

Surat al-Kahf (ayat 27 - 31)

Preliminary Points (tathakur):

1. Recall: Sabr means to hold oneself in conditions which are unpleasant in any condition.
 - a. Many forms of Sabr:
 - i. Sabr 'ala dta'at: sabr in obedience to Allah (SWT).
 1. i.e. Allah (SWT) has made 5 prayers mandatory on us. No matter how cold it is, you still must make wud'u.
 - ii. Sabr 'anal masi'at: sabr in holding yourself away from what Allah (SWT) has forbidden.
 1. i.e. Yusuf (AS) held himself back from the temptation of the wife of his master.
 - iii. Sabr 'alal ibtila/sabr 'alal bala: sabr in enduring tests/hardship from Allah (SWT).
 1. Bear with the tests and don't complain about it.
 2. Two forms.
 - a. Sometimes these tests come directly from Allah (SWT) through some physical phenomenon (earthquake, floods, disease, etc.).
 - i. i.e. Ayub (AS) - his most prominent attribute was his sabr.
 - b. Sometimes these tests come from the opponents of Islaam.
 - i. i.e. Abu Jahl and the torture he meted out to the family of Yaser.
 - b. In this section (Section V), we are discussing the only this last type of sabr (sabr 'alal ibtila).
 - i. Saw that it is the fundamental duty of Muslims to make this Deen of Allah (SWT) supreme.
 - ii. Why? Because our Prophet, Muhammad (SAWS), was sent specifically for this purpose. (Surat as-Saff).
 1. This is something exclusive to Muhammad (SAWS).
 2. Thus, this is also the exclusive duty of the ummah of Muhammad (SAWS).
 - iii. In this cause, will face great persecution and oppression and suffering from the vested interests who oppose any change.
 1. In Feudal society, the feudal lords (landed aristocracy) will oppose this.
 2. In monarchy, the kings and aristocracy will opposed this.
 - iv. Must be prepared to sacrifice everything. Thus, sabr is absolutely essential for successful revolution.
2. Review (to see logical relationship between the lessons, and how this lesson on Surat al-Kahf is related to Surat al-Munafiqoon):
 - a. Lesson 1: Surat al-Baqara.
 - i. Take help from Sabr and Salat.
 - ii. Allah is with those who are the sabireen.
 - iii. Don't think that those who are killed in the way of Allah (SWT) are dead - they are alive.
 - b. Lesson 2: Surat al-'Ankaboot
 - i. Mecci surah - likely revealed in the 5th year after wahi - at least 7 years before hijra.
 - ii. It is Allah's law that He tests those who claim to be mu'min - to make it manifest who is truthful and who is telling a lie. And Allah (SWT) will make it manifest who are the mu'min and who are the munafiqeen.

- iii. All the messengers were tested - so will you (O Muhammad - SAWS).
- c. Lesson 3: Surat al-Munafiqoon.
 - i. Most comprehensive surah on the concept of nifaaq.
 - ii. What is nifaaq, what are the causes, what are the stages, what are the symptoms, what is the prognosis, what is the treatment.
- d. Lesson 4: Surat al-Kahf.
 - i. Related to what we studied in the second section of Surat al-Munafiqoon:
 - 1. Preventive treatment of Nifaaq: Dhikr of Allah.
 - 2. Curative treatment of Nifaaq: Infaaq for the cause of Allah.
 - ii. Saw that dhikr of Allah is the way to save yourself from the infection of nifaaq.
 - iii. Imaan is strengthened only through the Qur'an.
 - 1. Must hammer the Qur'an into your heart and soul.
 - 2. The Qur'an is **al-Dhikr** – The Remembrance.
 - iv. This selection on Surat al-Kahf explains the dhikr of Allah.
 - v. These two passages will explain the dhikr of Allah.

Tafseer:

1. Ayat #27: "Go on reciting (go on reading out to the people) what has been revealed to you from the Book of your Lord. No one can change His words and no one can you find as a refuge except Him."
 - a. 'min Kitaabi rabika'. Two explanations:
 - i. The whole of the Qur'an had not been revealed at that time. Only about half of the Qur'an was revealed by the time of the revelation of Surat al-Kahf.
 1. Therefore, read from that portion of the book that has been revealed to you (thus far).
 2. Recall: Surat al-Muzzammil, ayaat # 2-4 "Stand (to pray) all night except a little. Half of it, or a little less than that. Or a little more; and recite the Qur'an in a slow rhythmic style."
 - a. Very little of the Qur'an had been revealed by that time, but Muhammad (SAWS) was ordered to stand half of the night and recite the Qur'an during prayer.
 - b. Had to recite for at least one third of the night and up to 2/3 of the night.
 - c. Hammering the Qur'an into your heart and soul.
 - d. Qur'an is the way to build up Imaan.
 3. The next ayat, #5, warns of the great responsibility about to be laid onto Muhammad (SAWS): "Verily, We shall send down to you a very weighty Word."
 - a. In the very next surah, Surat al-Mudathir (ayat #2 & 3), Allah (SWT) orders Muhammad (SAWS) to "Rise and Warn! And magnify your Lord!"
 - b. The mission begins with the warning and ends with the Word of Allah being established as supreme.
 - ii. Editor's Note: It appears that Dr. Israr Ahmad skipped over the second explanation.
 - b. The Qur'an is unchangeable.
 - i. Huge challenge to the whole of humanity – they cannot change even a single word of the Qur'an.

- ii. Everybody accepts that the text of the Qur'an is unchanged from what Muhammad (SAWS) delivered to the sahaba.
- iii. Historically verified.
- iv. That this text is the same text that Allah (SWT) gave to Gibreel (AS) to deliver to Muhammad (SAWS) is a matter of Imaan. Must have Imaan bir-Risaalah.
- v. The Qur'an is The Remembrance.
- c. Will not find any refuge except with Allah (or could be translated as except with it – the Qur'an).
 - i. 'min doonihi' – "hi" can refer either to Allah (SWT) or to the Qur'an.
 - ii. One of the prayers of the Prophet (SAWS) "Oh Allah, I can find no place to hide myself or to seek refuge with anyone from you, except with you."
 - 1. Can't run away from Allah (SWT). There is no place to go – except to Allah.
 - iii. Only refuge is with Allah (SWT) and He has given you this Qur'an.
 - 1. The Qur'an is a shield to protect you.
- 2. Ayat # 28: "And keep yourself contented with those who call on their Lord morning and afternoon, seeking His Face; and let not your eyes overlook them, desiring the pomp and glitter of the life of the world; and obey not the one whose heart We have made heedless of Our remembrance, and who follows his own lusts, and whose affair has been lost."
 - a. 'Seeking His Face' – seeking His pleasure.
 - i. When someone is pleased with you, they turn towards you. When they are angry with you, then they turn away from you.
 - ii. Only goal is the pleasure of Allah (SWT).
 - 1. Not interested in any benefits in this world or in the next world.
 - 2. Recall story of Rabi'ah Qatriah?, 'a big saint from among the women?': Once she came out of her home carrying a bucket of water in one hand and a burning stick. The people asked her where she was going, to which she replied, 'I want to burn down paradise with this fire and cool down the hellfire with this water so that people worship Allah only for His sake and not to get paradise or to be saved from the hellfire.'
 - 3. This is the real ideal, the goal of a mu'min.
 - 4. Establishing the Deen of Allah (SWT) is only a requirement.
 - 5. Salat is not the goal, it is only a means to attain a goal – the pleasure of Allah.
 - 6. Saum – means to become mutaqui and to earn Allah's pleasure.
 - 7. This is the highest level a mu'min can attain – "radhi Allahu 'anhum wa radhu'an".
 - b. 'content yourself with those who call upon their Lord ... and let not your eyes overlook them, desiring the pomp and glitter of the life of this world;'
 - i. Very practical ayat involving the revolutionary struggle to establish the Deen of Allah.
 - ii. People belong to different social strata
 - 1. Poor and/or common people who have little say.
 - 2. Elites who have big influence.
 - 3. Regarding the revolutionary mission, it is often desirable to have influential people join into Islaam.
 - a. Prophet (SAWS) prayed to Allah (SWT) to bring one of the two Omars into Islaam to strengthen Islaam.

- i. Omar ibn al-Khattaab – one of the most influential people in Mecca.
 - ii. Omar ibn Hisham (Abu Jahl) – one of the chiefs of Mecca.
 - b. The prophet (SAWS) used to devote considerable time and energy to present Islaam to the elites of Mecca.
 - iii. Allah (SWT) is inviting Muhammad (SAWS) to pay attention to the common people – so that these underprivileged people would feel that they too are cared for.
 - 1. Not good if the underprivileged feel that Muhammad (SAWS) cares more for the elites kuffar than for his own followers.
 - iv. Allah (SWT) is using some harsh language to correct Muhammad (SAWS).
 - 1. “seeking the glitter and pomp of this worldly life”
 - 2. What does Abu Jahl have? What does ibn Mugheera have?
 - a. Only property, wealth, influence – but only for this world only.
 - 3. But the believers have the love of Allah (SWT) in their hearts – they are devoted to the remembrance of Allah (SWT) in the morning and evening.
 - c. ‘don’t obey those people whose heart We have made to neglect Our remembrance.’
 - i. “tudtee’u” – means to obey but also to listen.
 - 1. Don’t obey them.
 - 2. Don’t listen to them.
 - ii. They neglect and ignore Allah because of their perverted condition – Allah (SWT) has turned them away.
 - iii. Those who don’t accept the Qur’an, don’t listen to them. They are following their nafs – their desires only – so their advice is not to be sought.
 - iv. Don’t have any higher goal other than their own desires.
 - v. Their affairs have gone beyond all limits – moral, spiritual, etc.
3. Ayat #29: “And say: ‘The truth is from your Lord.’ Then he who wills, let him believe; and whomever wills; let him disbelieve; Verily We have prepared for the evil-doers a fire whose walls will be surrounding them. And if they ask for help, they will be granted water like boiling oil, that will scald their faces. Terrible is the drink, and an evil resting place!”
 - a. And say: ‘The Truth is from your Lord..’
 - i. Instead of listening to them and honoring them, reply that this is the truth from your Lord.
 - ii. I have presented to you the Truth from your Lord, if you want to accept it, accept it; if you want to reject it, reject it.
 - 1. I presented it, and have completed my duty.
 - b. ‘We have prepared for these unjust, evil-doers a fire ...’
 - i. The fire will be like a tent – the roof and walls will encompass/engulf them.
 - ii. If they seek for help – actually, the word used is used specifically when asking for rain – they will be given a water as hot as boiling, molten copper.
 - iii. Terrible drink and a terrible resting place – will have to rest in these conditions!
4. Ayat #30: “Verily as for those who believed and did righteous deeds, certainly We shall not let the reward of anyone who does his deeds in the most perfect manner to be lost.”
 - a. Qur’anic paradigm – to compare and contrast the two opposites.
 - i. After depicting the hellfire, Allah (SWT) contrasts it with the fate of the believers.
5. Ayat #31: “These! For them will be ‘Adn (Eden) – gardens of paradise; in which rivers flow underneath them; therein they will be adorned with bracelets of gold and they will wear green garments of fine and thick silk; reclining on raised thrones. How good is the reward, and what an excellent resting place.”

6. Conclusion:

- a. Sabr with the poor and the humble people.
- b. Whoever is a devoted mu'min, he is the one to hold dear to your heart. He must carry weight in your eyes.
- c. Those who are wealthy and influential, should not hold any weight in your eyes except if they are Muslims.
- d. You must present the message and invite them to Islaam as well, but don't give the impression that you are after the rich and influential people and that you don't care for the poor. Doing so would be very injurious to the da'wa and the mission of establishing Islaam.