

# **Brief Explanation of** **Ayat 1-10 of Surah Al-Kahf**

## **1 Introduction**

*Surah Al-Kahf is the 18<sup>th</sup> Surah of the Quran consisting of 110 Ayat and was revealed in Makkah. Al-Kahf means the cave.*

## **2 Amazing Virtues**

*This Surah has many virtues. Some of them are:*

- i) **Reciting the Surah on Friday.** The Messenger Sallallahu Alaihi Wa Sallam (SAW) said: "Whoever reads Surah Al-Kahf on the day of Jumu'ah, a light will shine for him from beneath his feet to the clouds of the sky, which will shine for him on the Day of Resurrection, and he will be forgiven (his sins) between the two Fridays." (Al-Targheeb wa'l-Tarheeb)*
- ii) **Reciting the Surah Any Day.** The Messenger (SAW) said: "Whoever recites Surah Al-Kahf as it was revealed, it will be a light for him on the Day of Resurrection." (Al-Bayhaqi)*
- iii) **Memorizing First or Last Ten Ayat of the Surah.** The Messenger (SAW) said: "Whoever memorizes the first ten Ayat of the Surah Al-Kahf, will be protected from (the trial of) Ad-Dajjal." In another narration, he said: "Whoever memorizes the last ten Ayat of Surah Al-Kahf, he will be protected from (the trial of) Ad-Dajjal." (Sahih Muslim)*

*Let's learn a little bit about this amazing Surah so that we can ponder over its message meant for us and be benefited by acting upon them.*

## **3 Significant Messages in Wonderful Stories**

*The central theme of the Surah is giving our attention to the Quran and its messages. Allah Subhanahu Wa Ta'ala (SWT) invited us to believe firmly in taoheed, risalah and akhirah. For our own benefit, we should accept these principles, mend our ways accordingly and live our life with the sense of accountability to Allah. Otherwise we shall ruin our life and all our doings will be worthless. This was mentioned in the first ten Ayat of the Surah and also reiterated in the last ten Ayat. This message was further explained through four incredible stories where the believers were comforted and the careless people were warned of their deeds –*

- i) The story of companions of the cave*
- ii) The story of man of two gardens*
- iii) The story of Musa (A) and Khidr (A)*
- iv) The story of Zul-Qarnain*

## 4 Explanation of First Ten Ayat

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Entirely Merciful, the Especially Merciful.

**Ayah 1:** الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَىٰ عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا

[All] praise is [due] to Allah, who has sent down upon His Servant [Muhammad] the Book and has not made therein any deviance.

- **الْكِتَابَ** means 'the book' which is a name for 'Al-Quran'. Al-Quran has many other names such as Al-Furqan, Kalamullah, Az-Zikr, At-Tanzeel, Al-Huda etc.
- We should praise Allah (SWT) and express gratitude for sending down His greatest favor 'Al-Quran' to us as our guidance.
- **عِوَجًا** means deviance, crookedness, distortion etc. **قِيَمًا** (from Ayah 2) means absolutely straight.
- It is another favor from Allah that He has made the Quran free from all crookedness and made it straight so that the mind of a truth-loving person does not hesitate in accepting its teachings. The Quran is itself devoid of any deviation and keeps people who believe in it from deviating from the straight path.
- What it means is that no matter how ideology or culture changes – one thing will not change and that is the Quran. Its values, principles and truth are straight and clear as how it was first revealed. Societies' values may change, but what is indicated as right and wrong in this Book are **timeless**. Hence the Quran **need not** and **will not** adjust to social pressure.
- **What was right in 610 & 1610 is STILL right in 2017 & will remain right even in 3017!**
- Thus, Allah made the Quran easy for our understanding and following so that we may stay on the path of the truth. Therefore, it is upon us to be benefited by Allah's words. We should always be connected to the Quran – recite it, understand its meanings, ponder over its messages, extract its teachings and follow in our everyday life.

**Ayah 2&3:** قَيِّمًا لِّيُنذِرَ بَأْسًا شَدِيدًا مِّن لَّدُنْهُ وَيُبَشِّرَ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا حَسَنًا

[He has made it] strictly straight, to warn of severe punishment from Him and to give good tidings to the believers who do righteous deeds that they will have a good reward.

مَا كَثَبْنَ فِيهِ أَبَدًا

In which they will remain forever.

- Here the purpose of revealing the Quran is outlined. It has dual purposes -
  - To warn people of a severe punishment.
  - To give the believers glad tidings of a good reward.
- The warning is directed to all humans who disobey guidance of Allah.
- The good news however is directed towards the believers only. It also takes into account good

deeds.

- To be a believer is not enough, one must follow that with appropriate deeds. This is a condition that faith should have practical evidence in real life. Islam is not confined to theoretical principles without effect in practice.
- The reward will not be for a short time. Rather, the believers will enjoy the good reward forever. In this worldly life, we can be dissatisfied even with the things that are most enjoyable to us after certain time period. But in Jannah no one will be bored, they will be content and satisfied forever.

#### **Ayah 4:** وَيُنذِرَ الَّذِينَ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا

And to warn those who say, "Allah has taken a son."

- The warning is then reiterated for a particular group of people who claim, 'Allah has taken to Himself a son.' These people include the Christians, the Jews and the mushrik Arabs who assigned offspring to Allah.

#### **Ayah 5:** مَا لَهُمْ بِهِ مِنْ عِلْمٍ وَلَا لِآبَائِهِمْ ۚ كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ ۚ إِنَّهُمْ لَيَقُولُونَ إِلَّا كَذِبًا

They have no knowledge of it, nor had their fathers. Grave is the word that comes out of their mouths; they utter nothing but a lie.

- *كَبُرَتْ كَلِمَةً* 'Grave is the word' means the seriousness and enormity of the lie they have made up. It has no basis and no evidence. They had merely exaggerated their love for someone and invented such a relationship. They do not realize that it is a dreadful blasphemy, impudence and fabrication that they and their predecessors used to utter about Allah, the Lord of the worlds.
- We should be cautious at our highest level when uttering words in regards to Allah and His religion.
- We should also be careful when we say things about other people. Uttering words without validating their truth will certainly bring sufferings to the speaker.

#### **Ayah 6:** فَلَعَلَّكَ بَاخِعٌ نَفْسَكَ عَلَىٰ آثَارِهِمْ إِنْ لَمْ يُؤْمِنُوا بِهَذَا الْحَدِيثِ أَسَفًا

Then perhaps you would kill yourself through grief over them [O Muhammad], if they do not believe in this message, [and] out of sorrow.

- The Prophet (SAW) was deeply grieved by his people's attitude of denying the truth of the Quran. He was not as much pained by their torture on him and the believers, as their rejection of the truth and their insistence on following the way that would lead them to ruin. It shows the amount of love Prophet (SAW) had for his ummah. If we want to show our love for our beloved Prophet, we must have to know him, do things as he asked us to do etc. A good example we can set by praying our daily sunnah prayer and making lots of salam to him.
- This verse is also an indication to the Prophet (SAW) that it is not his responsibility if they don't pay heed to his message.

**Ayah 7:** إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَهَا لِنَبْلُوهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا

Indeed, We have made that which is on the Earth as an adornment for it, in order that We may test them [mankind] as to which of them is best in deeds.

- Allah tells us that He has made this world a temporary abode, adorned with transient beauty and placed in it various sort of comfort and pleasure.
- Then Allah mentions that His purpose for all these adornment is to test mankind. This world is a place of trial rather than a permanent abode of enjoyment. The test will prove who among them does good in this life, so as to earn its benefit, as well as a happy destiny in the life to come.
- So, what do you think? Who is smarter? The one who spends most of his/her time beautifying self and this dunya? Or the one who does things that will stay longer in the hereafter? Allah wants to see who wants to do things in the best possible way only to please Him.

**Ayah 8:** وَإِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا

And indeed, We will make all that is on it [the earth] into a barren ground.

- The eventual outcome of all such adornment that is available on Earth, is inevitable. Allah will make everything on it bare and dry, with no vegetation or any other benefit. Thus before the Day of Resurrection, the earth will be nothing more than a coarse and lifeless surface.

**Ayah 9:** أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا

Or have you thought that Ashab-ul-Kahf (the companions of the cave) and Ar-Raqeem (the inscription) were a wonder among Our signs?

- After its brief introduction, the Surah speaks about Ashab-ul-Kahf (the people of the cave), depicting the effect of faith on believers - giving them reassurance and inner peace. Hence, they prefer faith to all material riches and pleasures.
- Their story begins with the expression that - Do you think that Ashab-ul-Kahf and Ar-Raqeem were a wonder among Our signs? This means that indeed this is a wonderful sign. However, among the signs of Allah are things that are more amazing than this.

**Ayah 10:** إِذْ أَوْى الْفُتَيَّةُ إِلَى الْكَهْفِ فَقَالُوا رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا

[Remember] when the youths fled for refuge to the cave and said, "Our Lord, grant us mercy from Yourself and prepare right guidance for us from our affair."

- Here Allah tells us about those young men who fled from their people for the sake of their religion, fearing persecution. They took refuge in the cave of a mountain to hide from their people.
- When they entered the cave, they asked Allah to show mercy towards them and prayed for His care and protection.
- The interesting side of this story is that Allah loves the youths who believed in Allah and put

*their trust in Him. They were not scholars, but they will be remembered until the Day of Judgement only for their belief and trust. Subhanallah.*

*You know what? Even we can be as appreciated as they are. We won't be mentioned in the book, but we will be mentioned in the gathering beside Allah (SWT). Want to know how?*

*Abu Hurairah (R) reported: The Messenger of Allah (SAW) said, "Allah, the Exalted, has teams of angels who go about on the roads seeking those who remember Allah. When they find some people remembering Allah they call to one another and say, 'Come to what you are looking for;' and they surround them with their wings till the space between them and the lowest sky is fully covered.*

*Allah, the Exalted and Glorious, asks them (although He is best informed about everything): 'What are my slaves saying?'*

*They say: 'They are glorifying Your Tasbih, Tahmid, Takbir, Tamjid, (i.e., they were declaring Your Perfectness, praising, remembering the Greatness and Majesty of Allah).'*

*He asks: 'Have they seen Me?' They reply, 'No, indeed, they have not seen You.'*

*He asks: 'How would they act if they were to see Me?'*

*Thereupon they reply: 'If they were to see You, they would engage more earnestly in worshipping and glorifying You and would extol You more.'*

*He would say: 'What do they beg of Me?' They say, 'They beg You for Your Jannah.'*

*Allah says, 'Have they seen My Jannah?' They say, 'No, our Rabb.'*

*He says: 'How would they act if they were to see My Jannah?'*

*They reply, 'Were they to see it, they would more intensely eager for it.'*

*He asks, 'Against what do they seek Protection?'*

*They (the angels) say, 'They seek Protection from the fire of Hell.'*

*(He, the Rabb) says, 'Have they seen the fire of Hell?'*

*They say, 'No, By Your Honour, they have not seen it.'*

*He says: 'How would they act if they were to see My Fire?'*

*They say: 'If they were to see it, they would more earnest in being away from it and fearing it.'*

***He says: 'I call you to witness that I hereby grant pardon to them.'***

*One of the angels says: 'Our Rabb, there is amongst them such and such slave who does not belong to the assembly of those who are participating in Your remembrance. He passed by them and sat down with them.'*

*He says: 'I also grant him pardon because they are the people by virtue of whom their associates will not be unfortunate.'" [Al-Bukhari and Muslim][Riyadus Saleheen 1447].*

*Also, the Messenger of Allah (SAW) said, "When a group of people assemble for the remembrance of Allah, the angels surround them (with their wings), (Allah's) mercy envelops them, Sakinah (tranquility) descends upon them and Allah mentions about them before those who are near Him." [Muslim]*

## 5 Explanation of Last Ten Ayat

**Ayah 101&102:** الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي غِطَاءٍ عَن ذِكْرِي وَكَانُوا لَا يَسْمَعُونَ سَمْعًا

Those whose eyes had been within a cover [removed] from My remembrance, and they were not able to hear.

أَفَحَسِبَ الَّذِينَ كَفَرُوا أَن يَتَّخِذُوا عِبَادِي مِن دُونِي أَوْلِيَاءَ ۗ إِنَّا أَعْتَدْنَا جَهَنَّمَ لِلْكَافِرِينَ نُزُلًا

Then do those, who disbelieve, think that they can take My servants instead of Me as allies? Indeed, We have prepared Hell for the disbelievers as a lodging.

- Allah tells us that He will bring forth the Hell for the disbelievers on the Day of Resurrection so that they will see its punishment and torment before they enter it. This will intensify their distress and grief. This is because the disbelievers neglect Allah's reminder on Earth by turning a blind eye and a deaf ear to it, refusing to accept guidance and not following the truth. Physically they may have perfect hearing or vision, still they are unable to understand the truth though it may be right in front of them. It is as because their mind and brain are not able to process the truth.
- The disbelievers also think that instead of Allah, they can be benefited by people or some other forces. However, Allah says: "Whosoever turns away blindly from the remembrance of the Most Gracious, a Shaytan is appointed for him to be his companion (43:36)", and He has prepared Hell as their abode on the Day of Resurrection.

**Ayah 103&104:** قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا

Say, [O Muhammad], "Shall We inform you of the greatest losers as to [their] deeds?"

الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا

[They are] those whose effort is lost in worldly life, while they think that they are doing well in work."

- The verse related to "the greatest losers in respect of (their) deeds" is not concerning any specific groups in particular; it is more general than that. A "loser" is a person who worships Allah in a way that is not acceptable, thinking that he is right in doing that and that his deeds will be accepted. Anyone who disbelieves in Prophet Muhammad (SAW) and Paradise/Hell is also a loser.
- How clear and profound the message is! Whatever they did, they did for this world without paying any regard to God and the Hereafter. As they considered the worldly life to be the real life, they made the success and prosperity in this world their sole aim and object. Even if they professed the existence of Allah, they never paid any heed to the two implications of this profession: to lead their lives in a way to please Allah and to come out successful on the Day they shall have to render an account of what they did in this world. This was because they considered themselves to be mere rational animals who were absolutely independent and free from every kind of responsibility and had nothing else to do but to enjoy the good things of the world like animals in a meadow.
- "All their deeds were lost" in the sense that they will be of no avail to them in the life-after-death, even though they might have considered them as their great achievements but the fact is that they will lose all their value as soon as the world shall come to an end. When they will go

before their Lord, and all their deeds shall be placed in the Scales, they will have no weight at all whether they had built great palaces, established great universities and libraries, set up great factories and laboratories, constructed highways and railways, in short, all their inventions, industries, sciences and arts and other things of which they were very proud in this world, will lose their weights in the Scales. The only thing which will have weight there will be that which had been done in accordance with the Divine instructions and with the intention to please Allah.

- It is, therefore, obvious that if all of one's endeavors were confined to the worldly things and the achievement of worldly desires whose results one would see in this world, one should not reasonably expect to see their results in the Hereafter, for they would have gone waste with the end of this world. It is equally obvious, that only the deeds of the one, who performed them strictly in accordance with His instructions to win His approval with a view to avail of their results in the Hereafter, will find that his deeds had weight in the Scales. On the contrary, such a one will find that all his endeavors in the world had gone waste.
- May Allah save us from the loss!

**Ayah 105:** *أُولَئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ فَحَبِطَتْ أَعْمَالُهُمْ فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزْنًا*

Those are the ones who disbelieve in the verses of their Lord and in [their] meeting Him, so their deeds have become worthless; and We will not assign to them on the Day of Resurrection any importance.

- The Arabic term *حبط* means: the belly of an animal which has swallowed poisonous plants and the animal is exposed to death. Whoever sees such an animal thinks that it is safe and sound with plenty of meat, while its belly is full of wind and the flesh of its body is poisonous.
- Some deeds of men which are considered vain are called 'habt' because those deeds have been poisoned by committing sins, and, therefore, they are empty and have been exposed to destruction.
- The "losers" are mistaken and their deeds will be rejected. Allah says that He will turn to whatever deeds they do, and He will make such deeds as scattered floating particles of dust (25:23). Deeds of the disbelievers will be like a mirage in a desert. The thirsty thinks it to be water, and when he comes up to it, he finds it to be nothing (24:39).

**Ayah 106:** *ذَلِكَ جَزَاؤُهُمْ جَهَنَّمَ بِمَا كَفَرُوا وَاتَّخَذُوا آيَاتِي وَرُسُلِي هُزُؤًا*

That is their recompense - Hell - for what they denied and [because] they took My signs and My messengers in ridicule.

- The "losers" think that there is some basis for their deeds and that they are accepted and loved. However, any deeds that are not in accordance with the prescribed way that is acceptable to Allah will not be counted, and the efforts would be wasted. They deny the signs of Allah in this world. The signs include the proofs that Allah has established of His Oneness and of the truth of His Messengers. Another sign is the Hereafter. So, Allah will not make their scale heavy because it is empty of any goodness. The Prophet (SAW) said that Allah will punish them with Hell because of their disbelief and because they took the signs and Messengers of Allah as a joke by mocking them and disbelieving them in the worst way.

**Ayah 107:** *إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا*

Indeed, those who have believed and done righteous deeds - they will have the Gardens of Paradise as a lodging.

- On the contrary, Allah gives the believers who do righteous deeds the good news of paradise.
- Allah tells us about His blessed servants now. The "blessed" servants are those who believe in Allah and His Messengers and accept what the Messengers brought. When they continue to believe, they remain consistent in their deeds too.
- Allah tells us that they will have the Gardens of Al-Firdaws (Paradise). The Prophet (SAW) said that Al-Firdaws is a hill in Paradise, at its center, the best of it. He (SAW) also encouraged us to ask Allah for Al-Firdaws as it is the highest part of Paradise, in the middle of Paradise, and from it spring the rivers of Paradise.

**Ayah 108:** خَالِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حِوَلًا

Wherein they abide eternally. They will not desire from it any transfer.

- The "blessed servants" will be offered hospitality in Al-Firdaws (or, in paradise, in general) where they will stay forever and never leave. They will never choose or want anything else. Ayah 108 tells us how much they will love and desire it, even though one might imagine that a person who is to stay in one place forever would get tired and bored of it. But Allah tells us that despite this eternal stay, they will never choose to change or move from where they are.

**Ayah 109:** قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لِّكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنفَدَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا

Say, "If the sea were ink for [writing] the words of my Lord, the sea would be exhausted before the words of my Lord were exhausted, even if We brought the like of it as a supplement."

- The greatness of Allah is so high that even if all the oceans were ink for the Words of Allah, and all the trees were pens, the water of the sea would run dry and the pens would be broken and, and the Words of Allah would remain. Nothing can outlast them. No one can comprehend the greatness of Allah or praise Him as He deserves to be praised. Only Allah can praise Himself. Our Lord is as He says. He is beyond what we can say. The blessings of this world, the beginning and end of it, in comparison to the blessings of the Hereafter, are like a mustard seed compared to the entire world.
- Allah says: "If all the trees on the earth were pens and the sea (were ink), with seven seas behind it to increase it, yet the Words of Allah would not be exhausted. Verily, Allah is All-Mighty, All-Wise. (31:27)". We need to remember that the parable of the knowledge of all of mankind, in comparison to the knowledge of Allah, is that of a drop of water in comparison to all of the oceans.

**Ayah 110:** قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ اللَّهُ وَاحِدٌ فَمَن كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا

صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا

Say, "I am only a man like you, to whom has been revealed that your god is one God. So whoever would hope for the meeting with his Lord - let him do righteous work and not associate in the worship of his Lord anyone."

- *Allah says to the Prophet (SAW) to say to the idolaters that whoever claims that the Prophet (SAW) is lying, bring something like the Quran. For the Prophet did not know the unseen, the matters of the past which they asked him about and he told them about, including the stories of the people of the Cave and of Zul-Qarnayn, stories which are true - he did not know any of this except for what Allah made known to him. And our God, who calls you to worship Him, is One God, with no partner or associate. So, whoever hopes for a good reward and recompense, let him work righteousness in accordance with the prescribed laws of Allah. The two basic features of acceptable deeds include: their intent is for the sake of Allah alone, and are done in accordance with the way of Allah shown by the Prophet (SAW).*
- *We have to seek the pleasure of Allah alone and must not commit any shirk. Shirk is associating other partner/s with Allah in worshipping or doing any deeds. The Prophet (SAW) said that the thing he feared the most for us is the "small shirk" as Allah has saved us from the "major shirk". The major shirk includes idolatry. The Prophet (SAW) defined the small shirk as showing off (ar-riya).*
- *Allah will say on the Day of Resurrection, when the people are rewarded or punished for their deeds, "Go to the one for whom you were showing off in the world and see if you will find any reward with him." Whoever associates anyone with Allah in the deeds which he does, he will be asked to seek his reward from someone other than Allah, as Allah is the least in need of any partner or associate.*

### **Lessons Learned in the Last Ten Ayat:**

- *Keep in mind that sometimes Allah leaves the wrongdoers/disbelievers for a certain time. However, all of their efforts will be wasted hereafter.*
- *Believe and do righteous deeds if you want to be successful here and hereafter.*
- *You won't ask for any upgrade in Jannah, let alone getting bored there!*
- *Praise Allah to your limit, even it won't be enough to suit Allah's greatness.*
- *The intent and the way of doing any good deeds must be to please Allah alone and in accordance with His approved way shown by the Prophets (SAW).*

*[Memorizing the first and last ten Ayat of Surah Al-Kahf and understanding the meanings within them will protect us against the trials and temptations thrown by this temporary worldly life and the Dajjal. May Allah (SWT) help us comprehend and follow the messages and teachings of this Surah in our everyday life. Aameen.]*

*You may listen:*

[https://youtu.be/YQ\\_jzN1NE8](https://youtu.be/YQ_jzN1NE8)

<https://www.youtube.com/watch?v=FC9dxLqjIKw>