

## Surah KAHF

(Consists of 12 Ruku; MK-9)

### *KAHF-The First Ruku*

1. (All) praise is due to Allah, Who revealed the Book to His servant and did not make in it any crookedness;
2. Rightly directing, that he might give warning of severe punishment (BAASAN-SHADEEDA) from Him and give good news to the believers who do good that they shall have a goodly reward,
3. Staying in it for ever;
4. And warn those who say: Allah has taken a son;
5. They have no knowledge of it, nor had their fathers; a grievous word it is that comes out of their mouths; they speak nothing but a lie;
6. Then maybe you will kill yourself with grief, sorrowing after them ('ALA-AASAREHIM), if they do not believe in this announcement (i.e. the message of the Quran).
7. Surely We have made whatever is on the earth an embellishment for it, so that We may try them (as to) which of them is best in works;
8. And most surely We will make what is on it bare ground without herbage.
9. Or, do you think that the Fellows of the Cave and the Inscription were of Our wonderful signs?
10. When the youths sought refuge in the cave, they said: Our Lord- grant us mercy from Thee, and provide for us a right course in our affair.
11. So We struck silence on their ears in the Cave for a number of years.

12. Then We raised them up that We might know which of the two parties was best able to count the time for which they remained.

-----

This Surah guides specially to the fact that the Muslims need to see that the life at the world of all persons is for his/her examination to which the result would come at AKHIRAT; note that I, MSD, had written the TAFSIR of Surah KAHF about 10 years back that I had completed at 19th of Ramadan 1431 (August 30, 2010); it was because of its significance at the present times where the people have related much of their lives to seeking the worldly benefits, even though there are great number of TAFSIR that are indeed great in quality too, that ULAMA have written for Surah KAHF specifically; that was the first of my significant writings on the Islamic teachings in these current times and so its TAFSIR here is the revision to that work; Surah KAHF, the Eighteenth Surah, is located physically at the center of the Holy Book Quran and in grave ills that we Muslims face today it is the medicine that is able to return us our lost spiritual strength to fight all evil at this last period of the world; the Holy Prophet Muhammad PBUH told us to recite it every Friday so that we Muslims remain safe from the great FITNAH (trial & trouble) of DAJJAL (Antichrist) that would surface at the last period of the world's life; note that there is silent consensus among most of the ULAMA that this period in the world's life is its last as all minor signs of the HOUR have taken place and many of the major ones have also come to pass; the Quran in AHZAAB-33 gives an indication that the period in which Allah has selected Muhammad PBUH as His last Prophet is the period of first JAHILIYAT (ignorance of the true spiritual guidance) and as this term FIRST

is relative, there has to be another JAHILIYAT and undoubtedly, this current period is that; the Prophet PBUH was able to change it to the shining period of the mankind by the permission of Allah as he brought the teachings of the Quran in practice at the environment in which Surah KAHF relates most highly to the defense from DAJJAL; certainly, the Quran only would change this second JAHILIYAT to the shining period too that would present all good morality insha-Allah; this is the matter of our study and I would presently apply myself to it; may Allah help us all to understand the Quran with wisdom and help me most in my good effort to guide towards it; Al-Hamdu-Lillah; the Surah narrates four interesting events and each of them gives the message in its own way that the life at the world must not be given such attention that it becomes a barrier to remembering AKHIRAT, the true life after this life; but before taking them up, we must note some general points relating to its placement; the first to note is that it relates to its previous Surah BANI-ISRAEL as that Surah tells the story of past about how the children of Israel disobeyed Allah and so how the wrath of Allah fell on them, while Surah KAHF, guides towards the future though Allah provided it near the time of HIJRAT (i.e. the migration to Medina so most probably it descended in the ninth year after Muhammad PBUH became the last of His Messengers); also, at the end of both, Allah the Most High, has commanded to keep away from SHERK (that is to take anyone equal to Him in authority) and this command to avoid SHERK in every way, manifests in the Holy Book Quran many times at all places as it is the biggest sin in all sins; for the closeness of the Holy Prophet PBUH to Allah the Most High, Allah has used the term "ABD" (the true servant of Allah) and though he is mentioned as "ABD" at other places too

yet there are only two places besides this that ABD is used for him in the first AAYAT of the Surah; one is the previous Surah BANI-ISRAEL, where in the first AAYAT the Quran has narrated the travel of Muhammad PBUH to Masjid-e-Aqsa in just one night and the other is Surah FURQAN; note that MAULANA MANAZIR AHSAN GAILANI in his book DAJJALI-FITNAH (troubles due to Antichrist) which he wrote at the middle of the previous century in Urdu, has reasoned from the beginning six AAYAAT of KAHF that as the believers in Christianity took Jesus Christ (Salaam on him) as the son to the true Lord Allah believing in trinity, it then started a chain of events that would lead to terrible war in the coming time; so according to his writing, this chain of events started two thousand years ago and now it has come to show its final effect; he remarks that the present-day Christianity is not based on the teachings of Jesus Christ-AS but it is based on the directions of Paul so his analysis leads to the view that the West would be responsible for an amazingly great war because the belief about trinity with the belief that to have faith in Jesus Christ is quite enough for salvation without any practical application of that faith, led in history to absolute authority of their religious personnel as there was much absence of some clear sketch of the religious society and its demands in Christianity; they used their authority harshly as history tells us providing for revolt against them and even against religion; their adamant negative attitude led to the total rejection of religious adherence by many of the people at the west; he concludes that this has provided grounds for the moral deterioration and as scientific development goes on with arrival of technical devices and control over force of matter in different ways with man in this situation of illusion about his power, it would lead to that great war which

the Surah points out by the terms BAASAN-SHADEEDA (the terrible war as the severe punishment to their erroneous speech about Allah) & 'ALA-AASAREHIM (their markings that means the results that were and would be caused by assigning a son to Allah); note that this coming deadly war can still be stopped at this moment of time as the Holy Book Quran points out here by the word "IF" at AAYAT-6; so if the Muslims ask on together all peoples the attention towards the message of the Quran and they do accept its most basic teachings en-masse by the blessing of Allah, it would eliminate the probability of the coming deadly war insha Allah (if Allah wills); the most basic teachings of the Holy Book Quran are three that are TAUHID (Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord), RISALAT (Allah sent His Messengers to the world to provide the Guidance to the right path and Muhammad PBUH is the last of His Messengers) and AKHIRAT (Allah would judge all peoples of the world at the Day of Judgment); note that the people that were before Muhammad PBUH, if they believed the Messenger sent to them as their true guide whom Allah had sent for their righteous direction, they did fulfill their liability about RISALAT insha-Allah; note also that to believe in one of the Messengers of Allah is to believe in all of them and to reject one of them is to reject all of them as all provided the same guidance in essence; Al-Hamdu Lillah; the second general point to note about this Surah is that though any Surah in the Holy Book Quran that have high number of AAYAAT deals with different events, commands, future matters (though always with a sequence and an integrity), yet this Surah that has 110 AAYAAT with 12 Ruku is focused on a single matter (that is the futility of the life at the world and the consistency of the life in the coming world) and

provides different events related to that very matter and as such has the beautiful integrity of its own; it has told us four interesting events to convey its message well that have interesting similarities on which I, MSD, would comment insha-Allah (if Allah wills) in this writing at appropriate places; as we study Surah KAHF repeatedly, we find that it asks us emphatically to note that whatever the eyes see might not be the whole truth; Al-Hamdu Lillah; the third general point to note is that it informs clearly that if a person is weak in worldly status yet he has total trust in Allah that He would better his worldly matters and that person goes on to fulfill His commands as much as possible even at the expense of his worldly possessions, he would surely find ease in his physical & material requirements; though the four interesting events narrated in the Surah inform about this well even individually, yet the placement of the event of the persons of KAHF (Cave) first in the Surah that had literally nothing with them when they left for the intended cave and the event of ZUL-QARNAIN, the great just ruler with so much worldly resources at his control, in the last, also conveys the same message by sequence of narration, though by historical perspective, ZUL-QARNAIN precedes the persons of KAHF; the fourth general point to note is that it is located at the center of the Holy Quran though it is the eighteenth Surah in sequence and the Holy Quran has 114 Surah in total, yet the ninety six that are after it, have many Surah that have few AAYAAT only so by the count of letters, it has the word that is at the center of the Holy Book Quran; it is interesting to note that this middle word that comes at this Surah is WAL-YATALATTAF (and he should be gentle; courteous; considerate); this was asked of the one from those seven sleepers of the cave, that was being sent to bring some edibles from the city at the

time when all seven had awoke, and probably their ferocious dog too, from a sleep of many years not knowing how much time they had slept and were feeling extremely hungry; he was told to be gentle in conversation and attitude as not to ask attention of anyone so the identity of the seven does remain concealed and they are not forced to leave their belief on what they had found out to be the Truth; now, the point to note is that the word points out to everyone to be gentle in attitude when the time is of FITNAH (test & trial) and the life of the great man & messenger Muhammad PBUH gives the same message as he was amazingly tolerant at Mecca when he was chosen as the Prophet of Allah and when he had to face a fierce opposition by the chiefs of Mecca as there, he was spreading the teachings of Islam when he was weaker in physical force though at Medina, he was commanded to take up weapons for defense and even for attack when and where necessary; this is the attitude that we have to develop and adhere to, at the times of DAJJALI-FITNAH as we have to see to "Safety First", before we proceed to terminate the FITNAH; let us now examine the events that comprise the Surah and that provide the teaching that has the total ability to eliminate the impression of DAJJAL (the Antichrist); Al-Hamdu-Lillah; after telling about the consequence of assigning a son to Allah the Most High, Allah tells in two AAYAAT about the earth; the first one tells about its present position that whatever is upon it has been created to give it a beauty & attraction so as to see who becomes obsessed by its charm and who understands that this is for his trial in the world so he must avoid getting involved in it except for his basic human needs that he has to attain, only caring about his spiritual beauty; the second one tells about its future status when the Judgment occurs, that Allah would make it a barren land and

would stretch it to become a plain ground and then on that, all the human beings would have to answer for their belief and for their doings in front of Allah, individually; this is the subject that the Surah focuses on indicating that the right concept for the life is keeping this world at necessity and keeping the most high attention to the coming world as that corrects the attitude of the person when he truly believes in Allah the Most High; this is not only the message of Surah KAHF but it indeed is the message given by all of the Holy Book Quran, from the beginning to the end; just after these two AAYAAT, the event of sleepers of KAHF (Cave) is narrated; AAYAT-9 to AAYAT-12 give a brief introduction to them that they were few young men who took shelter at a specific cave (because the emperor had decreed to kill them if they do not leave the basic Islamic teachings and come back to their wrong belief); these AAYAAT inform that these were few young men (seven; as the learned commentators on the Holy Book Quran, tell us) who intended to take refuge in the specific cave and they had asked Allah's Mercy and Guidance for the action that they should take at that crucial moment of time; note that they also are named as ASHABUR-RAQIM (the fellows of inscription) and that probably is because their names were inscribed at their cave after they woke from their sleep; accepting their plea for safety, Allah put them to sleep for many years (SINEENA-ADADA) in that cave and then awoke them to see if they realize that it is now many years since the time they went to sleep and that Allah had heard their plea to Him by this amazing way for their safety; Al-Hamdu Lillah; please note here that on the basis of ABJAD (the rule that tells about numbers that are assigned to the Arabic Letters), I, MSD, was able to make an interesting observation here in Surah KAHF by the

blessing of Allah, about the term "SINEENA-ADADA" (many of years that is historically mentioned as 195 years by the lunar calendar) that occurs at this place in Surah KAHF; the Arabic letters that comprise this term are SEEN the number of which is 60, NOON the number of which is 50, YA the number of which is 10, AIN the number of which is 70, DAAL the number of which is 4 and ALEPH the number of which is 1; now the significant thing is that if we total these numbers, the sum is 195 and seeing the translation of AAYAT-11 that reads "We struck silence on their ears in the Cave for SINEENA-ADADA", it is totally clear that the Holy Book Quran did point out their period of sleep though veiled, in this AAYAT as it has denoted (again in a concealed way) their total being seven with their dog as eighth, in AAYAT-22; the sleepers being seven in number, is well detected by the MUFASSIREEN (the good commentators on the Quran) by the blessing of Allah, yet they still need to get the term "SINEENA-ADADA" better; in the last AAYAT of the Ruku, Allah tells us that "then We raised them up that We might know which of the two parties was best able to COUNT the time for which they remained"; Al-Hamdu Lillah.

### *KAHF-The Second Ruku*

13. We relate to you their story with the truth; surely they were youths who believed in their Lord and We increased them in guidance.

14. And We strengthened their hearts with patience, when they stood up and said- our Lord is the Lord of the heavens and the earth; we will by no means call upon any god besides Him, for then indeed we should have said an extravagant thing.

15. These our people have taken gods besides Him; why do they not produce any clear authority in their support? Who is then more unjust than he who forges a lie against Allah?

16. And when you forsake them and what they worship save Allah, betake yourselves for refuge to the cave; your Lord will extend to you largely of His mercy and provide for you a profitable course in your affair.

17. And you might see the sun when it rose, decline from their cave towards the right hand, and when it set, leave them behind on the left while they were in a wide space thereof. This is of the signs of Allah; whomsoever Allah guides, he is the rightly guided one, and whomsoever He causes to err, you shall not find for him any friend to lead (him) aright.

-----

The Ruku relates about these seven young men in some detail who had believed the Truth and Allah had provided them the true guidance; Allah gave them the strength to assist each other in their true belief with sincerity; they all declared that whatever comes, they would remain firm upon the true belief to which Allah has guided them because to believe anyone as equal to Him in authority is extreme enormity; they all saw clearly that their people have taken gods other than Him to worship but they are totally unable to bring forward any clear authority for that (as Allah has asked the mankind to believe in TAUHID only) so that is ample proof that their people are most wrong in their belief as they invent falsehood against Allah; they decided to take shelter at some specific cave that some of them knew well so that they remain safe from the persecution from their people; note that whatever historical record is available now about these seven, it

tells us that they belonged to Ephesus (or AFSOS in Urdu, that is located at the present-day Turkey close to its present-day major city Izmir, near to the Aegean Sea) and that they slept for a bit more than 195 years by the Lunar calendar (i.e. from around 250 AD to 440 AD) from the times of the Roman Emperor Decius (249-251 AD; i.e. DAQIANOS in Urdu), who was notorious for relentless persecution of the true Christians who believed in the One True Lord, and that they awoke at the time of Emperor Theodosius the Younger (408-450 AD) after a sleep of 195 years and that comes to about 135 years (by the Lunar calendar) before the birth of the Last Prophet Muhammad PBUH (birth 572 AD); the cave was located in such manner that as the Sun rose, the sunlight kept to the right of it and as it set, the sunlight kept to their left and they were in its hall inside; Allah provided this to them so that they might sleep in total relaxation and this was the authority of Allah that He saves His believers even in such amazing way; Al-Hamdu Lillah.

### KAHF-The Third Ruku

18. And you might think them awake while they were asleep and We turned them about to the right and to the left, while their dog (lay) outstretching its paws at the entrance; if you looked at them you would certainly turn back from them in flight, and you would certainly be filled with awe because of them.

19. And thus did We rouse them that they might question each other. A speaker among them said: How long have you tarried? They said: We have tarried for a day or a part of a day. (Others) said: Your Lord knows best how long you have tarried. Now send one of you with this silver (coin) of yours to the city, then let him

see which of them has purest food, so let him bring you provision from it, and let him behave with gentleness, and by no means make your case known to any one:

20. For surely if they prevail against you they would stone you to death or force you back to their religion, and then you will never succeed.

21. And thus did We make (men) to get knowledge of them that they might know that Allah's promise is true and that as for the hour there is no doubt about it. When they disputed among themselves about their affair and said: Erect an edifice over them-- their Lord best knows them. Those who prevailed in their affair said: We will certainly raise a masjid over them.

22. (Some) say: (They are) three, the fourth of them being their dog; and (others) say: Five, the sixth of them being their dog, making conjectures at what is unknown; and (others yet) say: Seven, and the eighth of them is their dog. Say: My Lord best knows their number, none knows them but a few; therefore contend not in the matter of them but with an outward contention, and do not question concerning them any of them.

-----

The Ruku starts by the statement to the effect that if anyone would have seen them in their sleep, he would have thought that they are awake; Allah made them twirl & twist while they slept so that they do not get sores and their vicious dog slept near the entrance as if on guard so if anybody peeked on the scene, he was sure to run away in fear so in this way, their physical safety was ensured from inside and from outside; then Allah awoke them and one of them asked naturally how much time they had slept and at this three of them (the word used is QALU that is used for more

than two persons by Arabic grammar) answered a day or just a part of it while the other three said that Allah knows better about their stay (again the word used is QALU); then they asked one of them to bring some good edibles (allowed & pure) giving him some of the money they had and asking him to be gentle so as not to ask attention of anyone lest they are found and put to death or made to accept the evil by cruel force; here we see that they had taken some necessary amount of money with them and this clarifies that it is not against TAWAKKUL (trust on Allah) to provide necessary resources for basic human needs but the heart must know that the true Provider for all things is only Allah the Most High; also, another important point to note here is that the word at the center of the Holy Book Quran occurs here and that is WAL-YATALATTAF (and let him remain gentle); but due to his strange outfit and alien manners that were about two centuries old, he got high attention of the people and so they did find the persons at the cave; however, the attitude of the people had changed as Theodosius, who was at reign at that time, was not hostile to their belief (in-fact, it is mentioned that he was pleased by this strange event as the differences about life after death that were at height at that time ended when everyone saw this strange event plainly) and these seven persons related to the cave were given the most high respect; it is mentioned that they did not live for long then and all of them died soon, remaining in the cave, near to which the people at the administration made a place to worship Allah; note that Allah does not give any positive or negative remark after telling this act of theirs about making that place there yet many ULAMA have clarified according to Ahadith (the sayings, deeds and guidance given by the Holy Prophet Muhammad PBUH) that this act of theirs was not appreciable and

in fact it indicates that those people revered their pious persons wrongly; going ahead, AAYAT-22 tells about their dispute on their number and indirectly points out that they were seven and eighth was their dog, as Allah does not contradict this statement but states that "say- my Lord best knows their number; none knows them but a few"; He calls their other two statements as "making conjectures at what is unknown" which respectively said that they were three, their dog is the fourth and that they were five, their dog is the sixth; certainly Allah only is truly Knowing of all matters and He truly is the Most Wise; Al-Hamdu Lillah.

#### KAHF- The Fourth Ruku

23. And do not say of anything: Surely I will do it tomorrow,
24. Unless Allah pleases; and you remember your Lord when you forget and say: Maybe my Lord will guide me to nearer course to the right than this.
25. And they remained in their cave three hundred years and (some) add (another) nine.
26. Say: Allah knows best how long they remained; to Him are (known) the unseen things of the heavens and the earth; how clear His sight and how clear His hearing! There is none to be a guardian for them besides Him, and He does not make any one His associate in His Judgment.
27. And recite what has been revealed to you of the Book of your Lord, there is none who can alter His words; and you shall not find any refuge besides Him.
28. And withhold yourself with those who call on their Lord morning and evening desiring His goodwill, and let not your eyes pass from them, desiring the beauties of this world's life; and do

not follow him whose heart We have made unmindful to Our remembrance, and he follows his low desires and his case is one in which due bounds are exceeded.

29. And say: The truth is from your Lord, so let him who please believe, and let him who please disbelieve; surely We have prepared for the iniquitous a fire, the curtains of which shall encompass them about; and if they cry for water, they shall be given water like molten brass which will scald their faces; evil the drink and ill the resting-place.

30. Surely (as for) those who believe and do good, We do not waste the reward of him who does a good work.

31. These it is for whom are gardens of perpetuity beneath which rivers flow, ornaments shall be given to them therein of bracelets of gold, and they shall wear green robes of fine silk and thick silk brocade interwoven with gold, reclining therein on raised couches; excellent the recompense and goodly the resting place.

-----  
The Ruku begins by asking Muhammad PBUH, the last of Messengers of Allah, not to say that he would do such & such thing tomorrow except with the phrase "if Allah wills" and to remember Allah when he forgets and he must say that "maybe my Lord will guide me to nearer course to the right than this;" Allah issued this command as the Prophet PBUH had answered plainly when he was questioned for three things by the chiefs of Mecca that I would answer tomorrow without saying "insha-Allah" (if Allah wills) and so the WAHI (revelation) giving the answer came after 15 days that gave some period to the chiefs to mock and that asked him to be cautious in his speech in the future; the three questions that the Prophet PBUH was asked, were about

ROOH (Spirit; Surah Bani Israel-85 gave the brief answer that "it is by Allah's Command and you have been given its knowledge but little"), who were the people of KAHF and what do you have to say about ZUL-QARNAIN (these two questions were answered in this Surah KAHF that we are studying); now, the AAYAAT 25 & 26 continue with the narration of ASHABE-KAHF (the persons of cave) and the translation of them is "and they stayed in their cave for three hundred years, and added nine; say- Allah knows best how long they stayed; with Him is (the knowledge of) the unseen of the heavens and of the earth; how clearly He sees and hears; they have no helper other than Him, and He makes none to share in His decision and His rule;" note that before Allah issued the command for the Prophet PBUH to be cautious in speech, the Surah was dealing with the statements that were in prevalence about ASHABE-KAHF at that time and the thread goes on after the command so this was another of statements that was running then about the period of their sleep, and this is not the period endorsed by Allah as that is apparently given before, by the term SINEENA-ADADA; note that IBNE-ABBAS, one of the foremost commentators on the Quran, has commented here explicitly that this is one of the statements that prevailed about them at that time so it is the narration of their speech here; note also that those who stated this period added nine years more to three hundred to express it by solar calculation as each of century by solar calculation is about three years larger than by the lunar calculation; with this, the narration of first event ends; Al-Hamdu-Lillah; and so our study would take up the second event presently but first let us see the last five AAYAAT, from 27 to 31, at the fourth Ruku that come before the commencement of the narration for the second event; in these AAYAAT, Allah

commands the Prophet PBUH to recite the Holy Book Quran; and that whatever occurs ahead, it has been decided as the final decision by Allah that is called TAQDIRE-MUBRAM so it would surely take place as no one is able to change what He decides; there is other TAQDIR which is MUALLAQ (the suspended decision) as it is written as conditional that if a certain event happens then in its effect, this event would take place; the adverse matters at MUALLAQ do change by plea to Allah and also, the dreams might give some idea about them yet MUBRAM is totally hidden that only Allah knows and that is His final decision; we have studied at AAYAAT 38 to 41 of Surah RA'AD about these both kinds of TAQDIR according to the direction of IBNE-ABBAS beautifully; AAYAT-28 asks the Holy Prophet PBUH to take the company of those who always remember Allah at all times and at all places just for the pleasure of Allah, without considering whether they are wealthy in worldly possessions or not; this guidance was given to the Holy Prophet PBUH as the wealthy chiefs of Mecca were reluctant to sit with his poor companions like RUMI, BILAL, KHABBAB Ibn ARAT etc; due to their piety, they remained close to the Prophet PBUH and Allah clearly ordered here that there must be no compromise for any benefits whatsoever and he must not abandon their company even for a short span of time so that it does not seem that there is some inclination on the part of the Holy Prophet PBUH towards gaining the favor of rich people for Islam even if it is to instruct the chiefs and for no other reason whatsoever; if they want to listen to the message of Allah, they must sit in the present good company around the Prophet PBUH as it is their requirement, not of Islam so there remains not even a small chance that he has brushed aside the poor for the sake of the rich; the AAYAT gives

an indication that these chiefs are not worthy of attention with the set of morals they profess; the term WASBIR-NAFSAK (and withhold yourself) indicates that the Prophet PBUH would identify himself with the good company he has with him presently (SABR means here to attach his honorable self with high effort to his good company even if it seemingly falls against worldly benefits) and he would avoid the company of chiefs; note that the event ahead gives the same message that poverty is of no consequence if a person is attentive to Allah to get His mercy and blessing; of course, to remember Allah with great amounts of wealth is also highly appreciable yet when one has to make a preference due to the clash of a corrupt rich person and a pious poor person, his preference shall remain for the poor; the AYAAT here go on to tell that the Truth is already evident as Allah has given it plainly in the Quran and they hear it time & again and if they intend any clarification and detail, they need to visit the Prophet PBUH not on their terms but humbly so as to learn and accept; if they don't accept the Truth, they would be put in a place that is surrounded by the fire (of hell) specially prepared for the rejecters of the Truth where they would be always at trouble physically and where on request, they would only have most filthy water to drink so it is most highly unpleasant place to enter; it is very clear from this information that the AAYAT provides here about their ability to request, that this fire of hell would not be burning them totally fast yet the temperature there would be so much high as to cause them to remain in the highest of physical agony and as to cause extreme harm to skin; we have studied that Allah would give them new skins once their skins are affected bad due to the heat of the fire (see Surah NISAA-56 and Surah BANI-ISRAEL-97); however, those who accept the Truth sincerely, they all would

certainly get the honor without any distinction whether they were rich or poor at the world, with clean pure water pleasant to see and drink and with high-class garments to wear and extreme leisure so that place is most pleasant to enter; let us now proceed to the second event narrated here in the Surah pointing out clearly that though an abundance of worldly possessions does provide a better chance to gain honor in the court of Allah when the wealthy does remember Him sincerely (by his care to the needy from what Allah has provided to him) yet in themselves, these are not the criterion for success; on the other hand, these possessions at the world can prove a terrible curse if the wealthy person does not acknowledge that Allah only is the true Lord of all things; Al-Hamdu-Lillah.

### KAHF-The Fifth Ruku

32. And set forth to them a parable of two men; for one of them We made two gardens of grape vines, and We surrounded them both with palms, and in the midst of them We made cornfields.

33. Both these gardens yielded their fruits, and failed not aught thereof, and We caused a river to gush forth in their midst,

34. And he possessed much wealth; so he said to his companion, while he disputed with him: I have greater wealth than you, and am mightier in followers.

35. And he entered his garden while he was unjust to himself. He said: I do not think that this will ever perish

36. And I do not think the hour will come, and even if I am returned to my Lord I will most certainly find a returning place better than this.

37. His companion said to him while disputing with him: Do you disbelieve in Him Who created you from dust, then from a small seed then He made you a perfect man?

38. But as for me, He, Allah, is my Lord, and I do not associate anyone with my Lord.

39. And wherefore did you not say when you entered your garden: It is as Allah has pleased, there is no power save in Allah? If you consider me to be inferior to you in wealth and children,

40. Then maybe my Lord will give me what is better than your garden, and send on it a thunderbolt from heaven so that it shall become even ground without plant,

41. Or its waters should sink down into the ground so that you are unable to find it.

42. And his wealth was destroyed; so he began to wring his hands for what he had spent on it, while it lay, having fallen down upon its roofs, and he said: Ah me- would that I had not associated anyone with my Lord.

43. And he had no host to help him besides Allah nor could he defend himself.

44. Here is protection only Allah's, the True One; He is best in (the giving of) reward and best in requiting.

-----

The whole of this Ruku narrates the event that comprises of such conversation that took place between two persons (most probably they were brothers); one was rich but bad in character and the other was poor but good in character; he was thankful to Allah for whatever he had and that was enough for his necessities and for the necessities of those who were dependent on him; note that the wealth in itself is not bad but when it is taken as personal

right and not as blessing of Allah to provide ease by it to the fellow-beings according to the command of Allah, it becomes a veil to the Truth and that is bad; the first and the most important point to note here is that the words of the rich man were considered as SHERK that is the biggest of sins which means to challenge the true authority of Allah by taking any of His creation as having part in creating any of His creation with Him or by taking any of His creation as similar in some attribute to Him though all His attributes are QADEEM, ASL & LA-MEHDUD or by taking any of His creation as authorized to change any of His commands that He has explicitly issued by His authority to firmly obey; Allah asks all to believe in TAUHID that means that Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord so all must fulfill His commands that He has explicitly issued by His authority without taking any of His creation as equal in authority to Him in any way; Al-Hamdu Lillah; so when a person considers his resources enough to get results that he intends and ignores the will of Allah not because he forgets it but intentionally, as he thinks that with everything necessary available to give results, he would get it undoubtedly, he is actually performing SHERK; with all said & done, the man shall have his actual trust only upon Allah the Most High, as He has given power to the resources to provide the intended results (it is the matter of belief that the water does not quench thirst but by the will of Allah and the food does not end hunger but by the will of Allah); He has displayed many times that He only has assigned the properties of things by His Command and He has the authority to cause different effects from them than usual if He wills; the water of flood rose to drown even the mountains at the time of Noah-AS though normally it

does not; fire burns but it did not burn Abraham-AS when he was thrown into it (and note that he got Ishmael and Isaac by the will of Allah at extreme old age); sea-water drowns yet it gave way to Moses-AS and the Bani-Israel and then drowned Pharaoh and his army; Mariam (Mary, the mother of Jesus Christ, Salaam on both) had fruits with her at times that were out of season; Zechariah-AS had a child (YAHYA i.e. John-AS) at extreme old age from his barren wife who became better; Jesus Christ-AS was born without a father; and the last Messenger Muhammad PBUH was born with beautiful purity of heart in a nation that had an evil manner of living and then he was able by the blessing of Allah (that was the Quran He provided to him) to lead that very nation to such high spiritual development that surprised all the world; Allah showed His authority in all these matters and this is how He does His works as He provides a chance now & then for all peoples to see that He actually is behind all what is going on; that is what the last AAYAT (KAHF-44) of the Ruku tells us; the second point to note is that the rich man ought to have said the words of gratitude pointing to the authority of Allah, at all worldly possessions he had with him to denote his humbleness just as guided by his good companion; note that the Surah starts with the praise for Allah and then at one place, it commands the Prophet PBUH to say "if Allah wills" as he had genuinely forgotten to say it; so the words of the Muslim person would manifest the true belief that he has that Allah, the true Lord, is the only true Provider of all things; note also that the companions of the KAHF too, said verbally to conform their true belief and the trust that they had in Allah pointing out that when they had accepted the Truth, Allah would surely give them His blessing and He would provide the ease in their matter (KAHF-16); the third point to

note here is that abundance of material possessions affects the psyche of many people who have little of spiritual sense only, in such manner that they consider if they are honored here in the world, they surely are chosen to live in all easiness and so in the coming world (that they doubt might occur or not), they would be honored in the same way; this tells about a flaw in their character that they don't think that the true belief and the righteous deeds can provide salvation but they consider that the status of a person at the world is totally able to provide for it as Allah has chosen them for salvation; this mistake has been committed many times in history like when people took adherence to some spiritual persons (sometimes making their statues to worship) as enough for salvation taking them as their advocates in front of Allah and like when they took their wealth as the product of their own ability rather than the will of Allah, considering it as the sign of His approval to them; the Islamic teachings tell us that there is difference between Allah's will (MASHIAT) and Allah's Blessing (RADHA); what goes on and what Allah provides from the material resources to people is His will but His blessing is with those who have the true belief and they do the righteous deeds; Al-Hamdu-Lillah; seeing this narration, note that the rich person had two beautiful gardens that brought ample fruits with splendid river flowing between them and it provided both of them with clean water; so he had all these fruits at trees then and the word THAMAR (i.e. fruits) in AAYAT 34, also tells that he had a lot of male children as his offspring that were taken as an honorable award in those days; his extreme delight on the possession of these beautiful gardens (and this possession he took as his right without taking into account that Allah is the true Provider of all things) caused him to compare his status to the status of his

companion; he said to him that he is better in material possessions than his companion and also better in honor due to the number of persons (his male children) as his backing; he entered the garden making such statements of comparison being unjust to his person, adding that he did not think that his possessions would ever expire and in fact he was so confident that everything has to be in his favor, he blurted out ungratefully that he did not think that the Judgment would ever occur and even if it did, he would be honored even more; thus, he took the abundance of worldly assets as the sign of success even at AKHIRAT (the life after this life) thinking that this success proves that Allah is pleased with him confusing the will of Allah with the pleasure of Allah; the term "being unjust to his person" in AAYAT 35, gives an indication that his companion was his close relative as the word NAFS (person or personality) is also used as near ones in the Holy Book Quran and most probably he was his brother; this companion answered him targeting his psyche directly that what he is saying is against the gratitude that he must have for Allah while he was and is nothing in front of His authority; he only is the manifestation of dust as Allah created Adam, the father of all of us, from dust and then He created him by NUTHFA (the sticky drop of water) and then He raised him to becoming a man of balanced physique with nothing short, so how come he dares to challenge his Creator, the true Lord; the companion added that "but as for me, He, Allah, is my Lord, and I do not associate anyone with my Lord; and wherefore did you not say when you entered your garden- it is as Allah has willed (by which you have such temporary superiority), there is no power save in Allah- if you consider me to be inferior to you in wealth and children (so the man needs to guide his efforts to get the true belief and to do the good deeds to attain

His pleasure at AKHIRAT as that only is the true aim of life)"; AAYAAT-40 & 41 narrate DUA (plea to Allah) of the companion against the rich person and, though it is not appreciable to ask Allah for someone's ruin, this seems to be the natural reaction of the companion for the spiritual hurting he experienced by the words of the rich person who also was his close relative; his DUA asks Allah to destroy the fruits of the gardens or/and to cause the water to become useless for the gardens by getting deep into earth so the result again would be the destruction of the fruits; note that it happened just as the companion had pleaded to Allah (and this shows that a person needs to be very careful about what he says to such virtuous persons who are totally attentive to Allah without any care about accumulating the worldly possessions) and the fruits of the rich man were destroyed by a fierce wind (windstorm or tornado) that surrounded the gardens and neither his children he had boasted about, could do anything for compensation nor he himself was able to take any revenge from Allah, the true Lord; it is notable that when he saw this destruction, he was not interested in asking Allah's mercy but his worry was the loss of funds that he had spent on the gardens to raise them to give such ample fruits; only as an add-on, he remarked that how good it would have been if he had not assigned partners to Allah and he had made that remark due to the material loss he had faced; the last AAYAT at the Ruku ends the narration and tells us that in the last, it becomes clear that all things actually belong to Allah for He is the true Possessor of all things; He only is the Creator of all the creation and He always has all His attributes and He only is the true Lord so all must fulfill His commands that He has explicitly issued by His authority

without taking any of His creation as equal in authority to Him in any way; Al-Hamdu Lillah.

### KAHF-The Sixth Ruku

45. And set forth to them parable of the life of this world: like water which We send down from the cloud so the herbage of the earth becomes tangled on account of it, then it becomes dry broken into pieces which the winds scatter; and Allah is the holder of power over all things.

46. Wealth and children are an adornment of the life of this world; and the ever-abiding, the good works, are better with your Lord in reward and better in expectation.

47. And the day on which We will remove away the mountains and you will see the earth a leveled plain and We will gather them and leave not any one of them behind.

48. And they shall be brought before your Lord, standing in ranks: Now certainly you have come to Us as We created you at first. Nay, you thought that We had not appointed to you a time of the fulfillment of the promise.

49. And the Book shall be placed, then you will see the guilty fearing from what is in it, and they will say: Ah- woe to us- what a book is this- it does not omit a small one nor a great one, but numbers them (all); and what they had done they shall find present (there); and your Lord does not deal unjustly with anyone.

-----

After the narration of the second event, there are 15 AAYAAT (from 45 to 59) that do have comments on this narration too with other guidance before the commencement of the narration of the

third event that starts from AAYAT-60; these fifteen AAYAAT come at three Ruku that are sixth (five AAYAAT), seventh (four AAYAAT) and eighth (six AAYAAT) and we will insha-Allah study each of them presently; the first couple of AAYAAT at the sixth Ruku continue the message that whatever a person has in the world's life is bound to end while the impression of the true belief and of the good deeds never ends as they have value at the court of Allah; the monetary status at the life at the world is like the cultivation (indicates money earned by efforts) of a land (i.e. the man himself as the Holy Book Quran has mentioned the man like a land in comparison) that comes forth by a rain from heavens- (this indicates the will of Allah); but if that cultivated crops are left to their own (means if the money earned is not spent in the way of Allah), it disintegrates turning to pieces and winds spread it (means that at the death of a person, others have his wealth by distribution that the law of the land makes); so Allah truly has the power over all things for sure while no person owns these things and no person would ever, unless he spends them to attain His pleasure so then this would give him the lasting benefits; the rich man showed idiocy to consider wealth and sons as criterion for superiority here and in the coming life (these might give a better chance to achieve success in AKHIRAT yet in themselves, they are naught) as wealth and sons are adornment of this world's temporary life only and what endures are the good deeds that the man does by the true belief as that value at the Day of Judgment; note that "BAQIAAT-SALIHAAT" is a feminine term meaning "the feminine remaining things" (BAQIAAT) that are "pious" (SALIHAAT) and though generally they are taken to mean good deeds that remain with the person even after his death yet there is another meaning that is feasible for this term; by that meaning,

it tells that though the rich man valued wealth & sons yet the pious daughters truly have value that the righteous person leaves behind as when they would pray for him to Allah that He shows mercy to him and provide him JANNAH (the Paradise), He would hopefully answer their prayers (if He wills) by showering His blessing on him (even if that person is sinful but has died believing firmly in the Islamic teachings); so the pious daughters are much better than those sons that are assistance to the life at the world only; both the meanings go well with the context and most probably, both are valid to understand the issue; Al-Hamdu-Lillah; the next three AAYAAT tell about the last day of the world and also about the Day of Judgment that on the former day, Allah would throw away the mountains to fly becoming dust (like the wool as mentioned at Surah QARI'AH and at MA'ARIJ) and the earth would become plain and He would bring each & every living person that ever lived here again to life; note that the Quran relates together both of these days at places and it might be that the first trumpet for the occurrence of the last day of the world starts-up by the will of Allah, the setting for the second of these days that is the Day of Judgment which would take place by the second trumpet by the will of Allah; Surah NAZI'AAT-6 to 9 mention them as if they both come in sequence one after another as they read that "on the day when the first trumpet resounds; and the second follows it; on that (second) day hearts beat painfully; while eyes are downcast"; so this tells that the time in-between is so very insignificant for the mankind (as they all would be dead between these two of trumpets) that Allah mentions them as if the first one ends and the second begins; however, it is notable that the day of HASHR equals normally one thousand years of the life at the world; and certainly Allah knows better;

Al-Hamdu Lillah; by these AAYAAT, it seems that the whole of earth would be the ground for the Judgment and here, each & every person would be brought in front of Allah for judgment being in rows and though many of them thought this would never happen, they would see this happening then that all have risen again to life the same way they were born in the world, naked & weak though advance in age at this time, and only the pious persons would receive some cover to their body then and no other; however, many of these most pious persons would immediately receive their good clothing according to one of Ahadith that has words to the effect that Abraham-AS would get his covering immediately; there would be that book which would have the account for each and every person and that would be put there for everyone to see his/her status and it would be so perfect that there would be such guilty persons who would exclaim in fear from its contents for them that it has not left out anything, minor or major; everyone would be given his/her specific record of deeds from that book and so everyone would see his/her true status then & there and there would be no injustice to anyone; the true success is the success of that day and the true failure is the failure of that day and the Quran has clearly pointed this out for everyone as it is the commendation for all good persons and it is the warning for all those persons that are totally bad; Al-Hamdu-Lillah.

### KAHF-The Seventh Ruku

50. And when We said to the angels: Make obeisance to Adam; they made obeisance but IBLIS (did it not). He was of the jinn, so he transgressed the commandment of his Lord. What- would you

then take him and his offspring for friends rather than Me, and they are your enemies? Evil is (this) change for the unjust.

51. I did not make them witnesses of the creation of the heavens and the earth, nor of the creation of their own souls; nor could I take those who lead (others) astray for aiders.

52. And on the day when He shall say: Call on those whom you considered to be My associates. So they shall call on them, but they shall not answer them, and We will cause a separation between them.

53. And the guilty shall see the fire then they shall know that they are going to fall into it, and they shall not find a place to which to turn away from it.

-----

In this RUKU that consists of four AAYAAT (KAHF-50 to 53), Allah presents the event of Adam and continues relating the Judgment Day in the last couple of them; in the first couple of AAYAAT, we see that when Allah ordered the angels to prostrate to Adam, the Satan refused to prostrate, comparing himself to Adam and considering himself superior to Adam as he was stronger physically (but not spiritually) than him; the narration of this event occurs at six more places yet this place is unique in this matter that it tells clearly that Satan was a jinn (who was allowed to accompany angels due to his high compliance to the commands of Allah); he had the free-will and because of it, he refused to comply to the command of Allah and the notable thing here about angels is that they never disobey Allah, the true Lord; note that like the human beings, jinn also have IKHTIAR (free-will) so they also are answerable at the Day of Judgment for their belief and their deeds; Allah says in Surah ZAARIAAT, "And I have not

created Jinn & Human but only for my worship" (ZAARIAAT-56) and this is the ONLY aim of life; note that all of the creation worships Allah as that is the only way that Allah has provided to them to fulfill their tasks; AARAAF-54 tells, "surely His is the creation and the command; blessed is Allah, the Lord of the worlds"; He has created everything so He only is the Creator of all and He has assigned the specific tasks to everything; He is the true Lord Whom all the creation worships and Whom even the jinn and the mankind have to worship by their free-will; Al-Hamdu Lillah; as other of creation do not have any other choice so Allah does not address them at this AAYAT but jinn and INSAAN (human beings) have the free-will so they have to believe in Him and fulfill His commands by their free will and thus, they both are answerable; note here about animals (and even birds) that at the Day of Judgment, they would come forth in groups but ultimately they all would become dust except for those whom Allah has mentioned in the Quran positively such as the ram slaughtered instead of Prophet Ishmael-AS and such as the camel which was the miracle for Prophet SALEH-AS and such as the ferocious dog that remained with the sleepers at KAHF; however, the person would have to account for whatever wrong he does to any animal (or any living being) at the world as one of the authentic Ahadith points out clearly that a woman was punished because she bound a cat till it died; she neither gave her food nor let her search for it by itself (reported in SAHIH-BUKHARI); it is wrong even to cage birds as that does not go well with the teachings of Islam and shows much harshness in character; may Allah forgive the wrongs of Muslims and give them TOFIQ to better themselves; note that AN'AAM-38 reads, "there is not an animal on the earth, nor a being that flies on its wings, but forms communities like you;

nothing have We omitted from the Book, and they shall be gathered to their Lord"; however, as the Quran does not provide any detail to this and Ahadith also present the matter in general terms so this brief touch about it suffices well; Al-Hamdu Lillah; the life at the world is an examination for both jinn and INSAAN and the reason to narrate this event here is to guide attention towards the evil of considering oneself deserving the highest of status just because of the physical respect one has achieved and the vice of comparing oneself to others in physical matters; note that the rich man fell into the trap of Satan due to this view of superiority that was because of his worldly status and due to comparing himself with his close relative on material basis; Allah questions such people who have the character as the rich man asking why do they take Satan and his offspring as friends leaving the friendship of Allah, when they actually are their enemy; Allah also informs that He did not take the assistance of Satan and his offspring in creating the heavens & the earth and certainly He did not make any of them even witness to this creation and even to the creation of their own selves when He created them; and He would not give any value to them even on the Day of Judgment when He would command the disbelievers to call those whom they used to consider their protectors taking them equal to Allah in authority; these people would call them but they would not answer and Allah would make some place of affliction between both; and these most guilty persons would see the fire of JAHANNUM (the hell-fire) and they would understand well that they would certainly enter there because they do not have the power to save themselves and those whom they took as their protectors, they also do not have that power so it is the life at the world where they need to keep their belief righteous and their deeds most

virtuous to save themselves from the hell-fire; most certainly, Allah only is the true authority; Al-Hamdu-Lillah.

KAHF-The Eighth Ruku

54. And certainly We have explained in this Quran every kind of example, and man is most of all given to contention.

55. And nothing prevents men from believing when the guidance comes to them, and from asking forgiveness of their Lord, except that what happened to the ancients should overtake them, or that the chastisement should come face to face with them.

56. And We do not send apostles but as givers of good news and warning, and those who disbelieve make a false contention that they may render null thereby the truth, and they take My AAYAAT and that with which they are warned for a mockery.

57. And who is more unjust than he who is reminded of the AAYAAT of his Lord then he turns away from them and forgets what his two hands have sent before? Surely We have placed veils over their hearts lest they should understand it and a heaviness in their ears; and if you call them to the guidance, they will not ever follow the right course in that case.

58. And your Lord is Forgiving, the Lord of Mercy; were He to punish them for what they earn, He would certainly have hastened the chastisement for them; but for them there is an appointed time from which they shall not find a refuge.

59. And (as for) these towns, We destroyed them when they acted unjustly, and We had appointed time for their destruction.

-----

This eighth Ruku has 6 AAYAAT (KAHF-54 to 59) and these AAYAAT guide people to ask mercy of Allah on wrong doings before any adverse event takes place causing them to become helpless or their death occurs; just after this, the Surah narrates the third significant event; these AAYAAT tell about such traits among some of them that they raise useless doubts and ask about much of worthless detail, perhaps just to boast about the vastness of their information and their problem is the same old one that relates to I, my & me; the contention of such people is to raise doubts as to how a simple human being has got the true guidance from Allah (just as in the past, this same objection was raised) as to them, he should have been an angel or at least, an amazingly wealthy and influential person; this attitude of raising useless doubts often leads to such ignorance of the true guidance with such a waste of time that the appointed time for punishment set by Allah approaches and like the ancient people who denied that guidance by raising similar unworthy objections, these people also get the wrath of Allah; or it happens that the death of such persons comes and they are still in the state of denial of the true guidance, thus they meet their punishment face to face; note that some form of punishment for the wrong-doings, starts just after death (for the period that Allah knows for each of wrong-doers) though the actual judgment would be at the Judgment Day; note also that it happens that the occupation with worldly matters makes many persons so oblivious to the true aim of life that the whole of their lives comes to an end and they die ignorant of the Truth leading themselves to a terrible agony in the coming life; Allah tells that He sent His apostles so that they give the good tidings to the righteous persons and warn the wrong-doers who want to eliminate the Truth by their fake philosophy based on the

human limited thought; as that elimination is impossible so they try to make mockery of the message of the Quran and especially of the warning in it that they would have to account for whatever they had done in the life at the world; AAYAT-57 asks who would be such unjust as the person who gets the message of the Quran yet he ignores that and forgets what deeds he is sending ahead to face his account in AKHIRAT, the coming life; so Allah has put such covering on the understanding of such wrongful persons due to their continuous rejection of the Truth that they have become unable to understand it now and their hearing has become so oblivious to recitation of the Quran that even if you O Prophet PBUH (and the Muslims) call them towards it with reasoning, they would never ever take the true guidance; Allah tells in the AAYAT ahead that He is Caring even for such wrong people as He gives them ample of time to repent and does not put His wrath on them early though their deeds do demand such quickness; Allah has set a time for their punishment due to His Care to the mankind that they find the space to take the true guidance; mostly it happens that many of the disbelieving persons waste time engaging in useless theoretical contentions against the true guidance leading themselves to their severe punishment; but there is His appointed time for them and when it would come, He would put His wrath then & there to them so they would never find any shelter against that punishment; the last AAYAT of this Ruku informs the people that the towns that they find destroyed around their dwellings, those were destroyed when they committed injustice and He had indeed assigned an appointed time for their destruction too so just as the time came, that fell upon them then & there; Al-Hamdu-Lillah.

## KAHF-The Ninth Ruku

60. And when Musa said to his servant: I will not cease until I reach the junction of the two rivers or I will go on for years.

61. So when they had reached the junction of the two (rivers) they forgot their fish, and it took its way into the sea, going away.

62. But when they had gone farther, he said to his servant: Bring to us our morning-meal; certainly we have met with fatigue from this our journey.

63. He said: Did you see when we took refuge on the rock then I forgot the fish, and nothing made me forget to speak of it but the Satan, and it took its way into the river; what a wonder!

64. He said: This is what we sought for; so they returned retracing their footsteps.

65. Then they found one from among Our servants whom We had granted mercy from Us and whom We had taught knowledge from Ourselves.

66. Musa said to him: Shall I follow you on condition that you should teach me right knowledge of what you have been taught?

67. He said: Surely you cannot have patience with me

68. And how can you have patience in that of which you have not got a comprehensive knowledge?

69. He said: If Allah pleases, you will find me patient and I shall not disobey you in any matter.

70. He said: If you would follow me, then do not question me about any thing until I myself speak to you about it

-----

Allah relates the third event in two Ruku ahead from AAYAT-60 to AAYAT-82 and this event tells about the meeting of Moses

with KHIDHR (also termed as KHADHIR), an exceptional individual whom Allah had given the knowledge of some future events and an authority to take action by keeping those events in view by the command of Allah; note that Ahadith mention his name though the Quran does not provide that; it is an interesting event to study and Allah brings it here to tell that what eyes see might not be the whole truth; certainly the world seems to be the most beautiful place when some person has huge resources to take its advantage yet it actually is only the place of examination for the mankind and nothing more; this Ruku comprises of eleven AAYAAT and the next one that completes the narration of this event comprises of twelve AAYAAT; note that the most authentic Ahadith tell us that this all happened when Moses-AS, was asked during a sermon who was the most knowledgeable in all people presently and he replied with ease that he is; this matter took place at Sinai where whole of the Bani Israel were stranded after their departure from Egypt as they had refused to attack the land which they were commanded to take by their forceful effort; now in a way, this answer was not wrong as Moses was one of the Messengers of Allah at the time and he was receiving guidance from Allah; but he did not say then that this he finds true to the best of his knowledge and "Allah knows better"; we have seen in this very Surah that when the Holy Prophet Muhammad PBUH forgot to say "if Allah wills", the WAHI did not come for 15 days; one of the messages of Surah KAHF is that caution in speech is most necessary for those persons who are at high spiritual status and Moses was one of the most prominent Messengers of Allah; so Allah told Moses to travel to certain place where he would find a person who has such knowledge by which he even would learn some good things; Moses took his servant, the young man YOSHA bin

Noon who also was to become one of the Messengers of Allah later, and traveled towards that indicated place meaning to travel on for ages if necessary, until he finds that person; there were two indications given as signs to recognize the place where they would find him, one that two rivers meet at that place and the other, the fish that they had kept with them, would move out to the sea at that place; when they reached such a place (that might have been some area of land where the Red Sea appeared in two branches, as this even would fulfill the statement that the Quran gives here), that fish conveniently moved to the water of the sea nearby, digging the land making its passageway as it moved; Moses-AS did not have any attention towards it and YOSHA-AS forgot to mention its escape to him at that indicated place; so they both forgot it in their own way and YOSHA remembered only when Moses mentioned that he needed to take his breakfast as he was feeling weary now and would rest for a bit; it seems that they had kept the fish making some accommodation to carry it within water with them in addition to their edibles so YOSHA remembered it as Moses mentioned the edibles but only after moving considerable space ahead of the indicated place; on learning from the young man that the fish went away in a strange way to the sea and he had forgotten to inform him due to the trickery of Satan about its strange escape, Moses at once stood up to retrace their footpath saying that this was the place they were looking for; note that he did not give any harsh remark to the young man though he did have a fiery nature and this shows that the good person must remain lenient on the follies of his subordinates specially about forgetting some work genuinely, and also that the good person has to remain patient if he intends to study some knowledge; YOSHA blamed the Satan for his

forgetting about the fish so the notable point is that the Satan affects by whispering adverse things into hearts yet he is neither able to force any person to anything nor he can work from inside of the man as the inside of the man conforms only to the FITHRAT (the sense of righteousness inside); Al-Hamdu Lillah; so as they reached the intended place, they did find a person there as they had expected and Moses just after a brief introduction, asked the man respectfully to let him accompany him so that he might attain some prominent guidance by the splendid knowledge that Allah has provided to him; note that he did not mention that he has been traveling to meet him and had taken troubles for it so this tells that the good person has to remain very patient in the pursuit of the high level of knowledge; KHIDHR (which means the man related to greenery) was reluctant about it; note that this highly intelligent person KHIDHR was among the Prophets of Allah (as AAYAT-65 tells that he had been given REHMAT i.e. blessing from Allah) and he had such knowledge that Allah had provided to him most directly or in other words, it was not an acquired knowledge; he was able to see the future at times by the permission of Allah and on that basis, Allah even permitted him to take actions that seemed contrary to justice; MUFASSIRIN (the good Muslim commentators on the Quran) have been so baffled by this narration (specially where it relates the killing of a young boy) that some have taken KHIDHR as an angel who had to do whatever Allah commands and some have taken him as having the status of an angel though human, so that he fulfills TAKWEENI Commands of Allah (that relate to the will of Allah); the significant point to note here is that KHIDHR was among the mankind yet he knew the actions to take in the matters related here by Islamic reasoning as Allah directed him and so he was not only fulfilling the will of

Allah but he was also taking care to get the pleasure of Allah; please note well that as a man (though he also was the Prophet of Allah), he certainly died as he completed the total span of his life at the world; Al-Hamdu Lillah; this event clearly tells us that what the eyes see is not the whole truth and there might be much more to it; but he knew that Allah has given him an amazing gift as he could see future events at some matters by the permission of Allah; note that MUBRAM means those events that are certain to happen; on the contrary when people come to know of some future event by dreams or by some spiritual experience by the will of Allah, it is MUALLAQ i.e. it might happen or might change; that is why no one is allowed to base actions on dreams or his/her spiritual experience, no matter how pious they are, so KHIDHR was clearly an exception that he came to know the MUALLAQ and changed the situation by his effort by the permission of Allah; due to this gift of seeing the future at times by the blessing of Allah and making that knowledge the basis of his actions by His blessing, he was hesitant to keep the company of Moses as according to the knowledge of Moses, he was sure to object being a Messenger of Allah, to the amazing attitude of KHIDHR towards the matters at hand that would seem to him against the Islamic view; he clearly told Moses that how he would keep patience in matters about which he has no knowledge but Moses was very eager to accompany him and that is why he told KHIDHR that he would find him a very patient man and he would not disobey him; so by acceptance of the condition that Moses would not ask clarification of what action he takes on any matter until he himself clarifies, they moved on together; probably YOUSHA stayed behind at their meeting place waiting for Moses to return; it certainly was the most strange travel that Moses-AS and

KHIDHR-AS made ahead together where Moses saw three most strange matters taking place and he could not resist to object on them most explicitly; the next Ruku continues the narration ahead; Al-Hamdu Lillah.

### KAHF-The Tenth Ruku

71. So they went (their way) until when they embarked in the boat he made a hole in it. Musa said: Have you made a hole in it to drown its inmates? Certainly you have done a grievous thing.

72. He said: Did I not say that you will not be able to have patience with me?

73. He said: Blame me not for what I forgot, and do not constrain me to a difficult thing in my affair.

74. So they went on until, when they met a boy, he slew him. Musa said: Have you slain an innocent person otherwise than for manslaughter? Certainly you have done an evil thing.

75. He said: Did I not say to you that you will not be able to have patience with me?

76. He said: If I ask you about anything after this, keep me not in your company; indeed you shall have (then) found an excuse in my case.

77. So they went on until when they came to the people of a town, they asked them for food, but they refused to entertain them as guests. Then they found in it a wall which was on the point of falling, so he put it into a right state. Musa said: If you had pleased, you might certainly have taken a recompense for it.

78. He said: This shall be separation between me and you; now I will inform you of the significance of that with which you could not have patience.

79. As for the boat, it belonged to (some) poor men who worked on the river and I wished that I should damage it, and there was behind them a king who seized every boat by force.

80. And as for the boy, his parents were believers and we feared lest he should make disobedience and ingratitude to come upon them:

81. So we desired that their Lord might give them in his place one better than him in purity and nearer to having compassion.

82. And as for the wall, it belonged to two orphan boys in the city, and there was beneath it a treasure belonging to them, and their father was a righteous man; so your Lord desired that they should attain their maturity and take out their treasure, a mercy from your Lord, and I did not do it of my own accord. This is the significance of that with which you could not have patience.

-----  
The Ruku continues the narration of the event that they both came by a boat to cross the waters there; they embarked and KHIDHR took one of the planks silently from it making a hole there, damaging the boat; Moses saw this and could not stop from telling him that he has done a very wrong thing, for this might cause the drowning of people in the boat; KHIDHR reminded him about the condition he accepted that he would not ask clarification of tasks until KHIDHR himself clarified; Moses asked forgiveness as he had forgotten this agreement between them and told him to be lenient; so they moved on until they met a young boy and seeing an opportunity, KHIDHR killed the boy then & there; Moses was taken aback by this act and could not stop from telling him that this act was such an evil that needs highest of objections as he has killed an innocent person who had not killed anyone that

might ask for his death; KHIDHR again patiently reminded him about the agreement between them and this time, as the objection was intentional, Moses clearly told him that if he objects any more on any of his acts, he accepts his right to ask the end of their meeting then & there; so they moved ahead and came to a town where they asked for some food; it was the custom of the day that travelers coming to a town or a village, got foods & lodging there becoming guests there yet the people there refused any hospitality to them; now, they found a wall there that was about to fall and KHIDHR worked on it and straightened it; this caused Moses, who was already facing gloom at the most unfriendly attitude of the people there, to speak out that he could at least have charged these people for this service and that was it; KHIDHR told him that now they would part and he told him that he would give the explanation of the actions he took, on which Moses could not resist speaking out; this tells that the good person would clarify his position where some misunderstanding takes place about him among his good company so he told him that he would clarify that there was nothing wrong in whatever he did; Al-Hamdu Lillah; about the first incident of damaging the boat, he told Moses that the boat belonged to some poor workers at sea and he knew that somewhere ahead there was a king taking all boats by force so he intended to damage it that he does not take it and these MASAKIN (very poor people) do not suffer hard; the plank would be repaired in due time yet once taken by force, the boat's return might take time if returned ever, putting undue hardship to these poor workers that need to work daily to provide for the necessities of life; as for the second incident of killing the boy, he told Moses that we feared that the boy would cause his parents to go towards disobedience and much ingratitude to Allah

while they both were true believers and so we intended that they get a better child instead of this one, better in purity and nearer to compassion (some of MUFASSIRIN have mentioned that they had a wonderful daughter afterwards who was very pious and very kind to her parents); as for the third incident, he told Moses that the wall belonged to two orphan boys and there was a treasure buried beneath it for them and their father was righteous person so Allah, the true Lord, intended that they become strong adults and dig out their treasure so that nobody of these immoral people becomes able to challenge them to take away their property; if it had fallen now, these people with little sense of morals as we have seen by their denial to provide us with some foods, would certainly have taken away their property due to their weakness now, committing injustice to these orphan boys and so Allah commanded to repair it; all this that Moses had seen, he had strictly done this all by the command of Allah so this is the fact of matter that Moses did not see and he certainly has never committed injustice in any of these matters; Al-Hamdu Lillah; note that there are four common points in all these three events (and might even be more if we ponder on the subject) that are worthy of consideration; first, all three are related to children or boys as even workers on the boat do not seem to be much old as can be deduced by the term MASAKIN; this is interesting as it implies that Allah cares for the descendants of the virtuous persons by some particular care; note also that even the boy killed might get the favor of Allah at Judgment due to the piety of his parents as he did not come to that age where he could commit the evil acts that were to take place by him; an individual is not responsible for his deeds until he reaches such adulthood that provides him the recognition of the right & the wrong and then he commits evil acts by

intention so it is highly probable that the boy was fortunate to die before such age and before such practice; the second common point to note is that Allah saved the children by the virtues of their parents (and even if one of them was virtuous, that was good for their safety) and though the second and third events are clear on this yet even the first event has a clue for the involvement of the piety of at least one of the parents; note that MASAKIN denotes those persons who work hard to provide the basic necessities of life for themselves and for those who are dependent on them and still whatever they get is lesser than what they need for their necessities; I, MSD, reason that it also tells about the pious character of their mother who might be one of the dependent ones and that asked Allah for their special help; so it also is in-line with the coming two events that tell about the pious character of both the parents and the pious character of the father respectively; note that we have studied at the previous Surah i.e. BANI-ISRAEL that Allah commands to respect the parents, especially if any one of them has come to an old age becoming weak, where he or she is dependent on their children whom they had brought up with love & care when those children were weak and they were strong; the third common point is that everyone must respect the other especially about three things, not to do any wrong to him; these are his property, his life and his honor and here interestingly, we find these all three challenged respectively by KHIDHR in these three events keeping to what the eyes see; note that he was actually saving the property when it seemed that he was damaging the boat, he was actually saving the boy from the grave agony of AKHIRAT when he killed the boy and he was actually saving the honor of the orphan children and their dead pious father plus their property when it seemed as if

he has no self-respect doing a favor to those who are unworthy of any favor; certainly he did all these things by the permission of Allah, the true Lord; Al-Hamdu Lillah; the fourth common point of course, is that each & every event tells clearly that what the eyes see might not be the whole truth and so the believer needs to keep in mind that when he is totally attentive to Allah, he must understand to take anything that comes to him as blessing of Allah and must not worry about dividing the events of his life as this happened good to me and this happened bad, so he would never have any incorrect pride for whatever worldly benefits he has achieved and no erroneous grief on whatever he has lost, making the life free of any tension whatsoever, by the blessing of Allah; Al-Hamdu-Lillah.

### KAHF-The Eleventh Ruku

83. And they ask you about ZULQARNAIN. Say: I will recite to you an account of him.

84. Surely We established him in the land and granted him means of access to every thing.

85. So he followed a course.

86. Until when he reached the place where the sun set, he found it going down into a black sea, and found by it a people. We said: O ZULQARNAIN- either give them a chastisement or do them a benefit.

87. He said: As to him who is unjust, we will chastise him, then shall he be returned to his Lord, and He will chastise him with an exemplary chastisement:

88. And as for him who believes and does good deeds, he shall have goodly reward, and We will speak to him an easy word of Our command.

89. Then he followed (another) course.

90. Until when he reached the land of the rising of the sun, he found it rising on a people to whom We had given no shelter from it;

91. Even so! and We had a full knowledge of what he had.

92. Then he followed (another) course.

93. Until when he reached (a place) between the two mountains, he found on that side of them a people who could hardly understand a word.

94. They said: O ZULQARNAIN- surely Gog & Magog make mischief in the land. Shall we then pay you a tribute on condition that you should raise a barrier between us and them;

95. He said: That in which my Lord has established me is better, therefore you only help me with workers; I will make a fortified barrier between you and them;

96. Bring me blocks of iron; until when he had filled up the space between the two mountain sides, he said: Blow, until when he had made it (as) fire, he said: Bring me molten brass which I may pour over it.

97. So they were not able to scale it nor could they make a hole in it.

98. He said: This is a mercy from my Lord, but when the promise of my Lord comes to pass He will make it level with the ground, and the promise of my Lord is ever true.

99. And on that day We will leave a part of them in conflict with another part, and the trumpet will be blown, so We will gather them all together;

100. And We will bring forth hell, exposed to view, on that day before the disbelievers.

101. They whose eyes were under a cover from My reminder and they could not even hear.

-----

This eleventh Ruku introduces ZUL-QARNAIN (the person having two horns) as the just king of ancient times who believed in the fundamental teachings of Islam; note that the Holy Book Quran speaks about the prominent persons that were not much known to Arabs at that time, mostly because they were not from the area of Arabia or the areas they generally used to travel to, with some special feature related to them; that is why we find the term ASHAB-e-KAHF (the persons of cave) to identify the seven sleepers in this very Surah that takes its name from this event, then ZUL-KIFL (i.e. who is related to KIFL) is mentioned in Surah AMBIA-85 (and also in Surah Suad-48) and this is most probably BUDDHA as that prince was born at KIPL (or KAPL) WAV in Nepal; as there is no sound of "P" in Arabic so either "B" or either "F" is substituted for it and here ZUL-KIFL identifies him as the one who was born in KIPL; in this case (and this strongly seems to be the case), it seems then that his teachings have been tampered with and he was not only a true believer but also a true spiritual guide at that place at that time; if he is the person that is mentioned here then he is one of the Messengers of Allah as many of commentators have taken ZUL-KIFL to be that; now, keeping this style of speech in mind, ZUL-QARNAIN is someone outside of the Arab land yet such a prominent character even at that time that he is known far & wide by his specific title; about a century ago, MAULANA ABUL-KALAM AZAD wrote a commentary on the

Holy Book Quran and from that, the commentary of Surah KAHF was published separately as a booklet due to its popular appeal among the masses; he indicated forcefully in it that Cyrus, the King of Persia around 550 BC (couple of centuries before the rise of Alexander the Greek and just a decade after the death of Nebuchadnezzar), was the person who is mentioned at this place; though he was not a messenger of Allah yet one of the most virtuous persons of the time who truly believed in Allah the Most High and in AKHIRAT, and he was truly wise in seeing to matters around having a lenient touch to his character; this makes sense because Cyrus had vast territory that he ruled and he is known to be the most just ruler in history; he had all resources necessary to rule and he was specially fortunate as Allah the Most High made the path easy for his amazing rise to the throne (though he belonged to the royal family yet it is mentioned that some of his own family members tried to kill him at his birth and his childhood was spent at some village area or some wilderness where nobody knew about his background and Allah knows better); he set the most noble example, at the time when "Might is Right" was the only way to rule, of an amazingly just treatment to all people whether among his subject or whether among the enemy; he permitted the Bani-Israel at that time, to return to Jerusalem and build the temple again, when he conquered Babylon defeating its army decisively around 540 BC, after the times of Nebuchadnezzar; as for his title ZUL-QARNAIN, most of the MUFASSIRIN have commented that this was due to his unification of both the lands of Persia at those times that were divided, just at the beginning of his reign and whatever historical record is available for him, he is depicted due to this unification as having two horns at the helmet that he wears; his reign tells

that he had to face a grave challenge from the western side that was called Lydia, having a Greek influence then, at the onset of his reign (and it is today the region of Turkey), so he went towards it fast and made a surprise attack rather than wait for defense and he conquered the land; he reached at the bank of waters of the Aegean Sea not much far from the place where the sleepers at cave were to sleep for many years in the coming time (that was to be around 800 years after his arrival at this place) and standing by the dark waters at the sunset, he saw the sun going down in them; of-course, the sun does not go into waters but it seems so when a person views it at the sunset standing at the shore and that is why the narration says that "he found the sun going down"; there he saw some population of people whom he treated fairly giving a chance to them to accept the true belief and be at peace, or to reject it (that would be their challenge to ZUL-QARNAIN) so they would taste such punishment that would cause much frustration in their lives; Allah the Most High had allowed him to accept their apology or punish them severely and he took the just course not putting any undue hardship on anyone at all; it is mentioned that they did accept the true belief and there was no combat between them and his forces; AAYAT-89 tells that after some time of the first one, he prepared for another expedition and this time it was towards the east; he reached as far as was possible for him at those days with convenience, towards the east (probably to the farthest eastern side of the territory he ruled then, and it might have been much difficult to go any far eastward then, due to the huge mountains that stood in the way) until he came to a place where he saw the sun rising from the east; it seems that it was the vast plain somewhere in or about MAKRAN where he reached at dawn and stood at some high place there to

see the rising of the sun; note that it has a population much lower in comparison to the land area available (as perhaps in those days too), and it is the land that now belongs to my country Pakistan where there are such people even today, who live a nomadic life that has ancient manner to live by today's standard; there as he viewed the sunrise, he saw a population that had no shelter whatsoever from the sun and due to this beautiful view from the place he stood, it seemed to the good viewer as if the sun was rising on the people just ahead of his placement on that beautiful early morning in 536 BC or near that time; by the word KAZALIK (just like that), we get that as happened near the Aegean Sea where ZUL-QARNAIN had an authority to treat the people severely to show the great power he had, as was the custom of the day, or to treat them leniently, he chose again to give these people too some relief asking them to accept the true belief and refrain from all evil; most probably they too complied gladly to the guidance of the just king accepting the true belief then though there is an opinion that he had gone towards them due to the challenge they were posing for him at that time; after seeing to the matter in the best manner, he returned to his place i.e. HAMADAN (which is in Iran now); AAYAT-92 tells that after some time, he took a third expedition and this time towards the north, though the direction of this one is not mentioned as for the expeditions made before; it does seem by historic information available that he was at his last age going towards the north towards the war that he intended to fight there and from it he never returned as he was killed there; note that for the first expedition, the narration has the word "so" while for both the other ones it has the word "then", indicating that there might be much time between each of these expeditions though the first one

he might have taken just after his ascension to the throne and Allah the Most High knows better; Al-Hamdu-Lillah; this third expedition is noteworthy as during this one, he made a wall between an opening at two huge mountains on the request of a primitive population living there; according to MAULANA AZAD, he had reached a mountainous region at a place that is named DURBUND (The Closed Door) now in the Caucasian area (KAFQAZ or KOH-QAAF in Urdu), between the Caspian Sea and the Black Sea; he marched on with his army at inside of this area to the Caucasian mountainous region, where he came to the opening between two huge mountains where the area is called the pass of DARYAL, and there he found those primitive people who complained, getting their message through somehow that they are much troubled by YAJUJ & MAJUJ (Gog & Magog) who live beyond the opening in those mountains and attack them looting & plundering all the time; note that the Quran tells about these people who asked assistance from the king, that they did not even come near to understanding a sentence; that might be due to their very strange language that only they spoke & understood, so to make them understand something was very hard; ZUL-QARNAIN assured them, probably by the channel of some better understanding person among them with good ability to read gestures, that he would take care of their safety as was his obligation being their administrator and told them to help in making a wall between the mountains to fill the gap that would render YAJUJ & MAJUJ incapable of attacking them; they were ready to pay some tax for the work yet he declined that offer saying that what Allah has provided him with, is much better; he asked them only for the manual labor from their side as he might have men less in number with him for the task or not fully capable

to do this work neatly; this clarifies that when at the head of people, a person must try to put as less a liability on his people as possible as that makes a true leader who is really near to the heart of his people; he made a very strong wall with iron putting molten copper over it there at the opening between the two mountains that YAJUJ & MAJUJ could neither climb nor put a hole through, restricting them to the other side with mountains surrounding the area and with Caspian Sea blocking the eastern route and the Black Sea blocking the western side; when the wall was completed (and it was known as the wall at KOH-QAAF), he observed that though this wall is amazingly strong by the blessing of my Lord yet when the word of my Lord (meaning the last day of the world i.e. QAYAMAT) approaches, that would level it to the ground and the promise of my Lord is certain to happen; Al-Hamdu Lillah; note that there was another wall located just at the city DURBUND as the history informs, and being in this very place of Caucasian area and also being called with the similar names of the wall of KOH-QAAF and BAB-UL-ABWAB, it made a confusion that perhaps this one is the wall of ZUL-QARNAIN; however, with the present information available, it does not fit the description that the Quran presents about it as that was an iron-wall and this one was not; this wall at DURBUND is mentioned to be made centuries after the times of ZUL-QARNAIN and as the wall of China too was finished after his time, he is notable pioneer in using the technique to restrict and keep the enemy away; so by all good reasons, the wall at DARYAL is the wall mentioned in the Quran with the remark that the opening there is undoubtedly clear now as the geography in current times has provided to see whole of the world beautifully; the word of Allah has certainly approached near and the wall is now leveled to the ground; Al-Hamdu-Lillah; I,

MSD, would insha-Allah see to the matter of YAJUJ & MAJUJ ahead at the supplementary note at KAHF after the note at this eleventh Ruku where I, MSD, would also take-up the general matters about the events that Surah KAHF relates; Al-Hamdu Lillah; the last three AAYAAT of the Ruku read, "and on that day We will leave a part of them (YAJUJ & MAJUJ) in conflict with another part, and (just after the end of their lives at the world) the trumpet will be blown (that would be the last day of the world), so We will gather them all together (after the second trumpet, at the Day of Judgment); and We will bring forth hell-fire, exposed to view (because of their disbelief), on that day (the Day of Judgment) before the disbelievers; they whose eyes were under a cover from My reminder (at the world) and they could not even hear (the true message for guidance at the world)"; these AAYAAT tell about their conflicts among themselves at the world so because of them and their extreme disbelief, they would get the most extreme punishment at AKHIRAT; insha-Allah we will study about some of the signs of QAYAMAT (the last day of the world) at the supplementary note ahead; Al-Hamdu Lillah.

### *Supplementary note on AAYAT-99 of KAHF*

According to Ahadith, YAJUJ & MAJUJ are one of the major signs of QAYAMAT, the end of the world; the problem is that much of fiction has become related to this matter as have become for a few other major signs too and that causes hindrance in understanding this matter clearly; but with whatever information we have by history, we can safely conclude that YAJUJ & MAJUJ were just ordinary human beings though they had lived as wild and uncivilized tribes but they were descendants of Japheth, one of the sons of Noah, inhabiting the lands of Central Asia behind the

Caucasus Mountains; it seems that all those who inhabited that land were named as YAJUJ & MAJUJ as it is said that 21 out of 22 sections of them were restricted to the other side by the iron wall of DARYAL; note that there are ten major signs of QAYAMAT and they are related in a HADITH that is reported by HUDHAIFA ibn USAID; the Prophet Muhammad PBUH said that "the last hour i.e. QAYAMAT will not arrive till you have seen ten signs; he then mentioned the Smoke, DAJJAL, the Beast, rising of the Sun from the place of it's setting, the descent of Jesus Christ, YAJUJ & MAJUJ, three Landslides; one in the east, one in the west and one in the Arabian Peninsula; and after that a fire would spread from Yemen and drive the people to their place of gathering" (reported in Muslim); there are other major signs for QAYAMAT too that are reported in Ahadith and as four of those are much important for the comment here, our study would mention them presently; the first of them according to Ahadith is the rise of such man that would be MAHDI (the righteous one and it is also said in Ahadith that he would rise at the time when Muslims would be facing intense FITNAH i.e. extreme trial), the second of them is that the river Euphrates (that flows through Syria and Iraq and finally opens in the Gulf) will disclose a mountain of gold over which people will fight and die in high number, the third is that Muslims would fight against the Jews (that would be very trying war) and the fourth & last of these is that the Hour will not take place until the name of Allah is no longer recited on earth; these Ahadith have been recorded in the authentic books of Ahadith and "Muslim" is one of them and I would comment on these four presently insha-Allah; however, from the ten signs stated before, I would comment here on DAJJAL and YAJUJ & MAJUJ only insha Allah as these two are related to

this Surah directly; Ahadith telling us about DAJJAL (the Imposter and he is called the Antichrist in the West) clearly denote that this would be some specific man from among the Jews as Ahadith indicate who would rise to power near QAYAMAT and in spite of his ugly face that would match his ugly character, he would attract people to him and many of loose women would particularly find some attraction towards this filthy character; he would be blind in one eye that would be ugly in looks and even the other one, by which he would be able to see, would be horrible; there are many learned people nowadays who take DAJJAL as a system to live rather than a person yet by seeing Ahadith, it is obvious that this is not the whole truth; DAJJAL is clearly some filthy person though Ahadith sometimes point out the evil system of life too that he would present; before studying comments on Ahadith, note that Prophet Muhammad PBUH has informed at different occasions that I don't know when would the Hour (QAYAMAT) come though I understand that it is very close now as I and QAYAMAT are just this apart (he showed his two fingers making the sign of "V" to show how near it was) and I can only tell the Muslims about its signs; by this information that the Holy Prophet PBUH gave us, we can understand whatever he has told us about the signs of QAYAMAT, that needs some interpretation, though the interpreters must necessarily be those who are well-versed in the Holy Book Quran and the authentic Ahadith and when they interpret, their interpretation must strictly be for these signs of the Hour only and not for any other guidance as that must be taken as said because the Holy Prophet PBUH has specified his limitation on this very matter only; we know that he thought IBNE SAYYAD, a boy at his times, might be that one-eyed DAJJAL yet the boy became Muslim afterwards so it was an

IJTEHADI mistake that is possible from the Messenger and that is no sin; note that whatever is told in the Quran, that strictly means the same as the terms of it convey and that is why the translation of the Quran is never taken to be the Quran itself while the translation of Ahadith would be termed as Ahadith if that is done with care as meanings are important there; the point to note is that though the learned persons can interpret signs of QAYAMAT in Ahadith pondering on the meanings rather than words only yet for other fields, they must not interpret the words even in Ahadith but take them as they mean in the common usage; the fact is that Allah has concealed the time of the Hour (the last day of the world) strictly so Ahadith can give us only an idea of its closeness by providing its signs only and that also with some reservation; as an example, note that DAJJAL is said to be one-eyed in Ahadith and this has been taken by many prominent ULEMA to mean that he would ask attention to worldly life only trying to make everyone forget the AKHIRAT and it is said that "KUFR" (ungrateful to Allah) would be written on his forehead that every true Muslim would be able to read even if that Muslim is not literate and this has been taken to mean that his actions would be clearly against humanity and there could remain no doubt for any true believing person by his activities that he is totally ungrateful to Allah; note that the system of life DAJJAL would try to implement would ask for attention towards calling the laws by which Allah has created everything as the natural laws not mentioning the True Creator; it would ask for attention towards caring about the life at the world trying to avoid even the mention of AKHIRAT; it would ask for attention towards maintaining the physical health never taking up even a petty discussion over the necessity of the spiritual health as Islam clarifies; this is the trial

from DAJJAL and the stage is totally set today for such a person to rise who (by the scientific technology) would do feats that ISA-AS (i.e. Jesus-AS) did by the permission of Allah; in fact, he could be anyone of the Jewish leaders who have great attraction to his people as he does not need magic to do an extraordinary show of power; this imposter would show by the scientific advancement in medicine & surgery that a man dying without any hope of life can come to life; a man with a cut in the chest even with his heart out of his body can come to life; a man dying suddenly can be put to test and it is possible to see what he had eaten or drunk before his death with accuracy; a man afflicted with leprosy and even with other deadly infectious diseases can become well and even the barren land can provide amazing amount of harvest by the use of modern methods and artificial rain; but these things have an obvious source behind them while Jesus Christ showed his amazing feats as miracles performed by the permission of Allah; this difference would be clear to every good Muslim as the characters of those who go by the way of DAJJAL would tell clearly that DAJJAL and his people are far away from righteousness; it is yet to be seen how he rises and presents the tasks but he would not be without challenge insha-Allah; Al-Hamdu Lillah; such words that relate to war like swords, horses etc. does not necessarily mean that there would be an old style war; likewise, old method of communication wherever mentioned at Ahadith, do not imply that warriors would abandon the modern methods for communication but this is just a manner to express the events to come, according to that time when the Prophet PBUH mentioned the signs of QAYAMAT; note that the ultimate meanings are most significant at such Ahadith that relate to the signs of the Hour; the problem in understanding Ahadith

mentioning signs of QAYAMAT arises when there is a strict inelastic adherence to the said matter without consideration of its inherent meaning; also, Ahadith do not provide the times for these signs to occur specifically and they might have quite a space of time between them while it is taken for granted that these all signs are related to very short period of time just before the Hour; note that the arrival of the Holy Prophet Muhammad PBUH was himself one of the significant signs of QAYAMAT and so the other signs that he mentioned might be anywhere after his time to the QAYAMAT itself though evidently, DAJJALI-FITNAH (the extreme trial that arise from DAJJAL) is related to the time extremely close to it; as the ULAMA of the past, with a very few exceptions only, had taken these Ahadith at face without considering any interpretation in this specific matter of signs of the Hour whatsoever, it set a trend for the present ULAMA to do the same as they strictly honor their past ULAMA in all matters; it is quite appropriate to clarify on them that the interpretation of these specific set of Ahadith for their meanings, does not mean to dishonor the past ULAMA as avoiding their misunderstanding here if any, does not affect the belief adversely; moreover, they had a little chance if any, to face the times of the extreme trial by DAJJAL that is mentioned in these specific Ahadith while we are at the total confrontation with such times so we need to understand these signs better for sure; keeping this clarification about Ahadith related to the signs of the Hour, let us continue with our study of the signs mentioned to understand the Surah better; Al-Hamdu-Lillah; taking the four signs of QAYAMAT (i.e. the Hour), I would comment on MAHDI that it literally means the GUIDED PERSON and not one who guides; note that the sequence of events at these current times,

shows well that the QAYAMAT is much near and as such, many of these (though not all of these), signs were given for the couple of past centuries or so, and so they are of utmost importance to us all who are living in these current times; now, the literal meaning of MAHDI clarifies that this person would be on the right path even when generally people would be at loss how to practice many of the Islamic teachings (especially those that relate to running the administration); there are Ahadith that give much detail to this virtuous person yet as they are not much authentic (i.e. there are doubts that they do not truly relate to the Prophet PBUH) so it is better to omit such detail and take the general things about him that prevail as acceptable among the ULAMA; note that if someone claims to be MAHDI, he is surely not that man, no matter how pious he might seem at face; MAHDI is the man who would provide the Islamic teachings to all peoples and Allah would bless his effort as that would make them easy to practice at vast area of the world without his claiming of any significant status for himself; note that whosoever does it by the blessing of Allah, he is the man and claims would only prove that he is an imposter not acceptable for guidance thus the ultimate practical result in favor of Islam by the will of Allah, would indicate MAHDI and there is no other proof for his identity; note also that whoever claims to be Jesus descended from the heavens, he also is an imposter (please read the supplementary note after the note at the last Ruku of Surah MA'EDAH); so the genuine practice of Islam generally by the will of Allah would prove the worth and not the claims even if those come from persons that seemingly are most pious of the lot at hand; those who would not accept Islam at that time, would live with insignificance at the world and the Muslims would insha-Allah leave them on their own and Allah knows better;

Al-Hamdu Lillah; the second of Ahadith mentions the sign of Euphrates disclosing gold and this is clear as it means the Black Gold "OIL" that has made people amazingly rich at that location; as for fighting and dying in huge number for it, that needs no comments as matters stand today; the third of these Ahadith tells about a trying war between Muslims & Jews and this is in progress even now since much long time as extreme injustice to Muslims without any fault of Muslims; Ahadith have such words for this that imply that ultimately, their support would withdraw with disgrace to itself and as the matters stand, even this sign does not need any comment; the fourth sign is that the name of Allah would not be recited on Earth and mostly this is taken literally to occur just at the end of the world that QAYAMAT would come on the most evil of the people of the world; this is the clearest example of taking a strict view of the sign mentioned which seems related to the forced forbiddance to practice Islam in the recent past in and near to those areas where YAJUJ & MAJUJ had their influence basically; even the recitation of the name of Allah was something near to a crime in that area at that time so taking the sign in the appropriate context, it has come to pass in the previous century; note that Ahadith tell us that Hajj & UMRAH would continue even after the advent of YAJUJ & MAJUJ and they also tell us that JEHAD (and the spread of teachings of Islam also is an aspect of JEHAD) would continue till QAYAMAT so there could be no time as such when the name of Allah is not recited; note the fact that when Allah puts His wrath, even some good persons with the bad persons get the taste of it but this happens when the good persons have stopped from spreading the good teachings of Islam; this Hadith also implies that QAYAMAT would not take place up-to the time the Muslim

persons go on repenting on their wrong-doings asking for mercy from Allah and asking for His blessing; Al-Hamdu-Lillah; let us now take the matter of identifying YAJUJ & MAJUJ and after them, getting to the identity of DAJJAL (the Antichrist); note that whatever information we have by history, we can safely conclude by that that YAJUJ & MAJUJ were just ordinary human beings; by their account given in the Quran, we can safely assume that all these people inhabiting the area that was closed by ZUL-QARNAIN by the iron wall, were truly YAJUJ & MAJUJ; according to MAULANA AZAD, Armenian traditions carry the name "Iron Door" for this place but we know for sure that now these deadly people are at large; it is very difficult to indicate clearly what route these people took after they broke out of the place they were confined to and where they progressed to; we do not know the time of their release even and when the wall gave way completely; they might even have found some other route towards the west, iron wall remaining intact at that time; but without speculating, let us see the available facts keeping the information of the Quran in view; AAYAT-98 of Surah KAHF tells that a time would come sooner or later that this wall would become leveled to the ground (and that would be near to QAYAMAT being one of its signs) and that has happened somewhere back in history though it occurred certainly after the times of the last Prophet Muhammad PBUH; AAYAT-99 informs that Allah would leave them to surge some of them on others on that day and then the Trumpet would be blown; this is important as the word "AND" coming twice in the AAYAT, does clearly seem to convey an elapse of some period of time at both the places; so it means that when they come out of their confinement, Allah would leave them on their own as before, without giving any

guidance to them (except for what they had received at the ancient times being the descendants of Japheth) and this denotes the anger of Allah on these people due to their heinous character and due to the terrible agony that character had caused to all people around in the ancient history; second, by the word "YAMUJ" we get that when they come out of their confinement, they would intermingle with each other and even with other people of the place where they settle in and this same word "YAMUJ" also conveys that some of their factions would be friendly among them and the other of their factions would be hostile among them; keeping their wild character in mind, they would set a stage for wars with each other with assistance of the respective peoples they settle in, some of them at one side and some at other; third, after their wars (or even during them), the end of the world would come and the Trumpet would be blown (to announce the end of the world); so they would be gathered, all of them with all persons of the world after the second Trumpet for the Day of Judgment; note that after the information of the first Trumpet, the word "SO" is used to tell about their gathering at HASHR by the second Trumpet as there is not much space of time between the two while "AND" is used to convey the period of time that might even be few centuries, between "YAMUJ" and the first Trumpet; so the sequence of events is clear that YAJUJ & MAJUJ would break out of their confinement and would take no guidance towards the Truth whatsoever and due to their wild character that does need blood to survive, they would become rivals to each other, each side of them getting support from some of other people, and would fight on that would ultimately lead, by the will of Allah, towards the end-time of the world that is named as QAYAMAT; there is another place too in the Holy Book Quran

that mentions YAJUJ & MAJUJ which is Surah AMBIA, the 21st Surah; the translation of AAYAAT-94, 95, 96 & 97 of Surah AMBIA is "so whoever shall do of good deeds and he is a believer, there shall be no denying of his effort, and surely We are writing down for him; and it is binding on a town which We destroy that they shall not return; until when Gog and Magog are let loose and they shall break forth from every elevated place; and the true promise shall draw nigh, then the eyes of those who disbelieved shall be fixedly open- O woe to us! surely we were in a state of heedlessness as to this; nay, we were unjust" (AMBIA-94 to 97); though we do not know when YAJUJ & MAJUJ were allowed liberty, we can see clearly from the events that took place in the previous century that presented deadly wars among the peoples in the west (in whom they had intermingled after their freedom) that they are playing an active part in the worldly matters now; it is safe to assume that these captives at DARYAL did find a path towards the west after the fall of the wall and intermingled with the people there yet retaining their savage character displaying it now & then and as such, they are among the peoples of Europe; those people took a keen interest in colonization of many countries in the near past; at both places, the true word of Allah (WAADUL-HAQ at Ambia-97 and WAADU-RABBI at KAHF-98) is mentioned and at both places, it refers to QAYAMAT; we get from both the places that the end of the world is very near and the example for this is that at KAHF, it implies "when the word (or promise) of my Lord APPROACHES" and so it tells that it would be very near to QAYAMAT that the wall would fall level to ground (perhaps just few centuries back from it) and that certainly makes its fall and YAJUJ & MAJUJ, the signs of QAYAMAT; Al-Hamdu Lillah; as for DAJJAL (the Antichrist),

there are some persons that include even ULAMA, who take this sign both as relating to a person and relating to a period of FITNAH (utmost trial); note that Dr. ASRAR AHMED, who was one of the foremost commentators on the Holy Book Quran of this time and the pioneer in making the set-up with assistance of his worthy students in Pakistan to explain the Holy Quran after TARAVEEH (the special night-prayers in the Holy Month of Ramadan), has given beautiful lectures on the subject asking all people to avoid attachment to worldly pleasures as much as possible and his writings show that he had inclination that though DAJJAL is the specific satanic person who would come at fore at the world at the times of extreme FITNAH yet that time also tells about the stage for his rise; the writing of MAULANA GILANI also pointed out the same in its own way that was written at the middle of the previous century; DAJJAL would oppose the basic teachings of Islam that ask us Muslims to believe in Allah, the true Lord, as He must be believed and to believe in AKHIRAT (the true life after this life) where everyone would be given the result of his doings at the worldly life and to believe that the Messengers of Allah gave humane teachings that lead to the true contentment of self; the extreme trial from DAJJAL would challenge these three basic teachings of Islam and so the challenge to these three comprises DAJJALI-FITNAH; that person DAJJAL might be anyone among the leadership of Jews who would be strict adherent to challenging the teachings of Islam (and who would come at fore near to QAYAMAT by the support of his corrupt disciples mostly at some authority); so now we get the answer why & how Surah KAHF saves us from DAJJAL as it clarifies the true concepts for us by relating all these four events that we all have just studied and I would point those

concepts presently insha-Allah; for this, let us see the common points in events though for the sake of brevity, I would only point out the common features among them leaving the detail therein; first, note that all the four events guide attention to the fact that there are limitation to human efforts and the virtuous person must leave his matters to Allah with total trust once he has done his best about whatever problem he faces; ASHAABE-KAHF went to a remote cave finding no other option to save their True Belief and their lives leaving the matter of their safety to Allah; the companion of the rich man feeling hurt by the speech of his close relative i.e. the rich man - left his matter to Allah clarifying that he has the good hope of the good result for himself here and in the hereafter too; the pious parents had left the matter of the betterment of their children to Allah after the best they could have done as focused in the event of KHIDHR & Moses and ZUL-QARNAIN was totally grateful to Allah at his conquests and at the construction of the amazing iron wall asking good returns from Allah only without asking for any material gains whatsoever; doing whatever we can is upon us but the positive result only occurs by the will of Allah, if we do care in our belief & deeds for His pleasure only; by this TAWAKKUL (i.e. the total trust upon Allah), we can counter the attack of DAJJAL who wants us to think that his power is invincible as he has the support of the wicked people at authority so no one ought to challenge him; so then Allah would destroy him by Himself once we call Allah with true belief after all said & done; second, note that the words in speech like "all praise is for Allah" and "if Allah wills" and "there is no one truly powerful but Allah" must be necessary part of our speech as this would make us free of any adverse effect that satanic people want upon our psyche and in fact, we would be able to answer these

people by calmly telling them the truth of their own-selves; these words and others in praise of Allah are present in all four events and we must care for them in our ordinary daily life; third, note that what the eyes see is not the whole truth as the sleepers at KAHF were asleep yet seemed awake to eyes even if a sober observant person saw them, worldly gains of the rich man was not the guarantee to success at AKHIRAT and his seemingly safe gardens were not so safe after all when a calamity hit them, actions of KHIDHR were an apparent deviation from the commands of Allah yet they were manifestation of not only the will of Allah by which everything takes place but there was also the pleasure of Allah in those, ZUL-QARNAIN found the Sun setting in water yet it was just deception of eyes that does not happen actually; fourth is that all the four events ask to care for the True Belief whether a person is well-off or in a difficult situation in life; the sleepers at KAHF were in a situation where to keep the True Belief meant a threat to life but they managed the situation with whatever they thought best and did not leave it (and Allah accepted their call and they were saved by their own idea), the companion of the rich person was challenged in a way where an ordinary person might have fallen into some complex yet that believer saving his True Belief countered the speech of rich man in such way by his words that the rich man might have felt a complex, Moses & Joshua & KHIDHR (Salaam on all three) were the chosen persons by Allah who always kept to what they understood to be Allah's commands and of-course ZUL-QARNAIN too was among the very good persons who was challenged by the temptation to show his authority on weak people yet who always cared for the moral values (though he had all worldly resources at hand that often lead persons to forget moral values) accepting

with heart that in truth, all power belongs to Allah and thus saving his True Belief; Al-Hamdu-Lillah; fifth, note that in all these four events a travel of some sort with good companions, is present for the sake of betterment (the event regarding dialogue between the rich man and his companion, the true believer, also denotes some travel as the gardens were certainly at some distance from their living place and the companion might have accompanied the rich man considering him a good man spiritually rather than having a physical motive for his travel with him); this seems to point out that for the spiritual development, a travel with good company is very helpful and Allah blesses such company with His grand blessing; sixth, note that leaving the physical comforts for the sake of spiritual development is the great defense against DAJJALI-FITNAH as this totally depends upon worldly technical items (specially the electronic items), that the development in the understanding of Physical Laws have brought about; the message of Ramadan is also the same that control to usage of the physical comforts would insha Allah bring the spiritual development that would guide the believing person near to Allah and it is noteworthy that the Holy Book Quran, the gift of Allah to the mankind, descended in Ramadan; note that at the creation of Adam, the angels wanted to know why was he being created as they knew that they do not go against the commands of Allah and this one (his descendants) is sure to challenge his own self and fight viciously even on petty matters as by his creation it seems that this one has got a desire to become high among all; what Allah told them is a sign of His trust on the mankind; He said "I know what you don't" and then He gave Adam the knowledge of all names and this means that He gave the power to Adam to understand the principles of all things around which He asked to the mankind to

use with care to His commands strictly; He commanded angels to prostrate for Adam when He had blown His spirit unto him; so now at the end of the world, the time has come to show that we do understand that by our technical development, we have to care for the weak and the needy as ZUL-QARNAIN understood at his time and not to destroy our own; it is the time to prove our worth giving regards to the Trust of Allah upon us and if we don't prove it now, it would be very shameful; please see also Surah BAQARAH-30 to 39; now, demands to get this and that and asking for facilities by technical items (and include the desire to keep status here in the list too) have put men into an unworthy effort to remain obsessed with worldly affairs disregarding the true aim of life that is to worship Allah; they have to remember always that all have to account for their belief & deeds and to fulfill His commands as told by Messengers, the chosen men of Allah; Dr. Asrar Ahmed had clarified how DAJJAL would use different technical items to show treacherously that he is capable to perform the amazing feats that the Messengers used to perform; he would display things like growing crops at barren lands, providing an artificial environment for rains, communicating voice & figure to distant places and to perform amazing surgical operations so as to impress people deceitfully as if he is bringing dead to life; this all would be to degrade the high position of the chosen men of Allah and to affect people that times have changed so there is nothing to challenge the power of man; what an illusion and how sad this situation is; note that DAJL means treachery of very high nature that is done in the most deceitful way and as such DAJJAL means such most deceitful person who deceives with all available resources at hand in most cunning ways; may Allah save all the

righteous persons from the professional treachery of DAJJAL;  
Al-Hamdu-Lillah.

KAHF-The Last Ruku

102. What- do then those who disbelieve think that they can take My servants to be guardians besides Me? Surely We have prepared hell for the entertainment of the disbelievers.

103. Say: Shall We inform you of the greatest losers in (their) deeds?

104. (These are) they whose labor is lost in this world's life and they think that they are well versed in skill of the work of hands.

105. These are they who disbelieve in the AAYAAT of their Lord and His meeting, so their deeds become null, and therefore We will not set up a balance for them on the day of resurrection.

106. Thus it is that their recompense is hell, because they disbelieved and held My AAYAAT and My apostles in mockery.

107. Surely (as for) those who believe and do good deeds, their place of entertainment shall be the gardens of paradise,

108. Abiding therein; they shall not desire removal from them.

109. Say: If the sea were ink for the words of my Lord, the sea would surely be consumed before the words of my Lord are exhausted, though We were to bring the like of that (sea) to add.

110. Say: I am only a mortal like you; it is revealed to me that your god is one that is Allah, therefore whoever hopes to meet his Lord, he should do good deeds, and not join anyone in the service of his Lord.

-----

The last Ruku sums-up the message of the Surah beautifully as Allah tells here explicitly that the true success would only come when the person does not give undue value to the life of the world but totally adheres to the three fundamental teachings of Islam; the AAYAAT inform that those who take some good persons near to Allah (like Jesus Christ-AS) as if they are able to provide protection from the wrath of Allah, they are in grave error as it is the true belief and the good deeds that can save a person from it and not just the claim of attachment to someone virtuous without following the guidance he provided to them when he was in the world; they thought erroneously that they are doing much good deeds by having great love for someone near to the true Lord without actually following him; "ZALLA-SAAYUHUM" means their labor is lost (AAYAT-104) and this can be in number of ways as when a person cares only for the life at the world without caring about AKHIRAT due to total lack of the true belief upon the true Lord - as when a person takes a wrong deed as right and does that with the notion in mind that he is doing good or takes a right deed as wrong and refrains from it strictly without asking any guidance from the true Lord - as when a person takes the love of some good person who is near to Allah, the true Lord, as enough to provide him salvation at AKHIRAT whatever he does - as when a person knows the Truth yet knowingly follows the wrong to get material benefits at the world or to get the worldly status assuring himself that he would certainly find all that is good in AKHIRAT if he gets the material success in the world and so cares but little for any good deed; these are the persons whose labor is lost and as they die, all that they had taken as good deeds would leave them then & there; these persons actually did not have any worry that they would stand in front of Allah, the true Lord, and would have to

account for whatever they had been doing in the world; they never tried to understand the teachings of Allah that He provided to them by His Messengers and this attitude was mockery of the AAYAAT that Allah had sent and of His Messengers; but those who really believed in the Truth and did all their deeds according to that belief, they would receive gardens of Paradise and would remain ever so happy there that they would never ask any change from it; in the world, a person does get fed-up even with highly gratifying situation but at JANNAAT (the beautiful gardens of Paradise), he would never want any change as there are so much of blessings of Allah there that he would never feel that he has seen all of them; AAYAT-109 tells that the words of Allah would never end even if all the seas become ink to the pen He writes with; note that efforts of human beings are always limited but the Attributes of Allah are unlimited; He is QADEEM (from always to always), ASL (His good Attributes are His Own, not achieved from anyone) and LA-MEHDUD (His good Attributes are unlimited); Al-Hamdu Lillah; as for us human beings, even if some are highly refined persons like the Messengers specially the last of them i.e. Muhammad PBUH, we all are created - whatever we possess, physically or spiritually, has been provided to us by Allah, the true Lord - and our traits are limited that change with time & place; Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord; Al-Hamdu-Lillah; the last AAYAT tells that no-one is equal to him in authority and even the highly refined person like Muhammad PBUH is but a man who is chosen by Allah to provide the true guidance to all peoples of the world; so whoever understands that he has to meet Allah and answer for his belief & his deeds, he must never take anyone as equal to Allah, keeping always in mind the three things about Allah

(QADEEM, ASL and LA-MEHDUD) with care that He only is the true Lord; we Muslims need to recite Surah KAHF again & again (especially at Fridays) and we all must ponder upon it too as it certainly is great defense against DAJJAL, the evil person who would come at forth near to QAYAMAT as an adherent of satanic concepts; no doubt, the HOUR (QAYAMAT) is near and we Muslims must see in consideration to AKHIRAT what status we are in, making ourselves better as much as, and as soon as possible; Al-Hamdu-Lillah; note that the last AAYAT of Surah BANI-ISRAEL clarified that if Allah befriends anyone, it is not because of any weakness on His side whatsoever; nothing (and no-one) among His creation is able to compel Him to do anything, but His friendship is His blessing upon that person; no one can match even any one of His attributes and this last AAYAT of KAHF also clarifies that whatever care any person takes in remembering Him always, it certainly is His blessing upon him and it does not make him capable to challenge Him in any way; all of the creation is needy for whatever He provides to it and He is not in any need of anything (or anyone); He only is the Creator of all of the creation Who has assigned specific works too, to each of His creation according to His will; this last AAYAT reads, "say (O Prophet PBUH)- I am only a mortal like you; it is revealed to me that your god is only one that is Allah, therefore whoever hopes to meet his Lord, he should do good deeds, and not join anyone in the service of his Lord"; Al-Hamdu-Lillah.

From "Tafsiri-Guide to the Quran" by Muhammad Saleem Dada

Al-Hamdu Lillah