers.

وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ
وَنَأَىٰ بِجَانِبِهِ ۖ وَإِذَا مَسَّهُ الشَّرُّ كَانَ يَئُوسًا

17:83 Yet when We bestow favours on man, he turns his back and holds aloof. But when evil befalls him, he grows despondent.

قُلْ كُلٌّ يَعْمَلُ عَلَىٰ شَاكِلَتِهِ فَرَبُّكُمْ أَعْلَمُ
بِمَنْ هُوَ أَهْدَىٰ سَبِيلًا

17:84 Say: 'Each man behaves after his own fashion. But your Lord best knows who is best guided.'

SURAH 17:

"Al-Isra"

وَيَسْأَلُونَكَ عَنِ الرُّوحِ ۖ قُلِ الرُّوحُ مِنْ
أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا

17:85 They put questions to you about the Spirit. Say: "The Spirit is by my Lord's command. Little indeed is the knowledge vouchsafed to you."

وَلَئِنْ شِئْنَا لَنَذْهَبَنَّ بِالَّذِي أَوْحَيْنَا إِلَيْكَ
ثُمَّ لَا تَجِدُ لَكَ بِهِ عَلَيْنَا وَكِيلًا

17:86 If We pleased We could take away that which We have revealed to you: then you should find none to plead with Us on your behalf,

إِلَّا رَحْمَةً مِّن رَّبِّكَ ۚ إِنَّ فَضْلَهُ كَانَ
عَلَيْكَ كَبِيرًا

17:87 except for mercy from your Lord: for His bounty to you is great indeed.

SURAH 17:

"Al-Isra"

قُلْ لِّئِنْ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَى
أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ
كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا

17:88 Say: 'If men and jinn combined to write the like of this Quran, they would surely fail to compose one like it, though they helped one another.'

وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ
كُلِّ مَثَلٍ فَأَبَى أَكْثَرُ النَّاسِ إِلَّا كُفُورًا

17:89 And We have set forth in this Quran every kind of parable, yet the greater part of men refuse (to respond) except with ingratitude.

وَقَالُوا لَنْ نُؤْمِنَ لَكَ حَتَّى تَفْجُرَ لَنَا مِنَ
الْأَرْضِ يَنْبُوعًا

17:90 They say: 'We will not believe in you until you make a spring gush from the earth,

SURAH 17:

"Al-Isra"

أَوْ تَكُونَ لَكَ جَنَّةٌ مِّنْ نَّخِيلٍ وَعِنَبٍ
فَتُفَجَّرَ الْأَنْهَارُ خِلَالَهَا تَفْجِيرًا

17:91 or until you have a garden of palms
and vines and cause rivers to flow forth
in them with abundant water;

أَوْ تُسْقِطَ السَّمَاءَ كَمَا زَعَمْتَ عَلَيْنَا
كِسْفًا أَوْ تَأْتِي بَالِلًا وَالْمَلَائِكَةُ قَبِيلًا

17:92 until you cause the sky to fall upon us
in pieces, as you have threatened to
do, or bring down Allah and the angels
in our midst;

أَوْ يَكُونَ لَكَ بَيْتٌ مِّنْ زُخْرَفٍ أَوْ
تَرْقَىٰ فِي السَّمَاءِ وَلَن نُّؤْمِنَ لِزُفَيْكَ حَتَّىٰ
تُنَزَّلَ عَلَيْنَا كِتَابًا نَّقْرُؤُهُ ۚ قُلْ سُبْحَانَ رَبِّي هَلْ
كُنْتُ إِلَّا بَشَرًا رَسُولًا

17:93 until you build a house of gold, or
ascend to heaven; nor will we believe
in your ascension until you have sent
down for us a book which we can
read.' Say: "Glory to my Lord! Am I
anything but a human apostle?"

SURAH 17:

"Al-Isra"

وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمْ
الْهُدَىٰ إِلَّا أَنْ قَالُوا أَبَعَثَ اللَّهُ بَشَرًا رَسُولًا

17:94 Nothing prevents men from having faith when guidance is revealed to them but the excuse: "Could Allah have sent a human being as an apostle??"

قُلْ لَوْ كَانَ فِي الْأَرْضِ مَلَائِكَةٌ
يَمْشُونَ مُطْمَئِنِّينَ لَنَزَّلْنَا عَلَيْهِمْ مِنَ السَّمَاءِ
مَلَكًا رَسُولًا

17:95 Say: 'Had the earth been a safe place for angels to dwell in, We would have sent forth to them an angel from heaven as an apostle.

قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ ۚ إِنَّهُ
كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا

17:96 Say: "Sufficient is Allah as a witness between me and you. He knows and observes His servants.

SURAH 17:

"Al-Isra"

وَمَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ ۖ وَمَنْ
يُضِلِّ فَلَنْ تَجِدَ لَهُمْ أَوْلِيَاءَ مِنْ دُونِهِ ۚ
وَنَحْشُرُهُمْ يَوْمَ الْقِيَامَةِ عَلَىٰ وُجُوهِهِمْ عُمًى
وَبُكْمًا وَصُمًّا ۚ مَأْوَاهُمْ جَهَنَّمُ ۚ كُلَّمَا خَبَتْ
زُدْنَاهُمْ سَعِيرًا

17:97 Those whom Allah guides are rightly guided; but those whom He leaves in error shall find no friend besides Him. We shall gather them all on the Day of Resurrection, prostrate upon their faces, deaf, dumb, and blind. Hell shall be their abode: whenever its flames die down, We will rekindle them into a greater fire.

ذَٰلِكَ جَزَاؤُهُمْ بِأَنَّهُمْ كَفَرُوا بِآيَاتِنَا
وَقَالُوا أَإِذَا كُنَّا عِظَامًا وَرُفَاتًا أَإِنَّا لَمَبْعُوثُونَ
خَلْقًا جَدِيدًا

17:98 Thus shall they be rewarded: because they disbelieved Our revelations and said: "When we are turned to bones and dust, shall we be raised up as a new creation?"

SURAH 17:

"Al-Isra"

أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ
السَّمَاوَاتِ وَالْأَرْضَ قَادِرٌ عَلَى أَنْ يَخْلُقَ
مِثْلَهُمْ وَجَعَلَ لَهُمْ أَجَلًا لَا رَيْبَ فِيهِ فَأَبَى
الظَّالِمُونَ إِلَّا كُفُورًا

17:99 Do they not see that Allah, who has created the heavens and the earth, has power to create their like? Their fate is pre-ordained beyond all doubt. Yet the wrongdoers respond only with ingratitude.

قُلْ لَوْ أَنْتُمْ تَمْلِكُونَ خَزَائِنَ رَحْمَةِ
رَبِّي إِذَا لَأَمْسَكْتُمْ خَشْيَةَ الْإِنْفَاقِ ۚ وَكَانَ
الْإِنْسَانُ قَتُورًا

17:100 Say: "Had you possessed the treasures of my Lord's mercy, you would have withheld them for fear of spending. How niggardly is man!?"

SURAH 17:

"Al-Isra"

وَلَقَدْ آتَيْنَا مُوسَى تِسْعَ آيَاتٍ بَيِّنَاتٍ ۖ
فَاسْأَلْ بَنِي إِسْرَائِيلَ إِذْ جَاءَهُمْ فَقَالَ لَهُ
فِرْعَوْنُ إِنِّي لَأَظُنُّكَ يَا مُوسَى مَسْحُورًا

17:101 To Musa We gave nine clear signs. Ask the Children of Israel how he first appeared amongst them. Pharaoh said to him: 'Musa, I can see that you are bewitched.'

قَالَ لَقَدْ عَلِمْتَ مَا أَنْزَلَ هَؤُلَاءِ إِلَّا
رَبُّ السَّمَاوَاتِ وَالْأَرْضِ بِصَآئِرٍ وَإِنِّي
لَأَظُنُّكَ يَا فِرْعَوْنُ مَثْبُورًا

17:102 "You know full well," he replied, 'that none but the Lord of the heavens and the earth has sent down these as examples. Indeed, Opharaoh, I believe you are doomed.'

فَأَرَادَ أَنْ يَسْتَفِزَّهُمْ مِنَ الْأَرْضِ
فَأَغْرَقْنَاهُ وَمَنْ مَعَهُ جَمِيعًا

17:103 Pharaoh sought to scare them out of the land: but We drowned him, together with all who were with him.

SURAH 17:

"Al-Isra"

وَقُلْنَا مِنْ بَعْدِهِ لِبَنِي إِسْرَائِيلَ اسْكُنُوا
الْأَرْضَ فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ جِئْنَا بِكُمْ لَفِيفًا

17:104 And We said thereafter to the Children of Israel: 'Dwell in this land. When the promise of the Hereafter comes to be fulfilled, We shall assemble you all together.

وَبِالْحَقِّ أَنْزَلْنَاهُ وَبِالْحَقِّ نَزَلَ ۖ وَمَا
أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا

17:105 We have sent down (the Quran) in truth, and in truth it has come down. We have sent you forth only to proclaim good news and to give warning.

وَقُرْآنًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى
مُكْتٍ وَنَزَّلْنَاهُ تَنْزِيلًا

17:106 (It is) a Quran which we have divided into sections so that you may recite it to the people with deliberation. We have imparted it by gradual revelation.

SURAH 17:

"Al-Isra"

قُلْ آمِنُوا بِهِ أَوْ لَا تُؤْمِنُوا إِنَّ الَّذِينَ
أَوْتُوا الْعِلْمَ مِنْ قَبْلِهِ إِذَا يُتْلَى عَلَيْهِمْ يَخِرُّونَ
لِلْأَذْقَانِ سُجَّدًا

17:107 Say: 'It is up to you to believe or not to believe in it. Those to whom knowledge was given before its revelation prostrate themselves upon their faces when it is recited to them,

وَيَقُولُونَ سُبْحَانَ رَبِّنَا إِنْ كَانَ وَعْدُ
رَبِّنَا لَمَفْعُولًا

17:108 And say: "Glorious is our Lord. His promise has been fulfilled."

وَيَخِرُّونَ لِلْأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ
خُشُوعًا

17:109 They fall down upon their faces, weeping; and as they listen, their humility increases.

SURAH 17:

"Al-Isra"

قُلْ اَدْعُوا اللّٰهَ اَوْ اَدْعُوا الرَّحْمٰنَ ۖ اَيًّا
مَا تَدْعُوا فَلَهُ الْاَسْمَاءُ الْحُسْنٰى ۚ وَلَا تَجْهَرْ
بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا وَابْتَغِ بَيْنَ ذٰلِكَ
سَبِيْلًا

17:110 Say: 'Call on Allah or on Al-Rahman. By whatever name you call (is well). His are the Most Beautiful Names. Pray neither with a loud voice nor with a low one, but seek between these extremes a middle course.

وَقُلِ الْحَمْدُ لِلّٰهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ
يَكُنْ لَهُ شَرِيْكٌ فِى الْمُلْكِ وَلَمْ يَكُنْ لَهُ وَلِيٌّ مِّنَ
الدُّنْيَا ۚ وَكَبِّرْهُ تَكْبِيْرًا

17:111 Say: "Praise be to Allah who has never begotten a son; who has no partner in His Sovereignty; who needs none to defend Him from humiliation. Proclaim His greatness.

SURAH 18:

"Al-Kahf "

*in the Name of Allah, the Compassionate,
the Merciful*

الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ
الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا

18:1 Praise be to Allah who has revealed
the Book to His servant shorn of
crookedness,

فَتِمًّا لِيُنْذِرَ بَأْسًا شَدِيدًا مِّنْ لَّدُنْهُ وَيُبَشِّرَ
الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ
أَجْرًا حَسَنًا

18:2 And unswerving from the truth, so that
he may give warning of a dire scourge
from Him, proclaim to the faithful who
do good works that a rich,

مَّاكِثِينَ فِيهِ أَبَدًا

18:3 And everlasting reward awaits them,

وَيُنْذِرَ الَّذِينَ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا

18:4 And admonish those who say that
Allah has begotten a son.

SURAH 18:

"Al-Kahf "

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

18:5 Surely of this they could have no knowledge, neither they nor their fathers: a monstrous blasphemy is that which they utter. They preach nothing but falsehood.

فَلَعَلَّكَ بَاخِعٌ نَفْسَكَ عَلَى آثَارِهِمْ إِنْ لَمْ
يُؤْمِنُوا بِهَذَا الْحَدِيثِ أَسَفًا

18:6 Yet, you may destroy yourself with grief sorrowing after them if they deny this revelation.

إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَّهَا
لِنَبْلُوَهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا

18:7 We have made that which is on earth an ornament for it, so that we may test them as to which of them do best.

وَإِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا

18:8 We will surely reduce all that is on it to barren dust.

SURAH 18:

"Al-Kahf "

أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ
وَالرَّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا

18:9 Or did you think the Companions of the Cave and al - Raqim were a wonder among Our signs?

إِذْ أَوَى الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا رَبَّنَا
آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا
رَشَدًا

18:10 When the youths sought refuge in the Cave, they said: 'Lord bestow on us from Your mercy and guide us out of our affair.'

فَضَرَبْنَا عَلَى آذَانِهِمْ فِي الْكَهْفِ سِنِينَ
عَدَدًا

18:11 We sealed up their hearing in the Cave for a number of years,

SURAH 18:

"Al-Kahf "

ثُمَّ بَعَثْنَاهُمْ لِنَعْلَمَ أَيُّ الْحِزْبَيْنِ أَحْصَى
لِمَا لَبِثُوا أَمَدًا

18:12 And then awakened them to find out who of the two parties could best tell the length of their stay.

نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُم بِالْحَقِّ إِنَّهُمْ
فِتْيَةٌ آمَنُوا بِرَبِّهِمْ وَزِدْنَاهُمْ هُدًى

18:13 We recount to you their story in all truth. They were young men who had faith in their Lord, and We advanced them in guidance.

وَرَبَطْنَا عَلَى قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا
رَبُّنَا رَبُّ السَّمَاوَاتِ وَالْأَرْضِ لَنْ نَدْعُو مِنْ
دُونِهِ إِلَهًا لَقَدْ قُلْنَا إِذَا شَطَطًا

18:14 We put courage in their hearts when they stood up and said: 'Our Lord is the Lord of the heavens and the earth. We call on no other god besides Him: for if we did , we should be blaspheming.

SURAH 18:

"Al-Kahf "

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

18:15 Our people serve other gods besides Him. Why do they not bring clear authority for what they do? Who is more wicked than the man who invents a falsehood against Allah?

وَإِذِ اعْتَزَلْتُمُوهُمْ وَمَا يَعْبُدُونَ إِلَّا اللَّهَ
فَاقْبُوا إِلَى الْكَهْفِ يَنْشُرْ لَكُمْ رَبُّكُمْ مِنْ رَحْمَتِهِ
وَيَهَيِّئْ لَكُمْ مِنْ أَمْرِكُمْ مِرْفَقًا

18:16 "When you depart from them and from what they 18:16 worship other than god, go to the Cave for shelter. Allah will extend to you His mercy and will dispose of your affair for you with advantage.

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وَتَرَى الشَّمْسَ إِذَا طَلَعَتْ تَزَاوَرُ عَنْ
كَهْفِهِمْ ذَاتَ الْيَمِينِ وَإِذَا غَرَبَتْ تَقَرَّبُ مِنْهُمْ
ذَاتَ الشِّمَالِ وَهُمْ فِي فَجْوَةٍ مِنْهُ ۚ ذَلِكَ مِنْ آيَاتِ
اللَّهِ ۚ مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ ۚ وَمَنْ يُضِلِلْ
فَلَنْ تَجِدَ لَهُ وَلِيًّا مُرْشِدًا

18:17 You might have seen the rising sun
decline to the right of their cave and,
as it set, go past them on the left, while
they stayed within in an open space.
That was one of Allah's signs. He
whom Allah guides is rightly guided;
but he whom He leaves in error shall
find no friend to guide him.

وَتَحْسَبُهُمْ أَيْقَاظًا وَهُمْ رُقُودٌ ۚ وَنُقَلِّبُهُمْ
ذَاتَ الْيَمِينِ وَذَاتَ الشِّمَالِ ۚ وَكَلْبُهُمْ بَاسِطٌ
ذِرَاعَيْهِ بِالْوَصِيدِ ۚ لَوِ اطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ
مِنْهُمْ فِرَارًا وَلَمُلِئْتَ مِنْهُمْ رُعبًا

18:18 You might have thought them awake,
though they were sleeping. We turned
them about to right and left, while their
dog lay at the entrance with legs
outstretched. Had you looked upon
them, you would have surely turned
your back and fled in terror.

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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

18:19 And thus We roused them that they might question one another. "How long have you been here?" asked one of them. 'A day, or but a few hours,' replied some; and others: 'Your Lord knows best how long we have stayed here. Let one of you go to the city with this silver coin and see what food is purest and bring you provision from it. Let him conduct himself with caution and not disclose your whereabouts to anyone.'

إِنَّهُمْ إِن يَظْهَرُوا عَلَيْكُمْ يَرْجُمُوكُمْ أَوْ
 يُعِيدُوكُمْ فِي مِلَّتِهِمْ وَلَنْ تُفْلِحُوا إِذَا أَبَدًا

18:20 For if they find you out, they will stone you to death or force you back into their faith. Then you shall surely be ruined.'

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وَكَذَلِكَ أَغْتَرْنَا عَلَيْهِمْ لِيَعْلَمُوا أَنَّ وَعْدَ
اللَّهِ حَقٌّ وَأَنَّ السَّاعَةَ لَا رَيْبَ فِيهَا إِذْ
يَتَنَارَعُونَ بَيْنَهُمْ أَمْرَهُمْ ۖ فَقَالُوا ابْنُوا عَلَيْهِمْ
بُنْيَانًا ۖ رَبُّهُمْ أَغْلَمُ بِهِمْ ۚ قَالَ الَّذِينَ غَلَبُوا عَلَى
أَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِمْ مَسْجِدًا

18:21 Thus did We make their case known, so that men might know that Allah's promise was true and that the Hour of Doom was sure to come. They argued among themselves concerning them. Some said: "Build a monument over their remains. Their Lord knows best who they were." Those who were to win said: 'Let us build a place of worship over them.

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
مِّنْهُمْ أَحَدًا

18:22 (Some) will say: 'The sleepers were three: their dog was the fourth.'

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Others, guessing at the unknown, will say: 'They were five: their dog was the sixth.' And yet others: 'Seven: their dog was the eighth.' Say: "My Lord knows best their number. None knows them except a few.' Therefore, when you dispute about them, adhere only to that which is clear and do not ask any of them concerning them.

وَلَا تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ ذَٰلِكَ غَدًا

18:23 Do not say of anything: 'I will do it tomorrow,

إِلَّا أَنْ يَشَاءَ اللَّهُ ۚ وَادْكُرْ رَبَّكَ إِذَا
نَسِيتَ وَقُلْ عَسَىٰ أَنْ يَهْدِيَنِّي رَبِّي لِأَقْرَبَ مِنْ
هَٰذَا رَشَدًا

18:24 without adding: 'If Allah wills. When you forget, remember your Lord and say: 'May Allah guide me nearer than this to the truth.'

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وَلَبِثُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ سِنِينَ
وَأَزْدَادُوا تِسْعًا

18:25 And they stayed in the Cave three hundred years and (some) add nine.

قُلِ اللَّهُ أَعْلَمُ بِمَا لَبِثُوا ۖ لَهُ غَيْبُ
السَّمَاوَاتِ وَالْأَرْضِ ۖ أَبْصِرْ بِهِ وَأَسْمِعْ ۚ مَا
لَهُمْ مِّنْ دُونِهِ مِنْ وَلِيٍّ وَلَا يُشْرِكُ فِي حُكْمِهِ
أَحَدًا

18:26 Say: 'None but Allah knows how long they stayed. His are the secrets of the heavens and the earth. Clear is His sight, and keen His hearing. Man has no other guardian besides Him. He allows none to share His sovereignty.

وَاتْلُ مَا أُوحِيَ إِلَيْكَ مِنْ كِتَابِ رَبِّكَ ۚ
لَا مُبَدِّلَ لِكَلِمَاتِهِ وَلَنْ تَجِدَ مِنْ دُونِهِ مُلْتَحَدًا

18:27 Recite what is revealed to you in the Book of your Lord. None can change His words. You shall find no refuge other than Him.

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

18:28 And keep yourself with those who pray to their Lord morning and evening, seeking His Face. And do not turn your eyes away from them in quest of the good things of this life, nor obey him whose heart We have made heedless of Our remembrance; who follows his desires and whose case exceeds due bounds.

وَقُلِ الْحَقُّ مِن رَّبِّكُمْ ۖ فَمَن شَاءَ فَلْيُؤْمِنْ
وَمَن شَاءَ فَلْيُكْفُرْ ۚ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا
أَحَاطَ بِهِمْ سُرَادِقُهَا ۚ وَإِن يَسْتَغِيثُوا يُغَاثُوا
بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ ۚ بِئْسَ الشَّرَابُ
وَسَاءَتْ مُرْتَفَقًا

18:29 Say: "This is the truth from your Lord. Let him who will, believe in it, and him who will, deny it. For the wrongdoers, We have prepared a fire which will encompass them like the walls of a

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pavilion. When they cry out for relief, they shall be showered with water as hot as molten brass, which will scald their faces. Evil shall be their drink, dismal their resting-place.

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

18:30 As for those that have faith and do good works. We waste not the reward of him who does good work.

أُولَئِكَ لَهُمْ جَنَّاتُ عَدْنٍ تَجْرِي مِنْ
تَحْتِهِمُ الْأَنْهَارُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ
ذَهَبٍ وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِنْ سُنْدُسٍ
وَإِسْتَبْرَقٍ مُتَكَئِينَ فِيهَا عَلَى الْأَرَائِكِ نِعْمَ
الْثَوَابُ وَحَسُنَتْ مُرْتَفَقًا

18:31 They shall dwell in the Gardens of Eden, with rivers rolling at their feet. They shall be decked with bracelets of gold and arrayed in green garments of silk and rich brocade, reclining therein on couches: blissful their reward and happy their resting-place!

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وَاضْرِبْ لَهُم مَّثَلًا رَّجُلَيْنِ جَعَلْنَا
لِأَحَدِهِمَا جَنَّتَيْنِ مِنْ أَعْنَابٍ وَحَفَفْنَاهُمَا بِنَخْلٍ
وَجَعَلْنَا بَيْنَهُمَا زَرْعًا

18:32 Give them the parable of two men, to one of whom we gave two vineyards and surrounded them with palm-trees, and in between the two we placed a cornfield.

كُلَّتَا الْجَنَّتَيْنِ آتَتْ أُكُلَهَا وَلَمْ تَظْلِم مِّنْهُ
شَيْئًا ۖ وَفَجَّرْنَا خِلَالَهُمَا نَهْرًا

18:33 Each of the two (gardens) yielded its produce and failed not in the least. We caused a river to flow in them.

وَكَانَ لَهُ ثَمَرٌ فَقَالَ لِصَاحِبِهِ وَهُوَ
يُحَاوِرُهُ أَنَا أَكْثَرُ مِنْكَ مَالًا وَأَعَزُّ نَفَرًا

18:34 Thus the man had fruit. He said to his companion while conversing with him: 'I am richer than you and mightier in followers.'

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

18:35 And when, having thus wronged his soul, he entered his vineyard, he said: 'Surely this will never perish!

وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِنْ رُودْتُ
إِلَىٰ رَبِّي لِأَجِدَنَّ خَيْرًا مِّنْهَا مُنْقَلَبًا

18:36 Nor do I believe that the Hour of Doom will ever come. Even if I returned to my Lord, I should surely find a better place than this.

قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَاوِرُهُ أَكَفَرْتَ
بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ سَوَّاكَ
رَجُلًا

18:37 His companion said, while he was conversing with him: "Have you no faith in Him who created you from dust, then from a little germ, and then fashioned you into a man?

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لَكِنَّا هُوَ اللَّهُ رَبِّي وَلَا أُشْرِكُ بِرَبِّي
أَحَدًا

18:38 As for myself, Allah is my Lord. I will associate none with Him.

وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ
اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ ۚ إِن تَرَنِ أَنَا أَقَلُّ مِنكَ
مَالًا وَوَلَدًا

18:39 When you entered your garden, why did you not say: "That which Allah has ordained must surely come to pass: there is no strength save in Allah"? Though you see me poorer than yourself and blessed with fewer children,

فَعَسَىٰ رَبِّي أَن يُؤْتِيَنِي خَيْرًا مِّنْ جَنَّتِكَ
وَيُرْسِلَ عَلَيْهَا حُسْبَانًا مِّنَ السَّمَاءِ فَتُصْبِحَ
صَعِيدًا زَلَقًا

18:40 yet my Lord may give me a garden better than yours, and send down thunderbolts from heaven upon your vineyard. turning it into a barren waste,

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أَوْ يُصْبِحَ مَاؤُهَا غَوْرًا فَلَنْ تَسْتَطِيعَ لَهُ
طَلَبًا

18:41 or drain its water deep into the earth so that you can find it no more.

وَأَحِيطَ بِثَمَرِهِ فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ عَلَى
مَا أَنْفَقَ فِيهَا وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا
وَيَقُولُ يَا لَيْتَنِي لَمْ أُشْرِكْ بِرَبِّي أَحَدًا

18:42 And his fruits were destroyed, and he began to wring his hands with grief at all that he had spent on them: for the vines had tumbled down upon their trellises. "Would that I have served no other gods besides my Lord!" he cried.

وَلَمْ تَكُنْ لَهُ فِئَةٌ يَنْصُرُونَهُ مِنْ دُونِ
اللَّهِ وَمَا كَانَ مُنتَصِرًا

18:43 He had none to help him besides Allah, nor was he able to defend himself.

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هٰذَاكَ الْوَلَايَةُ لِلّٰهِ الْحَقِّ ۚ هُوَ خَيْرٌ
ثَوَابًا وَخَيْرٌ عُقْبًا

18:44 There protection comes only from Allah, the true God. He is the best to reward and the best in requiting.

وَاضْرِبْ لَهُم مَّثَلَ الْحَيَاةِ الدُّنْيَا كَمَا
أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ
فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيَّاحُ ۗ وَكَانَ اللَّهُ
عَلَىٰ كُلِّ شَيْءٍ مُّقْتَدِرًا

18:45 Coin for them a simile about this life. It is like vegetation of the earth that flourishes when watered by the rain, soon turning into stubble which the wind scatters abroad. Allah has power over all things.

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

18:46 Wealth and children are the ornament of this life. But deeds of lasting merit are better with your Lord in reward and hope.

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وَيَوْمَ نُسَيِّرُ الْجِبَالَ وَتَرَى الْأَرْضَ
بَارِزَةً وَحَشَرْنَاَهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا

18:47 And (remember the day when We shall blot out the mountains and you will see the earth a levelled plain; when We shall gather all mankind together, leaving not a soul behind.

وَعَرَضُوا عَلَى رَبِّكَ صَفًّا لَقَدْ جِئْتُمُونَا
كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ بَلْ زَعَمْتُمْ أَلَّنْ نَجْعَلَ
لَكُمْ مَوْعِدًا

18:48 They shall be ranged before your Lord, who will say to them: "You have returned to Us as We created you at first. Yet you thought Our promise to you was not to be fulfilled."

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وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ
 مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يَا وَيْلَتَنَا مَا لِ هَذَا
 الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا
 أَحْصَاهَا وَوَجَدُوا مَا عَمِلُوا حَاضِرًا وَلَا
 يَظْلُمُ رَبُّكَ أَحَدًا

18:49 The book will be set down (before them), and you shall see the sinners dismayed at that which is inscribed in it. They shall say: 'Woe to us! What can this book mean? It omits nothing small or great: all are noted down!' and they shall find their deeds recorded there. Your Lord will wrong no one.

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

18:50 When We said to the angels: 'Prostrate yourselves before Adam,' all prostrated themselves except Satan, who was a jinni disobedient to his Lord. Would you then serve him and his offspring as your masters rather than Myself, despite their enmity towards

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you? A sad substitute the wrong-doers
have chosen!

مَا أَشْهَدْتُهُمْ خَلْقَ السَّمَاوَاتِ وَالْأَرْضِ
وَلَا خَلْقَ أَنْفُسِهِمْ وَمَا كُنْتُ مُتَّخِذَ الْمُضِلِّينَ
عَضُدًا

18:51 I did not call them to witness at the
creation of the heavens and the earth,
nor at their own creation, nor was I to
take those who mislead as helpers.

وَيَوْمَ يَقُولُ نَادُوا شُرَكَائِيَ الَّذِينَ
رَعِمْتُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ وَجَعَلْنَا
بَيْنَهُمْ مَوْبِقًا

18:52 One day , He will say: 'Call on those
whom you claimed to be My partners.
They will invoke them. but receive no
answer; for We shall place a deadly
gulf between them.

وَرَأَى الْمُجْرِمُونَ النَّارَ فَظَنُّوا أَنْهُمْ
مُؤَاقِعُهَا وَلَمْ يَجِدُوا عَنْهَا مَصْرِفًا

18:53 And when the sinners behold the fire of
Hell, they will know it is there they shall

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be flung. They shall find no escape from it.

وَلَقَدْ صَرَّفْنَا فِي هَٰذَا الْقُرْآنِ لِلنَّاسِ مِنْ
كُلِّ مَثَلٍ ۚ وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا

18:54 In this Quran . We have set forth for men all manner 18:54 of parables. But man is in most things contentious.

وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمْ
الْهُدَىٰ وَيَسْتَغْفِرُوا رَبَّهُمْ إِلَّا أَنْ تَأْتِيَهُمْ سُنَّةٌ
الْأَوَّلِينَ أَوْ يَأْتِيَهُمُ الْعَذَابُ قُبُلًا

18:55 Nothing can prevent men from having faith and seeking forgiveness of their Lord, now that guidance has been revealed to them: unless they are waiting for the fate of the ancients to overtake them or to see Our scourge with their own eyes.

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وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ
وَمُنْذِرِينَ ۚ وَيُجَادِلُ الَّذِينَ كَفَرُوا بِالْبَاطِلِ
لِيُدْحِضُوا بِهِ الْحَقَّ ۖ وَاتَّخَذُوا آيَاتِي وَمَا
أُنْذِرُوا هُزُوًا

18:56 We send Our apostles only to proclaim good news and to give warning. But with false arguments the unbelievers seek to confute the truth, scoffing at My revelations and My warnings.

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

18:57 Who is more wicked than the man who, when reminded of his Lord's revelations, turns away from them and forgets what his hands have done? We have cast veils over their hearts, lest they should understand Our words, and made them hard of hearing. Call them as you may to the right path, they shall never be guided

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وَرَبُّكَ الْغَفُورُ ذُو الرَّحْمَةِ لَوْ
يُؤَاخِذُهُمْ بِمَا كَسَبُوا لَعَجَّلَ لَهُمُ الْعَذَابَ ۚ بَلْ
لَهُمْ مَوْعِدٌ لَّنْ يَجِدُوا مِنْ دُونِهِ مُوْتَلًّا

18:58 Your Lord is Forgiving, Merciful. Had it been His will to scourge them for what they have earned, He would have hastened their punishment; but they have an appointed hour, which they shall never escape.

وَتِلْكَ الْقُرَىٰ أَهْلَكْنَاهُمْ لَمَّا ظَلَمُوا
وَجَعَلْنَا لِمَهْلِكِهِم مَّوْعِدًا

18:59 And all those towns! We destroyed them when they did wrong; yet We set the time for their destruction.

وَإِذْ قَالَ مُوسَىٰ لِفَتَاهُ لَا أَبْرَحُ حَتَّىٰ
أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا

18:60 And (remember when Musa said to his servant: 'I will not give up until I reach the point where the two seas meet, though I may march for ages.'

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فَلَمَّا بَلَغَا مَجْمَعَ بَيْنَهُمَا نَسِيَا حُوتَهُمَا
فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا

18:61 But when at last they came to the point where the two (seas) met, they forgot their fish, which made its way freely into the water.

فَلَمَّا جَاوَزَا قَالَ لِفَتَاهُ آتِنَا غَدَاءَنَا لَقَدْ
لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا

18:62 And when they had journeyed farther on. Musa said to his servant; 'Bring us some food; we are worn out with travelling.'

قَالَ أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي
نَسِيتُ الْحُوتَ وَمَا أَنسَانِيهِ إِلَّا الشَّيْطَانُ أَنْ
أَذْكُرَهُ ۖ وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا

18:63 Know,' replied the other, that I forgot the fish when we were resting on the rock. None but Satan made me forget to mention this. The fish made its way into the sea in a miraculous fashion.'

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قَالَ ذَلِكَ مَا كُنَّا نَبْغِ ۚ فَارْتَدَّ عَلَى
آثَارِهِمَا قَصَصًا

18:64 "This is what we have been seeking,"
said Musa. They went back the way
they came,

فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَا آتَيْنَاهُ رَحْمَةً
مِّنْ عِنْدِنَا وَعَلَّمْنَاهُ مِن لَّدُنَّا عِلْمًا

18:65 and found one of Our servants to
whom We had vouchsafed Our mercy
and whom We had endowed with
knowledge of Our own.

قَالَ لَهُ مُوسَىٰ هَلْ أَتَّبِعُكَ عَلَىٰ أَن
تُعَلِّمَنِي مِمَّا عُلِّمْتَ رُشْدًا

18:66 Musa said to him: 'May I follow you so
that you may teach me of the good you
have been taught? '

قَالَ إِنَّكَ لَن تَسْتَطِيعَ مَعِيَ صَبْرًا

18:67 "You will not bear with me," replied the
other.

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وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِ
خُبْرًا

18:68 For how can you bear with that which is beyond your knowledge??

قَالَ سَتَجِدُنِي إِن شَاءَ اللَّهُ صَابِرًا وَلَا
أَعْصِي لَكَ أَمْرًا

18:69 Musa said: 'If Allah wills, you shall find me patient: I shall not in anything disobey you.

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

18:70 He said: 'If you are bent on following me, you must ask no question about anything till I myself speak to you concerning it.'

فَانْطَلَقَا حَتَّىٰ إِذَا رَكِبَا فِي السَّفِينَةِ خَرَقَهَا ۖ قَالَ
أَخْرَقْتُهَا لِئَتُغْرِقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْئًا إِمْرًا

18:71 So the two set forth, but as soon as they embarked, he bored a hole in the bottom of the ship. A strange thing you

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have done!' exclaimed Musa. 'Is it to drown her passengers that you have bored a hole in it?'

فَانْطَلَقَا حَتَّى إِذَا رَكِبَا فِي السَّفِينَةِ
خَرَقَهَا قَالَ أَخَرَقْتَهَا لِتُغْرِقَ أَهْلَهَا لَقَدْ جِئْتَ
شَيْئًا إِمْرًا

18:71 So the two set forth, but as soon as they embarked, he bored a hole in the bottom of the ship. A strange thing you have done!' exclaimed Musa. 'Is it to drown her passengers that you have bored a hole in it?'

قَالَ أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ
صَبْرًا

18:72 "Did I not tell you," he replied, 'that you would not bear with me?'

قَالَ لَا تُؤَاخِذْنِي بِمَا نَسِيتُ وَلَا
تُزَهِقْنِي مِنْ أَمْرِي عُسْرًا

18:73 Musa said: 'Blame me not for what I forgot, nor be hard on me for what I did.'

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فَانْطَلَقَا حَتَّىٰ إِذَا لَقِيَا غُلَامًا فَقَتَلَهُ قَالَ
 أَقْتَلْتَنِي نَفْسًا زَكِيَّةً بِغَيْرِ نَفْسٍ لَّقَدْ جِئْتَ شَيْئًا
 نُّكْرًا

18:74 They journeyed on until when they fell in with a certain youth; Musa's companion slew him. Musa said: "Have you killed an innocent person who had not killed another? Surely you have committed a wicked crime."

Historic Background

Surah Al-Isra

Ayahs
111

Revelation Place
Makkah

Name

This Surah takes its name (Bani Israil) from v. 4. But this name is merely a distinctive appellation like the names of many other surahs and not a descriptive title, and does not mean that "Bani Isra'il" is the theme of this Surah.

Period of Revelation

The very first verse indicates that this Surah was revealed on the occasion of *Mil'raj* (Ascension). According to the Traditions and books on the life of the Holy Prophet, this event happened one year before Hijrah. Thus, this Surah is one of those which were revealed in the last stage of Prophethood at Makkah.

Background

The Holy Prophet had been propagating *Tauhid* for the previous twelve years and his opponents had been doing all they could to make his Mission a failure, but in spite of all their opposition, Islam had spread to every corner of Arabia and there

was hardly any clan which had not been influenced by his invitation. In Makkah itself the true Believers had formed themselves into a small community and were ready and willing to face every danger to make Islam a success. Besides them, a very large number of the people of Aus and Khazraj (two influential clans of Al-Madinah) had accepted Islam. Thus the time had come for the Holy Prophet to emigrate from Makkah to Al-Madinah and there gather together the scattered Muslims and establish a state based on the principles of Islam.

These were the conditions when *Mil'raj* took place and on his return the Holy Prophet brought down the Message contained in this Surah.

Theme and Topics

This Surah is a wonderful combination of warning, admonition and instruction, which have been blended together in a balanced proportion.

The disbelievers of Makkah had been admonished to take a lesson from the miserable end of the Israelites and other communities and mend their ways within the period of respite given by Allah, which was about to expire. They should, therefore, accept the invitation that was being extended by Muhammad (Allah's peace be upon him) and the Quran. Otherwise they shall be annihilated and replaced by other people.

Incidentally, the Israelites, with whom Islam was going to come in direct contact in the near future at Al-Madinah have also been warned that they should learn a lesson from the chastisements that have already been inflicted on them. They were warned, "Take advantage of the Prophethood of Muhammad (Allah's peace be upon him) because that is the last opportunity which is being given to you. If even now you behave as you have been behaving, you shall meet with a painful torment."

As regards the education of mankind, it has been impressed that human success or failure, gain or loss, depends upon the right understanding of *Tauhid*, life-after-death and Prophethood. Accordingly, convincing arguments have been put forward to prove that the Quran is the Book of Allah and its teachings are true and genuine the doubts of the disbelievers about these basic realities have been removed and on suitable occasions they have been admonished and rebuked in regard to their ways of ignorance.

In this connection, those fundamental principles of morality and civilization on which the Islamic System of life is meant to be established have been put forward. Thus this was a sort of the Manifesto of the intended Islamic state which had been proclaimed a year before its actual establishment. It has been explicitly stated that that was the sketch of the system on which Muhammad (Allah's peace be upon him) intended to build human

life first in his own country and then in the outside world.

Besides these, the Holy Prophet has been instructed to stick firmly to his stand without minding the opposition and difficulties which he was encountering and should never think of making a compromise with unbelief. The Muslims who sometimes showed signs of impatience, when they met with persecution, calumny, and crooked arguments, have also been instructed to face adverse circumstances with patience and fortitude and keep full control over their feelings and passions. Moreover, salat was prescribed in order to reform and purify their souls, as if to say, "This is the thing which will produce in you those high qualities of character which are essential for everyone who intends to struggle in the righteous way. Incidentally, we learn from Traditions that Mi'raj was the first occasion on which the five daily Prayers were prescribed to be offered at fixed times.

Surah Al-Kahf

Ayahs
110

Revelation Place
Makkah

Name

This Surah takes its name from v. 9 in which the word (*al-kahf*) occurs.

Period of Revelation

This is the first of those Surahs which were sent down in the third stage of Prophethood at Makkah. We have already divided the life of the Holy Prophet at Makkah into four stages in the Introduction to Chapter VI. According to that division the third stage lasted from the fifth to the tenth year of Prophethood. What distinguishes this stage from the second and the fourth stages is this. During the second stage the Quraish mainly resorted to ridiculing, scoffing, threatening, tempting, raising objections and making false propaganda against the Holy Prophet and his followers in order to suppress the Islamic Movement. But during the third stage they employed the weapons of persecution, man handling and economic pressure for the same purpose. So much so that a large number of the Muslims had to emigrate from Arabia to Habash, and those who remained behind were besieged in Shi'ib Abi Talib along with the Holy Prophet and his family. To add to their misery, a complete social and economic

boycott was applied against them. The only redeeming feature was that there were two personalities, Abu Talib and Hadrat Khadijah, whose personal influence had been conducive to the support of two great families of the Quraish. However, when in the tenth year of Prophethood these two persons died, the fourth stage began with such severe persecutions as forced the Holy Prophet and all his Companions to emigrate from Makkah.

It appears from the theme of the Surah that it was revealed at the beginning of the third stage when in spite of persecutions and opposition, migration to Habash had not yet taken place. That is why the story of "*Ashab-i-Kahf*" (the Sleepers of the Cave) has been related to comfort and encourage the persecuted Muslims and to show them how the righteous people have been saving their Faith in the past.

Subject and Topics

This Surah was sent down in answer to the three questions which the *mushriks* of Makkah, in consultation with the people of the Book, had put to the Holy Prophet in order to test him. These were: (1) Who were "the Sleepers of the Cave"? (2) What is the real story of Khidr? and (3) What do you know about Zul-Qarnain? As these three questions and the stories involved concerned the history of the Christians and the Jews, and were unknown in Hijaz, a choice of these was made to test whether the Holy Prophet

possessed any source of the knowledge of the hidden and unseen things. Allah, however, not only gave a complete answer to their questions but also employed the three stories to the disadvantage of the opponents of Islam in the conflict that was going on at that time at Makkah between Islam and unbelief:

The questioners were told that "the Sleepers of the Cave" believed in the same doctrine of *Tauhid* which was being put forward in the Quran and that their condition was similar to the condition of the persecuted Muslims of Makkah. On the other hand, the persecutors of the Sleepers of the Cave had behaved in the same way towards them as the disbelievers of the Quraish were behaving towards the Muslims. Besides this, the Muslims have been taught that even if a Believer is persecuted by a cruel society, he should not bow down before falsehood but emigrate from the place all alone, if need be, with trust in God. Incidentally the disbelievers of Makkah were told that the story of the Sleepers of the Cave was a clear proof of the creed of the Hereafter, for this showed that Allah has the power to resurrect anyone He wills even after a long sleep of death as He did in case of the Sleepers of the Cave.

The story of the Sleepers of the Cave has also been used to warn the chiefs of Makkah who were persecuting the small newly formed Muslim Community. At the same time, the Holy Prophet has been instructed that he

should in no case make a compromise with their persecutors nor should he consider them to be more important than his poor followers. On the other hand, those chiefs have been admonished that they should not be puffed up with the transitory life of pleasure they were then enjoying but should seek after those excellences which are permanent and eternal.

The story of Khidr and Moses has been related in such a way as to supply the answer to the question of the disbelievers and to give comfort to the Believers as well. The lesson contained in this story is this "You should have full faith in the wisdom of what is happening in the Divine Factory in accordance with the will of Allah. As the reality is hidden from you, you are at a loss to understand the wisdom of what is happening, and sometimes if it appears that things are going against you, you cry out, 'How and why has this happened'. The fact is that if the curtain be removed from the "unseen", you would yourselves come to know that what is happening here is for the best. Even if some times it appears that something is going against you, you will see that in the end it also produces some good results for you.

The same is true of the story of Zul-Qarnain for it also admonishes the questioners, as if to say, "O you vain chiefs of Makkah you should learn a lesson from Zul-Qarnain. Though he was a great ruler, a great conqueror and the owner of great resources, yet he always

surrendered to his Creator, whereas you are rebelling against Him even though you are insignificant chieftains in comparison with him. Besides this, though Zul-Qarnain built one of the strongest walls for protection, yet his real trust was in Allah and not in the "wall". He believed that the wall could protect him against his enemies as long as it was the will of Allah and that there would be crack and holes in it, when it would be His will : whereas you who possess only insignificant fortified abodes and dwellings in comparison with him, consider yourselves to be permanently safe and secure against all sorts of calamities."

While the Quran turned the tables on the questioners who had tried to "expose" the Holy Prophet, in the end of the Surah the same things have been reiterated that were stated at its beginning: "*Tauhid* and the Hereafter are absolutely true and real and for your own good you should accept these doctrines, mend your ways in accordance with them and live in this world with this conviction that you are accountable to Allah: otherwise you shall ruin your life and all your doings shall be set at naught."