

(18) *Al-Kahf: The Cave*

In the Name of Allah The All Merciful, The Most Merciful.

1. The praise is to Allah, the One who descended upon His slave the writ and made not unto it crookedness.
2. Straightforward, to warn (of) vigorous toughness from His vicinity and (to) herald glad tidings to the faithful, the ones who do righteousness, that for them is a fine reward...
3. ...they stay in it forever.
4. And (to) warn the ones who said, "Allah has taken a son."
5. Not for them in it is any knowledge, nor for their fathers. Magnified is it, a word issuing from their mouths; indeed they say but lies.
6. So perhaps you are aggrieving yourself upon their tracks, if they have not faith in this narrative, sorrowfully.
7. Assuredly We made whatever is on Earth as a decoration for it to try them, which of them is of finer deeds.
8. And assuredly We will make what is on it barren ground.
9. Or do you count that the Companions of The Cave, and the Inscription, were of Our signs a wonder?
10. For, sheltered did the lads to the cave then said, "Our Lord, provide us from Your vicinity mercy and ready for us from our affair, reason.
11. So We struck over their ears, in the cave, countable years.
12. Then We dispatched them to know which of the two parties reckoned what they had subsisted in scope.
13. We relate to you their news with the right; they are youths who had faith in their Lord and We increased them in guidance.
14. And We bound up their cores, for they stood then said, "Our Lord, Lord of the heavens and Earth, not will we call outside of Him any god; we would then have said and aberration."
15. "Those, our people, took outside of Him gods; if only they provide for them a manifest authority!" So who is more oppressive than he who contrives against Allah lies?
16. And when you disassociate from them and what they worship, except Allah, then shelter to the cave; spreads out for you does your Lord from His mercy and readies for you from your affair, alleviation.
17. And you see the sun, when it ascends, it slants (away) from their cave to the right (side); and when it sets, it clips past them to the left, and they are in a cavity of it. That is from the signs of Allah; whoever Allah guides then he is the guided; and whoever He deviates, then not will you find for him a reason-impacting trustee.
18. And you would count them as awake, yet they are slumbering; and We rotate them to the right and to the left, and their dog expands his arms at the threshold. If you viewed them, you would turn from them fleeing and you would be filled by them with terror.
19. And thus We dispatched them so they might question among themselves. Said a sayer among them, "How long have you subsisted?" They said, "We subsisted a day, or some of a day." They said, "Your Lord is most knowledgeable in what (time) you subsisted, so dispatch one of you with your silver, this, to the city; then let him see what is the most ameliorated of food. Thus, let him bring you a provision from it and let him be gentle, and not should he make anyone aware about you."

20. "Assuredly, if they appear upon you they will stone you or restore you unto their creed, and not will you prosper then, ever."
21. And thus We made them discovered so they know that the promise of Allah is right, and that The Hour has no doubt in it. For, they disputed among them, their affair; so they said, "Build over them a building, their Lord is most knowledgeable of them." Said the ones who conquered their affair, "We will surely take up over them a masjid."
22. They will say, "Three, their fourth is their dog." And they say, "Five, their sixth is their dog"...stoning into the unseen. And they say, "Seven, and their eighth is their dog." Say: "My Lord is most knowledgeable of their count, know them not do but a few." So contend not about them, except with prevailing contention, and seek not ruling about them from any one of them.
23. And say not of anything, "Assuredly I am doing that tomorrow"...
24. ...except (while saying) "If Allah wills." And remember your Lord when you forget and say, "Perhaps (it is) that my Lord will guide me to (what is) nearer than this in reason."
25. And they subsisted in their cave three hundred years, and increased (by) nine.
26. Say: "Allah is most knowledgeable in how long they subsisted, to Him is the unseen of the heavens and Earth. All Seeing is He, and All Hearing!" Not for them, outside of Him, is any trustee and He associates not, in His judiciousness, anyone.
27. And recite what was inspired to you of the writ of your Lord, none is a substituter of His words; and you will find not, outside of Him, a resort.
28. And make yourself patient with the ones who call their Lord in the morn and (at) dusk wanting His Countenance, and transfer not your eyes from them; you want (but) the decoration of the worldly life. And obey not whoever We made his core oblivious from Our remembrance and follows his whims, and his affair is ever remiss.
29. And say, "The right is from your Lord, so whoever wills then let him have faith, and whoever wills let him repudiate." Assuredly We have prepared for the oppressors fire, encompasses them does its canopy; and if they seek relief, they are relieved with water like sludge searing the countenances. Miserable is the drink, and ill is the place of alleviation.
30. Assuredly the ones who had faith and did righteousness, assuredly We waste not the reward of whoever refined in (their) deeds.
31. Those are the ones who for them are the Gardens of Eden, running from beneath them are rivers. They are adorned in it with bracelets of gold; and are garmented (in) green clothes of fine silk and brocade, reclining in it upon divans. Commendable is the award, and refined is the place of alleviation.
32. And strike for the a simile of two men; We made for one of them two gardens of grapes and We encircled them with palms, and We made between them plants.
33. Both gardens provided their eatables and oppressed not therein from anything, and We burst through them a river.
34. And for him was fruit, so he said to his companion while he was discussing with him, "I am more abundant than you in wealth and more esteemed in persons."
35. And he entered his garden while he was oppressive to himself; he said, "Not do I surmise that this will be eradicated, ever."
36. "And not do I surmise that The Hour will be established, and if I do revert to my Lord I will find better than it (as) a recourse."
37. Said to him did his companion while he was discussing with him, "Have you repudiated in the One who created you from soil, then from a distillate, then He leveled you (as) a man?"
38. "But as for me, He is Allah, my Lord; and I associate not with my Lord anyone."

39. "And why, when you enter your garden, don't you say 'Whatever Allah wills, (there is) no strength except by Allah' if you see me less than you in wealth and child?"
40. "So perhaps my Lord will provide me better than your garden; and send upon it an accounting from the sky, thus it will become slippery ground."
41. "Or its water will become bottomed out, then never will you be able to demand it."
42. And encompassed were his fruits, so he started rotating his palms over what he spent on it while it was vacuous upon its framework and saying, "If only I associated not with my Lord, anyone!"
43. And not for him was any faction championing him outside of Allah, and not was he victorious.
44. There then, the trusteeship is for Allah, The Right; and He is the best in award, and the best in outcome.
45. And strike for them a simile: the worldly life is like water We descend from the sky so mixes with it does the vegetation of Earth, then it becomes debris - blowing it are the winds, and Allah is ever over everything capable.
46. Wealth and children are the decorations of the worldly life, and the remaining righteousness is better at your Lord in award and better in hope.
47. And the day We make the mountains wayfare, and you see Earth emerging, and We mass them, then We leave behind not from them anyone.
48. And they were presented to your Lord in a row, "You have truly come to Us as We created you the first time, rather you claimed We would make not for you an engagement."
49. And placed is the writ, so you see the malefactors concerned from what is in it and they say, "O woe to us, what is with this writ? It leaves behind naught, little or great, but (that) it reckons it." And they find what they did present, and oppresses not does your Lord anyone.
50. And for, We said to the angels, "Prostrate to Adam." So they prostrated, except Iblees, he was from the Jinn; thus he diverged from the order of his Lord. Do you take him and his progeny as trustees outside of Me when they are unto you enemies? Miserable for the oppressors is the substitution!
51. Not did I make them witness the creation of the heavens and Earth, nor the creation of themselves, and not did I ever take the deviated as bracers.
52. And the day He says, "Cry (out) for My associates, the ones you claimed!" So they call unto them, yet they respond not to them, and We made between them ruination.
53. And saw did the malefactors the fire, so they surmised that they were to befall therein and they found not from it a diversion.
54. And We have truly directed in this Quran for humanity from every simile, and the human is ever the most abundant thing in arguing.
55. And naught has prevented humanity from having faith when came to them did the guidance, and seeking forgiveness of their Lord, except (they wanted) brought to them the course of the earlier (people) or brought to them the torment coming forth.
56. And We send not the messengers except as heralds of glad tidings and warners; and argue do the ones who have repudiated with the false, to refute with it the right. And they took My signs and what they were warned of, in mockery.
57. And who is more oppressive than whoever was reminded with the signs of his Lord then turned from them and forgot what his hands forwarded? Assuredly We made upon their cores shrouds lest they understand it and in their ears heaviness; and if you call them to the guidance then never will they be guided then, ever.

58. And your Lord is The Most Forgiving, Possessor of The Mercy. If He reproached them with what they earned then He would hasten to them the torment. Rather, for them is an engagement, never will they find outside of it asylum.
59. And those villages, We destroyed them when they oppressed; and We made for their destruction an engagement.
60. And for, said Moses to his lad, "Not will I depart until I reach the gathering of the two seas or I proceed for eons!"
61. So when they reached the gathering of the two, they forgot their fish so it took its way into the sea, fleeing.
62. So when they passed, he said to his lad, "Bring us our lunch, we have truly met from our travel, this, toil."
63. He said, "You see, when we sheltered at the rock, then assuredly I forgot the fish. And naught made me forget, except Satan, that I mention it; and it took its way into the sea, wondrously."
64. He said, "That is what we were ever seeking." So they reverted upon their tracks, retracing.
65. So they found a slave from among Our slaves; We provided him mercy from about Us and We taught him, from Our vicinity, knowledge.
66. Said to him did Moses, "Can I follow you upon (the condition) that you teach me from whatever you were taught of reason?"
67. He said, "Assuredly you can never be, with me, patient."
68. "And how can you be patient with what you encompass not in it any news?"
69. He said, "You will find me, if Allah wills, patient and I will disobey not from you any order."
70. He said. "Then, if you follow me, then ask me not about anything until I narrate to you about it (some) mention."
71. So they took off until, when they rode in a ship, he rived it. He said, "You rived it to drown its holders? You have truly brought something momentous!"
72. He said, "Did I not say that assuredly you could never be, with me, patient?"
73. He said, "Reproach me not for what I forgot, and exhaust me not from my affair with difficulty."
74. So they took off until, when they found a youth, then he killed him. He said, "You killed an ameliorated soul without a soul (being killed)? You have truly brought something reprehensible!"
75. He said, "Did I not say to you that assuredly you could never be, with me, patient?"
76. He said, "If I ask you about anything after this, then accompany me not; you have truly reached from my vicinity an apology."
77. So they took off until, when they approached the holders of a village, they sought food of its holders; yet they refused to guest them. Then they found therein a wall that wanted to crumble, so he erected it. He said, "If you willed, you could have taken for it a reward."
78. He said, "This is parting between me and you; I will inform you of the interpretation of what you could not be, with it, patient."
79. "As for the ship, then it was for (some) needy working in the sea; so I wanted to mar it, for there was behind them a king taking every ship by duress."
80. "And as for the youth, then his parents were ever faithful; so we worried that he would exhaust them with tyranny and repudiation..."

81. "...so we wanted that substitutes does your Lord better than him in amelioration, and nearer in mercy."
82. "And as for the wall, then it was for two orphan youths in the city, and under it was a treasure for them; and their father was ever righteous. So your Lord wanted that they reach their vigor and extract their treasure, mercy from your Lord; and I did it not of my (own) affair - that is the interpretation of what you couldn't have with it, patience."
83. And they ask you about Thil Qarnayn¹, say: "I will recite upon you of him a reminder."
84. Assuredly We empowered for him on Earth, and provided him in everything an avenue.
85. So he followed an avenue.
86. Until, when he reached the setting of the sun, he found it setting towards a hot² spring and he found at it a people. We said, "O Thal Qarnayn, either you torment or you take to them refinement."
87. He said, "As for whoever oppresses, then we shall torment him then he will be reverted to his Lord where He will torment him a reprehensible torment."
88. "And as for whoever has faith and did righteousness, then for him is the finest recompense and we will tell him, from our order, ease."
89. Then, he followed an avenue.
90. Until, when he reached the ascension of the sun, he found it ascending upon a people whom We made not for them, outside of it, any screen.
91. Like this; and We have truly encompassed what was at him of information.
92. Then, he followed an avenue.
93. Until, when he reached between the two blockades, he found outside of them a people who almost did not understand speech.
94. They said, "O Thal Qarnayn, assuredly Gogg and Magogg are corrupters on Earth. So can we make for you a tribute on (the condition) that you make between us and them a blockade?"
95. He said, "Whatever my Lord has empowered me with is better. So assist me with strength, I will make between you and them a rampart."
96. "Bring me chunks of iron." Until, when he had leveled between the two coinciding (mountains), he said, "Blow!" Until, when he made it (as) fire, he said, "Bring me, (so) I empty out upon it, molten copper."
97. So they couldn't prevail over it, and not could they drill through it.
98. He said, "This is mercy from my Lord, so when comes does the promise of my Lord, He will make it pulverized; and ever is the promise of my Lord right."
99. And We leave some of them on that day surging into others; and blown into is The Horn, thus We gather them, gathering!
100. And We present Hell on that day to the repudiators, presenting!
101. The ones who ever were their eyes lidded from My remembrance, and not ever could they hear.
102. Did they count, the ones who repudiated, that they would take My slaves outside of Me (as) trustees? Assuredly, We prepared Hell for the repudiators (as) a hostel.
103. Say: "Shall we tell you of the worst losers in deeds?"

104. "The ones who deviated was their pursuit in the worldly life while they counted that they were refining what they produced."

105. Those are the ones who repudiated in the signs of their Lord and His meeting, so futile were their deeds; thus We establish not for them, the Day of Rising, any weight.

106. That is their recompense, Hell, for what they repudiated; and they took My signs and My messengers in mockery.

107. Assuredly the ones who had faith and did righteousness, ever for them are the Gardens of Paradise (as) a hostel.

108. Eternally they are in it seeking not from it any shifting.

109. Say: "If ever the sea was ink for the words of my Lord, then depleted would be the sea before depleted would be the words of my Lord." And even, if We bring what is similar to it as extension.

110. Say: "Assuredly I am but human like you, it is inspired to me that your God is one God. So whoever aspires (to) the meeting of his Lord, then let him do righteous deeds and associate not in the worship of his Lord, anyone."

1. *Thil Qarnayn*: "Possessor of The Two Horns" or "Possessor of The Two Generations". The singular for the word "qarnayn" is "qarn" which can either mean "horn" or "generation" depending on the context of the sentence. Here it is unclear since it could work for both meanings.

2. *Hamiyah*: This word could be derived from the root for the word "hot", or from the root for "mud" which would make the translation "muddy spring". We see no reason, and such is the suggestion of Ibn Katheer in his interpretation, that both meanings cannot be included. Especially, since it is common for hot springs to be quite murky as they are derived from an underground source. And Allah knows best.