



# SŪRAH AL-KAHF

Text Translation & Commentary



**Ansari Memorial Series**

# SŪRAH AL-KAHF

Text Translation & Commentary



Imran N. Hosein

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Volume 1: Sūrah al-Kahf: Text Translation & Commentary;  
Volume 2: Sūrah al-Kahf and the Modern World;  
Volume 3: An Islamic View of Gog and Magog in the Modern Age;  
Volume 4: Dajjāl the False Messiah or Antichrist.

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## Preface

I pray most humbly, and ask my gentle readers to kindly join in the prayer, that Allah Most High might protect books (such as this humble quartet of books on *Sūrah al-Kahf*) that use the blessed Qur'an to explain, to expose, and to challenge those in the godless modern age who are waging unjust war on Islam. *Amīn*.

This first volume of four, containing '*Text, Translation and Commentary of Sūrah al-Kahf*', makes its appearance at the same time that our main analytical work on the subject, entitled '*Sūrah al-Kahf and the Modern Age*', is being published, and is meant to function as a companion volume to that main work.

We propose, *Inshā Allah*, to publish additional volumes in which we hope to offer a comprehensive and credible modern interpretation of the Qur'anic verses and *Aḥadīth* of Prophet Muhammad (*sallallahu 'alaihi wa sallam*) dealing both directly and indirectly with the important topics of *Dajjāl* the false Messiah or Anti-Christ, and of Gog and Magog.

The four volumes would thus have the following titles:

Vol. 1: '*Sūrah al-Kahf: Text, Translation & Commentary*';

Vol. 2: '*Sūrah al-Kahf and the Modern Age*';

Vol. 3: ‘An Islamic View of Gog and Magog in the Modern World’;

Vol. 4: ‘Dajjal the False Messiah or Anti-Christ’.

I am grateful to Sulaiman Dufford and Sabina Watanabe who both kindly proof-read this manuscript and offered many valuable suggestions.

The writing of the first two volumes on *Sūrah al-Kahf* was kindly sponsored in the names of a number of people in different parts of the world. They are as follows: Rābia Aboobakar Hussein Jakhūra and Aboobakar Hussein Jakhūra of Malawi in Africa, Abdul Mājid Kāder Sultān, Fātimah Abdullah, and Mohamed Ismail Pitchay, Hājjah Haniffa Bte Omar Khan Sourattee and Allahyarhama Hājjah Mariam Bte Fakīr Mohammed of Singapore.

May Allah Most Kind bless them all, those who sponsored as well as those who assisted in other ways, and may He grant mercy on the soul of Abdul Mājid Kāder Sultān, as well as on all others (deceased) mentioned above. *Amīn!*

Imran N. Hosein

In the Caribbean island of Trinidad, February 2007.





## Preface to Second Edition

A part from one very important addition to the commentary of the verses of the *Sūrah*, we made only minor changes to the text of the first edition.

The additional commentary concerns the very first verse of the *Sūrah* in which I now recognize *ʿIwaj* to refer not only to the crookedness that results from alteration and fabrication of the revealed Word of the One God, but to refer to similar fabrications that have crept into the *Hadīth* literature as well.

This is crucially important since *Dajjāl* will sieze upon all such *ʿIwaj* and exploit them to advantage as he launches his attacks on mankind to test them and to then corrupt and destroy their faith when they fail his tests.

We can therefore expect Zionist attacks to be launched on such issues as the fabricated *Hadīth* pertaining to (alleged) age of Aisha (*radiallahu ʿanha*) at the time when, it is alleged, that the Prophet (*sallallahu ʿalaihi wa sallam*) married her. In the first place, the Prophet never married Aisha. No marriage ceremony ever took place here on earth. It was Allah Most High Who communicated in a vision to the Prophet (*sallallahu ʿalaihi wa sallam*) that she was (divinely chosen) as his wife. Secondly, there are many

distinguished scholars who have adequately demonstrated that Aisha was older than six at the time when the vision occurred.

We can also expect the Zionists to attack Islam using the fabricated *Ahadīth* pertaining to the law of punishment for fornication / adultery in Islam. That law, as plainly stated in the Qur'an, is a public flogging. However, fabricated *Ahadīth* have retained *Rajm* (i.e., stoning to death) as the punishment for adultery.

We must warn that there are other fabricated *Ahadīth* as well, and Islamic scholarship will be tested in the next 20-30 years as never before tested, while *Dajjāl* completes the last stage of his mission of impersonation of the true Messiah.

Imran N. Hosein

Shawwāl 1432 / September 2011, Kuala Lumpur, Malaysia



## Introduction

In the thirteenth year of his mission as Allah's last Prophet on earth, Prophet Muhammad (*sallallahu 'alaihi wa sallam*) was forced to leave his beloved city of Makkah and seek refuge in the distant Northern Arabian city of Yathrib (later renamed Madīnah). He had to leave because of the war on Islam. When he arrived at Madīnah his long-awaited tryst with the Jews began.

They considered themselves the "chosen people of the Lord-God" with privileged access to truth, and that "heaven was reserved for them." Yet their hearts were entirely wedded to this world and they longed "to live for a thousand years."

This *Sūrah* was revealed immediately before the Prophet (*sallallahu 'alaihi wa sallam*) arrived in Madīnah, i.e., in the last year of the Makkah period, and it delivered a Divine response, majestic in both form and substance, to that strange Jewish conception of religion. Muhammad Asad is of the view that the substance of the *Sūrah*,

*"... is almost entirely devoted to a series of parables or allegories built around the theme of faith in Allah Most High versus an undue attachment to the life of this world."*

He has located the key-phrase of the whole *Sūrah* in the statement;

*“We have willed that all beauty on earth be a means by which we put men to a test”*

[al-Kahf, 18:7]

(All our quotations from Asad were taken from his monumental translation and commentary of the Qur’an.)

But the *Sūrah* also addressed the Jewish problem in the context of the Last Age – an age that would witness the horrendous attacks on Islam and on mankind by *Dajjāl*, the False Messiah, and by Gog & Magog. One of *Dajjāl*’s most dangerous attacks would be through *Ribā* (usury).

How should the poor respond to those who unjustly amass wealth and then use that wealth to impose their *messianic* rule over the world from Jerusalem at that time when *Ribā* takes a grip on economic life around the world and the masses are reduce to biting poverty? *Sūrah al-Kahf* responded to that predicament of the poor with the morale-boosting parable of the rich man and the poor man (verses 32-44).

The war on Islam in the Last Age would be so intense that Prophet Muhammad (*sallallahu ‘alaihi wa sallam*) prophesied, “holding on to Islam would be like holding on to hot coals”. The story of the young men of the Cave (verses 13-20) – from which the *Sūrah* takes its title – illustrates, again according to Asad,

*“... the principle of world-abandonment for the sake of*

*faith.”*

But the story also functions as a morale-booster since it ends with the triumph of Islam (i.e., in the decision to build a *Masjid* to commemorate the event).

Asad is spiritually perceptive in his comment concerning the story of Moses (*‘alaihi al-Salām*) and *Khidr*, the sage (verses 60-82). He says,

*“... the theme of spiritual awakening undergoes a significant variation: it is shifted to the plane of man’s intellectual life and his search after ultimate truths. Appearance and reality are shown to be intrinsically different – so different that only mystic insight can reveal to us what is apparent and what is real.”*

However, that amazing difference between ‘appearance’ and ‘reality’ would manifest itself in the world in the Last Age and it would be authored by *Dajjāl*, the false Messiah. Prophet Muhammad (*sallallahu ‘alaihi wa sallam*) informed his followers that *Dajjāl* would come with a “fire” and a “river”. But his “river would be a fire, and his fire would be the cool waters of a river.”

The implication of the story of Moses and *Khidr* (*‘alaihima al-Salām*) in this *Sūrah* is that only those servants of Allah Most High who are blessed with internal intuitive spiritual insight, would be able to penetrate the *reality* of the world in the age of *Dajjāl*. The authentic *Sufi Shuyūkh* (i.e., *Shaikhs*) of Islam always distinguished themselves in the history of Islam as a people blessed with precisely that spiritual insight.

Finally, the *Sūrah* ends with the allegory of *Dhūl Qarnayn*, who possessed both faith and power and who established a world-order, which used power to punish the oppressor, and to assist and reward those who possessed faith and whose conduct was righteous. He also had such respect for human rights that he allowed the primitive way of life to survive undisturbed.

*Sūrah al-Kahf* described the kind of a world that could have emerged at the end of history had mankind accepted Muhammad (*sallallahu 'alaihi wa sallam*) and followed him. Since they did not, history would now end differently. Those created by Allah Most High as the exact opposite of *Dhūl Qarnain*, would be released into the world. They would possess power with which to rule the world, but their power would rest on foundations that are godless, decadent and corrupt. Gog and Magog would establish a world-order that would use power to oppress, to wage war on Islam and on the religious way of life, and to trample upon the primitive way of life with no respect for human rights. That is precisely the world-order which now controls the world.

As readers embark on the study of this *Sūrah* of the Holy Qur'an they would be well advised to raise their hands in *Du'āh* (prayer) and to beseech Allah Most High for *Nūr* (i.e., a light) with which to penetrate and to understand the *Sūrah* as it explains this strange modern age.

It is not possible to translate the Arabic text of the Qur'an into any language without losing its miraculous quality. At best, we attempt to convey the *meaning* of the Divine revelation, particularly in respect of its capacity to explain the world today.

We humbly seek Allah's forgiveness if we have failed at any time to convey the correct meaning of the Word of Allah Most High.

Here now is the text of the *Sūrah*, and our humble attempt to explain its meaning through translation and such commentary that link the *Sūrah* to the modern age. Sometimes the simple English translation of a verse, which stays as close as possible to the Arabic text, is difficult to understand without some explanatory comments. We therefore provide, from time to time, an additional explanatory translation of a verse. We distinguish such 'explanations' from the translated text in the following ways:

- ❁ the translated text is always in **bold** type while the explanations are in ordinary type.
- ❁ explanations are also always in brackets
- ❁ explanations are always in a smaller type than the rest of the translated text.

We have also left a blank space after the commentary of every verse so that readers can utilize that space for recording notes of their observations and insights into the *Surah*.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah, Most Gracious, Most Merciful.*



# 1

Qur'anic Verse:

الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا ﴿١﴾

Simple translation:

Praise is due to Allah Who has sent down on His servant the book that He has ordained to be free from corruption.

Explanatory translation:

Praise is due to Allah (Most High), Who has sent down on His servant (Muhammad, *sallallahu 'alaihi wa sallam*) the book (i.e., the Qur'an), and has not allowed (and will not allow until the end of time) therein any corruption (of the text).

Commentary:

This opening statement of *Sūrah al-Kahf* has truly momentous implications. It conveys an ominous message directing attention to the corruption of previous divine scriptures through changes made to the original texts. But Allah Most High has given a divine guarantee that this Qur'anic text can never be so corrupted. More

than 1400 years have already passed since the Qur'an was revealed, and this categorical declaration concerning the incorruptibility of the text has miraculously passed that test of time. The Qur'an remains preserved to this day with exactly the same text with which it was revealed, a unique event in history. Those who wage war on Islam always find it inconvenient to respond to this dramatic demonstration of the validity of the claim of Islam to uncorrupted divinely-revealed truth.

The opening statement also conveys the message that as time unfolds, this Qur'an would continuously expose the changes that corrupted the texts of previous scriptures sent to Jews and Christians. That exposure takes place when believers obey Allah's command to respond with this incorruptible Qur'an to those who wage war on Islam while hiding behind mountains of lies and deception (e.g., "weapons of mass destruction in Iraq", "Arabs and Muslims attacked USA on September 11, 2001", etc.) and with barbaric oppression and slaughter. Here is the divine command: **"Do not yield to the disbelievers, but fight them strenuously with it (the Qur'an)"** i.e., by waging a **"mighty struggle"** against them, while using this Qur'an as the basic weapon of that struggle (*Qur'an al-Furqān*, 25:52).

The Qur'an restricts itself to mentioning the corruption of only those scriptures revealed to the Israelite people, i.e., the *Taurāt* (Torah) of Moses (*'alaihi al-Salām*, i.e., peace be upon him), the *Zabūr* (Psalms) of David (*'alaihi al-Salām*), and the *Injīl* (Gospel) of Jesus (*'alaihi al-Salām*). In directing attention to the corruption of Christian and Jewish scriptures, the Qur'an also delivers a warning

of a divine response that would take the form, in the Last Age, of the supreme tests and trials of *Dajjāl*, the false Messiah or Anti-Christ, and of Gog and Magog. *Sūrah al-Kahf* is the only *Sūrah* of the Qur'an that is linked to *Dajjāl* as well as to Gog and Magog.

Thus in seeking to understand and to recognize the tests and trials of *Dajjāl*, as well as of Gog and Magog, it is to the Christian and Jewish scriptures, as well as to the Christian and Jewish worlds, that we must direct primary attention. This would be because they obstinately persist in clinging to those corruptions in their scriptures despite the revelation of the Qur'an.

It follows from the above that those who believe in the Qur'an as the uncorrupted Word of Allah Most High have a duty to locate all the changes made to the Jewish and Christian scriptures to which the Qur'an has responded. The knowledge so derived would be of supreme importance for survival in the age of *Dajjāl* and of Gog and Magog since these implantations would become the target of an evil storm that Allah Most High would unleash in the Last Age.

The opening statement also establishes the non-contradictory and unambiguous character of a Qur'an that declares itself to be free from all obscurities and internal contradictions: cf. 4:82, **"Had it issued from any but Allah (Most High), they would surely have found in it many an inner contradiction!"**

It is of critical importance that Muslims take note of the fact that *Dajjāl* will launch attacks based on the fabrications found not only in previous scriptures but also in the compilations of *Aḥadīth*

of Prophet Muhammad (*sallallahu 'alaihi wa sallam*). Examples of such fabrications would be the statement which claims that Prophet Muhammad married Aisha (*radiallahu 'anha*) when she was six years of age and consummated the marriage when she was nine; another such fabrication would be the claim that there used to be a verse in the Qur'an prescribing *Rajm* (i.e., stoning to death) as the punishment for adulterers who are married and that the Prophet prescribed such a punishment to continue for married adulterers even after the punishment of *Rajm* was abrogated in the Qur'an.

Notes:

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## 2

### Qur'anic Verse:

قِيَمًا لِّيُنْذِرَ بَأْسًا شَدِيدًا مِّنْ لَّدُنْهُ وَيُبَشِّرَ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ  
الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا حَسَنًا ﴿٢﴾

### Simple translation:

(It is) **unerringly straight** (in order) **to warn of something** awesomely powerful and terrible that will come from Him, and to give unto the believers who are righteous in their conduct, the glad tiding that their's shall be a goodly reward.

### Explanatory translation:

(This Qur'an is a divine revelation that is unerringly) **straight and upright** (and would consequently straighten all things crooked in previous scriptures). (It is thus sent) **to warn** (in particular those who follow the corrupted Christian and Jewish scriptures or fabricated *Ahadith* and reject, or neglect to read and study this Qur'an) **that they would** (now) **have to face something awesomely powerful and terrible from Him**. (This refers to evil beings created by Him who would be released into

their worlds and would inflict terrible tests and trials and severe punishment upon them, and on all others who fail their tests). (In addition) it **gives unto the believers** (in the Truth here revealed for the last time) **who are righteous in their conduct the glad tidings that their's shall be an excellent reward.**

### Commentary:

One of the most basic of all functions of this Qur'an is that of straightening all things that were made crooked in previous scriptures, those sent to Jews and Christians in particular, as well as expose fabricated *Ahadith* of Prophet Muhammad (*sallallahu 'alaihi wa sallam*).

Once that process of correction of falsehoods and of restoration of Truth is completed with the revelation of the Qur'an, the stage would be set for severe punishment. There is a clear indication of that severe punishment in *Sūrah al-Falaq* (the last but one *Sūrah* of the Qur'an) which asks believers to pray for divine protection from the evil that Allah Most High has Himself created. That evil is, most of all, *Dajjāl* the false Messiah or Anti-Christ, and Gog and Magog. At the risk of being repetitious, we remind the reader that *Sūrah al-Kahf* has the distinction of being the only *Sūrah* of the Qur'an that is directly linked to both subjects – *Dajjāl* as well as Gog and Magog. Consequently, it is by far the most important *Sūrah* of the Qur'an explaining the age in which we now live, i.e., the Last Age.

In Abraham's dream (*'alaihi al-Salām*) in which he saw himself

sacrificing his own son, Ishmael (*'alaihi al-Salām*), there is another direct reference to this awesome age of trials and punishment. The dream conveyed the message that Arabs, who are Ishmael's seed, would be sacrificed as part of a momentous plan connected to the *Banū Isrā'il's* final punishment. That dream has today found dramatic fulfillment in the Zionist Euro-Christian and Euro-Jewish grand alliance that is waging war on Arabs and on Islam. It has progressed to the extent that if an Egyptian wants to return to Egypt he must first shave off his beard or face possible persecution.

Finally, there is an indication that when Gog and Magog launch their awesome attack on mankind in general, and on Arabs in particular, while deceiving the Jews, it would be the Zionist-controlled Jewish and Christian worlds that would be used as the primary instruments of that attack. This is implicit in the verse of the Qur'an that prohibits the believers from maintaining ties of friendship and alliance with Jews and Christians *when a Jewish-Christian alliance emerges in history* (*Qur'an, al-Mā'idah, 5:51*). It is also implicit in the following warnings of the Prophet:

Narrated Abū Saïd: The Prophet said,

*"You will follow the wrong ways of your predecessors so completely and literally that if they should go into a lizard's hole you, also, will go there." We asked, "O Allah's Apostle! Are you referring to the Jews and the Christians?" He responded, "Whom else?"*

(Bukhāri)

Narrated Abū Hurairah:

*The Prophet said, “The Jews were split up into seventy-one or seventy-two sects, and the Christians were split up into seventy-one or seventy-two sects, and my community will be split up into seventy-three sects.”*

(Abū Daūd)

Notes:



# 3

Qur'anic Verse:

مَكِّيْنٍ فِيْهِ اَبَدًا ﴿٣﴾

Simple translation:

(Such believers would be in a state of bliss) **in which they shall dwell beyond the count of time.**

Commentary:

The opening statement continues to deliver an awesome warning that those who reject this revelation (which corrects the changes made to previous divine revelations as well as fabricated *Ahadith*), and who stubbornly and foolishly cling to the corrupted texts of previous divine revelations as well as fabricated *Ahadith*, would pay a terrible price for that rejection and stubborn clinging to lies invented against Allah Most High and against His last Prophet. Those, on the other hand, who embrace the Qur'an, who believe in it as the uncorrupted word of the One God, and who live by its guidance when responding to the tests and trials mentioned earlier, would be handsomely rewarded. While the Qur'anic guidance is unerringly straight in its totality, it is *Sūrah*

*al-Kahf* in particular that equips the believer to best respond to the evils that flow from the scriptural crimes.

Since the blessed Prophet Muhammad (sallallahu ‘alaihi wa sallam) has himself linked this *Sūrah* to *Dajjāl* the False Messiah or Anti-Christ (i.e., recitation of the first ten verses provides protection from the trials of *Dajjāl*) the first implication of this opening statement is a warning that *Dajjāl* will attack mankind while using to his advantage every change made to the word of Allah sent down in previous revelations as well as every fabricated *Hadīth*.

The second implication of the opening statement is that believers have an absolute obligation to acquaint themselves with all the changes and fabrications so that they would know the battlegrounds (such as *Ribā*) on which *Dajjāl* would attack mankind.

Notes:

# 4

Qur'anic Verse:

وَيُنذِرَ الَّذِينَ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا

Simple translation:

**Furthermore,** (this divine writ is meant) **to warn all those who assert that Allah has begotten a son.**

Commentary:

There were many scriptural crimes and lies told against Allah Most High, but the biggest lie of all was that He Most High took unto Himself a son. The Christians believe that He 'begot' a son named Jesus, while there were once Jews who declared that Ezra ('alaihi al-Salām) was His son. Evidence of this old Jewish belief has emerged in a Dead Sea Scroll entitled 'Son of God'.

In order for anyone to successfully study the subject of the changes and corruption of Jewish and Christian scriptures he should pay utmost attention to this change in particular, i.e., the false declaration that Allah took unto Himself a son, and should carefully study how the Qur'an has responded to this lie.

But the Qur'an is specific when it warns in *Sūrah al-Kahf* of the looming divine punishment which would befall the Christian and Jewish worlds in the Last Age. That punishment has already unfolded to the extent that the Euro-Christian and Euro-Jewish worlds are now legalizing the marriage of one man to another man. In addition, there are published news reports of people in Britain and other parts of Europe now engaging in public sexual intercourse. That decadence is spreading to other parts of the world, including the Muslim world. There is also startling incontrovertible evidence that the British people are increasingly turning to atheism.

Notes:

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# 5

## Qur'anic Verse:

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

## Simple translation:

**No (proper) knowledge have they of Him** (when they assert such a thing about Him), **and neither had their forefathers.** **Dreadful is this saying that comes out of their mouths.** (And) **nothing but falsehood do they utter!**

## Commentary:

This constitutes a categorical rejection of the Christian belief in Jesus as the son of God. The Jewish belief in Ezra (*Uzair 'alaihi al-Salām*) as the son of God, which was also rejected as false, has now faded away. But false belief in Jesus as the son of God constitutes part of a larger falsehood, i.e., belief in the 'Trinity', that God is One and is yet comprised of three persons – God the Father, God the Son, and God the Holy Ghost.

A Muslim must remain uncompromising in his resolution to

be in no way whatsoever accommodative of, or associated with, this dreadful declaration and false belief in the ‘trinity’. And yet, in my own native island of Trinidad it is absolutely amazing to behold that some misguided Muslims are a part of an Inter-Religious Organization that was established on the basis of a common fundamental belief in “the fatherhood of God”! It is absolutely prohibited for anyone to declare of Allah Most High that He is “father” since it implies that He has a “son” or “daughter”. That is blasphemy (*Shirk*), the one sin that Allah has declared that He would not forgive.

This verse responds to that lie by directing attention to the inadequate knowledge of Allah Most High possessed by those who have swallowed the lie. It is because of ignorance that they stubbornly cling to it.

Notes:

# 6

## Qur'anic Verse:

فَلَعَلَّكَ بَنِيعٌ تَفْسَكَ عَلَىٰ ءَاثَرِهِمْ إِن لَّمْ يُؤْمِنُوا بِهَٰذَا الْحَدِيثِ أَسَفًا



## Simple translation:

**Would you (O Muhammad) torment yourself to death with grief over them if they are unwilling to believe in this message (i.e., the Qur'an)?**

## Commentary:

Hence, refrain from excessive grief over a people who would never be content unless and until they succeed in getting you (Oh Muhammad), and your followers, to follow them and their corrupted version of religion instead of the uncorrupted truth that is in this Qur'an.

The Qur'an acknowledges that there would be some who would respond favorably to the knowledge of truth imparted to them through this Qur'an, and would thus recognize the lies told against Allah. But it warns of others who would reject the Qur'an.

They would be a people whose internal corruption would be so dense that truth cannot penetrate them. The warning that is implicit in this verse is that *Dajjāl* would use such people as his instruments through whom he would attempt to corrupt the faith of the believers. It is in connection with that monstrous attack of *Dajjāl* that the Messenger of Allah warned:

Narrated Abū Saïd:

*The Prophet said, "You will follow the wrong ways of your predecessors so completely and literally that if they should go into a lizard's hole you, also, will go there." We asked, "O Allah's Apostle! Do you mean the Jews and the Christians?" He replied, "Whom else?" (meaning of course the Jews and the Christians).*

(Bukhāri)

The most conspicuous characteristic of Muslims today is the large numbers who have abandoned the way of life (*Sunnah*) of Prophet Muhammad (*sallallahu 'alaihi wa sallam*) and have embraced instead the way of life of the godless Euro-Christian and Euro-Jewish mysterious alliance which now rules the world. The 'beard' that has disappeared from the face of the male and the head-covering (*Hijāb*) from the head of the female, the universal embrace of *Ribā* and the *Shirk* of the modern State, the feminist revolution, etc., are the most glaring examples.



Notes:

## 7

## Qur'anic Verse:

إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لِّهَا لِنَبْلُوهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا ﴿٧﴾

## Simple translation:

Behold, We have willed that all beauty on earth be a means by which We put men to a test (in order to determine) which of them are best in conduct.

## Commentary:

Hence the believers must expect the earth (i.e., the life of the modern world) to become increasingly attractive as the period of *Dajjāl's* awesome *Fitnah* (tests and trials) approaches its climax; and nowhere is it more attractive than in the continuing scientific and technological revolutions which usher unique, dramatic and momentous changes in the way mankind lives, travels and communicates.

Today it is the hand phone that is sweeping the whole world, but tomorrow there would be even more extraordinary technological inventions which would bewitch mankind even more. At that time this writer will be in his grave, but he warns

that *Dajjāl* will use all the seemingly miraculous lures of this extraordinary worldly life (*Dunyah*) as a major battleground in which to test the faith of mankind. *Dajjāl's* strategy seeks to replace Allah Most High in the hearts of mankind with the *Dunyah*. As the *Dunyah* takes control of the heart *Dajjāl* succeeds more easily in destroying faith and in leading such people into the hellfire. The world in which we now live is one in which the overwhelming majority of mankind appear to have already been so seduced by the *Dunyah* that they are embracing materialism, godlessness and decadence.

Asad comments that Allah Most High “lets them reveal their real characters in their respective attitudes – moral or immoral – towards the material goods and benefits which the world offers them ... the real motive underlying men’s refusal to believe in God’s spiritual message is almost always their excessive, blind attachment to the good of this world, combined with a false pride in what they regard as their own achievements.”

Notes:

## 8

Qur'anic Verse:

وَاِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا ﴿٨﴾

Simple translation:

... and verily, (in time), **We shall reduce all that is on it** (i.e., the earth) **to barren dust.**

Commentary:

Barren dust is dry soil without growth or herbage, and this naturally takes place when water runs out. Hence believers should focus attention on the ever increasing scarcity of water in the world as the countdown approaches its climax. The Prophet revealed that Gog and Magog are very thirsty, and that when released, they would drink up all the water of the world. The modern way of life has been characterized for quite some time now by over-consumption, pollution and waste of water. Around the world lakes, rivers and streams are now drying up. When we reflect over the fact that some 41% of humanity live in the 10 most highly-polluted major river systems of the world, the ominous implication of the embrace of this Gog and Magog way of life becomes

obvious.

The world of scientific and technological progress that seeks to replace faith in God with faith in human ingenuity would (also) one day be reduced to a state akin to barren dust! Indeed when the true Messiah kills the false Messiah and the clash of Gog and Magog unleashes thousands of nuclear weapons upon the world, and the *Dukhān* (i.e., smoke) appears, the computer-guided electronically functioning cruise missiles, etc., would not function anymore.

Again, at the very heart of the strategy for protection from the trials of *Dajjāl* in the transient worldly life, must be an active effort of prolonged fasting. Moses (*‘alaihi al-Salām*) fasted for 40 days. As we fast for a prolonged period of time the transient nature of the worldly life becomes quite clear. Such a heart would constantly grow in consciousness that the earth and all it contains would one day be reduced to dust. In consequence, the heart that possesses faith would naturally grow in detachment for such worldly life that hinders or obstructs worship of the One God.

This writer urges the gentle reader who has not already done so to experience for himself or herself a personal private continuous fast of 40 days, and to further experience the effect of the world losing its glitter. In accordance with the new law of fasting promulgated in the Qur’an however, such a fast would commence each day at dawn and end at sunset.

Notes:

# 9

Qur'anic Verse:

﴿٩﴾ أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا

Simple translation:

**You marvel** (Oh Muhammad) **at this parable concerning the men of the cave, and of the scriptures, and you consider it such a wondrous sign?**

Explanatory translation:

(Since the life of this world is but a test), **do you marvel** (Oh Muhammad) **at this parable concerning the Men of the Cave and of** (their devotion to) **the scriptures and consider it to be such a wondrous sign** (amongst our many divine signs)?

Commentary:

Here now is the parable of some youths who had faith in Allah Most High and who responded to the awesome trials akin to those of *Dajjāl* and of Gog and Magog in the Last Age, by withdrawing from the godless world that was waging war on them,

and on their religious way of life. They survived by holding fast to the divine scriptures (*Raqīm*).

If Muslims are to survive the war on Islam in the modern age they will have to follow the example of the young men by holding on very firmly indeed to the Qur'an (and to the *Sunnah* which embodies the guidance in the Qur'an). And since the Qur'an declares of itself that it "explains all things" (*Qur'an, al-Nahl, 16:89*), it follows that the Qur'an must explain the age of *Dajjāl* and of Gog and Magog, and thus reaffirm that we now live in that age. Yet one of the most remarkable things about contemporary Islamic scholarship is its reluctance (or incapacity) to turn to the Qur'an for understanding modern thought, and for responding to the awesome challenges of the modern age. It was for precisely this reason, i.e., to remove this weakness, that our teacher of blessed memory, *Maulāna* Dr. Muhammad Fazlur Rahmān Ansārī established the Aleemiyah Institute of Islamic Studies in Karachi, Pakistan. His masterly two-volume work entitled '*The Qur'anic Foundations and Structure of Muslim Society*' has pioneered the effort to use the Qur'an to explain the modern age and to respond to it appropriately.



Notes:

## 10

Qur'anic Verse:

إِذْ أَوَى الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا رَبَّنَا آتِنَا مِن لَّدُنكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا ﴿١٠﴾

Simple translation:

**Behold, the youths** (fleeing from the war on Islam waged by the godless world) **betook themselves to the cave and prayed,** “**Our Lord-God!** (kindly) **bestow on us mercy from Thyself,** and (kindly) **dispose of our problem in the right way!”**

Commentary:

In their magnificent demonstration of faith the youths preferred to leave their homes and flee from persecution rather than compromise their faith. That compromise was forced upon them to make them a part of the godless melting pot. Many Muslims in the modern world usually adopt an opposite response to that of the youths in *Sūrah al-Kahf*. They would rather compromise their faith in Allah Most High, and in His Prophet, and the conduct that faith requires of them, to gain acceptance in

the godless societies in which they live. They crave such acceptance in order to hold on to their US Visas or Green Cards, their businesses or their jobs, their comfortable way of life in some European or North American country, or their elite status in their native countries.

It is now possible to understand the divine wisdom at work in the creation of evil beings (i.e., *Dajjāl* and Gog and Magog) and in their release into the world in the age of *Fitan* (i.e., the age of trials and tribulations). As the war on Islam intensifies, Allah Most High is able to sift the ‘rice grain’ from the ‘husk’. The true servants of Allah would follow the example of the youths in this story in order to preserve their faith.

This is the tenth verse of the *Sūrah*. Our second volume in this quartet entitled ‘*Sūrah al-Kahf and the Modern Age*’, looks specifically at the link between these first ten verses of *Sūrah al-Kahf* and *Dajjāl* the false Messiah or Anti-Christ.

Notes:

## 11

Qur'anic Verse:

فَضَرَبْنَا عَلَىٰ ءَاذَانِهِمْ فِي الْكَهْفِ سِنِينَ عَدَدًا ﴿١١﴾

Simple translation:

**We** (then) **drew** (a veil) **over their ears** for a number of **years** (while they remained) **in the Cave**.

Commentary:

They could not ‘hear’, and were hence spared all the ranting and raving and deceptive propaganda warfare of the godless world – the modern version of which is mainly delivered through *Dajjāl’s* print and electronic media (television’s CNN in particular). The spiritual implication of ‘drawing a veil over their ears’ is that the believers would better survive the onslaught of the godless world if they were to live in remote locations “far from the madding crowd” where seclusion and solitude are easier to achieve. Secondly, it is when the external ears and eyes are closed (i.e., denied the attractions of the godless world) that the internal ear and eye can better be stimulated and activated for receiving divine *Nūr* (light). It is with *Nūr* that a believer would be able to pierce

the deception of a so-called Arab or Islamic radio or television station, for example, or a prolific writer on Islam with a large number of glossy books and documentaries to his fictitious name, that the CIA/Israeli Mossad create and then use to brainwash and misguide Muslims. It is also with *Nūr* that believers can build internal power and strength. They can then use that strength to resist that malicious assault on their minds and hearts.

Notes:

## 12

Qur'anic Verse:

ثُمَّ بَعَثْنَاهُمْ لِنَعْلَمَ أَيُّ الْحَزِينِ أَحْصَى لِمَا لَبِثُوا أَمَدًا ﴿١٢﴾

Simple translation:

We (then) awakened them so that We might know which point of view displayed greater comprehension of the time-span during which they had remained in this state (while they slept in the cave).

Commentary:

Hence, the story which We now narrate concerning the young men in the Cave is essentially meant to direct attention to the subject of the multi-dimensional nature of 'time'. Unless one understands this subject it would not be possible to penetrate the *persona* of *Dajjāl*, the False Messiah. When he is released, for example,

*"he would live on earth for forty days – a day like a year, a day like a month, a day like a week, and all his days, i.e., all the rest of his days, like your days."*

(Sahih Muslim)

*Sūrah al-Kahf* teaches us that ‘time’ is an effective spiritual medium through which the believer can equip himself with the capacity to understand, as well as to respond successfully to the trials of *Dajjāl* and of Gog and Magog. Seclusion and solitude such as obtained in the cave, or in *Ittikāf*, is a means through which the believer can be temporarily extricated from ‘worldly time’ and, in the process, enter into ‘endless time’ (which, according to the Qur’an, is comprised of seven different worlds of ‘time’ – *Qur’an, al-Mulk*, 67:3). It is the taste of ‘endless time’ that effectively exposes the transient nature of the worldly life (*al-Dunyah*) that *Dajjāl* uses to seduce mankind. The second volume of this quartet of books entitled ‘*Sūrah and Kahf and the Modern Age*’, addresses the subject of *time* in Islam in some detail. It does so in the chapter entitled ‘The Qur’an and Time’.

Notes:

# 13

## Qur'anic Verse:

نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُم بِالْحَقِّ إِنَّهُمْ فِتْنَةٌ ءَامَنُوا بِرَبِّهِمْ وَزِدْنَاهُمْ  
هُدًى ۝۱۳

## Simple translation:

We shall truly relate to you their story. Behold they were young men who had attained to faith in their Lord-God, and We (consequently) deepened their consciousness of the right way.

## Explanatory translation:

(And now) We shall truly relate to you their story. Behold they were young men who had attained to faith in their Lord-God: and (in consequence of the faith which they demonstrated in this matter, and which We now narrate to you), We deepened their consciousness of the right way.



Commentary:

There is an amazing message of comfort and hope in this verse and the next. As a believer separates himself from a decadent godless Gog and Magog world-order and resists the war on Islam that is now raging around the world, and as he challenges the oppressor, every effort that he makes to defend and preserve Truth results in Divine blessings that increase his faith and strengthens his capacity to resist the enemy. When the godless world unjustly attacks such a believer and seeks to marginalize or demonize him, or to deny him the freedom to preach Islam by falsely declaring him a ‘terrorist’ or ‘a great security risk’, the darkness and diseases of their souls and their misguided conduct would constantly increase. The Qur’an describes the fate that awaits such wicked people when it says (in connection with the prohibition of *Ribā*) that they will eventually behave as though driven to madness by Satan’s touch (*Qur’an, al-Baqarah, 2:275*).

Notes:

## 14

## Qur'anic Verse:

وَرَبَطْنَا عَلَىٰ قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ السَّمَوَاتِ وَالْأَرْضِ لَن  
 نَدْعُوهُ مِن دُونِهِ ۚ إِلَهًا لَّقَدْ قُلْنَا إِذَا شَطَطًا ﴿١٤﴾

## Simple translation:

We endowed their hearts with strength so that they stood up and proclaimed, “Our Lord-God is the Lord-God of the heavens and the earth. Never shall we invoke any deity other than Him: if we ever did so, we would indeed have uttered an enormous (falsehood).”

## Explanatory translation:

We endowed their hearts with strength, so that they stood up and (defiantly and courageously proclaimed to the godless world), “Our Lord-God is the Lord-God of the heavens and the earth. Never shall we invoke any deity other than Him (and hence, never shall we declare our submission to any claimant to sovereignty, supreme authority, supreme law, etc. other than Allah Most High): if we did so we would indeed have uttered

**an enormous** (falsehood).”

### Commentary:

As a believer in Allah Most High resists the godlessness of the modern world of *Dajjāl* and of Gog and Magog, he must ensure that he resists its *Shirk* in particular. That *Shirk* is today universally present, yet so many have difficulty in recognizing it. Very few can today recognize the *Shirk* of the modern secular state, for example, when it claims sovereignty for itself, and when it declares that its authority and law are supreme. The blessed Prophet (*sallallahu ‘alaihi wa sallam*) had warned that *Dajjāl’s* attack of *Shirk* would be as difficult to recognize as it would be to recognize,

“*a black ant on a rock on a dark night*”.

(Mustadrak al-Hākim).

The young men in *Sūrah al-Kahf* recognized that any embrace of *Shirk* would result in the utter destruction of faith. And they consequently resisted that *Shirk* to the extent of abandoning their place of residence. *Sūrah al-Kahf* knocks at the door of our heart in this age of universal *Shirk* to urge us all, especially the young, to follow the noble example set by those young men.

A Muslim cannot pledge allegiance to the modern secular State and to its constitution and yet continuously make the hollow declaration (in prayer for example) of “*Allahu Akbar*” (i.e., Allah is Supreme; His authority is supreme; and His law is the supreme law). Godless modern western civilization created the modern

secular state in Europe through a Euro-Jewish/Euro-Christian Zionist alliance. That state blasphemously declared itself sovereign, while claiming for itself supreme authority and supreme law. The next verse of *Sūrah al-Kahf* describes such conduct as “the wickedest of all”. (See also the chapter on the *Shirk* of the modern secular state in Pt. 2 of my book, *Jerusalem in the Qur’an*’.)

Notes:

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# 15

## Qur'anic Verse:

هَؤُلَاءِ قَوْمُنَا اتَّخَذُوا مِنْ دُونِهِ ءَالِهَةً لَوْلَا يَأْتُونَ عَلَيْهِمْ  
بِسُلْطَانٍ بَيِّنٍ فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا ﴿١٥﴾

## Simple translation:

(The young men continued to declare), “**These, our people, recognize gods other than Him (i.e., Allah Most High). Why do they not defend this (belief) with some convincing rational explanation? Truly the wickedest of conduct is to blaspheme against Allah with such falsehood.**”

## Commentary:

This is precisely what the modern godless world has done in creating, for example, the modern secular state with its arrogant and blasphemous constitutional claim to sovereignty, supreme authority, supreme law, and freedom to legalize that which Allah Most High prohibited. Allah Most High prohibited gambling, for example, yet the modern secular state has not only permitted it but the state itself is engaged in state-sponsored lottery. This is the

greatest act of wickedness (*Dhulm*) that anyone could ever commit.

Allah Most High Himself delivers a wake-up call. The heart of every Muslim youth, male as well as female, should shiver with excitement and ecstasy as they read these verses of *Sūrah al-Kahf*. They should be inspired by the youths of this story who had faith in Him, and who defiantly resisted every effort of the godless world to break their faith. In consequence, He blessed them by increasing their faith.

Notes:

# 16

## Qur'anic Verse:

وَإِذِ اعْتَرَلْتُمُوهُمْ وَمَا يَعْبُدُونَ إِلَّا اللَّهَ فَأَوْوُوا إِلَى الْكَهْفِ يَنْشُرْ لَكُمْ رَبُّكُمْ  
مِّنْ رَّحْمَتِهِ وَيَهَيِّئْ لَكُمْ مِنْ أَمْرِكُمْ مَرْفَقًا ﴿١٦﴾

## Simple translation:

(The youths counseled each other), “Hence, now that you have turned away from them, and from all that they worship instead of Allah, take refuge in the cave. Your Lord-God will shower His mercy on you and take care of your affair for you with comfort and ease!”

## Explanatory translation:

(The youths counseled each other), “Hence, now that you (my fellow Muslims) have turned away (withdrawn and disconnected) from them, and from all that they worship instead of Allah (i.e., from their mainstream godlessness), take refuge in that cave (the modern day equivalent being the remotely located Muslim Village. If you do so) your Lord-God will shower His mercy on you and dispose of your affair (i.e.,

take care of all your difficulties) **for you** (in such wise as would give you) **comfort and ease!**”

### Commentary:

Hence the implication is that the ‘one in a thousand’ who, according to the *Hadith al-Qudsi* (Sahih Muslim) would survive the storm of Gog and Magog with faith intact, and would enter into heaven, would be the one who disconnects from the godless melting pot. The verse also delivers a ringing assurance of divine assistance and protection for those who so separate themselves in an effort to preserve their faith! The verse also anticipates that when the believers attempt such a withdrawal, those who would lead the way to establish remotely located ‘Muslim Villages’ would always be the Muslim youth.

### Notes:



## 17

## Qur'anic Verse:

وَتَرَى الشَّمْسَ إِذَا طَلَعَتْ تَزَّوُّرُ عَنْ كَهْفِهِمْ ذَاتَ الْيَمِينِ وَإِذَا غَرَبَتْ  
تَقَرَّبُ إِلَيْهِمْ ذَاتَ الشِّمَالِ وَهُمْ فِي فَجْوَةٍ مِّنْهُ ذَلِكَ مِنْ آيَاتِ اللَّهِ لَعَلَّ اللَّهَ  
يَهْدِي اللَّهُ لِمَنْ يَشَاءُ وَلَئِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُوا أَمْرَهُ وَتَعْلَمُوا أَنَّ اللَّهَ  
يُخْلِقُ مَا يَشَاءُ لَعَلَّكُمْ تَعْلَمُونَ

## Simple translation:

And (for many a year) you could have seen the sun, on its rising, incline away from their cave on the right, and, on its setting, turn aside from them on the left, while they lay in the open space in the midst of the cave. This constituted a sign from Allah (bearing witness to this) of Allah's messages (that) He whom Allah guides, he alone has found the right way; whereas for him whom He lets go astray you can never find any protector who would point out the right way.

Notes:

## 18

## Qur'anic Verse:

وَتَحْسَبُهُمْ أَيْقَاظًا وَهُمْ رُقُودٌ وَنَقَلْبُهُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشِّمَالِ  
وَكَلْبُهُمْ بَاسِطٌ ذِرَاعَيْهِ بِالْوَصِيدِ لَوِ اطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا  
وَلَمَلَّيْتَ مِنْهُمْ رُعبًا ﴿١٨﴾

## Simple translation:

You would have thought that they were awake, whereas they lay asleep. And We caused them to turn over repeatedly, now to the right, now to the left; and their dog (lay) on the threshold, its forepaws outstretched. Had you come upon them (unprepared), you would surely have turned away from them in flight and terror.

## Commentary:

It should be clear that the movement of the young men's bodies when they rolled from left to right, and then right to left, was in response to attraction to sunlight, a scientific principle known as phototropism. Hence *Sūrah al-Kahf* is here directing

attention of the believers to the study of the nature and constitution of the material universe, a study otherwise known as the scientific quest. Elsewhere we find evidence that *Dajjāl* will be the mastermind of a scientific and technological revolution that he would exploit to his advantage. The *Sūrah* also directs special attention to the strategic importance of harnessing solar energy and, therefore, all other natural sources of energy such as wind and the waves of the sea, during the age of *Dajjāl*. Such an effort would provide a means of escape from the clutches of those who first impoverish a people through *Ribā* and then trap them into dependency on the electricity grid and imported oil for energy while attacking their bogus and fraudulent paper and electronic money to increase the price of energy to such an extent that people become helpless to resist. They then offer them an escape from this misery, or, better, a ride on the gravy train in exchange for their entering into the embrace of those who rule the world on behalf of the Euro-Jewish State of Israel. Very few would resist the temptation of escaping poverty and embracing the good life through acceptance of, and submission to, Israel's rule over the world. This commentary is written with the hope that it may inspire coming generations of Muslims to resist all those attacks of *Dajjāl* and to make every sacrifice in order to preserve faith.

If and when Muslims wake up to the imperative of disconnecting from the godless clutches of the modern secular world and of seeking to preserve their faith through the establishment of remotely located Muslim Villages, they must remember to make every effort to achieve energy independence

through harnessing solar energy (for example). They must also ensure for themselves an independent supply of water.

It is also important for us to note very carefully that the young men paid careful attention to the matter of security. Their method of exercising caution was to take a dog with them. And so *Sūrah al-Kahf* directs attention to the importance of security and, in so doing, gives prominence to the watch-dog.

The further implication of their bodies rolling daily to the left and right in synchrony with the sunlight is that those bodies were firmly located in this *biological* world of space and time.

Notes:

## 19

## Qur'anic Verse:

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

## Simple translation:

We awakened them that they might question each other. One of them asked, "How long have you remained thus?" (Some) answered, "We have remained thus for a day, or part of a day." (Others) said, "Your Lord-God knows best how long you have thus remained. Let then one of you go with this money to the town, and let him search for the purest food there and bring you some food. But let him exercise vigilance and caution and by no means make anyone aware of you."

**Explanatory translation:**

**Thus it was that** (in the course of time) **We awakened them** (from sleep) **that they might question each other** (as to what had happened to them). **One of them asked, “How long have you remained thus?”** (Some of them) **answered, “We have remained thus for a day, or part of a day.”** Others (who may, perhaps, have been endowed with internal intuitive spiritual insight) **said, “Your Lord-God knows best how long you have thus remained. Let, then, one of you go with this money to the town, and let him search for the purest food there** (since the godless world had corrupted food to the extent that people were reduced to eating the equivalent of garbage), **and bring you some food. But let him exercise vigilance and caution and by no means make anyone aware of you** (by unnecessarily exposing your profile of faith).”

**Commentary:**

It is instructive that the (Arabic) word in the text of the Qur'an translated as 'vigilance and caution' is located in the exact middle of the whole Qur'an. This is surely a dire warning intended to wake modern Muslims from their slumber.

Secondly, the fact that some of the youths reckoned the time that they spent while asleep in the cave to have been just “a day or part of a day”, while others expressed doubt concerning that answer, is indicative of the multi-dimensional nature of time.

Later in this *Sūrah* we are told that they slept in the cave for three hundred (solar) years. Yet when they were awakened from their sleep there was no biological evidence of ageing that should have occurred during such a long period of time. The implication is that their bodies were preserved in two different dimensions of time simultaneously. The *Sūrah* thus directs attention to the study of 'time', and we have thus devoted a chapter of the second volume of this quartet of books entitled '*Sūrah al-Kahf and the Modern Age*' to that subject. The chapter is entitled 'The Qur'an and Time'.

Neither the Qur'an nor the *Aḥadīth* indicate to us what kind of money was used to buy the food. Commentators of the Qur'an are unanimous in their view that it was coins made of metals such as gold and silver.

It is only in this age that mankind has experienced for the first time the universal use of Dajjal's bogus, fraudulent and utterly *Haram* paper currencies.

Since this *Sūrah* is linked with Dajjal it is possible that '*warikikum*' may refer to paper money (the Arabic word '*warak*' means paper) and hence it is possible that the *Sūrah* is warning of an age that is to come when Dajjal will attack mankind with bogus paper money; and Allah Knows best!



Notes:

# 20

## Qur'anic Verse:

إِنَّهُمْ إِنْ يَظْهَرُوا عَلَيْكُمْ يَرْجُمُوكُمْ أَوْ يُعِيدُوكُمْ فِي مِلَّتِهِمْ وَلَنْ تُفْلِحُوا إِذَا أَبَدًا ﴿٢٠﴾

## Simple translation:

Behold, if they should come to know of you they would stone you, or force you back to their way of life, in which case you would never succeed.

## Explanatory translation:

Behold, if they should come to know of you (i.e., if they should discover your profile of faith), **they would stone you** (i.e., resort to a deliberate policy of demonization and intimidation, or cursing, reviling, damning and terrorizing you by declaring that you are a “terrorist” and “a great security risk”, etc.) (They would also try to) **force you back to mainstream godlessness** (to submit as a slave to their authority and to join the crowd of mainstream godlessness), **in which case you would never succeed.**

Commentary:

The war on Islam is such that it offers the Muslim a choice between two alternatives. He must either submit to those who rule the world (and thus change Islam to make it fit it into the modern godless world), or he can strive to keep his faith uncorrupted and intact, and expect to be ostracized, demonized and persecuted. *Sūrah al-Kahf* assures him of divine help and blessings if he chooses to respond as did the youth in this story.

Notes:

## 21

## Qur'anic Verse:

وَكَذَلِكَ أَتَتْهُمْ لَعْنَةُ اللَّهِ وَالْحَسْبُ الْيَوْمَ لَهُمُ الْحُوتُ ۚ وَمَا أَصْحَابُ الْحُوتِ أَنْ يَدْعُوا بِهِمْ وَلَا يَجِئُهُمْ بِهِمْ شَيْءٌ يَنْتَظِرُونَ ۚ  
فِيهَا إِذْ يَتَنَزَّعُونَ بَيْنَهُمْ أَمْرَهُمْ فَقَالُوا ابْنُوا عَلَيْهِم بُنْيَانًا رَّبُّهُمْ أَعْلَمُ  
بِهِمْ قَالِ الَّذِينَ غَلَبُوا عَلَىٰ أَمْرِهِمْ لَنَتَّخِذَ عَلَيْهِمْ مَسْجِدًا ﴿١١﴾

## Simple translation:

We have, in this way, drawn attention to their story, so that they might know that Allah's promise is true, and that there can be no doubt as to the Last Hour. And so as they argued their case among themselves some said, "Erect a building over them; Allah knows best what happened to them." Those whose opinion prevailed, declared, "Indeed, we must surely raise a Masjid (i.e., a house of worship) in their memory!"

## Explanatory translation:

We have, in this way, drawn attention to their story, so that they might know (whenever they debate among themselves

as to what happened to those young men of the Cave) **that Allah's promise** (of divine help for those who are targeted by the war on Islam) **is true, and that there can be no doubt as to** (the coming of) **the Last Hour. And so, as they argued the matter among themselves some said, "(let us) erect a building over them". Allah knows best what happened to them. Those whose opinion prevailed, declared, "Indeed, we must surely raise a Masjid** (a temple or house of worship) **in their memory!"**

#### Commentary:

The fact that a suggestion was made to erect a *Masjid* in honor of the youths, and in memory of the miracle, indicates that the godless regime that had been waging relentless war on Islam had vanished, and was replaced by a world that now worshipped Allah Most High. *Sūrah al-Kahf* here provides the greatest hope of all to the Muslims of this age who are experiencing precisely that relentless war on Islam, and whose faith in Allah Most High is being sorely tested. The *Sūrah* holds out hope to the Muslims that this long dark night of monstrous lies, deception, barbaric oppression and slaughter, would not last forever. A tomorrow will surely come when the Truth will once again triumph over falsehood. Muslims who study *Surah al-Kahf* would not despair, would not lose hope, and would not compromise their faith. We confidently expect that children now at school will live to see Islam triumphant over all its rivals and enemies. *Insha Allah.*

Notes:

## 22

## Qur'anic Verse:

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

## Simple translation:

(In times to come) **some** would say, “(They were) **three**, the fourth of them being their dog,” while others would say, “Five, with their dog as the sixth of them”, idly guessing at something of which they can have no knowledge. (Thus will they continue until some would say, “(They were) **seven**, the eighth of them being their dog.”

Say: “My Lord-God knows best how many they were. None but a few have any (real) knowledge of them. Hence, do not argue about them otherwise than by way of an obvious argument, and do not ask any of those (story-tellers) to enlighten you about them.”

### Commentary:

There is a warning given here to the effect that in later times an attempt would be made to divert attention from the strategic significance of the event itself to peripheral matters as, for example, the number of youths who were in the cave. This is a clear indication that the war on Islam now raging in the world would witness the adoption of precisely this strategy of focusing divisive attention on peripheral sectarian issues such as the celebration of the Prophet's birth anniversary in order to divert attention away from the creeping political dictatorship and economic slavery that is descending upon mankind even as we write this book.

Muslims should not allow themselves to be distracted by such 'red herrings' (i.e., unimportant and irrelevant disputes). Rather they should direct their attention to understanding the substance of events that are ominously unfolding in the world. They should then struggle to locate the proper response that emerges from divine guidance imparted in the Qur'an and actualized in the life of Prophet Muhammad (*sallallahu 'alaihi wa sallam*).

The verse also reveals that those who posed the question to the Prophet (*sallallahu 'alaihi wa sallam*) did not have precise knowledge of the subject themselves, whereas Allah Most High, Who here reveals the answer to the question, possesses precise knowledge of the subject. The Rabbis should thus accept this Qur'an to be the uncorrupted Word of the God of Abraham (*'alaihi al-Salām*).



Notes:

# 23

Qur'anic Verse:

وَلَا نَقُولَنَّ لِشَآئٍ إِنِّي فَاعِلٌ ذَٰلِكَ غَدًا ﴿٢٣﴾

Simple translation:

And never say about anything, “Behold, I shall do this tomorrow” ...

Notes:

# 24

## Qur'anic Verse:

إِلَّا أَنْ يَشَاءَ اللَّهُ وَاذْكُرْ رَبَّكَ إِذَا نَسِيتَ وَقُلْ عَسَى أَنْ يَهْدِيَنِي رَبِّي  
لِأَقْرَبَ مِنْ هَذَا رَشَدًا ﴿٢٤﴾

## Simple translation:

... without adding so please Allah. And call your Lord-God to mind whenever you lapse to forgetfulness, and say, “I hope and pray that my Lord-God would guide me to remain closer than this to the right path (i.e., than displayed in this act of forgetfulness).”

## Commentary:

The *Sīrah* (life history) of Prophet Muhammad (*sallallahu ‘alaihi wa sallam*) has recorded the incident when the Quraish presented him with the three questions posed by the Jewish rabbis of Madīnah that could be answered by only a true Prophet and by no one else. They requested him to answer the questions in order to confirm the truth of his claim to be a Prophet. He is reported to have responded by declaring that he would provide the answers the

next day while omitting to also say “*Insha Allah*” (if God so wills). Consequently, he was kept waiting for an embarrassingly long period of two weeks before Angel Gabriel arrived with the answers.

It is quite likely that this “*Insha Allah*” event did not occur by accident. Rather, it could have been a divine plan delivering a warning that the age of *Dajjāl*, and of Gog and Magog, would be characterized by an eventual total abandonment in conversation of such sacred terminology as ‘*Insha Allah*’. Such terminology demonstrates a recognition, attachment and dependence on the Will of Allah Most High. It would be a world in which mainstream public opinion would disapprove of the use of such terminology in everyday conversation. Believers should have the capacity to recognize that age and resist its war on sacred terminology since the price they would pay for not doing so would be possible hellfire.

Notes:

# 25

Qur'anic Verse:

وَلَبِثُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ سِنِينَ وَازْدَادُوا تِسْعًا ﴿٢٥﴾

Simple translation:

**They remained in their cave for three hundred years, and some have added nine** (to the three hundred).

Explanatory translation:

25. (Some people assert that) **they remained in their cave for three hundred years, and some have added nine** (to that number in consideration of the fact that after every 100 years the solar calendar would exceed the lunar by 3 years).

Notes:

## 26

## Qur'anic Verse:

قُلِ اللَّهُ أَعْلَمُ بِمَا لَيْتُوا لَهُ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ أَبْصَرَ بِهِ وَأَسْمِعَ  
 مَا لَهُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا يُشْرِكُ فِي حُكْمِهِ أَحَدًا ﴿٦٦﴾

## Simple translation:

Say, "Allah knows best how long they stayed. With Him is the hidden reality of the heavens and the earth. How clearly He sees, how finely He hears! They have no guardian apart from Him, since He allots to no one a share in His rule."

## Explanatory translation:

(You should conclude the matter by saying): "**Allah knows best how long they stayed** (in the cave) (since time is multi-dimensional and a day with Allah can be as much as a thousand, or even fifty thousand years by our reckoning). **With Him is** (the knowledge of) **the hidden reality of the heavens and the earth.** How clearly He sees, how finely He hears (everything)! No guardian have they apart from Him, since He allots to no one a share in His rule.

Commentary:

Allah Most High declares that He allots to no one a share in His 'rule'. His 'rule' obviously includes His sovereignty, supreme authority and supreme law. Yet, in a monstrous act of *Shirk* (i.e., blasphemy), the modern secular state has claimed for itself all of these things. It should be clear that the embrace of *Shirk* of the modern secular state is actually the embrace of *Dajjāl*. Most Muslims, including many scholars of Islam, have embraced the modern secular state without the consciousness or recognition of its *Shirk*. Others recognize the *Shirk* but choose to remain strangely silent on the matter.

We have explained the subject of the political *Shirk* of the modern secular state in Pt. Two of our previous book entitled '*Jerusalem in the Qur'an*'. We pray that these books might guide and assist Muslims in extricating themselves from that *Shirk*. *Āmīn*.

Notes:

# 27

## Qur'anic Verse:

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

## Simple translation:

Recite what has been revealed to you of the Scripture of your Lord-God. None can change His Words, and you can find no refuge other than with Him.

## Explanatory translation:

Recite (and teach) what has been revealed to you of the Scripture of your Lord-God (i.e., the Qur'an). None can change His Words (in this Qur'an as was done to previous scriptures), and you (the reader) can find no refuge other than with Him (when He judges by what is revealed in this Qur'an).

## Commentary:

It is clear that Allah Most High is here guiding the believers to



the basic instrument of protection against the attacks of *Dajjāl*. It is the recitation of the Qur'an in general, and *Sūrah al-Kahf* in particular. That recitation, in turn, invites the reader to ponder and study the message of the Qur'an diligently with the assurance that no one can succeed in corrupting it. It also invites the *doubting Thomases* to ponder over the phenomenon of a Qur'an that was revealed more than fourteen hundred years ago, and yet remains to this day in its original text without experiencing any changes whatsoever, while everything else in the world of Gog and Magog has either been corrupted or is in the process of being corrupted.

Every time a believer recites from the Qur'an, he or she should end with a *Duah* (supplication) asking Allah Most Kind not only to accept the recitation but also to bless him or her with the *ʿIlm* (knowledge), *Hikmah* (wisdom), *Hidāyah* (guidance), *Nūr* (light) and *Shifā* (healing) of the Qur'an. He should ask that the Qur'an be a guide, friend and protector in this life, at the moment of death, in the grave, and on the day of judgment. This will help build a shield between the believer and *Dajjāl* and thus offer protection from *Dajjāl*.

Notes:

# 28

## Qur'anic Verse:

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

## Simple translation:

Let your heart be content with those who call on their Lord-God morning and evening seeking His countenance. Do not let your eyes pass beyond them in quest of the pomp, glitter and beauties of this world's life. And pay no heed to any whose heart We have rendered heedless of all remembrance of Us because he had always followed his own desires, abandoning all that is good and true.

## Explanatory translation:

(And until that time of judgment comes) **let your heart be content** (in seeking the company of those sincere believers) **who call on their Lord-God morning and evening** (with all their

heart and soul), **seeking His countenance** (hence this is not ritual worship that is mechanically performed). **Do not let your eyes pass beyond them in quest of the pomp, glitter and beauties of this world's life** (i.e., let not the godless world seduce you with its attractions, or bribe you with a handout to make you turn away from sincere servants of Allah Most High). **And pay no heed to** (i.e., do not obey, do not follow the leadership of) **any whose heart We have rendered heedless of all remembrance of Us because he had always followed (only) his own desires** (i.e., his own agenda in his lust for power or fame or wealth, etc.). (This he does) **while abandoning all that is good and true** (and while waging war on the true servants of Allah).

#### Commentary:

In this hauntingly beautiful verse, *Sūrah al-Kahf* gives additional advice and warnings regarding the method with which believers should respond to the dangers of the godless world in the age of trials of *Dajjāl*, and of oppression and corruption of the Gog and Magog world-order. The essence of that guidance is that they should carefully choose the company they keep, the people with whom they associate, and hence the *Jamā'ah* to which they belong.

They should keep the company and remain attached to those sincere servants of Allah Most High who radiate constant piety, humility and godliness in their personality, and firmness of conduct in their resolve to remain faithful to Allah and His blessed Messenger (peace be upon him) while war on Islam is being waged.

And they should avoid the company of those who exhibit godlessness, sinfulness, greed, lust, pride, haughtiness, arrogance, vindictiveness and spite in their conduct, and who support those who are waging war on Islam. Such people pursue their own worldly agenda and their work would be in vain. This writer warns that it is precisely such people who now rule over Muslims all around the world, while the sincere servants of Allah Most High are marginalized, demonized and silenced.

Notes:

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## 29

## Qur'anic Verse:

وَقُلِ الْحَقُّ مِنْ رَبِّكَ ۖ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ ۚ إِنَّا أَعْتَدْنَا  
 لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا ۚ وَإِنْ يَسْتَغِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ  
 يَشْوِي الْوُجُوهُ ۚ بئسَ الشَّرَابُ ۖ وَسَاءَتْ مَرْتَفَقًا ﴿٢٩﴾

## Simple translation:

Proclaim (that) the Truth has come from your Lord-God (and that) **people are free to either accept or reject it. Verily, for those who sin against themselves We have readied a fire whose billowing folds will encompass them from all sides. If they were to beg for water, they will be given water (that would be hot) like molten lead which will scald their faces. (That would be) a dreadful drink and an evil a place to rest!**

## Explanatory translation:

**Proclaim** (to the godless world that) **the** (uncorrupted) **Truth** has come from your Lord-God (in this Qur'an) (and that) **people are free to either accept or reject it** (since Islam insists on

freedom of choice in the matter of choosing between Truth and falsehood). **Verily, for all who sin against themselves** (by choosing to reject Our Truth, i.e., this Qur'an, and by waging war on Islam, on the rightly guided scholars of Islam and on the sincere servants of Allah Most High) **We have readied a fire whose billowing folds will encompass them from all sides. If they were to beg for water, they would be given water (hot) like molten lead which would scald their faces.** (That would be) **a dreadful drink and an evil a place to rest!**

#### Commentary:

Islam insists on preserving freedom of choice in the matter of choosing between truth and falsehood. But when a people choose to reject truth then they must be prepared to face the awesome consequences of their choice.

We have a stunning example here of the powerful psychological impact of sacred imagery. The picture drawn of hell, with boiling hot water being given to thirsty sinners who beg for water, and of that water scalding their very faces, is such as to drive terror into the hearts of those enemies who wage war on Islam in this modern age.

But if they still persist in waging war on Islam, on the rightly-guided scholars of Islam and on the sincere servants of Allah Most High, then let them be warned of terrible divine punishment.

Notes:



# 30

Qur'anic Verse:

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



Simple translation:

Behold, as for those who attain to faith and are righteous in conduct, verily, We will never withhold the reward of those who persevere in doing good.

Commentary:

Those who hold on to faith in Allah Most High, despite the price they may have to pay for such, those whose conduct is righteous, and who persevere in doing good despite the onslaught of evil which assails them from all sides, are here given an assurance of Allah's protection and blessing!

Notes:

# 31

## Qur'anic Verse:

أُولَئِكَ لَهُمْ جَنَّاتُ عَدْنٍ تَجْرَى مِنْ تَحْتِهِمُ الْأَنْهَارُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ  
ذَهَبٍ وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِنْ سُندُسٍ وَإِسْتَبْرَقٍ مُتَّكِينَ فِيهَا عَلَى الْأَرَائِكِ نِعْمَ  
الْثَوَابُ وَحَسُنَتْ مُرْتَفَقًا ﴿٣١﴾

## Simple translation:

Their (reward) shall be gardens of perpetual bliss through which running waters flow, wherein they will be adorned with bracelets of gold and will wear green garments of silk and brocade, wherein upon couches they will recline: how excellent a recompense, and how goodly a place to rest!

## Commentary:

This is a great example of the tremendous psychological impact of imagery on the mind. Sacred imagery is used to not only drive fear into the hearts of sinners but it also makes a significant positive input in building enthusiasm for pursuing the religious way of life. Gardens, rivers, bracelets of gold, green garments of

silk and brocade, couches for reclining – all very positive and delivering such relaxation and innocent pleasure as can be enjoyed by the pure at heart.

Modern television, on the other hand, makes an equally tremendous negative impact on the mind and imagination, particularly of the child, while replacing sacred imagery with sinfulness, vulgarity and all that subtly corrupts the mind and heart.

Parents of young children, and even adolescents, should carefully consider removing television from the home in order to protect the mind of the growing child from corruption through profane imagery.

Notes:

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# 32

Qur'anic Verse:

﴿ وَأَضْرَبَ لَهُمْ مَثَلًا رَّجُلَيْنِ جَعَلْنَا لِأَحَدِهِمَا جَنَّتَيْنِ مِنْ أَعْنَبٍ وَحَفَفْنَاهُمَا بِنَخْلٍ وَجَعَلْنَا بَيْنَهُمَا زَرْعًا ۝٣٢﴾

Simple translation:

Narrate to the people this parable of two men, upon one of whom We had bestowed two vineyards, and surrounded them with date palms, and placed a field of grain in-between.

Notes:

# 33

Qur'anic Verse:

كَلَّمَا الْجَنَّتَيْنِ ءَاثَتْ أَكْطَهَا وَلَمْ تَظْلِم مِّنْهُ شَيْئًا وَفَجَّرْنَا خِلَافَهُمَا نَهْرًا



Simple translation:

Each of the two gardens yielded its produce and never failed therein in any way. (This was because) We had caused a stream to gush forth in the midst of each of them.

Notes:

## 34

## Qur'anic Verse:

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



## Simple translation:

(The rich man who owned the two gardens) **had produce in abundance. And (one day) he said to his companion, in boastful argument while bandying words with him, “More wealth have I than you, and mightier am I as regards (the number and power of my) followers!”**

## Commentary:

Here is a beautiful parable that forcefully warns of one of the major attacks of *Dajjāl* on the faith of mankind, i.e. the attack of the *Dunyah* (worldly life). The reader would easily be able to recognize this attack that corrupts the heart to such an extent that the *Dunyah* replaces Allah Most High as supreme. It has already met with resounding success in today's world.

In consequence of being rich, the owner of the two gardens

was convinced that he was a ‘somebody’, and that his companion was a poor ‘nobody’. The corrupt rich (sullied by wealth) eventually brainwash themselves into believing that they have more rights than the poor. Hence they should control society. They ‘make’ and ‘break’ governments. They buy elections with their checkbooks. They lead the important groups, and in particular, religious groups. They take control of the media, business, sports, politics, education etc. They even control the administration and management of churches, temples, synagogues and *Masjid*. The consequence is that since they are themselves corrupt, they corrupt all others. *Dajjāl’s* success is thus phenomenal.

Notes:

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# 35

## Qur'anic Verse:

وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِّنَفْسِهِ قَالَ مَا أَظُنُّ أَن تَبِيدَ هَذِهِ أَبَدًا ﴿٣٥﴾

## Simple translation:

**Having** (thus) **corrupted himself internally**, (the rich man) **entered his garden saying**, “I do not think that this will ever perish!”

## Commentary:

This was an indication that the ‘rich’ man, who was corrupted by his wealth, had now lost touch with reality and was living in a world of fantasy. His faith in Allah had become meaningless and devoid of substance since he had essentially lost all consciousness of His Lord as *al-Akbar* i.e., the Supreme Being Who gives life as well as wealth, and Who can take it all away whenever He wants to do so, Who makes and Who breaks and in Whose hands is all power. He had become the equivalent of a misguided missile that can be used and exploited by *Dajjāl* to fulfill truly evil ends. The world today is filled with such people.

Notes:

# 36

## Qur'anic Verse:

وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِنْ رُدِّدْتُ إِلَىٰ رَبِّي لَأَجِدَنَّ خَيْرًا مِّنْهَا

مُنْقَلَبًا ۝٣٦

## Simple translation:

**“I do not think that the Last Hour will ever come. But even if I am brought before my Lord-God (I am confident that) I will surely find something even better than this as (my last resort!”**

## Commentary:

This was the evidence that even though he still recognized Allah as his Lord-God, he had effectively turned away from Allah and was worshipping other than Allah Most High. The external formalistic shell of religion without its vital internal substance of moral rectitude and spiritual illumination could not protect him from the consequences of his internal corruption. His wealth led him to worship himself and his wealth rather than his Lord-God.

The basic sign that such corruption has visited a people is

their loss of any practical consciousness of a Last Day and of a Day of Judgment. When these beliefs have faded from consciousness then the consequence will be such blindness of the soul that convinces the misguided that he is on the right path, that his Lord would reward him, and that the rewards in the next life would surpass those of this life. This represents the ultimate in brainwashing.

Notes:

# 37

## Qur'anic Verse:

قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَاوِرُهُ أَكَفَرْتَ بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ  
ثُمَّ سَوَّاهُ رَجُلًا ﴿٣٧﴾

## Simple translation:

His companion answered him in the course of their argument (by asking), “Will you blaspheme against Him who has created you out of dust, and then out of a drop of sperm, and in the end has fashioned you into a (complete) man?”

## Commentary:

*Sūrah al-Kahf* now adopts a powerful psychological strategy with which it seeks to persuade the godless to return to the path of Allah. It focuses attention on the amazing process of creation of a human being. One of the many miracles of the Qur'an is the detailed information of embryology which it presented to the world 1400 years prior to the discovery by modern science of that which has now confirmed the truth of that information.

Notes:

# 38

Qur'anic Verse:

لَنَكُنَّا هُوَ اللَّهُ رَبِّي وَلَا أُشْرِكُ بِرَبِّي أَحَدًا ﴿٣٨﴾

Simple translation:

**“In so far as I am concerned, He, Allah, is my Lord-God, and I should not worship other than my Lord-God.”**

Explanatory translation:

**“As for myself (I recognize that) He, Allah, is my Lord-God, and (that) I should not worship other than my Lord-God (by recognizing wealth, job, political party, the State etc., as supreme in my life).”**

Commentary:

Here is tangible evidence of faith. The consciousness should always reside in the heart that Allah Most High is ever Kind and is always Just to His servants. A servant of the Lord can be so miserably poor that he can become what Franz Fanon described as ‘the wretched of the earth’, but he can yet preserve faith in Allah

Most High since he knows that the economic injustice and exploitation that reduced him to destitution could not have come from Allah. Allah Most High is never unjust to anyone.

And so those who struggle in the way of Islam in the modern world should know that the poor can preserve their faith in the age of *Dajjāl*, even when they are reduced to poverty in consequence of *Dajjāl's* attack of *Ribā*. They can remain faithful to Allah once they are made to understand that Allah is never unjust to anyone, and hence they cannot blame Him for their miserable prison of permanent poverty.

Notes:

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# 39

## Qur'anic Verse:

وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ إِن تَرَنِ أَنَا أَقَلُّ  
مِنْكَ مَالًا وَوَلَدًا ﴿٣٩﴾

## Simple translation:

Alas, if only you had said, on entering your garden, “Whatever Allah wills, for there is no power save with Allah!” Although, as you see, I have less wealth and offspring than you...

## Explanatory translation:

(And he continued to say) Alas, if only you had said, on entering your garden, “Whatever Allah wills (shall come to pass since) there is no power save with Allah!” (Such would have been better for you). Although, as you see, I have less wealth and offspring (and entourage) than you (that does not make me a ‘nobody’) ...

### Commentary:

The poor man had the wisdom to discard the false argument that poverty itself was something disgraceful and a crime that ought to be abolished. He rejected the argument that he who is poor is a ‘nobody’ who should turn aside and make way for the rich to rule over him. He gave, instead, a very valuable lesson to all of the rich that they should reject the secularization of life by responding, whenever they are pleased with any material possession, with *Mā shāh Allah, lā quwwata illa billah*, i.e., what Allah wills has come to pass. There is no Power other than with Him. This would be a tangible way of recognizing Allah Most High as Supreme in their lives and as the source of their wealth.

### Notes:

# 40

## Qur'anic Verse:

فَعَسَىٰ رَبِّي أَن يُؤْتِيَنِي خَيْرًا مِّنْ جَنَّتِكَ وَيُرْسِلَ عَلَيْهَا حُسْبَانًا مِّنَ  
السَّمَاءِ فَتُصْبِحَ صَعِيدًا زَلَقًا ﴿٤٠﴾

## Simple translation:

... but it may well be that my Lord-God will give me something better than your garden, just as He may let loose a calamity out of heaven upon this (your garden by way of reckoning), so that it becomes a heap of barren dust ...

## Commentary:

Like the poor man in this story, today's poor should not lose consciousness of the fact that Allah is ever Just. They should know that if they remain patient in adversity, and firmly resist the wicked war on Islam that is being waged today by the Zionist Jewish-Christian alliance that rules the world on behalf of the Euro-Jewish State of Israel, they can expect one day to be rewarded for their faith, and they would have the happiness of seeing their tormentors

bite the dust. Indeed the Prophet (*sallallahu 'alaihi wa sallam*) has prophesied that Allah Most High would Himself destroy the Gog and Magog (i.e., Anglo-American-Israeli alliance versus Russia) world order which today oppresses all of mankind who resist them. In this particular instance, i.e., in *Sūrah al-Kahf*, the gardens were reduced to dust. But in the case of the present world order destruction would be through disease that would afflict them all and for which there would be no cure. The Prophet (*sallallahu 'alaihi wa sallam*) said that something would infect them at the back of their necks and hence the spinal cord would be affected and they would be so paralyzed that they would not be able to stand. They will then die like fleas:

Narrated An-Nawwās ibn Sam'ān:

*"... It will be under such conditions that Allah will reveal to Jesus these words: I have brought forth from among My servants such people against whom none will be able to fight; you take these people safely to Tūr, and then Allah will send Gog and Magog and they will swarm down from every slope. The first of them will pass the Lake of Tiberius (i.e., the Sea of Galilee) and drink out of it. And when the last of them passes, he will say: There used to be water there. Jesus and his companions will then be besieged here (at Tūr, and they will be so hard pressed) that the head of the ox will be dearer to them than one hundred dinārs. Allah's Apostle (peace be upon him), Jesus, and his companions will supplicate Allah, Who will send to them insects (which will attack their*

*necks) and in the morning they would perish as one single person...”*

(Sahih Muslim)

This writer is of the view that the process of divine punishment and destruction, akin to that which visited the gardens in *Sūrah al-Kahf*, has already commenced in today’s strange world. The awesome punishment which has already visited so many who engage in unnatural sex is but a sign of things to come. The increasing incidence of violent crimes, high rates of divorce, child abuse and pornography are all Signs for those who understand.

Notes:

# 41

**Qur'anic Verse:**

أَوْ يُصْبِحَ مَأْوَاهَا غَوْرًا فَلَنْ تَسْتَطِيعَ لَهُ طَلَبًا ﴿٤١﴾

**Simple translation:**

... or the water of the garden would run off underground so that you would never again be able to recover it.”

**Commentary:**

Because of faith in Allah Most High the poor can actually look forward to a divine intervention that can reverse the fortunes of both rich and poor. That divine intervention in the Last Age takes the form of the release of Gog and Magog who so corrupt mankind in their obligation to respect water, and to rationally consume it, that the world would witness the ever-dwindling supply of fresh water. When mankind consumes more water than nature can replenish then eventually water would become so scarce, in the Holy Land in particular, that people would be forced to submit to *Dajjāl* in order to get water. What is true for water is also true for oil.

Notes:

## 42

## Qur'anic Verse:

وَأُحِيطَ بِشَمْرِهِ فَاصْبَحَ يَقْلَبُ كَفَّيْهِ عَلَى مَا أَنْفَقَ فِيهَا وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا

وَيَقُولُ يَلَيِّنُنِي لَمْ أَشْرِكْ بِرَبِّيَ أَحَدًا ﴿٤٢﴾

## Simple translation:

(It thus happened that) his fruitful gardens were encompassed by ruin. And there he was, wringing his hands over all that he had spent on that which now lay waste while caved in to its very foundation. All that he could say in response was, "Woe is me, how I wish that I had not blasphemed against my Lord-God."

## Commentary:

*Sūrah al-Kahf* has here delivered a tremendous warning in the form of a parable (i.e., a fable or allegorical representation of something real in life or nature, from which a moral is drawn for instruction). A believer must be careful not to make the same



mistake made by the rich man in this story, i.e., allowing material possessions or any other worldly matter to replace Allah Most High as supreme in his heart. The *Sūrah* warns that if that were ever to occur it would be *Shirk* – the one sin that Allah would never forgive. The world today is filled with *Shirk*. Those who rule the world are a people who constantly invite mankind to *Shirk*, or seduce them into *Shirk*. But Allah Most High will one day destroy that world of *Shirk* in the same way that the gardens were destroyed.

Notes:

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## 43

## Qur'anic Verse:

وَلَمْ تَكُنْ لَهُ فِتْنَةٌ يَصْرُوهُ مِنْ دُونِ اللَّهِ وَمَا كَانَ مُنْصَرًّا ﴿٤٣﴾

## Simple translation:

... for now he had no one to help him in Allah's stead, nor could he (even) help himself (in seeking deliverance from Allah's punishment).

## Commentary:

When Allah Most High decides to punish someone, no one can help him to escape that punishment. Punishment is now unfolding upon all of mankind (other than the true servants of Allah Most High) in this Last Age. In this sense the world is now witnessing hell itself spread out before the eyes of the disbelievers. They are living in hell and, just like the rich man in the story who was punished by Allah Most High, they have no means, and no one, to deliver them from that hell.

Notes:

## 44

## Qur'anic Verse:

هٰذَاكَ الْوَلِيَّةُ لِلّٰهِ الْحَقِّ هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ عُقْبًا ﴿٤٤﴾

## Simple translation:

In such a matter (as well as in all other matters) **all protective friendship and help belongs to** (i.e., comes from) Allah alone, the True One. He is the best to grant recompense, and the best to determine what is to be.

## Commentary:

At the conclusion of this very instructive parable of the fate of the rich man who was corrupted by his wealth and allowed the *Dunyah* to replace his Lord-God as the supreme object in his heart, *Sūrah al-Kahf* warns us that we should take care not to follow in his foolish and sinful footsteps

Notes:

## 45

## Qur'anic Verse:

وَأَضْرَبَ لَهُمْ مَثَلَ الْحَيَاةِ الدُّنْيَا كَمَا أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ  
نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيحُ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُقْنِدًا



## Simple translation:

And propound unto them the parable of the life of this world: (it is) like the rain which We send down from the skies, and which is absorbed by the plants of the earth: but (in time) they turn into dry stubble that the winds blow freely about. And it is Allah (alone) who prevails over all things.

## Commentary:

There is a powerful and compelling demonstration of Allah's power in this reference to the passage of nature from rain to greenery, and finally to dry stubble freely blown about by the wind. The life of this world is like that. Nothing remains forever; everything perishes and passes away; and it is Allah alone Who

prevails. Those, therefore, who betray Allah Most High for a US visa or 'green card', or for borrowing money on interest to do business, are a people who have acted quite foolishly. Just a glance at the passage of nature from greenery to dry stubble should be sufficient to teach them to recognize the folly of their conduct in which they foolishly allowed the *Dunyah* to take precedence in their lives over submission to Allah as the supreme being in their lives.

Notes:

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## 46

## Qur'anic Verse:

أَمْالٌ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ  
ثَوَابًا وَخَيْرٌ أَمَلًا ﴿٤٦﴾

## Simple translation:

Wealth and children are an adornment of the life of this world. But good deeds, the fruit whereof endures forever, are of far greater merit in thy Lord-God's sight, and far better as (the foundation for) hope.

## Commentary:

There are transient things in the world that men hanker for, such as wealth and children. But there is something else that is better since it abides beyond the count of time – and that is good deeds. And so, as the world becomes more and more corrupt in the Last Age, and as darkness envelops the world, the believer should strive to remain constant in his endeavor to be righteous in conduct and to do good deeds.



Notes:

## 47

## Qur'anic Verse:

وَيَوْمَ نُسِيرُ الْجِبَالَ وَتَرَى الْأَرْضَ بَارِزَةً وَحَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا ﴿٤٧﴾

## Simple translation:

One day We shall cause the mountains to disappear and the earth to appear as void and bare as a level stretch. (On that day) We shall gather them all together, leaving out none of them.

## Explanatory translation:

Hence, (let mankind bear in mind) the day when We shall cause the mountains to disappear and the earth to appear as void and bare as a level stretch. (On that Day) We shall (resurrect the dead and) gather them all (i.e., all of mankind) together, leaving out none of them.

## Commentary:

The *Sūrah* now returns to the compelling imagery of the Last Day, i.e., the resurrection and the gathering of mankind for the

judgment from which none can escape. It is the constant consciousness of this coming event that assists believers in the greatest measure as they struggle to respond to the awesome tests and trials of the Last Age.

Notes:

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## 48

## Qur'anic Verse:

وَعَرِّضُوا عَلَىٰ رَبِّكَ صَفًّا لَّقَدْ جِئْتُمُونَا كَمَا  
 خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ بَلْ زَعَمْتُمْ أَلَّنْ  
 نَجْعَلَ لَكُمْ مَوْعِدًا ﴿٤٨﴾

## Simple translation:

They would be lined up before thy Lord-God, “Now, indeed, you have come unto Us, even as We created you in the first instance, although you were wont to assert that We would never appoint for you (this day of our) meeting!”

## Explanatory translation:

They would be lined up before thy Lord-God, (and He would say) “Now, indeed, you have come unto Us (in a bare, naked, lonely state), even as We created you in the first instance, although you were wont to assert that We would never appoint for you (this day of our) meeting (i.e., when all of Allah’s creatures would have to appear before Him for judgment)!”

Commentary:

Narrated Ibn Abbas: The Prophet said,

*“You would be gathered (on the Day of Judgment), barefooted, naked and uncircumcised.”*

He then recited:

*“As We produced the first creation, so shall We reproduce it. This is a promise We shall assuredly fulfill.”*

(Qur’an, al-Anbiyāh, 21.104)

*He added, “The first to be dressed on the Day of Resurrection would be Abraham, and some of my companions would be taken towards the left side (i.e. to the (Hell Fire), and I would say: My companions! My companions!” It would be said, “They renegaded from Islam after you left them.” Then I will say as the pious slave of Allah (i.e. Jesus) said, “**And I was a witness Over them while I dwelt amongst them. When You caused me to experience wafāt** (i.e., his soul was taken, then returned, and he was then raised into the samawāt), **You were the Watcher over them, And You are a witness to all things. If You punish them, they are Your slaves. And if You forgive them, verily you, only You, are the All-Mighty, the All-Wise.**” (Qur’an, al-Māidah, 5.117-118)*

(Sahīh Bukhārī)

Which Muslims will receive that awesome shock on the Day

of Judgment when they learn to their horror that their Lord-God has refused to recognize them as Muslims? First amongst them must be those who, in this age of intense war on Islam and on the rightly-guided scholars of Islam, remain friends, supporters and allies of the Euro-Jewish/Euro-Christian triple Zionist alliance which rules the world from London/Washington/Jerusalem.

Notes:

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# 49

## Qur'anic Verse:

وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يُوَيْلَنَا مَا  
هَذَا الْكِتَابِ لَا يَغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا وَوَجَدُوا مَا  
عَمِلُوا حَاضِرًا وَلَا يَظْلِمُ رَبُّكَ أَحَدًا ﴿٤٩﴾

## Simple translation:

The record would be laid open and you would behold those who are guilty filled with terror at what lies therein; and they would exclaim, “Oh, woe unto us! What a record is this! It leaves out nothing, be it small or great, but takes everything into account!” For they would find all that they ever did facing them, and your Lord-God is unjust to no one.

## Explanatory translation:

The record (of everyone's deeds) would be laid open and you would behold those guilty (of manifestly sinful conduct in the pursuit of wealth, power, privilege, lust, status, etc.,) filled with terror at what (they see) therein; and they would exclaim,

**“Oh, woe unto us! What a record is this! It leaves out nothing, be it small or great, but takes everything into account!” For they would find all that they ever did (now) facing them, and (would know that) **your Lord-God is unjust to no one.****

#### Commentary:

And so they will face unflinching absolute justice in which they cannot bribe the judge, or their victim’s lawyer, to get the case postponed again and again, nor can they retain expensive lawyers who would intimidate the victim, as happens so frequently with insurance cases, nor can they ‘scam’ their way to subvert justice in any other devilish way. Absolute justice also necessarily implies no over-looking of deeds, big or small. Of course this Judge has announced that it is His prerogative to show mercy by forgiving whomsoever He wishes, and thus erasing sins from their record. May Allah have mercy on this writer, and on both his parents, and on the believers, on that dreadful day. *Āmīn!*

#### Notes:



## 50

## Qur'anic Verse:

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ  
عَنْ أَمْرِ رَبِّهِ أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِنْ دُونِي وَهُمْ لَكُمْ عَدُوٌّ بِئْسَ  
لِلظَّالِمِينَ بَدَلًا ﴿٥٠﴾

## Simple translation:

(Remember) when We told the angels, “Prostrate yourselves before Ādam,” they all prostrated themselves, save Iblīs (i.e., Satan): He was one of the Jinn, and he disobeyed the Command of his Lord-God. Will you, then, take him and his cohorts for (your) friends and allies instead of Me, although they are your enemies? How vile an exchange do these wicked people make?

## Commentary:

*Sūrah al-Kahf* now turns its attention to one of the basic reasons which explains mankind’s strange conduct in turning away from their Lord-God. It is not an accidental turning-away. Rather

the combined forces of both *Iblīs* and his Satans, as well as *Dajjāl*, constantly target mankind and actively struggle, using Gog and Magog as human agents, to achieve this end. These are the true enemies of those who worship Allah Most High. It would surely be an act of great stupidity that we should turn away from Allah most High and turn, instead to our enemies for friendship and alliance.

How do these enemies achieve such success in seducing mankind? What is their basic strategy?

Notes:

# 51

## Qur'anic Verse:

﴿ مَا أَشْهَدُهُمْ خَلْقَ السَّمَوَاتِ وَالْأَرْضِ وَلَا خَلْقَ أَنْفُسِهِمْ وَمَا كُنْتُ مُتَّخِذَ الْمُضِلِّينَ عَضُدًا ﴾ (٥١)

## Simple translation:

I did not make them witnesses of the creation of the heavens and the earth, nor of the creation of their own selves; and neither do I take as My helpers those who lead astray.

## Explanatory translation:

(When they engage in such wicked conduct let them remember that) I did not make them witnesses of the creation of the heavens and the earth, nor of the creation of their own selves; and neither do I (have any need to) take as My helpers those (beings) who lead (men) astray.

## Commentary:

Although they were not witnesses of the creation of the

heavens and earth, nor even of their own selves, yet they have the audacity to offer themselves as gods other than Allah and demand that mankind submit to them. The blessed Prophet warned that this would be *Dajjāl's* basic strategy for success, in his efforts to corrupt and destroy faith in Allah Most High, i. e., to get mankind to worship other than Allah, or to associate others with the worship of Allah Most High (i.e., *Shirk*). These human gods and goddesses then use their positions of power and privilege to wage war on Islam and on the rightly-guided scholars of Islam. Around the world today governments (with very few exceptions), for example, act as false gods and have become tools in the hands of *Dajjāl* who exploits them to his advantage while waging war on Islam.

Notes:

# 52

## Qur'anic Verse:

وَيَوْمَ يَقُولُ نَادُوا شُرَكَائِيَ الَّذِينَ زَعَمْتُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ  
وَجَعَلْنَا بَيْنَهُم مَّوْبِقًا

## Simple translation:

On that Day in which He will say, “Call out unto all those beings whom you imagined to have a share in My Divinity!” – whereupon they will invoke them, but (these beings) would not respond to them: for We shall have placed between them an unbridgeable gulf.

## Explanatory translation:

(Be warned of that) **Day in which He** (the Lord-God) **will** say, “Call out (now) unto all those beings whom you imagined to have a share in My Divinity (i.e., the ‘sovereign’ State, national Parliament, Security Council of the UN etc, – those who claimed sovereignty, supreme authority and supreme domestic or international law) (Call out to the idols you worshipped, and to the Son or Mother of God you used to invoke)!” – **whereupon**

**they will invoke them, but they will not respond to them: for We shall have placed between them an unbridgeable gulf.**

### Commentary:

Who are these whom mankind would be invited to call out to? Will they be the gods and goddesses of Hinduism, the Son and the Mother of God in Christianity, or the Priests, Rabbis and governments who usurped divine authority by making *Halāl* (i.e., legalizing) that which Allah Most High had declared to be *Harām* (i.e., prohibited)? Examples of such would, of course, be gambling (including State-sponsored lottery), the lending of money on interest and the use of paper as money (i.e., money with no intrinsic value which allows governments and banks to make money out of nothing and which is also used to rip off mankind and reduce the masses to permanent poverty).

On that day when Christians call out to Jesus as God, and invoke him for deliverance from the hellfire and to be blessed with entry into paradise, he would not respond; firstly because he is not God; and secondly because Allah would place an unbridgeable gulf separating him from them. Similarly when Hindus call out to their gods and goddesses (other than the One true God who is neither male nor female but has created both the male and the female), and invoke them for the same purpose, these, also, would not respond for the same reasons.

All those who submit to false gods and goddesses, such as the modern state with its constitutional claim to sovereignty, would be

confronted on the Day of Judgment with the startling demand that they should invoke the help of their gods and goddesses (other than Allah Most High). But to their dismay there would be no response and no help from them.

What a surprise awaits those who patriotically pledged their lives to their political party, or to their country or state, or who bowed in utter submission to the UN Charter or International Law or to some false ideology such as modern feminism and delivered supreme loyalty to these entities rather than to Allah Most High. When they call out to them for help, these also, would be ominously silent.

Notes:

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## 53

Qur'anic Verse:

وَرَاءَ الْمَجْرُمُونَ النَّارَ فَظَنُّوا أَنَّهُمْ مُوَاقِعُوهَا وَلَمْ يَجِدُوا عَنْهَا مَصْرِفًا ﴿٥٣﴾

Simple translation:

Those who were lost in sin would behold the fire, and would know that they are bound to fall into it, and would find no way of escape therefrom.

Commentary:

The secular rope of godlessness and sin would have finally come to an end and they would behold before their horrified eyes the punishment of the hell-fire that awaits them. This powerful, compelling and gripping imagery can shake people to the core of their beings.

Notes:



# 54

## Qur'anic Verse:

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

## Simple translation:

**Thus, indeed, have We given in this Qur'an many facets to every kind of lesson (designed) for (the benefit of) mankind. However, man is, above all else, always given to contention!**

## Commentary:

The Qur'an delivered this warning after having demonstrated amazing credentials that amply confirm its divine status. Stubbornness, arrogance, pride, contentiousness and a host of other human failings intervene to cause men to reject the Qur'an. Instead of humble submission and earnest endeavor in order to understand and recognize Truth, man is usually and stubbornly argumentative as he rejects, again and again, the claim of the Qur'an to be the revealed word of the God of Abraham (*'alaihi al-Salām*).

Notes:

# 55

## Qur'anic Verse:

وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ وَيَسْتَغْفِرُوا رَبَّهُمْ إِلَّا أَنْ  
تَأْتِيَهُمْ سُنَّةُ الْأَوَّلِينَ أَوْ يَأْتِيَهُمُ الْعَذَابُ قُبُلًا ﴿٥٥﴾

## Simple translation:

What is there to keep people from attaining to faith now that guidance has come unto them, and from asking their Lord-God to forgive them their sins, unless they repeat the mistakes of those who came before them, or they would only change when they are (brought face to face) with punishment?

## Explanatory translation:

What is there to keep people from attaining to faith now that (complete and uncorrupted) guidance has come unto them (in this Qur'an)? (What is there that prevents them) from asking their Lord-God to forgive them their sins, unless they (constantly) repeat the mistakes of those who came before them, or they would only change when the (Divine) punishment (i.e., the fire of hell) is brought right in front of

them?

### Commentary:

A stubborn attachment to tradition in defiance of reason and truth is one of the basic causes that lead people to their doom.

The other basic cause is, of course, blindness. When people are themselves capable of 'seeing' the reality of things, and can hence recognize 'appearance' to be different from 'reality', then, because 'seeing is believing', they change and avert their doom. But there is a world of difference between those who truly believe, and can hence 'see' reality, and those who do not believe at all, or do not truly believe and who, as a consequence, would 'see' reality only at that time when it would be too late to change and to avert doom.

### Notes:

# 56

## Qur'anic Verse:

وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ ۚ وَجَعَلْنَا الَّذِينَ كَفَرُوا  
بِالْبَاطِلِ لِيُدْحِضُوا بِهِ الْحَقَّ وَاتَّخَذُوا آيَاتِي وَمَا أُنذِرُوا هُزُوًا ﴿٥٦﴾

## Simple translation:

We have not sent the Messengers other than as bearers of glad tidings as well as to warn. Those who are bent on denying the Truth, however, contend (against them) with fallacious arguments. They do so to thereby render Truth void, and to make My messages and warnings a target of their mockery.

## Commentary:

An essentially godless world rejects the Truth sent down with the Prophets, and taught by the rightly-guided scholars of Islam, while attacking it with false arguments, and while arguing in a manner that is hostile, mocking and condescending!

Believers who faithfully struggle to preserve faith become the targets of a process of intense demonization and mockery. Newspapers and television stations, owned and controlled by the

predatory elite, are used to wage war on Islam and to subject the rightly-guided scholars of Islam in particular, to vicious attacks and even to character assassination. Their objective is to destroy their power, to demoralize their followers, and to thus facilitate their effort of leading common Muslims astray.

Notes:

# 57

## Qur'anic Verse:

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 ﴿٥٧﴾

## Simple translation:

Who could (possibly) exceed the wickedness of he to whom his Lord-God's messages are conveyed, and who thereupon turns away from them, forgetting all his accumulated (evil) deeds? Behold, over their hearts We have laid veils that prevent them from grasping the truths (revealed in this Qur'an), and into their ears, deafness; and though you may call them to the (true) guidance (of this Qur'an), they will never embrace it.

## Commentary:

Believers (who read this book) ought to summon the insight with which to recognize such 'hopeless people' who reject the

guidance as presented by the rightly-guided scholars of Islam and humble servants of Allah. This becomes an absolute imperative when such ‘hopeless’ people, who usually belong to the ‘predatory’ elite, hijack Muslim communities and proceed through devious, deceitful and cunning means to become officially recognized as leaders of the Muslim community. Invariably they are a people who identify with, and enthusiastically support, the war on Islam being waged by today’s Euro-Jewish/Euro-Christian Zionist alliance that rules the world. Although they proclaim themselves to be leaders of the Muslims, they have effectively left Islam and have joined, instead, that Judeo-Christian ruling Zionist alliance.

In the following verse of the Qur’an Allah Most High has prohibited Muslims from becoming friends and allies of such Christians and Jews who are themselves friends and allies of each other, and it is precisely such an alliance which today rules the world:

*“Oh you who believe (in this Qur’an), do not take (such) Jews and (such) Christians as (your) friends or allies who themselves become friends and allies of each other. And whoever of you maintains friendship or alliance with such a (Judeo-Christian alliance) becomes, verily, one of them; behold, Allah does not guide such evildoers.”*

(Qur’an, al-Māidah, 5:51)



Notes:

## 58

## Qur'anic Verse:

وَرَبُّكَ الْغَفُورُ ذُو الرَّحْمَةِ لَوْ يُؤَاخِذُهُمْ بِمَا كَسَبُوا لَعَجَلَهُمُ الْعَذَابُ  
 بَلْ لَهُمْ مَوْعِدٌ لَّنْ يَجْدُوا مِنْ دُونِهِ مَوْيِلًا ﴿٥٨﴾

## Simple translation:

**Your Lord-God is the truly-Forgiving One, limitless in His grace. Were He to take them (at once) to task for whatever (wrong) they commit, He would indeed bring about their speedy punishment (then and there): but nay, they have a time-limit beyond which they shall find no redemption ...**

## Commentary:

Such hopeless people who wage war on Islam, and on the rightly-guided scholars of Islam, are a people who strut about the stage of the world but for a moment. They have a precise time-limit, at the end of which they will be consigned to the garbage bin of history. But Allah Most Kind is ever Merciful, and if they were to turn to Him in repentance before the end of their rope is reached, and desist from wrongdoings, they would find Him full of

Mercy.

Notes:

## 59

## Qur'anic Verse:

وَتِلْكَ الْقُرَىٰ أَهْلَكْنَاهُمْ لَمَّا ظَلَمُوا وَجَعَلْنَا لِمَهْلِكِهِم مَّوْعِدًا ﴿٥٩﴾

## Simple translation:

... as (was the case with all) those communities that We destroyed when they went on and on doing wrong; for We had set a time-limit for their destruction.

## Commentary:

Those godless people who strutted arrogantly over the stage of the world in times gone by, and who oppressed the believers, are today totally forgotten, or have been reduced to footnotes on the pages of history. In the case of those who persecuted the young believing men in this *Sūrah*, and ultimately forced them to choose between fleeing to a cave and submitting to oppression, *Sūrah al-Kahf* informs us that their reign of terror lasted for just three hundred years. That story has delivered an ominous warning to the Zionist Jewish-Christian European alliance that today controls power in the world and uses that power to wage war on Islam on behalf of the Euro-Jewish State of Israel, that their reign of terror

would be as fleeting as that described in this *Sūrah*. In fact this writer is confident that it cannot last for much longer. Whenever the Islamic resistance succeeds in forcing a withdrawal of western troops from Afghanistan, such would signal the inevitable end of the rope for those who today dominate the world.

Notes:

# 60

## Qur'anic Verse:

وَإِذْ قَالَ مُوسَى لِفَتَاهُ لَا أَبْرَحُ حَتَّى أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا



## Simple translation:

And lo! Moses said to his servant: “I shall not give up until I reach the meeting-point of the two oceans, even if I were to spend untold years (to reach there)!”

## Explanatory translation:

And lo! (in the course of his travel in quest of the sage who was more learned than he was) **Moses said to his servant: “I shall not give up until I reach** (my destination which is) **the meeting-point of the two oceans, even if I (have to) spend untold years** (of travel in this quest)!”

## Commentary:

Allah Most High had chided Moses (*'alaihi al-Salām*) for having

declared that he was “the most learned of all men”, and for thus not having recognized that all knowledge came from Allah, Who was the most learned of all. Indeed this mistake reduced Moses (*‘alaihi al-Salām*) to a state of temporary internal blindness. Such a mistake would reduce all others who secularize knowledge to the same state of internal blindness. Allah Most High also informed him that there was someone more learned than he was (since that sage possessed both external and internal knowledge). If he wished to meet with him (i.e., with *Khidr* (*‘alaihi al-Salām*)) Moses would have to travel until he reached *Majmaul Bahrain* (i.e., the meeting-point of two oceans).

Moses (*‘alaihi al-Salām*) promptly set out to meet a man more learned than him, and he traveled on with the firm resolve to reach that destination no matter how long it might take to get there.

*Sūrah al-Kahf* has here delivered a most powerful message to believers who live in this Last Age that they, also, ought to search for men more learned than them, and for that sage who is the most learned of all contemporary Muslims. How could they recognize the most learned of all? Where would they find him? How should they search for him? The *Sūrah* provides the answer when it declares that they would find him at the meeting-point of two oceans. Imam al-Baidawi has interpreted the ‘two oceans’ symbolically to represent the ‘ocean of knowledge’ externally derived and the ‘ocean of knowledge’ internally bestowed by Allah Most High.

Notes:



# 61

Qur'anic Verse:

فَلَمَّا بَلَغَا مَجْمَعَ بَيْنَهُمَا نَسِيَا حُوتَهُمَا فَاتَّخَذَ سَيِّلَهُ فِي الْبَحْرِ سَرَبًا ﴿٦١﴾

Simple translation:

**When they reached the meeting-point of the two (oceans) they forgot all about their fish and it made its way into the sea and disappeared from sight.**

Commentary:

Allah had also informed Moses (*'alaihi al-Salām*) that he would meet the most learned sage in his journey when a fish, which was to be put in a basket, would miraculously make its way into the sea (see *Sahīh Bukhārī*). This is precisely what occurred while Moses (*'alaihi al-Salām*) was asleep. The boy saw what happened with the fish but Satan made him forget about it.

Notes:

# 62

## Qur'anic Verse:

﴿٦٢﴾ فَلَمَّا جَاوَزَا قَالَ لِفَتَاهُ إِنَّا غَدَاءْنَا لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا

## Simple translation:

After the two had walked on for some distance (Moses) said to his servant, "Take out our midday meal, for our journey has become (unusually) tiresome and difficult!"

## Explanatory translation:

After the two had walked on for some distance (beyond the spot where the fish had disappeared, and without Moses knowing that it had disappeared), he said to his servant: "Take out our midday meal; our journey has (now) become unusually tiresome and difficult!"

## Commentary:

Here is a remarkable spiritual sign located in the sacred life. When the traveler journeys towards His Lord he travels with ease and excitement. He enjoys his journey of life through the spring of

youth, the summer of manhood and womanhood, the autumn of middle age, when beard and hair begin to get grey, and even the winter of old age. This continues so long as the servant of Allah is traveling in the right direction. Whenever he or she travels in the wrong direction however, the journey changes from one of ease to become tiresome and unpleasant. Such experiences confirm the very important verse of the Qur'an in which Allah Most High has declared that human-beings are endowed with an innate capacity to recognize their own state:

*“Nay, man will be evidence against himself.”*

(Qur'an, al-Qiyamah, 75:14)

Notes:

## 63

## Qur'anic Verse:

قَالَ أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْحُوتَ وَمَا أَنسَنِيهِ إِلَّا  
الشَّيْطَانُ أَنْ أَذْكُرَهُ، وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا ﴿٦٣﴾

## Simple translation:

(Thereupon the servant) **responded:** “Would you believe it? When we betook ourselves to that rock for a rest, behold, I forgot about the fish – and none but Satan made me thus forget it! – and it took its way into the sea in a strange and miraculous way!”

## Commentary:

It was at the rock that they would have met *Khidr* (*‘alaihi al-Salām*). When they traveled beyond the rock their journey was on the wrong path, hence the tiredness that overcame Moses (*‘alaihi al-Salām*). *Sūrah al-Kahf* has here delivered a very grave warning that should arrest the attention of even those who have already made considerable progress on the road to their Lord-God. Satan can cause even the best of them to forget (and become misguided), and

hence all believers should constantly recite the *Duāhs* (supplications) which are located in the last two *Sūrahs* of the Qur'an.

Notes:

# 64

Qur'anic Verse:

قَالَ ذَٰلِكَ مَا كُنَّا نَبِغُ فَأَرْتَدَّا عَلَىٰ ءِثَارِهِمَا قَصَصًا ﴿٦٤﴾

Simple translation:

(Moses) **exclaimed:** “(But) **that was** (the place) **which we were seeking!**” And the two turned back, retracing their footsteps ...

Commentary:

As soon as a believer realizes that he is traveling on the wrong path he should retrace his steps to follow the example of Moses (*'alaihi al-Salām*) in order to recover the right path.

Notes:

## 65

Qur'anic Verse:

فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَا ءَاتَيْنَاهُ رَحْمَةً مِّنْ عِندِنَا وَعَلَّمْنَاهُ مِمَّا لَدُنَّا عِلْمًا



Simple translation:

... and found one of Our servants on whom We had bestowed grace from Ourselves, and unto whom We had imparted knowledge from Ourselves.

Explanatory translation:

... and found one of Our servants on whom We had bestowed grace from Ourselves, and unto whom We had (also) **imparted knowledge from Ourselves** (i.e., with which We divinely inspired him and which was consequently acquired internally and intuitively and not through the normal empirical and rational process through which human beings usually acquire knowledge).



Commentary:

This mystery-man, who is more learned than Moses (*'alaihi al-Salām*), and whom Allah recognized as the most learned of men, was identified by *Nabi* Muhammad (*sallallahu 'alaihi wa sallam*) as *Khidr* (*'alaihi al-Salām*). And he is the model of the true scholar of Islam and guide to the believers in the age of *Dajjāl*. While *Dajjāl* sees with only one eye, *Khidr* (*'alaihi al-Salām*) sees with two eyes – the 'external' as well as the 'internal'. It was the good fortune of this writer to have been blessed to be the student of precisely such a scholar of Islam in the person of Maulana Dr. Muhammad Fadlur Rahman Ansari (*rahimahullah*). His monumental two-volume work entitled '*The Qur'anic Foundations and Structure of Muslim Society*' is the product of precisely that harmonious integration of those two oceans of knowledge – the external and the internal.

Notes:

## 66

Qur'anic Verse:

قَالَ لَهُ مُوسَىٰ هَلْ أَتَّبِعُكَ عَلَىٰ أَن تُعَلِّمَنِي مِمَّا عُلِّمْتَ رُشْدًا ﴿٦٦﴾

Simple translation:

Moses asked him, “May I accompany you so that you may teach me something of that (higher truth with it’s) consciousness of what is right which you were taught?”

Commentary:

In making this request, Moses (*‘alaihi al-Salām*) actually set the example for all mankind who live in the age of *Dajjāl* (i.e., the present age). Those who read this book and its explanation concerning ‘internal’ and ‘external’ knowledge, must now search for such a learned sage who sees with the ‘internal’ eye and whose knowledge therefore displays affinity to that internal intuitive spiritual insight of *Khidr* (*‘alaihi al-Salām*). When they find him they must attach themselves to him and bear with patience until they are able to understand what he teaches. But the reader must be warned that such a scholar of Islam is not likely to be the product of today’s traditional *Dār al-‘Ulūm* (i.e., Islamic seminary).

Notes:

# 67

Qur'anic Verse:

قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٦٧﴾

Simple translation:

(Khidr) answered: “Behold, you will never be able to have patience with me ...”

Notes:

# 68

Qur'anic Verse:

وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِ خُبْرًا ﴿٦٨﴾

Simple translation:

“... for how can you show patience in respect of that which you can never comprehend.”

Commentary:

This response of *Khidr* (*'alaihi al-Salām*) is of the greatest importance. The sage who has been blessed by Allah with internal insight and vision must realise that the rest of mankind are going to be impatient with him since the knowledge which he possesses is beyond their secular scholarship and mundane powers of comprehension. The believer, on the other hand, who encounters such a sage, must exercise patience in matters that are beyond his capacity to understand. Comprehension of such knowledge eventually comes with internal spiritual awakening and with light that Allah Most High bestows upon the heart of His true servant.

Notes:

# 69

Qur'anic Verse:

قَالَ سَتَجِدُنِي إِن شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا ﴿٦٩﴾

Simple translation:

(Moses) replied, “You will find me patient, if Allah so wills; and I shall not disobey you in any way!”

Commentary:

Moses (*‘alaihi al-Salām*) humbled himself and readily assured *Khidr* that he would show patience. He was careful to add “if Allah so wills” when he committed himself. The trade-mark of the essentially godless age of *Dajjāl* is that such sacred and pious expressions as *Insha Allah* (i.e., “if God so wills” or *Please God*) which forms part of the normal conversation of believers, will disappear. Believers in the modern age should follow Moses (*‘alaihi al-Salām*) in respect of the guidance he has left behind.

Notes:



# 70

## Qur'anic Verse:

قَالَ فَإِنْ أَتَبَعْتَنِي فَلَا تَسْأَلْنِي عَنْ شَيْءٍ حَتَّى أُحْدِثَ لَكَ مِنْهُ ذِكْرًا ﴿٧٠﴾

## Simple translation:

(The sage) said, “Well, then, if you wish to accompany me (you will have to comply with this condition that) **you are not to question me on any matter unless and until I myself give you an explanation thereof.**”

## Commentary:

Discipline is the key instrument for progress in the spiritual quest. The disciple who seeks to climb the ladder that would take him to the world of spiritual knowledge and internal intuitive spiritual insight must practice patience and humility. He must learn to wait until the spiritual teacher and guide himself decides to unveil to the disciple the world of internal knowledge that he seeks by taking him to a higher plane of understanding. For someone like Moses (*'alaihi al-Salām*) who had just recently claimed that he was the most learned of all men, the restriction barring him from asking questions constituted a formidable test of humility

and faith.

Notes:

# 71

## Qur'anic Verse:

فَانْطَلَقَا حَتَّىٰ إِذَا رَكِبَا فِي السَّفِينَةِ خَرَقَهَا قَالَ أَخَرَقَهَا لِنُغْرِقَ أَهْلَهَا لَقَدْ  
جِئْتُمْ شَيْئًا إِمْرًا ﴿٧١﴾

## Simple translation:

So they both proceeded until, when they were in the boat, he scuttled it. Moses said, “Have you scuttled it in order to drown those in it? Truly you have done a grievous thing!”

## Commentary:

In other words Moses was in effect asking, “Why have you acted in such an evil way?” The fact that he violated the condition imposed upon him by *Khidr* (*‘alaihi al-Salām*) indicates that he judged *Khidr*’s conduct to be so reprehensible that he simply could not contain himself from making the comment of condemnation (implied in the question).

Notes:

# 72

Qur'anic Verse:

قَالَ أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٧٢﴾

Simple translation:

He answered, “Did I not tell you that you will never be able to have patience with me?”

Commentary:

*Khidr* (‘alaihi al-Salām) had prohibited Moses (‘alaihi al-Salām) from asking any question since he was certain that Moses (‘alaihi al-Salām) would not be able to contain himself and be patient about matters that were beyond his comprehension. *Khidr*’s opinion concerning Moses (‘alaihi al-Salām) was dramatically confirmed in this event.

Notes:

# 73

Qur'anic Verse:

قَالَ لَا تُؤَاخِذْنِي بِمَا نَسِيتُ وَلَا تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا ﴿٧٣﴾

Simple translation:

(Moses) said, “Take me not to task for my having forgotten (myself), and be not hard on me on account of what I have done!”

Commentary:

Moses (*‘alaihi al-Salām*) responded by pleading with an excuse to the effect that he forgot about the restriction imposed upon him.

Notes:

# 74

## Qur'anic Verse:

فَانْطَلَقَا حَتَّىٰ إِذَا لَقِيَا غُلَامًا فَمَنَّاهُ، قَالَ أَقْنَلْتُ نَفْسًا زَكِيَّةً بِغَيْرِ نَفْسٍ لَّقَدْ جِئْتَ  
شَيْئًا نُّكْرًا ﴿٧٤﴾

## Simple translation:

And so the two went on, till, when they met a young man, he (Khidr) slew him. (Moses) exclaimed, “Have you slain an innocent human being who has not taken a life? Indeed, you have done an evil thing.”

## Explanatory translation:

And so the two went on until they met a young man and he (the sage) slew him – (whereupon Moses) exclaimed: “Have you slain an innocent human being (innocent of his having taken) another man’s life? Indeed, you have done an evil thing!”

### Commentary:

Condemnation of *Khidr's* conduct by Moses (*'alaihima al-Salām*) contained within it the implied question: Why have you acted in this way? *Khidr's* opinion concerning the incapacity on the part of Moses to contain himself and be patient in respect of matters that were beyond his comprehension was again dramatically confirmed in this second event.

### Notes:



# 75

Qur'anic Verse:

﴿قَالَ أَلَمْ أَقُلْ لَّكَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا﴾ ٧٥

Simple translation:

He replied, "Did I not tell you that you would never be able to have patience with me?"

Notes:

## 76

## Qur'anic Verse:

قَالَ إِنْ سَأَلْتُكَ عَنْ شَيْءٍ بَعْدَهَا فَلَا تُصَحِّبْنِي ۖ قَدْ بَلَغْتَ مِنْ لَدُنِّي عُذْرًا ﴿٧٦﴾

## Simple translation:

(Moses) said, “If, after this, I should ever question you, you can dismiss me from your company: (for by) now you have reached the limit in respect of receiving excuses from me.”

## Commentary:

Having already pleaded to be excused because he had forgotten about the prohibition, Moses (*‘alaihi al-Salām*) could not repeat the same excuse. And so he responded by accepting *Khidr*’s right to dismiss him from his company if any further violations of the restriction were to occur.

## Notes:

## 77

## Qur'anic Verse:

فَانْطَلَقَا حَتَّىٰ إِذَا أَتَيَا أَهْلَ قَرْيَةٍ اسْتَطْعَمَا أَهْلَهَا فَأَبَوْا أَنْ يُضَيِّفُوهُمَا فَوَجَدَا  
 فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَ فَأَقَامَهُ، قَالَ لَوْ شِئْتَ لَتَّخَذْتَ عَلَيْهِ أَجْرًا ﴿٧٧﴾

## Simple translation:

And so the two went on until they reached a town and asked the people of the town for some food; however they refused them any hospitality. And they saw a wall that was on the point of collapsing, and he rebuilt it. (Moses) said: “Had you so wished, you could have obtained a reimbursement of it (i.e., of that sum of money that you spent on it)?”

## Explanatory translation:

And so the two (travelers) went on (with their journey) until they (eventually) reached a town and (proceeded to) ask the people of the town for some food; however they (displayed not even the most basic of all the characteristics of the religious way of life by) refusing them any hospitality. And they (then) saw in that (town) a wall that was on the point of collapsing, and (the

sage) **rebuilt it** (i.e., he met the cost of rebuilding it) (whereupon Moses) **commented:** “**Had you so wished, you could** (at least) **have obtained a reimbursement of it** (i.e., of that sum of money that you spent on it)?”

#### Commentary:

Again, the comment contained within it an implied question: Why have you not done that? This constituted yet another violation of the restriction.

#### Notes:

# 78

## Qur'anic Verse:

قَالَ هَذَا فِرَاقُ بَيْنِي وَبَيْنَكَ سَأُنَبِّئُكَ بِمَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا

## Simple translation:

He replied, “This is the parting of ways between me and you. I shall inform you of the real meaning of all (those events concerning) which you could not show patience.”

## Explanatory translation:

(The sage) replied: “This is the parting of ways between me and you. (And now) I shall inform you of the real meaning of all (those events which you witnessed) but could not show patience and restrain yourself from commenting on them (negatively despite the fact that I had prohibited you from making any comments).”

## Commentary:

*Khidr* (‘alaihi al-Salām) has here delivered extremely important guidance to spiritual guides who live in the modern age. They

must abandon all effort to teach and guide the internally blind who seek guidance but are incapable of showing patience in respect of matters which are beyond their capacity to comprehend (because of that internal blindness), and who persist in arguing and challenging the guide. This is particularly true in respect of disagreements in subjects which are directly connected to *Dajjāl* such as the *Shirk* and *Ribā* of the modern age, the feminist revolution, and, in particular, the spiritual quest (i.e., *al-Ihsān* or *Tassawuf*).

Notes:

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# 79

## Qur'anic Verse:

أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسْكِينٍ يَعْمَلُونَ فِي الْبَحْرِ فَأَرَدْتُ أَنْ أَعِيبَهَا وَكَانَ وَرَاءَهُمْ  
مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَضْبًا



## Simple translation:

“As for that boat, it belonged to some needy (boatmen) who plied upon the sea – and I decided to damage it because approaching them was a king who seized every boat by brute force.”

## Explanatory translation:

“As for that boat, it belonged to some needy (boatmen) who plied upon the sea – and I decided to damage it (and so make it unserviceable) because (I knew that) approaching them was a (wicked) king who (was bent on) seizing every boat by brute force.”

### Commentary:

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By damaging the boat *Khidr* ('*alaihi al-Salām*) was actually doing the boatmen a favor since the King would refrain from seizing a damaged boat, and they could easily repair their boat after he was gone. *Nabi Mūsā*'s judgment in this matter, as well as in respect of the other two events which now follow, was based on external observation and was hence wrong because it lacked the internal spiritual insight with which to penetrate the internal reality of the event.

### Notes:

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# 80

Qur'anic Verse:

وَأَمَّا الْعَلَمُ فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ فَخَشِينَا أَنْ يُرْهَقَهُمَا طُغْيَانًا وَكُفْرًا ﴿٨٠﴾

Simple translation:

“And as for that youth, his parents were believers, and we had every reason to fear that he would bring bitter grief upon them because of overwhelming wickedness and disbelief.”

Explanatory translation:

“And as for that youth, (although) **his parents were** (true) believers we had every reason to fear that he would bring bitter **grief upon them** (and possibly cause them to lose their faith) because of (his) **overwhelming wickedness and disbelief.**”

Notes:

# 81

Qur'anic Verse:

فَارْدَنَا أَنْ يُبَدِّلَهُمَا رَبُّهُمَا حَيْرًا مِّنْهُ زَكَاةً وَأَقْرَبَ رُحْمًا ﴿٨١﴾

Simple translation:

“And we desired that their Lord-God would give them in exchange (a son) better in purity (of conduct) than him and with whom they could find affection.”

Explanatory translation:

“(In getting rid of him and in thus protecting the faith of his parents) **we were**, (in fact), **doing so with the hope that their Lord-God would give them in exchange** (a son) **better in purity** (of conduct) **than him and with whom they could find** (the comfort of mutual) **affection.**”

Commentary:

External ‘appearance’ of the event was completely different from its internal ‘reality’.

Notes:

## 82

## Qur'anic Verse:

وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا وَكَانَ  
 أَبُوهُمَا صَالِحًا فَأَرَادَ رَبُّكَ أَنْ يَبْلُغَا أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنْزَهُمَا رَحْمَةً  
 مِن رَّبِّكَ وَمَا فَعَلْتُهُ، عَن أَمْرِي ذَلِكَ تَأْوِيلُ مَا لَمْ تَسْطِعْ عَلَيْهِ صَبْرًا ﴿٨٢﴾

## Simple translation:

“And as for that wall, it belonged to two orphan boys in the town, and beneath it was a treasure belonging to them. Now their father had been a righteous man, and so thy Lord-God willed it that when they come of age they should get their treasure by the grace of their Lord-God. And I did not do this of my own accord; this is the (correct) interpretation of all that you were unable to bear with patience.”

## Explanatory translation:

“And as for that wall, it belonged to two orphan boys (living) in the town, and beneath it was (buried) a treasure belonging to them (by right). Now their father had been a

**righteous man, and so thy Lord-God willed it that** (I should rebuild the wall in order to protect the treasure from being exposed and discovered) **so that when they come of age they should get their treasure by the grace of their Lord-God. And I did not do** (any of) **this of my own accord: this is the (correct) interpretation of all** (those events) **that you were unable to bear with patience.”**

### Commentary:

Again external ‘appearance’ of the event was completely different from its internal ‘reality’. *Nabi Mūsa*’s judgment in this matter, as well as in the two other events which came before, was based on external observation since he (temporarily) lacked the internal spiritual insight with which to penetrate the internal ‘reality’ of the event. On all three occasions his judgment was wrong.

*Sūrah al-Kahf* has here delivered the mother of all warnings to those who live in the age of *Dajjāl*, which is the modern age, that external ‘appearance’ and internal ‘reality’ would be quite different from each other in all matters wherein *Dajjāl* attacks and tests mankind, and those who make judgment without being able to penetrate the internal ‘reality’ of things would always be mistaken in their judgment. Those mistakes can consign them to hellfire.

The gentle reader must now recognise the imperative of pursuing the Islamic spiritual quest which is known as *al-Ihsān* or *Tasawwuf*. It is the pursuit of this quest which eventually delivers

divine *Nūr* (light) to the heart, thus permitting the believer to penetrate the internal ‘reality’ of things when he ‘sees’ that which otherwise cannot be seen, ‘hears’ that which otherwise cannot be heard, and ‘understands’ that which otherwise cannot be understood.

Notes:

## 83

Qur'anic Verse:

وَيَسْأَلُونَكَ عَنِ ذِي الْقَرْنَيْنِ قُلْ سَأَتْلُوا عَلَيْكُمْ مِنْهُ ذِكْرًا ﴿٨٣﴾

Simple translation:

**And they question you (Oh Muhammad) about Dhul-Qarnain. Say: "I will narrate to you something of his history."**

Commentary:

*Dhūl Qarnayn* literally means someone who possesses two *qarns*. *Qarn* can mean 'horn'. But it can also mean 'epoch' or 'age'. Whenever the word occurs in the Qur'an, however, it is always used in the latter sense. The implication in our opinion, is that *Sūrah al-Kahf* has presented a narration that applies to two ages – and in our view they are *an age in the past and a second in the future*. That future age, we firmly believe is the present age, or the age of *Dajjāl* as well as of Gog and Magog; and that is why the companion volume to this book entitled '*Sūrah al-Kahf and the Modern Age*', could not have been written before now.

The Jewish Rabbis in *Yathrib* (now renamed *Madīnah al-Nabi*) had posed the question concerning the great traveler who

had traveled to the two ends of the earth, and it is to this question that the Qur'an has responded.

This crucially important passage of Sūrah al-Kahf provided the foundation for the third of my quartet of books on Sūrah al-Kahf, namely: 'An Islamic View of Gog and Magog in the Modern World'.

Notes:

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# 84

Qur'anic Verse:

إِنَّا مَكَّنَّا لَهُ فِي الْأَرْضِ وَءَاتَيْنَاهُ مِنْ كُلِّ شَيْءٍ سَبَبًا ﴿٨٤﴾

Simple translation:

Behold, We gave him power in the earth, and thus endowed him with the capacity to do whatever he wanted to do ...

Commentary:

He was a man of faith. And so his political and military power in his world-order rested on the foundations of faith. What is the most essential aspect of the relationship that should exist between politics and morality? When power in a world-order rests on the foundations of faith what kind of a world-order would it establish and sustain? *Sūrah al-Kahf* now proceeds to teach a tremendous lesson that makes it possible for us to recognize the *reality* of today's new world-order (i.e., modern godless western civilization) that European civilization created. It also guides us how to respond to that world-order.

Notes:

# 85

Qur'anic Verse:

فَاتَّبَعَ سَبِيلًا ﴿٨٥﴾

Simple translation:

... and so he followed a way (or chose the right means to follow that way)...

Explanatory translation:

(Here is an instance of how he used his power). **He followed a way** (by marching westwards and by choosing the right means to achieve a right end).

Notes:

## 86

## Qur'anic Verse:

حَتَّىٰ إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا تَغْرُبُ فِي عَيْنٍ حَمِئَةٍ وَوَجَدَ عِنْدَهَا قَوْمًا قُلْنَا  
يٰۤأَنزِلْنَا الْقُرْنَيْنِ ۖ إِنَّمَا أَنْ تُعَذِّبَ وَإِمَّا أَنْ تَتَّخِذَ فِيهِمْ حُسْنًا ﴿٨٦﴾

## Simple translation:

... until, when he came to the setting sun, and he found it setting in a dark, turbid sea; and nearby he found a people. We said, “O Dhūl Qarnayn! either punish them, or treat them kindly.”

## Explanatory translation:

(He traveled) **until, when he came to the** (land of the) **setting sun**, (since there was no land beyond, it appeared like the end of the earth) **and he found it setting in a dark, turbid sea; and nearby he found a people. We said, “O Dhūl Qarnayn!** (you have authority), **either punish them, or treat them kindly.”**

Commentary:

The link between morality and politics can best be established through the proper use of power. Power can be used to reward and assist, or to punish, and in so doing it can also be used justly or unjustly. The purpose of the story of this journey is to elicit a demonstration of how power is used by *Dhūl Qarnayn* when it is based on faith in Allah Most High!

Please see our book entitled ‘An Islamic View of Gog and Magog in the Modern World’ for the geography of this journey.

Notes:

## 87

## Qur'anic Verse:

قَالَ أَمَّا مَنْ ظَلَمَ فَسَوْفَ نَعَذِّبُهُ، ثُمَّ يُرَدُّ إِلَىٰ رَبِّهِ، فَيُعَذِّبُهُ، عَذَابًا نُكَرًا ﴿٨٧﴾

## Simple translation:

**He answered: “In time, (we will use our power) to punish he who is guilty of oppression, injustice, wrongdoing, etc., and when he returns to his Lord-God then He (Allah) would also visit him with indescribable punishment ...”**

## Commentary:

And so, when power is anchored in faith, it ensures that when it is finally used, it would be used justly to punish the oppressor and the unjust. Peace and happiness are not possible in an unjust world. In establishing justice, *Dhūl Qarnayn's* world-order would have made peace and happiness on earth possible.

This is how the world would have been if mankind had accepted Prophet Muhammad (*sallallahu 'alaihi wa sallam*) and followed him. This is how it can be even now if mankind accepts the Qur'an as Truth and follows its guidance.

When the Last Age, or the Age of *Fitan*, comes upon mankind, the world which had rejected Prophet Muhammad and did not follow his way of life would experience the opposite of *Dhūl Qarnayn's* world-order. Power in that age would rest on foundations which would be godless (otherwise known as secular) and, instead of being used to punish the oppressor, power would be used unjustly to oppress the innocent. Peace and happiness would disappear in such a world-order of universal oppression. *Sūrah al-Kahf* here explains the reality of today's world.

Notes:

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## 88

## Qur'anic Verse:

وَأَمَّا مَنْ ءَامَنَ وَعَمِلَ صَالِحًا فَلَهُ جَزَاءُ الْحُسْنَىٰ ۖ وَسَنَقُولُ لَهُ مِنْ أَمْرِنَا يُسْرًا ﴿٨٨﴾

## Simple translation:

“... but as for him who has faith and whose conduct is righteous, he would have the ultimate good (of the life to come) as his reward; and we will use our power to ensure that he has ease (here in his life on earth).”

## Commentary:

When power rests on the foundation of faith, it is used to support and reward those who lead lives of faith and righteous conduct. That would be the best of all worlds, and it would deliver maximum peace and happiness to people who live in it.

Secondly, when he uses power to punish the unjust and the oppressor, and to reward and support those who lead lives of faith and righteous conduct, *Dhūl Qarnayn* points to the essential harmony that would then exist between his world-order here below and the heavenly world-order above.

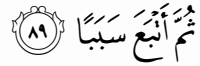


*Sūrah al-Kahf* here delivers an ominous warning that the Last Age would witness the emergence of a world-order in which power would rest on foundations which would be essentially godless and devoid of values. Expediency, opportunism, oppression, a cynical disregard for the godly life of faith, mockery of piety and righteousness, would characterize politics in the new world-order. In consequence such a world-order would be characterized by disharmony and warfare between the world hereunder and the heavenly world above. That is precisely the world in which we now live.

Notes:

# 89

Qur'anic Verse:



Simple translation:

Then again, he chose the right means ...

Explanatory translation:

**Again**, (for a second time) **he chose to pursue an objective** (or a goal) **through the right means ...**

Commentary:

Here is another instance of how he used his power. He marched eastwards and, once again, he chose the right means to achieve the right goal.

Notes:

## 90

## Qur'anic Verse:

حَتَّىٰ إِذَا بَلَغَ مَطْلِعَ الشَّمْسِ وَجَدَهَا تَطْلُعُ عَلَىٰ قَوْمٍ لَّمْ نَجْعَلْ لَهُم مِّن دُونِهَا سِتْرًا



## Simple translation:

... until when he came to the sun rising and he found it rising on a people for whom We had provided no covering from it (i.e., from the sun – other than the natural covering).

## Explanatory translation:

... until when he (eventually) came to (a land which was the farthest point eastwards that he could go since there was no land beyond, and it appeared like the end of the earth) and that the sun was rising from beyond that land, he found it rising on a people for whom We had provided no covering (protection against the sun – other than the natural covering).

Commentary:

*Sūrah al-Kahf* now delivers a second lesson on the use of power, and in doing so it helps us to recognize the reality of the present age. How would *Dhūl Qarnayn* use power when, for example, the rights of a primitive people stand in the way of such material progress as the exploitation of huge oil reserves that are located in their territory? Would he give preference to the economic value of the oil, or to the value of human rights?

Please see our book entitled ‘An Islamic View of Gog and Magog in the Modern World’ for the geography of this journey.

Notes:

## 91

Qur'anic Verse:

كَذَٰلِكَ وَقَدْ أَحَطْنَا بِمَا لَدَيْهِ خُبْرًا

Simple translation:

**Thus** (did he meet them and thus did he leave them); **and We did encompass with Our knowledge his grasp of the situation.**

Explanatory translation:

**Thus** (did he meet them and thus did he compassionately leave them undisturbed in their natural way of life); **and We did encompass with Our knowledge his grasp of the situation** (and his response to it).

Commentary:

When power rests on the foundations of faith, it has the good sense, wisdom and sense of compassion to allow those who live a primitive way of life to continue to do so undisturbed by so-called progress of the world.

The verse of the Qur'an may also refer to those who live contentedly in a state of bare subsistence, and *Dhūl Qarnayn* had the good sense and wisdom to leave them undisturbed.

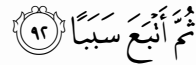
*Sūrah al-Kahf* here delivers a profound warning of an age which is to come when those who wield power in the world would be essentially godless and would act in a manner completely opposite to that of *Dhūl Qarnayn*. Those who unrelentingly exploit the resources of the earth in pursuit of even greater wealth than they already possess, would mercilessly attack primitive people and destroy their way of life. They would do so in the name of godless modernity, globalization and the economic demands that would take precedence over human rights. In addition, those who live contentedly in a subsistence economy would have their way of life attacked and destroyed and they would experience unimaginable suffering. Such is the fate that has already overtaken Africa and, indeed, most of the rest of the world.

The age to come, of which *Sūrah al-Kahf* has warned, is here and now!

Notes:

# 92

Qur'anic Verse:



Simple translation:

Then again, he chose the right means.

Explanatory translation:

(Finally here is the third instance of how he used his power. He marched in a third direction and once again) **he chose the right means** (to achieve a right end).

Notes:



## 93

## Qur'anic Verse:

حَتَّىٰ إِذَا بَلَغَ بَيْنَ السَّدَّيْنِ وَجَدَ مِنْ دُونِهِمَا قَوْمًا لَا يَكَادُونَ يَفْقَهُونَ قَوْلًا ۝٩٣

## Simple translation:

(And he marched on) **till, when he reached** (a pass) **between the two mountain-barriers, he found betwixt them a people who could scarcely understand a word** (of his language).

## Commentary:

The implication of coming upon a people who could not understand anything of the language spoken by the ruler of the world is that they lived in a state of isolation. They could have had no trade with the outside world, nor could they have traveled beyond their own territory. Only a small community of primordial people who lived, perhaps, as wild tribes isolated in the vast uplands of Central Asia, would qualify as such people. (See my book entitled 'An Islamic View of Gog and Magog in the Modern World' for my views on their geographical location.)

This is a very important point to which *Sūrah al-Kahf* directs attention. Since such knowledge is crucially important, we must

make every effort to identify these people. Only thus can we recognize and respond to the grave warnings just delivered in the *Sūrah* concerning a world-order of awesome evil to come that would witness power being used in exactly the opposite way to that of the world-order of *Dhūl Qarnayn*.

The fact is that prior to their conversion to Judaism in the seventh century, the Khazar tribe, who lived in the Caucasus mountain region, never had any kind of presence in history. They lived a completely isolated life. It is this Khazar tribe that gave to the world the modern European Zionist Jew and Zionist Christian who have already transformed the whole world in a manner exactly the opposite to *Dhūl Qarnayn*'s world.

Notes:

# 94

## Qur'anic Verse:

قَالُوا يٰذَا الْقَرْنَيْنِ اِنَّ يٰجُوجَ وَمَاجُوجَ مُفْسِدُونَ فِى الْاَرْضِ فَهَلْ نَجْعَلُ لَكَ خَرْجًا عَلٰى  
اَنْ تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًا ﴿٩٤﴾

## Simple translation:

They said, “O Dhūl Qarnayn! Behold, Gog and Magog are corrupting the land. May we offer you tribute on the condition that you build a barrier between us and them?”

## Explanatory translation:

(Eventually, when they were able to communicate with each other) **they said**, “O Dhūl Qarnayn! Behold, Gog and Magog **are corrupting** (and destroying) **this land** (in which we live). **May we offer** (to pay) **you tribute on the condition that you build a barrier between us and them** (to protect us from them)?”

## Commentary:

When once the last Prophet had come to the world the

implication was that the Last Age could now commence. In that Last Age one of the most momentous of all the Signs of Allah Most High to appear in the world would be the advent of Gog and Magog. This verse must qualify as one of the most important verses of *Sūrah al-Kahf* in so far as the *Sūrah* explains the modern age. Who are Gog and Magog - the two tribes that have descended from *Nabi Ādam* (*‘alaihi al-Salām*) through *Nabi Nūh* (*‘alaihi al-Salām*)?

Whoever they were, Gog and Magog were people who had awesome power. This is clear from the fact that the people who were under attack from Gog and Magog requested *Dhūl Qarnayn* to build a barrier to protect them. The power they possessed was confirmed in a *Hadīth al-Qudsī* transmitted in the *Sahīh* of *Imām Muslim* in which Allah Most High is reported to have said, “I have created creatures of mine (i.e., Gog and Magog) so powerful that none but I can destroy them.”

But *Sūrah al-Kahf* also delivered the extraordinary news that Gog and Magog used their power in exactly the opposite way from that of *Dhūl Qarnayn*. They inflicted *Fasād fil Ard*, i.e., their conduct was the worst that was possible. They corrupted and destroyed everything that they targeted with their indestructible oppressive power. Acts of terrorism are also recognized as *Fasād fil Ard*. Those convicted of *Fasād fil Ard* are to be punished, in accordance with Allah’s decree, either by,

*“being put to death, or crucified, or by cutting off his hand and foot on opposite sides, or by banishment from his society”*

(Qur’an, al-Maidah, 5:33)

This is by far the most severe of all divinely-ordained punishments.

The amazing implication of the above is that when Gog and Magog are finally released into the world mankind would be subjected to a world-order that would be the opposite of that of *Dhūl Qarnayn*. It should be clear that we now live in the world-order of Gog and Magog!

Notes:

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## 95

## Qur'anic Verse:

قَالَ مَا مَكَّنِّي فِيهِ رَبِّي خَيْرٌ فَأَعِينُونِي بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا ﴿٩٥﴾

## Simple translation:

He answered, “That wherein my Lord-God has so securely established me is better (than any tribute that you could offer me); hence, do but help me with (your) manpower, (and) I shall erect a barrier between you and them!”

## Commentary:

In agreeing to build a barrier that would contain Gog and Magog, and so protect the people from their evil, *Dhūl Qarnayn* provided further evidence confirming that they (i.e., Gog and Magog) were people with indestructible power which he could only endeavor to contain since even he could not destroy them.

Notes:

## 96

## Qur'anic Verse:

ءَاتُونِي زُبَرَ الْحَدِيدِ حَتَّىٰ إِذَا سَاوَىٰ بَيْنَ الصَّدَفَيْنِ قَالَ انْفُخُوا حَتَّىٰ إِذَا جَعَلَهُ نَارًا  
 قَالَ ءَاتُونِي أُفْرِغْ عَلَيْهِ قِطْرًا ﴿٩٦﴾

## Simple translation:

“Bring me ingots of iron!” Then, after he had filled the gap between the two mountain-sides, he said, “ply your bellows!” At length, when he had made it a fire, he commanded, “Bring me molten copper which I may pour upon it.”

## Explanatory translation:

“Bring me ingots of iron!” Then, after he had (piled up the iron and) filled the gap between the two mountain-sides, he said, “(Light a fire and) ply your bellows!” At length, when he had made it (glow like) fire, he commanded: “(Now place the copper in the fire and then) bring me molten copper which I may pour upon it ...”



Commentary:

Only a barrier built of the strongest possible metal could contain Gog and Magog. The Qur'an confirmed (in *Sūrah al-Hadid*) that iron was a metal that possessed such strength. After *Dhūl Qarnayn* had built that iron barrier he then poured molten copper on the iron in order to prevent rust.

The implication of the above is that when Gog and Magog are released by Allah Most High into the world, they would commence their *Fitnah* or evil reign of terror with which they would terrorize mankind. At that time believers would have to protect themselves behind very strong barriers that would keep them out. Believers would have to build an invisible barrier with two things, namely the Qur'an and the *Sunnah*.

Notes:

## 97

## Qur'anic Verse:

فَمَا اسْطَاعُوا أَنْ يَظْهَرُوهُ وَمَا اسْتَطَاعُوا لَهُ نَقْبًا ﴿٩٧﴾

## Simple translation:

... and they (i.e., Gog and Magog) **were unable to scale it, and neither were they able to penetrate it.**

## Explanatory translation:

**And thus** (the barrier was built, and Gog and Magog) **were unable to scale it, and neither were they able to penetrate it** (by digging through it. As a consequence, mankind was safe from their attacks).

## Commentary:

So long as that barrier built by *Dhūl Qarnayn* remained intact, mankind would be safe from the ravages of Gog and Magog. We can now discern the two ages represented in the name *Dhūl Qarnayn*. The first is the age of safety from the ravages of Gog and Magog. It would last or as long as the barrier remained intact. The

second would be the age of *Fasād* and *Fitnah* which would overwhelm mankind in that (second) age when Allah Most High chooses to bring down the barrier and let Gog and Magog loose upon mankind.

Our companion volumes to this book, entitled '*Sūrah al-Kahf and the Modern Age*' and '*An Islamic View of Gog and Magog in the Modern World*', argue that we now live in that age.

Notes:

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## 98

## Qur'anic Verse:

قَالَ هَذَا رَحْمَةٌ مِّن رَّبِّي فَإِذَا جَاءَ وَعْدُ رَبِّي جَعَلَهُ دَكَّاءَ وَكَانَ وَعْدُ رَبِّي حَقًّا ﴿٩٨﴾

## Simple translation:

He said, “This is mercy from my Lord-God! Yet when the time appointed by my Lord-God comes, He will reduce it to ruins: and my Lord-God’s promise always comes true ...”

## Explanatory translation:

(*Dhūl Qarnayn*) said, “(Our success in constructing this barrier) is mercy from my Lord-God! Yet when the time appointed by my Lord-God comes (i.e., *Youm al-Qiyāmah* or the Last Age), He will reduce this (barrier) to ruins: and my Lord-God’s promise always comes true ...”

## Commentary:

*Sūrah al-Kahf* has here delivered the momentous warning that Allah Most High would Himself one day destroy the barrier and release Gog and Magog into the world. When He, Most High,

does so, the implication would be that power in the world would eventually rest on godless foundations and that power would be used to oppress, corrupt, destroy, and to wage war on Islam. That power would be the Gog and Magog world-order.

Notes:

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# 99

Qur'anic Verse:

﴿٩٩﴾ وَتَرْكُنَا بَعْضُهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ وَنُفِخَ فِي الصُّورِ نَجْمَعُهُمْ جَمْعًا

Simple translation:

“... and on that Day We shall leave them to surge like waves against one another; and the trumpet will be blown, and We shall gather them all together ...”

Explanatory translation:

“... and on that Day We shall (begin a process which would eventually) **reduce them to** (a state of anarchy in which) **they would surge like waves** (that dash) **against one another** (since even though they would be one global society there would be more conflicts, wars, killing, kidnapping, genocide, ethnic cleansing, barbarism, racial polarization, war on Islam and on religion, than ever before); **and the trumpet** (of judgment) **would be blown**, **and We shall gather them all together** (in that one global society).”

Commentary:

This extraordinary verse of *Sūrah al-Kahf* anticipates an age which would witness not only the amazing spectacle of globalization but, also, universal conflict and strife caused by a voracious Gog and Magog world-order. That is precisely the age in which we now live.

However the verse also admits of the meaning that Gog and Magog will one day clash with each other in consequence of a Divine plan. This writer anticipates that mutually destructive Armageddon clash to occur between the nuclear-armed and American-led NATO alliance on the one hand and an equally nuclear-armed Russia on the other.

Notes:

# 100

Qur'anic Verse:

وَعَرَّضْنَا جَهَنَّمَ يَوْمَئِذٍ لِلْكَافِرِينَ عَرَضًا ﴿١٠٠﴾

Simple translation:

“... and on that Day We shall place hell, for all to see, before those who denied the truth ...”

Explanatory translation:

“... and on that Day (i.e., when that time comes when the one global society comes into being and mankind witnesses more conflicts, wars, random killings etc, than ever before) **We shall place hell, for all to see, before those who denied the truth ...**”

Commentary:

At the time of the fulfillment of this divine warning mainstream society around the world would be living a life of those who belong in hellfire. Muslims do not need any more evidence confirming that we now live in such a world and hence, that we should now part from mainstream society. When that war of the



titans (i.e., Gog vs Magog) takes place and the earth is largely reduced to a dust bowl it would have the appearance of *Jahannam* (i.e. hell).

Notes:

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# 101

Qur'anic Verse:

الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي غِطَاءٍ عَنْ ذِكْرِي وَكَانُوا لَا يَسْتَطِيعُونَ سَمْعًا ﴿١٠١﴾

Simple translation:

“... those whose eyes had been veiled against any remembrance of Me because they could not bear to listen.”

Explanatory translation:

“... **those** (who would now constitute mainstream society and would be living a godless life would be a people) **whose eyes had been veiled against any remembrance of Me because they could not bear to listen** (to the voice of truth).”

Commentary:

The implication of this verse is that those who have eyes and yet cannot see, ears and yet cannot hear, hearts and yet do not understand, are unable to recognize the essentially godless and decadent reality of the world in which they live. They would feel as though they live in a heavenly world of progress whereas the reality

would be a world tempting them to hellfire.

Such people cannot recognize the reality of today's world. How, then, can they function as shepherds for their flock of sheep and as guides for the *Ummah*? Yet, with only few exceptions these are precisely the men who assume leadership of Muslim communities and countries around the world today. These are also the people who sometimes mislead the believers into such *Yankee Jihads* as recently toppled the Libyan government.

Notes:

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## 102

Qur'anic Verse:

أَفَحَسِبَ الَّذِينَ كَفَرُوا أَنْ يَتَّخِذُوا عِبَادِي مِنْ دُونِي أَوْلِيَاءَ إِنَّا أَعَدْنَا جَهَنَّمَ  
لِلْكَافِرِينَ نَزَّلَا ﴿١٠٢﴾

Simple translation:

**“Do the disbelievers** (who reject this last divinely-revealed scripture, i.e., the Qur’an, and this last Prophet of Allah Most High, i.e., Muhammad, peace be upon him) **believe, perchance, that they can succeed in luring My** (faithful) **servants** (seducing them) **into becoming their allies rather than remaining faithful to Me? Verily, We have readied hell to welcome all who** (thus) **disbelieve** (and all who befriend the disbelievers in preference to Allah, His Messenger and the believers).”

Commentary:

When the Jewish-Christian alliance emerges in the age of Gog and Magog, and take control of the world, and use their unprecedented power and enormous capacity for deception to seduce or force Muslims to submit and to follow them rather than

Allah Most High, His true servants would resist the disbelievers and would never be a part of that world-order.

Rather than joining the godless world, the true servants of Allah Most High would struggle to remain faithful to Him by disengaging from that world. I believe that the best way to disengage is in the establishment of the remotely located Muslim Village. The *Tanzeem-e-Islami*, to which I once belonged, and its *Amīr*, the respected scholar of Islam, Dr. Israr Ahmad, has opposed this project of the establishment of remotely-located Muslim Villages. They have done so largely in consequence of their rejection of the basic thesis of '*Jerusalem in the Qur'an*' as well as my other books on Islamic Eschatology, i.e., that we now live in the age of *Dajjāl*, as well as of Gog and Magog. But almost 100 years ago the outstanding Turkish Islamic scholar, Badiuzzaman Said Nursi, recognized the Euro-world-order to be that of Gog and Magog and went on to advise his many students and followers in Turkey to preserve Islam in the countryside in thousands of Muslim villages. They followed his advice, in consequence of which the Turkish countryside is still fervently Muslim to this day, even while the cities are embracing wine, pork and godlessness.

Notes:

# 103

Qur'anic Verse:

قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا ﴿١٠٣﴾

Simple translation:

Say: "Shall we tell you who are the greatest losers in (no matter) whatever they may do?"

Notes:

# 104

Qur'anic Verse:

الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا ﴿١٠٤﴾

Simple translation:

“(They are) **those whose efforts have been wasted in this life while they thought that they were acquiring good by their works.**”

Explanatory translation:

“(They are) **those whose efforts have been wasted in the worldly life** (because they devoted all their efforts in the pursuit of worldly things. They did so without the consciousness that all their labor and efforts were futile since they had gone astray). **(All this) while they thought that they were acquiring good by their works** (i.e., they took pride in their marvelous achievements and thought that they were rightly guided).”

Commentary:

This verse dismisses the spurious claims of the one-eyed

modern ‘white’ western civilization and its ‘colored’ *house slaves* around the world. They claim mankind is witnessing unprecedented progress, that the present is the best of all ages, that the world keeps on growing better and better, and that modern ‘white’ western civilization has rendered all previous civilizations, including Islam, moribund and obsolete! The verse also dismisses the claim of the one-eyed ‘house slave’ who insists that Muslims must remain a part of ‘mainstream society’. The one-eyed ‘house slave’ makes this claim because he is incapable of perceiving that mainstream society, around the world, is now heading for self-destruction, and would eventually be consigned to the garbage bin of history!

Notes:

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# 105

## Qur'anic Verse:

أُولَٰئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِمْ فَحَبِطَتْ أَعْمَالُهُمْ فَلَا نُقِيمُ لَهُمْ يَوْمَ  
الْقِيَمَةِ وَزَنًا ﴿١٠٥﴾

## Simple translation:

“They are those who have rejected the messages of their Lord-God and (the belief that) they are destined to meet Him; hence, all their work will be worthless, and no weight shall We assign to them on Judgment Day.”

## Explanatory translation:

(They have gone astray in the sense that) **they have chosen to reject the messages of their Lord-God.** (This Qur'an is the last and the most important of all) (and these are they who either reject the claim of the Qur'an to be the revealed word of the One God, or who accept the Qur'an but fail to live by its guidance). **In addition, they have chosen to reject belief that they are destined to meet Him** (one day for judgment). **Hence, all their (life's) work would be worthless, and no weight would We**

**assign to them on Resurrection Day** (when everyone – Excellencies and beggars – would be placed on a scale to be weighed).

Notes:

# 106

Qur'anic Verse:

ذَٰلِكَ جَزَاؤُهُمْ جَهَنَّمَ بِمَا كَفَرُوا وَاتَّخَذُوا آيَاتِي وَرُسُلِي هُزُوًا ﴿١٠٦﴾

Simple translation:

“The hellfire would be their (just) punishment for having denied the Truth (in this Qur'an) and (for having) derided My messages and My apostles and targeting them for scornful treatment and mockery.”

Notes:

## 107

Qur'anic Verse:

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا ۝١٧

Simple translation:

Verily, as for those who attain to faith and whose conduct is righteous, gardens of paradise will be there to welcome them.

Explanatory translation:

(But) verily, as for those who attain to faith (i.e., belief in Allah Most High has entered into their hearts and so they truly fear Him and truly love him. As a consequence they part from those whom He hates, and love those whom He loves) **and whose conduct is righteous**, (let them have the assurance that) **the gardens of paradise will be there to welcome them.**

Notes:

# 108

Qur'anic Verse:

خَالِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حَوْلًا ﴿١٠٨﴾

Simple translation:

Therein will they abide forever, (and) never will they desire any change therefrom.

Notes:

# 109

## Qur'anic Verse:

قُلْ لَوْ كَانَ الْبَحْرُ مَدَادًا لَكَلِمَتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ نَفِدَ كَلِمَتُ رَبِّي وَلَوْ جِئْنَا

بِمِثْلِهِ مَدَدًا ﴿١٠٩﴾

## Simple translation:

Say, “if the ocean were to become ink, and even if you were to add ocean upon ocean to the first one, they would all be exhausted ere the words of my Lord-God can ever be exhausted.”

## Explanatory translation:

Say, (this is the word of Allah Most High, and the words of my Lord-God are such that) “**if the ocean** (of water) **were to become ink, and even if you were to add ocean upon ocean to the first one** (know that) **they would all be exhausted ere the words of my Lord-God can ever be exhausted.**” (Hence you make a terrible mistake in rejecting this Qur’an and this Prophet and in making fun of them, or in neglecting their guidance).

Notes:



## 110

## Qur'anic Verse:

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ اللَّهُ وَحْدٌ فَنَ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ  
 فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ ۚ أَحَدًا ﴿١١٠﴾

## Simple translation:

Say, "I am certainly a human being like all of you. It has been revealed unto me that your God is One God. So whoever looks forward to meeting his Lord-God, let him do righteous deeds, and let him not ascribe unto anyone or anything a share in the worship due to his Lord-God!"

## Explanatory translation:

Say (O Prophet), "**I am** (not divine, not son of God, not any thing like that, rather) **a human being like all of you**. (And say further O Prophet) **it has been revealed unto me that your God is (the) One (and Only) God**. **So whoever looks forward** (with hope and awe) **to** (happily and joyously) **meeting his Lord-God** (on Judgment Day), **let him do righteous deeds** (i.e., let him be righteous in conduct), **and let him not ascribe unto anyone or**

anything a share in the worship due to his Lord-God!"

### Commentary:

Whoever attempts to corrupt the Truth that has come in the Qur'an, and with Prophet Muhammad (*sallalahu 'alaihi wa sallam*), must know that they cannot succeed in misguiding the followers of Muhammad (*sallalahu 'alaihi wa sallam*), as was done to the followers of Jesus (*'alaihi al-Salām*). They cannot deceive them into corrupting their religion by raising Muhammad (*sallalahu 'alaihi wa sallam*), to a status higher than that of a human being who received divine revelation.

In this, the last verse, *Sūrah al-Kahf* delivers a parting advice and solemn warning to those believers who long to meet with their Lord-God with hope for His Mercy and blessings. The advice is that they must be righteous in their conduct and must guard against committing *Shirk*. But the Prophet warned that it would be very difficult in the age of *Dajjāl* to avoid *Shirk*. *Dajjāl* would attack believers with the weapon of *Shirk* and endeavor to destroy their faith. And he would use insidious deception in his efforts and it would be very difficult for anyone to recognize the attack of *Shirk*. How difficult?

*"As difficult", said the Prophet, "as it would be to recognize a black ant on a black stone in the darkness of the night".*

(Mustadraq, Hākīm)

The *Shirk* of the modern secular state, for example, that claims sovereignty, is now universal. And that universal *Shirk* has encompassed almost all of mankind. They enter into it every time they recognize 'sovereignty' higher than that of Allah's, or beside Allah's, or 'supreme authority' or 'law' higher than Allah's etc. But mankind is surrounded by many other forms of *Shirk* today, such as materialism, making *Halāl* what Allah Most High made *Harām*, modern birth control, bogus fraudulent and utterly *Harām* paper and electronic money, etc.

The *Sūrah* thus ends with a grave warning to those believers who do not strive to recognize *Shirk* whenever it manifests itself, and who do not make sufficient effort to protect their faith by abstention from *Shirk*. They will eventually become part of the global alternative society in which 999 out of every 1000 will enter into the hell-fire:

*Abu Sa'īd* reported: Allah's Messenger said:

*Allah, the High and Glorious, would say: O Ādam!! and he would say: At Thy service, at Thy beck and call, O Lord, and the good is in Thy Hand. Allah would say: Bring forth the group of (the denizens of) Hell. He (Ādam) would ask: Who (i.e., how many) are the denizens of Hell? It would be said: They are nine hundred and ninety-nine out of every thousand ... He (the narrator) said: This had a very depressing effect upon them (i.e., the companions of the Holy Prophet) and they asked: Messenger of Allah, who amongst us would be (that unfortunate) person (who would be*

*doomed to Hell?) He said: Good news for you, Gog and Magog would be those thousands (who would be the denizens of Hell) and a person (selected for Paradise) would be amongst you ...”*

(Bukhāri, Muslim, Ahmad)

Notes:

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أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ اللَّهُ وَحْدٌ فَمَنْ  
كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ  
بِعِبَادَةِ رَبِّهِ أَحَدًا ﴿١١٠﴾

لِلْكَافِرِينَ نَزْلًا ﴿١٠٣﴾ قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا

﴿١٠٣﴾ الَّذِينَ ضَلَّ سَعِيَّهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ

أَنَّهُمْ يُحْسِنُونَ صُنْعًا ﴿١٠٤﴾ أُولَٰئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ

رَبِّهِمْ وَلِقَائِهِ فَحَبِطَتْ أَعْمَالُهُمْ فَلَا نُقِيمُ لَهُمْ يَوْمَ

الْقِيَمَةِ وَزَنًا ﴿١٠٥﴾ ذَلِكَ جَزَاؤُهُمْ جَهَنَّمَ بِمَا كَفَرُوا

وَاتَّخَذُوا آيَاتِي وَرُسُلِي هُزُورًا ﴿١٠٦﴾ إِنَّ الَّذِينَ ءَامَنُوا

وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزْلًا

﴿١٠٧﴾ خَالِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حَوْلًا ﴿١٠٨﴾ قُلْ لَوْ

كَانَ الْبَحْرُ مِدَادًا لِّكَلِمَاتِ رَبِّي لَنَفَدَ الْبَحْرُ قَبْلَ أَنْ

نَنفَدَ كَلِمَاتُ رَبِّي وَلَوْ جِثًّا بِمِثْلِهِ مَدَدًا ﴿١٠٩﴾ قُلْ إِنَّمَا

حَتَّىٰ إِذَا سَاوَىٰ بَيْنَ الصَّدَفَيْنِ قَالَ انْفُخُوا حَتَّىٰ إِذَا

جَعَلَهُ نَارًا قَالَ ءَاثُوْنِي أُفْرِغْ عَلَيْهِ قَطْرًا ﴿٩٦﴾

فَمَا اسْطَعُوْا أَنْ يَظْهَرُوْهُ وَمَا اسْتَطَعُوْا لَهُ، نَقَبًا

﴿٩٧﴾ قَالَ هَذَا رَحْمَةٌ مِّن رَّبِّيٰ فَإِذَا جَاءَ وَعْدُ رَبِّيٰ جَعَلَهُ،

دُكَّاءً وَكَانَ وَعْدُ رَبِّيٰ حَقًّا ﴿٩٨﴾ \* وَتَرَكْنَا بَعْضَهُم

يَوْمَئِذٍ يَمُوْجٌ فِيْ بَعْضٍ وَيُفِخُ فِي الصُّوْرِ فَجَمَعْنَاهُمْ جَمْعًا

﴿٩٩﴾ وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِّلْكَافِرِيْنَ عَرْضًا ﴿١٠٠﴾

الَّذِيْنَ كَانَتْ أَعْيُنُهُمْ فِي غِطَاءٍ عَن ذِكْرِيْ وَكَانُوا لَا

يَسْمَعُوْنَ سَمْعًا ﴿١٠١﴾ أَفَحَسِبَ الَّذِينَ كَفَرُوا أَنْ

يَتَّخِذُوا عِبَادِي مِّن دُونِي أَوْلِيَآءَ إِنَّا أَعْتَدْنَا جَهَنَّمَ

جَزَاءَ الْحُسْنَىٰ وَسَنَقُولُ لَهُ مِنْ أَمْرِنَا يُسْرًا ﴿٨٨﴾ ثُمَّ  
 أَنْبَعُ سَبِيًّا ﴿٨٩﴾ حَتَّىٰ إِذَا بَلَغَ مَطْلِعَ الشَّمْسِ وَجَدَهَا  
 تَطْلُعُ عَلَىٰ قَوْمٍ لَمْ يَجْعَلْ لَهُمْ مِنْ دُونِهَا سِتْرًا ﴿٩٠﴾  
 كَذَلِكَ وَقَدْ أَحَطْنَا بِمَا لَدَيْهِ خُبْرًا ﴿٩١﴾ ثُمَّ أَنْبَعُ سَبِيًّا  
 ﴿٩٢﴾ حَتَّىٰ إِذَا بَلَغَ بَيْنَ السَّدَّيْنِ وَجَدَ مِنْ  
 دُونِهِمَا قَوْمًا لَا يَكَادُونَ يَفْقَهُونَ قَوْلًا ﴿٩٣﴾ قَالُوا  
 يَذَا الْقَرَيْنِ إِنْ يَا جُوجَ وَمَاجُوجَ مُفْسِدُونَ فِي الْأَرْضِ  
 فَهَلْ نَجْعَلُ لَكَ خَرْجًا عَلَىٰ أَنْ تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا  
 ﴿٩٤﴾ قَالَ مَا مَكْنِي فِيهِ رَبِّي خَيْرٌ فَأَعِينُونِي بِقُوَّةٍ  
 أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا ﴿٩٥﴾ ءَاتُونِي زُبَرَ الْحَدِيدِ

أَشَدَّهُمَا وَيَسْتَخْرِجَا كَنْزَهُمَا رَحْمَةً مِّن رَّبِّكَ  
 وَمَا فَعَلْتُهُ، عَن أَمْرِي ذَلِكَ تَأْوِيلُ مَا لَمْ تَسْطِعْ  
 عَلَيْهِ صَبْرًا ﴿٨٢﴾ وَيَسْأَلُونَكَ عَنِ الْقَرْنَيْنِ قُلْ  
 سَأَتْلُوا عَلَيْكُم مِّنْهُ ذِكْرًا ﴿٨٣﴾ إِنَّا مَكَنَّا لَهُ  
 فِي الْأَرْضِ وَءَاتَيْنَاهُ مِنْ كُلِّ شَيْءٍ سَبِيًّا ﴿٨٤﴾ فَاتَّبَعَ سَبَبًا  
 ﴿٨٥﴾ حَتَّىٰ إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا تَغْرُبُ فِي  
 عَيْنٍ حَمِئَةٍ وَوَجَدَ عِنْدَهَا قَوْمًا قُلْنَا يَذَا الْقَرْنَيْنِ  
 إِمَّا أَنْ تُعَذِّبَ وَإِمَّا أَنْ تَتَّخِذَ فِيهِمْ حُسْنًا ﴿٨٦﴾ قَالَ  
 أَمَّا مَنْ ظَلَمَ فَسَوْفَ نُعَذِّبُهُ ثُمَّ يُرَدُّ إِلَىٰ رَبِّهِ فَيُعَذِّبُهُ  
 عَذَابًا نُّكَرًا ﴿٨٧﴾ وَأَمَّا مَنْ ءَامَنَ وَعَمِلَ صَالِحًا فَلَهُ

شَتَّ لَنَحَدَتْ عَلَيْهِ أَجْرًا ﴿٧٧﴾ قَالَ هَذَا فِرَاقُ  
بَنِي وَبَيْنَكَ سَائِنُكَ بِنَاوِيلٍ مَا لَمْ تَسْتَطِعْ عَلَيْهِ  
صَبْرًا ﴿٧٨﴾ أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسْكِينٍ  
يَعْمَلُونَ فِي الْبَحْرِ فَأَرْدْتُ أَنْ أَعِيبَهَا وَكَانَ وَرَاءَهُمْ  
مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا ﴿٧٩﴾ وَأَمَّا الْغُلَامُ  
فَكَانَ أَبُوهُ مُؤْمِنِينَ فَخَشِينَا أَنْ يُرْهَقَهُمَا طُغْيَانًا  
وَكُفْرًا ﴿٨٠﴾ فَأَرَدْنَا أَنْ يُبْدِلَهُمَا رَبُّهُمَا خَيْرًا  
مِّنْهُ زَكَاةً وَأَقْرَبَ رُحْمًا ﴿٨١﴾ وَأَمَّا الْجِدَارُ فَكَانَ  
لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ وَكَانَ تَحْتَهُ كَنْزٌ  
لَّهُمَا وَكَانَ أَبُوهُمَا صَالِحًا فَأَرَادَ رَبُّكَ أَنْ يَبْلُغَا

شَيْئًا إِمْرًا ﴿٧١﴾ قَالَ أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ  
 مَعِيَ صَبْرًا ﴿٧٢﴾ قَالَ لَا تُؤَاخِذْنِي بِمَا نَسِيتُ وَلَا  
 تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا ﴿٧٣﴾ فَانْطَلَقَا حَتَّى إِذَا لَقِيَا  
 غُلَامًا فَقَتَلَهُ، قَالَ أَقْتَلْتُمْ نَفْسًا زَكِيَّةً بِغَيْرِ نَفْسٍ  
 لَقَدْ جِئْتُمْ شَيْئًا نُكْرًا ﴿٧٤﴾ ﴿٧٥﴾ قَالَ أَلَمْ أَقُلْ لَكَ  
 إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٧٥﴾ قَالَ إِنْ سَأَلْتُكَ  
 عَنْ شَيْءٍ بَعْدَهَا فَلَا تُصَحِّحْنِي قَدْ بَلَغْتَ مِنْ لَدُنِّي  
 عُذْرًا ﴿٧٦﴾ فَانْطَلَقَا حَتَّى إِذَا أَتَيَا أَهْلَ قَرْيَةٍ  
 اسْتَطَعَمَا أَهْلُهَا فَأَبَوْا أَنْ يُصَيِّفُوهُمَا فَوَجَدَا  
 فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَ فَأَقَامَهُ، قَالَ لَوْ



فَارْتَدَّا عَلَىٰ آثَارِهَا قَصَصًا ﴿٦٤﴾ فَوَجَدَا عَبْدًا  
مِّنْ عِبَادِنَا ءَاتَيْنَاهُ رَحْمَةً مِّنْ عِندِنَا وَعَلَّمْنَاهُ  
مِن لَّدُنَّا عِلْمًا ﴿٦٥﴾ قَالَ لَهُ مُوسَىٰ هَلْ أَتَبِعُكَ عَلَىٰ  
أَنْ تُعَلِّمَنِي مِمَّا عَلَّمْتَ رُشْدًا ﴿٦٦﴾ قَالَ إِنَّكَ لَنْ  
تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٦٧﴾ وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ  
يُحِطْ بِهِ خُبْرًا ﴿٦٨﴾ قَالَ سَتَجِدُنِي إِن شَاءَ اللَّهُ  
صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا ﴿٦٩﴾ قَالَ فَإِنِ  
اتَّبَعْتَنِي فَلَا تَسْأَلْنِي عَنْ شَيْءٍ حَتَّىٰ أُحْدِثَ لَكَ  
مِنْهُ ذِكْرًا ﴿٧٠﴾ فَاَنْطَلَقَا حَتَّىٰ إِذَا رَكِبَا فِي السَّفِينَةِ  
خَرَقَهَا قَالَ أَخَرَقْنَهَا لِنُغْرِقَ أَهْلَهَا لَقَدْ جِئْتَ

وَتِلْكَ الْقُرَىٰ أَهْلَكْنَاهُمْ لَمَّا ظَمَمُوا وَجَعَلْنَا  
لِمْهَلِكِهِمْ مَّوْعِدًا ۝٥٩ وَإِذْ قَالَ مُوسَىٰ  
لِفَتَاهُ لَا أَبْرَحُ حَتَّىٰ أَبْلُغَ مَجْمَعَ  
الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا ۝٦٠ فَلَمَّا بَلَغَا  
مَجْمَعَ بَيْنَهُمَا نَسِيَا حُوتَهُمَا فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ  
سَرَبًا ۝٦١ فَلَمَّا جَاوَزَا قَالَ لِفَتَاهُ إِنَّا غَدَاءَنَا  
لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا ۝٦٢ قَالَ  
أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْحُوتَ  
وَمَا أَنْسَنِيهِ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ وَاتَّخَذَ  
سَبِيلَهُ فِي الْبَحْرِ عَجَبًا ۝٦٣ قَالَ ذَلِكَ مَا كُنَّا نَبْغِ

قُبَلًا ٥٥ وَمَا تُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ  
وَمُنْذِرِينَ وَبُجْدِلُ الَّذِينَ كَفَرُوا بِالْبَطْلِ  
لِيُدْحِضُوا بِهِ الْحَقَّ وَاتَّخَذُوا عَائِيَّ وَمَا أُنْذِرُوا  
هُزُوءًا ٥٦ وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ  
فَأَعْرَضَ عَنْهَا وَنَسِيَ مَا قَدَمَتْ يَدَاهُ إِنَّا جَعَلْنَا عَلَى  
قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا  
وَإِنْ تَدْعُهُمْ إِلَى الْهُدَى فَلَنْ يَهْتَدُوا إِذًا أَبَدًا  
٥٧ وَرَبِّكَ الْغَفُورُ ذُو الرَّحْمَةِ لَوْ يُؤَاخِذُهُمْ  
بِمَا كَسَبُوا لَعَجَلْ لَهُمُ الْعَذَابُ بَلْ لَهُمْ  
مَوْعِدٌ لَنْ يَجِدُوا مِنْ دُونِهِ مَوْيلًا ٥٨

خَلَقَ السَّمَوَاتِ وَالْأَرْضِ وَلَا خَلَقَ أَنْفُسِهِمْ وَمَا  
كُنْتُ مُتَّخِذَ الْمُضِلِّينَ عَصَدًا ﴿٥١﴾ وَيَوْمَ يَقُولُ  
نَادُوا شُرَكَاءِيَ الَّذِينَ زَعَمْتُمْ فَدَعَوْهُمْ فَلَمْ  
يَسْتَجِيبُوا لَهُمْ وَجَعَلْنَا بَيْنَهُم مَّوْبِقًا ﴿٥٢﴾ وَرَأَى  
الْمُجْرِمُونَ النَّارَ فَظَنُّوا أَنَّهُمْ مُوَاقِعُوهَا وَلَمْ  
يَجِدُوا عَنْهَا مَصْرِفًا ﴿٥٣﴾ وَلَقَدْ صَرَّفْنَا فِي هَذَا  
الْقُرْآنِ لِلنَّاسِ مِنْ كُلِّ مَثَلٍ وَكَانَ الْإِنْسَانُ  
أَكْثَرَ شَيْءٍ جَدَلًا ﴿٥٤﴾ وَمَا مَنَعَ النَّاسَ أَنْ  
يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَى وَيَسْتَغْفِرُوا رَبَّهُمْ  
إِلَّا أَنْ تَأْتِيَهُمْ سُنَّةٌ الْأَوَّلِينَ أَوْ يَأْتِيَهُمُ الْعَذَابُ

عَلَىٰ رَبِّكَ صَفًّا لَّقَدْ جِئْتُمُونَا كَمَا خَلَقْنَاكُمْ أَوَّلَ  
مَرَّةٍ بَلْ زَعَمْتُمْ أَلَّنْ نَجْعَلَ لَكُمْ مَوْعِدًا ﴿٤٨﴾  
وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا  
فِيهِ وَيَقُولُونَ يَوَيْلَنَا مَا هَذَا الْكِتَابِ لَا  
يَغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا وَوَجَدُوا  
مَا عَمِلُوا حَاضِرًا وَلَا يَظْلِمُ رَبُّكَ أَحَدًا ﴿٤٩﴾ وَإِذْ  
قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ  
كَانَ مِنَ الْغَيْنِ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ أَفَتَتَّخِذُونَهُ  
وَدُرَيْتَهُ أَوْلِيَاءَ مِنْ دُونِي وَهُمْ لَكُمْ عَدُوٌّ  
يَسْ لِلظَّالِمِينَ بَدَلًا ﴿٥٠﴾ ✽ مَا أَشْهَدْتُهُمْ

أَشْرَكَ بِرَبِّي أَحَدًا ۖ ﴿٤٢﴾ وَلَمْ تَكُنْ لَهُ فِئَةً يَصُورُهُ.

مِنْ دُونِ اللَّهِ وَمَا كَانَ مُنْصِرًّا ۖ ﴿٤٣﴾ هُنَالِكَ الْوَلَايَةُ

لِلَّهِ الْحَقُّ هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ عُقْبًا ۖ ﴿٤٤﴾ وَأَضْرَبَ

لَهُمْ مَثَلَ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أُنْزِلَتْهُ مِنَ السَّمَاءِ

فَأَخْطَأَ بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَشِيمًا

تَذَرُوهُ الرِّيحُ ۗ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُّقَدِّرًا ۖ ﴿٤٥﴾

الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا ۗ وَالْبَاقِيَتُ

الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا ۖ ﴿٤٦﴾

وَيَوْمَ نُسِِّرُ الْجِبَالَ وَتَرَى الْأَرْضَ بَارِزَةً

وَحَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا ۖ ﴿٤٧﴾ وَعَرِضُوا

يُحَاوِرُهُ أَكْثَرَتِ بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ  
تُطْفَةِ ثُمَّ سَوَّكَ رَجُلًا ﴿٣٧﴾ لَكِنَّا هُوَ اللَّهُ رَبِّي  
وَلَا أَشْرِكُ بِرَبِّي أَحَدًا ﴿٣٨﴾ وَلَوْلَا إِذْ دَخَلْتَ  
جَنَنَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ إِنْ  
تَرَنِ أَنَا أَقَلَّ مِنْكَ مَالًا وَوَلَدًا ﴿٣٩﴾ فَعَسَى  
رَبِّي أَنْ يُؤْتِيَنِي خَيْرًا مِنْ جَنَنِكَ وَيُرْسِلَ عَلَيْهَا  
حُسْبَانًا مِنَ السَّمَاءِ فَنُصْبِحَ صَعِيدًا زَلَقًا ﴿٤٠﴾  
أَوْ يُصْبِحَ مَأْوَاهَا غَوْرًا فَلَنْ تَسْتَطِيعَ لَهُ طَلَبًا  
﴿٤١﴾ وَأُحِيطَ بِشَمْرِهِ فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ عَلَى مَا  
أَنفَقَ فِيهَا وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا وَيَقُولُ يَلَيْتَنِي لَمْ

وَحَسَنْتَ مُرْتَفَقًا ۝٣١ وَأَضْرَبَ لَهُمْ مَثَلًا  
 رَّحْلَيْنِ جَعَلْنَا لِأَحَدِهِمَا جَنَّتَيْنِ مِنْ أَعْنَبٍ  
 وَحَفَفْنَاهُمَا بِنَخْلٍ وَجَعَلْنَا بَيْنَهُمَا زَرْعًا ۝٣٢ كِلْتَا  
 الْجَنَّتَيْنِ ءَانَتْ أَكْلُهَا وَلَمْ تَظْلِمِ مِنْهُ شَيْئًا وَفَجَّرْنَا  
 خِلَالَهُمَا نَهْرًا ۝٣٣ وَكَانَ لَهُ ثَمَرٌ فَقَالَ لِصَاحِبِهِ  
 وَهُوَ يُحَاوِرُهُ أَنَا أَكْثَرُ مِنْكَ مَالًا وَأَعَزُّ نَفَرًا  
 ۝٣٤ وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِنَفْسِهِ قَالَ مَا  
 أَظُنُّ أَنْ يَبِيدَ هَذِهِ أَبَدًا ۝٣٥ وَمَا أَظُنُّ  
 السَّاعَةَ قَائِمَةً وَلَئِنْ رُودْتُ إِلَىٰ رَبِّي لَأَجِدَنَّ  
 خَيْرًا مِنْهَا مُنْقَلَبًا ۝٣٦ قَالَ لَهُ صَاحِبُهُ وَهُوَ



وَكَانَ أَمْرُهُ فُرْطًا ﴿٢٨﴾ وَقُلِ الْحَقُّ مِنْ رَبِّكَ  
فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ إِنَّا أَعْتَدْنَا  
لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادُهَا وَإِنْ  
يَسْتَغِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ  
بِئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَقَقًا ﴿٢٩﴾ إِنَّ  
الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ إِنَّا لَا نُضِيعُ  
أَجْرَ مَنْ أَحْسَنَ عَمَلًا ﴿٣٠﴾ أُولَئِكَ لَهُمْ جَنَّاتُ  
عَدْنٍ تَجْرَى مِنْ تَحْتِهِمُ الْأَنْهَارُ يُحَلَّوْنَ فِيهَا مِنْ  
أَسَاوِرَ مِنْ ذَهَبٍ وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِنْ سُنْدُسٍ  
وَإِسْتَبْرَقٍ مُتَكَبِنَ فِيهَا عَلَى الْأَرَائِكِ نِعْمَ الثَّوَابُ

ثَلَاثَ مِائَةِ سِنِينَ وَأَزْدَادُوا تِسْعًا ﴿٢٥﴾ قُلِ اللَّهُ  
أَعْلَمُ بِمَا لِيُثْبِتُ لَهُ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ  
أَبْصِرْ بِهِ وَأَسْمَعْ مَا لَهُمْ مِنْ دُونِهِ مِنْ  
وَلِيٍّ وَلَا يُشْرِكُ فِي حُكْمِهِ أَحَدًا ﴿٢٦﴾ وَأَتْلُ مَا  
أُوْحِيَ إِلَيْكَ مِنْ كِتَابِ رَبِّكَ لَا مُبَدِّلَ  
لِكَلِمَتِهِ وَلَنْ يَجِدَ مِنْ دُونِهِ مُتِلَحًّا ﴿٢٧﴾  
وَأَصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ  
بِالْعَدْوَةِ وَالْعَشيِّ يُرِيدُونَ وَجْهَهُ وَلَا تَعْدُ  
عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الدُّنْيَا وَلَا  
نُطْعَ مَنْ أَغْفَلْنَا قَلْبَهُ عَنْ ذِكْرِنَا وَاتَّبَعَ هَوَاهُ

أَمْرِهِمْ لَنَتَّخِذَ عَلَيْهِمْ مَسْجِدًا ﴿٢١﴾

سَيَقُولُونَ ثَلَاثَةٌ رَّابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ

خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ رَجْمًا بِالْغَيْبِ

وَيَقُولُونَ سَبْعَةٌ وَثَامِنُهُمْ كَلْبُهُمْ قُل رَّبِّي

أَعْلَمُ بِعِدَّتِهِمْ مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ فَلَا تُمَارِ

فِيهِمْ إِلَّا مِرَاءً ظَاهِرًا وَلَا تَسْتَفْتِ فِيهِمْ مِنْهُمْ

أَحَدًا ﴿٢٢﴾ وَلَا تَقُولَنَّ لِشَايٍ إِنِّي فَاعِلٌ

ذَلِكَ غَدًا ﴿٢٣﴾ إِلَّا أَنْ يَشَاءَ اللَّهُ وَادْكُرْ

رَبَّكَ إِذَا نَسِيتَ وَقُلْ عَسَى أَنْ يَهْدِيَنِ رَبِّي

لَأَقْرَبَ مِنْ هَذَا رَشَدًا ﴿٢٤﴾ وَلِيُثُوا فِي كَهْفِهِمْ

قَالُوا رَبُّكُمْ أَعْلَمُ بِمَا لَيْسْتُمْ فَاِْبَعَثُوا  
أَحَدَكُمْ بِوَرِقِكُمْ هَذِهِ إِلَى الْمَدِينَةِ فَلْيَنْظُرْ  
أَيُّهَا أَزْكَى طَعَامًا فَلْيَأْتِكُمْ بِرِزْقٍ مِنْهُ  
وَلْيَتَلَطَّفْ وَلَا يُشْعِرَنَّ بِكُمْ أَحَدًا ﴿١٩﴾  
إِنَّهُمْ إِنْ يَظْهَرُوا عَلَيْكُمْ يَرْجُمُوكُمْ أَوْ  
يُعِيدُوكُمْ فِي مِلَّتِهِمْ وَلَنْ تُفْلِحُوا إِذَا  
أَبَدَا ﴿٢٠﴾ وَكَذَلِكَ أَعِزَّنَا عَلَيْهِمْ لِيَعْلَمُوا  
أَنَّ وَعْدَ اللَّهِ حَقٌّ وَأَنَّ السَّاعَةَ لَا رَيْبَ فِيهَا  
إِذْ يَنْتَزِعُونَ بَيْنَهُمْ أَمْرَهُمْ فَقَالُوا ابْنُوا عَلَيْهِمُ  
بُنْيَانًا رَبُّهُمْ أَعْلَمُ بِهِمْ قَالَ الَّذِينَ غَلَبُوا عَلَى

كَهْفِهِمْ ذَاتَ الْيَمِينِ وَإِذَا غَرَبَتْ تَقَرَّرُهُمْ  
ذَاتَ الشِّمَالِ وَهُمْ فِي فَجْوَةٍ مِّنْهُ ذَٰلِكَ مِنْ  
آيَاتِ اللَّهِ لَعَلَّ هُمْ يَهْتَدُونَ فَهُوَ الْمُهْتَدِ وَمَنْ  
يُضِلِّ فَلَن يَجْدَ لَهُ وَلِيًّا مُّرْشِدًا ﴿١٧﴾ وَتَحْسَبُهُمْ  
أَيَّاقًا وَهُمْ رُقُودٌ وَنُقَلِّبُهُمْ ذَاتَ الْيَمِينِ  
وَذَاتَ الشِّمَالِ وَكَلْبُهُمْ بَاسِطٌ ذِرَاعَيْهِ  
بِالْوَصِيدِ لَوِ اطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ  
فِرَارًا وَلَمُلَمِثْتَ مِنْهُمْ رُعبًا ﴿١٨﴾ وَكَذَٰلِكَ  
بَعَثْنَاهُمْ لِيَتَسَاءَلُوا بَيْنَهُمْ قَالَ قَائِلٌ مِّنْهُمْ  
كَمْ لَيْسَتْ قَالُوا لَيْسَ يَوْمًا أَوْ بَعْضَ يَوْمٍ

ءَامَنُوا بِرَبِّهَمْ وَزِدْنَهُمْ هُدًى ﴿١٣﴾ وَرَبَطْنَا  
عَلَىٰ قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ  
السَّمَوَاتِ وَالْأَرْضِ لَن نَّدْعُوهُ مِنْ دُونِهِ ۚ إِلَهًا  
لَقَدْ قُلْنَا إِذَا شَطَطًا ﴿١٤﴾ هَتُولَاءِ قَوْمُنَا  
أَتَّخِذُوا مِنْ دُونِهِ ۚ إِلَهَةً لَّوَلَا يَأْتُونَ  
عَلَيْهِمْ سُلْطَانٌ بَيِّنٌ فَمَنْ أَظْلَمُ مِمَّنِ  
أَفْتَرَىٰ عَلَى اللَّهِ كَذِبًا ﴿١٥﴾ وَإِذِ اعْتَرَلْتُمُوهُمْ وَمَا  
يَعْبُدُونَ إِلَّا اللَّهَ فَأَوْوُوا إِلَى الْكَهْفِ يَنْشُرْ لَكُمْ  
رَبُّكُمْ مِنْ رَحْمَتِهِ ۚ وَيُهَيِّئْ لَكُمْ مِنْ أَمْرِكُمْ مَرْفَقًا  
﴿١٦﴾ وَتَرَى السَّمَسَ إِذَا طَلَعَتْ تَزْوُرُ عَنْ

أَسْفَا ٦ إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَهَا  
لِنَبْلُوهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا ٧ وَإِنَّا لَجَاعِلُونَ  
مَا عَلَيْهَا صَعِيدًا جُرُزًا ٨ أَمْ حَسِبْتَ أَنَّ  
أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ ءَايَتِنَا  
عَجَبًا ٩ إِذْ أَوَى الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا  
رَبَّنَا ءَاتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا  
رَشَدًا ١٠ فَضَرَبْنَا عَلَى ءَاذَانِهِمْ فِي  
الْكَهْفِ سِنِينَ عَدَدًا ١١ ثُمَّ بَعَثْنَاهُمْ  
لِنَعْلَمَ أَيُّ الْحَزِينِ أَحْصَى لِمَا لَبِثُوا أَمَدًا ١٢  
ثُمَّ نَقُصُّ عَلَيْكَ نَبَأَهُم بِالْحَقِّ إِنَّهُمْ فِتْيَةٌ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ  
لَهُ عِوَجًا ۝ (١) فِيمَا يُنْذِرَ بَأْسًا شَدِيدًا مِّنْ  
لَّدُنْهُ وَيُبَشِّرَ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ  
الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا حَسَنًا ۝ (٢) مَّا كَثِيرٌ  
فِيهِ أَبَدًا ۝ (٣) وَيُنْذِرَ الَّذِينَ قَالُوا اتَّخَذَ  
اللَّهُ وَلَدًا ۝ (٤) مَا لَهُمْ بِهِ مِنْ عِلْمٍ وَلَا لِابَائِهِمْ  
كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ إِنَّ  
يَقُولُونَ إِلَّا كَذِبًا ۝ (٥) فَلَعَلَّكَ بَنَجٌ نَّفْسَكَ  
عَلَىٰ ءَاثِرِهِمْ إِن لَّمْ يُؤْمِنُوا بِهَذَا الْحَدِيثِ



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ