

SŪRAH AL-KAHF: ARABIC TEXT - TRANSLATION AND MODERN COMMENTARY

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Preface

As the war on Islam intensifies, and as the day approaches when the imposter Euro-Jewish State of Israel would make its bid to become the *ruling* State in the world, and the false Messiah (i.e., *Dājjāl*) would rule the world from Jerusalem and declare that he is the true Messiah, I fear that there would be many, particularly governments which declare their friendship for USA and hence for Israel, who would want to ban books on the *Qur'ān*.

I therefore pray most humbly, and ask my gentle readers to also 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'ān* to explain, to expose and to challenge those in the godless modern age who are waging wicked war on Islam. *Āmīn*.

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

We propose, *Insha Allah*, to publish a third and fourth volume on this subject in which we would like to offer to the reading public a comprehensive and credible modern interpretation of the *Ahadīth* and Qur'anic verses dealing (directly and indirectly) with the critically important topics of *Dajjāl* the false Messiah or Anti-Christ, and of Gog and Magog. If any such books have already been written and published, they must be very few indeed.

And so the four volumes would have the following titles:

- Volume One: 'Sūrah al-Kahf: Text Translation and Modern Commentary';
- Volume Two: 'Sūrah al-Kahf and the Modern Age';
- Volume Three: 'Dajjāl the False Messiah or Anti-Christ';
- Volume Four: 'Gog and Magog in the Qur'ān and Hadith'

The writing of all four volumes on *Sūrah al-Kahf* was kindly sponsored in the names of a number of people in different parts of the world as follows: Rabia Aboobakar Hussein Jakhura and Aboobakar Hussein Jakhura of Malawi in Africa, Abdul Majid Kader Sultan and Fatimah Abdullah of Malaysia, and Hajjah Haniffa Bte Omar Khan Sourattee and Allahyarhama Hajjah Mariam Bte Fakir Mohammed of Singapore.

May Allah Most Kind bless them, have mercy on their souls and forgive them their sins. *Āmīn!*

Imran N. Hosein

In the island of Trinidad.

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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 pagan Arabia was waging unjust war on Islam. Today, once again, an ostensibly Jewish-Christian but essentially pagan Euro-world-order is waging unjust war on Islam with the same venom and fury with which it was waged by pagan Arabia.

When the Prophet arrived in Madīnah his long-awaited tryst with the Jews began. And today's stage of 'their' war on Islam marks the final chapter of that tryst. Islam emerged victorious from that first encounter, and it is as certain as the day follows the night that Islam will again emerge victorious in this final encounter with which history will end. We wrote the book entitled '*Jerusalem in the Qur'an*' in order to explain that subject and to refute all the false and devilish propaganda against Islam with which those enemies have now inundated the world.

The Holy *Qur'an* itself described the Jews as a people who believed that they were the "chosen people of the Lord-God to the exclusion of all the rest of mankind" 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." Consider the following verses of the *Qur'an*:

Say: "If the last abode (i.e., heaven), with Allah, be for you alone, and for no one else, then why do you not desire death, if you are sincere (concerning this belief)."

قُلْ إِنْ كَانَتْ لَكُمْ الدَّارُ الْآخِرَةُ عِنْدَ اللَّهِ خَالِصَةً مِّنْ

دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ ﴿٩٤﴾

"But they will never desire death on account of the (sins) which they have committed, and Allah well knows those who commit Dhulm (i.e., oppression, injustice, etc.)."

وَلَنْ يَتَمَنَّوهُ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٩٥﴾

"You will certainly find them, of all people, to be the most desirous for (long) life, even more so than those who worship idols: each one of them wishes he could be given a life-span of a thousand years: but the grant of such a life-span will not save him from (due) punishment. For Allah sees well all that they do."

وَلَتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَى حَيٰوةٍ وَمِنَ الَّذِينَ

أَشْرَكُوا يُوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ سَنَةٍ وَمَا هُوَ

بِمُزَحَّزِحِهِ مِنَ الْعَذَابِ أَنْ يُعَمَّرَ وَاللَّهُ بَصِيرٌ بِمَا

يَعْمَلُونَ ﴿٩٦﴾

(Qur'an, al-Baqarah, 94-6)

Sūrah al-Kahf of the *Qur'ān* was revealed immediately before the blessed Prophet arrived in Madīnah, i.e., in the last year of his residence in Makkah, and it delivered a majestic Divine response (in both form and substance) to that false Jewish conception of religion. Muhammad Asad comments, for example, that 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; and the key-phrase of the whole *Sūrah* is the statement in verse 7, “We have willed that all beauty on earth be a means by which we put men to a test.”

But the *Sūrah* also addressed the Jewish problem in the context of the Last Age – an age that would witness *Dajjāl*, the False Messiah or Anti-Christ, as well as Gog & Magog launching horrendous attacks on Islam, Muslims and mankind at large. The blessed Prophet (*sallallahu ‘alaihi wa sallam*) disclosed amazing events that would occur at that time. *Ribā (usury)*, for example, would take a grip on economic life around the world and the masses would be reduced to biting poverty.

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? *Sūrah al-Kahf* responded to that imprisonment of the poor in permanent poverty 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 that “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, according to Muhammad Asad, “the principle of world-abandonment for the sake of faith.” But the story also functions as a moral-booster since it ends with the triumph of Islam (i.e., in the decision to build a *Masjid* to commemorate the miraculous event). But since only *one in a thousand* would survive the evil storm of Gog and Magog with faith intact (*Cf. Sahīh Bukhāri*) the implication is that *the principle of world abandonment for the sake of faith* would be universally criticized, condemned and rejected, even by many ignorant Muslims. And that is one of the basic reasons why this quartet of books on this subject had to be written.

Asad is again astonishingly and dazzlingly correct 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 when 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.”

That amazing difference between ‘appearance’ and ‘reality’ would manifest itself in the world in the Last Age, and it would be authored by *Dājjal*, the false Messiah. Prophet Muhammad (*sallallahu ‘alaihi wa sallam*) informed his followers that *Dājjal*, who would be *one-eyed*, hence internally blind, 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.” Hence in all that concerns *Dājjal* things would not be what they *appear* to be. And when judgment is based solely on external observation, i.e. on an examination of that which *appears*, the one who seeks to make a judgment would be deceived and his judgment would always be wrong.

The implication of the story of *Musa* and *Khidr* (*‘alahima al-Salām*) in this *Sūrah* is that only those servants of Allah Most High who see with two eyes, and who are therefore blessed by Allah with internal intuitive spiritual insight, in addition to external observation, would be able to penetrate the *internal* actual reality of the world in the age of *Dajjāl*.

The authentic *Sufi Shaikhs* of Islam have always been distinguished in the history of Islam as a people who were blessed with precisely that internal intuitive spiritual insight. Yet there are many misguided one-eyed Islamic scholars and community leaders today who wage unjust war on the authentic *Sufi Shaikhs* of Islam (such as our teacher of blessed memory, Maulāna Dr. Muhammad Fazlur Rahman Ansāri *rahimahullah*, and his teacher of blessed memory, Maulāna ‘Abd al-‘Aleem Siddīqui *rahimahullah*). They also make every effort to marginalize and silence those Islamic scholars who embrace the Sufi epistemology and are consequently blessed with spiritual insight.

Such misguided Islamic scholars and community leaders are themselves usually so devoid of spiritual insight that they cannot recognize the *Shirk* of the modern secular State. Nor can they recognize the use of today's *paper currency* that passes as money to be *Harām*. And so when paper-money disappears tomorrow, and is totally replaced by electronic money, they will welcome that cashless world with the same blindness with which they have responded to today's fraudulent paper-money. Indeed they insist, with obstinate misguidance, on declaring so-called *Murābaha* transactions of Islamic Banks to be *Halāl* when they are also *Harām* and, in fact, 'back-door *Ribā*' transactions! They are a people who deny women the right to pray in the *Masjid*, or they allow them in the *Masjid* but deny them the right to pray in the same space with the men (but behind them, and with no obstacle obstructing them from praying with both eyes and ears)! (Cf. *Hadīth* of *Sahīh Muslim*)

Our quartet of books on this subject is written with the firm conviction that no one can possibly penetrate and grasp the reality of the world today unless the Holy Qur'ān is used as the basic instrument of understanding. After all, did Allah Most High not declare that the Qur'ān explains all things:

“ . . . And We have sent down to thee (O Muhammad) a Book (i.e., the Qur'an) which explains all things, a Guide, a Mercy, and Glad Tidings to Muslims.”

(Qur'an, al-Nahl, 16:89)

وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تَبْيِينًا

لِكُلِّ شَيْءٍ وَهَدَىٰ وَرَحْمَةً وَدُشْرَىٰ لِلْمُسْلِمِينَ

Secondly, we are equally convinced that *Sūrah al-Kahf*, more than any other *Sūrah* of the *Qur'ān*, is the key with which a believer can both unlock the strange modern age and respond appropriately to its awesome challenges. The blessed Prophet (peace be upon him) has advised believers to memorize the first ten verses of this *Sūrah* for protection from *Dajjāl*. And he has also advised that whoever recites the entire *Sūrah* on a day of *Juma'ah* would receive light from Allah which would stay with him until the next *Juma'ah*.

Finally we insist that only that internal intuitive spiritual insight that is the fruit of the Sufi epistemology can deliver this *Sūrah's* explanation of, and response to, the strangely unfolding Modern Age in this, the final chapter of the end of history.

The *Sūrah* ends with the allegory of *Dhul Qarnain*, who possessed both faith and power, and who established a world-order in which power was used to punish the oppressor, and to assist and reward those who possessed faith in Allah Most High and whose conduct was righteous. He also had the compassion and wisdom to allow the primitive way of life to survive in history.

Sūrah al-Kahf described for mankind what kind of a *heavenly* world there could have been at the end of history if mankind had accepted Muhammad (*sallallahu 'alaihi wa sallam*) as Allah's final Prophet and had followed him.

But they rejected him, and so history now ends in exactly the opposite way, i.e., with a world in which *hell* awaits those who rejected Muhammad (*sallallahu 'alaihi wa sallam*), or who accepted him but went on to betray him when they were tested. In this Last Age that 'Hell' is itself is now spread out before the very eyes of such people, - eyes which are devoid of internal spiritual insight and are hence oblivious of the signs of Allah Most High constantly and ominously unfolding in the world:

“And We shall present Hell that day for Unbelievers to see, all spread out, (Unbelievers) whose eyes had been under a veil from Remembrance of Me, and who had been unable even to hear.”

(Qur'an, al-Kahf, 18:100-101)

وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِلْكَافِرِينَ عَرَضًا ﴿١٠٠﴾
 الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي غِطَاءٍ عَن ذِكْرِي وَكَانُوا لَا
 يَسْتَطِيعُونَ سَمْعًا ﴿١٠١﴾

Those created by Allah Most High as the exact opposite to *Dhul Qarnain* were released into the world in the lifetime of *Nabi Muhammad (sallallahu 'alaihi wa sallam)* shortly after it became clear that the Jews had rejected him. Gog and Magog possess irresistible power with which to rule the world, but their power rests on foundations which are godless, decadent and corrupt. It is they who have established today's world-order in which power is used to oppress, to wage war on Islam and on the religious way of life, and to exterminate and obliterate the primitive way of life.

History is also culminating with a godless Gog and Magog world-order which has liberated the Holy Land for the Jews (as divinely prophesied in the *Qur'an*). That godless world-order has also brought the Jews back to the Holy Land to reclaim it as their own, and has restored a State of Israel in the Holy Land. The Jews were deceived into embracing an imposter State as the Holy Israel of Prophets David and Solomon (Allah's blessings be upon them both). That imposter Israel is taking most of the Jewish people as well as all others who support Israel to their final destruction. Our book entitled '*Jerusalem in the Qur'an*' explains that very important subject in quite some detail.

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 the strange modern age that is waging unjust war on Islam.

Here now is the Arabic text of the *Sūrah* with our English translation and commentary that links the *Sūrah* to the Mmodern 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 minimal explanatory comments. And so we also provide, from time to time, an additional explanatory translation of a verse after having first given the simple translation of that same verse.

**SŪRAH AL-KAHF: ARABIC TEXT - TRANSLATION
AND MODERN COMMENTARY
(Verse by Verse)**



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

“In the name of Allah, Most Gracious, Most Merciful.”

الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَىٰ عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُد
عِوَجًا

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.” (18:1)

Explanatory translation:

“Praise is due to Allah (Most High), Who has sent down on His Servant (Muhammad, peace and blessings of Allah be upon him) the Book (i.e., the Qur’ān), 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 exposing 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’ān* was revealed, and this categorical declaration concerning the incorruptibility of the text has miraculously passed that test of time. The *Qur’ān* still remains preserved to this day with exactly the same text with which it was revealed, and that is an absolutely unique event in history.

It also conveys the message that as time unfolds this *Qur’ān* will continuously expose all the lies and falsehoods with which the texts of previous scriptures that were sent to Jews and Christians were corrupted.

That exposure takes place when believers obey Allah’s command to respond with this incorruptible *Qur’ān* 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’ān*)”** i.e., by waging a **“mighty struggle”** against them, while using this *Qur’ān* as the basic weapon of that struggle. (*Qur’ān*, *al-Furqān*, 25:52).

The *Qur’ān* restricts itself to making mention of corruption of only those previous scriptures that were revealed to the Israelite people, i.e., the *Taurāt* (Torah) of *Nabi Mūsa*, i.e., Moses (*‘alaihi al-Salām*, i.e., *peace be upon him*), the *Zabūr* (Psalms) of *Nabi Daūd*, i.e., David (*‘alaihi al-Salām*), and the *Injīl* (Gospel) of *Nabi Īsa*, i.e., Jesus (*‘alaihi al-Salām*). In directing attention to the corruption of Christian and Jewish scriptures it also delivers a warning of a divine response to those corruptions 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’ān* that is linked to both *Dajjāl* as well as to Gog and Magog.

The implication is that 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 persist in obstinately clinging to those corruptions in their scriptures despite the revelation of the *Qur'ān*) that we must direct primary attention. (Our book entitled '*Sūrah al-Kahf and the Modern Age*' looks specifically at that subject.)

It follows from the above that those who believe in the *Qur'ān* as the uncorrupted Word of Allah Most High have a duty to locate all the evil seeds (i.e., corruptions) which were planted in the Jewish and Christian scriptures and to which the *Qur'ān* has responded. The knowledge so derived would be of supreme importance for survival in the age of *Dajjāl* and of Gog and Magog since those evil seeds would be the battlegrounds on which Allah Most High will unleash an evil storm in the Last Age.

The opening statement also establishes the non-contradictory and unambiguous character of a *Qur'ān* which declares that it is free from all obscurities and internal contradictions: “**Had it issued from any but Allah (Most High), they would surely have found in it many an inner contradiction!**” (Qur'ān, al-Nisā, 4:82)

قِيمًا لِيُنذِرَ بَأْسًا شَدِيدًا مِّن لَّدُنْهُ وَيُبَشِّرَ الْمُؤْمِنِينَ الَّذِينَ
يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا حَسَنًا

Simple translation:

“**unerringly straight, 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 tidings that theirs shall be a goodly reward**”

– (18:2)

Explanatory translation:

“(This *Qur'ān* is a divine revelation that is unerringly) **straight and upright** (and as a consequence will straighten all things crooked in previous scriptures, and is thus sent) **to warn** (in particular those who follow the corrupted Christian and Jewish scriptures and reject, or neglect to read and study this Word of Allah Most High revealed in this *Qur'ān*) **that they will** (now) **have to face something awesomely powerful and terrible from Him** (i.e., beings created by Him who would be released into their worlds and would inflict terrible tests and trials and severe punishment upon them, and upon all of the rest mankind as well who fail the tests), **and which gives unto the believers** (in the Truth here revealed for the last time) **who are righteous in their conduct the glad tidings that theirs shall be an excellent reward**” –

Commentary:

One of the most basic of all functions of this *Qur'ān* is that of straightening all things that were made crooked in previous scriptures sent to Jews and Christians in particular.

Once that process of correction of falsehoods and of restoration of truth has been accomplished with the revelation of the *Qur'ān*, 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'ān*) in which believers have been asked 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'ān* that is directly linked to both subjects – *Dajjāl* as well as Gog and Magog. As a consequence it is by far the most important *Sūrah* of the *Qur'ān* that explains the age in which we now live, i.e., the Last Age.

There is in the dream of *Nabi Ibrahīm*, i.e., Abraham ('*alaihi al-Salām*) in which he saw himself sacrificing his own son, *Nabi Ismā'īl*, i.e., Ishmael ('*alaihi al-Salām*), another direct reference to that awesome age of trials and punishment. But the dream conveyed the further indication that Arabs, who are Ishmael's seed, would be sacrificed as part of a momentous divine plan in which they become the primary target of great trials in that age. That dream has today found dramatic fulfillment in the Euro-Christian and Euro-Jewish grand alliance that is waging war on Arabs and on Islam.

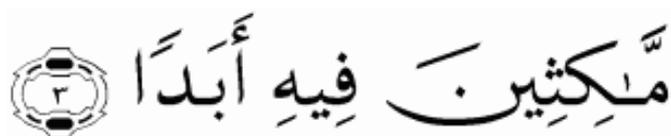
Finally, there is an indication that when Gog and Magog launch their awesome attack on mankind in general, and on Arabs in particular, while deceiving the Jews, it would be the Jewish and Christian worlds that would be used as the primary instruments of that attack. This is implicit in the verse of the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

Narrated Abū Sa'īd: The Prophet said, "You will follow the wrong ways of your predecessors so completely and literally that if they should go down into a lizard's hole you, also, will go there." We said, "O Allah's Apostle! Do you mean 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 would be split up into seventy-three sects."

(Abū Daūd)



Simple translation:

(a state of bliss) **in which they shall dwell beyond the count of time.**"

(18:3)

The opening statement continues to deliver an awesome warning that those who reject this revelation (which corrects the changes made to previous divine revelations), and who stubbornly and foolishly cling to the corrupted texts of previous divine revelations, would pay a terrible price for that rejection and stubborn clinging to lies invented against Allah Most High. Those, on the other hand, who embrace the *Qur'ān*, who believe in it as the uncorrupted word of the

One God, and who live by its guidance, 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 exploiting to his advantage every change made to the word of Allah sent down in previous revelations.

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

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”:
(18:4)**

Commentary:

There were many scriptural crimes, and many lies told against Allah Most High, but the biggest lie of all is that Allah 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 *Nabi Uzair* (*'alaihi al-Salām*) i.e., Ezra, was His son. Evidence of this has emerged in the Dead Sea Scrolls.

In order for the Muslim to successfully study the subject of those changes and corruptions of Jewish and Christian scriptures, he should pay the most careful attention to this change in particular, i.e., the false declaration that Allah took unto Himself a son, and carefully study in this *Qur'ān* how Allah Most High has responded to this lie told against Him.

But the *Qur'ān* is specific when it warns, here 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 a man to another man. In addition, reports are reaching us that people are engaging in sexual intercourse in public in Britain and other parts of Europe.

مَا لَهُمْ بِهِ مِنْ عِلْمٍ وَلَا لِآبَائِهِمْ كَبُرَتْ كَلِمَةً تَخْرُجُ
مِنْ أَفْوَاهِهِمْ إِنَّ يَقُولُونَ إِلَّا كَذِبًا ﴿٦﴾

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!”

(18:5)

Commentary:

This constitutes a categorical and unambiguous rejection of that Christian belief in Jesus as the son of God. The Jewish belief, 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 absolutely uncompromising in his resolution to be in no way whatsoever accommodative of, or associated with, this dreadful declaration and these false beliefs.¹

The method of response adopted in this verse to that lie is to direct attention to the inadequate knowledge of Allah Most High possessed by those who have swallowed the lie. In consequence of ignorance they also stubbornly cling to it. The believer has a responsibility to fight that ignorance with knowledge!

فَلَعَلَّكَ بَاخِعٌ نَفْسَكَ عَلَىٰ آثَرِهِمْ إِنْ لَمْ يُؤْمِنُوا بِهَذَا
الْحَدِيثِ أَسَفًا ﴿٦﴾

Simple translation:

“Would you (O Muhammad) torment yourself to death with grief over them if they are not willing to believe in this message (i.e., the *Qur’ān*)?” (18:6)

Commentary:

Hence, refrain from such excessive grief over a people who would never be content unless and until they succeed in getting you (Oh Muhammad), and those who follow you, to follow instead, their corrupted version of the one true religion.

The *Qur’ān* warns that while there would be some who would respond favorably to the knowledge of truth imparted to them through this *Qur’ān*, and who would thus recognize the lies told against Allah and who would reject them, there would be others whose internal corruption would be such that they cannot be penetrated. The warning that is implicit in this verse is that *Dajjāl* would use such people as his instruments through whom he would try 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 Saīd: 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 said, "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 the Muslims today is that so many have abandoned the way of life (*Sunnah*) of Prophet Muhammad (*sallallahu ‘alaihi wa sallam*) and have embraced instead the way of life of the white godless Euro pseudo-Christian and pseudo-Jewish mysterious alliance which now rules the world. The ‘beard’ that has disappeared from the face of the male, 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 but the most visible evidence of such.

إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَهَا لِنَبْلُوهُمْ أَيُّهُمْ أَحْسَنُ



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;” (18:7)

Commentary:

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

Today it is the hand phone that is sweeping the whole world, but tomorrow there would be even more extraordinary technological inventions which would dazzle mankind even more. At that time this writer would be in his grave, but he warns that *Dajjāl* will use all those seemingly miraculous lures of this extraordinary worldly life (*Dunyah*) as one his major battlegrounds in which to test the faith of mankind.

If *Dajjāl* can succeed in getting the *Dunyah* to replace Allah Most High in the hearts of mankind they would have failed his test and trial and he would then easily lead them to 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* and, in consequence, are being embraced with the materialism, godlessness and decadence that result from turning away from Allah Most High.

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.”



Simple translation:

“and verily, (in time) We shall reduce all that is on it to barren dust.”

(18:8)

Commentary:

i.e., dry soil without growth or herbage – and this naturally takes place when water runs out – hence believers should focus attention on the ever decreasing 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 they are 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. And around the world today rivers and streams are already drying up!

But the world of scientific and technological progress that seeks to replace faith in God with faith in human ingenuity will also be reduced to the same state akin to barren dust! And so, one day, when the true Messiah kills the false Messiah, the computer-guided electronically-functioning cruise missiles, etc., won't function anymore.

Again, at the very heart of the strategy for protection from the trials of *Dajjāl*, as they pertain to the transient worldly life, must be an active effort of prolonged fasting. *Nabi Mūsa* ('*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 and, in consequence the heart that possesses faith would naturally grow in disdain for that worldly life which obstructs the worship of the One God. It

would one day be reduced to dust. 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 experience the effect of the world losing its glitter.

أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ آيَاتِنَا



Simple translation:

Do you marvel at this parable concerning the Men of the Cave and of the scriptures, and consider it to be such a wondrous sign? (18:9)

Explanatory translation:

(And 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'ān*. And since the *Qur'ān* declares of itself that it “explains all things” (*Qur'ān, al-Nahl, 16:89*), it follows that the *Qur'ān* must explain the age of *Dajjāl* and of Gog and Magog, and thus confirm to us that we now live in that age.²

إِذْ أَوَى الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا رَبَّنَا آتِنَا مِنْ لَدُنْكَ

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: they prayed, “Our Lord-God! (Kindly) bestow on us mercy from Thyself, and (kindly) deal with our problem for us in the right way!” (18:10)

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 being forced upon them in order that they could be accommodated within the embrace of the godless world. Many Muslims in the modern world adopt a response that is the opposite to that of the youth in *Sūrah al-Kahf*, i.e., they would rather compromise with their duties to Allah Most High, and to His Prophet, in order to continue to be accepted as a part of the godless societies in which they live, to hold on to their US Visas or Green Cards, to preserve and protect their businesses or their jobs, or their comfortable living 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 rather follow in the example of the youth in this story, in order to preserve their faith, rather than compromise with their faith in order to survive in the godless world. Our book 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.

فَضَرَبْنَا عَلَىٰ آذَانِهِمْ فِي الْكَهْفِ سِنِينَ عَدَدًا ﴿١١﴾

Simple translation:

“Then We drew (a veil) over their ears for a number of years in the Cave,” (18:11)

Commentary:

They could not ‘hear’, and were hence spared all the raving and ranting and endless awesomely deceptive propaganda warfare of the godless world – the modern version of which is mainly delivered through the 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 activated for building the internal power and strength with which to resist the war on Islam.

ثُمَّ بَعَثْنَاهُمْ لِنَعْلَمَ أَيُّ الْحِزْبَيْنِ أَحْصَىٰ لِمَا لَبِثُوا أَمَدًا ﴿١٢﴾

Simple translation:

“And then We awakened them: (and We did all this) so that We might mark out (to the world) which of the two points of view showed a better comprehension of the time-span during which they had remained in this state.” (18:12)

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 subject of *Dājjal*, the False Messiah who, when he is released, “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.” (Sahīh 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 *Dājjal* 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’ān*, is comprised of seven different worlds of ‘time’ – *Qur’ān, al-Mulk, 67:3*). It is the taste of ‘endless time’ that effectively exposes the transient nature of the worldly life (*al-Dunyāh*) that *Dajjāl* uses to seduce mankind. There is a section of our book entitled *Sūrah al-Kahf and the Modern Age* that addresses the subject of ‘time’ in Islam in some detail.

نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُم بِالْحَقِّ إِنَّهُمْ فِتْيَةٌ آمَنُوا بِرَبِّهِمْ
وَزَدْنَا لَهُمُ هُدًى ﴿١٣﴾

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 deepened their consciousness of the right way – (18:13)

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 these two verses (above and below). As a believer separates himself from the godlessness and decadence of today's godless Gog and Magog world-order, as he resists their war on Islam that is now raging around the world and, where possible, challenges the oppressor, every step that he takes on that road of defense and preservation of Truth results in a Divine response that increases his faith as well as strengthens his capacity to resist the enemy. When such a believer is unjustly attacked, marginalized, demonized, denied the freedom to preach Islam or persecuted, then the converse takes effect, i.e., that Allah Most High would increase the misguidance of those who attack him. The *Qur'an* describes the fate which awaits such wicked people when it says (in connection with the prohibition of *Ribā*) that: they will eventually behave as though they were driven to madness because of Satan's touch. (Qur'an, al-Baqarah, 2:184)

وَرَبَطْنَا عَلَىٰ قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ السَّمَوَاتِ
وَالْأَرْضِ لَن نَّدْعُوَ مِنْ دُونِهِ إِلَهًا لَقَدْ قُلْنَا إِذًا شَطَطًا



“and 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)!” (18:14)

Explanatory translation:

and 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 *Dājjal* 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 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 *Dājjal's* attack of *Shirk* would be as difficult to recognize as it would be to recognize “a black ant on a black rock on a dark night”.

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 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). The modern secular State was created in Europe by godless modern western civilization through a Jewish-Christian alliance and it blasphemously arrogated unto itself sovereignty, 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 Part Two of my book ‘*Jerusalem in the Qur'an*’.)

هَؤُلَاءِ قَوْمُنَا اتَّخَذُوا مِنْ دُونِهِ ءَالِهَةً لَوْلَا يَأْتُونَ
عَلَيْهِمْ بِسُلْطٰنٍ بَيِّنٍ ۚ فَمَنْ أَظْلَمُ مِمَّنْ افْتَرٰى عَلَى اللَّهِ كَذِبًا

Simple translation:

“These, our people, recognize gods other than Him (i.e., Allah Most High): why do they not defend this with some convincing rational explanation? Truly the wickedest of conduct is to blaspheme against Allah with such falsehood.”
(18:15)

Explanatory translation:

“These, our people, recognize gods (i.e., those whom they recognize as sovereign, etc.) other than Him: why do they not defend (their blasphemous belief) with some convincing rational explanation? Truly the wickedest of conduct is to blaspheme against Allah (Most High) 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, freedom to legalize that which Allah Most High had prohibited, etc. Allah 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.

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*. For here is Allah Most High Himself delivering a wake-up call to them that 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 for them.

وَإِذِ اعْتَرَلْتُمُوهُمْ وَمَا يَعْبُدُونَ إِلَّا اللَّهَ فَأْوَدُوا إِلَى الْكَهْفِ
يَنْشُرْ لَكُمْ رَبُّكُمْ مِنْ رَحْمَتِهِ وَيُهَيِّئْ لَكُمْ مِنْ أَمْرِكُمْ مَرْفَقًا

Simple translation:

“Hence, now that you have turned away from them, and from all that they worship instead of Allah, take refuge in that cave: your Lord-God will shower His mercy on you and take care of your affair for you with comfort and ease!” (18:16)

Explanatory translation:

“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): 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 *Hadīth al-Qudsi* (quoted elsewhere in the text of the book), 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 separate themselves from the godless world in an effort to preserve their faith! The verse

also anticipates that when the believers attempt a withdrawal from the godless world, those who would lead the way of that withdrawal and would go on to establish remotely located ‘Muslim Villages’ would always be the Muslim youth.

﴿ وَتَرَى الشَّمْسَ إِذَا طَلَعَتْ تَزَاوَرُ عَنْ كَهْفِهِمْ ذَاتَ
الْيَمِينِ وَإِذَا غَرَبَتْ تَقْرِضُهُمْ ذَاتَ الشِّمَالِ وَهُمْ فِي فَجْوَةٍ
مِّنْهُ ذَٰلِكَ مِنْ ءَايَاتِ اللَّهِ مَن يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ
وَمَن يُضِلِّ فَلَن تَجِدَ لَهُ وَلِيًّا مُّرْشِدًا ﴾

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, and 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.”

(18:17)

﴿ وَتَحْسَبُهُمْ آيْقَاظًا وَهُمْ رُقُودٌ وَنُقَلِّبُهُمْ ذَاتَ الْيَمِينِ وَذَاتَ
الشِّمَالِ وَكَلْبُهُم بَاسِطٌ ذِرَاعَيْهِ بِالْوَصِيدِ لَوِ اطَّلَعْتَ
عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا وَلَمُلِئْتَ مِنْهُمْ رُعبًا ﴾

Simple translation:

“And 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 would surely have been filled with terror of them.” (18:18)

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* would be the master-mind of a scientific and technological revolution which he would exploit to his advantage. But 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 waves of the sea, during the age of *Dajjāl*. Only thus would they escape from the clutches of those who first impoverish a people through *Ribā*, then trap them into dependency on the electricity grid and imported oil for energy, then attack their currency to increase the price of energy to such an extent that people become helpless to resist, and then finally 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 from poverty and embracing the good life through acceptance of, and submission to, Israel’s rule over the world. This book 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 embrace 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.

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:

“And so 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 these silver coins 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:” (18:19)

Explanatory translation:

“And so, (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 were 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 these silver coins 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'ān* that was translated as ‘vigilance and caution’ is located in the exact middle of the whole *Qur'ān*. This is surely a sign from Allah Most High that warns Muslims of grave danger that awaits them in the Last Age. It should elicit from them compliance with that advice and warning.

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. The *Sūrah* thus directs the attention of the reader to the necessity of examining the subject of ‘time’ with great care, and we have thus devoted a section of this book to that subject.

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

Simple translation:

“For, behold, if they should come to know of you they will stone you, or force you back to their way of life, in which case you would never succeed.” (18:20)

Explanatory translation:

“For, behold, if they should come to know of you (i.e., if they should discover your profile of faith), they will 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.), or 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. Either the Muslim must submit to those who rule the world and in so doing he must compromise his faith to the extent necessary for him to be accommodated into the Gog and Magog world-order, or he must expect to be ostracized, demonized and persecuted. If he responds to that war on Islam in the manner in which the youth of *Sūrah al-Kahf* responded then there is a divine promise of help and blessings.³

وَكَذَلِكَ أَغْتَرْنَا عَلَيْهِمْ لِيَعْلَمُوا أَنَّ وَعْدَ اللَّهِ حَقٌّ وَأَنَّ
 السَّاعَةَ لَا رَيْبَ فِيهَا إِذْ يَتَنَزَّعُونَ بَيْنَهُمْ أَمْرَهُمْ فَقَالُوا
 ابْنُوا عَلَيْهِم بُنْيَانًا رَبُّهُمْ أَعْلَمُ بِهِمْ قَالَ الَّذِينَ غَلَبُوا
 عَلَىٰ أَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِم مَّسْجِدًا ﴿٢١﴾

Simple translation:

“And in this way have We 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.” Said they whose opinion prevailed in the end: “Indeed, we must surely raise a Masjid (i.e., a house of worship) in their memory!” (18:21)

Explanatory translation:

“And in this way have We 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. Said they whose opinion prevailed in the end: “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 world that was waging relentless war on Islam had vanished, and had been 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, and that there is a tomorrow that is coming when the Truth will once again triumph over falsehood. And so, they should not despair, should not lose hope, and should not compromise in respect of their faith.⁴

سَيَقُولُونَ ثَلَاثَةً رَّابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ خَمْسَةً
سَادِسُهُمْ كَلْبُهُمْ رَجْمًا بِالْغَيْبِ ^ط وَيَقُولُونَ سَبْعَةً وَثَامِنُهُمْ
كَلْبُهُمْ ^ج قُلْ رَبِّيَ أَعْلَمُ بِعِدَّتِهِمْ مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ ^ق فَلَا
تَمَارِ فِيهِمْ إِلَّا مِرَاءً ظَهَرَ وَلَا تَسْتَفْتِ فِيهِمْ مِنْهُمْ أَحَدًا



Simple translation:

“(And 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 - and (so on, 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.” (18:22)

Commentary:

There is a warning given here to the effect that in later times an attempt would be made to divert attention from the essence of the event itself to such peripheral matters of dispute 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 concentrate their attention on the understanding of the substance of the events and on the proper response that emerges from divine guidance imparted in this *Qur’ān* 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. And so the Rabbis should accept this *Qur’ān* to be the uncorrupted Word of the God of Abraham (*‘alaihi al-Salām*).

وَلَا تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ ذَٰلِكَ غَدًا ﴿٢٣﴾

Simple translation:

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

(18:23)

إِلَّا أَنْ يَشَاءَ اللَّهُ ۗ وَادْكُرْ رَبَّكَ إِذَا نَسِيتَ وَقُلْ عَسَىٰ أَنْ يَهْدِيَنِّي رَبِّي لِأَقْرَبَ مِنْ هَٰذَا رَشْدًا ﴿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).”

(18:24)

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). As a consequence he was kept waiting for the arrival of Angel Gabriel with the answers for an embarrassingly long period of two weeks.

It is quite likely that this “*Insha Allah*” event did not occur by accident. Rather, it could have been a divine plan through which a warning could be delivered 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*’ which demonstrates a recognition of, and an attachment to, the unseen world of the sacred. And so, the believers should have the capacity to

Surah Al-Kahf Arabic Text - Translation And Modern Commentary by **Imran N. Hosein**

recognize that age when it emerges since it would threaten to take all to the hellfire. It would be a world in which such sacred terminology would be dropped from everyday conversations because of mainstream public disapproval. That world has now emerged full-blown! It is today's secular society! How should Muslims respond to that world? Truth does not seek to build bridges with falsehood. Rather it challenges falsehood and eventually defeats it.

وَلَبِثُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ سِنِينَ وَازْدَادُوا تِسْعًا ﴿٢٥﴾

Simple translation:

“And they remained in their cave for three hundred years; and some have added nine.”
(18:25)

Explanatory translation:

“And (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 the solar calendar exceeds the lunar by three years every one hundred years).”

قُلِ اللَّهُ أَعْلَمُ بِمَا لَبِثُوا لَهُ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ
أَبْصَرُ بِهِ وَأَسْمِعُ مَا لَهُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا يُشْرِكُ
فِي حُكْمِهِ أَحَدًا ﴿٢٦﴾

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.” (18:26)

Explanatory translation:

(But 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’. This ‘rule’ of His obviously includes His sovereignty, supreme authority and supreme law. Yet the modern secular State, in a monstrous act of Shirk (i.e., blasphemy), 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 today, and even many scholars of Islam, have either embraced the modern secular State without the consciousness or recognition of its *Shirk*, or they have chosen to remain strangely silent on the matter.

We have, however, explained the subject of the political *Shirk* of the modern secular State in Part Two of our book entitled *Jerusalem in the Qur’ān*. We pray that this humble book, as well as that previous book, might assist at least some Muslims in extricating themselves from that *Shirk*. *Āmīn*.

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

Simple translation:

“And 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.” (18:27)

Explanatory translation:

“And recite (and teach) what has been revealed to you of the Scripture of your Lord-God (i.e., the *Qur’ān*): none can change His Words (in this *Qur’ān* as was done to previous scriptures), and you (the reader) can find no refuge other than with Him (when He judges on the basis of what is revealed in this *Qur’ān*).”

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’ān* in general, and *Sūrah al-Kahf* in particular. That recitation, in turn, invites the reader to ponder over the message of the *Qur’ān* and to study it with diligence and with the assurance that it is uncorrupted and can never be corrupted. It also invites the ‘doubting Thomas’ to ponder over the phenomenon of a *Qur’ān* 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 already been corrupted or is in the process of being corrupted.

Every time a believer recites from the *Qur’ān* he or she should, at the end, make *Du’āh* (supplication) asking Allah Most Kind not only to accept the recitation just made but, in addition, asking to be blessed with the *‘Ilm* (knowledge), *Hikmah* (wisdom), *Hidāyah* (guidance), *Nūr* (light) and *Shifā* (healing) of the *Qur’ān*, and that the *Qur’ān* may 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*.

وَأَصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ
وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ^ط وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ
الْحَيَاةِ الدُّنْيَا^ط وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا وَاتَّبَعَ
هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا ﴿٢٨﴾

Simple translation:

“And let your heart be contented with those who call on their Lord-God morning and evening seeking His face; and 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.” (18:28)

Explanatory translation:

“And (until that time of judgment comes) **let your heart be contented** (in seeking the company of those sincere believers) **who call on their Lord-God morning and evening** (with all their heart and soul), **with desire** (in their hearts) **for** (i.e., to gaze at) **His very face** (hence this is not mechanical worship); **and do not let your eyes pass beyond them in quest of the pomp, glitter and beauties of this world's life** (let not the godless world seduce you with its attractions, or bribe you with a handout to get you to turn away from such sincere servants of Allah Most High); **and pay no heed to** (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.), **abandoning all that is good and true** (and 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 that 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 raging in the world. 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 would be a people who pursue their own worldly agenda and whose works would be in vain. This writer warns that it is precisely such people who now rule over Muslims in so many parts of the world, while the sincere servants of Allah Most High are marginalized, demonized and silenced.

وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ^ص فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ
فَلْيُكْفُرْ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهَا^ج سُرَادِقُهَا^ج وَإِنْ
يَسْتَعِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي^ج الْوُجُوهَ^ج بِئْسَ
الشَّرَابُ^ج وَسَاءَتْ مُرْتَفَقًا^ج



Simple translation:

“And proclaim (that) the Truth has come from your Lord-God: (and that) people are free to either accept or reject it. Verily, for all who sin against themselves We have readied a fire whose billowing folds will encompass them from all sides; and if they beg for water, they will be given water (hot) like molten lead, which will scald their faces: how dreadful a drink, and how evil a place to rest!” (18:29)

Explanatory translation:

“And proclaim (to the godless world that) the (uncorrupted) Truth has come from your Lord-God (in this *Qur’ān*): (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’ān*, 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; and if they beg for water, they will be given water (hot) like molten lead, which will scald their faces: how dreadful a drink, and how evil a place to rest!”

Commentary:

Islam preserves 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 consequence of the choice which they freely made.

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.

If, despite this clear and unambiguous Islamic declaration of ‘freedom of choice’ in religion, and of religious tolerance, the war on Islam and on the rightly guided scholars of Islam and on the sincere servants of Allah Most High were to still persist, then let such wicked people know of the terrible punishment that awaits them.

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ إِنَّا لَا نُضِيعُ أَجْرَ
 مَنْ أَحْسَنَ عَمَلًا ﴿٣٠﴾

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:”

(18:30)

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 avalanche of evil which surrounds them from all sides, are here given an assurance of Allah’s protection and blessings!

أُولَئِكَ لَهُمْ جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ يُحَلَّوْنَ
 فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِّنْ
 سُندُسٍ وَإِسْتَبْرَقٍ مُّتَّكِعِينَ فِيهَا عَلَى الْأَرَائِكِ نِعْمَ الثَّوَابُ
 وَحَسُنَتْ مُرْتَفَقًا ﴿٣١﴾

Simple translation:

“theirs 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!”

(18:31)

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 of these are very pleasing and enjoyable to the pure of heart.

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

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

﴿ وَأَضْرِبْ لَهُمْ مَثَلًا رَّجُلَيْنِ جَعَلْنَا لِأَحَدِهِمَا جَنَّتَيْنِ
مِنْ أَعْنَابٍ وَحَفَفْنَاهُمْ بِنَخْلٍ وَجَعَلْنَا بَيْنَهُمَا زَرْعًا ﴾

Simple translation:

“And 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.”

(18:32)

﴿ وَأَضْرِبْ لَهُمْ مَثَلًا رَّجُلَيْنِ جَعَلْنَا لِأَحَدِهِمَا جَنَّتَيْنِ
 مِنْ أَعْنَبٍ وَحَفَفْنَاهُمَا بِنَخْلٍ وَجَعَلْنَا بَيْنَهُمَا زُرْعًا ﴾

Simple translation:

“Each of the two gardens yielded its produce and never failed therein in any way, since We had caused a stream to gush forth in the midst of each of them.”

(18:33)

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

Simple translation:

“And so he 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!”

(18:34)

Commentary:

Here is a beautiful parable that forcefully warns of one of major attacks of *Dajjāl* on the faith of mankind, i.e. the attack of the *Duniyah* (worldly life). The reader would easily be able to recognize that this attack, which corrupts the heart to such an extent that the *Duniyah* replaces Allah Most High as supreme in the heart, 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, who was poor, was a ‘nobody’. The corrupt rich (corrupted by wealth) eventually brainwash themselves into believing that they have more rights than the poor. Hence they should control power in society. They ‘make’ and ‘break’ governments. They buy elections with their check-books. They lead all 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 the churches, temples, synagogues and *Masājid*. The consequence is that since they are themselves corrupt, they corrupt all others. *Dajjāl*’s success is thus phenomenal.

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

Simple translation:

“And having (thus) corrupted himself internally, he entered his garden, saying, “I do not think that this will ever perish!” (18:35)

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 a thing of no meaning and 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 *Dajjal* to fulfill truly evil ends. The world today is filled with such people.

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

Simple translation:

“And neither do I think that the Last Hour will ever come. But even if I am brought before my Lord-God, I will surely find something even better than this as (my last) resort!” (18:36)

Commentary:

And this was 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 can be a greater corruption that can afflict the soul, namely, “I am on the right path and hence I will be rewarded by my Lord. The reward in the next life will surpass those of this life.” This represents the ultimate in brainwashing.

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: “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?”

(18:37)

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’ān* 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.

لَكِنَّا هُوَ اللَّهُ رَبِّي وَلَا أُشْرِكُ بِرَبِّي أَحَدًا

Simple translation:

“But as for myself, He is Allah, my Lord-God; and I should not worship other than my Lord-God.”
(18:38)

Explanatory translation:

“But as for myself, (I recognize that) He is Allah, 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 ever reside in the heart that Allah Most High is ever Kind and is always Just to His servants. And so, a servant of the Lord can be miserably poor and can yet preserve his faith in Allah Most High since he has the assurance that any economic injustice, for example, that is inflicted on him has not come from Allah.

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.

Simple translation:

“Alas, if only you had said, on entering your garden, ‘Whatever Allah wills, for there is no power save with

وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ
إِنْ تَرَنِ أَنَا أَقَلَّ مِنْكَ مَالًا وَوَلَدًا

Allah!’ Although, as you see, I have less wealth and offspring than you,”

(18:39)

Explanatory translation:

And (he continued) “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, and that it should be abolished. He rejected the argument that he who is poor is a ‘nobody’ and has to 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 the Supreme Being in their lives and in the world.

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,” (18:40)

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 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 (Anglo-American-Israeli) 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”

(Sahīh 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.

أَوْ يُصْبِحَ مَأْوَاهَا غُورًا فَلَنْ تَسْتَطِيعَ لَهُرَ طَلْبًا ﴿٤١﴾

Simple translation:

“or the water of the garden will run off underground so that you will never again be able to recover it.”
(18:41)

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 the 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 so far as respect for water, and the rational consumption of water, is concerned 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.

But ultimately the scarcity of water will affect all of mankind and eventually the poor would be able to show greater powers of endurance during that scarcity while the empire and lifestyle of the rich would grind to a very painful halt for lack of water.

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



Simple translation:

“And (thus it 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; and all that he could say in response was, "Woe is me!, “Oh, would that I had not blasphemed against my Lord-God by worshipping other than my Lord-God!” (18:42)

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 beware of ever making the same monstrous mistake that the rich man in this story made, 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.

وَلَمْ تَكُن لَّهُمْ فِئَةٌ يَنْصُرُونَهُمْ مِنْ دُونِ اللَّهِ وَمَا كَانَ مُنتَصِرًا



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).” (18:43)

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.

هٰنَاكَ الْوَلِيَّةُ لِلّٰهِ الْحَقِّ هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ عُقْبًا

Simple translation:

“For 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.” (18:44)

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 sinful footsteps

وَأَضْرَبَ لَهُمْ مَثَلًا الْحَيَاةِ الدُّنْيَا كَمَا أَنْزَلْنَاهُ مِنَ السَّمَاءِ
فَأَخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ
الرَّيْحُ وَقَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُّقْتَدِرًا ﴿٤٥﴾

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.”
(18:45)

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 and for other such reasons, 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 *Duniyah* to take precedence in their lives over submission to Allah as the Supreme Being in their lives.

الْمَالُ 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.” (18:46)

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.

وَيَوْمَ نُسِيرُ الْجِبَالَ وَتَرَى الْأَرْضَ بَارِزَةً وَحَشَرْنَاهُمْ فَلَمْ
نُغَادِرْ مِنْهُمْ أَحَدًا

Simple translation:

“Hence the Day on which We shall cause the mountains to disappear and the earth would appear as void and bare as a level stretch: for We will gather them all together, leaving out not a single one of them.” (18:47)

Explanatory translation:

“Hence, (let mankind bear in mind) the Day, on which We shall cause the mountains to disappear and the earth would appear as void and bare as a level stretch: for (on that Day) We will (resurrect the dead and) gather them all (i.e., all of mankind) together, leaving out not a single one 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.

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

Simple translation:

And they will 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!” (18:48)

Explanatory translation:

And they will be lined up before thy Lord-God, (and He will 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 will be gathered (on the Day of Judgment), bare-footed, 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’ān, al-Anbiyāh, 21.104) He added, “The first to be dressed on the Day of Resurrection will be Abraham, and some of my companions will be taken towards the left side (i.e. to the (Hell Fire), and I will say: My companions! My companions! It will 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 took me up 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’ān, al-Māidah, 5.120-121)

Who are those Muslims who would receive that awesome shock on the Day of Judgment when they learn to their horror that their lord-God has refused to recognize them to be 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 supporters of the Jewish-Christian alliance which now rules the world from Washington.

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



Simple translation:

And the record will be laid open and you will behold those guilty filled with terror at what lies therein; and they will 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 will find all that they ever did facing them, and your Lord-God is not unjust to anyone.” (18:49)

Explanatory translation:

And the record (of everyone's deeds) will be laid open and you will 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 will 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 will find all that they ever did (now) facing them, and (will know that) your Lord-God is not unjust to anyone.”

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 hire high-priced 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.⁵

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:

And (remember that) when We told the angels, “Prostrate yourselves before Adam,” they all prostrated themselves, save Iblīs (i.e., Satan): He was one of the Jinns, 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?” (18:50)

Commentary:

Sūrah al-Kahf now turns its attention to one of the basic reasons which explain 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 the enemies achieve such success in seducing mankind? What is their basic strategy? See the next verse!

﴿ مَا أَشْهَدُهُمْ خَلَقَ السَّمَوَاتِ وَالْأَرْضِ وَلَا خَلَقَ 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.” (18:51)

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 must 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.

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

Simple translation:

And 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 they will not respond to them: for We shall have placed between them an unbridgeable gulf.

(18:52)

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 those whom mankind would be invited to call on? 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) such as 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, they, 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.

وَرَاءَ الْمُجَرِّمُونَ النَّارَ فَظَنُّوا أَنَّهُمْ مُوَاقِعُوهَا وَلَمْ يَجِدُوا
عَنْهَا مَصْرَفًا



Simple translation:

“And 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 there from.” (18:53)

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 is powerful, compelling, gripping imagery that can shake people to the core of their beings.

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

Simple translation:

“Thus, indeed, have We given in this Qur’ān many facets to every kind of lesson (designed) for (the benefit of) mankind. However, man is, above all else, always given to contention:” (18:54)

Commentary:

This warning of the *Qur’ān* has been delivered in a context in which the sacred book has demonstrated, time and again, amazing credentials that amply confirm its divine status. But stubbornness, arrogance, pride, contentiousness and a host of other human failings intervene to cause men to reject the *Qur’ān*. 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’ān* to be the revealed word of the God of Abraham, i.e., *Nabi Ibrāhīm* (*‘alaihi al-Salām*).

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



Simple translation:

“For 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 it be that they repeat the mistakes of those who came before them, or that they would only change when the punishment is brought right in front of them?” (18:55)

Explanatory translation:

“For what is there to keep people from attaining to faith now that (complete and uncorrupted) guidance has come unto them (in this *Qur’ān*), and from asking their Lord-God to forgive them their sins - unless it be that they (constantly) repeat the mistakes of those who came before them, or that 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.

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

Simple translation:

“But We send (Our) message-bearers (i.e., the Prophets) only as heralds of glad tidings and to warn - whereas those who are bent on denying the truth contend (against them) with fallacious arguments, so as to thereby

render the truth void, and to make My messages and warnings a target of their mockery.” (18:56)

Commentary:

An essentially godless world rejects the Truth sent down with the Prophets, and taught by the rightly-guided scholars of Islam while attacking that Truth 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.

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

Simple translation:

“And who could 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 have We laid veils that prevent them from grasping the truths (revealed in this *Qur’ān*), and into their ears, deafness; and though you may call them to the (true) guidance (of this *Qur’ān*), they will never embrace it.” (18:57)

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 people, who usually belong to the ‘predatory’ elite, hijack Muslim communities and proceed through devious, deceitful and cunning means, including the use of a checkbook, to have themselves installed 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 European Jewish-Christian 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 Jewish-Christian ruling alliance. Consider the following verse of the *Qur’ān*:

“Oh you who believe (in this Qur’ān) do not take the Jews and the Christians as (your) friends, helpers, protectors or allies (at that time when) they become friends, allies, etc., of each other – and whoever of you maintains friendship, alliance, etc., with them becomes, verily, one of them; behold, Allah does not guide such evildoers.”

(Qur’ān, al-Māidah, 5:51)

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

Simple translation:

“But 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 –” (18:58)

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 for but a moment. They have a precise time limit – at the end of which they are 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 waging war on Islam and on the rightly guided scholars of Islam, they would find Him full of Mercy.

وَتِلْكَ الْقُرَىٰ أَهْلَكْنَاهُمْ لَمَّا ظَلَمُوا وَجَعَلْنَا لِمَهْلِكِهِم

مَوْعِدًا ﴿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.” (18:59)

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 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*.⁶

وَإِذْ قَالَ مُوسَىٰ لِفَتْنِهِ لَآ أَبْرَحُ حَتَّىٰ أَبْلُغَ مَجْمَعَ

الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقْبًا ﴿٦٠﴾

Simple translation:

Surah Al-Kahf Arabic Text - Translation And Modern Commentary by **Imran N. Hosein**

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 spend untold years!” (18:60)

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, i.e., *Mūsa* (*‘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 He, Allah, who was the most learned of all. Indeed this mistake reduced *Mūsa* (*‘alaihi al-Salām*) to a state of temporary internal blindness. Allah Most High also informed *Mūsa* (*‘alaihi al-Salām*) that there was someone who was more learned than him (since he possessed both external and internal knowledge). If he wished to meet with that sage (i.e., with *Khidr* *‘alaihi al-Salām*) *Mūsa* would have to travel until he reached the meeting-point of two oceans.

Mūsa promptly set out to meet a man more learned than him, and he traveled on with the firm resolve to pursue the effort to the destination no matter how long it might take to reach there.

Sūrah al-Kahf has here delivered a most powerful message to believers who live in this Last Age that they, also, ought to have the same resolve to search for those 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 he would be found at the meeting-point of two oceans, i.e., the ocean of knowledge externally derived and the ocean of knowledge internally bestowed by Allah Most High.

فَلَمَّا بَلَغَا مَجْمَعَ بَيْنَهُمَا نَسِيَا حُوتَهُمَا فَاتَّخَذَ سَبِيلَهُ فِي
الْبَحْرِ سَرَبًا

Simple translation:

“But 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 it disappeared from sight.” (18:61)

Commentary:

Allah had also informed *Nabi Mūsa* ('*alaihi al-Salām*) that he would meet that most learned sage at that point in his journey when a fish, which was to be put in a basket, would miraculously make its way into the sea. (See *Sahīh Bukhāri*) And this is precisely what now occurred while *Mūsa* was asleep. The boy saw what happened with the fish but Satan caused him to forget about it.

فَلَمَّا جَاوَزَا قَالَ لِفَتَاهُ ءَاتِنَا غَدَاءَنَا لَقَدْ لَقِينَا مِنْ سَفَرِنَا

هَذَا نَصَبًا ﴿١٢﴾

Simple translation:

Then after the two had walked on for some distance (Moses) said to his servant: “Take out our midday meal; our journey has become unusually tiring and difficult!” (18:62)

Explanatory translation:

Then 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), (Moses) **said to his servant: “Take out our midday meal; our journey has (now) become unusually tiring and difficult!”**

Commentary:

Here is a remarkable spiritual sign located in the life of the sacred. When the traveler travels towards His Lord he travels with ease and excitement, while enjoying his journey of life through the spring of youth, the summer of manhood and womanhood, the autumn when his beard and her hair begins to get grey, and even the winter of old age - and 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 no longer exciting and enjoyable. This is one of the meanings of that very important verse of the *Qur'ān* in which Allah Most High declares that mankind possesses the innate capacity to see and to recognize their own state:

“Nay, man will be evidence against himself.”

(Qur'ān, al-Qiyāmah, 75:14) ﴿١٤﴾ بَلِ الْإِنْسَانُ عَلَىٰ نَفْسِهِٖٓ بَصِيرَةٌ

قَالَ أَرَأَيْتَ إِذْ أُوِينَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْحُوتَ وَمَا
أَنْسَنِيهِ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ^ج 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!” (18:63)

Commentary:

And so it was there at that rock that they could have met *Khidr* (*'alaihi al-Salām*). When they traveled beyond the rock the journey was now on the wrong path, - hence the tiredness that overcame *Nabi Mūsa* (*'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. It is this, that Satan can cause even the best of them to forget, and hence the necessity for all believers to constantly recite the *Duāhs* (supplications) which are located in the last two *Sūrahs* of the *Qur'ān*.

قَالَ ذَلِكَ مَا كُنَّا نَبْغُ^ج فَارْتَدَّا عَلَىٰ آثَارِهِمَا قَصَصًا
٦٤

Simple translation:

(Moses) **exclaimed: “(But) that was (the place) which we were seeking!” And the two turned back, retracing their footsteps,”** (18:64)

Commentary:

As soon as a believer realizes that he is traveling on the wrong path he should follow this example of *Nabi Mūsa* (*‘alaihi al-Salām*) and turn around to retrace his steps in order to recover the right path.

فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَا ءَاتَيْنَاهُ رَحْمَةً مِّنْ عِنْدِنَا
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.”

(18:65)

Explanatory translation:

“and found one of Our servants, on whom We had bestowed grace from Ourselves and unto whom We had 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 normally acquire knowledge).”

Commentary:

This mystery-man, who is more learned than *Nabi Mūsa* (*‘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*, for while *Dajjāl* sees with only one eye, *Khidr* (*‘alaihi al-Salām*) sees with two eyes – the ‘external’ as well as the ‘internal’.⁷

قَالَ لَهُ مُوسَىٰ هَلْ أَتَّبِعُكَ عَلَىٰ أَنْ تُعَلِّمَنِي مِمَّا عُلِّمْتَ

رُشْدًا

Simple translation:

Moses said unto 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?” (18:66)

Commentary:

In making this request *Nabi Mūsa* (*‘alaihi al-Salām*) actually set the example that all of mankind who live in the age of *Dajjāl* (i.e., the present age) should follow. 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 hardly likely to be the product of today’s traditional *Dār al-‘Ulūm* (i.e., Islamic seminary).

قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا

Simple translation:

(Khidr) answered: “Behold, you will never be able to have patience with me –” (18:67)

وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِ خُبْرًا

Simple translation:

“for how can you show patience in respect of that which you can never comprehend.” (18:68)

Commentary:

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

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!” (18:69)

Commentary:

Nabi Mūsa ('*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 form part of the normal conversation of believers, disappears. Believers in the modern age should follow *Mūsa*'s example.

قَالَ فَإِنِ اتَّبَعْتَنِي فَلَا تَسْأَلْنِي عَنْ شَيْءٍ حَتَّى أُحَدِّثَ 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.” (18:70)

Commentary:

Part of the discipline which must be established if spiritual knowledge is to be transferred and grasped, is the humility and patience with which to wait until the teacher himself decides that a student should be taken to a higher plane of understanding. For someone like *Nabi Mūsa* ('*alaihi al-Salām*) who had just recently claimed that he was the most learned of all men, such a condition constituted a formidable test of humility and faith.

فَانْطَلَقَا حَتَّىٰ إِذَا رَكِبَا فِي السَّفِينَةِ خَرَقَهَا قَالَ أَخْرَقْتَهَا
 لِتُغْرِقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْئًا إِمْرًا

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!"

(18:71)

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 which he made (with its implied question).

قَالَ أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا

Simple translation:

He answered: "Did I not tell you that you will never be able to have patience with me?"
(18:72)

Commentary:

Khidr ('alaihi al-Salām) had prohibited *Mūsa* ('alaihi al-Salām) from asking any questions since he was certain that *Mūsa* ('alaihi al-Salām) would not be able to contain himself and be patient in respect of matters the understanding of whose reality was beyond his capacity to grasp. *Khidr's* opinion concerning *Mūsa* ('alaihi al-Salām) was dramatically confirmed in this event.

قَالَ لَا تَأْخِذْنِي بِمَا نَسِيتُ وَلَا تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا

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!"
(18:73)

Commentary:

Nabi Mūsa ('alaihi al-Salām) responded by pleading with an excuse to the effect that he forgot about the prohibition imposed upon him.

فَأَنْطَلَقَا حَتَّىٰ إِذَا لَقِيَا غُلَامًا فَقَتَلَهُ قَالَ أَقْتَلْتَنِي نَفْسًا
زَكِيَّةً بِغَيْرِ نَفْسٍ لَّقَدْ جِئْتَ شَيْئًا نُكْرًا



Simple translation:

And so the two went on, till, when they met a young man, he slew him – He exclaimed: “Have you slain an innocent human being who has not taken a life? Indeed, you have done an evil thing.” (18:74)

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:

Nabi Mūsa's condemnation of *Khidr's* conduct contained within it the implied question: Why have you acted in this way? *Khidr's* opinion concerning *Nabi Mūsa's* incapacity to contain himself and be patient in respect of matters the understanding of whose reality was beyond his capacity to grasp was again dramatically confirmed in this second event.

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

Simple translation:

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

(18:75)

Simple translation:

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

(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.” (18:76)

Commentary:

Having already pleaded to be excused because he had forgotten about the prohibition, *Nabi Mūsa* ('*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 prohibition were to occur.

فَأَنْطَلَقَا حَتَّىٰ إِذَا أَتَيَا أَهْلَ قَرْيَةٍ اسْتَطَعَمَا أَهْلَهَا فَأَبْوَأَ أَنْ
يُضَيِّفُوهُمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَ فَأَقَامَهُ^ط
قَالَ لَوْ شِئْتَ لَتَّخَذْتَ عَلَيْهِ أَجْرًا

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)?”

(18:77)

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 prohibition.

قَالَ هَذَا فِرَاقُ بَيْنِي وَبَيْنِكَ سَأُنَبِّئُكَ بِتَأْوِيلِ مَا لَمْ

تَسْتَطِيعَ عَلَيْهِ صَبْرًا ﴿٧٨﴾

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.” (18:78)

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 efforts to teach and to guide the internally blind who seek guidance and are incapable of showing patience in respect of matters which are beyond their capacity to comprehend (because of that internal blindness) and who yet persist in disagreeing 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*).

أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسْكِينٍ يَعْمَلُونَ فِي الْبَحْرِ فَأَرْدَتْ

أَنَّ أَعْيَبَهَا وَكَانَ وَرَاءَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا ﴿٧٩﴾

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.”

(18:79)

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:

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 Mūsa'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.

وَأَمَّا الْغُلَامُ فَكَانَ أَبَوَاهُ مُؤْمِنِينَ فَخَشِينَا أَنْ يُرْهِقَهُمَا

طُغْيَانًا وَكُفْرًا

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 overweening wickedness and disbelief:”

(18:80)

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) overweening wickedness and disbelief:”

فَأَرَدْنَا أَنْ يُبَدِّلَهُمَا رَبُّهُمَا خَيْرًا 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.” (18:81) -

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’.

وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا وَكَانَ أَبُوهُمَا صَالِحًا فَأَرَادَ رَبُّكَ أَنْ يَبْلُغَا أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنْزَهُمَا رَحْمَةً مِّنَ رَبِّكَ وَمَا فَعَلْتُهُمْ عَنِ أَمْرِي ذَٰلِكَ 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 real meaning of all that you were unable to bear with patience.” (18:82)

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 real meaning 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 in the hellfire.

The gentle reader must now recognize 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’ what otherwise cannot be seen, ‘hears’ what otherwise cannot be heard, and ‘understands’ what otherwise cannot be understood.

وَيَسْأَلُونَكَ عَنِ ذِي الْقَرْنَيْنِ ۖ قُلْ سَأَتْلُوا عَلَيْكُمْ مِنْهُ

ذِكْرًا

Simple translation:

And they question you (Oh Muhammad) about *Dhul-Qarnain*. Say: “I will narrate to you something of his history.” (18:83)

Commentary:

Dhul Qarnain 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’ān*, however, it is always used in the latter sense. The implication 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 this book ‘*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’ān* has responded.

إِنَّا مَكَّنَّا لَهُ فِي الْأَرْضِ وَءَاتَيْنَاهُ مِنْ كُلِّ شَيْءٍ سَبَبًا

Simple translation:

“Behold, We gave him power in the earth, and thus endowed him with (the capacity to do whatever he wanted to do);” (18:84)

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 which makes it possible for us to recognize the reality of today’s Euro world-order and to understand how we should respond to it.

فَاتَّبَعَ سَبَبًا

Simple translation:

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

(18:85)

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),”

حَتَّىٰ إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا تَغْرُبُ فِي عَيْنٍ
 حَمِئَةٍ وَوَجَدَ عِنْدَهَا قَوْمًا قُلْنَا يَا الْقَارِنِينَ إِنَّمَا أَنْ
 تَعَذِّبَ وَإِنَّمَا أَنْ تَتَّخِذَ فِيهِمْ حُسْنًا

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 *Dhul-Qarnain!* either punish them, or to treat them kindly.” (18:86)

Explanatory translation:

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 *Dhul-Qarnain!* (you have authority), either to punish them, or to treat them kindly.”

Commentary:

The link between morality and politics can best be determined through the 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 *Dhul Qarnain* when it rests on the foundations of faith!

قَالَ أَمَّا مَنْ ظَلَمَ فَسَوْفَ نَعَذِّبُهُ ثُمَّ يُرَدُّ إِلَىٰ رَبِّهِ
 فَيُعَذِّبُهُ عَذَابًا نُّكَرًا



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 punish him with indescribable punishment.” (18:87)

Commentary:

And so, when power rests on the foundations of faith it first waits to ensure that when it is finally used, it would be used justly to punish the oppressor and those guilty of unjust conduct. Peace and happiness are not possible in an unjust world. In establishing justice, *Dhul Qarnain's* world-order would have made peace and happiness on earth possible.

This is how the world could 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 *Dhul Qarnain's* world-order. Power in that age would rest on foundations which would be godless (otherwise known as secular) and power would be used unjustly to oppress, rather than to punish the oppressor. Peace and happiness would disappear in such a world-order. *Sūrah al-Kahf* here explains the reality of today's world.

وَأَمَّا مَنْ ءَامَنَ وَعَمِلَ صَالِحًا فَلَهُ جَزَاءٌ أَحْسَنُ^ط وَسَنَقُولُ لَهُ مِنْ أَمْرِنَا يُسْرًا

Simple translation:

“But as for him who has faith and whose conduct is righteous - he will 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).” (18:88)

Commentary:

When power rests on the foundations of faith it is used to support and reward those who lead lives of faith and of 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, *Dhul Qarnain* 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, a cynical disregard for the godly life of faith, piety and righteous conduct, oppression, etc., would characterize politics and the use of power in such a world-order. In consequence such a world-order would be characterized by disharmony and warfare between the world here-under and the heavenly world above. That is precisely the world in which we now live.

ثُمَّ اتَّبَعَ سَبَبًا

Simple translation:

“then again he chose the right means;”

(18:89)

Commentary:

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

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 the sun (other than the natural covering).”

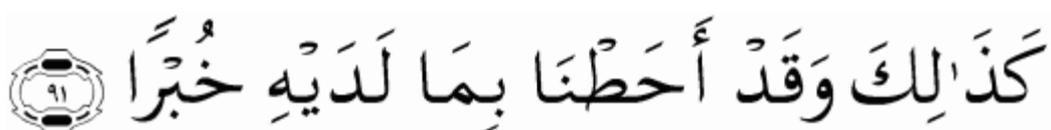
(18:90)

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.

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.**” (18:91)

Explanatory translation:

“**Thus** (We had made them, and thus did he meet them and thus did he 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’ān* may also refer to those who live contentedly in a state of bare subsistence, and *Dhul Qarnain* 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 *Dhul Qarnain*. The primitive way of life will be mercilessly attacked and destroyed in the name of godless modernity and globalization. That age has already come to the world.

In addition, those who live contentedly in a subsistence economy would have their way of life attacked and destroyed and they would be reduced to unimaginable suffering. That is the fate which has already overtaken most of Africa.

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

ثُمَّ أَتْبَعَ سَبَبًا

Simple translation:

“Then again he chose the right means;”

(18:92)

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).

حَتَّىٰ إِذَا بَلَغَ بَيْنَ السَّدَّيْنِ وَجَدَ مِنْ دُونِهِمَا قَوْمًا لَّا
يَكَادُونَ يَفْقَهُونَ قَوْلًا

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).”

(18:93)

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 from the stage of the world. They could have had no trade with the outside world, nor could they have traveled in it. Only a people who lived, perhaps, as wild tribes, would qualify as such an isolated people.

This is a very important matter indeed to which *Sūrah al-Kahf* is directing our attention. We must make every effort to identify these people since that knowledge is crucially important for us if we are to recognize and understand the grave warnings just delivered concerning a world-order of awesome evil which is to come, and which would witness power being constituted and used in exactly the opposite way to that of the world-order of *Dhul Qarnain*.

قَالُوا يَا ذَا الْقَرْنَيْنِ إِنَّ يَأْجُوجَ وَمَأْجُوجَ مُفْسِدُونَ فِي
الْأَرْضِ فَهَلْ نَجْعَلُ لَكَ خَرْجًا عَلَىٰ أَنْ تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ



Simple translation:

they said: "O Dhul Qarnain! 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?" (18:94)

Explanatory translation:

(Eventually, when they were able to communicate with each other) they said: "O Dhul Qarnain! Behold, Gog and Magog are corrupting (and destroying) this land. 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 Father *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 *Dhul Qarnain* to build a barrier to protect them. This awesome power which they possessed was confirmed in a *Hadīth al-Qudsi* 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 *Dhul Qarnain*. They created *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'ān, al-Māidah, 5:36) 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 *Dhul Qarnain*. This book demonstrates that we now live in the world-order of Gog and Magog!

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!”
(18:95)

Commentary:

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

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

﴿٩٦﴾

Simple translation:

Bring me ingots of iron! Then, after he had filled the gap between the two mountainsides, 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.”
(18:96)

Explanatory translation:

Bring me ingots of iron! Then, after he had (piled up the iron and) **filled the gap between the two mountainsides, 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’ān* confirmed (in *Sūrah al-Hadīd*) that iron was precisely such a metal that possessed awesome strength. After *Dhul Qarnain* had built that iron barrier he then poured molten copper on the iron in order to prevent rust.

The awesomely important implication of the above is that when Gog and Magog are released by Allah Most High into the world, and they commence their evil reign of terror, believers would have to seek protection from them by placing a very strong barrier to keep them out, rather than a bridge to keep them connected.

فَمَا اسْتَطَعُوا أَنْ يَظْهَرُوهُ وَمَا اسْتَطَعُوا لَهُ نَقْبًا ﴿٩٧﴾

Simple translation:

“**And they were unable to scale it, and neither were they able to penetrate it.**”

(18:97)

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 and, as a consequence, mankind was safe from the attacks of Gog and Magog).”

Commentary:

So long as that barrier (built by *Dhul Qarnain*) remained intact, mankind remained safe from the ravages of Gog and Magog.

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

Simple translation:

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

(18:98)

Explanatory translation:

Said (*Dhul Qarnain*): “(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 Himself would one day destroy the barrier and so release Gog and Magog into the world. When Allah 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.

وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ وَنُفِخَ فِي الصُّورِ
فَجَمَعْنَاهُمْ 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.” (18:99)

Explanatory translation:

“And on that Day We shall (begin a process which would call forth all mankind in what would become one global society, i.e., globalization and) **leave them to surge like waves** (that dash) **against one another** (since even though they will be one global society there will be more conflicts, wars, killing, genocide, ethnic cleansing, barbarism, racial polarization, war on Islam and on religion, etc. than ever before); **and the trumpet** (of judgment) will 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 marauding Gog and Magog world-order.

Simple translation:

“And on that Day We shall place hell, for all to see, before those who denied the truth –” (18:100)

Explanatory translation:

“And on that Day (i.e., when that time comes when the one global society is achieved and mankind is witnessing 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 the way of life of the people of the hellfire. That is precisely the world in which we live today. We do not need to wait for any more evidence that this warning is today fulfilled in the world at large.

الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي غِطَاءٍ عَنِ ذِكْرِي وَكَانُوا لَا
يَسْتَطِيعُونَ سَمْعًا ﴿١١﴾

Simple translation:

“Those whose eyes had been veiled from My remembrance because they could not bear to listen!”
(18:101)

Explanatory translation:

“Those (who would now constitute mainstream society and would be living the way of life of the people of hellfire would be a people) whose eyes had been veiled from My remembrance 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 cannot understand, would be unable to recognize the reality of the world in which they live at that time when this warning is fulfilled. Hence they cannot recognize the reality of the world today. How, then, can they function as shepherds for their flock of sheep and as guides for the *Ummah*? Yet, with only few exceptions (i.e., of whom we are aware), these are precisely the kind of people who assume leadership of Muslim communities around the world today. Many of them assume leadership with the secret assistance of the enemies of Islam, as well as with the strategic help of their check books!

أَفَحَسِبَ الَّذِينَ كَفَرُوا أَنْ يَتَّخِذُوا عِبَادِي مِنْ دُونِي
أَوْلِيَاءَ ۗ إِنَّا أَعْتَدْنَا جَهَنَّمَ لِلْكَافِرِينَ نُزُلًا ﴿١٢﴾

Simple translation:

“Do the disbelievers believe, perchance, that they can succeed in poaching upon My servants to become their allies rather than remaining faithful to Me? Verily, We have readied hell to welcome all who disbelieve).”

(18:102)

Explanatory translation:

“Do the disbelievers (who reject this last divinely revealed scripture, i.e., the *Qur’ān*, and this last Prophet of Allah Most High, i.e., Muhammad, peace be upon him) believe, perchance, that they can succeed in poaching upon My (faithful) servants to (seduce 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:

In other words Allah Most High here declares that when the Jewish-Christian alliance emerges in the age of Gog and Magog, and takes control of the world, and then uses their unprecedented power and enormous capacity for deception in a struggle to seduce or to force Muslims to submit to them and to follow them rather than Allah Most High, that His true servants would resist the disbelievers and would never be a part of that global godless society. 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 remotely located Muslim Villages.⁸



قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا

Simple translation:

Say: “Shall we tell you who are the greatest losers in (no matter) whatever they may do?” (18:103)

قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا ﴿١٠٣﴾

Simple translation:

“(They are) **those whose efforts have been wasted in this life while they thought that they were acquiring good by their works.**” (18:104)

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 without the consciousness that all their labor and efforts were futile since they had gone astray), **while they thought that they were acquiring good by their works** (i.e., they believed that their achievements were marvelous and that they were rightly guided).”

Commentary:

So much so, then, for the spurious claims of the one-eyed modern ‘white’ western civilization and its ‘colored house slaves’ around the world, that 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! So much so, then, for the local one-eyed ‘house slave’ who criticized the establishment of Muslim Villages while insisting that Muslims must remain a part of ‘mainstream society’ - even when that mainstream is heading for the garbage bin of history!

أُولَئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِمْ فَحَبِطَتْ
أَعْمَالُهُمْ فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ 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 Resurrection Day.**” (18:105)

Explanatory translation:

“(They have gone astray in the sense that) **they have chosen to reject the messages of their Lord-God** (of which this *Qur’ān* is the last and the most important of all) (and these are they who either reject the claim of the *Qur’ān* to be the revealed word of the One God, or who accept the *Qur’ān* but fail to live by its guidance), **or they have chosen to reject belief that they are destined to meet Him** (one day for judgment); **for Hence, all their (life’s) work will be worthless, and no weight shall We assign to them on Resurrection Day** (when each of mankind - Excellencies and all) would be placed on a scale to be weighed).”

ذَلِكَ جَزَاءُ هُمْ جَهَنَّمَ بِمَا كَفَرُوا وَاتَّخَذُوا آيَاتِي وَرُسُلِي
هُزُورًا

Simple Translation

“The hellfire would be their (just) **punishment for having denied the truth** (in this *Qur’ān*) **and (for having) made fun of My messages and My apostles and (for) targeting them for scornful treatment and mockery.**” (18:106)

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ
الْفِرْدَوْسِ نُزُلًا

Simple translation:

“Verily, as for those who attain to faith and whose conduct is righteous, the gardens of paradise will be there to welcome them;” (18:107)

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 and, 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;**”


 خَالِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حِوَلًا

Simple translation:

“There-in will they abide forever, (and) never will they desire any change there-from.”
(18:108)

قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لِكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ
 أَنْ تَنْفَدَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا
 

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.” (18:109)

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’ān and this Prophet and in making fun of them, or in neglecting this guidance).

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهٌُ وَاحِدٌ
 فَمَن كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا
 يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ﴿١١٠﴾

Simple translation:

Say: “I am certainly a human being like unto all of you. It has been revealed unto me that your God is One God. So whoever looks forward to (joyfully) meeting his Lord-God, let him act righteously, and let him not ascribe unto anyone or anything a share in the worship due to his Lord-God!”

(18:110)

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 act righteously (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'ān*, and with *Nabi Muhammad (sallallahu 'alaihi wa sallam)*, must know that they cannot succeed in doing to the faithful followers of *Nabi Muhammad (sallallahu 'alaihi wa sallam)*, what was done to the followers of *Nabi 'Īsa ('alaihi al-Salām)*, i.e., to deceive them into corrupting their religion by raising *Nabi Muhammad (sallallahu 'alaihi wa sallam)*, to any status higher than that of a human being who was chosen as a Prophet and who, consequently, 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. But he would use awesome deception in all such 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 on a dark night*”.

The *Shirk* of the modern secular State, for example, that claims sovereignty, etc., is now universal. And that universal *Shirk* has embraced almost all of mankind. They entered into it every time they recognized ‘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, and the legalization of that which is *Harām* in order to make it legal (or *Halāl*).

The *Sūrah* thus ends with a grave warning to those believers who do not strive and struggle to recognize *Shirk* whenever it manifests itself, who do not make a sufficient effort to protect their faith by abstention from that *Shirk*, that they will eventually become part of the global society of 999 out of every 1000 who, according to the *Hadīth al-Qudsi* in *Sahīh Bukhāri*, 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 (those consigned to) Hell. He (Ādam) would ask: Who (i.e., how many) are those consigned to 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 consigned to Hell) and a person (selected for Paradise) would be from amongst you. . . .”

(Bukhāri, Muslim, Ahmad)

Notes

¹ And yet, in my own native island of Trinidad, it is absolutely amazing to behold Muslims who 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 declares that He would not forgive.

² Yet one of the most remarkable things about contemporary Islamic scholarship is its strange reluctance (or, perhaps, incapacity) to turn to the *Qur’ān* in order to understand modern thought, and in order to respond appropriately to the awesome challenges of the modern age. Dr. Muhammad Iqbāl, who was one of the truly outstanding Muslim thinkers of the modern age, recognized this problem and responded to it with his lectures on the subject of ‘*The Reconstruction of Religious Thought in Islam*’. And it was for precisely this reason, i.e., to address this dangerous failure and to remove this weakness, that our teacher of blessed memory, Maulāna Dr. Muhammad Fadlur Rahmān Ansāri established the Aleemiyah Institute of Islamic Studies in Karachi, Pakistan, where this writer studied Islam, religion and modern thought. Maulāna Dr. Ansāri published before his death in 1974 a masterly two-volume work entitled “*The Qur’anic Foundations and Structure Muslim Society*” in which he responded to Iqbāl’s call for the *reconstruction of religious thought in Islam*. Indeed Maulāna’s book pioneered the effort to use the *Qur’ān* to explain the modern age and to respond to it appropriately.

³ We believe that it would benefit the reader to know what happened to us when we returned to our own native island of Trinidad in 2003 in order to write this very book. There is a profound lesson for Muslims in this event and for this reason we have taken the liberty to record it here as a footnote for the benefit of later generations.

This writer was maliciously attacked by two profoundly misguided and awesomely evil so-called leaders of a local Muslim organization, and was publicly accused of being a “great security risk” and to be engaged in “terrorist-like preaching of Islam”. That so-called Islamic organization placed a ban on him preventing him from preaching and lecturing on Islam and delivering the sermon (*Khutbah*) of *Salāt al-Juma’ah*. The local non-Muslim print and electronic media gleefully jumped in to ensure that the public was brainwashed with a thoroughly negative image of this writer. After that attack of character assassination the assassins reaped their bloodstained rewards. Some of my own Muslim people began to shun me and to minimize their contact with me. I was no longer invited to teach and lecture or to conduct the *Salāt al-Juma’ah* in many *Masājid*. Television (including cable), radio and newspapers shunned me and the only way I could reach the public was by way of buying newspaper space.

Within less than a year of the attack, however, one of the two people who launched the attack was stopped (by the Police Commissioner himself) on the road one night while drunk, and he was charged with driving while under the influence of alcohol (i.e., drunk driving). He responded to that public disgrace by committing suicide two days later. The misguided *Jamaat* to which he belonged buried him with *Salāt al-Janāzah* and with ringing praise for his great achievements.

The fate of the second so-called leader may be even worse than that unless, of course, he repents and turns away from his evil and misguided conduct. Such a divine response to wicked war on Islam and on the scholars of Islam constitutes a Sign from Allah Most High.

⁴ We expect that Islam would triumph over all its rivals as well as enemies within the next fifty years *Insha Allah*.

⁵ May Allah have mercy on that dreadful day on this writer, and on both his parents, and on the believers. *Āmīn!*

⁶ In fact this writer is confident that it cannot last more than, perhaps, another fifty years.

⁷ 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 Maulāna Dr. Muhammad Fadlur Rahmān Ansāri. 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.

⁸ The *Tanzeem-e-Islami* (a *Jama'ah* to which this writer once belonged), and its *Amīr*, the respected scholar of Islam, Dr. Israr Ahmad, have opposed this project of the establishment of remotely-located Muslim Villages largely in consequence of their essentially epistemological rejection of the basic thesis of our book, '*Jerusalem in the Qur'ān*', i.e., that we now live in the age of *Dajjāl*, as well as of Gog and Magog. However, when the *Hajj* is abandoned, as prophesied in the *Hadīth* of *Sahīh Bukhāri*, it would no longer be possible for anyone to withhold acceptance of the basic arguments of that book concerning Gog and Magog.

Almost 100 years ago the outstanding Turkish Islamic scholar, Bad'iuzzamān Sa'īd 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 Turkish countryside in 10,000 Muslim villages. In consequence of the implementation of that invaluable advice the Turkish countryside is still fervently Muslim to this day, even while the cities, which oppress Muslims, are firmly embraced by wine, pork, nakedness and godlessness.

The age in which we now live is far more godless and decadent than that of Sa'ad Nursi's, and hence the survival of authentic Islam in the Muslim communities of Pakistan, Bangladesh, Malaysia, Egypt, etc., and the rest of the Muslim world, can only be possible in Muslim Villages located in the remote country-side. Those communities, in turn, would have to build an invisible wall between them and the godless world of Gog and Magog in order to protect themselves and their faith in Allah Most High.

This writer might not live to see such Muslim Villages newly established in many different parts of the world where Muslims now reside, but he prays that this book might inspire the sons and daughters of Islam in the generations to come to establish such Villages. *Amīn!*

END