TAFSİR
SŪRAH AL
KAHF

BY SHAYKH MUḤAMMAD BIN ṢĀLIḤ AL-ʻUThAYMĪN
Transliteration Table

Consonants

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Vowels

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Diphthongs

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Glyphs

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<tr>
<td>ـاللَّaho اَلْيَبِى وَا سَلَّمَ</td>
<td>(May Allāh’s praise &amp; salutations be upon him)</td>
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<tr>
<td>ـآَلِهِي سَلَّ مِنـى ـاَلْيِبِى مِنـى اَسـلَّام</td>
<td>(Peace be upon him/them)</td>
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<tr>
<td>رََحْيَالَلَّaho اَنَبُو</td>
<td>(May Allāh be pleased with him/her)</td>
</tr>
<tr>
<td>رََحْيَالَلَّaho اَنَبُوم</td>
<td>(May Allāh be pleased with them)</td>
</tr>
<tr>
<td>رََحْيَالَلَّaho اَنَبَوْمَا</td>
<td>(May Allāh be pleased with them both)</td>
</tr>
<tr>
<td>ـ رَبِـبَى اَلَّحَيْنِـا</td>
<td>(May Allāh have mercy on him)</td>
</tr>
<tr>
<td>ـ سَبِـحَانَاهُ وَا تَـاَلَى</td>
<td>(Glorious and Exalted is He)</td>
</tr>
<tr>
<td>ـ اَصْفِحِي وَا جَالِلَ</td>
<td>(The Mighty and Majestic)</td>
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<tr>
<td>ـ تَبَـرَكَ وَا تَـاَلَى</td>
<td>(The Blessed and Exalted)</td>
</tr>
</tbody>
</table>
CONTENTS

SŪRAH AL-KAHF ................................................................. 11
INTRODUCTION ................................................................. 21
Verses 1–3 ........................................................................... 22
Verses 4–5 ........................................................................... 30
Verse 6 ............................................................................... 35
Verse 7 ............................................................................... 38
Verse 8 ............................................................................... 43
Verse 9 ............................................................................... 45

VERSES 10–26 (THE STORY OF THE PEOPLE OF THE CAVE)
  Verse 10 ........................................................................... 47
  Verse 11 ........................................................................... 49
  Verse 12 ........................................................................... 50
  Verse 13 ........................................................................... 54
  Verse 14 ........................................................................... 56
  Verse 15 ........................................................................... 59
  Verse 16 ........................................................................... 62
  Verse 17 ........................................................................... 64
  Verse 18 ........................................................................... 68
  Verse 19 ........................................................................... 70
  Verse 20 ........................................................................... 75
  Verse 21 ........................................................................... 76
Verse 47  ................................................................. 146
Verse 48  ................................................................. 152
Verse 49  ................................................................. 155
Verse 50  ................................................................. 162
Verse 51  ................................................................. 169
Verse 52  ................................................................. 171
Verse 53  ................................................................. 173
Verse 54  ................................................................. 175
Verse 55  ................................................................. 179
Verse 56  ................................................................. 181
Verse 57  ................................................................. 186
Verse 58  ................................................................. 189
Verse 59  ................................................................. 192

VERSES 60–82 (THE STORY OF AL-KHIÐR AND MÙSÁ)
Verse 60  ................................................................. 195
Verse 61  ................................................................. 196
Verse 62  ................................................................. 198
Verse 63  ................................................................. 199
Verse 64  ................................................................. 200
Verse 65  ................................................................. 201
Verse 66  ................................................................. 202
Verses 67–68 ............................................................ 203
Verse 69  ................................................................. 204
Verse 70  ................................................................. 206
سورة الكهف

الحمد لله الذي أنزل علیه الكتب وَلَمْ يَجُعَلْ لَهَا عَرْجًا

۷۷ - قَلْنَا لِبَنَيَّا بَنَاءٌ شَيْدًا مِنْ لّدُنِهِ وَبِيَسْرَ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ

الصَّالِحَاتِ أَنْ لَهُمْ أَجْرًا حَسَنًا ۸۸ - مَا كَفَّفَهُ فِيهِ أَبَأٌ ۹۹ - وَبِيَنَّ الْدِّينِ

قَالُوا اتَّخِذُوا اللَّهَ وَلَدًا ۱۰۰ - مَا لَهُمْ بِهِ مِنَ عِلْمٍ وَلَا لِآبَاهِنَّ۵۱۲۶ - كَبَّرْتُ

كَلِمَةً تُخْرُجُ مِنَ أَفْوَاهِهِمْ إِنْ يَقُولُونَ إِلَّا كَلِمَةً ۵۱۲۶ - فَلَعَلْكَ بَاخِعُ

فَنَسَكَ عَلَيْهِمْ إِنَّمَا يُؤْمِنُونَ بِهِدَا الحَدِيثِ ۵۱۲۷ - إِنَّا جَعَلْنَا

۰۰۰ - مَا عَلَى الأَرْضِ زِيَةً لَّهَا يَنْتَبُوهُمْ أَيْتَمْ أَحْسَنُ عَمَلًا ۶۶۶ - وَإِنَّا

لَجِئُوْلُونَ مَا عَلَيْهِمْ مُنْجَدِعًا جَرُّوزًا ۷۷۷ - أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكِهْفِ

وَالْرَّقِيمَ كَانُوا مِنْ آيَاتِنا عَجْبًا ۸۸۸ - إِذْ أَوْىَ الْعَفْتِيَةَ إِلَى الْكِهْفِ قَالُوا

۹۹۹ - رَبُّنَا أَيْنَ مِنْ لَدُنْكَ رَحْمَةُ وَهُدِيَّةً لَّنَا مِنْ أَمْرِنَا رَشَدًا ۰۰۰۰ - فَقَضَبَا عَلَى

آدَانِهِمْ فِي الْكِهْفِ سِيِّنَاتٍ عَدَدًا ۰۰۰۱۱ - ثُمَّ بَعَثُوا هُمْ لِعَلَّمَ أَيُّ الْحَرْبِ۱۱۱۱۱۱ - أَحْصَى لَمْ يَلِمُّوا أَمَداً ۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱
عليهم يشفطان بين فم أظلم محموداً أفترى على الله كذباً، وإذا اعترضموهم وما يعذبون إلا الله فاؤوا إلى الكهف يبشير لكم ربك من رحمته ويحفظ لكم من أموركم مرفقاً وترى الشمس إذا طالت تزاور عن كهفهم ذات اليتيمين وإذا غربت تقرضهم ذات الشمال وهم في فجوة منه ذلك من آيات الله من يهد الله فهو المهتد ومن يضلل فلن تجد له ولبني مشرداً وتحسِهم أيفاظاً وهم زُفّود ونقشهم ذات اليتيمين وذات الشمال وكلبهم بسبيط ضراعيه بالرصيد أو اطلع عليهم لوليت منهم فراغاً ولعلَت منهم رغبة وكم كذلك بغتاهم ليتساعدوا بينهم قال قائل منهم كم ليتم قالوا لبنياً يوماً أو بعض يوم قالوا ركبه أعمالهم بما ليتم فابعدوا أحدكم يورفكم هديه إلى المدينة فلينظر أيها أركى طعاماً فليأتيكم بزقة منه وليتباطف ولا يشعرون بكمة أحداً إن يظهروا عليةكم يرجموكم أو يعيدوكم في ملتهم ولن تفتحوا إذا أبدوا وكذلك أفتئتم عليهم لتعلموا أن وعده الله حق وأن الساعة لا ريب فيها إذ يتشارعون بينهم أمرهم فقالوا ابنوا عليهم بنياناً رغبهم أعلم يهم قال الذين غلبوها على أمرهم لنبتخذن عليهم مسجداً سيقولون ثلاثة رابعهم كلبهم ويتقولون خمسة سادسهم كلهم رجماً بالعيب ويتقولون سبعة ثم آمنهم كلبهم قل ربي أعلم بما علَمهم إلا قليل فلا تمار فيهم إلا وراء
١٠٨ — وَلَا تَسْتَفْتِ فِيهِمْ أَحَدًا ۖ وَلَا تَفْتَّنَ لِيَشْيَئُ إِنِّي فَاعِلٌ ذَٰلِكَ غَدًا ۖ إِلَّا أَن يَشَاء اللَّهُ ۖ وَذَكَرْ رُكُنٌ إِذَا نَسِيبَ ۖ وَقَالَ عَسَى أَن يَهْزَمُ سِيَانِ وَإِرَادَاهُ تَسْعَى ۖ فَقَلَ اللَّهُ أَعْلَمَ بِمَا لَيْفَتُ ۖ لَهُ غَيْبُ السَّمَاءَاتِ وَالأَرْضِ أَبْصَرُ يَهْدِيهِ وَأَسْمَعُ مَا لَهُمْ مِنْ ذُو ذِنَبٍ وَلَا يَشْرَكُ فِي حُكْمِهِ أَحَدًا ۖ وَأُوْجِي إِلَيْكَ مِنْ كِتَابِ رَبِّكَ لَا مِثْلُ لِكِلَامِهِ وَلَنْ نَجِدَ مِنْ ذُو دُونِهِ مُتْمَتِدٍ ۖ وَاصْبِرْ نَفْسَكَ مَعَ الْذِّينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيٍّ يَرِيدُونَ وَجْهَةٍ ۖ وَلَا تَعْدُ عَيْنَانَكَ عِنْهُمْ تَرِيدُ زِيَّةَ النَّهَائِيَةِ الْأَسْوَى ۖ وَلَا تَطْعِمْ مِنْ أَغْفَلَنَا قَلْبَهُ عَن ذِكْرِنَا وَاتَّبَعَهُ بَعْضُهُمْ وَكَانَ أَمْرُهُ فَوْطًا ۖ وَقَلِ الْحَقَّ مِنْ رَبِّكَ ۚ فَمَنْ شَأَّ إِلَيْهِ حَيَاةٌ فَلَيْكَ ۗ إِنَا أَعْطَيْنَا لِلَّذِينَ يَعْلَمُونَ نَارًا أَحَاطُ ۚ يُهْمِ شِرَافُهَا ۖ وَإِن يُسَتَّعِفُوا يُعَجَّبُوا بِمِنْ كَالْمُهْلِ يَشْمَي الوُجُوهُ ۖ ۚ يَسْرُّ الشَّرَابِ وَسَاءَتِ مَرْتَفَعًا ۖ إِنَّ الْذِّينَ أَمَنَّا وَعَلَيْنَا السَّلَامَاتُ إِنَّا لَا نُضِيعُ أَجْرًا مِنْ أَحْسَنَ عَمَلٍ ۖ أُوْلِي الْكُفْرِ لِلْهُمْ جَنَاتٌ عَدْنٌ ۚ فَلْيَلْبِسْنَ ثِيابًا خَضْرًا مِنْ سُنُودِهِ وَإِسْتَبْرِقَ مَتْكِئينٍ مِنْهَا عَلَى الأرَاذِيَّ ۚ يَقُومُ النَّوَاتُ وَحَسَّسُتِ مَرْتَفَعًا ۖ وَأَطْبَرْ لَهُمْ مَثَلًا رَجُلٌ بْنُ ۖ فَجْعَلْنَاهُ إِلَى أَحَدِهِمَا جَنِينِ مِنْ أَعْنَابِ وَهَفَافَاهُمَا يَنْخُلُ وَرَجَعُنَا بِنَهْمًا زَرَعًا ۖ كُلُّ نَا الَّذِينَ آتَتْ أُكُلُّهَا وَلَمْ نَظَلْمَ مَنْهَا شَيْئًا.
وَفَجَّرُنا خَلَالَهُمَا نَهْراً ۖ وَكَانَ لِلَّهِ ذَٰلِكَ فَقَالَ لِشَجَاهِيَّ وَهُوَ يُجاوِرُهُ
اَنَا أُكْرِرُ مَنْكَ مَالًا وَأَعْرُفُ نَفْرًا ۖ وَدُخِلَ جَنَّتُهُ وَهُوَ طَالِمٌ لِنَفْسِهِ قَالَ
مَا أُنْطِلْ أَنْ تَبُدَّ هَذَهُ أَبْدًا ۖ وَمَا أُظْنَ السَّاعَةُ قَائِمَةٌ وَلَيْنُ رَدْتُ
إِلَى رَبِّي لَأُجَدَّ فَخْيَرًا مِنْهَا مَخْلُوَاتٍ ۖ قَالَ لِشَجَاهِيَّ وَهُوَ يُجاوِرُهُ
أَكْرُرُتِ الْمَلَأِيَّ الَّذِي خَلَقْتُ مِنْ تُرَابٍ ۖ ثُمَّ مِنْ نَطْفَةٍ ثُمَّ سَوَّاءٍ رَجْلًا
ۡلَّكِنَّا هُوَ الْلَّهُ رَبِّي وَلَا أُشِّرُ بِرَبِّي أَحَدًا ۖ وَلَوْلَا إِذْ دَخَلَتَ جَنَّتُهُ
قَلَّتْ مَا شَاءَ الْلَّهُ لَا فُوْقَ إِلَّا بِاللَّهِ ۖ ثُمَّ تَرَنَّ أَنَا أُقَلِّ مَنْكَ مَالًا وَوَلَدًا
ۚ فَعَنْصِرَ رَبِّي أَنْ يُبْتَغَيْنِي خَيْرًا مِنْ جَنَّتٍ وَيُزِّيِلْ عَلَيْهَا حُسْبَانَا مِنَ
الشَّمَاءِ فَفَصَّلَ صَعِيدًا رَقَلاً ۖ أَوْ يُصِبْحُ مَأوُّهُ غَوْرًا فَلَنْ تَشْتَتِطَبْ عَلَيْهِ
طَلَّبًا وَأُحْيِطَ بِثَمَّ مِنْهَا فَأَصِبْحَ يُقَلِّبُ كَفْيَهُ عَلَيْهِ مَا أَنفَقَ فِيهَا وَهِي
خَاوِيَّةٌ عَلَى عَرُوْشُهَا وَيَنْفُرُ يَا لَتَبِينٍ لَمْ أَشْرِكْ بِرَبِّي أَحَدًا ۖ وَلَمْ
تَكُنْ لَهُ فَتْهَةٌ يَنْصُرونهُ مِنْ ذُو الْلَّهِ ۖ وَمَا كَانَ مُنْتَصِرًٌ أَحَدٌ ۖ هَذَٰلِكَ
الوَلاَيَّةُ لِلَّهِ الْحَقُّ ۖ هُوَ خَيْرُ ثَوابًا وَخَيْرُ غُفُوًا وَاءَضْرَبْ لَهُمْ مَثَلًا
الحَيَاةِ الدُّنْيَا كَمَا أَنْزُلَهَا مِنَ الشَّمَاءِ فَخُطِطْتُ بِهِ نَبَاتُ الأُرْضِ
ۚ فَأَصِبْحَ هَٰذِهِمَا تَذْرُوُهَا الرَّبَّانِ ۖ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُقْتَدِرًا
الْمَالَ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرُ عَنْدَ
رَبِّكَ ثَوابًا وَخَيْرُ أَمَّا ۚ وَيَوْمَ تُسِيرُ الْجِبَالَ وَتُرَى الأَرْضَ بَارَزةً
ۡوَحَشَّرَتْهُمْ فَلَمْ نَتَغَادِرَ مِنْهُمْ أَحَدًا ۖ وَعَرَضُوا عَلَى رَبِّكَ صَفًا لَّقَدْ
جَتَّهُمَا كَمَا خَلْقْتَهُمَا أَوْلُ مَرَّةٍ ۖ بَلْ رَعَمْتُمْ أَنْ تَجْعَلُ لَكُمْ مَوْعِدًا
سورة الكنعانية

كما يُظهر في النص، فإن النص هو نصات نصي يحتوي على نصوص إسلامية، حيث يُظهر النص بحثًا وتفحصًا عن سورة الكنعانية.

النص يحتوي على عدة جمل، حيث يُظهر النص أن النص هو نص المُكَفَّر، وهو نص يُظهر على النص الأصل الذي يحتوي على النص الأصلي.

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لمَّا ظلموا وجعلنا لملؤكم طهريماً ۲۸١. وَإِذْ قَالَ مُوسَى لِفَتَةٍ لَا أَبْرُحُ حَتَّى أَنْبِلَ مَجْمُوعَ الْبَحْرِينَ أَوْ أَميَّضَيْ حَقَبًا ۲۸۲. فَلَمْ يَبَلَّغَ مَجْمُوعَ بَيْنِهِما نَسِيَّةٍ حَوْتِهِما فَانْتَخَّحَ سَبِيلَهُ فِي الْبَحْرِ سَرَابًا ۲۸۳. فَلَمْ يَجْوَزَ فَقَالَ لِفَتَةٍ إِنِّي غَدَاءًا أَلَدْ لَقَيْتُهَا مِنْ سَفْرٍأٍ هَذَا نَصْبًا ۲۸۴. قَالَ أَرَايتَ إِذْ أَوْتَنَا إِلَى الصَّغَّارَةِ فَإِنِّي نَسيتُ الْحُورِ وَمَا أَسْأَلَتْهَا إِلَّا الشَّيْطَانُ ۲۸۵. أَنْ أَذْكُرَ وَانْتَخَّحَ سَبِيلَهُ فِي الْبَحْرِ عَجْباً ۲۸۶. قَالَ ذَلِكَ مَا كَانَ نَبِعَ فَارْتَدَّ عَلَيْهِمْ قَصَصًا ۲۸۷. فَوَجَّدَا عَنْدَاهُمَا عَمَلًا ۲۸۸. مِنْ عِمَّدَانِهِ وَعَلَمَهُهُ مِنْ لَدَنَا عَلَمًا ۲۸۹. قَالَ لَهُ مُوسَى هَلْ أَتَبَيَّنَكَ عَلَى أَنْ تَعْلَمَ مَا عَلَمْتُ رَبِّي ۲۹۰. قَالَ إِنَّكَ لَن تَسْتَطِيعَ مَعْيَ صَبِرًا ۲۹۱. وَكَيْفَ قَصِرْ عَلَيْهِ مَا لَمْ يَحْكُمُ بِهِ خَبَرًا ۲۹۲. قَالَ سَتَجَدِيْنِي إِنْ شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا ۲۹۳. فَقَالَ فَإِنَّكَ اتَّبَعْتَهَا فَلَا تَسَلَّلْيَ عَن شَيْبٍ حَتَّى أَحْدِثَ لِكَ مِنْهَ ذَكْرًا ۲۹۴. فَانْطُقَ ۡحَتَّى إِذَا رَكَبًا فِي السَّفِينَةِ حْرَقَهَا ۲۹۵. فَقَالَ أَخْرُقْهَا لِتَعْرِ جَعْلَتهُ أَهْلَهَا لَقَدْ جَعَلَتْ شَيْبَأً إِمَّرًا ۲۹۶. قَالَ أَلْمَ أَقْلُ إِنَّكَ لَن تَسْتَطِيعَ مَعْيَ صَبِرًا ۲۹۷. قَالَ لَا تَوَاجَذِني بِمَا نَسِيتُ وَلَا تَرْهَفِي مِنْ أَمْرِي عَمَّرًا ۲۹۸. فَانْطَلَقَ ۡحَتَّى إِذَا لَقَيْتُهَا غَلَامًا فَقَالَ أَقْتُلْ نَفْسًا رَكَبًا بِعِبْرِ نَفْسٍ لَّقَدْ جَعَلَتْ شَيْبَاٰ نَكْرًا ۲۹۹. قَالَ أَلْمَ أَقْلُ لَكَ إِنَّكَ لَن تَسْتَطِيعَ مَعْيَ صَبِرًا ۳٠٠. قَالَ إنَّكَ سَتَأْلِكَ عَن شَيْبٍ بَعْدَهُمَا فَلَا تَصْاحِبِي ۳٠١. قَدْ بَلَغَتْ مِنْ لَدَنِي عُدْرًا ۳٠٢. فَانْطَلَقَ ۡحَتَّى إِذَا أَنْتَيْ أَهْلَ قَرْنِي ۡعَلَّمَ أَهْلُهَا فَأَبْوَا أَنْ يُضَيْفُوهُمْ فَوَجَدَ
فيها جُدِّارًا يُريد أن ينقض فَأَقَامَهُ قَالَ لَو شَنَت لَأَتَخَذَت عَلَيْهِ أَجْرًا ۖ قَالَ هَذَا فَرَاقُ بَيْنِي وَبَيْنِكَ سَائِبِكَ بَيْنَا أَلَم تَسْتَطِعَ عَلَيْهِ صَبَرًا ۖ أَنَا السُّفِينَةُ فَكَانَت لِمُسَاسِكِ يَعْمَلُونَ فِي الْبَحْرِ فَأَرَدَتْ أَنْ أَعْبَيْهَا وَكَانَ وَرّاهُم مَّلَكُ يَأْخُذ كُلّ سُفِينَةٍ عَصِباً وَأَنَا الْعِلَامُ فَكَانَ أَبْوَاهُ مُؤْمِنْينَ فَحُسِينَ أَن يَرْهَقُهُمَا طَفْيَانًا وَكُفْرًا فَأَرَدَنَا أَنْ يُبَلِّغُهُمَا رَبُّهُمَا خَيْرًا مِنْهُ زَكَاةً وَأَقْرَبَ رَحمَةٍ ۖ وَأَنَا الْجِدَادُ فَكَانَ لِعَلَامَٰتِنِينَ تَجِيبُونَ فِي الْمِلْدَادِ وَكَانَ تَحْتَهُ كَنْتُ كَفَّرْهُمَا وَكَانَ أَبْواهُما صَالِحًا فَأَرَادَ رَبُّكَ أَن يَتَّلَعَّبَ أُشْدِهُمَا وَيَسْتَنْطِرَهَا كَنَّزُهُمَا رَحْمَةً مِنْ رَبِّكَ وَمَا فَعَلْتُهُ عَنْ أَمْرِي ۖ ذَلِكَ تَأْوِيلُ مَا لَمْ تَسْتَطِعَ عَلَيْهِ صَبَرًا ۖ وَيَسْتَلْوَنَّهُ عَنْ ذِي الْقُرْفِينِ قُلْ سَأَلْتُو عَلَيْكُمْ مَنْ ذَكَرَ ۖ إِنَا مَكَّنَّاهُ لَهُ فِي الأَرْضِ وَآتِيْنَاهُ مِن كُلّ شَيْءٍ ۗ سَبِيبًا فَأَتَيْنِي سَبِيبًا ۖ حَتَّى إِذَا بَلَغ مَغْرِبِ الشَّمْسِ وَجَدْهَا تَخْرُجُ فِي عَيْنٍ حَمِيثةٍ وَوَجَدْ عِنْدَهَا قُوَّمًا ۖ فَلَنَا يَا ذِي الْقُرْفِينَ إِنَّمَا أَنْ تَعْقِبَ وَإِنَّمَا أَنْ تَتَّخِذَ فِيهِمْ حُسَنَتًا ۖ قَالَ أَنَا مِنْ ظَلَمٍ فَسُوِّفْ تَعْقِبَهُمْ ثُمَّ يُرْدُ إِلَى رَبِّهِ فِيذِكْرِهِ عَذَابًا نَّكَرَا ۖ وَأَنَا مِنْ آمِنٍ وَعَمِّل صَالِحًا فَلَهُ جَزَاءُ الْحُسَنَىٰ ۖ وَسَتَنْصُرُ لَهُ مِنْ أَمْرِي نَسْرًا ۖ ثُمَّ أَتَتْ سَبِيبًا ۖ حَتَّى إِذَا بَلَغ مَطْلَعِ الشَّمْسِ وَجَدْهَا تَطَلَّعَ عَلَى قُوَّمٍ لَمْ نَجِلْ لَهُم مِّن دُونَهَا سُنْرَا ۖ كَذَلِكَ وَقَدْ أَحْنَطَهَا بِمَا لَدِيهِ خُبْرًا ۖ ثُمَّ أَتَتْ سَبِيبًا ۖ حَتَّى إِذَا بَلَغَ بَيْنَ السَّدَائِينَ وَجَدَ مِنْ دُونِهِمْ قُوَّمًا لَا يَكَادُونَ
يَفْقِهُونَ قَوْلاً قَالُوا بِأَذنَّ الْقُرَّةِ يَأْخُرُجُ وَمَأْخُرُجُ مُفسِدُونَ
في الأرضِ فَهِلُ تَجْعَلُ لَكُمْ حَرِيبًا عَلَى أَن تَجْعَلُ تَبيِّنَتَةَ وَتَبيِّنُهُمْ سَتَدًا
قالَ ما مَكْنِي فيهِ رَبِّي خَيْرُ فَاعِيُونِي بَقَوْةَ أَجْعَلُ تَبيِّنَتَهُمْ وَتَبيِّنُهُمْ
رَدَّمَا ۚ أَنْتَوَى زِيرُ الْحَدِيدِ حَتَّى إِذَا سَأَلَّاهُ بِهِ الصَّدِيفُ قَالَ
انفِخْوهُ حَتَّى إِذَا جَعَلَهُ نَارًا قَالَ أَنْتَوَى أَفْرَغْ عَلَيهِ قَطْرًا ۖ فَما
اِسْتَطْعَوْا أَن يُظْهَرُوهُ وَمَا اِسْتَطُعَوْا لَهُ نَقِبًا ۚ قَالَ هَذَا رَحْمَةُ مَن
رَبِّي فَإِذَا جَاءَ وَعَدُ رَبِّي جَعَلَ دَكَاءً وَكَانَ وَعَدُ رَبِّي حَقًا ۚ
وَعَتَرَكَنَا بَعْضُهُمْ يُؤْمِنُونَ بِهِ فِي بَعْضٍ وَتُفِنُّقُ فِي الصُّورِ فَجَمعَاهُمْ
جمعًا وَعَرَضُنا جَهَنَّمَ يُؤْمِنُ لِلْكَافِرِينَ عُرْضًا ۚ الَّذِينَ كَانُوا
أَعْيَنُهُمْ فِي غُطَاءٍ عَن ذَكْرِي وَكَانُوا لَا يُسْتَطِيعُونَ سَمَعَا
أَفْحَبُسُ الْذِّينَ كَفَرُوا أَن يَتَجَهُّدُوا عَبَادِي مِن دُونِي أُولَئِيَّةٍ إِنَّا
أُعْتِدَنَا جَهَنَّمَ لِلْكَافِرِينَ نُزلًا ۚ فَلَهُنَّ نَبَتُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا
الذِّينَ صَلَّتُ سَعْيَتُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنْهُمْ
يُحْسَبُونَ صَعْهَا ۖ أُولَئِيكَ الْذِّينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلَقَاءِهِ فَحُبِّتُ
أَعْمَالُهُمْ فَلَا تُقِيمُ لَهُمْ يَوْمَ الْقِيَمَةِ وَزَانَا ۚ ذَلِكَ جَزَاءُهُمْ جَهَنَّمُ بِمَا
كَفَرُوا وَاتَّجَهُ وَصْلُي هُمُوُّ ۚ إِنَّ الْذِّينَ آمَنُوا وَعَمِلُوا
الصَّالِحَاتِ كَانُتْ لَهُمْ جَنَّاتُ الْفَرَّدُوْسِ نُزُولًا ۚ خَالِدُونَ فِيهَا لَا
يَبْغُونَ عَنْهَا جَوَالًا ۚ قَلْ لَوْ كَانَ الْبَحْرُ مَبَادِئًا لِكَلِمَاتِ رَبِّي لَنْنُفِّد
الْبَحْرُ قَبْلَ أن نَنْفِدَ كَلِمَاتُ رَبِّي وَلَوْ جَنَّتَنَا بِمَثْلِهِ مَدْدًا ۚ قَلْ إِنَّمَا أَنَا
بَشَّرِ مَتَلَّكُمْ يُوحِي إِلَيْيٍ أَنْ نَمَا إِلَّهُكُمْ إِلَّهٌ وَاحِدٌ فَمَنْ كَانَ يُرْجِو
لِقَاءِ رَبِّهِ فَلْيَعْمَلَ عَمَلًا صَالِحًا وَلَا يُشْرِكَ بِعُبَادَةِ رَبِّهِ أَحَدًا (۶۸)
INTRODUCTION

All praises belong to Alläh, the Lord of all that exists, and may the prayers and peace of Alläh be upon our Prophet Muḥammad and upon his family and his Companions collectively.

As to what follows: Sūrah al-Kahf is a Makki sūrah, [although] some scholars exclude some of its verses from this, such as the first part of the sūrah from verse one until verse eight, verse 28, and from verse 107 to verse 110, saying that these verses are Madani verses. But this exception requires proof, because the origin of the Makki sūwar is that the entire sūrah is Makki, and all of [the verses] of the Madani sūwar are Madani. Thus, there has to be proof if you make an exception to this.

The Makki sūwar are those revealed before the migration to Madīnah, and the Madani sūwar are those revealed after the migration, even if they were revealed in other than Madīnah. For example, the statement of the Exalted:

إِنَّ الَّذِينَ يُشْتَرَؤُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ نَمَّتَا قَلِيلًا أُولَٰئِكَ
لَا خَلَقَ لَهُمْ فِي الْأَخْرَجِ وَلَا يَكُلُّمُهُمُ اللَّهُ وَلَا يَنظُرُ
إِلَيْهِمْ تَمَامَ الْقِيَامَةَ وَلَا يَرْكَبُهُمْ وَلَهُمْ عَذَابٌ عَظِيمٌ

This day, I have perfected your religion for you, completed My favor upon you, and have chosen for you Islām as your religion.

[Sūrah al-Mā‘īdah 5:3]

This verse was sent down on ‘Arafah during the Farewell Pilgrimage.
All praises and thanks be to Allāh, Who has sent down to His slave the Book (the Qur'an), and has not placed therein any crookedness. [He has made it] straight, to warn of severe punishment from Him and to give glad tidings to the believers who do righteous deeds that they will have a good reward (i.e., Paradise). They shall abide therein forever.

Tafsīr

The statement of the Exalted:

All praises

is a description of praise with perfection, love, and glorification. And by our statement “love and glorification,” we exclude the word “complimenting” (al-madh, المدح). This is because complimenting does not necessitate love and glorification; rather, a person may compliment an individual he does not think is worth a penny, but he
does so hoping for a benefit or to repel a harm. As for praise, it is a
description of perfection with love and glorification.

"Allah" — This is the personal name of Allah by which He is speci-
fied. None other than Him is described with it, and it is a name for
His Holy Essence, Blessed and Exalted.

All praises and thanks be to Allah, Who has sent
down to His slave the Book (the Qur'an).

"All the praises and thanks be to Allah, Who has sent down..." — Is this
information? Did Allah want to inform His slaves that He is
praised, or is it a foundation and establishment for us to praise Allah
for this, or is it both? The answer: [It is] both. Thus, it is informa-
tion from Allah about Himself, and it is guidance for us to praise
Allah upon that.

"His slave" — Meaning Muhammad. The Exalted described him
with servitude, because he is the most subservient of mankind to
Allah; and the Exalted described him with servitude in three
situations:

1) When the Qur'an was being sent down, as it appears in the
first verse.

2) [When] the Exalted said, in defense of him:

And if you are in doubt about what We have sent
down to Our slave [Muhammad], then produce a
sûrah the like thereof and call upon your witnesses
besides Allâh, if you are truthful.

[Sûrah al-Baqarah 2:23]

3) [When] the Exalted said, during his ascension to the heavens:

Exalted is He who took His slave for a journey by night from al-Masjid al-Ḥarâm to al-Masjid al-Aqṣâ, whose surroundings We have blessed, to show him Our signs. Indeed, He is the All-Hearer, the All-Seeer.

[Sûrah al-Isrâ' 17:1]

This means that, during the noblest situations of the Prophet ﷺ, Allâh described him as being a slave, and it is a blessed attribute for a person to be a slave of Allâh. [This is] such that the lover said concerning his love:

لا تدععي إلا بيتا عبدها
فانه أشرف أسمائي

She only addresses me by calling me her slave, for verily, it is the most honorable of names.

"The Book" — Meaning the Qur'ân. It is called a book because it is written or because it is collected, because the meaning of books is collection. For this reason, "al-katibâh" is a battalion, meaning a group of horses. And this is valid for the Qur'ân, as it is written and it is also a collection.

ولم يجعل لله عوجاً

And has not placed therein any crookedness.
He did not place in this Qur'ān any crookedness; rather, it is upright. For this reason, He said:

قَرَّمٌ

[He has made it] straight

And “straight” is the circumstantial adverb (bāl) from His statement, “All praises and thanks be to Allah, Who has sent down to His slave the Book (the Qur’ān).” Meaning, its condition is that it is upright. And if someone says, “Why do we not consider it to be an attribute, because the word ‘book’ is accusative and the word ‘upright’ is accusative?”

The answer is that the word “upright” is indefinite and the word “book” is definite, and it is not possible for a definite noun to be described by an indefinite adjective. And the meaning of “upright” is “upright to the highest possible extent.” And here, the negation of any defects is mentioned first, and the affirmation of completeness is mentioned second. Similarly, it is befitting to first remove any harms from an area and then place therein that which completes it. For this reason, it is said, “Clean before you decorate,” meaning, before you adorn something, clear out anything from the place that would negate the adornment, and then adorn it.

And in the statement of the Exalted, “upright,” there is something to which attention must be drawn, which is that it is obligatory to stop at the statement of the Exalted:

وَلَمْ يَجِعَ لَهُ عَوْجًَا

And has not placed therein any crookedness.

Because if you connected this verse with the word that comes after it (upright), the speech would be contradictory; thus, one would suppose the meaning to be “He did not place therein any upright crookedness.”

Then the Exalted explained the wisdom for sending down the Qur'ān, in His statement:
...to warn of severe punishment from Him and to give glad tidings to the believers who do righteous deeds that they will have a good reward (i.e., Paradise).

The pronoun in His statement, "To warn," perhaps refers to "His slave," and it is possible that it refers to "the Book (the Qur'an)" [from the first verse]; both of these are correct. Thus, the Book was sent down upon the Messenger of Allah ﷺ for the purpose of warning by it, and the Book itself is a warner that warns the people.

"Severe punishment from Him" — Meaning a severe punishment from the direction of Allah ﷺ. And the word ba's (بِأَس) means "punishment," as it comes in the statement of the Exalted:

"فَجَاءَهُمُ الْعَذَابُ بِأَسٍ"  
Our punishment came to them at night.  
[Sūrah al-A‘rāf 7:4]

This (بِأَسٍ) means "our punishment."

"Warn" — It is information that frightens.

"To give glad tidings" — This is information that brings joy. And here we find that the object (those who are warned) has been removed in His statement, "To warn of severe punishment from Him," while the object (those given glad tidings) is mentioned in His statement, "And to give good tidings to the believers who do righteous deeds that they will have a good reward." So how do we know the object of the warning?

The answer [is that] we understand it from the contrast of those given glad tidings, the believers. Thus, "the disbelievers" is implied. This is a benefit from the knowledge of tafsīr: something is known
by mentioning its opposite before it. An example of this is the state-
ment of the Exalted:

» فَانْفِرُوا نُبَاتٍ أَوْ انفِرُوا جَمِيعًا  

Go forth in companies or go forth all together.

[Sūrah an-Nisā’ 7:4]

“In companies” means separately, and the proof is the mentioning of
its opposite (“or go forth all together”).

And the statement of the Exalted, “the believers who do righteous deeds,”
shows that it is a must that righteous actions are accompanied
by ʿimān. ʿImān alone is not sufficient; rather, there must [also] be
righteous actions. For this reason, it was said to some of the Salaf,
“Is not the key to Paradise ‘nothing has the right to be worshiped
except Allāh’?” Meaning, Paradise will open for whoever comes
with [this statement]. [The Salaf] responded, “Certainly, but will the
key open without teeth?”

“The believers” — Those who believe in what is obligatory to believe.
The Prophet ؅ clarified what is obligatory to believe when Jibrīl
asked him concerning ʿimān. He said:

أَنْ تَوْمَنَّ يَلِهِ وَمَلائِكَتِهِ وَكُنْيَةِ وَرَسُولِ اللَّهِ وَالْيَوْمِ الآخِرِ وَتَوْمَنَّ يَلِهِ وَقَدْرٍ خَيْرٍ

To believe in Allāh, His angels, His Books, His messengers, the
Day of Judgment, and divine decree, the good of it and the bad
of it.¹

“The believers who do righteous deeds” — Meaning [they] perform
righteous actions. When is an action considered righteous? The
answer [is that] it is not possible for it to be righteous except if it
contains two things:

1) Sincerity to Allāh the Exalted, by the person only intending
by his actions the Face of Allāh and the abode of the hereafter.

¹ Ṣaḥīh Muslim in “The Book of ʿImān” (1)
2) Following the legislation of Allāh, such that he does not exit from the legislation of Allāh ﷺ.

And it is known that all legislations after the advent of the Messenger of Allāh ﷺ have been abrogated by his legislation ﷺ.

The opposite of sincerity is shirk, and the opposite of following is innovation. Neither of these will be accepted regardless of how much they adorn the individual’s heart and regardless of the humility and softness they bring to the heart, because they do not agree with the legislation. For this reason, we say that every innovation—regardless of how it is beautified—is not accepted; rather, it is misguidance, as it appears in the statement of the Prophet ﷺ. Thus, whoever does an action that agrees with the pure legislation while his heart contains showing off, then [the action] is not accepted due to its lack of sincerity. And whoever performs actions sincerely but in opposition to the legislation, then they are not accepted. Thus, two affairs must be present: sincerity for Allāh ﷺ and following His Messenger ﷺ; if not, the deed is not righteous.

Then the Exalted explained what the believers are given glad tidings of. He said:

آَنِّي لَهُمْ أَجرًا حَسَنًا ؛ مَا كَانُوا فِيهِ أَبْدًا •

They will have a good reward (i.e., Paradise). They will abide therein forever.

"Reward" — Meaning thawāb (ثواب), recom pense. Allāh ﷺ called the recom pense for actions “reward” because it is in response to the action. This is from the justice of the Exalted, that He called the recom pense that the obedient person is given “a reward,” such that the person will long for what is contained in it. This is because it is known that if the reward-seeker performs his job, he is deserving of the reward.

And His statement, “good.” A higher description comes in another verse, and it is the statement of the Exalted:
For those who have done good is the best (reward; i.e., Paradise) and even more.

[Sūrah Yūnus 10:26]

And it comes in another verse:

Is there any reward for good other than good?

[Sūrah ar-Rahmān 55:60]

So, do we take from this that it necessitates equality, or does this necessitate completeness?

The answer: It necessitates completeness. Thus, we say “good,” meaning it is the best, and there is no doubt about this. There is no reward equal to the reward of Paradise.
And to warn those who say, “Allāh has taken a son.” They have no knowledge of such a thing, nor had their fathers. Grave is the word that comes from their mouths; they utter nothing except a lie.

Tafsīr

This is a warning against the likes of what the Christians say: “The Messiah is Allāh’s son”; and of what the Jews say: “Al-ʿUzayr is Allāh’s son”; and of what the pagans say, “The angels are Allāh’s daughters.” And al-ʿUzayr was a righteous man, not a prophet.

They have no knowledge of such a thing, nor had their fathers. Grave is the word that comes from their mouths; they utter nothing except a lie.

Meaning they have no knowledge to claim He has a son, and if knowledge is negated, nothing remains except ignorance.

“Nor had their fathers” — Those who said this have no knowledge
concerning it—they only have guessing and conjecture, and in reality, this is not a science of knowledge.

"Grave is the word that comes from their mouths" — It could be problematic for the student of knowledge that "word" appears in the accusative. [But] this is the accusative of specification, and the doer of the action has been removed and is implied.

"Grave is the word that comes from their mouths" — Meaning, it became tremendous because it is a terrible thing, and refuge is sought with Allāh. As the Exalted said:

Whereby the heavens are almost torn, and the earth is split asunder, and the mountains fall in ruins, that they attribute a son to the Most Merciful. But it is not suitable for the Most Merciful that He should beget a son. There is none in the heavens and earth but that he comes to the Most Merciful as a slave.

[Sūrah Maryam 19:90-93]

Meaning, it is impossible, to the highest extent of impossibility, for Him to have a son.

If someone says, "Did not Allāh say:

'Say [O Muḥammad]: "If the Most Merciful had a son, I would be the first of [his] worshipers."

[Sūrah az-Zukhruf 43:81]
The answer is yes, [He did say this]. But a connection to a condition does not prove the possibility of that condition; we understand from other verses that it is not possible for it to occur. This is similar to the Exalted's statement to His Messenger ﷺ:

إِن كُنتُ فِي شَكٍّ مَّمَّا أُنْزِلْتُ إِلَيْكَ فَاسْأَلْ الَّذِينَ يُقَرِّبُونَ الْكِتَابَ مِنْ فِيْلٍ

So if you are in doubt, [O Muhammad], about that which We have revealed to you, then ask those who have been reading the scripture before you. The truth has certainly come to you from your Lord, so be not of those who doubt it.

[Surah Yūnus 10:94]

It is not possible for him ﷺ to doubt, but this [statement] is meant to enforce an affair that will not occur. Like the statement of the Exalted:

لَوْ كَانَ فِيهِمَا أَلِهَةٌ إِلَّا اللٰهُ لَفَسَدْنَا سَبِيحًا الْلّهِ رَبَّ الْعَرْشِ عِمَّا يُصِفُّونَ

Had there been within the heavens and earth gods besides Allāh, then verily both would have been ruined. Glorified be Allāh, the Lord of the Throne, (high is He) above what they attribute to Him.

[Surah al-Anbiyā' 21:22]

It is not possible that there can be gods other than Allāh ﷺ in the heavens and the earth. This proves that connecting a condition is not proof of the possibility of that condition. Rather, it is impossible, to the highest extent of impossibility.

“That comes from their mouths” — Can we understand from His statement “from their mouths” that they say with their tongues that which is not in their hearts, not believing with certainty that Allāh has a son? Because what person with an intellect could say Allāh has a
son? How is it possible for Allâh to have a son, a human like us: he eats, drinks, and wears clothes; he gets hungry, thirsty, hot and cold—can this be a son to Allâh the Exalted? This is not possible. For this reason, He said, "they utter nothing except a lie." In (إن) here means mâ (ما), and from the signs of in (إن) meaning negation is that it is followed by illâ (لا), meaning "except."

(إن أنتِ إلاَّ نذيرٌ)

You, [O Muhammad], are nothing except a Warner.

[Sûrah Fâţir 35:23]

(إِن هَذَا إِلاَّ سِحْرٌ مُّبَيِّنٌ)

This is nothing except obvious magic.

[Sûrah al-Mâ‘idah 5:110]

"They utter nothing except a lie" — Meaning that what they are saying is nothing except a lie.

A lie is that which is in opposition to reality, and the truth is that which concurs with reality. For example, if someone were to say, "So-and-so arrived yesterday," while that person had not arrived, this is a lie, whether that person knew it or not. The proof [of this] is the story of when Subay’ah died while his wife was pregnant. Thus, she gave birth after his death, and then she took off the mourning clothes and put on new clothes. She wanted someone to propose to her. So Abû Sunâbil entered upon her and said, "You cannot remarry until you wait for four months and 10 days." He said this because she gave birth after the death of her husband by [only] about four days, more or less.

Therefore, she put the mourning clothes back on, and she went to the Messenger of Allâh ﷺ and informed him of what had happened. He responded, “Abû Sunâbil has lied,” despite him not intending to lie—he thought she had to adhere to the longer of the two waiting periods. So, if she remained pregnant after four months
and 10 days, then she would continue to wear the mourning clothes until she gave birth. And if she gave birth before four months and 10 days, then she would continue to wear the mourning clothes until she completed four months and 10 days. Therefore, she would observe whichever period was longer.

But the Sunnah has clarified that the pregnant woman’s waiting period is until she gives birth, even if it is less than four months. So the point is, the Prophet ﷺ called the statement of Abū Sunābil a lie, even though he did not intend to lie.
Perhaps you would kill yourself in grief over their footsteps, [O Muḥammad], because they do not believe in this Message.

Tafsīr

Perhaps you would

This is addressed to the Messenger of Allāh ﷺ.

Kill yourself

This means “destroy yourself,” because the Prophet ﷺ would become severely sad if the people did not respond to the Message, and his chest would become tight such that he was almost going to die. Therefore, Allāh ﷻ consoled him and explained to him that he has nothing to do with their response to the Message; rather, it is only upon him to convey the Message, which he did.

Over their footsteps
This means "following their footsteps." Perhaps they may return after not responding to the Message and turning away.

٥١

Because they do not believe in this Message

This means "they do not believe in this Qur'ān."

"Perhaps you would kill yourself" — This means that perhaps you would kill yourself out of sorrow and grief because they did not believe in this Message. And this is despite their belief in the Message not being upon the Prophet ﷺ. What is important is that the Messenger ﷺ conveyed the Message. Allāh the Exalted said:

٦٢

Your duty is only to convey (the Message).

[Sūrah ar-Ra‘d 13:40]

And likewise are the inheritors who come after him, the scholars. Their job is to convey the Message. As for guidance, then it is in the Hand of Allāh. And it is known that the person, the believer, will be sad if the people do not accept the truth, but being sad if the people do not accept the truth is of two categories:

1) The person is sad because he was not accepted.

2) The person is sad because the truth was not accepted.

The second category is praiseworthy, because the person in the first category was only calling to himself, while the person in the second category was only calling to Allāh ﷺ. For this reason, Allāh the Exalted said:

٦٣

Invite to the way of your Lord.

[Sūrah an-Nahl 16:125]
Verse 6

But if a person says, “I am sad that my statement was not accepted, because it is the truth. Thus, if the truth is clarified to me, even if it is in opposition to my statement, I will hold to it (the truth),” is this person praised or not praised?

The answer is that this person is praised, but he is not like the other person, the one to whom the only important thing is that the truth is accepted, whether it is from him or from other than him.
Verily! We have made that which is on earth as an adornment for it, in order that We may test them (mankind) as to which of them is best in deeds.

Tafsīr

If you reflect over the Qur'ān, you find that most of the time it [mentions] the legislation before the creation. Allāh the Exalted said:

«لَرَحْمَنُ عَلَمَ الْقُرآنِ خَلَقَ الإِنسانَ»

The Most Beneficent! Has taught (you mankind) the Qur'ān. He created man.

[Sūrah ar-Rahmān 55:1-3]

If you ponder over these verses and their meaning, you find that Allāh began with the legislation before He mentioned the creation and what is connected to the creation. This is because the creation has only been subjugated for the obedience of Allāh ´azza wa jall. Allāh ´azza wa jall said:

«وَمَا خَلَقْتُ الْجِنَّ وَالْإِنسَ إِلَّا لِيَعْبُدُونَ»

And I have not created the jinn or mankind except to worship Me.

[Sūrah adh-Dhāriyāt 51:56]
And Allah said:

وَهُوَ الَّذِي خَلَقَ لَكُم مَا فِي الأَرْضِ جَمِيعًا

He it is Who created for you all that is on earth.

[Sūrah al-Baqarah 2:29]

Therefore, that which is important is establishing the obedience to Allah.

If you ponder over the point, it explains to you that the foundation of this worldly life and the reason for its creation is only the establishment of Allah’s legislation. His statement, “Verily! We have made,” means “We made.” And the verb ja'ala (جعل) means “create,” and it also means “to make.” If it extends to one object, then it means “create.” For example, Allah’s statement:

وَجَعلَ النُّورَ وَالظُّلْمَاتِ

And made the darkness and the light.

[Sūrah al-An‘ām 6:1]

If it extends over two objects, it means “He made.” As in Allah’s statement:

إِنَّا جَعَلْنَاهَا قُرْآنًا عَرَبَيْنَانِ

Verily, We have made it a Qur'an in Arabic...

[Sūrah az-Zukhruf 43:3]

Meaning, “We made it in the Arabic language.”

We only mention this point because the Jahmiyyah say that the word ja'ala (جعل) means “to create” in every instance. So they say that His statement:

إِنَّا جَعَلْنَاهَا قُرْآنًا عَرَبَيْنَانِ

Verily, We have made it a Qur'an in Arabic...
Means "We have created it."

But this is incorrect, just based upon the Arabic language alone.

" وإنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زَيْنَتًا لَهَا "

Verily! We have made that which is on earth as an adornment for it

Here, the word ja'ala (جعل) means "He made." The first object is "that," and the second object is "adornment." Meaning, that which is upon the earth has been made by Allāh as an adornment for the earth, and He tests the people with that. Do they attach themselves to this adornment or do they attach themselves to the Creator? The people are of two categories: some of them attach themselves to this adornment and some of them attach themselves to the Creator. Listen to the statement of the Exalted when He clarifies this affair:

"وَأَتْلُ عَلَيْهِمْ نِبَاتًا الَّذِي آتِيَناهُ آيَاتًا فَانْسَلَخَ مِنْهَا فَأَتَبَعُوهُ النَّاسُ فَكَانَ مِنَ الْغَاوِينِ ۖ وَلَوْ شَيْتَانُ لَرَفَعَهَا بِهَا وَلَكِنَّهُ أَخَذَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ فَمَثَّلَهُ كَمَثَّلَ الْكَلْبُ إِنْ تَحْمِلْ عَلَيْهِ بَلَحَةً أَوْ تَتَرَكْهُ بَلَحَةً ذَلِكَ مِثْلُ الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَأُفْصِلَ القُصُصَ لَعَلَّهُمْ يَتَفَكُّرُونَ ۚ"

And recite to them, [O Muḥammad], the story of him to whom we gave [knowledge of] Our signs, but he threw them away; so the Shayṭān pursued him and he became of those who went astray. And had We willed, we would surely have elevated him therewith, but he clung to the earth and followed his own vain desire. So his description is the description of a dog: if you drive him away, he lolls his tongue out, or if you leave him alone, he [still] lolls his tongue out. Such is the description
of the people who reject Our signs. So relate the stories; perhaps they may reflect.

[Sūrah al-A‘rāf 7:175-176]

Therefore, Allāh has made this adornment to test the people, and it is the same whether the adornment is from what Allāh has created and originated or if it is from the works of mankind. Thus, the luxurious gold castles are no doubt adornment, but this is from the works of mankind. And the earth with its mountains, rivers, and vegetation; and when Allāh sends down the water upon it, it shakes and it grows; and there are beautiful pairs of every kind—this is [all] from the adornment of Allāh the Exalted.

In order that We may test them (mankind) as to which of them is best in deeds.

“In order that We may test them (mankind)” — This means, “For us to test them.”

“Which of them is best in deeds” — The pronoun returns to the creation. And ponder His statement, “Which one of them is best in deeds”; He did not say “[has] more deeds” because the consideration is for the action being good, not numerous. With this example, we can say that if a person were to pray four raka‘āt with weak certainty and not following the legislation, and another person prayed two raka‘āt with strong certainty and following the Sunnah, then which one would be better? The second one would be better and there is no doubt about this, because the consideration is for the goodness of the action and its precision, sincerity, and following the Sunnah.

There are some acts of worship that are better if they are made light. For example, the two raka‘āt before Fajr. If a person were to say, “I love to lengthen my recitation of the Qur‘ān, my rukū‘, my sujūd, and my standing,” and another person were to say, “I love to make mine light,” then there is no doubt that the second one is better. Therefore, it is befitting for us, if we see the common people make
the two *raka‘āt* before *Fajr* lengthy, to ask, “Did you just pray the
two *raka‘āt* before *Fajr* or were you greeting the *masjid*?” If he was
greeting the *masjid*, then his situation is okay; but if he was praying
the two *raka‘āt* before *Fajr*, then we say, “No; it is better to make
them light.”

In relation to fasting, the Messenger of Allâh ﷺ has allowed this
*umma* to continue fasting throughout the day until the morning, but
he encouraged them to break their fast at sunset. Therefore, if two
men were fasting and one of them extended his fasting until the
morning while the second one broke his fast at sunset, which one of
them is better? The second is better, without doubt. As for the first
man, there is no prohibition from what he did and it is permissible,
but it is not legislated.

Therefore, we draw attention to His statement, “*which of them is best
in deeds.*” For this reason, we find the Prophet ﷺ doing worship that
was better. He would incite the people to follow the funeral proces-
sion, and sometimes the funeral would pass by and he would not
follow it. And he would incite the people to fast one day and break
their fast the next day (i.e., to fast every other day), but he would not
do it himself; rather, sometimes he would continue fasting until it
was said he was not going to break his fast, and sometimes he would
do the opposite—he would break his fast until it was said he was
not going to fast again. All of this was based upon that which was
more pleasing to Allâh and better for his heart.
VERSE 8

وَإِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعيدًا جُرَّزاً
And verily! We shall make all that is on it (the earth) a bare dry soil.

Tafsîr

The statement of the Exalted, “barren,” means that Allâh is going to make this earth—with all its adornments, its castles, its trees and vegetation—a barren ground, meaning empty. As Allâh the Exalted has said:

وَيَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُولْ يِسْفِعُهَا رَيْبًا نَسَفًا
And they ask you concerning the mountains, say:
“My Lord will blast them and scatter them as particles of dust.”

[Sûrah Tâ-Hâ 20:105]

Meaning, it shall be completely blown away.

For this reason, it comes in the indefinite tense. It means “it shall be completely blown away.” As the Exalted said:

فَيَدْرُوُهَا فَاغْسَلُوا صَفْصَفًا (106) لَا تَرُزْنِ فِيهَا عَوجًا وَلَا أَمَتاً (107)
“Then He shall leave it as a level smooth plain. You will see therein nothing crooked or curved.”

[Sûrah Tâ-Hâ 20:106-107]
And this shall occur in an instant. “Be,” and it is.

Therefore, O my brother, do not attach your heart to this earth—it is only an adornment, and one day it shall become as though it never was. As Allāh says:

\[
\text{كَانَ لَمْ تَغْنِيُّ بِالْأَمْسِيِّ}
\]

\emph{As if it had not flourished yesterday!}

\[\text{[Sūrah Yūnus 10:24]}\]

Now, ponder this sentence: \emph{“And verily! We shall make…”} There are two points of emphasis here: one is the \emph{“verily”} (\textit{inna, إِنْ}), and the other is the \textit{läm} (ل) of emphasis. Then it has come in a nominal sentence, and this is proof of continuous power. So, when the Day of Judgment is established, where will the castles be? There will be no castles. There will be no mountains. There will be no trees. The earth, all of it, shall be one smooth rock. There will not be any vegetation on it, nor any buildings, trees, or other than that. Allāh is going to change it all and make it barren, free from all of the adornments that are on it now.
Verse 9

Or do you think that the People of the Cave and the inscription were a wonder among Our signs?

Tafsīr

Or do you think

"Or" here means "rather": "Rather, you think..." And this type of question article is [meant] to incite the soul to listen to this story, because verily, it is an amazing story. This story is amazing.

The word kahf means a cave inside a mountain.

The word "inscription" means "written." This is because this story was written, from beginning to end, inside a room, inside of this cave.

Were a wonder among Our signs?

This means the People of the Cave and their inscription.
"It was an amazing sign" — Meaning, a sign from the signs of Allāh in the universe. Allāh said, "...a wonder among Our signs?" Meaning, this is something to be surprised at and amazed with. These seven individuals, along with their dog, hated what their people were upon from shirk. So they left from them in the path of Allāh, wanting to save themselves from what their people were upon. So they took shelter in this cave, and this was from the best favors they could have received, going to this cave — this cave that did not have a door facing the east or the west, subhanAllāh. This was success from Allāh, because if it had faced the east, then the sun would have eaten them up when it was rising, and if it had faced the west, then the sun would have eaten them up when it was setting. As Allāh says:

وَتَرَى السَّمَّانَ إِذَا طَلَعَتْ نُورُتُ عَن كُلٍّ مِّنْهُمْ ذَاتٍ
الْيَمِينِ إِذَا غَرَّبَتْ تَفْرُضُهُمْ ذَاتُ الشَّمَالِ وَهُمْ فِي فَجْوَةٍ مَّنْهَةٍ

And you might have seen the sun, when it rose, declining to the right from their cave, and when it set, turning away from them to the left, while they lay in the midst of the cave. That is (one) of the āyāt (proofs, evidences, signs) of Allāh.

[Sūrah al-Kahf 18:17]

And the explanation of this will come, insbāAllāh.
VERSE 10-26 (The Story of the People of the Cave)

Verse 10

إِذَا أُوْى الْفِتْيَةِ إِلَى الْكِهْفِ فَقَالُوا رَبَّنَا أَنَّا مِنْ لَدَّنَا رَحْمَةً وَهُمْ لَنَا مِنْ أَهْرَبِيْنَ رَشْدًا

(Remember) when the young men fled for refuge (from their disbelieving folk) to the cave, they said: “Our Lord! Bestow on us mercy from Yourself, and facilitate for us our affair in the right way?”

Tafsîr

When the young men fled for refuge

Here, the story begins. And when He says, “When the young men fled,” this is connected with something that is implied, meaning “remember when the young men fled.”

The disbelievers of the Quraysh used to ask the Prophet ﷺ about their story. And the Prophet ﷺ did not read books, so Allâh said about him:

وَمَا كَنتُ تَتِلُّو مِنْ قَبْلِهِ مِنْ كِتَابٍ وَلَا تَخْطُهُ بِيَمِينِكَ

إِذَا لَأَرَابُ المُبِطَلُونَ
Neither did you (O Muḥammad) read any book before it (this Qur'ān), nor did you write any book (whatsoever) with your right hand. In that case, indeed, the followers of falsehood might have doubted.

[Ṣūrah al-‘Ankabūt 29:48]

Therefore, he promised them, and Allāh fulfilled and completed his promise.

“Young men” here means young men of complete strength and determination. Allāh says:

إِذْ أُوذُواْ الْفَتيَةُ إِلَىِّ الْكَهْفِ

(Remember) when the young men fled for refuge (from their disbelieving folk) to the cave...

Meaning they fled from their people, fearing that they would be afflicted by what their people were afflicted with from ṣibīr and kujr, disbelieving in the Resurrection. They said:

راجعنا آيتنا من لذنوك رحمت

“Our Lord! Bestow on us mercy from Yourself...”

So they sought refuge in Allāh.

“Bestow on us” — Meaning, give us.

“From Yourself” — Meaning, from you.

“Mercy” — Meaning, a mercy with which you will have mercy upon us. This is similar to the statement of the Messenger ﷺ when he said to Abū Bakr ﷺ, “I am going to teach you a supplication with which you can supplicate in your prayer.”

He said:
Verse 11

قِلِ اللَّهُمَّ إِنِي ظَلَمْتُ نَفْسِي ظَلَمًا كَبِيرًا وَلَا يُغْفِرُ الْذَّنُوبُ إِلَّآ أَنتَ
فَاغْفِرْ لِي مَعْفُورةً مِنْ عِنْدِكَ، وَارْحَمْنِي إِلَّآ أَنتَ الْعَفَّارُ الرَّحِيمُ

Say: “O Allâh, verily, I have oppressed myself with a major oppression and no one forgives sins except you. Therefore, forgive me with a forgiveness from you and have mercy upon me. Verily, you are the Forgive[r, the Most Merciful.”

وَهُمْ لَنَا مِنْ أَمْرِنَا رَسُدًا

“And facilitate for us our affair in the right way!”

This means “make for us.” And the preparation of a thing means to prepare that thing to be good for use.

“For us our affair in the right way” — Guidance is the opposite of deviance. This means “make our position that which is in accordance with the truth.”

Verse 11

فَضَرَّبْنَا عَلَى آذَانِهِمْ فِي الْكَهْفِ سَيْنَينَ عَدَدًا

So We cast [a cover of sleep] over their ears within the cave for a number of years.

Tafsîr

فَضَرَّبْنَا عَلَى آذَانِهِمْ فِي الْكَهْفِ سَيْنَينَ عَدَدًا

So We cast [a cover of sleep] over their ears

This means “We caused them to go into a deep sleep.” And sleep is of two categories:

2 Sahîh al-Bukhârî 834; Sahîh Muslim 48
1) The first category is the light sleep. This type of sleep does not prevent the person from hearing. For this reason, when the first sleep comes to you, you are still able to hear those around you.

2) The second type of sleep is the deep sleep. In this sleep, the person does not hear those around him. For this reason, He said:

\[
\text{فَضَرِّبْنَا عَلَىٰ أَذَاعِنَهُمْ}
\]

So We cast [a cover of sleep] over their ears...

This means “such that they could not hear.”

And then His statement:

\[
\text{فِي الْكَهْفِ صِنِّينَ عَدَدًا}
\]

...within the cave for a number of years.

This means “for a specific amount of years,” and clarification of this shall come in the statement of the Exalted:

\[
\text{وَلَبِثُوا فِيِّ الْكَهْفِ ثَلَاثَ مِئَاتٍ سَيْبِينَ وَأَرْضَادُوا تَسْعَاءً}
\]

And they remained in their cave for 300 years and add nine.

[Sūrah al-Kahf 18:25]

Verse 12

\[
\text{فَعَلَّمُوهُمْ َلَعَلَّهُمْ أَيُّ الْجِرْحِيَّينَ أُحْصِنُوا لَمَّا لَبِثُوا}
\]

Then We raised them up (from their sleep), that We might know which of the two parties was best at calculating the time period that they had tarried.
Tafsīr

Then We raised them up

This is by awakening them from their sleep. And Allāh calls awakening from their sleep “raised them” because sleep is death, as Allāh says:

وَهُوَ الَّذِي يَتَوَفَّأَكُمْ بالْيَلِيِّ وَيَعْلَمُ مَا جَرَّحَتْهُمْ بالْنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيَفْضِلَنَّ أَجْلَ مَسَّتْهُ ثُمَّ إِلَيْهِ مَرْجَعُكُمْ ثُمَّ يُبْلِكُكُمْ بِمَا كَانَ تَعْمَالُونَ

It is He Who takes your souls by night (when you are asleep), and has knowledge of all that you have done by day, then he raises (wakes) you up again that a term appointed (your life period) be fulfilled, then in the end unto Him will be your return. Then He will inform you of what you used to do.

[Sūrah al-An‘ām 6:60]

And as Allāh the Exalted says:

اللهُ يَتَوَفَّى الأَنْفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَناهِجِهَا فَيَنْسِبُ الْيَوْمَ عَلَيْهَا الْمُوْتَ وَيُرْسِلُ الَّذِينَ أُخْرِجُوا مِنْ أَجْلٍ مَّسَّتْهُ إِنَّ فِي ذَلِكَ لَا يَبَدِّلُونَ

It is Allāh Who takes away the souls at the time of their death, and those that die not during their sleep. He keeps those (souls) for which He has ordained death and sends the rest for a term appointed. Verily, in this are signs for a people who think deeply.

[Sūrah az-Zumar 39:42]
Then We raised them up that We might know

This could be problematic for some. And the problem could be: Does this mean that Allâh did not know about this before it occurred? The answer is no, it does not mean this. But you should know that two things are intended by this phrase:

1) It means to make something visible, to make something apparent, and to make something witnessed. Meaning, “We shall show it.” And it is known that the knowledge of something that is going to occur is not like the knowledge of something that has already occurred. Regarding the knowledge of Allâh, then He knows everything before it happens and His knowledge includes all that will happen, and after something occurs, then this knowledge is based upon something that has already occurred.

2) The second meaning is that this is knowledge that results in a reward. This is the intent—meaning, “We shall make it known with knowledge that shall result in a reward.” This is similar to the statement of Allâh:

And surely, We shall try you till We test those who strive hard (for the cause of Allâh) and the patient ones...

[Sûrah Muḥammad 47:31]

Before we were tested, it was already known to Him who was going to be obedient and who was going to be disobedient, but there was no result from this—no reward or anything. So the meaning became, “We shall make it apparent and witnessed.” And that which is apparent and witnessed is not like that which is going to occur. The second knowledge is that which is based upon a reward.

As for the actualization of the occurrence of this knowledge as it
relates to Allāh, there is no difference concerning what is going to happen and what has already happened. It is all the same.

As it relates to us, then it is true that we know some of what will occur based on the authentic reports, but what we know is going to happen is not like what we have witnessed with our eyes. For this reason, there comes in an authentic narration:

الْيَسِىْلِ الْخَبَّرِ كَالْمَعَانِيَةِ

The information is not like what the eye has seen.\(^3\)

أَيُّ الْحَزِينِينِ أَحْصَى لَمَا لَبِثُوا أَمَداً

Which of the two parties was best at calculating the time period that they had tarried.

His statement “two parties” means “two groups.” As for His statement “was best at calculating,” this means “more precise,” and this is not a past tense verb. Rather, it is a noun of preference, so the meaning is “which one of the two groups was more precise in determining the length of time they had spent in the cave,” because they began to disagree about their affairs. One group of them said:

لَيْتَنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ

“We have stayed (perhaps) a day or part of a day.”

[Sūrah al-Kahf 18:19]

And the other group said:

رَبُّكُمُ أَعْلَمُ بِمَا لَبَثتمُ

“Your Lord (alone) knows best how long you have stayed...”

[Sūrah al-Kahf 18:19]

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\(^3\) Musnad Imām Ahmad 2447; declared authentic by Shaykh al-Albānī
And then the people after them began to differ about how much time they spent in the cave.

Verse 13

We narrate unto you (O Muḥammad) their story with truth: Truly! They were young men who believed in their Lord (Allāh), and We increased them in guidance.

Tafsīr

Blessed is the one who said this statement, and truthful with knowledge, clarification, and explanation. This is because the speech of Allāh ﷻ contains these four matters: knowledge, truthfulness, eloquence, and intention.

The speech of Allāh ﷻ is based upon knowledge and truthfulness, and His speech is at the height of eloquence. And it has intention—His speech has the best intention, and what is intended by it is to guide His servants.

We narrate unto you (O Muḥammad)

Allāh ﷻ narrates the most complete and best stories because their source is knowledge and truthfulness. They come from the best and clearest phrases, and there is no speech clearer than the speech of Allāh. You only find those whose hearts Allāh has misguided saying [these stories] are tales of the ancients.

54
These stories have the best intention. Allāh does not want to misguide us by these stories, nor does He want to oppress us by His judgment. Rather, He wants to guide us and to establish justice.

Allāh said "We," so now, if someone says, "Isn't Allāh only one?" The answer is, "Yes, He is One, without doubt." But there is also no doubt that Allāh Ḥusn al-‘Uzza is the greatest of the great, and this is from the manners with which the Arabs speak: if one person speaks about himself in the plural, then this means he is great. And it is known that there is nothing or anyone greater than Allāh the Exalted. For this reason, you find the kings or the leaders saying, when they want to give a message, "We, so-and-so, order with such-and-such." Therefore, every plural pronoun that is attached to Allāh is intended with greatness.

\[
\text{We narrate unto you (O Muhammad) their story with truth }
\]

Meaning, "We recite to you, and speak to you concerning it."

"Their story" — Meaning, their information.

"With truth" — Meaning, with truthfulness that agrees with what occurred.

\[
\text{Truly! They were young men who believed in their Lord (Allāh) }
\]

They were a group of youths, but they possessed strong determination, strong bodies, and strong faith.
And We increased them in guidance.

Allāh increased them in guidance because Allāh increases those who seek guidance by increasing their guidance. Every time you increase your actions by your knowledge, Allāh will increase you in guidance; meaning, He will increase your knowledge.

Verse 14

وَرَتَطَنُّا عَلَى قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبَّنَا زَبُّ السَّماوَاتِ وَالأَرْضِ أَنْ نُدْعُوْ مِنْ دُونِهِ إِلَيْهِ لَقَدْ قُلْنَا إِذَا شَطَطَّا

And We made firm their hearts when they stood up and said, “Our Lord is the Lord of the heavens and the earth. Never shall we call upon any god other than Him; if we did, we should indeed have uttered an enormity in disbelief.”

Tafsīr

وَرَتَطَنُّا عَلَى قُلُوبِهِمْ

And We made firm their hearts

Meaning, [Allāh] made them firm and strong and anchored their hearts, because all of their people were against them. Opposing their people required firmness, especially because they were young, and perhaps the youth will be affected by his father, who will say to him, “Disbelieve.” But Allāh anchored their hearts; thus, they were firm. O Allāh, make us firm, O our Lord.

إِذْ قَامَوا

When they stood up
Verse 14

Meaning, when they stood amongst their people proclaiming *tawhid*, freeing them from what their people were upon.

"فَقَالُوا رَبُّ السَّمَاوَاتِ وَالْأَرْضِ"

And said, ‘Our Lord is the Lord of the heavens and the earth’"

Not “the Lord of so-and-so”; rather, He is the Lord of the heavens and the earth. Thus, He is the Owner, the Creator, and the Arranger of the heavens and the earth. “The Lord” is a name from the names of Allāh and it means the Creator, the Owner, and the Arranger. And they had no concern for anyone from among their people; thus, they were like the magicians of Pharaoh:

"قُلُوا أَلَلَّهُ الْمُؤْلِئُ عَلَى مَا جَاءَنَا مِنَ الْبَيَانِ وَالَّذِي فَطَرَنَا"

"سَفَاقِضَ مَا أَنَّ قَاضِي شَدَّةً تَفَضَّبِي هَذِهِ الْحَيَاةِ الدُّنْيَا"

They said, “Never will we prefer you over what has come to us of clear proofs and [over] He who created us. So decree whatever you are to decree. You can only decree [regarding] this worldly life.”

[Sūrah Ṭā-Ḥā 20:72]

This worldly life, all of it, is coming to a final end, whether you live for a long time or a short time, and it is a must that every person is facing one of two outcomes: either he will reach feeble old age or he will die, and the end result of feeble old age is also death.

The poet said:

لا طيب للعيش ما دامت متغصبة
لذائبه باذكار الموت والهرم

There is no good in life as long as its very essence is disrupted by the reminder of death and feeble old age.
Every time the person reflects [on the fact] that he is going to die whether he lives a long life or a short life, then he does not enjoy life. But it is from the favor of Allāh ﷻ that the people forget this affair. As for those who forget, some forget due to busying themselves with the obedience of Allāh, and some forget due to busying themselves with the worldly life.

"The heavens and the earth" — The heavens are seven, and likewise the earths are seven, as it is stated in the text; and there is no need to mention it because this is known, and all praises belong to Allāh.

They (the People of the Cave) said, "Never shall we call upon any god other than Him." [Meaning] we will not make duʿā'—whether it is duʿā' for a need or duʿā' of worship—to any deity other than Allāh. Thus, they affirmed His Lordship and they affirmed His right to be worshiped alone. As for Lordship, they said, "Our Lord is the Lord of the heavens and the earth," and as for His right to be worshiped alone, they said, "Never shall we call upon any god other than Him." Meaning, they will not call upon any deity other than Him.

"If we did, we should indeed have uttered an enormity in disbelief.”

This sentence is emphasized with three things: lām (ل), qad (ق), and the waw for oaths (و القسم).

"If we did, we should indeed have uttered an enormity in disbelief” — Meaning, if we called upon a deity other than Him, then we would have said a deviant statement filled with disbelief. And they spoke the truth: if they had supplicated to other than Allāh, they would have said a statement filled with deviance and disbelief, and refuge is sought with Allāh.
Verse 15

"These our people have taken for worship gods other than Him (Allâh). Why do they not bring for them a clear authority? And who is more unjust than he who invents a lie against Allâh?"

Tafsîr

"These our people have taken for worship gods other than Him.”

This is showing their point of view on isolation from their people.

"These our people have taken” — Meaning, they have made deities other than Allâh and worshiped them beside Allâh.

"Why do they not bring for them a clear authority?"

Meaning, why do you not bring for them? And this means: bring proof for them being deities and proof for you worshiping them. Thus, they requested two things from them:

1) Affirmation that these are deities.

2) Affirmation that they have a right to be worshiped.

And both of these affairs are impossible.
“Clear authority” — Sultan means every authority the person has. This could mean proof, like in the statement of the Exalted:

» إن عِدَدَكُم مَن سلَطَانٌ بِهِلَّدِا

You have no authority for this [claim].

[Sura Yūnus 10:68]

Or it could mean strength and dominance, such as in the statement of the Exalted concerning the Shaytān:

إِنَّمَا سَلَطَانُهُ عَلَى الَّذِينَ يَتَوَلَّونَهُ وَالَّذِينَ هُمْ يَمْهَرُونَ

His authority is only over those who obey and follow him (the Shaytān), and those who join partners with [Allāh].

[Sura an-Nahl 16:100]

And it could mean an argument and proof, as in the statement of the Exalted:

بِسَلَطَانِ بَيْنِ

Clear authority

Meaning, a clear argument that will be an authority for them; for this reason, they said:

فَمَن أَظْلَمْ مِمَّن أَفْتَرِى عَلَى اللَّهِ كَذِبًا

“And who is more unjust than he who invents a lie against Allāh?”

The letter fā (ف) is for separation. “W'ho” is a question article with the meaning of negation. This means “there is no one more oppressive than the one who invents a lie against Allāh.” And know that if the question article contains the meaning of negation, it brings an extra benefit, and it is a challenge. This is because the general negation does not mean a challenge—if you said, “Zayd did not stand,” this
is not a challenge. But if you said, “Who is more oppressive than the one who invents a lie against Allah?” This is a challenge. It is as though you said, “Inform me of or present to me someone who is more oppressive than the one who invents a lie against Allah.”

“And who is more unjust” — Meaning, who is more severe in oppression than the one who invents a lie against Allah, as it relates to associating partners with Him and other than that? Anyone who invents a lie against Allah — there is none more oppressive than him. If you lie about a person, this is oppression, and if you lie about a person greater than him, the oppression is worse than the first. If a person lies against Allah, there is no oppression greater than this. For this reason, the Exalted said:

\[ \text{فَمَنْ أَظَلَّ مِمَّنْ أَفَترَى عَلَى اللَّهِ كَذِبًا} \]

And who is more unjust than he who invents a lie against Allah?

If a person says, “We find that Allah the Exalted says:

\[ \text{فَمَنْ أَظَلَّ مِمَّنْ أَفَترَى عَلَى اللَّهِ كَذِبًا} \]

‘And who is more unjust than he who invents a lie against Allah?’

“And He says:

\[ \text{وَمَنْ أَظَلَّ مِمَّنْ مَسَاحِدُ اللَّهِ أَنْ يُذْكَرُ فِيهَا إِسْمُهُ} \]

‘And who are more unjust than those who prevent Allah’s name from being mentioned in His masājid...’

[Sūrah al-Baqarah 2:114]

“And ‘more unjust’ is a noun of preference, so how can we combine the understanding of these two verses?”
We say: It is a noun of preference for the same meaning in which it appears. For example:

وَمَنْ أَظَلَّمَ مِمْسَانٌ مَّتَعَ اللَّهُ أَن يُذْكَرَ فِيهَا اسْمُهُ

And who are more unjust than those who prevent Allāh’s name from being mentioned in His masājid...

[Surah al-Baqarah 2:114]

This means “no one is more unjust (as it relates to preventing) than the one who prevents Allāh’s name from being mentioned in His masājid.” And as it relates to lying, which lie is most oppressive? The lie against Allāh is the most oppressive. Thus, the oppression is in relation to the meaning in which it appears and it is not unrestricted oppression, because this would be a type of contradiction if it were unrestricted oppression.

But if a person says, “Is it not possible to say they share in oppression?” Meaning, this is the most oppressive thing and that is the most oppressive thing.

The answer is that this is not possible, because it is not possible to compare preventing Allāh’s name from being mentioned in the masjid with lying about Allāh. The latter is a greater [oppression], so it is not possible to associate these two types of oppression. Thus, the first meaning is correct, that the oppression is in relation to the context in which it appears.

Verse 16

وَإِذَا اعْتَزَلَّتُمُوهُمْ وَمَا يَعْبَدُونَ إِلاَّ اللَّهُ فَأَوْا إِلَىِّ الْكَهْفِ يَبْشَرُ لَكُمْ رَبُّكُم مَّنْ رَحَمَهُ وَيَهْيَّى لَكُمْ مَّنْ أَمَرَكُم

مرَفَقًا ٣٨٥
(The young men said to one another): “And when you withdraw from them and that which they worship, except Allāh, then seek refuge in the cave; your Lord will open a way for you from His mercy and will make easy for you your affair.”

Tafsīr

وَإِذْ أَعْتَرَضْتُمْ وَمَا يَعْبَدُونَ إِلَّا اللَّهُ فَأَوْعَى إِلَى الْكَهْفِ

“And when you withdraw from them and that which they worship, except Allāh, then seek refuge in the cave...”

This is the statement of the young men. Meaning, they said this to one another: “As long as you have withdrawn from your people and what they worship other than Allāh.”

“And that which they worship, except Allāh” — The likely meaning for this is that their people worshiped Allāh and other than Allāh; thus, they withdrew from their people and what they worshiped other than Allāh. And “except” could possibly mean that these people did not worship Allāh. Thus, the meaning would be “when you withdraw from them and what they worship unrestrictedly.”

“And that which they worship, except Allāh” — Meaning, you did not withdraw from Allāh; rather, you believed in Him. It is likely this exception was [made] out of caution, meaning that the youths said, “And what they worship except Allāh,” fearing that perhaps one of the people worshiped Allāh.

The definite article of the word “cave” likely means it was an agreement, as if it were a cave they frequently went to and sought refuge in. Or, it means a complete cave, meaning “go to the complete cave that will protect you from your people.” The first view requires proof that these youths used to go to a specific cave and seek refuge in it. As for the second view, then it appears they were only seeking a cave
that would guard against their people and protect them. Thus, the definite article is to clarify its completeness, meaning “seek refuge in a cave that will guard and protect you against your enemies.”

VERNacular

"Your Lord will open a way for you from His mercy and will make easy for you your affair."

Meaning that if you do this, Allāh will make your affair easy, because whoever leaves something for Allāh, Allāh will replace it with something better.

Verse 17

VERNacular

And you might have seen the sun, when it rose, declining to the right from their cave, and when it set, turning away from them to the left, while they lay in the midst of the cave. That is (one) of the āyāt (proofs, evidences, signs) of Allāh. He whom Allāh guides, is rightly guided; but he whom He sends astray, for him you will find no wali (guiding friend) to lead him (to the right path).

Tafsīr

The statement of the Exalted:
Verse 17

And you might have seen the sun, when it rose, declining to the right

Now, picture how the cave would be when the sun is declining to the right. The opening of the cave would be towards the left. For this reason, some have said the opening of the cave was toward Ursa Major, the constellation in the sky that is known by the people of the mainland.

And when it set, turning away from them to the left

It would be on the left of the cave.

"Turning away from them" — It is said that this means it left them, and it is said that it shone on them. It is more correct [to say] that it shone on them, and the benefit of the sun shining on them is to prevent their bodies from altering. As the people say, "The sun brings health benefits to the body."

While they lay in the midst of the cave.

"They" refers to the youths. This opening was inside the cave, meaning it was not directed at the door of the cave; rather, it was inside the cave. This was more protective for them.

And in His statement "when it rose, declining" and "when it set, turning away from them," there is proof that the sun rotates, and its rotation is its rising and setting. This is in contrast to what the people say today, which is that the earth rotates and the sun is fixed. As for us, then we have the speech of Allah. It is obligatory upon us to follow that which is apparent from it and to not waver from that which is apparent except with clear evidence. Thus, if clear-cut proof affirms
that the alternating of the night and the day is due to the earth rotating, then it will be obligatory upon us to interpret the verse with a meaning that agrees with what occurs. We would say, “When it rises according to the eye’s view, and when it sets according to the eye’s view; and it rotates according to the eye’s view, and it turns away according to the eye’s view.”

As for before it is clarified with clear-cut proof that the sun is fixed and the earth rotates, and its rotation is the alternating of night and day, then we will never accept it. And it is upon us to say, “Verily, the sun is the one that rotates and its rotation is the alternating of night and day.” This is because Allāh connects the actions to it (the sun), and the Prophet Ṣallallāhu 'alayhi wa sallam said to Abū Dharr when the sun set:

أَتَدْرَيْ أَيْنَ تَذَاхَبُ؟

Do you know where it went?\(^4\)

Thus, he connected the movement to [the sun], and we know with sure certainty that Allāh the Exalted is most knowledgeable concerning His creation. No conjecture or speculation is acceptable regarding this. But if it becomes absolutely apparent that the sun is fixed in its place and the earth revolves around it, and this is [what causes] the alternating of night and day, then at that point we will interpret the verses such that there is no contradiction to the Qur'ān.

The statement of the Exalted:

ئَذِلَّتْ مِنْ آيَاتِ اللَّهِ

That is (one) of the āyāt (proofs, evidences, signs) of Allāh.

This is referring to the situation of these young men:

1) Leaving their people

\(^4\) Sahih al-Bukhari 3199
2) Taking refuge in this cave

3) Allāh making easy for them a suitable cave

No doubt this is from the signs of Allāh that prove His wisdom and mercy. Is this considered a *kāramah* (a miraculous sign given to the righteous)? The answer: Yes, this is considered a *kāramah*, without doubt.

«مَنْ يَهْدِيَ اللَّهُ فَهُوَ الْمُهْتَدِ ۚ وَمَنْ يُضْلِلُ فَلَا تَجِدَ لَهُ وِلِيًّا»

He whom Allāh guides, is rightly guided; but he whom He sends astray, for him you will find no *wali* (guiding friend) to lead him (to the right path).

"*Whoever is guided*” — “Whoever” is a conditional clause; the answer to the conditional clause is “he will be guided.”

"*But he whom He sends astray*” — Meaning, it will be decreed that he will be misguided.

"*You will find no wali (guiding friend) to lead him (to the right path)*” — Meaning, the one whom He befriends and guides to what is correct; and in this information from Allāh is a warning for us to not ask for guidance from anyone except Allāh.

And we do not become despondent when we see those who are astray, because misguidance is in the Hand of Allāh. Thus, we believe in the divine decree and we do not become angry. The misguidance that occurs is from Allāh, but it is obligatory upon us to guide those who are astray. So there is the legislation and the decree. It is obligatory upon us to be pleased with the decree in every situation, and what is decreed has details. And it is obligatory upon us to be pleased with the legislation in every situation. Thus, we are pleased that Allāh made the people into two categories—guided and misguided—but it is obligatory upon us, despite this, to strive to guide the creation.
Verse 18

وَتَحَسِّبُهُمْ أَيْقَاظًا وَهُمْ رُفُودٌ وَتَقَلَّبَّهُمْ ذَاتُ الْيَمِينِ وَذَاتُ الْشَّمَالِ وَكُلُّهُمْ بِبِلَاءٍ ذَرَاعِيَّةٍ بِالْوَصِيدٍ لَّوْ اطْلَعَتْ عَلَيْهِمْ لَوَلَّاَتُ مِنْهُمْ فَرَّاَرًا وَلَمْ يَلْظَبُ مِنْهُمْ رَعْبًا

And you would have thought them awake, while they were asleep. And We turned them on their right and on their left sides, and their dog stretching forth his two forelegs at the entrance. Had you looked at them, you would certainly have turned back from them in flight, and would certainly have been filled with awe of them.

Tafsīr

The statement of the Exalted:

وَتَحَسِّبُهُمْ

And you would have thought

O those who see, if you would have seen them “awake,” you would have thought they were awake because there were no traces of sleep on them. The sleeping person is relaxed, but it was as though they were awake. Thus, people make a distinction between a sleeping person and a resting person when they see him; even if he is reclining and wants to pretend he is sleeping to deceive his companion, surely [his companion] knows he is not sleeping.

رُفُودٌ

While they were asleep.

This is the plural of raqīd (زَأْد).
And We turned them on their right and on their left sides

Meaning, sometimes they would be on their right and sometimes they would be on their left, and Allāh did not mention their backs or their stomachs because sleeping on the right and the left is more complete.

“We turned them” — This is proof that the action of the sleeping person is not attributed to him, because Allāh attributed their turning to Him. Therefore, if the sleeping person says in his sleep, “My wife is divorced,” or “I owe so-and-so 1,000 riyāl,” it is not given any consideration, because he did not intend or desire this, in statement or action.

As for the wisdom in their turning from right to left, some of the scholars say it was so the earth would not consume the side of their bodies that was touching it. But what is correct is that this was not the wisdom for [their turning]. The wisdom was so the blood could be balanced in the body, because blood flows through the body, and if he is only on one side, the elevated side will be on the verge of being deprived. But, by the wisdom of Allāh, He caused them to turn.

The statement of the Exalted:

Their dog stretching forth his two forelegs at the entrance.

Meaning, it was as though (and Allāh knows best) the dog did not go to sleep.

“Stretching forth his two forelegs” — Meaning, sitting on his stomach, and he had stretched his legs.
“At the entrance” — This is the opening of the cave or the patio of the cave; meaning, either at the entrance of the cave or on the side of the cave in its patio, in order to guard them. In this is proof of the permissibility of using a dog to guard, [for the purpose of] guarding and protecting humans. As for guarding cattle, this proof has come in the Sunnah, and the proof for guarding crops and the like comes in the Sunnah. Protecting humans is even more worthy, as it is permissible to use a dog to guard cattle and crops or for hunting; thus, using him to guard the house is even more worthy.

The statement of the Exalted:

(لَوْ أطَلَّعْتُ عَلَيْهِمْ لَوُلِّيْتُ مِنْهُمْ فَرَّارًا وَلَمْ يَلْبِسُوا مِنْهُمْ رُعَا)

Had you looked at them, you would certainly have turned back from them in flight, and would certainly have been filled with awe of them.

Meaning, if you had looked upon them, you would have turned away from them in flight, with an awe that Allâh placed in the hearts of those who saw them, such that no one would try to come close to them.

“You would certainly have turned back from them in flight” — Even though they would not have encountered them (in this cave), they would have feared them.

“And would certainly have been filled with awe of them” — They would have been filled completely with fear, not just their hearts being filled with fear. This indicates the severity of the fear in those who saw them.

Verse 19

(وَكَذَٰلِكَ بَعُوْنَا هُمْ لَيْتَسَاءَلُوا بَيْنَهُمْ قَالَ قَالٌ مِنْهُمْ كَمْ لَيْتَمُّ قَالُوا لَيْتَهَا يَوْمًا أَوْ بَعْضَ لَيْتَهَا قَالُوا رَبُّكُمْ أَعْلَمُ بِيَوْمٍ)
Verse 19

And similarly, We awakened them that they might question one another. A speaker from among them said, “How long have you stayed [here]?” They said, “We have stayed (perhaps) a day or part of a day.” They said, “Your Lord (alone) knows best how long you have stayed. So send one of you with this silver coin of yours to the town and let him find out which is the best food, and bring some of that to you. And let him be careful and let no one know of you.”

Tafsîr

The statement of the Exalted:

وَكَذَٰلِكَ بَعْثْنِاهُمْ لِيُبْسَّطَ أَلْوَانَهُمْ

And similarly, We awakened them that they might question one another.

Meaning, just as We cared for them by making the cave easy for them and granting them this long sleep, Allâh also raised them.

“That they might question one another”—It is the habit of people that when they sleep, they question one another when they wake. Some of them say, “What did you dream about?” And some of them say, “Hopefully you had a good sleep,” and similar conversation.

“We awakened them that they might question”—This does not mean they were raised for the purpose of questioning each other; rather, [it means] they were raised, and then they questioned each other. The lâm (ل) in this sentence [in the word liyatsâ‘alu (ليبساءلوا), “that they
might question”) is for the outcome, not the purpose, as in the statement of the Exalted:

«فَالْتَقَطَهُ آلٌ فَرَعُونَ لِيُكُونُ لَهُمْ عَدْوًا وَحُزْنًا»

And the household of Pharaoh picked him up [out of the river], that he might become to them an enemy and a [cause of] grief.

[Sūrah al-Qaṣaṣ 28:8]

This lām is not for the purpose, ever. It is not possible that it could be for the purpose, because the family of Pharaoh did not pick him up so he could be an enemy to them and a cause of grief. But they picked him up, and [then] he was for them an enemy and a cause of grief.

«قَالَ قَانِلٌ مِّنْهُمْ كَمْ لَيْسَمُّ»

A speaker from among them said, “How long have you stayed [here]?”

As this is a normal question that is asked, meaning, how long have you stayed?

«قَالُوا لَيْسَنَا بِيَوْمِ أَوْ بَعْضٍ يَوْمٍ»

They said, “We have stayed (perhaps) a day or part of a day.”

“We have stayed a day” — Meaning, a complete day.

“Or part of a day” — Meaning, they said they had only stayed for part of a day. This was because they entered [the cave] during the beginning of the day and they were raised from their sleep in the evening. So they said, “We have stayed (perhaps) a day,” [meaning], if this was the second day, or “part of a day,” if this was the first day. This is proof they were in a deep sleep.
Verse 19

They said, "Your Lord (alone) knows best how long you have stayed."

 Meaning, some of them said this to each other. And it is as though whoever said this felt like their sleep was very long, but they were not able to determine the length. As for those who spoke first, they determined how long they had slept based on what was apparent, while those who spoke after did not determine the time they had slept based on what was apparent. This is because the person makes a distinction between a light sleep and a long sleep.

Then some of them said to the others:

"So send one of you with this silver coin of yours to the town..."

Al-wariq (الورق): It is silver, as it comes in the hadith:

وَفِي الرَّقَةِ رُبعُ الْعَشْرِ

For silver, one quarter of one tenth.5

And with them were silver coins.

"So send one of you with this silver coin of yours to the town, and let him find out which is the best food, and bring some of that to you."

This speech contains the following:

5 Sahih al-Bukhari 1454
1) The permissibility of entrusting someone to purchase items. Entrusting someone to purchase or sell is permissible. The Messenger of Allah ﷺ entrusted one of his Companions to buy a sacrificial animal for him and he gave him a dinár. He said, “Purchase an animal for sacrifice.” So [the Companion] purchased two sheep with the dinár, and then he sold one of them for a dinár; thus, he returned with a sheep and a dinár. So the Prophet ﷺ supplicated for Allah to bless him in his selling. Thus, even if he bought dirt, he made a profit. The scholars have taken from this hadith that it is permissible to invest the extra money—meaning, it is permissible for a person to invest the money of another person, if he knows the other person will be pleased with that. So [the People of the Cave] entrusted one of them to go to the city to bring provisions.

2) This is also proof that there is nothing wrong with a person requesting the best food. This is based upon their statement, “And let him find out which is the best food.”

3) This is proof that the statement of some of the scholars—that it is not permissible for a seller to say he has the best product—is weak. (They say) you cannot say, “I will sell you the best wheat there is.” This is because there is nothing that is good except that there is something better than it. But it is said this returns to the customs [of the people]. Thus, “the best” means during this time, or in this place.

And is there, in the Sunnah, that which shows you can request the best food? Yes. The Prophet ﷺ approved of the Companions who sold low quality dates for high quality dates to feed the Prophet ﷺ, and he did not prohibit them from this. And he did not say, “This is extravagant; leave off seeking the best.” Allah may give a person the ability to choose the best food, drinks, housing, clothing, and vehicles. As long as Allah has given him the ability to do so, he is not blamed.

“And bring some of that to you” — Meaning, buy it and bring it. Thus, they combined entrusting, buying, and retrieving.
"And let him be careful and let no one know of you."

Meaning, let him go in secret so they will not perceive him and thus harm him. This means they thought they had only slept for a short time, so they commanded [the one who went out] to be subtle and avoid being noticed.

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Verse 20

"For if they come to know of you, they will stone you or turn you back to their religion, and in that case you will never be successful."

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Tafsīr

Meaning, it is sure they would be killed or forced back on their heels (to disbelief) after their faith.

"And in that case you will never be successful."

Meaning, you will never be successful if you return to their religion. This is proof for taking every possible precaution from the enemy except the impermissible means; if it is impermissible, it is not permissible for the person to fall into it.
Verse 21

And thus We made their case known to the people, so they might know that the promise of Allâh is true, and that there can be no doubt about the Hour. [That was] when they (the people of the city) disputed among themselves about their affair; they said, "Construct a building over them, their Lord knows best about them," (then) those who prevailed in the matter said, "We will surely build a place of worship over them."

Tafsîr

The statement of the Exalted:

And thus We made their case known to the people

Meaning, just as they were raised from their sleep, Allâh caused them to be found—He revealed them to their people.

So they might know that the promise of Allâh is true
Verse 21

Allāh revealed them to their people “so they might know that the promise of Allah is true.” Either this means the establishment of the Hour that they disbelieved in, or that Allāh the Exalted saves the believers from the disbelievers, because these seven were saved from a great nation that was fighting against them and preventing them from tawhīd.

وَأَنَّ السَّاعَةَ لَا رَيْبَ فِيهَا

And that there can be no doubt about the Hour.

Meaning, the establishment of the Day of Judgment. This means there is no doubt that it will occur and it is a must that it will happen.

إِذْ يَتَنَازَعُونَ بَيْنَهُمْ أَمْرٌ هُمْ

[That was] when they (the people of the city) disputed among themselves about their affair

Meaning, We allowed them to find them such that they disputed about their affair. They disputed among themselves about what they should do with them: should we leave them, or what should we do?

فَقَالَوْا ابْنُوا عَلَيْهِمْ بَيْتًا

They said, “Construct a building over them…”

Meaning, build a structure over them so it will be a monument and a protection for them.

ِرَبِّهِمْ أَعْلَمُ بِيَتِيهِمْ

“…their Lord knows best about them.”

Meaning, they did not enter into their affair—how they stayed in the cave for 309 years without eating or drinking and how they remained the same.
They were the leaders.

“We will surely build a place of worship over them.”

[Meaning], rather than building a structure over them, we shall surround them and conceal them with this, and there will be no traces of them.

“We will surely build a place of worship over them” — Meaning, we shall make a masjid over them and take it as a place to pray. It is apparent that they fulfilled this, because those speaking were the rulers and they prevailed. This action—placing masajid over graves—is a means that leads to shirk. Our legislation wars against this, such that the Prophet ﷺ said during his death:

لا عَبَّةُ اللّهِ عَلَى الْيَهُودِ وَالْمُسْتَفَارِيْنِ اِتّخَذُوا فَتْحًا أَنْبِيَائِهِمْ مَسَاجِدًا يُحَدَّرُونَ مَا صَنَعُوا.

May Allāh’s curse be upon the Jews and the Christians—they took the graves of their prophets as places of worship; beware of what they did.6

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Verse 22

Then Allāh ﷻ said, in clarifying the difference of the people concerning their number:

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6 Sahih al-Bukhari 435, 436; Sahih Muslim 531
They will say there were three, the fourth of them being their dog; and they will say there were five, the sixth of them being their dog—guessing at the unseen; and they will say there were seven, and the eighth of them was their dog. Say, [O Muḥammad]: “My Lord is most knowing of their number. None knows them except a few.” So do not argue about them except with an obvious argument and do not inquire about them among [the speculators] from anyone.

Tafsīr

They will say three, four, and five. How can there be two statements for one affair of the unseen? There are two answers for this:

The first answer: This means some of them will say they were three with their dog being the fourth. Others will say they were five with their dog being the sixth, and the third group will say they were seven with their dog being the eighth.

The second answer: This means they will waver. One time, they will say they were three. Another time, they will say they were five. Another time, they will say they were seven.

Both of these meanings are possible, and they do not contradict each other. Thus, you find them sometimes saying this and sometimes saying that, based upon what is on their minds.

Allāh the Exalted said:
Guessing at the unseen

He said this concerning those who said:

There were three, the fourth of them being their dog

And:

There were five, the sixth of them being their dog

Concerning both of these statements, Allāh the Exalted said that they said this:

Meaning, those who said this were guessing, and they have no certainty concerning this.

And they will say there were seven, and the eighth of them was their dog.

And He did not say about this “guessing at the unseen”; rather, the Exalted was silent about this, and this is proof that their number was seven and the dog was the eighth. This is because Allāh negated the first two statements, and He was silent about the third, so the third statement is correct. This is similar to the statement of Allāh concerning the pagans when they committed evil:
Verse 22

وَإِذَا فَعَلُوا فَاحسِتُوهَا قَالُوا وَجَدُّنَا عَلَيْهَا أُبَاءَنا

And when they commit an immorality, they say, “We found our fathers doing it…”

[Sūrah al-A‘rāf 7:28]

This is one.

وَاللَّهُ أُمَرْنَا بِهَا

“And Allāh has ordered us to do it.”

[Sūrah al-A‘rāf 7:28]

This is two.

Allāh the Exalted said:

قُلُ إنَّ اللَّهَ لَا يَأْمُرُ بِالْفَاحِشَاءِ أَنْتُوُنَّ عَلَى اللَّهِ مَا لَ

Say: “Indeed, Allāh does not order immorality. Do you say about Allāh that which you do not know?”

[Sūrah al-A‘rāf 7:28]

Thus, He negated their statement “Allāh ordered us with this,” and He was silent concerning their first statement. This is proof that their first statement, “We found our fathers doing it,” is correct. And here, when He said “guessing at the unseen” concerning the first of the two statements and He was silent about the third statement, it proves that they were seven in number and their dog was the eighth.

قُلْ رَبِّي أَعْلَمُ بِعَدْدِهِم

Say, [O Muḥammad]: “My Lord is most knowing of their number.”

Meaning, if a dispute occurs, then say to the people, “My Lord is most knowing of their number.” Did Allāh inform us of their
number? The answer is yes—He informed us that they were seven and their dog was the eighth. Because Allāh informed us of their number, it is obligatory upon us to return to what Allāh has informed us of, so we say with certainty that their number is seven and the dog was the eighth.

"None knows them except a few."

This means that only a few knew they were seven and their dog was the eighth before Allāh made it known.

So do not argue about them

Meaning, concerning their affair, their era, their places, and their destination.

So do not argue about them except with an obvious argument

Meaning, do not let the argument reach the heart, because if the argument reaches the heart, the argumentation will intensify, tempers will flare, and the veins will swell. And because there is no great benefit in debating concerning them, Allāh the Exalted said: “So do not argue about them except with an obvious argument.” This means “with just a conversation upon the tongue that does not reach the heart.” We understand from this that it is not befitting for the person to tire his heart arguing about that which brings no benefit from arguing concerning it. And this occurs a lot. Sometimes, some people get defensive when arguing about something that has no benefit. Thus, we say: My brother, do not tire yourself; make your arguments only upon the tongue, and do not connect your heart to it [such that] you become defensive and angry.
And this is proof that it is not befitting to delve into that which has no benefit, and there is a lot of this, and [this is] mostly what you find in rhetoric. The scholars of rhetoric are those who dispute tawhid and 'aqidah and bring things that have no benefit. From this is their statement concerning the beginning and end of time, and the empty statements that resemble this that have no benefit. They write volumes in order to distribute this issue, some affirming it and some denying it, despite it being futile. Thus, do not tire yourself in that which has no benefit, and if you find that your companion is one who argues, say to him, “Just contemplate the affair,” and close the door upon this.

(وَلَا تَسْتَفْتَ فِيهِمْ مَنْهُمْ أَحَدًا)

And do not inquire about them among [the speculators] from anyone.

Meaning, do not consult them concerning the People of the Cave, whether they are from the People of the Book or other than them. Do not consult them about their situation, the era, or location. This shows that it is not fitting for a person to consult someone who is not qualified to make a judgment, even if the person believes he has knowledge. Do not consult him if he is not qualified.

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And never say of anything, “I am doing such-and-such thing tomorrow.” Except (with the saying), “If Allāh wills!” And remember your Lord when you forget and say, “Perhaps my Lord will guide me unto a nearer way of truth than this.”
Tafsīr

The statement of the Exalted:

وَلَا تَفْلَوْنَ

And never say...

This is addressed to the Messenger ﷺ, just as what came before it was addressed to him.

لَيْسَ بِنَيْنِ مِنْهُمَا فَإِيَّكُمْ فَأَكِلُّوهَا غَدًا ۚ

...of anything, “I am doing such-and-such thing tomorrow.”

It is mentioned that the Quraysh went to the Jews in Madīnah and said, “A man among us says that he is a prophet.” They replied, “Ask him about three things:

1) Concerning the youth who left from their city and sought refuge in the cave, what was their situation?

2) And about a man who ruled the East and West of the earth.

3) And about the spirit.”

These were the three questions. Thus, they asked the Prophet ﷺ about the People of the Cave. He replied, “I will inform you tomorrow.” Then the revelation stopped for about 15 days; no revelation was sent down to him. And the Prophet ﷺ did not know the stories of the previous nations, as the Exalted said:

وَمَا كُنْتُ تَفْلُو مِنْ قَبْلِهِ مِنْ كِتَابٍ وَلَا تَحْتَطَّعُهُ بِبَيْنِكَ

إِذَا لَآرْتَابَ الْمُتَّطِلُونَ

Neither did you (O Muhammad) read any book before it (this Qur’ān), nor did you write any book
with your right hand. In that case, indeed, the followers of falsehood might have doubted.  

[Sūrah al-'Ankabūt 29:48]

So Allāh tested him—He withheld the revelation for 15 days, just as He tested Sulaymān when he said:

لأطُوفَ الْلَّيْلَةَ عَلَى ٍتَسْعَينَ أَمْرَأً، كُلُّهُمْ تَأْتِي يَقَارِسُ يُجَاهِدُ فِي سَبِيلِ اللَّهِ.

“Tonight I will go to 90 of my women and each one of them will give birth to a son who will fight in Allāh’s cause.”7

The angel said to him, “Say insbā Allāh.” But he did not say it; thus, he went to 90 of his women and he was intimate with them. And what occurred? One of them became pregnant with half a child, so Allāh could show His slaves that the affair is His affair, and regardless of the person’s status with Allāh and his prestige, he has no escape from the affair of Allāh.

The revelation did not come for 15 days, and it is known that this would cause grief and sadness to the Prophet ﷺ, as this delay in the information could be a reason for these people to disbelieve in him. The reality is that this is not a reason to disbelieve in him. Perhaps they would say, “Muḥammad promised us he would inform us tomorrow and he did not do it, so where is the revelation that he said descended upon him?”

But we say: The delay of the revelation and the delay of the information from the Prophet ﷺ is proof of his truthfulness, because if he was a liar, he would have made up a story between the night and the morning and he would have said, “This is their story.” Thus, the delay of the revelation and the Prophet ﷺ not informing them of anything is proof of the completeness of his truthfulness.

Except (with the saying), “If Allāh wills!”

7 Sahih al-Bukhari 6639; Sahih Muslim 1654
Except with the statement that connects the affair with the will of Allah. And in this, the person has two great benefits:

1) Allah will make the affair easy for the person when he entrusts it to Allah 

2) If he does not perform the action, he will not have reneged.

Thus, the benefit from His statement, "I am doing such-and-such thing," is that if one says, "I will do this," and he is saying this by way of information, not a determination to perform an action, then it is not necessary to mention the will (of Allah). Meaning, if your companion said to you, "Will you come to see me tomorrow?" And you said, "Yes," but you did not say *insbā Allah*, then there is no problem, because this is information about what is in your heart, and Allah has willed what is in your heart, so there is no need to connect it to the will (of Allah).

As for if you definitely were determined to go, then say *insbā Allah*. The first was information about what is in your heart, and what is in your heart is occurring now. As for what you will do in the future, then this is information for something that has not occurred, and you do not know if it will occur or not. Pay attention to this difference. If a person said, "I will travel tomorrow," and this is information about what is in his heart, then it is not necessary to say *insbā Allah*. Why? Because it is information about something that has occurred. As for if he wants to travel by his statement "I will travel, and I shall prepare for travel and I shall definitely travel," then here it is a must that he says *insbā Allah*.

For this reason, the verse states, "Indeed I am doing such-and-such thing," and it is not "I will do." Rather, he said, "Indeed I am doing." Thus, do not say about a thing in the future, "Verily, I am doing it," except if you connect it with the will of Allah.

وَأَذْكُرُ رَبِّكَ إِذَا نَسَيْتَ

And remember your Lord when you forget

86
Meaning, remember the affair of your Lord by saying *inshā'Allāh*. If you forget to say it, this is because the person may forget, and if he forgets, then Allāh the Exalted has said:

"<Rabbana lā tawajhunna in nasībīna wa 'anhatanab>

"Our Lord! Punish us not if we forget or fall into error..."

[Sūrah al-Baqarah 2:286]

And the Prophet ﷺ said:

من نام عن صلاة او نسيها فليصلِّها إذا ذكرها.

Whoever sleeps through prayer or forgets it, then let him pray it when he remembers it.\(^8\)

So if a person forgets to mention the will of Allāh, he says it when he remembers, but is it valid? Meaning, if he reneged on an oath, is he absolved for atonement if he said *inshā'Allāh* late? Some of the scholars say this is valid even if he does not remember until after a day or two, or a year or two, because Allāh said:

"وأذكر ربك إذا نسيت"

Remember your Lord when you forget

And some of the scholars say it is not valid except if he remembers soon to make the exception by saying *inshā'Allāh*, and this is the statement of the consensus of the scholars. For example, if you said, "By Allāh, I will surely do this," and you forgot to say *inshā'Allāh*, then after 10 days you remembered so you then said, "Inshā'Allāh," and you had not done the action, based on the premise that the person who says *inshā'Allāh* has not reneged — some of the scholars say this is valid, because Allāh the Exalted said:

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\(^8\) Sahih al-Bukhari 597; Sahih Muslim 684
And remember your Lord when you forget

And some of them say it is not valid, because the statement (the promise to fulfill the action) was not based upon the other speech (meaning, the will of Allāh). So what is the benefit derived from Allāh commanding us to remember Him if we forget? The benefit is that it removes the sin from the person, because Allāh said:

وَلَا تَفْعَلْنَّ لَنَا إِنَّنَا فَاعِلُونَ ذَلِكَ غَدًا ۖ إِلَّا أَنْ يَنْفَعَ اللَّهُ

And never say of anything, “I am doing such-and-such thing tomorrow.” Except (with the saying), “If Allāh wills!”

Thus, if you forget, you say it when you remember, but is it valid such that you have not reneged from your agreement, or does it just remove the sin? What is apparent is that the second view [is correct]—it removes the sin. As for reneging, then he has reneged if he does not fulfill the obligation, because the exception (saying \textit{inshāAllāh}) must be stated at the time.

Does this mean it must be stated at the exact time, or that it must be stated in the same gathering? The answer: There is a difference of opinion. Some of the scholars say that as long as he is in the gathering, it is connected, and if he stands away from the gathering then it is disconnected. They said [this] because the Prophet \( \text{ﷺ} \) said:

الْبَيِّنَانِ بِالْبَيِّنَاتِ مَا لمَّا يَفْتَرَقَا.

When two people meet to engage in trade, the transaction between them is not binding until they separate, unless they have chosen to conclude the transaction.\(^9\)

Thus, he made their separating the thing that disconnects them.

\(^9\) \text{Saḥīh al-Bukhārī} 2108; \text{Saḥīh Muslim} 1532
Some of the scholars say the consideration is given to the speech between them being connected. What is apparent (and Allāh knows best) is that if the two parties are sitting together and no speech is mentioned that separates them, then the exception is valid, so he has not reneged.

“Perhaps my Lord will guide me unto a nearer way of truth than this.”

“Perhaps” ('asā, غَيْبَى) carries the meaning of hope when it comes from the creation. If it comes from the Creator, then [this thing] will occur, as Allāh ﷻ said:

Except the weak ones among men, women, and children who cannot devise a plan nor are they able to direct their way. For these there is hope that Allāh will forgive them, and Allāh is Ever Oft-Pardoning, Oft-Forgiving.

[Sūrah an-Nisā‘ 4:98-99]

We say that “hope” ('asā, غَيْبَى) here means “it will occur.”

And Allāh ﷻ said:

The masājid of Allāh are only to be maintained by
those who believe in Allāh and the Last Day, establish prayer, give zakāh, and fear none but Allāh. It is they who are expected to be on true guidance.

[Sūrah at-Tawbah 9:18]

As for when it (‘asā, غنى) is stated from a person, then it means hope, as in His statement, “Perhaps my Lord will guide me unto a nearer way of truth than this.” This is hope.

أَنَّ يَهْدِيَنِي رَبِّي

"…my Lord will guide me…"

This means “He will direct me to the path.” Thus, He said:

لِاَقِرْبَ مِنْ هَذَا رَشْدًا

"…unto a nearer way of truth than this."

This means “to guidance and success.” And Allāh did this, as He guided him to what was correct concerning the affair of the People of the Cave.

Verse 25

وَلِبَنُوا فِي كَهْفِهِمْ تَلَاثِيَاتَ مِائَاتٍ وَأَزَدَّا تَسْعَا

And they stayed in their cave for 300 years and add nine.

Tafsīr

The statement of the Exalted:

وَلِبَنُوا

They stayed
Verse 25

This means the People of the Cave, "in their cave" that they chose for themselves and slept in.

300 years

If He did not say years, we would not know if it was 300 days, 300 weeks, or 300 years. Thus, when He said "300 years," He clarified that.

And add nine

Thus, He added nine years to the 300 years, so they remained there for 309 years.

One might say, "Why didn't He [just] say '309 years'?" The answer: This meaning is the same, but the Great Qur'ān is the most eloquent of books; thus, in order to coincide with the previous verses, He said:

300 years and add nine.

And it is not as some have said, that 300 years is solar years and the extra nine is for lunar years. It is not possible for us to testify that Allāh intended this. Who is the one who will testify that Allāh intended this? Even if 300 years coincides with the solar years and 309 years coincides with the lunar years, it is not possible for us to testify that Allāh intended this. This is because the calculation of time with Allāh is one, and what is the sign for this calculation with Allāh? The answer: It is the moon.

Thus, we say that the statement "300 years is for solar years and the additional nine is for lunar years" is a weak statement.

Firstly: It is not possible for us to testify that Allāh intended this.
Secondly: The number of months and years with Allâh is based upon the lunar calculation. The Exalted said:


It is He Who made the sun a shining thing and the moon as a light and measured out its stages, that you might know the number of years and the reckoning.

[Sûrah Yûnus 10:5]

And the Exalted said:


They ask you, [O Muhammad], about the new moons. Say: “These are signs to mark fixed periods of time for mankind and for Hajj.”

[Sûrah al-Baqarah 2:189]

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**Verse 26**


Say: “Allâh knows best how long they stayed. He has [knowledge of] the unseen [aspects] of the heavens and the earth. How clearly He sees, and hears [everything]! They have no wali (protector) other than Him, and He makes none to share in His legislation.”
Verse 26

Tafsîr

The statement of the Exalted:

(فَلِيَ اللَّهِ أَعْلَمُ بِمَا لَبِنُوا)

Say: “Allâh knows best how long they stayed.”

This means “Say, O Muḥammad, [that] Allâh is the most knowing of how long they remained.”

This verse is used by those who say His statement:

(وَلَبِنُوا فِي كَهْفِهِمْ)

And they stayed in their cave

[Sûrah al-Kahf 18:25]

is from the statement of those who were speaking about the length of time the inhabitants of the cave remained in their cave, and these were the Jews, those who claimed that the Torah proves this. Based upon this, His statement, “and they stayed,” would be the object for that which is implied: “And they said, ‘They remained in their cave for 300 years and add nine.’” Then He said:

(فَلِيَ اللَّهِ أَعْلَمُ بِمَا لَبِنُوا)

Say: “Allâh knows best how long they stayed.”

Even though some scholars of tafsîr have stated this, it is not correct. The statement “and they stayed” is the statement of Allâh, and His statement “Allâh knows best how long they stayed” is for emphasis. Meaning, it is emphasizing the sentence that they remained in their cave for 300 years and add nine, and the meaning of “Say: Allâh knows best how long they stayed,” and He has taught us that they stayed “300 years and add nine.” And as long as Allâh is the most knowledgeable of how long they stayed, then no one after Him has a say in this.
Allāh (ﷺ) said:

«لَهُ غَيْبُ السَّمَاوَاتِ وَالأَرْضِ»

“He has [knowledge of] the unseen [aspects] of the heavens and the earth.”

Meaning, to Him belongs the unseen of the heavens and the earth, or to Him belongs the knowledge of the unseen of the heavens and the earth; both of these meanings are correct. The heavens are seven, as it is known, and the earth is also seven earths. Thus, no one knows the unseen—the unseen of the heavens and the earth—except Allāh. Whoever claims knowledge of the unseen is a disbeliever.

And what is intended by “the unseen” is the future. As for whoever claims knowledge of that which is present and that which is past, he is not a disbeliever, because this is something that has occurred and his knowledge of it is from the knowledge of the people. But the knowledge of the future can only be for Allāh alone; thus, the one who goes to a fortune-teller to be informed of the future and believes him is a disbeliever in Allāh (ﷺ). This is because he has denied the statement of the Exalted:

«لَهُ غَيْبُ السَّمَاوَاتِ وَالأَرْضِ»

Say: “None in the heavens and earth knows the unseen except Allāh, nor can they perceive when they shall be resurrected.”

[Sūrah an-Naml 27:65]

As for what has [already] occurred, then it is known that [these things] are unknown to some people and known to others.

أَلْبَصِرُ يِهِ وَأَسْمَعُ

How clearly He sees, and hears [everything]!
Verse 26

This is what is referred to by the grammarians as “the verb of amazement.”

“How clearly He sees” refers to what He sees. “How clearly He hears” refers to what He hears. This is the highest description, and Allāh ﷺ sees everything. He sees the crawling of the black ant on a black rock in the darkness of the night, and He sees what the eyes of the people do not perceive from what is even more subtle and hidden. Likewise, in relation to hearing, He hears everything. He knows the secrets and what is even more hidden than them, and He knows what is apparent.

وَإِنْ تَجْهِرْ بِالْقُولَ فَأَنَاٰ يَعْلَمُ السُّرَّ وَالأَخْفَى

And if you speak aloud, then indeed, He knows the secret and what is [even] more hidden.

[Sūrah Tā-Ḥā 20:7]

‘Ā'ishah رضي الله عنها spoke concerning the story of the pleading woman (al-mujādilah) when her husband said she was like his mother’s back. The woman came to complain to the Messenger of Allāh ﷺ while ‘Ā'ishah was in her room, and the room was small, as it is known. The Messenger of Allāh ﷺ conversed with the woman while ‘Ā'ishah could not hear some of the conversation. And Allāh the Exalted said:

قَدْ سَمِيعَ اللَّهُ قُوْلُ الَّذِي تُجَادِلُوْكَ فِي زُوجِهَا وَتُشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوَرَكَانَ إِنَّ اللَّهَ سَمِيعُ بَصِيرٍ

Certainly has Allāh heard the speech of the one who argues with you, [O Muḥammad], concerning her husband and directs her complaint to Allāh. And Allāh hears the argument between you both; indeed, Allāh is All-Hearer, All-Seer.

[Sūrah al-Mujādilah 58:1]

‘Ā'ishah رضي الله عنها said, “All praises belong to Allāh, the One Whose
hearing hears the voices; verily, I was in the room and I did not hear some of the conversation.”

Allâh the Exalted is above everything, yet He heard her conversation with the Messenger . In this is belief that Allâh the Exalted has sight that reaches everything, and nothing is hidden from His sight, and He has hearing that pierces everything, and nothing is hidden from it.

Belief in that necessitates that the person does not allow his Lord to see or hear from him that which He hates, because he knows that He sees every action he does and hears every statement he makes. This necessitates that you fear Allâh the Exalted and that you do not do an action or make a statement He hates. But the faith is weak, so you find that when the person wants to make a statement or do an action, he does not think about Allâh hearing and seeing him unless he is alerted to this. Heedlessness is rampant, so it is obligatory upon us all to be aware of this great principle.

ما لَهُم مَّن وَلِيٌّ مِن وَلِيٍّ

“They have no wali (protector) other than Him”

In this statement, does the pronoun “they” refer back to the Companions of the Cave or does it refer to everyone in the heavens and the earth? The answer: The second answer is the intended one, meaning there is no guardian except Allâh for anyone, even the disbelievers—their Guardian is Allâh , and the believers’ Guardian is Allâh . Allâh the Exalted said:

حتى إِذَا جاءَ أَحَد كُم مَّيِّتٌ فَرَأَيْتُوهُ رَسُولًا فَهُمُ لا يُفَرَّطُونَ يُرُدُّونَ إِلَى اللَّهِ مَوْلَاهُمُ الْحَقَّ

Until, when death comes to one of you, Our messengers take his soul, and they never neglect their duty. Then they are returned to Allâh, their

10 Musnad Imâm Ahmad 24195; Sunan an-Nasâ'i 3490; Sunan Ibn Mâjah 188
mawlā (true Lord). Surely, His is the judgment and He is the swiftest in taking account.

[Sūrah al-An’ām 6:61-62]

Allāh is the Guardian for everyone, and this guardianship is general. Does not Allāh provide for the disbelievers, cause their bodies to grow, make easy for them the affairs of the heavens and the earth, and subjugate for them the sun, moon, stars, and rain?! This guardianship is given to the believers as well, and this is general.

As for the specific guardianship, then it is for the believers. The Exalted said:

Allāh is the Wali (Protector or Guardian) of those who believe. He brings them out from darkness into light. But as for those who disbelieve, their awlīya’ (supporters and helpers) are tāghūt [false deities and false leaders, etc.], they bring them out from light into darkness. Those are the dwellers of the Fire, and they will abide therein forever.

[Sūrah al-Baqarah 2:257]

The specific guardianship necessitates specific concern, such that Allāh directs the slave and opens doors for him to beneficial knowledge and righteous actions. For this reason, He said:

He brings them out from darkness into light.

[Sūrah al-Baqarah 2:257]

He removes them (from darkness) with knowledge, so He teaches them first, and He removes them secondly with success.
"They have no wali (protector) other than Him"

This sentence contains a preposition (harf al-jarr) that is extra, and the meaning would still be established without it. But when it is added, it emphasizes the speech. Thus, it means it is not possible to find any guardian for the inhabitants of the heavens and the earth except Allâh.

His statement:

"And He makes none to share in His legislation."

This is like His statement:

"Verily, the judgment belongs to Allâh"

[Sûrah al-An’âm 6:57]

And He said:

And in whatsoever you differ, the decision thereof is with Allâh.

[Sûrah ash-Shûrâ 42:10]

And the judgment is of two types: universal and legislative. The creation and arrangement of affairs is the universal judgment, while the ruling between people, the commands, and the prohibitions are the legislative judgment. His statement:

"And He makes none to share in His legislation."
Verse 26

This includes both types [of judgment]. Thus, no one shares with Allāh in His ruling in the universe or the legislation, and this contains proof for the obligation of returning to the Islamic legislation of Allāh. It is not for us to legislate in the religion of Allāh that which is not from it—not in the affairs of worship or in the affairs of transactions. As for the one who says it is allowed for us to legislate what is appropriate for our current times concerning transactions, then this statement is false. This is because, based upon this, it would be permissible for us to use usury, it would be permissible for us to gamble, and it would be permissible for us to acquire earnings under false pretenses. The legislation is correct for all places and times, and the last part of this ʿummah will not be rectified except by what rectified the first part of this ʿummah.

As for the universal judgment, no one shares this with Allāh and no one claims this. Is anyone able to bring down the rain? Is anyone able to grasp the heaven and the earth to prevent them from moving from their places? As for the legislated judgment, it is the place of differing for humans, and some of them claim it is their right to legislate for the people what they view to be appropriate.
And recite what has been revealed to you (O Muhammad) of the Book (the Qur'an) of your Lord. None can change His words, and none will you find as a refuge other than Him.

Tafsîr

The statement of the Exalted:

And recite what has been revealed to you of the Book of your Lord.

This is like the result from His statement:

“And He makes none to share in His legislation.”

[Sûrah al-Kahf 18:26]

Meaning: Since no one shares in His legislation, recite what has been revealed to you.

The word “recite” means the recitation of words, and it also means “to follow.” As for the recitation of the words, then this is clear—
you say, “So-and-so recited Sūrah al-Fātiḥah.” As for the recitation of action, it is to work by the Qur’ān. If you have worked by it, then you have recited it, meaning you have followed it. For this reason, we say about the statement of the Exalted:

إِنَّ الَّذِينَ يَتَّلُونْ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ

Indeed, those who recite the Book of Allāh and establish prayer...

[Sūrah Fātir 35:29]

That this contains the recitation of words and wisdom.

And the address in His statement “recite” is directed to the Messenger ﷺ. But know that the addresses toward the Messenger ﷺ are divided into three categories:

1) That which is proven to be specific to him, then it is specific to him.

2) That which is proven to be general, then it is general.

3) That which carries both meanings, then it is said that it is general and it is specific. Therefore, the ummah follows it based upon him being an example to follow, not based on the address.

An example of that which is proven to be specific is the statement of Allāh ﷻ:

آَلَمْ نَشْرِحْ لَكَ صَدْرَكَ

Did We not expand for you, [O Muḥammad], your breast?

[Sūrah ash-Sharḥ 94:1]

There is no doubt this is specific to him. And likewise the statement of the Exalted:

آَلَمْ يَجِدْكَ تَيِبًا فَاوِلًا
Did He not find you an orphan and give [you] refuge?

[Sūrah ad-Ḍuḥā 93:6]

This is specific to him ﷺ.

An example for that which is proven to be general is the statement of the Exalted:

ٍٍِّّا أَيْهَا النَّبِيُّ إِذَا طَلَقْتُمُ النَّسَاءَ فَطَلَقْوهُنَّ لِعَدَّتِهِنَّ َوَأَخْصُصُوا الْعَدَّةَ

O Prophet, when you divorce women, divorce them for [the commencement of] their waiting period and keep count of the waiting period.

[Sūrah at-Ṭalāq 65:1]

His statement “when you divorce” is plural, and this is for the ummah. But Allāh ﷺ addressed the leader of this ummah, its Messenger, because they are his followers. So He said, “O Prophet, when you divorce women”; this address includes the Prophet ﷺ and the ummah as a whole.

An example of that which contains both affairs is this verse:

وَأَتْلِ مَا أُوْحِيَ إِلَيْكَ مِن كِتَابٍ رَبِّكَ

And recite what has been revealed to you of the Book of your Lord.

However, a person may say that this verse has what could prove it is specific (as we will mention insbā’Allāh), but the examples like this are many. What is correct is that it is addressed to the ummah, but directed (linguistically) toward its leaders and its example. This is because addresses are directed towards both leaders and followers.

His statement:
Verse 27

What has been revealed to you of the Book of your Lord.

This is the Qur’an. And the connection of the Lord to the Messenger is proof that what Allāh revealed to His Messenger was from His utmost concern for him.

And His statement:

None can change His words, and none will you find as a refuge other than Him.

Meaning, no one is able to change His words—neither His words concerning the universe nor the legislation. As for the universe, then it is clear that no one is able to change it. When Allāh the Exalted says the statement “Be” in the universal affair, then no one is able to change it. As for the legislation, then no one is able to change His legislation. The negation here is not for that which exists; rather, it is a negation for the possibility of changing the legislation. Thus, no one is able to legislate and change the legislated words of Allāh, so it is obligatory upon everyone to submit to Allāh. If someone says, “We find those who change the words of Allāh!” And Allāh alludes to this in His statement:

They want to change Allāh’s words.

[Sūrah al-Fāṭihat 48:15]

We say: This is a legislative change. As for the legislative change, this could occur from the people, thus they will change the words from their proper places and explain Allāh’s words in a manner He did not intend. And from this is those who deny the attributes of Allāh or some of them; this is from changing the words of Allāh.
And none will you find as a refuge other than Him.

Meaning, you will not find (O Prophet) any refuge other than Allâh. This means you will not find anyone to lean toward or to seek refuge in. If someone wants evil for you, you will not find anyone other than Allâh to prevent them. So when the person is afflicted by something that harms him or that which he fears, in whom does he seek refuge? He seeks refuge in Allâh. Similar to this verse is the statement of the Exalted:

قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضُرًا وَلَا رِسَالًا، قُلْ إِنِّي لَنْ يُحِيَّرِني مِنَ اللَّهِ أَحَدٌ وَلَنْ أَحْدِثَ مِن دُونِهِ مُتْحَدًا.

Say: “It is not in my power to cause you harm, or to bring you to the right path.” Say: “None can protect me from Allâh’s punishment [if I should disobey Him], nor will I find refuge except in Him.”

[Sûrah al-Jinn 72:21-22]
Verse 28

وَأَصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيٍّ

وَيْرِدُونَ وَجْهَهُ وَلَا تَعْتَدْ عِنْدَكَ عَنْهُمْ تُرِيدُ زِيَةَ الْحَيَاةِ

الْدُنيَا وَلَا تَطُعْ مِنْ أَغْفَلَهُ قَلْبُهُ عَنْ ذِكْرِنَا وَاتَّبَعْ هَوَاهُ

وَكَانَ أَمْرُهُ فَرَطاً

And keep yourself patient along with those who call on their Lord in the morning and the evening, seeking His Face. And let not your eyes overlook them, desiring the adornments of the worldly life, and do not obey one whose heart We have made heedless of Our remembrance and who follows his desires and whose affair has been lost.

Tafsīr

The statement of the Exalted;

وَأَصْبِرْ نَفْسَكَ

And keep yourself patient

This means, refrain your soul with those who call upon Allāh with the du‘ā’ of worship and the du‘ā’ of need; sit with them and strengthen their resolve.

His statement:
In the morning

This means during the daytime. And His statement:

And the evening

This means at the end of the day.

His statement:

...seeking His Face

This means they are sincere to Allāh the Exalted—they seek His Face and they do not want anything from the worldly life. They do this for Allāh alone and none other than Him.

This verse affirms that Allāh has a Face, and the scholars of Ahlul-Sunnah are in agreement in affirming the Face of Allāh the Exalted, with proofs from the Book and the Sunnah. Allāh the Exalted said:

And the Face of your Lord full of majesty and honor will abide forever.

[Sūrah ar-Rahmān 55:27]

And the Prophet ﷺ said:

I take refuge with Your Face.\(^{11}\)

\(^{11}\) Sahīh al-Bukhārī 4628
The Salaf and Imāms of this ummah have agreed in affirming the Face of Allāh ﷻ. But is this Face similar to the face of the creation? The answer: It is not possible for Allāh’s Face to be similar to the face of the creation, due to the statement of the Exalted:

\[
\text{لَيْسَ كَمَثَلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الَّبَصِيرُ}
\]

There is nothing like unto Him, and He is the All-Hearer, the All-Seer.

[Sūrah ash-Shūrā 42:11]

And the statement of the Exalted:

\[
\text{رَبُّ السَّمَاءِ وَمَا بَينَاهُ وَأَرْضِيَ لَعَبَّادَتِهِ هَلْ تَعْلَمُ لِهَا سُمُوْتًا}
\]

Lord of the heavens and the earth and all that is between them, so worship Him (alone) and be constant and patient in His worship. Do you know of any who is similar to Him?

[Sūrah Maryam 19:65]

This means a resemblance and a rival. And Allāh ﷻ said:

\[
\text{فَلَا تَجِلَّعُوا إِلَيْهِ أُنَادِيَّانِ وَإِنْ تُعَلِّمُونَ}
\]

So do not set up rivals unto Allāh while you know.

[Sūrah al-Baqarah 2:22]

Likewise, for every attribute that Allāh describes Himself with, it is obligatory upon us to take it upon the apparent meaning, without making a likeness. If someone says, “Affirming a face for Allāh necessitates giving a likeness, [so do we] take the statement ‘there is nothing like unto Him’ to mean ‘except in what He has affirmed,’ such as the Face and the two Hands?”

The answer: This [statement] is from obstinacy, because we know
from the perception and the intellect that everything attributed to something is appropriate for that thing. Don’t the humans, the camels, the horses, and the elephants have faces? Of course, but are these faces the same? No, never; rather, they are appropriate for that which they are connected to. Rather, even time and place has a face, as it comes in the statement of the Exalted:

\[
\text{آمنوا بالذي أنزل على الذين آمنوا وجه النهار وآمنوا آجره}\\
\]

And a faction of the People of the Scripture say [to each other], “Believe in what was revealed to the believers at the face (beginning) of the day and reject it at its end…”

[Sūrah Āl ʿImran 3:72]

Thus, a face has been affirmed for time, but is it possible for anyone to say the face of the daytime resembles the face of a human? The answer: It is not possible. Therefore, it is not possible to make a resemblance to whatever Allāh attributes to Himself, such as a Face, with the faces of the creation, because each attribute is appropriate for what it is attributed to.

If someone says, “It has come in an authentic hadīth that the Prophet ﷺ said:

\[
\text{إن الله تعالى خلق آدم عليه صورته}\\
\]

‘Verily, Allāh created Ādam upon His image.’”\(^ {12} \)

What is the response to this? The answer is from one of two angles:

The first angle: Ādam’s image being upon His image does not necessitate any resemblance. The proof for this is what the Prophet ﷺ has informed us of:

\(^ {12} \) Sahīh Muslim 2612; Sahīh al-Bukhārī 6227
Verily, the first to enter Paradise will be upon the image of the moon on a clear night.\textsuperscript{13}

And we know there will be no resemblance between them and the moon, but they will be like the image of the moon in general, in relation to shining, cheerfulness, and light.

**The second angle:** It is said that the statement “upon His image” means the image that Allāh the Exalted has chosen; and attaching the image of Ādam to Allāh is for honor and exaltation, as in the statement of the Exalted:

\[
\text{وَمَنِ اَتَّلَمْ مِمَّنْ مَنَعَ مَسَاجِدَ اللَّهِ أَنْ يَذْكَرَ فِيهَا اسْمَهُ}
\]

And who are more unjust than those who prevent Allāh's name from being mentioned in His masājid...

[Sūrah al-Baqarah 2:114]

It is well known that Allāh does not pray in the masājid, but its attachment to Allāh is to honor and exalt them, because they were built for the obedience of Allāh.

And like the statement of Šāliḥ Ṣāliḥ to his people:

\[
\text{ناَفَعَ اللَّهِ وَشَقَيَاهَا}
\]

“That is the she-camel of Allāh! (Do not harm it) and bar it not from having its drink!”

[Sūrah as-Sāḥiḥ 91:13]

It is known that this she-camel does not belong to Allāh in the same manner in which it belongs to humans, such that they ride it; but its attachment to Allāh is to honor and exalt it. Therefore, the statement, ‘He created Ādam upon His image,” or “upon the image of

\textsuperscript{13} Śāhih Muslim 2834
ar-Rahmān,” means upon the image that He chose for him distinct from the rest of creation. Allāh said in Sūrah al-Infiṭār:


[Brackets added for emphasis]

O mankind, what has made you careless concerning your Lord, the Most Generous? Who created you, fashioned you perfectly, and gave you due proportion...

[Sūrah al-Infiṭār 82:6-7]

Meaning, the One who made you like this, and this entails the upright stature and upright creation. So we understand now (and all praises belong to Allāh) that Allāh the Exalted has a real Face and it does not resemble the faces of the creation; and His statement, “seeking His Face,” is alluding to sincerity. So it is upon you, O Muslim brother, to have sincerity so you can benefit from your actions.

And His statement:

And let not your eyes overlook them, desiring the adornments of the worldly life

Meaning, do not take your eyes off these noble men due to wanting the worldly life; rather, always keep your sights fixed on them and always keep their companionship. And His statement, “desiring the adornments of the worldly life,” indicates that it is not prohibited if the Messenger left them for a religious benefit.

The statement of the Exalted:

And do not obey one whose heart We have made heedless of Our remembrance
Meaning, his remembrance of Us and the remembrance of what We have sent down. The first statement means the person who remembers Allāh with his tongue and not his heart, and the second means the man whose heart is heedless from the remembrance of the Qur'ān, so he does not raise his head towards it, and he does not see any problem with his opposition to it.

The statement of the Exalted:

وَاتَبَعَ هُوَاهُ

And who follows his desires

Meaning, he follows whatever his soul desires, and his affair (meaning his condition) has been lost (meaning wasted and squandered). The days and nights go by and he does not benefit in anything.

This verse shows the importance of an attentive heart while remembering Allāh, and the person who remembers Allāh with his tongue but not his heart is void of the blessings from his actions and his time, such that his affair has become lost. You find him remaining for many hours without accomplishing anything; but if his affair was correct with Allāh, he would attain blessing in all of his actions.
And say: "The truth is from your Lord." Then whosoever wills, let him believe, and whosoever wills, let him disbelieve. Verily, We have prepared for the wrongdoers a Fire whose walls will be surrounding them. And if they ask for help, they will be granted water like murky oil, which scalds [their] faces. Terrible is the drink, and an evil resting place!

Tafsir

The statement of the Exalted:

```
(وَقُلِ الْحَقُّ مِن رَبِّكَ مَن شَاءَ فَلْيَؤْمِن وَمَن شَاءَ ِ
فَلْيَكُفِّرَ إِنَّا آتِيْنَاهُ لِلطَّالِبِينَ نَارًا أَحَاطَ بِهِمْ مَوْسِعَةً
وَإِن يَسْتَغْفِرَوا يُعَاقَبُوا بِمَاءٍ كَالْمُهَلِّي نَشْوِيِّ الْوُجُوهُ ِ
الْشَّرَابُ وَسَاءَتْ مَرْتَفَعَةً ِ
)
```

And say

This is addressed to the Messenger ﷺ.

```
(الْحَقُّ مِن رَبِّكَ)
```

"The truth is from your Lord."
Verse 29

It is not from other than Him, so do not seek the truth from paths other than the path of Allāh ﷻ, because the truth is from Allāh.

فَمَن شَاءَ فَلْيَكُفْرُ وَمَن شَاءَ فَلْيَا يَتْبَعْ

Then whosoever wills, let him believe, and whosoever wills, let him disbelieve.

The command in His statement, “let him disbelieve,” is a threat, not permission; rather, it is a threat, like how a person may threaten someone by saying, “If you are truthful, then do such-and-such.” This is proven by the statement of the Exalted after this:

إِنَّا أَعْتَدْنَا لِلْظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سَرَادِقَهَا

Verily, We have prepared for the wrongdoers a Fire whose walls will be surrounding them.

Meaning, whoever disbelieves will have a Fire prepared for him. And what is intended by His statement “the wrongdoers” is the disbelievers, and the proof for this is His statement, “let him disbelieve.”

If someone says, “Is disbelief called oppression?” The answer is: Yes, as Allāh the Exalted said:

وَالَّذِينَ هُمُ الظَّالِمُونَ

And it is the disbelievers who are the wrongdoers.

[Sūrah al-Baqarah 2:254]

There is no one more oppressive than the one who disbelieves in Allāh or makes a rival for Him while He is the One who has created him, Who extends his life and nurtures him.

His statement:

أَحَاطَ بِهِمْ

Surround them
This means that the Fire will surround the inhabitants of the Fire.

Walls

This means there will be walls surrounding it such that the Fire will encompass them and they will not be able to flee from it to the right or to the left.

His statement:

وَإِنِّيٓ أَشْتَفَيْتُهُمْ يُعَفَّأُوا بِمَاءٍ كَالْمَهْلِيِّ يُشْوِي الْوُجْهَةَ يَبْسُّ،

And if they ask for help, they will be granted water like murky oil, which scalds [their] faces. Terrible is the drink, and an evil resting place!

Meaning, the inhabitants of the Fire will become severely thirsty due to eating from the tree of Zaqqūm or other than that, and they will quench their thirst with that water.

"With water like murky oil" — It will be like thick oil, malodorous and curdled or resembling that, having an evil appearance, such that the souls will not be willing to accept it. As the Exalted said:

وَوَسْقَىٰ مِنْ مَاءٍ صَدِيدٍ ۖ يَبْجَرْعُهُ وَلَا يَكَادُ يُسَيَّعُهُ

And he will be made to drink boiling, festering water. He will sip it unwillingly, and he will find a great difficulty in swallowing it down his throat...

[Sūrah Ibrāhīm 14:16-17]

"Which scalds [their] faces" — When he draws near to it, the skin of his face will fall off due to the water’s severe heat, and refuge is sought with Allāh. When it reaches his stomach it will shred it, as the Exalted said:
Verse 29

...given to drink scalding water that will sever their intestines

[Sūrah Muḥammad 47:15]

How tremendous is the pain and anguish for the one whose intestines are severed from the inside! But despite its severing, it shall return to its form, just like the skins.

Every time their skins are roasted through, We will replace them with other skins so they may taste the punishment.

[Sūrah an-Nisā' 4:56]

Allāhu Akbar, subḥānallāh the One who is able to do all things. This will occur instantaneously—each time the skins are burned, they will be changed, and each time the intestines are severed, they will be quickly restored.

"Terrible is the drink" — This is a vilification and condemnation of this drink.

"An evil resting place" — This means it will be a despised place to reside. And the place of residence could be a good place or it could be an evil place. Concerning Paradise, it is said:

What an excellent place [to reside]!

[Sūrah al-Kahf 18:31]

And concerning the Fire, it is said:
An evil resting place.
VERSE 30

Indeed, those who have believed and done righteous deeds—certainly, We will not allow to be lost the reward of any who did well in deeds.

Tafsīr

This is the style of the Qur'an—when Allāh ﷻ mentions the inhabitants of the Fire, He mentions the inhabitants of Paradise. This is the meaning of His statement:

"Мѣнаньи"

Oft-repeated.

[Sūrah az-Zumar 39:23]

This means each meaning (the good and the bad) from the conditions and attributes is given so the person can combine fear and hope in his journey to his Lord.

The statement of the Exalted:

"Ин ал-дінн амнвъ вгмлвъ ас-саляхат"

Indeed, those who have believed and done righteous deeds
The meaning of this verse has already been given. The Exalted said:

«إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا»

Certainly, We will not allow to be lost the reward of any who did well in deeds.

He did not say, “Indeed we will not allow to be lost their reward”; rather, He said:

«أَجْرُ مَنْ أَحْسَنَ عَمَلًا»

...the reward of any who did well in deeds.

This is to clarify that the criterion for them being rewarded is that they did righteous actions.

«هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ»

Is there any reward for good other than good?

[Sūrah ar-Rahmān 55:60]

This is from the angle of the meaning and from the angle of the language so it agrees with the first part of the verse, because if He had said, “Indeed, We will not allow to be lost their reward,” it would have differed from the first part of the verse.

What constitutes a good action? It is by two affairs:

1) Sincerity to Allāh

2) Following the Messenger

And the incitement towards righteous actions contained in this verse is not hidden.
These [people] will have gardens of perpetual residence (‘Adn); from beneath them rivers will flow. They will be adorned therein with bracelets of gold and they will wear green garments of fine and thick silk, reclining therein on adorned couches. Excellent is the reward, and what an excellent resting place!

Tafsîr

The statement of the Exalted:

These [people] will have gardens of perpetual residence

This is alluding to those who believe and do righteous actions.

"Gardens"—This is the abode that Allâh has prepared for his friends. It contains that which no eye has seen and no ears have heard, and that which has never crossed the mind and hearts of a human.
This means an eternal residence, meaning they will never be asked to leave. And from its complete blessing is that everyone in Paradise will believe that no one has more blessings than him. And from the misery of the inhabitants of the Fire is that every person there will believe that no one is being more severely punished than him. The inhabitant of Paradise will not believe that anyone has more favors than him, because if he did, he would be jealous of their favors, seeing himself as less than them.

From beneath them rivers will flow

The rivers of Paradise are of four types, mentioned by Allāh in Sūrah Muḥammad. Allāh the Exalted said:

The description of Paradise, which the righteous are promised, wherein are rivers of water unaltered, rivers of milk the taste of which never changes, rivers of wine delicious to those who drink, and rivers of purified honey...

[Sūrah Muḥammad 47:15]

Here, He said:

From beneath them
And in another verse He said “beneath them,” and in a third verse He said “from beneath it,” and in a fourth verse He said “beneath it,” and these all have the same meaning. This is because the rivers run beneath the trees and castles of Paradise, so they run beneath its inhabitants.

The statement of the Exalted:

«يَحْلُّونَ فِيْهَا مِنْ أَساَوَرٍ مِنْ ذَهَبٍ»

They will be adorned therein with bracelets of gold

This means in Paradise.

His statement “of gold” clarifies that the bracelets are made of gold, but do not think that the gold of Paradise is similar to the gold present in this world, because there is a tremendous difference. Allāh ﷻ said in the Ḥadīth Qudsi:

أَعْدَدْتُ لِيَعْمَانِي الصَّالِحِينَ مَا لَآَ عَيْنَ رَأَتْ وَلاَ أَذْنَ سَمَعَتْ وَلَا حَتَرْ عَلَى قُلُبِ بَشَرٍ.

I have prepared for My righteous servants that which no eye has seen and no ear has heard and that which has not crossed the heart of a human.¹⁴

Thus, if it was like the gold of the earth, we would have already seen it.

The statement of the Exalted:

«وَيَلْتَسْوَنَ يَبَا مَا حُضِرَ مِنْ سَنَدْسِ وَإِضْرَّقِ»

And they will wear green garments of fine and thick silk.

This is brocade that is thick.

¹⁴ Sahih al-Bukhari 4780; Sahih Muslim 2824
He specified green because it is the most potent of colors to bring ease to the eye. It contains beauty and ease to the eye.

The Exalted said:

(فزلك فيها علاا الزاريك)

Reclining therein on adorned couches

This is the condition of the people in Paradise. Their reclining is an indication of the ease and tranquility of their souls.

"Upon couches"—It is said this is a bed in the beautifully covered tents that resemble cabins.

Allāh the Exalted said:

(ئعم التواب وحصنت مرفقة)

What an excellent resting place!

This is a praise for this Paradise and the pleasures contained in it. It is praise from two directions: it is a blessed reward and an excellent resting place. Allāh the Exalted said:

(أصحاب الجنة يومئذ خير مستقر واحسن مقيم)

The dwellers of Paradise will, on that Day, have the best abode and the best resting places.

[Sūrah al-Furqān 25:24]
Veres 32–44 (The Story of Two Men)

Verse 32

وَأَضْرِبْ لَهُمْ مَثَلًا رَجُلَيْنَ جَعَلْنَا لَهُمَا أَحْدَهَمَا جَنَّتَيْنِ مِنْ
أَعْنَابٍ وَحَقِيقَتَاهُمَا بِبَنْطَلِي وَجَعَلْنَا بَيْنَهُمَا زَرَعٌ

And put forward to them the example of two men; unto one of them We had given two gardens of grapes, and We had surrounded both with date palms; and had put between them green crops (cultivated fields, etc.).

Tafsīr

الْهُمَّ

To them

This entails the disbelievers of the Quraysh and other than them.

His statement:

لَجْعَلْنَا لَأَحْدَهَمَا جَنَّتَيْنِ مِنْ أَعْنَابٍ وَحَقِيقَتَاهُمَا بِبَنْطَلِي
وَجَعَلْنَا بَيْنَهُمَا زَرَعٌ

Unto one of them We had given two gardens of grapes, and We had surrounded both with date palms; and had put between them green crops.
Most of what the gardens contained were grapes, and on the edge of the gardens were date palms, and between the two gardens were crops containing fruits.

Verse 33

(كُلُّ كَلْبُ الكِبَارِينَ أَنْ تُكَبِّرَ حَتَّى أُكَبِّرَمَا وَلَمْ نَظْلِمَ مِنْهُ شَيْئًا وَفَجَرْنَا خَلَالَهُمَا نَهْرًا)

Each of those two gardens brought forth its produce, and failed not in the least therein, and We caused a river to gush forth in the midst of them.

Tafsīr

The statement of the Exalted:

(كُلُّ كَلْبُ الكِبَارِينَ أَنْ تُكَبِّرَ حَتَّى أُكَبِّرَمَا وَلَمْ نَظْلِمَ مِنْهُ شَيْئًا)

Each of those two gardens brought forth its produce, and failed not in the least therein.

Meaning it was not deficient.

The statement of the Exalted:

(وَفَجَرْنَا خَلَالَهُمَا نَهْرًا)

And We caused a river to gush forth in the midst of them.

There was between these two gardens a river that ran strong, so each garden had the necessities of life—grapes, date palm trees, crops, and a river gushing between them.
Verse 34

وَكَانَ لَهُ ثَمَرٌ تَقَالُ لِصَاحِبِهِ وَهُوَ يَخَاوَرُهُ أَنَا أَكْثَرُ مِنْكَ

And he had fruit and he said to his companion, in the course of mutual talk, “I am more than you in wealth and stronger in respect of men.”

Tafsîr

The statement of the Exalted:

وَكَانَ لَهُ ثَمَرٌ

And he had fruit

This means one of the two men had fruit, and it’s as though he had a surplus outside of the garden or he had a great deal of fruit in this garden.

And His statement:

فَقَالَ لِصَاحِبِهِ وَهُوَ يَخَاوَرُهُ

And he said to his companion, in the course of mutual talk

They were exchanging words.

His statement:

أَنَا أَكْثَرُ مِنْكَ مَالًا وَأَعْزُ نَفْرًا

“I am more than you in wealth and stronger in respect of men.”
He boasted concerning two things: he boasted due to his great wealth and due to his tribe. Thus, he boasted over him due to his wealth and lineage, and he mentioned his favors as a way of boasting, not recalling the favors of Allah, and the proof is the punishment that ensued.

**Verses 35–36**

وَدَخَلَ جَنَّتَهُ وَهُوَ طَالِمٌ لِّنَفْسِهِ قَالَ مَا أَطْمَنُ أَنْ تَبَيَّنَ هَذَا أَبَدًا وَمَا أَطْمَنُ السَّاعَةَ قَائِمًا وَلَيْنَ رَدَّتُ إِلَى رَبِّي لَأَجْدَدْ خَيْرًا مِّنْهَا مُنْقَلَبًا

And he entered his garden while he was unjust to himself. He said, “I do not think that this will ever perish. And I do not think the Hour will ever come. And if indeed I am brought back to my Lord, I will surely find better than this as a return.”

**Tafsir**

The statement of the Exalted:

وَدَخَلَ جَنَّتَهُ

And he entered his garden

He mentioned “garden” in the singular tense despite His saying previously:

جَعَلْنَا لَأَحَدِهِنَّ جَنَّتينِ

Unto one of them We had given two gardens

[Sūrah al-Kahf 18:32]
The intent here is either the genus, or the intent is that he entered one of his gardens, the one that was the greatest.

\[ \text{While he was unjust to himself} \]

This sentence shows his condition, meaning he was unjust to himself while entering the garden. How was he unjust to himself? He was unjust to himself by disbelief, as shall be explained. He said:

\[ \text{I do not think that this will ever perish.} \]

He did not think that what he possessed would ever diminish or leave him. He was impressed with it, with its strength and beautiful appearance and other than that, such that he forgot that the worldly life will not remain for anyone. Then he added to this, his statement:

\[ \text{And I do not think the Hour will ever come.} \]

Thus, he denied the Resurrection. Because he thought his paradise would never end, he said, “There is no Resurrection; rather, it is only the pleasure of this worldly life.”

\[ \text{And if indeed I am brought back to my Lord} \]

Meaning, if it is a must that the Hour is established and I return to Allāh.

\[ \text{I will surely find better than this as a return.} \]
It is as though he was saying that, because Allāh favored [him] in this world, then it is a must that He favored [him] in the next life. This was a corrupted presumption, because it is not necessary that the person who is favored in this life will be favored in the next life. Nor does it mean that a person will not be favored in the next life if he was not favored in this life. There is no connection between the two; rather, the disbelievers are favored in this life, and the good things are hastened for them in this worldly life, but in the next life they will be punished. This is like what is mentioned in the statement of the Blessed and Exalted:

*La'ī yashā'ū l-'insānūm min dū'ā'ā il-ḥārār wa'īn masūhā il-ṣaḥrūtīn fiqūtūn*  
Walā in' aḏḏāna rahmatan mīna min bābd ṭarāa masūhā lībqulā hādā li wāma aẓīm asa'āqatīn wālīn rughūtī lī nīfī  
Rūbī innā lī 'a'nīdah līl'allūsīn.*

Man does not tire of supplication for good [things], but if evil touches him, he gives up all hope and is lost in despair. And if We let him taste mercy from Us after an adversity has touched him, he will surely say, “This is [due] to me, and I do not think the Hour will occur; and [even] if I should be returned to my Lord, indeed, for me there will be with Him the best.” But We will surely inform those who disbelieved about what they did, and We will surely make them taste a severe torment.

[Sūrah Fuṣṣilat 41:49-50]

---

**Verse 37**

*Qāl Allāhu sā'āhīn wa'ūn yūḥawwārūt yakūrūt il-ṇādi 'alā līdī 'alīlāth min*  
*Nīrāb thum min nūfīqat thum sawāk rughūal.*

**128**
Verse 37

His companion said to him while he was conversing with him, “Have you disbelieved in He who created you from dust and then from a sperm-drop and then fashioned you into a man?”

Tafsir

The statement of the Exalted:

(قالَ لَهُ صَاحِبُهُ وَهُوَ يُحاوِرُهُ)

His companion said to him while he was conversing with him

Meaning, he was debating him with speech.

(أَكْفِرْتُ بِالَّذِي خَلَقْتَ مِنْ تَرَابٍ ثُمَّ مِنْ نَطْفَةٍ ثُمَّ سَوَاكَ رَجُلًا)

“Have you disbelieved in He who created you from dust and then from a sperm-drop and then fashioned you into a man?”

He reminded him of his origin, and the question posed in this sentence is to show his disapproval.

As for His statement, “He who created you from dust,” this is because Ādam (ﷺ) is the father of mankind and he was created from dust. As for “and then from a sperm-drop,” this is because the children of Ādam were created from a sperm-drop.

And the meaning of the statement:

(خَلَقْتَ مِنْ تَرَابٍ ثُمَّ مِنْ نَطْفَةٍ ثُمَّ سَوَاكَ رَجُلًا)

“He who created you from dust and then from a sperm-drop and then fashioned you into a man?”
This means that the One who created you has the ability over the Resurrection that you deny.

"And then fashioned you" — Meaning, He proportioned you and made you into a man. This question is no doubt for disapproval. Is it possible that the question is also for amazement? The answer: It is possible for it to be for disapproval and amazement—meaning, how could you disbelieve in “He who created you from dust and then from a sperm-drop and then fashioned you into a man”?

We understand from this that the person who denies the Resurrection is a disbeliever, and there is no doubt about this. As the Exalted said:

Those who disbelieve have claimed that they will never be resurrected. Say: “Yes, by my Lord, you will surely be resurrected; then you will surely be informed of what you did. And that, for Allah, is easy.”

[Sūrah at-Taghābun 64:7]

Verse 38

“But as for me, [I believe] He is Allāh, my Lord, and I do not asssociate anyone with my Lord.”

Tafsīr

This means that He is Allāh, my Lord, like the statement of the Exalted:
Verse 39

قُلْ هُوَ اللَّهُ أَحَدٌ

He is Allāh, the One.

[Sūrah al-Ikhlaṣ 112:1]

"And I do not associate anyone with my Lord" — This is like the statement from Ādam’s son to his brother Qābil:

إنما يَتَّقِبَ اللَّهُ مِنَ الْمُتَّقِينَ

“Allāh only accepts from the righteous.”

[Sūrah al-Mā'īdah 5:27]

Meaning, you have disbelieved, but as for me, I am proud of my faith and I believe in Allāh.

Verse 39

وَلَوْلَا إِذ دَخَلْتَ جَنَّتَكَ قَلْتُتْ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ إِن تُرِنَّ أَنَا أَقْلَ مِنكَ مَالًا وَوَلَدًا

“It was better for you to say, when you entered your garden: ‘That which Allāh wills (will come to pass)! There is no power but with Allāh.’ If you see me less than you in wealth, and children.”

Tafsīr

Meaning: When you entered your garden, why didn’t you say, “That which Allāh wills (will come to pass)! There is no power except with Allāh,” so you could entrust your affair to Allāh ᴭ. The statement:

ما شَاءَ اللَّهُ

That which Allāh wills
[This statement] has two angles:

1) *Mā* (that which, ما) is a relative pronoun acting as the predicate for the subject that has been removed; thus, the implied meaning is “this is what Allāh has willed.”

2) *Mā* (that which, ما) is a conditional clause and “what Allāh has willed” is the verb of the condition; thus, the implied meaning is “what Allāh wills will occur.”

His statement:

\[
\text{لا قوة إلا بالله}
\]

There is no power but with Allāh

This means that no one has power over anything except Allāh. This means we must entrust the affairs to the power of Allāh. He is the One who has absolute power, and all of the power. This garden did not come about due to your power nor by your will, but [it came about] by the will and power of Allāh. It is necessary for the person, if he is impressed by his wealth, to say, “Allāh has willed, there is no power except with Allāh.” Thus, he can entrust the affair to Allāh ﷻ, not to his own might or power. And there comes a narration stating that whoever says this about something from his wealth that impresses him, then he will not see in it anything he hates.

His statement:

\[
\text{إن ترون أنا أقل منك مالاً وولدًا}
\]

“If you see me less than you in wealth, and children.”

Meaning, if you belittle me due to me being less than you in wealth, children, and strength of tribe.
Verse 40

"It may be that my Lord will give me [something] better than your garden and will send upon it a calamity from the sky, then it will be a slippery earth."

Tafsîr

The statement of the Exalted:

"It may be that my Lord"

This sentence is the answer to the condition. Is this a statement of hope or anticipation? The answer is that there are two possibilities:

1) It is [a statement of] hope, and this person supplicated that Allâh would grant him better things and send a calamity from the sky upon [the other man’s] garden because he belittled him. Therefore, he supplicated against [the other man] in accordance with the oppression against him, and it is no problem if the person supplicates against the one who has oppressed him in accordance with the oppression.

It is implied that he supplicated against him so that this boastful person would know his Lord and leave off being impressed with his wealth, and this would be better for him. It is as though he supplicated to Allâh to bring that which would affect him and to rid him of this garden, so this person boasting of his garden and his clan would know the affair belongs to Allâh ﷻ. Therefore, this suppli-
cation against him with that which would harm him is for a greater benefit—the person knowing himself and returning to his Lord is better for him than his boasting over his wealth and his might. This is the meaning if we say this supplication was for hope.

2) The statement was for anticipation. This means, perhaps Allâh the Exalted will remove that which you blame me for and remove that which you are bragging about.

Whichever meaning is correct, the affair occurred either as an answer to his supplication or actualizing what he anticipated.

\[
\text{وَيُرِسِّلُ عَلَيْهَا حُسَبًا مَّنِ السَّمَاءِ فَتَقَضَّبُ صَعِيدًا رَلَقًا}
\]

"And will send upon it a calamity from the sky, then it will be a slippery earth."

What is meant by "calamity" is that which will destroy it, from lightning and other than that.

"From the sky"—He specified the sky because that which comes from the earth can be defended against. Suppose there came rain and floods or fires to burn what was in front of it—it is possible to defend against these. But it is extremely difficult, if not impossible, to defend against what comes from the sky.

"Then it will be a slippery earth"—Meaning, it will have no vegetation on it and the water will flood it.

---

**Verse 41**

\[
\text{أَوَّلَى صَبَحَ مَاوَهَا غَوُرًا فَلَنَ تَسْتَطِيبَ لَهُ طَلَبًا}
\]

"Or its water will become sunken [into the earth], so that you will never be able to seek it."
Verse 42

Tafsîr

His statement:

"Or its water will become sunken [into the earth]"

This means that you will not find any water in it. Thus, this garden will either be destroyed by flooding or by a lack of water in it; both of these would destroy it. Floods destroy crops, and a lack of water such that the earth cannot be irrigated also destroys crops.

Verse 42

So his fruits were encircled (with ruin). And he remained clapping his hands (with sorrow) over what he had spent upon it, while it was all destroyed on its trellises, he could only say, "Would I had ascribed no partners to my Lord!"

Tafsîr

The statement of the Exalted:

So his fruits were encircled

Meaning, the fruits of the owner of the two gardens, so the gardens were destroyed.
And he remained clapping his hands (with sorrow)

This is because, when a person has regret, he claps his hands over what occurred.

Over what he had spent upon it

This is proof that he spent a great deal on it.

While it was all destroyed on its trellises

Meaning, it was lifeless on its trellises. The trellises are what the grapes are stretched out upon.

He could only say, "Would I had ascribed no partners to my Lord!"

But regret after the time is gone will not benefit — it only benefits the one who hears the story. As for the person it happened to, regret does not benefit him, because the time has gone by.

Verse 43

And he had no group of men to help him against Allah, nor could he defend or save himself.
Tafsīr

The one who was boasting said:

آَنَا أَكْثَرُ مِنْكَ مَالًا وَاَعْرَفْ نَفْرًا

“I am more than you in wealth and stronger in respect of men.”

[Sūrah al-Kahf 18:34]

His men did not protect him against Allāh’s punishment, and he was not able to help himself since he disbelieved, so he was afflicted with this punishment.

Verse 44

هنالك الولواني لِله الحكمة هو خير دواوين وخير غنيباً

There the authority will be for Allāh (alone), the Truth. He is best in reward and best in outcome.

Tafsīr

The statement of the Exalted:

هنالك الولواني

There the authority

This is recited in two ways:

1) Al-walāyah

2) Al-wilāyah
Al-walāyah means assistance, as the Exalted said:

ما لَكُم مِّن وَلِيٍّ مَّن شَيْءٍ

You owe no duty of protection to them

[Sūrah al-Anfāl 8:72]

Al-wilāyah means authority; thus, on the Day of Judgment, there will be no assistance and no authority except from Allāh. And because there will be no help and authority except from Allāh, then nothing else will bring any benefit to the person whatsoever.

هو خُبْرٌ نُوتِّيَا وَخَيْرٌ عَقْبًا

He is best in reward and best in outcome.

“He” is a pronoun that returns to Allāh.

“Best in reward” — This means He is better than others. When He rewards for actions, He is the best to reward. This is because when other than Him reward, they reward in accordance with the action, and if they increase, they increase a little. As for Allāh, then He rewards for an action 10 times up to 700 times, until many times over.

Likewise, He is “best in outcome.” This is because the one whose outcome is the help of Allāh and His guardianship, then there is no doubt that this is better than all other outcomes where the outcome is the help of other humans. The assistance of humans will cease, but the help of Allāh will remain.

This example given by Allāh in this verse, is it a real example or a hypothetical example? Meaning, is this something that actually occurred or is this a hypothetical example? The answer: Some of the scholars say it is a hypothetical example, like the statement of the Blessed and Exalted:

وَضُرِّبَ اللَّهُ مَثَلًا رَجُلَيْنَ أَحَدُهُمَا أَبْكَمْ لَا يُقَدِّرُ عَلَّى

138
And Allâh presents an example of two men, one of them dumb and unable to do a thing, while he is a burden to his guardian—wherever he directs him, he brings no good. Is he equal to one who commands justice while he is on a straight path?

[Sûrah an-Nahl 16:76]

And His statement:

\[ \text{مَضَاتِلَ الْلَّهُ مُتَّلَاؤَ رُجُلٌ فِيهِ شَرَكَاءُ مُتَشَكِّسِونَ وَرُجُلٌ سَلَامًا لِرُجُلٍ هَلِّ يَسْتَوِيُانَ مَثَلًا ؟َّالْحَمْدُ لِلّهِ الَّذِينَ أَكْثَرُهُمْ لَا يَعْلَمُونَ} \]

Allâh presents an example: A slave owned by quarreling partners and another belonging exclusively to one man—are they equal in comparison? Praise be to Allâh! But most of them do not know.

[Sûrah az-Zumar 39:29]

And what is similar to this; thus, it would be a hypothetical example and not something that actually occurred. But the context of the conversation and the answer shows that it is a real reality. Thus, they were two men—one whom Allâh had favored, and the other who was not given the likes of the first.
Verse 45

Then Allāh made another example—He said:

وَأضْرِبِ لَهُمْ مَثَلَ الْحَيَاةِ الدُّنْيَا كَمَثَلَ آنَذَلَّتْهُ مِنَ السَّمَاءِ
فَخَلَّلَتْهُ بِنَبَاتٍ الْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوحُ الرِّيَاحِ
وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُقْتَدِرًا

And put forward to them the example of the life of this world, it is like the water which We send down from the sky, and the vegetation of the earth mingles with it, and becomes fresh and green. But (later) it becomes dry and broken pieces, which the winds scatter. And Allāh is able to do everything.

Tafsīr

The statement of the Exalted:

وَأضْرِبِ لَهُمْ مَثَلَ الْحَيَاةِ الدُّنْيَا كَمَثَلَ آنَذَلَّتْهُ مِنَ السَّمَاءِ

And put forward to them the example of the life of this world, it is like the water which We send down from the sky...

"The water from the sky" means the rain.
And the vegetation of the earth mingles with it

Meaning, the earth becomes mixed with various types of vegetation—from flowers, leaves, and trees—and it is witnessed how the earth becomes in the spring, Subhanallah. It is as though it is a design from the designs when it mixes with every type of genus.

It becomes

Meaning, this vegetation is of a mixed category.

Dry and lifeless

Thus, take this example, and it is “the example of the life of this world.” Now the world is flourishing for man and they boast over it, but it will subside with death and cease to exist, and this will definitely occur. Either the person will die or he will lose the world. This example occurs exactly like this.

Allah makes several examples like this in the Noble Qur'an so that we will not be deceived by this worldly life or cling to it. And it is amazing that we are deceived by it and we hold on to it despite it being filled with stress and grief more than it is filled with comfort and ease.

And the poet said:

قَيِّمَ عَلَيْنا وَيَومُ لَنَا
وَيَومٌ نَسْاءٌ وَيَومٌ نُسْرٌ

Thus today is upon us and today is for us
And a day we are forgotten and a day we will perish.
This does not mean, as it appears to us, that everything is equal, but it means there is no happiness except that it is accompanied by bad, and there is no bad except that it has good with it. But the happiness will be far less than the sadness—even for those who are favored, they cannot enjoy it. As another poet said:

لا طيبَ لِلعيشَ ما دامتَ مَتعَصةً
لِذَاتُهُ بِاذْكارِ السَّمَوتِ وَالْهَرمِ

There is no good in the life as long as it is ruined by the reminder of death and feeble old age.

Allāh the Exalted said:

وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُقَنَّدٍ

And Allāh is able to do everything.

He has the ability to bring that which exists into non-existence, and He is able to bring that which does not exist into existence. Nothing stands between something not existing and existing except the word “be.” Allāh the Exalted said:

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئاً أَن يَقُولُ لَهُ كَنْ فَيَكْثَرْ

Verily, His Command, when He intends a thing, is only that He says to it, “Be!” and it is!

[Sūrah Yā-Sīn 36:82]

“Able to do everything”—This is the highest extent of power and ability.
Then Allāh Ḥ compared that which remains and that which does not remain:

wealth and children are [but] adornment of the worldly life. But the enduring good deeds are better with your Lord for reward and better for [one's] hope.

---

**Tafsīr**

The statement of the Exalted:

Wealth

This includes each type of wealth, whether it is possessions, cash, people, or animals.

Wealth and children are [but] adornment of the worldly life.

They will not benefit the person except from what he has put forward.
TAFSİR SŪRAH AL-KAHF

Sons are mentioned and not daughters because it is the norm that sons are boasted of, and daughters during the Days of Ignorance were considered a humiliation. As Allāh the Exalted said:

وَإِذًا يُبْشَرُ أُحَدُّهُم بِالَّذِي ظَلَّ وَجَهَهُ مَسْؤَدًا وَهُوَ كَظِيمٌ

And when one of them is informed of [the birth of] a female, his face becomes dark, and he is filled with inward grief.

[Sūrah an-Nāḥl 16:58]

This means their faces would become dark and their hearts filled with grief.

يَتَوَارَى مِنَ الْقُوْمِ

He hides himself from the people...

[Sūrah an-Nāḥl 16:59]

Meaning, he would go hide from them "because of the ill of what he has been informed." Then he decides within himself: "Should be keep it in humiliation or bury it in the ground?"

There remains a third option, which is that he could keep the child with strength and dignity; but this was not possible with them. They only had two options:

1) Either keep the child in humiliation

2) Or bury it in the ground—this is when they buried the children alive.

Allāh the Exalted said:

أَلَا سَاءَ مَا يَحْكُمُونَ

Unquestionably, evil is what they decide.

[Sūrah an-Nāḥl 16:59]
Verse 46

The statement of the Exalted:

زينة الحياة الدنيا

Adornment of the worldly life.

Meaning, the person is adorned by having children. If you had multiple youths, 10 sons to greet your guest, you would find this would bring you the height of happiness. This is from adornment. Likewise, if you traveled upon a horse and around you were youths, on the right, left, behind, and in front of you, you would find something from great adornment. But there is something better for you than that.

The statement of the Exalted:

والباقيات الصالحات خير عند ربي كتابًا وخير أملًا

But the enduring good deeds are better to your Lord for reward and better for [one’s] hope.

"But the enduring good deeds" — These are the righteous actions, from the statements and actions; from them is saying: subhānāllāh, alḥam-dulillāh, “there is nothing worthy of worship except Allāh,” Allāhu Akbar, and “there is no might or power except with Allāh.” From the good actions are charity, fasting, enjoining the good and forbidding the evil, and other than that; these are the enduring good deeds.

"Are better to your Lord for reward" — Meaning, better for a reward and recompense.

"Better for [one’s] hope" — Meaning, it is the best of what a person can hope for, because enduring good deeds are what Allāh has described as remaining. As for the worldly life, it comes to an end.
And (remember) the Day We shall cause the mountains to pass away (like clouds of dust), and you will see the earth as a leveled plain, and We shall gather them all together so as to leave not one of them behind.

Tafsīr

The statement of the Exalted:

وَيَوْمَ نُصْبُرُ الْجِبَالَ وَتَرَى الْأَرْضَ بَارِزَةً وَحَشْرَتْ نَاهْمَ فَلَمْ يُعَدِّى مِنْهُمْ أَحَدًا

And (remember) the Day We shall cause the mountains to pass away (like clouds of dust)

Meaning, mention to the people this situation and this great event—"The day We shall cause the mountains to pass away." And Allāh ﷻ has explained in another verse that they will pass away like a mirage:

وُسِيرُتِ الْجِبَالُ فَكَانَتْ سَرَابًا

And the mountains shall be moved away from their places and they will be as if they were a mirage.

[Sūrah an-Naba' 78:20]
And they will become like wool:

وَتَكُونُ الْجِبَالُ كَالْعَهْلِ السُّفُوشِ

And the mountains will be like carded wool.

[Sūrah al-Qāri‘ah 101:5]

This is because Allāh the Exalted will crush the earth; thus, the mountains will become like a heap of sand:

يَوْمَ تَرْجَعُ الْأَرْضُ وَالْجِبَالُ وَكَانَتِ الْجِبَالُ كَثْبًا

On the Day the earth and the mountains will convulse and the mountains will become a heap of sand pouring down.

[Sūrah al-Muzzammil 73:14]

Then the mountains will float away in the sky. This is the meaning of the mountains passing away, and from the verses indicating this meaning is the statement of Allāh ℐ in Sūrah an-Naml:

وَتَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهُمْ نَمَرَ مَرَّ السَّحَابِ

And you will see the mountains and think them solid, but they shall pass away as the passing away of the clouds. The work of Allāh, Who perfected all things.

[Sūrah an-Naml 27:88]

Some of the people believe this is referring to the earth’s rotation, as you see the mountains and believe them to be fixed but they are rotating. This is an error and speaking about Allāh without knowledge, because the context of this verse refutes that. As Allāh the Exalted said:
And (remember) the Day on which the trumpet will be blown and all who are in the heavens and all who are on the earth will be terrified except him whom Allah will (exempt). And all shall come to Him humbled. And you will see the mountains and think them solid, but they shall pass away as the passing away of the clouds. The work of Allah, Who perfected all things, verily! He is Well-Acquainted with what you do. Whoever brings a good deed (i.e., belief in the oneness of Allah along with every deed of righteousness) will have better than its worth, and they will be safe from the terror on that Day.

[Sūrah an-Naml 27:87-89]

Thus, the verse is clearly referring to the Day of Judgment. As for the statement that the Day of Judgment is for the affairs in their actual reality and there will be no pondering or thinking in the next life, this is also incorrect, because it is obligatory upon us to believe in whatever Allah affirms and to not alter it with our intellects. And Allah the Exalted said:
Verse 47

O mankind, fear your Lord. Indeed, the convulsion of the [final] Hour is a terrible thing. On the Day you see it, every nursing mother will forget her nursing, and every pregnant woman will drop her load, and you will see the people [appearing] intoxicated while they are not intoxicated...

[Sūrah al-Ḥajj 22:1-2]

Thus, if we say this convulsion will occur on the Day of Judgment, then Allāh has clarified that the people will see others and will believe them to be intoxicated while they are not intoxicated. At any rate, it is upon us to take the verses with their apparent meaning and to understand the context, because this will specify the meaning. How many sentences have one meaning in the context and another meaning out of context, but when taken in the context, the meaning is appropriate?

And the statement of the Exalted:

وَتَرَى الْأَرْضَ بَارِزَةً

And you will see the earth as a leveled plain

Meaning, it will be flat and leveled; and now it is not leveled because it is rounded, so most of it is not leveled. And most of the earth is hidden by mountains, but on the Day of Judgment there will be no mountains and the earth will not be round; rather, it will be laid out flat. Allāh the Exalted said:

إِفَّادَيْنَتْ لِرَبِّهَا وَحَقَّتْ وَإِفَادَ،

When the heaven is split asunder, and listens and obeys its Lord, and it must do so; and when the earth is stretched forth...

[Sūrah al-Inshiqāq 84:1-3]
TAFSİR SŪRAH AL-KAHF

His statement, "when the earth is stretched forth," proves that the earth is not laid flat at the moment.

His statement:

وَحَمَّارَانَاهُمْ

And We shall gather them

Meaning, mankind; rather, even the beasts will be gathered, as Allāh the Exalted said:

وَإِذًا الْوُحُوشُ خُصَرْتُ

And when the wild beasts shall be gathered together

[Sūrah at-Takwir 81:5]

Rather, all the creatures will be gathered, as the Exalted said in Sūrah al-An‘ām:

ومَا مِنْ دَابِّيِّ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَناحيْهِ إِلَّا أَمْمَ أَمْثَالُكُمْ مَا فَرَّطْنَا فِي الْكُتُبِ مِنْ شِئٍۡ إِنْ ثُمَّ إِلَى رَبِّهِمْ يُحْشَرُونَ

There is not a moving (living) creature on earth, or a bird that flies with its two wings, but are communities like you. We have neglected nothing in the Book, then unto their Lord they (all) shall be gathered.

[Sūrah al-An‘ām 6:38]

Thus, everything will be gathered. For this reason, Allāh ﷻ says here, "And We shall gather them," meaning, the people; and in another verse, "And when the wild beasts shall be gathered together," and in the other verse, He mentions all creatures.
Verse 47

And His statement:

(فَلَمْ نُغَادِرُ)

So as to leave not one of them behind.

Meaning, all of the people will be gathered and no one will be left behind, regardless if they die in the ocean or upon land—wherever the place may be, it is a must that they will be gathered on the Day of Judgment.
And they will be presented before your Lord in rows, [and He will say], “You have certainly come to Us just as We created you the first time. But you claimed that We had appointed no meeting for you.”

Tafsîr

The statement of the Exalted:

And they will be presented

Meaning, the people will be presented “before your Lord,” meaning, before Allâh ﷻ.

In rows

Meaning, the people will be in ranks and rows; thus, Allâh will judge them. As for the believer, then Allâh will seclude him by himself and affirm his sins upon him. He will say to him, “You did this and that,” and the person will acknowledge his sins. Then Allâh, the Most Generous of those who show generosity, will say:
Verse 48

“I screened your sins in the world and forgive them for you today.”\(^{15}\)

Allāh \(\mathbb{S}\) will forgive him on the Day of Judgment, and He will not take him to account for it while He screened him in the world. How many sins do we have that we commit in private? We have many, whether these sins are apparent sins upon the limbs or sins upon the heart. Evil suspicion exists, envy exists, and wanting evil for a Muslim exists, while these are hidden. And other actions that are actions of the limbs [exist], but Allāh screens the servants. We hope, \textit{inshaAllāh}, that the One who screens us in this world will forgive us in the next life.

Then the Exalted said:

\[
\text{"You have certainly come to Us just as We created you the first time."
}

Meaning, this will be said to them.

"As We created you the first time"—You will not have with you any wealth or clothing, or anything else; rather, you will be returned to your original creation. As it appears in an authentic narration, they will be raised on the Day of Judgment:

\[
\text{Naked, barefoot, and uncircumcised}^{16}
\]

Thus, they will be presented to Allāh in rows, and He will say:

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\(^{15}\) \textit{Sahih al-Bukhārī} 2441; \textit{Sahih Muslim} 2768

\(^{16}\) \textit{Sahih al-Bukhārī} 3349; \textit{Sahih Muslim} 2860
لقد جئتكمنا كما خلقناكم أول مرة

"You have certainly come to Us just as We created you the first time."

And it will also be said:

بنزعمتم آل نجعلكم موعداً

"But you claimed that We had appointed no meeting for you."

Thus, they will be chastised.

"You have certainly come to Us"—Thus, there is no escape for you.

"As We created you the first time"—Thus, you have no wealth and no family. And they will also be chastised because they denied the Resurrection; thus, it will be said:

بنزعمتم

"But you claimed"

Meaning, in the worldly life [you claimed]:

آلن نجعلكم موعداً

"That We had appointed no meeting for you."

And this thought will be proven false.
And the record [of deeds] will be placed [open], and you will see the criminals fearful of that within it, and they will say, “Oh, woe to us! What is this book that leaves nothing small or great except that it has enumerated it?” And they will find [all] that they did presented [before them]. And your Lord does injustice to no one.

**Tafsir**

The Exalted said:

» وَوَضَعَ الْكِتَابُ فَقُرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ

And the record [of deeds] will be placed [open]

Meaning, the books will be passed out among the people, this one taking his book with his right hand, and this one taking his book with his left hand.

» فَقُرَى

And you will see...
Meaning, the people will see.

المُجْرِمِينَ

...the criminals

Meaning, the disbelievers.

مُشْفِقِينَ مِمَّا فِيهِ

Fearful of that within it

Meaning, they will be afraid of what is written in their book because they know what they have put forward for themselves. This is similar to the statement of Allah the Exalted to the Jews, those who said:

أَن نَتَّسَمِّيَنَّ الْحَارَّ إِلَّآ أَيَّامًا مَّعْدُودَةً

"Never will the Fire touch us, except for a few days."

[Sûrah al-Baqarah 2:80]

Thus, they will be challenged and it will be said to them:

فَإِن كَانَتِ لَكُمُ الدَّارُ الْآخِرَةُ عَنْدَ اللَّهِ خَالِصَةً مَّن

دُونَ النَّاسِ قَتَّلَتْهُ الْمَوْتُ إِن كَانَتْ صَادِقَينَ

Say to (them): "If the home of the Hereafter with Allah is indeed for you specially and not for others, of mankind, then long for death if you are truthful."

[Sûrah al-Baqarah 2:94]

Allah said:

وَلَن يَتَمَثَّلُوا أَبْدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ

But they will never long for it, because of what
Verse 49

their hands have put forth.

[Sūrah al-Baqarah 2:95]

Meaning, they know that they will be punished when they die, and whoever knows he will be punished when he dies will never wish for death. Thus, these people fear what is in this book—meaning, they know it contains their scandals and great sins. And when they know, they will say, “Oh, woe to us! What is this book that leaves nothing small or great except that it has enumerated it?”

Yā (Oh, يا) is the letter used to call “woe to us” and [woe to us] is destruction, but how can it be called? The answer: Either the phrase “oh” is for warning only, because the call contains supplication and warning, or we say they placed their destruction in the position of that which has intellect, that which is called. But the first meaning is more correct because nothing needs to be implied for that meaning.

«مَالِي هَذَا الْكِتَابِ
«What is this book…?”

What is this book for?

«لَا يَغَادِرُ صَغِيرَةً وَلَا كِبِيرَةً إِلاْ أَحْصَاهَا»

“That leaves nothing small or great except that it has enumerated it?”

Meaning, it has affirmed [these actions] and numbered their sins. This will cause them grief, but this grief will not benefit them.

«وَرَجَدُوا مَا عَمِلُوا»

And they will find [all] that they did...

Meaning, they will find the recompense of what they did.
...presented before them.

Nothing will be absent, and the recompense will be based on the actions without any increase for their wrongdoing. Then Allâh the Exalted said:

وَلَا يَظْلِمُ رَبُّكَ أَحَدًا 

And your Lord does injustice to no one.

This is due to the completeness of His justice. Thus, He will not increase even one sin upon the wrongdoer, and He will not decrease even one good deed from the doer of good. The Exalted said:

وَمَن يَعْمَلُ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا يَخَافُ ظَلَمًا وَلَا هَضَبًا

But he who does righteous deeds while he is a believer—he will neither fear injustice nor deprivation.

[Sûrah Tâ-Hâ 20:112]

And this verse:

وَلَا يَظْلِمُ رَبُّكَ أَحَدًا 

And your Lord does injustice to no one.

Injustice is from the attributes that are negated from Allâh. Most of the attributes that are narrated are affirmed attributes, such as life, knowledge, and power. As for the attributes that are negated, then they are mentioned only a little when compared to the affirmed attributes. The ینان regarding the negated attributes is not complete except with two affairs:

1) Negating this negated attribute.
2) Affirming the perfection of its opposite.

Thus, the negation that does not contain the perfection of the opposite cannot be from Allāh’s attributes. Rather, it is a must that everything Allāh negates for Himself contains the affirmation of its opposite. If the negation does not contain perfection, then it could be due to the absence of capability; meaning, the one described is incapable. If it does not contain perfection, then it is due to the weakness of the one described. And if it is solely a negation, then it is absence, not perfection, and Allāh the Exalted has complete attributes, as the Exalted said:

ودللِه المَتَّل الْأَعْلَى

And for Allāh is the highest description.

[Sūrah an-Naĥl 16:60]

Meaning, He has complete attributes. We said that if the negation does not contain perfection, then it could be due to the absence of ability; how is that? Do we not say that the wall does not oppress anyone? Of course; is this due to the wall’s completeness? No. Why? Because the wall cannot accept the attribute of oppression or the attribute of justice; thus, negating oppression for the wall is not due to its perfection. And negation, if it does not contain perfection, may be due to the weakness of the person described. If you described a person as not being oppressive and not responding with evil because he is a weak man and he is not able to help himself, this would not be praise for him.

In summary, every attribute that Allāh describes Himself with is obligatory for us to believe in; if it is a negation, it affirms the opposite, which is perfection. Allāh the Exalted said:

أَوَلَمْ يَزُوَّأَ أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالأَرْضَ
وَلَمْ يُعْيِيْ بِخَلْقِهِنَّ يَقَادِرُ عَلَى أَنْ يُحْيِي الْمَوتَى ٍلَّيْلًا إِنَّهُ
عَلَى كُلِّ شَيْءٍ قَدِيرٌ

159
Do they not see that Allāh, Who created the heavens and the earth, and was not wearied by their creation, is able to give life to the dead? Yes, He surely is able to do all things.

[Sūrah al-Aḥqāf 46:33]

Based on this principle, Allāh negated weariness and its weakness [for Himself], due to the affirmation of perfection which is the opposite of weakness. Thus, we believe that Allāh ﷻ has complete power and He has no weakness. The Exalted said:

وَلَقَدْ خَلَقْنَا السَّمَاوَاتِ وَالأَرْضَ وَمَا بَينَهُمَا فِي سَتِّيْنَ

And indeed We created the heavens and the earth and all between them in six days and nothing of fatigue touched Us.

[Sūrah Qāf 50:38]

Meaning, no fatigue or weariness touched Him, due to the perfection of His power. We say, “Verily, Allāh does not oppress anyone and this is due to the perfection of His justice.” But the Jahmiyyah say, “He does not oppress because oppression cannot be attributed to Him, because all the creation belongs to Allāh. If they belong to Him and He punishes the one who does good, then He has punished what He owns, and this is not oppression because He can do with His creation what He wills.”

But their statement is false. This is because Allāh ﷻ has promised the doers of good a reward and the doers of evil a punishment. Then, if the person does good and he is punished, and the sinner is rewarded, then the least that can be said—and Allāh is far above this—is that the promise was broken. This is the least that can be said, and no doubt this negates justice and truthfulness. We say to them: Verily, Allāh ﷻ said in a Ḥadīth Qudsi:

يَا عِبَادِي إِنِّي حَرَّمْتَ الظَّلَمَ عَلَى نَفْسِي.
O My slaves, verily, I have prohibited oppression upon Myself.\textsuperscript{17}

This proves that He has the ability to do so, but He prohibited it from Himself due to His complete justice. Thus, we say Allāh does not oppress anyone due to the completeness of His justice, not because He is not able to do so, as the Jahmiyyah say.

\textsuperscript{17} \textit{Ṣahih Muslim} 2577
And [mention] when We said to the angels, "Prostrate to Ādam," and they prostrated, except Iblīs. He was one of the jinn and he disobeyed the command of his Lord. Will you then take him (Iblīs) and his offspring as protectors and helpers rather than Me while they are enemies to you? What an evil is this exchange for the wrongdoers.

Tafsīr

Idb (إذ) is mentioned a lot in the Qur'ān and it implies: mention to your nation so they can take a lesson from it, and clarify to them the virtue of Ādam ﷺ. His statement:

«لِلَّمَلاَئِكَةَ»

To the angels

They are from the world that is unseen. Allāh created them from light, as the Prophet ﷺ informed us. Allāh taught us in the Qur'ān that He created the jinn from fire and He created man from clay. Thus, the creation we know of is that the angels were made from light, the jinn from fire, and humans from clay. The angels are from the world of the unseen, and belief in them is from the pillars of faith.
The angels are different from the *shayātīn*, as is explained in this verse. They are stronger than the *shayātīn* and purer than them, and they have abilities that the *shayātīn* do not have. The *shayātīn* are not able to penetrate the heavens; rather, whoever tries to do so is pursued by a fiery comet. As for the angels, they ascend to the heavens; they ascend with the souls of the children of Ādam until they reach Allāh. And they also fill the heavens. Thus, it is upon us to believe in the angels without having any doubt.

They are from the world of the unseen, but they can be perceived by the will of Allāh, as in the case with Jibrīl ـ the Prophet ﷺ saw him twice and he had 600 wings; one of them filled the heavens. This is proof of his great creation, and the greatness of Jibrīl's creation is proof of his Creator's greatness. Sometimes Jibrīl would come in the image in which he was created, and sometimes he would come in the form of a man. But his ability to change forms is not from his might, it is from the might of his Creator. Allāh granted him the ability to change his form.

His statement:

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(اسمحوا لآدم)
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"Prostrate to Ādam"

Some have said it was a prostration to greet him and not a prostration upon the forehead. They held this view in an effort to flee from this being a prostration upon the forehead, because prostration upon the forehead is only for Allāh. But it is obligatory upon us to take the speech based on what is obvious from it, and we say that the foundation of prostration is that it is upon the forehead. And if this was following Allāh's command, then it was not *shirk*, just like killing a soul without right is a major sin but it becomes obedience if it is obeying a command of Allāh.

Verily, Ibrāhīm was ordered to sacrifice his son, following the command of Allāh, and it was legislated for him to carry out this sacrifice. And it is not hidden that killing the child breaks the ties of
kinship, but when it is a command from Allāh, it becomes obedience. This is because it brings about Allāh’s intent, which is a test. Then the command was lifted and the hardship was removed. Thus, if Allāh did not command them to prostrate to Ādam, it would have been *shirk* [when they did it], but when Allāh commanded it, it became obedience.

Ādam is the father of mankind. Allāh created him from clay, and He created him with His Hand. The scholars have stated that Allāh did not create anything with His Hand except Ādam and Paradise, and He wrote the Tawrāh with His Hand. These three things were done by the Hand of Allāh. As for other than Ādam, then it was by the statement “be”; thus, it was. And Ādam was a prophet, not a messenger, because the first messenger to mankind was Nūḥ عليهَ الصَّدَقَاتُ ﷺ. Allāh sent him when the people differed.

> كَانَ النَّاسُ أُمُّةً واحِدَةً فَاعَمَّتُ اللّهُ النَّبِيَّينَ مُبَشَّرَينَ<  
> وَمُنذِرَينَ<  

**Mankind was one community and Allāh sent prophets with glad tidings and warnings**  
**[Sūrah al-Baqarah 2:213]**

The people were one nation and then they differed, so Allāh sent prophets to give glad tidings and to warn. Thus, the first messenger was Nūḥ عليهَ الصَّدَقَاتُ ﷺ. And Allāh spoke to Ādam directly. If someone asks, “How can he be a prophet but not a messenger?” The answer is that he is a prophet but not a messenger because there was no need for a messenger—the people were upon one religion, and the people had not spread much and had not been tried much. There were only a few people, and they followed their father and did what he did. When the nation spread and increased and the people differed, Allāh sent the messengers.

> فَسَجَّدُوا<  

**They prostrated...**
Following the command of Allāh.

아ِلّٰهُ إِلَّا هُوَ الْتَوَلَّدُ}

...except Iblīs.

He did not prostrate. And Iblīs is the Shaytān; he did not prostrate. And Allāh explained the reason for this.

كانَ مِنَ الْجُنُّ

He was one of the jinn

This sentence explains Iblīs’ condition—he was from the jinn, meaning, from a category of the jinn, as he is their father.

فَقَسْطَ عَنْ أُمَّرِ رَبِّي

He disobeyed the command of his Lord

Meaning, he went away from the obedience of Allāh concerning His command.

If it is said, “Is it apparent in the Qurʾān that Iblīs was from the angels?” The answer is no, this is not apparent from the Qurʾān, because He said, “except Iblīs,” and then He said, “He was one of the jinn.”

Yes, the Qurʾān proves the directive was given to Iblīs, as it was given to the angels, but why? The scholars have said that Iblīs would go to the angels and gather with them; thus, the command was given to this group of angels who were created from light, and the Shaytān who was created from fire. So the angels returned to their origin and the Shaytān returned to his origin; and the origin of the Shaytān is arrogance, refusal, and argumentation with falsehood. So he was arrogant and he argued. What did he say to Allāh?

قَالَ أَنتَ أَخْيَرٌ مِنّيَّ
He said, “I am better than him.”

[Sūrah al-A’rāf 7:12]

[Meaning], “So how can You command me to prostrate to one I am better than?” Then he gave the reason he thought he was better than Ādam—he said:

حَلَقَتُهُ مِنَ نَارٍ وَحَلَقَتْهُ مِن طَينٍ

“You created me from fire and You created him from clay.”

[Sūrah al-A’rāf 7:12]

And this was incorrect, because that which is created from clay is better than that which is created from fire. The creation of fire is a burning incinerator. It contains signs of recklessness; thus, you find the flame going to the right and the left. It has no stability.

Ibn al-Qayyim mentioned in his book Ighāthah al-Lahjān, “There are many differences between clay and fire. And then, just because he was created from fire and if (for the sake of argument) he was better than Ādam, does it give him the right to disobey his Creator’s command? Rather, he refused and he was arrogant.”

When Allāh explained the condition of the Shaytān, He said:

أَفَتَحَلَّكُمُ الْيَمِينَ وَأَفَتَحَلَّكُمُ الْبَيْنَاءَ مِنْ دُوْنِي وَأَفَتَحَلَّكُمُ عَدُوُّ

Will you then take him (Iblīs) and his offspring as protectors and helpers rather than Me while they are enemies to you?

This address is for the one who takes Iblīs and his offspring as protectors rather than Allāh, and they abandon the worship of the Most Merciful. Allāh the Exalted said:

أَلَمْ أَعْهَدَ إِلَيْكُمْ بِيْنَيْ آدمَ أَنْ لَا تَعْبَدُوا الشَّيْطَانَ
Verse 50

Did I not ordain for you, O Children of Ādām, that you should not worship the Shayṭān? Verily, he is a plain enemy to you. And that you worship [only] Me? This is a straight path.

[Sūrah Yā-Sīn 36:60-61]

"And his offspring"—This means those who were born from him. One of the Salaf was asked by those who delve too deeply into matters, “Does the Shayṭān have a wife?” He responded, “I did not attend the wedding.”

There is no use for this question. We believe he has offspring; as for a wife, or if they are not from a wife, then surely, Allāh created Ḥāwā' from Ādām, so it is possible for Allāh to create his offspring as He created Ḥāwā' from Ādām. This affair is from the affairs of the unseen. It is not permissible for a person to add something that is not found in the text, because this affair is above our comprehension. We believe that Iblīs has offspring, but does this necessitate that we believe he has a wife? No, it does not necessitate this.

“As protectors and helpers rather than Me” — This means to befriend them and take their commands instead of Allāh’s command.

“While they are enemies to you” — This shows the disapproval, meaning, how can you take them as protectors while they are enemies to you? It is from foolishness and deficient intellect that a person would take his enemy as a protector.

What an evil is this exchange for the wrongdoers.

Meaning, this is an evil exchange for them. And what would be a better exchange? The answer: For them to take Allāh as a protector, not the Shayṭān.
"For the wrongdoers" — It is possible for us to say that this means the disbelievers, because they are those who have taken the Shaytān and his offspring as protectors in an absolute manner. And it is possible to say that this is general for the disbelievers and those who do wrong that is less than disbelief. They have taken the Shaytān as a protector according to how much they have turned away from Allāh’s protection.
VERSE 51

I (Allāh) did not make them witness to the creation of the heavens and the earth or to the creation of themselves, and I would not have taken those who misguide as helpers.

Tafsīr

The statement of the Exalted:

I did not make them witness to the creation of the heavens and the earth

Meaning, those whom the people have taken as protectors have no authority in the creation or the affairs of the universe. Thus, Allāh did not cause them to witness the creation of the heavens and the earth. This is because the heavens and the earth were both created before the Shayṭān.

Or to the creation of themselves

Meaning, Allāh did not cause some of them to witness the creation of the others. So how can you take them as protectors when they
have no share in the creation, and they did not create or witness anything?

In this sentence is proof that the statement of everyone who speaks about the affairs of the heavens and the earth without legislative proof is not accepted. If a person says the heavens are comprised of such-and-such and the earth is comprised of such-and-such—as some of them say the earth is a piece of the sun, and similar statements that have no authentic proof—we say to them: Allah did not cause you to witness the creation of the heavens and the earth, so we will not accept any of this from you except if we find tangible proof that cannot be rejected. At that point, we will accept it, because the Qur'an does not reject that which is tangible.

وَمَا كُنتُ

And I would not

This is referring to Allah.

وَمَا كُنتُ مُتَجَّهًا لِّلْمُضْلِيمِينَ ۖ عَضَدًا

And I would not have taken those who misguide as helpers.

Meaning, as helpers to assist the religion. Why? Because those who misguide turn people away from the religion, so how could Allah take those who misguide as supporters? This is alluding to how it is not befitting for you, O people, to take those who misguide as supporters, seeking aid from them, because they will not benefit you; rather, they will harm you. Therefore, do not rely on the foolish and do not rely on the people of desires and deviance, because it is not possible for them to benefit you; rather, they will harm you. Thus, if Allah does not take those who misguide as supporters, then we also cannot take those who misguide as supporters, because there is no good in them. This also contains the prohibition of having an evil entourage, and it is a warning from sitting with evil people.
And the Day when He will say, "Call those (so-called) partners of Mine whom you claimed," and they will invoke them, but they will not respond to them. And We will put between them [a valley of] destruction.

Tafsīr

His statement:

"And the Day when He will say..."

This means, "And remember the Day when He will say...”

“Call those (so-called) partners of Mine whom you claimed”

Thus, they will call upon them and they will not answer them. This will occur on the Day of Judgment. It will be said to them, “Where are those you claimed as My partners? Call upon those you claimed as My partners, and those you claimed as protectors and intercessors.”
And they will invoke them, but they will not respond to them.

Thus, these idols will not benefit their people; rather, the idols and those who worshiped them will meet in the Fire. Allāh (ﷻ) said:

ّإِنَّكُمْ وَمَا تَعْبِدُونَ مِنْ دُونِ اللَّهِ حَصَبْ جَهَنَّمَ أَنْتُمْ لَهَا وَارْدُونَ

Certainly! You (disbelievers) and that which you are worshiping now besides Allāh, are (but) fuel for Hell! (Surely), you will enter it.

[Sūrah al-Anbiyāʿ 21:98]

وَجَعَلْنَا بَيْنَهُمَا مَوْباَقًا

And We will put between them [a valley of] destruction.

This “valley” is a place of destruction—meaning, We will place between them a valley of destruction such that they will not be able to go to their partners, and their partners will not be able to go to them. If there was between you and your companion a wall of fire, do you think you would be able to go to assist him, or that he would be able to come to assist you? The answer: This is not possible. Thus, on the Day of Judgment, Allāh will place between them a valley of destruction.
And the criminals will see the Fire and will be certain that they are to fall therein. And they will find no way of escape from there.

**Tafsīr**

His statement:

> وَرَأَى الْمُجَرِّمُونَ النَّارَ فَظَنُّوا أَنْهُمْ مُواقِعُوهَا وَلَمْ يِجِدُوا عَنْهَا مُصْرَفًا

And the criminals will see the Fire

This means the disbelievers. As Allāh ṣchestra said:

> إِنَّا مِنَ الْمُجَرِّمِينَ مَنْ تَقَمُّونَ

Indeed, We, from the criminals, will take retribution.

[Sūrah as-Sajdah 32:22]

> فَظَنُّوا أَنْهُمْ مُواقِعُوهَا

And will be certain that they are to fall therein.

Here, the word ẓannū (ظُنُّوا) means “to be certain,” as it comes in the statement of the Exalted:
(They are those) who are certain that they are going to meet their Lord

[Sūrah al-Baqarah 2:46]

And they will find no way of escape from there.

This means they will not find a place to escape to, away from the Fire. Meaning, when they see it and are certain they will fall into it, they would not have found a place to escape from it and seek refuge.
And indeed, we have put forth every kind of example in this Qur'an, for mankind. But, man is ever more quarrelsome than anything.

Tafsîr

We have put forth

Meaning, “We have categorized [into various types],” as the Exalted said:

He has scattered therein, and in the veering of winds

[Sûrah al-Baqarah 2:164]

Meaning, He placed the wind from the south to the north to the west. He has given every type of example in this Qur'an. Allâh’s speech is the truth. You will find various types of examples in the Qur'an—sometimes it affirms the Resurrection and sometimes it affirms the Oneness of Allâh, and sometimes it clarifies the condition of this worldly life, and sometimes it clarifies the condition of the next life. Sometimes it is lengthy and sometimes it is summa-
rized. Thus, it has various categories, every category in its proper place, in the most eloquent manner.

(من كل مثلي)

Every kind of example

Meaning, every kind and sort, this being an example for this and that being an example for that. Why? So that man may ponder, take heed, and reflect. But you find some people who do not take a warning from these examples; rather, it is the opposite. For this reason, He said:

(وكان الإنسان أكثر شيء جذلًا)

But, man is ever more quarrelsome than anything.

"But man"—Some of the scholars of tafsir say "man" means the disbelievers. But this is disputed, because there is no proof to specify this. Rather, the statement "man" means human.

"More quarrelsome than anything"—Meaning, [this is] his most prevalent quality. But in relation to belief, the believer does not quarrel; rather, he submits to the truth and there is no argumentation in it. For this reason, ‘Abdullāh bin Mas‘ūd ﷺ said:

ما أتلي قوم الجدل إلّا ضلوا.

People have not taken up argumentation except that they have gone astray.

Reflect upon the condition of the Companions ﷺ—you find them submitting with the utmost submission to what the legislation brought, and they did not argue or ask why. When the Messenger of Allah ﷺ said:

(توضَّفُوا من لحومِ الابْيِلِ وَلَا توضَّفُوا من لحومِ الغنمِ.)
Perform Ṽuḍū after eating camel meat and do not perform Ṽuḍū after eating the meat of sheep.\textsuperscript{18}

Did the Companions say, “Why?” No; rather, they said, “We hear and we obey.” They did not argue, and they were the same with the rest of the commands. But man, from the aspect of being a human, is more argumentative than anything else. Thus, when you pass by the word al-insān (man, الإنسان) in the Qur'ān, do not apply it to the disbeliever unless it comes in that specific context. If this is the context, then the general will refer to the specific (i.e., “man” will refer to the disbeliever), but if this is not the context then it will remain general. So it applies to man from the aspect of him being human, and if his humanity is dominated by īmān, his īmān will diminish that which opposes the natural inclination.

*But, man is ever more quarrelsome than anything*—This occurred in the statement of the Messenger ﷺ to ‘Ali bin Abī Ṭālib and his wife Fāṭimah ﷺ the night he found them asleep. He said:

\begin{center} 
ألا تُصلُون؟
\end{center}

Will you two not pray?

‘Ali ﷺ said:

\begin{center} 
إن أنفسنا بِيدِ الله وَلَو شاء لَأَيقْطَنَا.
\end{center}

Verily, our souls are in the Hand of Allāh; if He wants, He will wake us.\textsuperscript{19}

The Prophet ﷺ left while slapping his thigh and saying:

\begin{center} 
وَكَانَ الإنسان أَكْثَرَ شَيْءًا جَدًّالًا.
\end{center}

But, man is ever more quarrelsome than anything.

\textsuperscript{18} Sunan Ibn Mājah 497

\textsuperscript{19} Sahīh al-Bukhārī 127; Sahīh Muslim 775
There is no doubt that the Messenger ﷺ knew their souls were in the Hand of Allāh. And the Messenger of Allāh ﷺ said concerning the obligatory prayer:

من نام عن صلاة أو نسيها فليصلها إذا ذكرها.

Whoever sleeps through it or forgets it, let him pray it when he remembers it.\textsuperscript{20}

He gave an excuse to the one who forgets or sleeps; so he knew that [their souls were in the Hand of Allāh], but he wanted to incite them. And ‘Ali wanted to repel the blame from him and his wife ﷺ.

\textsuperscript{20} \textit{Sahih Muslim}
And nothing has prevented the people from believing when guidance came to them and from asking forgiveness of their Lord except that the ways of the ancients be repeated with them or that the punishment should come [directly] before them.

Tafsīr

His statement:

And nothing has prevented the people from believing

Meaning, the people were not prevented by a lack of clarity from believing and seeking forgiveness, because Allāh has surely provided for the people every example in this Qur'ān, and it is obligatory upon the people, when the examples are given, to believe in them. So they were not prevented due to a lack of clarity, as the affair is clear, and all praises belong to Allāh. The Prophet ﷺ came with pure clarity, but the rejection is due to stubbornness.
For this reason, the Exalted said:

إِلَّا أَنْ تَأْتَيْهِمْ سَنَةُ الْأُولَيِّينَ أُوْلَاءِ الْعَذَابِ فَبَلَّآ أَتِيْنَاهُمْ

Except that the ways of the ancients be repeated with them or that the punishment should come [directly] before them.

Meaning, they are only waiting for that which came to the people before them, or a punishment.

And His statement:

وَيُسْتَغْفِرُوا رَبِّهِمْ

And asking forgiveness from their Lord

Meaning, they seek His forgiveness. Thus, the believer seeks much forgiveness from his Lord. And the disbeliever, when he believes that it is a must to seek forgiveness from his Lord for those sins he has fallen into, then his sins will be removed, when he believes and seeks forgiveness. The Exalted said:

فَلَلَّذِينَ كَفَرُوا إِنْ يَنتَهُوا يُغَفَّرُ لَهُمْ مَا قَدْ سَلَفَ

Say to those who have disbelieved, if they cease (from disbelief) their past will be forgiven.

[Sūrah al-Anfāl 8:38]

"Or that the punishment should come [directly] before them" — Meaning, for the punishment to come directly in front of them. And what is the sunnah of the people of old? It is for them to be taken by a general punishment. But Allāh will not take this ummah with a complete punishment, because the Prophet supplicated to his Lord to not destroy his ummah with a general punishment, and Allāh answered his supplication.
And We send not the messengers except as bringers of good tidings and as warners. But those who disbelieve dispute with falsehood in order to refute the truth thereby. And they treat My āyāt (evidences, verses, signs, etc.), and that of which they are warned, as jest and mockery.

Tafsīr

The statement of the Exalted:

«وَمَا نُرِيِّضُ الْمُسْلِمِينَ إِلَّا مُبِينَةَ وَمُبَشِّرَينَ وَيَجَادِلُ الْمُنِيَّةَ كَفَّرُوا بِالْبَاطِلِ لِيَدْخِلُوا بِهِ الْحَقَّ أَتَّخَذُوا آيَاتِيَ وَمَا أَنْذَرُوا هُؤُلَاءِ»

And We send not the messengers except as bringers of good tidings and as warners.

This is the job of the messengers. The messengers, from the first of them (Nūḥ عليه السلام) to the last of them (Muḥammad ﷺ), were not sent except for these two affairs: as bringers of good tidings and as warners. Meaning, they were not sent to force the people to believe; rather, they were bringers of good tidings and warners, bringing glad tidings to the believers and warning the disbelievers.
But those who disbelieve dispute with falsehood in order to refute the truth thereby.

Argumentation and disputing is called such by the word *al-jadl* (الجدل), which means to twist the rope until it becomes strong. This is the origin of the word. And arguing with falsehood is incorrect, as was the case with the argument they used against the messengers:

"Shall mere men guide us?"

[Sūrah at-Taghābun 64:6]

"Had Allāh willed, He surely could have sent down angels."

[Sūrah al-Mu'minūn 23:24]

And they argued concerning the Resurrection—they said:

"Who will give life to these bones when they have rotted away and become dust?"

[Sūrah Yā-Sīn 36:78]

They argue concerning their deities. They say, “If the pagans and what they worship other than Allāh will be firewood for the Hellfire, then ‘Īsā will be firewood for the Hellfire.” And Allāh nullified their argument concerning ‘Īsā—Allāh the Exalted said:

Verily, those for whom the good has preceded from Us...

[Sūrah al-Anbiyā' 21:101]
And from them is ʿĪsā ʃ m.

أَوَلَيْكَ عَنْهَا مُبَاعِدُونَ

...they will be removed far therefrom (Hell).

[Sūrah al-Anbiyāʾ 21:101]

This verse explains that everyone who argues in order to refute the truth has a portion of this verse, meaning a portion of disbelief; and refuge is sought with Allāh. This is because the disbelievers are those who debate with falsehood to refute the truth.

If someone says, “How can it be said that the doubts used by the people are false, while they are doubts?” The answer: [This can be said] if their intention for it is refuting the truth; like those who deny the loftiness of Allāh above His Throne, so they say, “If He ascended above His Throne, this means we are giving Him a form.” They argue with falsehood in order to refute the truth that Allāh has affirmed for Himself. As for attributing to Him a form or not, this is something else. The point is, they bring this statement in order to refute the truth.

We are not debating with them the issue of a form or no form—we criticize them for denying the reality of His ascending. As for a form or no form, this is another discussion. We do not affirm or deny the word “form.” As for the meaning, we say: Verily, Allāh is established on His own, described with His attributes; He does what He wills—He rose above His Throne, He descends to the heavens of the world, and He will descend to judge between the slaves. He is impressed, happy, and He laughs. The point is, every time you see a person debating to destroy the truth, then he has a portion of this verse.

وَاتَجْهَلُوا آياتِي وَمَا أَنْذَرْنَاهُمْ هَؤُلَاءِ

And they treat My āyāt (evidences, verses, signs, etc.), and that of which they are warned, as jest and mockery.
Meaning, the Qur'an.

"And that of which they are warned" — Meaning, the warning they received about the punishment; they took it as "ridicule." An example of that is the disbelievers ridiculing what they were told about the tree of Zaqqūm.

» إنِّها شَجْرَةٌ تَخْرُجُ فِي أُصُلِّ الْجَحِيمِ 

Verily, it is a tree that springs out of the bottom of the Hellfire...

[Sūrah as-Ṣāfāt 37:64]

Meaning, in the bottom of it; so they (the disbelievers) began to laugh. How can a tree exit from the bottom of the Fire while it is a tree, which must be far from the fire — fire is hot and dry and the tree is wet. Thus, they began to mock it, and they said, "This is from the blabber of Muḥammad ﷺ." They took what they were warned against as a jest. And Allāh ﷻ said:

» فَأَنَّهُمْ لَا كِلَوْنُ مِنْهَا فَمَائِلِوْنُ مِنْهَا الْبَطُونُ 

"And indeed, they will eat from it and fill their bellies with it."

[Sūrah as-Ṣāfāt 37:66]

» فَسَارِبُونَ عَلَيْهِ مِنْ الْحَجِيمِ فَسَارِبُونَ شِربُ الْهَيْمِ 

"And drink boiling water on top of it, so you will drink that like thirsty camels."

[Sūrah al-Wāqi‘ah 56:54-55]

They will fill their bellies with this tree of Zaqqūm completely, then they will burn from thirst, so what will they drink? They will drink from boiling water.

» فَسَارِبُونَ عَلَيْهِ 

"And drink boiling water on top of it"
Meaning, they will drink this on top of what is in their stomachs. This drink is not suitable for humans to drink, but they will be like thirsty camels. They will fill their bellies with this tree in the Fire that they mocked.
Verse 57

`وَمَنْ أَظَلَّمَ مَمْنَىٰ ذِكْرُ ۖ يَا بُنَيْنَهُ فَأَعْرَضَ عَنْهَا وَنَسِىَ`  

And who is more unjust than one who is reminded of the verses of his Lord but turns away from them and forgets what his hands have put forth? Indeed, We have placed over their hearts coverings, lest they understand it, and in their ears deafness. And if you invite them to guidance, even then they will never be guided.

Tafsîr

His statement:

`وَمَنْ أَظَلَّمَ مَمْنَىٰ ذِكْرُ ۖ يَا بُنَيْنَهُ`  

And who is more unjust than one who is reminded of the verses of his Lord

Meaning, he is reminded of the threat of his Lord in the creation, as He destroyed the nations who belied the message, or the legislated warning, which is the Qur'ân.

`فَأَعْرَضَ عَنْهَا`  

But turns away from them

186
And he does not accept them—meaning, no one is more oppressive than him.

“The verses of his Lord” — Meaning, the signs in the universe and the legislation. As for in the universe, it is the eclipse by which Allāh frightens His slaves, and they turn away from it and say, “The eclipse is a natural occurrence and it is not a warning.” This is how they turn away from it. As for the signs in the legislation, they are many, such as the one who is reminded of the verses of Allāh and he turns away from them.

وَنُسِي مَا قَدْ مَنَى يَدًا

And forgets what his hands have put forth

Meaning, he forgets what his hands have put forth from disbelief, sins, arrogance, and other than that which has prevented him from accepting the truth. This is because the more the person delves into sins (and refuge is sought with Allāh), the further he gets from the truth, as Allāh ﷻ said:

فلَمَّا زَاغُوا أَزَا غَ الَّذِي كَفَّارَةً فَلَغُرِبُوهُم

And when they deviated, Allāh caused their hearts to deviate.

[Sūrah as-Ṣaf 61:5]

For this reason, it is obligatory to know that from the most severe punishments for sins is that the person is punished with a sick heart, and refuge is sought with Allāh. If the person is afflicted with the death of a loved one or loss of wealth, this is no doubt a punishment, but if he is tried with alienation of the heart, this punishment is worse, without a doubt. Ibn al-Qayyim ﷺ said, “By Allāh, my fear is not sins, because there is a path to pardon and forgiveness. But I fear alienation of the heart from the judgment of the revelation of the Qur'ān.” This is what the intelligent person fears. As for the other calamities, they can be atoned for, and perhaps they may increase the person in īmān.
Indeed, We have placed over their hearts coverings, lest they understand it, and in their ears deafness.

Meaning, We have made a covering over their heart from the remembrance of the signs of their Lord; thus, they turn away.

"Covering" — Meaning, a cover that prevents them from understanding the Qur'ān; thus, they do not comprehend it. This is an incitement to understand the Qur'ān; it is necessary for the person to recite the Qur'ān and study its meaning. The Companions would not go past 10 verses until they studied them and worked by them.

"And in their ears deafness" — Meaning, complete deafness, and refuge is sought with Allāh. Their hearts have a covering so they cannot understand and their ears are deaf so they cannot hear; thus, they do not hear the truth or understand it.

And if you invite them to guidance, even then they will never be guided.

Meaning, if you directed them to the truth, O Muḥammad, they will never be guided as long as they have coverings over their hearts and their ears have deafness — they will never be guided. So where will the guidance come from while their ears do not hear the truth and their hearts cannot receive the truth?!

If a person says, "Was this a cause for despair for the Prophet ﷺ, that if he called the people they would not accept, or was this an ease for him?" The answer: This was an ease for him, since if they did not accept the truth, then this is not against you, as "they will never be guided."
And your Lord is Most Forgiving, Owner of Mercy. Were He to call them to account for what they have earned, then surely, He would have hastened their punishment. But nay, they have their appointed time, beyond which they will find no escape.

Tafsîr

His statement:

And your Lord is Most Forgiving, Owner of Mercy. Were He to call them to account for what they have earned, then surely, He would have hastened their punishment.

This was an ease for the Prophet ﷺ from another angle, because it was possible for the Prophet to say, “Why does He not bring the punishment; how can they belie me while I am the Messenger, but Allâh does not punish them?” But Allâh clarified to him that verily, He is the Most Forgiving, meaning He covers the sins and He forgives them.
“Owner of Mercy”— Meaning, the Possessor of Mercy, the One who is merciful with the sinner. For this reason, He said:

Were He to call them to account for what they have earned, then surely, He would have hastened their punishment.

Meaning, if Allāh wanted to take mankind to account for what they have earned, He would hasten their punishment. And Allāh clarified this in another verse; He said:

And if Allāh were to punish people for what they have earned, He would not leave upon the earth any creature.

[Sūrah Fāṭir 35:45]

Meaning, He would destroy them instantly.

But He gives them respite for a specified term

[Sūrah Fāṭir 35:45]

But nay, they have their appointed time

Bal (nay, ِْل) is used to negate meaning; but nay, they will not be saved from the punishment if it is delayed for them, and they have their appointed term.
Beyond which they will find no escape

Meaning, they will find no place for refuge, and this will take place on the Day of Judgment. This could also refer to what happens to the disbelievers at the hands of the Muslims, as the Exalted said:

«فَأُلْقِوُّهمْ يَعْدَّلُهُمْ اللَّهُ بَأْيَذِيكُمْ وَيُحْرِرْهُمْ وَيُنْصَرْكُمْ عَلَيْهِمْ وَيُشَفِّعُ صُدُورُ قُوْمٍ مُؤْمِنِينَ وَيُدْهِبَ غَيْبَةً فَلُوْبِهِمْ»

Fight them; Allâh will punish them by your hands and will disgrace them and give you victory over them and satisfy the breasts of a believing people. And remove the fury in the believers’ hearts. And Allâh turns in forgiveness to whom He wills...

[Sûrah at-Tawbah 9:14-15]

Thus, it is likely this refers to the killing that will occur to them in this life, or that which will occur on the Day of Judgment—that which they will not be able to flee from.
Verse 59

And those cities—We destroyed them when they wronged, and We made for their destruction an appointed time.

Tafsīr

The statement of the Exalted:

And those cities—We destroyed them

Meaning, the cities of the previous nations. A person could say there is a problem here, because the towns are inanimate objects and the plural pronoun is not used for inanimate objects (according to the rules of the Arabic language); rather, the feminine singular pronoun is used. So why did He use the plural pronoun?

The answer: He said this because it was the people of the towns who were destroyed, and this is clear proof that the word “town” could mean the inhabitants of the town, and it could mean the structures of the town. The Exalted said:

وَمَا كَانَ رَسُولُ ۖ عَلَيْهِمْ آيَاتٌ وَمَا كَانَ مَهْلُكُ الْقُرُى إِلَّا

192
And never would your Lord have destroyed the cities until He had sent to their mother a messenger reciting to them Our verses. And We would not destroy the cities unless their people were wrongdoers.

[Sūrah al-Qaṣaṣ 28:59]

The intent for the word “cities” here is the inhabitants of the cities.

And the Exalted said:

«إنَّا مَهِيلْكُرُ أُهْلِ هَذِهِ الْقَرْبَى»

“Verily, we are going to destroy the people of this town”

[Sūrah al-‘Ankabūt 29:31]

«لَمَّا ظلَّلُوا»

When they did wrong

The intent for “wrong” here is disbelief — meaning, when they disbelieved.

«وَجَعَلْنَا لِمَهِيلْكِهِمْ مَوَاعِدًا»

And We made for their destruction an appointed time.

We have made their destruction for an appointed time, and Allāh does what He wills. If He wants, He will hasten the punishment, and if He wants, He will delay the punishment. But when the time comes, it will not be delayed. For this reason, Nūḥ said:
"Verily, the term of Allāh when it comes, cannot be delayed, if you but knew."

[Sūrah Nūh 71:4]

Thus, it is a specific term with Allāh, for a time He has prescribed by His wisdom.
VERSES 60–82 (The Story of al-Khiḍr and Mūsā)

Verse 60

وَإِذْ قَالَ مُوسَى لِبُقَارٍ لَّا أَبْرَحُ حَتَّى أَلْبِغَ مَجْمَعَ الْبَحْرِينَ أَوْ أَمْضِيَ حَتَّىُ حُقُبًا

And [mention] when Mūsā said to his servant, “I will not cease [traveling] until I reach the junction of the two seas or until I travel for a long time.”

Tafsīr

وَإِذْ قَالَ مُوسَى لِبُقَارٍ

And [mention] when Mūsā said to his servant

Meaning, his servant Yūsha’ bin Nūn. Mūsā bin ‘Imrān was standing addressing the Children of Israel one day when one of them stood and said, “Is there anyone on the face of the earth more knowledgeable than you?” Mūsā responded, “No.” This was based upon his thought that there was no one more knowledgeable than him. Allāh censured him for that, for not entrusting the knowledge of this affair to Allāh.

Thus, Allāh informed him that He had a slave more knowledgeable than [Mūsā] at the junction of the two seas. And He mentioned to him some signs, and it would be when the fish was lost. So they took a fish with them in a basket, and Mūsā and his servant Yūsha’ bin
Nūn began to travel, and this is mentioned in Saḥīḥ al-Bukhārī. He was traveling to see the one who was more knowledgeable than him; then he would also take knowledge from him.

Their fish was in the basket, and when they quickly woke from their nap, they did not check the basket for the fish. And the fish had left the basket, by the command of Allāh, leaving the basket and entering the sea.

﴾مَجْمَعَ الْبَحْرَيْنَ﴿

The junction of the two seas

It is said this is the area where the Red Sea meets the White Sea, and this was when there was land between them, before the canal was opened. And this view is not strange.

Verse 61

﴿فَلَمَّا بَلَغَا مَجْمَعَ الْبَحْرَيْنَ نَسيَّا هُورَتَهُمَا فَانْتَهَى سَبِيلَهُا في الْبَحْرِ سَرْبَبًا﴾

But when they reached the junction between them, they forgot their fish, and it took its way through the sea as in a tunnel.

Tafsīr

The statement of the Exalted:

﴿فَلَمَّا بَلَغَا﴾

And when they reached...

Meaning Mūsā and his servant.
Verse 61

...the junction between them

Meaning, the junction between the two seas.

They forgot their fish

He attributed this action to both of them, even though the one who forgot the fish was the servant and not Mūsā; but if people are together upon one action, the action or statement of one of them can be attributed to all of them. For this reason, Allāh ﷻ addressed the Children of Israel during the time of the Messenger ﷺ. He says:

وَإِذْ قَلَّنَا يَا مُوسَى لَن نُؤْمِنَ لَكَ حَتَّى نَرَأَى اللَّهَ جَهَرًةً

And [recall] when you said, “O Mūsā, we will never believe you until we see Allāh outright.”

[Sūrah al-Baqarah 2:55]

Even though they [the Children of Israel during the Prophet’s time] did not say that; rather, their grandfathers said that.

“*They forgot their fish*” — They forgot their fish, meaning they did not remember it, not that they left it. And this was from the wisdom of Allāh ﷻ—Allāh caused them to forget the fish due to wisdom. Allāh made this fish a sign for Mūsā—at the point they lost the fish, they would find al-Khīḍr. And this fish was in the basket and they were eating from it. When they reached a certain place, they slept on a rock. When they awoke, the fish was not there, but the youth did not notice the fish missing. *Subhānallāh.* The fish exited the basket and entered the sea, and it began to swim in the sea and the sea parted.

فَاتَنَّهَدَ سِبيلهُ فِي الْبُحْرِ سَرْبًا

And it took its way through the sea as in a tunnel
Meaning, the fish took a path in the sea.

“Tunnel”—Meaning, a course; thus, the water split and it did not settle. This was from the signs of Allah, because what occurs normally is that when the fish moves in the sea, the water covers him. But this fish was a sign from Allah:

Firstly: This fish had died, and they were eating from it, then it came to life and entered the sea again.

Secondly: It took this path, and this is from the signs of Allah ﷻ.

Verse 62

υάρα Gaula igate akîdina Lâdâkîdîa min Sûrînâ
υάρα Gaula Nāsa bā

So when they had passed beyond it, [Mūsâ] said to his boy, “Bring us our morning meal. We have certainly suffered [much] fatigue in this, our journey.”

Tafsîr

The statement of the Exalted:

υάρα Gaula Gaula

So when they had passed beyond it

Meaning, Mūsâ and his servant had gone beyond the place (where they had lost the fish and where they would find al-Khîdr).

Mūsâ said to his servant:
"We have certainly suffered [much] fatigue in this, our journey."

This does not mean they had been tired since the beginning of the journey; rather, they were tired since leaving from their nap on the rock. For this reason, he requested the lunch. The scholars have said this was from the signs of Allāh  because before this, they had traveled a long distance without becoming tired, but when they passed the place where al-Khīḍr was located, they became tired very quickly, and this was so they would not walk far from where he was located.

Verse 63

He said, “Do you remember when we betook ourselves to the rock? I indeed forgot the fish, none but the Shayṭān made me forget to remember it. It took its course into the sea in a strange (way)!“

Tafsīr

His statement:

“Do you remember”

This was a question of amazement about what happened when they rested on the rock.
"I indeed forgot the fish"

Meaning, he forgot to check on the fish or he lost the fish.

"None but the Shayṭān made me forget to remember it. It took its course into the sea in a strange (way)!

Meaning, Mūsā and his servant followed the path of the fish in the water. The water flows, and this fish would pass by it and leave a path in the water like a tunnel. Thus, Mūsā and his servant were amazed, and we too are amazed. This is because water covers what passes through it, but, by the permission of Allah, the water did not cover this fish.

Verse 64

[Mūsā] said, "That is what we were seeking." So they returned, following their footprints.

Tafsīr

This is because Allah informed him they would find al-Khīḍr where they lost the fish.

So they returned, following their footprints.
Meaning, they returned after traveling a tiresome distance. They retraced their footsteps so they would not miss the place where they had rested.

Verse 65

﴿فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَا أَنْبِيَاهُ رَحْمَةً مِّنْ عِبَادِنَا وَعَلَمَانَا﴾

Then they found one of Our slaves, unto whom We had bestowed mercy from Us, and whom We had taught knowledge from Us.

Tafsîr

The statement of the Exalted:

﴿فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَا﴾

Then they found one of Our slaves

This was al-Khîdîr, and this has been authenticated from the Prophet ﷺ.

“One of our slaves” — Was he one of Allâh’s righteous slaves or from the awliya’ who were given miraculous signs, or was he from the prophets who received revelation? All of these are possible. But the text proves he was not a messenger or a prophet; rather, he was only a righteous slave to whom Allâh had granted miraculous signs. This was so Allâh could clarify to Mûsâ that he did not possess all the knowledge and that he was void of a lot of knowledge.

﴿أَنْبِيَاهُ رَحْمَةً مِّنْ عِبَادِنَا﴾

We had bestowed mercy from Us
Meaning Allāh made him from His awliya' as a mercy from Him upon him.

We had taught knowledge from Us.

Meaning, knowledge not seen by the people, and in this specific story, it is the knowledge of the unseen, and it is not prophetic knowledge; rather, it is specific knowledge, because this knowledge revealed to al-Khīdār was not possible to perceive—it was not tangible. It was based on events that would occur in the future; it was something from the unseen. Thus, Allāh revealed to him that which He did not reveal to other humans.

Verse 66

Mūsā said to him, “May I follow you on [the condition] that you teach me from what you have been taught of sound judgment?”

Tafsīr

His statement:

Mūsā said to him, “May I follow you…”

Meaning, Mūsā said to al-Khīdār, “May I follow you?” This is from kindness and humility. Reflect upon these manners from Mūsā, even though Mūsā was better than him and was noble in the sight of
Allāh. Despite this, he was kind with al-Khīṭr, because he was going to take from him knowledge that Mūsā had not been taught. This is proof that it is upon the student of knowledge to be kind with his shaykh and his teacher, and to deal with him in an honorable manner. Then Mūsā explained to al-Khīṭr that he did not want to follow him to eat his food or drink from his drink, but:

﴾ عَلَىٰ أَنْ تَعْلَمْنِي مَمَّا عَلَمْتَ رُسُلُ ٱللَّهِ ﷺ "…that you teach me from what you have been taught of sound judgment.”

No doubt, al-Khīṭr would be happy for one to take knowledge from him. It is befitting for everyone that Allāh has granted knowledge to be happy if this knowledge is taken from him. This is because the knowledge taken from a person during his life will benefit him after his death. This comes in the authentic hadith:

إِذَا مَاتَ الإِنسَانُ أَقَطَعَ عَنْهُ عَمَلُهُ إِلَّا مِنْ ثَلاثِيَّةٍ إِلَّا مِنْ صَدَقَةٍ جَارِيَةٍ أَوْ عَلَمٍ يُنْتَفِعُ بِهِ أَوْ وَلَدٌ صَالِحٌ يَدْعُو لَهُ.

When the person dies, his actions are cut off except for three: an ongoing charity, knowledge that benefits the people, or a righteous child to supplicate for him.21

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**Verses 67-68**

Al-Khīṭr responded to him:

﴾ قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيْ صَبِيرًا وَكَيْفَ تَصْبِرُ ﴿ عَلَىٰ مَا لَمْ تُحْطَبَ بِهِ خَلَقُ ﴿

He said, “Indeed, you will not be able to have

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21 Sahih Muslim 1631
patience with me! And how can you have patience for what you do not encompass in knowledge?"
Tafsīr

This is what Mūsā ﷺ said. He said this based on what he believed about himself at the time, believing he would be able to be patient. But he attached it to the will of Allāh so it would not be due to pride or amazement about himself.

ّسُجِّدُنِي إِن شَاءُ اللَّهُ

“You will find me patient, if Allāh wills”

This is like the statement of Iṣmā‘īl bin Ibrāhīm when he said to his father:

إنَّي أَركُن فِي الْمَنامِ أَنْيَنَ أَذَّنَحُ فَانظُرْ مَا ذَرَى
قالَ بَأَبِي أَفْلَحُ مَا تُؤْمِرُ ّسُجِّدُنِي إِن شَاءُ اللَّهُ مِنَ الصَّابِرِينَ

“O my son, indeed I have seen in a dream that I [must] sacrifice you, so see what you think.” He said, “O my father, do as you are commanded. You will find me, if Allāh wills, of the steadfast.”

[Sūrah aṣ-Ṣāfāt 37:102]

And Mūsā said to al-Khīḍr:

ّسُجِّدُنِي إِن شَاءُ اللَّهُ

“You will find me patient, if Allāh wills.”

 Meaning, “Likewise, I will be patient with what you do and with following your commands.”

وَلَا أُصَبِّي لَكَ أَمْرًا

“And I will not disobey you in aught.”
Thus, he promised him two things:

1) To be patient with what he (al-Khidr) did.

2) To do what he (al-Khidr) commanded and to stay away from what he prohibited.

Verse 70

Al-Khidr said:

قَالَ فَإِنَّ أَتَبَعْتُكَ فَلَا تَسْأَلْيِ عَنْ شَيْءٍ حَتَّى أُحِدِتْ
لَكَ مِنْهُ ذَكْرًا

He (al-Khidr) said, “Then, if you follow me, ask me not about anything until I myself mention it to you.”

Tafsīr

The statement of the Exalted:

فَإِنَّ أَتَبَعْتُكَ

“Then, if you follow me…”

And it was known that he was going to follow him.

فَلَا تَسْأَلْيِ عَنْ شَيْءٍ

“Ask me not about anything until I myself mention it to you.”

Meaning, until I mention to you the reason for that action. This is instruction from the teacher to the student to not be hasty in refut-
ing the teacher; rather, he waits until the teacher mentions the affair to him. This is from the manners of the student.

Verse 71

So they both proceeded, until, when they embarked the ship, he (al-Khidr) scuttled it. (Mūsā) said, “Have you scuttled it in order to drown its people? Verily, you have committed an evil thing.”

Tafsīr

The statement of the Exalted:

« فَانْتَلَّقاً حَتَّىٰ إِذَا رَكَّبَا فِي السَّفِينَةِ خَرَقَهَا قَالَ أُخْرَىَّهَا لِيُغْرِقَ أَهْلَهَا لِقَدْ جَيْنَتْ سَيْبَّاهَا إِمَّرَا »

So they both proceeded

This refers to Mūsā and al-Khidr, and there was no mention of the servant. So did the servant not go on the ship, or was he on the ship and he was not mentioned because he was following them?

The answer: That which is apparent (and Allāh knows best) is that he was following them, but he had no connection to the affair. So he followed them:

« حَتَّىٰ إِذَا رَكَّبَا فِي السَّفِينَةِ »

Until, when they embarked the ship

The ship passed while they were walking upon the shore, so they boarded it.
He (al-Khiḍr) scuttled it

Meaning, al-Khiḍr removed one of the planks that was preventing water from entering. Thus, Mūsā said to him:

“Have you scuttled it in order to drown its people?”

This was Mūsā disapproving of al-Khiḍr, even though he had said to al-Khiḍr:

“You will find me patient, if Allāh wills.”

[Sūrah al-Kahf 18:69]

But he was not patient, because this problem was major. If the ship is ruined in the sea, it will sink! His statement, “in order to drown its people,” was in reference to the result from ruining the ship, not al-Khiḍr’s intention, because there is no doubt that Mūsā did not know al-Khiḍr’s intention, and there is no doubt that he knew al-Khiḍr did not want to drown the people of the ship, because if he wanted to do so, he and Mūsā would be from the first to drown.

“Verily, you have committed an evil thing.”

This means he committed something major. Mūsā was extremely strong for the cause of Allāh; thus, he criticized al-Khiḍr, and explained to him that his action would result in drowning. Then he increased in his criticism with the statement, “Verily, you have committed an evil thing.”
Verses 72–73

He (Khidr) said, “Did I not say, verily, you would not be able to have patience with me?”

Thus, Mūsā made an excuse:

He (Mūsā) said, “Call me not to account for what I forgot, and be not hard upon me for my affair (with you).”

Tafsīr

Mūsā forgot because the affair was major and shocking to him—he was going to sink the boat while they were on it. This shows that a person may forget what has preceded due to an affair’s severity.

“For what I forgot”

Meaning, his forgetting his statement:

“You will find me patient, if Allâh wills.”

[Sūrah al-Kahf 18:69]
"Be not hard upon me for my affair (with you)."

Meaning, do not make the affair difficult upon me, and it is as though (and Allāh knows best) this was a prelude of what was to come afterward.

Verse 74

Then they both proceeded, till they met a boy, so he (al-Khīḍr) killed him. [Mūsā] said, “Have you killed an innocent person who had killed none? Verily, you have committed a great evil thing!”

Tafsīr

Then they both proceeded

Meaning, after the ship was placed at the port.

Until they met a boy, so he (al-Khīḍr) killed him.

He did not say, “he killed him”; rather, He said, “so he killed him.” But when referring to the ship, he said, “he scuttled it,” and he did not say, “so he scuttled it.” This means that it appears something happened before he killed him. And Mūsā was not patient with this.
Verse 74

"Have you killed an innocent person..."

This is because children have good deeds written for them while the bad deeds are not written against them; thus, he was innocent.

"...who had killed none?"

Meaning, he did not kill anyone in order [to justify] you killing him. And if [the boy] had killed someone, would he be killed (as punishment)? The answer: In our legislation, he would not be killed, because he is not held responsible (due to his age). It is possible that he had just reached puberty so he was [still] called a youth [while actually being mature]; thus, this would not be problematic.

"Verily, you have committed a great evil thing (nukra)!"

This phrase was more severe than the first phrase. The first time he said:

"Verily, you have committed an evil thing (munkar)!"

[Sūrah al-Kahf 18:71]

But here, he said "nukra," meaning a great munkar. And the difference between the two actions is that destroying the ship could cause drowning, but it also may not cause drowning, and this is what occurred, since the ship did not sink. As for killing someone, this is something that will surely occur.
Verse 75

Al-Khiḍr said:

\[
\text{(Al-Khiḍr) said, “Did I not tell you that you can have no patience with me?”}
\]

Tafsīr

His statement:

\[
\text{“Did I not tell you”}
\]

This was more severe blame upon Mūsā than the first time. The first time, al-Khiḍr said, “Did I not say verily you…” and the second time, he said, “Did I not tell you,” meaning, it is as though you do not understand and you will not understand.

Verse 76

When Mūsā saw he did not have any excuse, he said to him:

\[
\text{[Mūsā] said, “If I should ask you about anything after this, then do not keep me as a companion. You have obtained an excuse from me.”}
\]
Verse 77

Tafsīr

The statement of the Exalted:

 وإن سألتك عن شيءٍ بعدها فلأ تصحجني

“If I should ask you about anything after this, then do not keep me as a companion.”

Meaning, prevent me from accompanying you. And in this statement of Mūsā ﷺ, there is an indication that Mūsā ﷺ saw al-Khīḍr as having a status above him, because if not, he would have said, “If I should ask you about anything after this, then I will not keep you as a companion.”

قد بلغني من لدنئي غدنًا

“You have obtained an excuse from me.”

This is because [al-Khīḍr] had blamed him twice, despite Mūsā ﷺ agreeing not to ask him about anything until it was explained to him.

Verse 77

فانطلقوا حتى إذا أنتباه أهل قرية استطعما أهلها فأتينا أن يضيقوهما فوجدًا فيها جدارًا تبرده أن ينقض فقاموه قال لؤ بشرت لأنخذت عليه أجرًا

Then they both proceeded, till, when they came to the people of a town, they asked them for food, but the people refused to entertain them. Then they found therein a wall that wanted to collapse and he (al-Khīḍr) set it up straight. (Mūsā) said, “If you had wished, surely, you could have taken wages for it!”
Tafsīr

The statement of the Exalted:

فَانْتَلَّقاً حَتَّىٰ إِذَا أَتَيَّا أَهْلَ قَرْيَةٍ

Then they both proceeded, till, when they came to the people of a town

Allāh ﷻ did not specify the town, so there is no need for us to research this town. Rather, we say it is a town that Allāh left obscure, so we do the same.

اسْتَطَعُّمَا أُهْلَهَا فَأَنْبَوْا أَنْ يُضَيِّقُوهُمَا

They asked them for food, but the people refused to entertain them.

No doubt this is in opposition to honoring the guest, and this is a deficiency in faith, because the Prophet ﷺ said:

سَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَكْفِرَ ضَيْفَهُ

Whoever believes in Allāh and the Last Day, let him honor his guest.22

فَوَجَدُوا فِيهَا جَدارًا بَيْدُ أَنْ يَنَفُقَ

Then they found therein a wall that wanted to collapse

Meaning, it was leaning and it wanted to collapse. If it is said, “Did the wall have desire?” The answer is: Yes, it had desire. Its leaning was proof that it wanted to collapse. And do not be amazed that inanimate objects have desire, as we have [the example of] Mount Uḥud. The Prophet ﷺ said about Mount Uḥud:

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22 Ṣaḥīh al-Bukhārī 6018; Ṣaḥīh Muslim 47
Verse 78

It loves us and we love it.\textsuperscript{23}

Love is an attribute greater than desire. As for the statement of some of the people who give metaphors for the Qur'ān, and they say that this is a euphemism and the wall did not have desire, then there is no angle for them to say this.

\textbf{So he (al-Khidr) set it up straight.}

How did he set it up? Allāh knows best. Perhaps he did it with his hand and Allāh gave him the strength to do so, and perhaps he built it in the normal way it is built. The important matter is that he set it up. And Allāh did not clarify the length, width, size, or type of wall, so there is no need for us to trouble ourselves to know this.

He (Mūsā) said:

\begin{quote}
Ło' Shinf' lathadz' Alîhe ājz'ra\textsuperscript{17} \\
"If you had wished, surely, you could have taken wages for it!"
\end{quote}

He did not blame him for building the wall, and he did not say, "How can you build it while they did not entertain us as guests?" Rather, he said, "If you had wished, you could have taken wages for it." And this, no doubt, is a gentle manner and kind presentation.

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Verse 78

\textbf{23} Sahih al-Bukhari 1481; Sahih Muslim 1392

215
(Al-Khidr) said, “This is the parting between me and you. I will tell you the interpretation of (those) things over which you were unable to hold patience.”

Tafsīr

(Al-Khidr) said, “This is the parting between me and you”

Meaning, our companionship has ended.

“I will tell you the interpretation of (those) things over which you were unable to hold patience.”

Meaning, I will soon tell you, before we depart, the explanation for my actions.

Verse 79

“As for the ship, it belonged to poor people working at sea. So I intended to cause defect in it, as there was a king after them who seized every [good] ship by force.”
Verse 80

Tafsīr

"As for the ship"

Meaning, the ship I ruined.

“It belonged to poor people working at sea.”

Meaning, they used the ship for trade and provision or for fishing and the like.

“So I intended to cause defect in it, as there was a king after them who seized every [good] ship by force.”

He wanted to make it defective so the king would pass it by, saying, “This ship is defective, we have no need for it,” because the king only took good, new ships. Thus, the action of al-Khīdr was to use a harm to repel a greater harm. From this, we take a great benefit: damaging something in order to fix the remaining parts. And doctors use this principle—you will find them taking a piece from the thigh in order to repair the face. The scholars have taken from this that if an endowment is destroyed or ruined, you can sell part of it and use the price to replace the rest of it.

Verse 80

Then al-Khīdr explained the situation with the boy. He said:
“And as for the boy, his parents were believers, and we feared lest he should oppress them by rebellion and disbelief.”

Tafsîr

The statement of the Exalted:

“His parents”

Meaning, his father and mother “were believers” while he was a disbeliever.

“And we feared”

The word al-khashyah (الخشية) means fear based upon knowledge.

“Lest he should oppress them by rebellion and disbelief.”

Meaning, he would force them to disbelieve, either due to their love for him or other reasons. In most cases, the parents have more effect upon the children, but the children could have an effect upon the parents; just as in most cases, the husband has more effect upon the wife, but the wife could have an effect upon the husband as well.
Verse 81

"So we intended that their Lord should change him for them for one better in righteousness and near to mercy."

Tafsir

Meaning, if we killed him, then what is with Allāh is better and more lasting. Thus, he wanted Allāh to replace [the boy] with one who was more pure in the religion and better for the ties of kinship.

Verse 82

"And as for the wall, it belonged to two orphan boys in the town, and there was under it a treasure belonging to them; and their father was a righteous man, and your Lord intended that they should attain their age of full strength and take out their treasure as a mercy from your Lord. And I did it not of my own accord. That is the interpretation of those (things) over which you could not hold patience."
Tafsir

The statement of the Exalted:

(العَالِمِيْنَ)

"Two orphan boys"

This means two youths whose father had passed away.

(وَكَانَا تَحْتَهُ كَثِيرًا لَهُمَا)

"And there was under it a treasure belonging to them"

Meaning that beneath the wall, there was wealth buried for the two boys.

(وَكَانَا أَبُوهُمَا صَالِحًا)

"And their father was a righteous man"

Thus, it was from Allâh’s gratitude for this righteous father that He would be kind to his children. And this is from the blessings of the parent’s righteousness—Allâh will protect their children.

(فَاوَزَّاهُ رَبُّكَ أَن يَتَلَّغُوا أَشْدَهُمَا)

"And your Lord intended that they should attain their age of full strength"

Meaning, Allâh wanted them to reach the age of guidance, which is 40 years of age according to many of the scholars.

And here he said "your Lord intended," and he did not say, "I wanted" or "we wanted," because al-Khidr had no power to allow the boys to reach that age. But when he mentioned the fear that the boy would force his parents to disbelieve and the desire to ruin the ship, he
attributed them to himself.

"And take out their treasure as a mercy from your Lord."

If the wall were to collapse, the treasure would be visible to the people, and then the people would take it.

"And I did it not of my own accord."

Meaning, I did not do this from my intellect or my intelligence; rather, this was inspiration from Allāh and success from Him, because these events were above the intellect of a human.

"That is the interpretation of those (things) over which you could not hold patience."

Meaning, this is the interpretation he promised to give Mūsā.

And our shaykh, Abdur-Raḥmān as-Sa’dī, mentions some tremendous benefits for this story in his Tafsīr which are not found in any other book; thus, it is upon the student of knowledge to return to it, because it is extremely beneficial. And this is the end of the story between Mūsā and al-Khiḍr.
VERSES 83–98 (The Story of Dhul-Qarnayn)

Verse 83

Then Allāh the Exalted mentioned another story. They asked the Messenger of Allāh ﷺ a question. He said:

وَبَيَاتُونَكَ عَنْ ذِي الْقْرَنِينَ فَلْ سَأَلْتُ عَلَيْكُمْ مَنْهَا

ذِكرْنَآ

And they ask you about Dhul-Qarnayn. Say, “I shall recite to you something of his story.”

Tafsīr

The statement of the Exalted:

وَبَيَاتُونَكَ

And they ask you...

This is the same whether it was the Jews, the Quraysh, or other than them.

عَنْ ذِي الْقْرَنِينَ

...about Dhul-Qarnayn.

Meaning, the Owner of the Two Horns; he is mentioned in history. The Jews said to the Quraysh, “Ask Muḥammad about this man; if he informs you about him, then he is a prophet.” And why was
he called Dhul-Qarnayn? It is said that it means his kingdom was expansive, from the east to the west, as the east and west are both called horns. The Prophet ﷺ said about the east:

حَيْثُ يَطْلُعُ قُرُونُ الشَّيْطَانِ.

From where the horns of the Shaytān rise.\(^{24}\)

So this would be an expression to indicate his kingdom's vastness. And it is [also] said [this name] is due to his strength, as the stallion with horns from the rams is the strongest. And it is [also] said he had a crown on his head that had two horns. In reality, the Great Qur'ān did not clarify why he is called Dhul-Qarnayn, but what is most likely correct is that it is because his kingdom covered the east and the west.

قُلْ

Say

[Meaning] to those asking you the question.

سَأَتْلُو عَلَيْكُمْ مَنْهَيْ ذِكْرًا

“I shall recite to you something of his story.”

Meaning, I will not recite to you his entire story, but I will narrate to you something from it. Then he began to tell his story.

Verse 84

إِنَّا مُكَّنِّهٌ فِي الْأَرْضِ وَآتَيْنَاهُ مِن كُلِّ شَيْءٍ صَنُّبًا

Verily, We established him in the earth, and We gave him the means of everything.

\(^{24}\) Sahih al-Bukhari 3511; Sahih Muslim 2905
Tafsīr

The statement of the Exalted:

إِنَّا مَكَّنَّا لَهُ فِي الْأَرْضِ

Verily, We established him in the earth

This was by establishing his kingdom, making travel easy for him, and giving him strength.

وَأَنْعَمَّا مِن كُلِّ شَيْءٍ سَبْبًا

And We gave him the means of everything.

Meaning, what was necessary to accomplish his goals. And His statement:

مِن كُلِّ شَيْءٍ

everything

This is not general, encompassing everything—what is intended is everything he needed to make his rule strong and to establish him in the land. The proof that “everything” is relative to the person it is ascribed to is what the hoopoe bird said to Sulaymān concerning the queen of Yemen:

وَأُوْلُيَّتِهِ مِن كُلِّ شَيْءٍ

And she has been given of all things

[Sūrah an-Naml 27:23]

And it is not that she was given the kingdom of the heavens and the earth, but she had everything needed to complete her reign.

Likewise, Allāh the Exalted said about the wind of ‘Ād:
Verse 85

{Tāthārū kāl șāyē}

Destroying everything

[Sūrah al-Aḥqāf 46:25]

And it is known that this wind did not destroy everything, since the homes were not destroyed, as the Exalted said:

{Fāʿṣibhūwā la yūrī ʾilā māṣaʿaknēhūm}

So they became such that nothing could be seen except their dwellings!

[Sūrah al-Aḥqāf 46:25]

Verse 85

{Fāʿṣibtū șibīnā}

So he followed a way.

Tafsīr

The statement of the Exalted:

{Fāʿṣibtū șibīnā}

So he followed a way.

This means he followed the way to lead him to his goals, as he was determined, and he benefited from the means Allāh gave him. There are some people who benefit and some who do not; as for this king, he benefited. And he traveled around the earth.
Verse 86

» حَتَّىٰ إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا تَغْرُبُ فِي عَينٍ حَمِيثَةٍ وَوَجَدَ عِندَهَا قَوْمًا قَلَّناٰ يَا ذَا الْقُرْرَيْنِ إِنِّي أَنَّ تُعَذِّبُ وَإِمَّا أَنْ تَتَنْخِذَ فِيهِمْ حُسْنًا ✈️

Until, when he reached the setting place of the sun, he found it setting in a spring of black muddy (or hot) water. And he found near it a people. We (Allāh) said (by inspiration), “O Dhul-Qarnayn! Either you punish them, or treat them with kindness.”

Tafsīr

The statement of the Exalted:

» حَتَّىٰ إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ ✈️

Until, when he reached the setting place of the sun

It is known that the intent is the place where the sun sets, which is the sea, because the one traveling west will encounter the sea and the sun and will find it setting there.

» وَجَدَهَا تَغْرُبُ فِي عَينٍ حَمِيثَةٍ ✈️

He found it setting in a spring of black muddy (or hot) water

Meaning, it sets in the water in relation to the sight of the people, since, in reality, the sun is better than the earth and bigger than this spring of water, and it rotates around the earth. But there is nothing wrong with mentioning something in the fashion it is seen by the people.
And he found near it a people

Meaning, he found a people at the source of the spring.

We (Allāh) said (by inspiration), “O Dhul-Qarnayn! Either you punish them, or treat them with kindness.”

Meaning, Allāh gave him the choice between punishing them by death or otherwise, or treating them kindly. This was because Dhul-Qarnayn was an intelligent and just ruler.

Verses 87–88

And the proof of his intellect and religion is:

He said, “As for one who wrongs, we will punish him. Then he will be returned to his Lord, and He will punish him with a terrible punishment. But as for one who believes and does righteousness, he will have a reward of Paradise, and we will speak to him from our command with ease.”
Tafsīr

He ruled with justice.

«أَنَا مِنْ ظَلَمٍ»

“As for one who wrongs”

And this is by shirk, because the word “oppression” is applied to shirk and other than that, but what is apparent (and Allāh knows best) is that this is referring to shirk. This is because he said:

«وَأَنَا مِنْ آمنٍ وَعَمِّلَ صَالِحًا فَلَهُ جَزَاءُ الْحُسْنَى»

“But as for one who believes and does righteousness, he will have a reward of Paradise.”

And this punishment returns to the discretion of the ruler, either by execution or otherwise.

«ثُمَّ یَرَدُّ إِلَى رَبِّهِ فَيُعَذَّبُهُ عَذَابًا نُحْکًا»

“But then he will be returned to his Lord, and He will punish him with a terrible punishment.”

This is because the calamities do not purify the disbelievers. The Muslim is purified by the calamities; as for the disbeliever, then he is not—rather, he will be punished in this life and the next.

«وَأَنَا مِنْ آمنٍ وَعَمِّلَ صَالِحًا فَلَهُ جَزَاءُ الْحُسْنَى»

«وَسَيَتُبْلُوُّ الَّذِی مِنْ أَمْرِنَا يَسِرًا»

“But as for one who believes and does righteousness, he will have a reward of Paradise, and we will speak to him from our command with ease.”

The believer who works righteous actions will have a reward with Allāh, which is Paradise, as the Exalted said:
For those who have done good is the best and extra.

[Sūrah Yūnus 10:26]

The Prophet explained this good as Paradise, and he explained the extra as looking at the Face of Allāh.

"And we will speak to him from our command with ease" — Meaning, we shall say an easy word to him. Thus, he promised the wrong-doer two things: that he would be punished and then he would be returned to his Lord for a more severe punishment. And the believer was promised two things: that he would have Paradise and that [Dhul-Qarnayn] would deal with him in an easy manner.

But ponder the condition of the polytheists. For them, he began with his punishment and then the punishment of Allāh. As for the believer, he began with the reward of Allāh first and then his kind dealings with them second. The reason for this difference is clear, because the goal of the believer is to reach Paradise, and no doubt reaching Paradise is better and more beloved to him than having a kind word said to him. As for the disbeliever, then he will be punished in this world first before the punishment of the next life, so Dhul-Qarnayn began with that which was easier. Also, the disbeliever fears the punishment of this life more than the punishment of the next life, because he does not believe in the latter.

Verses 89–90

Then he followed another way. Until, when he came to the rising place of the sun, he found it rising on a people for whom We (Allāh) had provided no shelter against the sun.
Tafsir

The statement of the Exalted:

«حتى إذا بلغ مطلع الشمس»

Until, when he came to the rising place of the sun

First, he traveled to the west and he reached as far as he was able to reach, then he returned to the east. Thus, he traveled from the west to the east, and not north and south, because most of the people live west to east. As for the north and south (North and South Poles), most of it is covered with ice, with no inhabitants.

ووجدها تطلُّغ على قوم لم يجعل لههم من دونها

He found it rising on a people for whom We (Allâh) had provided no shelter against the sun.

He found a people who had no shelter, no shady trees, and no castles. Some of the scholars even said they had no clothes, because clothing is a type of shelter. The point is that the sun was burning them.

Verse 91

«كذلك وقد أخطأنا بما لدَيْه خيرًا»

So (it was)! And We knew all about him (Dhul-Qarnayn).

Tafsir

Meaning, We knew with clear knowledge that which was with him
from the means of his rule, and everything he possessed.

Verses 92–93

فَتَمُّ الْأَتِبَاعُ سَبَعًا ۖ حَتّى إِذَا بَلَغَ بَيْنَ السَّدِينِ وَجَدَ مِنْ
دُونِهِمَا قُوَّمًا لَا يَكَادُونَ يَفْقَهُونَ قَوْلًا

Then he followed (another) way, until, when he reached between two mountains, he found, before them (those two mountains), a people who scarcely understood a word.

Tafsīr

This was between two mountains between the eastern side of East Asia and the western side, and there was a path between them for the people.

وَجَدَ مِنْ دُونِهِمَا

He found, before them...

Meaning, not between them or behind them.

قُوَّمًا

...a people

It is said they were the Turks.

يَكَادُونَ يَفْقَهُونَ قَوْلًا

Who scarcely understood a word.

There are two recitations for this verse. One recitation means they
were barely understood, while the other means they were barely able
to understand others—meaning, the people did not know their
language and they did not know the language of the people. Both
recitations and meanings are correct.

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Verse 94

قالوا يا ذا الرَّقَبَتين إنِّي أَجْعَرُ وَمَا أَجْرَى مُمَسْدُونَ
في الأرض فَهِلْ تَجْعَلُ لَكَ حِزْجًا عَلَى أَن تَجْعَلُ بَيْنَا
وَبَيْنَهُم سَدًا

They said, “O Dhul-Qarnayn! Verily! Ya’jūj and
Ma’jūj are doing great mischief in the land. Shall
we then pay you a tribute so you might erect an
obstruction between us and them?”

____________________________________________

Tafsīr

The statement of the Exalted:

قالوا يا ذا الرَّقَبَتين

They said, “O Dhul-Qarnayn!”

This could present a problem for some. How is it that they scarcely
understood a word, yet they addressed him with clear speech?

The answer is very easy: Allāh the Exalted gave Dhul-Qarnayn a
great kingdom in which he had translators to convey what the
people wanted from him and what he wanted from the people. And
it is possible that Allāh inspired him with the languages of all
those he ruled. What is important is that they addressed him with
clear speech, and they addressed him by his nickname as a way of
respect.
"Verily! Ya'jūj and Ma'jūj are doing great mischief in the land."

Ya'jūj and Ma'jūj are two tribes from the children of Ādam, as it has been authenticated from the Prophet ﷺ:

Allāh would say, “O Ādam,” and he would say, “At Thy service, at Thy beck and call, O Lord, and the good is in Your Hand.”

Allāh would say, “Bring forth the group of (the denizens of) Fire.”

He (Ādam) would say, “Who are the denizens of Hell?” It would be said, “They are 999 out of every thousand.”

He (the Prophet) said, “It is at this juncture that every child would become white-haired and every pregnant woman would abort and you would see people in a state of intoxication, and they would not in fact be intoxicated, but grievous will be the torment of Allāh.”

He (the narrator) said, “This had a very depressing effect upon them (the Companions of the Prophet) and they said, ‘Messenger of Allāh, who amongst us would be that person (who would be doomed to Hell)?’ He said, ‘Good tidings for you; Ya'jūj and Ma'jūj would be those thousands (who would be the denizens
of Hell) and a person (selected for Paradise) would be amongst you.”

From this, we know the error of those who say that their image was not that of humans, and that some of them are extremely short while others are extremely tall, and some of them have flapping ears, etc. All of this is from the tales of the Children of Israel, and it is not permissible to affirm it. Rather, we say they are humans, but they could differ just as people differ—you find the people in this region of the world having a different appearance than those in other regions. But as for their appearance being extremely different, then we say this is not correct.

"Doing great mischief in the land"—Mischief is a general word, including everything that is not correct and not beneficial. They do mischief such as killing, looting, deviance, and *shirk*. So the people needed someone to protect them from these people.

\[
\text{فَهَلَّ نَجْعَلُ لَكَ خَرَجٌ عَلَيْكَ أَنْ نَجْعَلَ بَيُّنًا وَبَيِّنَهُمْ}
\]  

\[
\text{سَدًّا} 
\]

"Shall we then pay you a tribute so you might erect a barrier between us and them?"

Meaning, a barrier that will keep them from reaching us; thus, they offered to give him something, and this was not appropriate, but they feared he would say no and it would not be possible for them to do it after that.

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Verse 95

\[
\text{فَأَلَّا مَعَكَ فَنِئَيْنَ خَبَرَ فَاعْلَوْتُنِي قَيْوَةً أَجْعَلُ}
\]  

\[
\text{بَيْنَكُمْ وَبَيْنَهُمْ رَدًّا} 
\]

---

25 *Saḥih al-Bukhārī* 3348; *Saḥih Muslim* 222
He said, “That in which my Lord has established me is better [than what you offer], but assist me with strength; I will make between you and them a barrier.”

Tafsīr

The statement of the Exalted:

(Qalā mā makkī fīhi rabbī ḥabīr).

He said, “That in which my Lord has established me is better”

Meaning, what my Lord has given me from the kingdom, wealth, servants, and everything, is better than what you present to me. This is similar to what Sulaymān ﷺ said to the queen of Saba’ when she offered the gift:

(Athātbūnī yima’llī fāma ātāni’l-lāhū ḥabīrī māmā ātakūm bīl ātūm yehādi’tákūm tūfruḥūn).

So when they came to Sulaymān, he said, “Do you provide me with wealth? But what Allāh has given me is better than what He has given you. Rather, it is you who rejoice in your gift.”

[Sūrah an-Naml 27:36]

This is the person’s acknowledgment of the favors of His Lord, due to which he does not need anyone.

(Fā’īyūnūnī yīqūwū).

“But assist me with strength”

Meaning, assist me with manpower, not wealth, because he had great wealth.
“I will make between you and them a barrier.”

Meaning, I will make more than what you are asking for. They asked him for an obstruction, but he said a barrier, and a barrier is stronger than an obstruction.

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**Verse 96**

“Bring me sheets of iron,” until, when he had filled the gap between the two mountain walls, he said, “Blow [with bellows],” until when he had made it [like] fire, he said, “Bring me molten copper to pour over it.”

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**Tafsīr**

The statement of the Exalted:

“Bring me sheets of iron”

He was going to make the sheets of iron equal to the mountain, and this proves the great strength during this time period. Thus, he made columns of iron until it was in great towers equal in size to the mountain.

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236
Until, when he had filled the gap between the two mountain walls, he said, “Blow [with bellows]”

Meaning, blow upon the iron, and the intent was not “blow with your mouths,” because this is not possible; but rather, blow with the tools you have with you.

He said, “Bring me molten copper to pour over it.”

It is known that if iron is kindled with fire, it becomes like fire, as though a piece of it is an ember—rather, hotter than an ember. Then he requested molten copper to pour over it. Thus, when the copper joined with the iron, it became strong and firm.

Verse 97

So they [Ya’jūj and Ma’jūj] were made powerless to scale it or dig through it.

Tafsīr

So they were made powerless to scale it...

Meaning, they are not able to climb it because it is high and slippery.

...or dig through it.
It is even harder for them to dig through the iron plated with copper; thus, it is solid and strong.

Verse 98

[Dhul-Qarnayn] said, “This is a mercy from my Lord; but when the promise of my Lord comes, He will make it level, and ever is the promise of my Lord true.”

Tafsîr

The statement of the Exalted:

[Dhul-Qarnayn] said, “This is a mercy from my Lord...”

Look at the statement of the righteous slaves. He did not attribute what they did to themselves; rather, he attributed it to Allah and His virtue. Similarly, this was the situation with Sulaymân and the ant:
Until, when they came upon the valley of the ants, an ant said, “O ants, enter your dwellings so you may not be crushed by Sulaymān and his soldiers while they perceive not.” So he [Sulaymān] smiled, amused at her speech, and said, “My Lord! Inspire and bestow upon me the power and ability that I may be grateful for Your favors that You have bestowed on me and on my parents, and that I may do righteous good deeds that will please You, and admit me by Your Mercy among Your righteous slaves.”

[Sūrah an-Naml 27:18-19]

Dhul-Qarnayn also said:

وَهَلِّدَا رَحْمَةُ مَنْ رَبِّي

“This is a mercy from my Lord”

[Meaning] and it is not from my might or power, but the making of this impervious barrier is a mercy for him (Dhul-Qarnayn) and a mercy for those who sought the barrier from him.

فَإِذَا جَاءَ وَعَدُّ رَبِّي

“But when the promise of my Lord comes...”

Meaning, when these corrupt people are released.

جَعَلَهُ دَكَآَرَاءَ

“...He will make it level”

Meaning, He will completely level it down to the earth. It has been authenticated from the Prophet ☦ that he said:

وَتَلَّى لِلْعُرْبِ مِنْ شَرِّ قَدْ اقْتَرَبَ فَتُحَدِّي الْيَوْمَ مِنْ رُدْمِ يَأْجُوِحُ وَمَأْجُوِحَ مِثَّلُ هَذِهِ. وَحَلَّقَ يُصِيبْنِهِ الإِبْتَهَامُ وَالْثِّيابِ تَلِيَهَا.
“Woe be to the Arabs from a near evil. Today, a hole has been opened in the barrier of Ya’jūj and Ma’jūj like this circle,” and he made a circle with his thumb and the finger next to it.26

Meaning, a small hole that will surely get wider.

(And ever is the promise of my Lord true.)

What is this promise? The promise is that Allāh will release them during the last days, and after the appearance of the Dajjāl and his killing. They will be released like locusts or even more so.

The first of them would pass the lake of Tiberias and drink out of it. And when the last of them would pass, he would say, “There was once water there.” ‘Īsā and his companions would then be besieged here.27

(At Tūr, and they would be so much hard-pressed) that the head of the ox would be dearer to them than 100 dinār, and Allāh’s prophet ‘Īsā and his companions would supplicate to Allāh.

Allāh would send to them insects (which would attack their necks), and in the morning, they would perish like one single person.28

The earth will reek with their smell, so Allāh will send birds with long necks to throw their bodies into the sea.

26 Ṣahīh al-Bukhārī 3346; Ṣahīh Muslim 2880
27 Ṣahīh Muslim 2937
28 Ibid
And Allāh has power over all things; thus, we believe in these things as the Prophet ﷺ has informed us. As for how these things will transpire, this is with Allāh ﷻ.

وَكَانَ وَعْدٌ رَبِّي حَقًّا

"And ever is the promise of my Lord true."

Meaning, the promise of their release; it is a must that everything Allāh promised will occur. This is because not fulfilling a promise is either due to inability or lying, and Allāh is free from inability and lying. Allāh ﷻ does not break His promise, and He has complete ability and complete truthfulness.
And We will leave them that day surging over each other, and [then] the horn will be blown, and We shall collect them all together.

Tafsīr

The statement of the Exalted:

And We will leave them that day surging over each other

The scholars differed over this. Does it mean they will surge with the people, or does it mean they will surge upon one another when they exit from the barrier? Some of the scholars say they will surge upon each other when they exit on the day Allāh decrees their exit.

And then the horn will be blown

The one who blows the trumpet is Isrāfil, one of the noble angels. The Prophet ﷺ used to open his prayer at night with the supplication:
O Allāh, Lord of Jibrā'il, Mīkā'il, and Isrāfil, the Creator of the heavens and the earth, Knower of the unseen, You judge between Your slaves in what they differ in. Guide me to the truth in what the creation has differed in. Verily, You guide whom you will to the straight path.\(^{29}\)

Each of these three noble angels is entrusted with an aspect of life: Jibrīl is entrusted with that which gives life to the hearts, Mīkā'il is entrusted with what gives life to the vegetation (which is the rain), and Isrāfil is entrusted with blowing into the trumpet that will give life to the creation during the Resurrection. He will blow into the trumpet twice. The first blowing is that which will shock the creation, and it is not possible for us to perceive the greatness of this. It will shock them and cause them to die after this. All of them will die, except as Allāh wills; this is due to the severity of what will occur. Everyone in the heavens and the earth will die. Allāhu Akbar, this is something tremendous. Each time a person tries to picture that, his skin will shiver due to its greatness.

As for the second blowing, Allāh ﷻ said:

\[
	ext{فَتَوَرَّنَّ فِيهِ أُخْرَى فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ}
\]

Then it will be blown again, and at once, they will be standing, looking on.

[Sūrah az-Zumār 39:68]

On the second blowing, the people will stand from their graves, looking to see what will occur. As for the bodies in the graves, Allāh the Exalted will send a great rain down to grow them inside the

\[^{29}\text{Ṣaḥīḥ Mūsliḥ 770}\]
earth. When the bodies have completed growing, the trumpet will be blown for the Resurrection. "And at once, they will be standing looking on."

We shall collect them all together.

Meaning, We shall collect all of the creation; this includes the humans, jinn, angels, animals, and all creatures. Allāh ﷺ said:

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ يُبِينُ وَجَانِحِهِ أَلَّا أَمْمَ أَمْتَالُكُمْ مَا قَرْطَائَكُ فِي الْكِتَابِ مِنْ شَيْءٍ إِنَّمَا إِلَى رَبِّكُمْ يُحْشَرُونَ

There is not a moving (living) creature on earth, nor a bird that flies with its two wings, but are communities like you. We have neglected nothing in the Book, then unto their Lord they (all) shall be gathered.

[Sūrah al-An‘ām 6:38]

All of the creation, even the angels in the heavens, as Allāh ﷺ said:

وَجَاءَ رُبُّكَ وَالْمَلَائِكَةَ صَفاً صَفًا

And your Lord comes with the angels in rows

[Sūrah al-Fajr 89:22]

What a tremendous event this will be, Allāhu Akbar.
VERSE 100

وَعَرَضْتُمْ جَهَنَّمَ يَوْمَ يُوْمَ يَوْمِ لِلْكَافِرِينَ عَرَضًا

And on that Day, We shall present Hell to the disbelievers, plain to view.

Tafsīr

Meaning, We shall present it to them; thus, it will be in front of them. O Allāh, save us from it.

This will be a great event that will cause the hearts to sink. Allāh ﷻ informs us of this is so the person can rectify what is between him and Allāh, so he can fear this Day and prepare for it, and picture the Fire as though it is beneath his feet.

Abū Bakr aṣ-Ṣiddīq ﷺ said:

كَلّنا مُصْبَحُ فِي أَهْلِهِ وَالمَوْتُ أَدْنَى مِن شَراَكَ نُغْلِيِ

We reached the morning with our families while death is closer to us than our shoelace.

So picture this and understand that there is nothing between you and it except for your soul exiting your body; at that point, everything ends.
Verse 101

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

Tafsîr

The statement of the Exalted:

Those whose eyes had been within a cover [removed] from My remembrance

These are the disbelievers whose eyes have been covered from the remembrance of Allâh; they do not remember Him. And Allâh said about them:

We have placed over their hearts coverings

[Sûrah al-Kahf 18:57]

Thus, the hearts, eyes, and the hearing—all of them are covered.

And they were not able to hear.
Verse 101

Does this mean they do not want to hear? Like the statement of the Exalted:

» هل يستطيع ربك أن ينزل علينا مائدة من السماء؟ «

Can your Lord send down to us a table spread (with food) from Heaven?

[Sūrah al-Mā' idah 5:112]

This means, “Does He want to?” So in this verse, does hearing mean “responding to the call” or “listening”?

The answer: Both meanings are correct.
VERSE 102

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

Tafsîr

Then do those who disbelieve think they can take My servants as allies instead of Me?

Who are these slaves? The answer: Everything is a slave of Allâh.

There is none in the heavens and the earth but comes unto the Most Beneficent (Allâh) as a slave.

[Sûrah Maryam 19:93]

And who are those slaves they have taken as allies instead of Allâh?
Verse 102

The answer: The angels are worshiped, the messengers are worshiped, the sun is worshiped, the moon is worshiped, the trees are worshiped, the rocks are worshiped, and the graves are worshiped. We ask Allāh for safety and security! The Shayṭān comes to man from every path.

"Allies" — Meaning, as lords; they supplicate to them and seek rain from them, and they forget the alliance of Allāh ﷻ. Do you think those who do this will be helped? No, they will not be helped, and whoever thinks they will has a defect in his intellect.

إننا أعدنا جهنم للكافرين نزلًا

We have prepared Hell for the disbelievers as a lodging.

Verily, Allāh has prepared the Fire as a place of lodging for the disbelievers, and the meaning of lodging is what the host prepares for the guest. And what an evil guest!
Say, [O Muḥammad]: “Shall we inform you of the greatest losers in relation to [their] deeds?”

**Tafsīr**

Meaning, say, O Muḥammad, to your ummah: “Shall we [believers] inform you of the greatest losers in relation to [their] deeds?” The answer is yes. We want to be informed about the greatest losers in relation to their deeds so we can distance ourselves from their actions, and so we can be from the prosperous.

Allāh the Exalted clarified in Sūrah al-‘Aṣr that everyone is lost except those who possess these four attributes:

1) Those who believe
2) And do righteous actions
3) And enjoin each other to the truth
4) And enjoin each other to patience.
VERSE 104

Here, He said:

الَّذِينَ ضَلُّوا سَعِيَّهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسِبُونَ أَنَّهُمْ يَحْسِبُونَ صَنْعَةً

“Those whose efforts have been wasted in this life while they thought they were acquiring good by their deeds!”

Tafsīr

The statement of the Exalted:

الَّذِينَ ضَلُّوا سَعِيَّهُمْ فِي الْحَيَاةِ الدُّنْيَا

“Those whose efforts have been wasted in this life”

Meaning, their efforts are wasted and void in the life of this world, but:

يَحْسِبُونَ أَنَّهُمْ يَحْسِبُونَ صَنْعَةً

“...they thought they were acquiring good by their deeds.”

Thus, the truth has been covered from them, and refuge is sought with Allāh. While they were upon falsehood, they thought falsehood was the truth, and there are many like this. The Jews, for example,
believe they are upon the truth, the Christians believe they are upon the truth, and the communists believe they are upon the truth. All of them believe they are upon the truth, so they persist in what they are upon. And there are some of them who know they are not upon the truth, but they remain upon their path due to arrogance.
Tafsīr

The statement of the Exalted:

"The signs of their Lord"

Does this refer to the signs in the creation or the legislative signs?

What is apparent is that it refers to both of them, but those who disbelieved in the messengers disbelieved in the legislative signs, and they did not believe in the signs in the creation. And the proof is that Allāh said that if you ask them who created the heavens and the earth, they will say Allāh, and none of them will claim there is another creator with Allāh. But they disbelieved in the legislative signs, they disbelieved in the Messenger, and they disbelieved in what he came with.

"And their meeting with Him"
And when is the meeting with Allāh? The answer: It is on the Day of Judgment. So they disbelieved in the Day of Judgment and disputed it, and they have been shown the signs but they persist. Allāh the Exalted said:

أَوَلَمْ تَرُّ الْإِنْسَانَ أَنَاُ خَلَقْنَاهُ مِن نُّطْفَةٍ فَإِذَا هُوَ خَصِيفٌ

Does man not consider that We created him from a [mere] sperm-drop—Yet behold! He (stands forth) as a clear opponent. And he presents for Us an example and forgets his [own] creation. He says, “Who will give life to these bones when they have rotted away and become dust?”

[Sūrah Yā-Sīn 36:77-78]

They deny Allāh, so they say, “Who will give life to bones while they are disintegrated?” This is a challenge—who will give them life, because the dust of bones does not contain life?

فَلَبَّ بِحْيِهَا الَّذِي أَنْشَأَهَا أُوْلَىٰ مَرَّةٌ

Say: “He will give them life, the One who produced them the first time.”

[Sūrah Yā-Sīn 36:79]

Who is the One who produced them the first time? He is Allāh, and returning life to them is easier than creating them the first time, as Allāh the Exalted said:

وَهُوَ الَّذِي بِيَدِهِ الْخَلْقُ ثُمَّ يُعِيدُهُ وَهُوَ أَحْيُونَ عَلَيْهِ

And it is He who begins creation; then He repeats it, and that is [even] easier for Him.

[Sūrah ar-Rūm 30:27]

Thus, the proof for the Resurrection and giving life to bones that have become dust is that Allāh began their creation. And when
Zakariyyā was given the glad tidings of a son while he had reached old age and his wife was barren, Allāh the Exalted said:

"And He is the All-Knower of every creation!"

[Surah Yā-Sīn 36:79]

Thus, the One who created you before, when you were nothing, has the ability to grant you a son.

He, Who produces for you fire out of the green tree, when behold you kindle therewith.

[Surah Yā-Sīn 36:80]

Fire is brought from the green tree—it is struck with the flint stone and then the fire kindles, and the Arabs were aware of this. Thus, the One who brings fire, which is hot and dry, from this tree, which is moist and cold (meaning these two are complete opposites), has the ability to create mankind and to recreate their bones after they
have become dust. Then He affirmed this fire with His statement, "when behold you kindle therewith."

» أَوَلَيْسَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالأَرْضَ أَمْ قَادِرٌ عَلَى أَن يَخْلُقَ مِثْلَهُمْ أَنَّهُ

Is not He, Who created the heavens and the earth, able to create the like of them? Certainly, indeed! He is the All-Knowing Supreme Creator.

[Sūrah Yā-Sīn 36:81]

Allāh the Exalted said:

» لَخَلَقَ السَّمَاوَاتِ وَالأَرْضَ أَكْبَرَ مِنْ خَلَقِ النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

The creation of the heavens and the earth is indeed greater than the creation of mankind, yet most of mankind know not.

[Sūrah Ghāfir 40:57]

Thus, the One who created the heavens and the earth with its great size is able to create that which is not at all comparable to the earth. What are you, O son of Ādam, compared to the earth? Nothing—you were created from it.

"He is the All-Knowing Supreme Creator" — Meaning, He is externally described with creating, and this is emphasis for that which came before it: "And He is the All-Knower of every creation."

» إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَن يَقُولُ لَهُ كِتَابًا 

Verily, His command, when He intends a thing, is only that He says to it, "Be!" and it is!

[Sūrah Yā-Sīn 36:82]

He does not need workers or builders, or anything; rather, He says
“Be!” and it is! For this reason, He said:

إِنْ كَانْتُ إِلاَّ صَيْحَةً وَاحِدَةٌ فَأَذَّنَ هُمْ جَمِيعًا لَدَيْنَا مُحْضَرُونَ

It will be but one blast, and at once they are all brought present before Us.

[Sūrah Yā-Sīn 36:53]

فَسُبْحَانَ الَّذِي يَبْدِعُ مَلْكَوَتُ كُلِّ شَيْءٍ

So glorified is He and exalted above all that they associate with Him, and in Whose Hands is the dominion of all things.

[Sūrah Yā-Sīn 36:83]

The dominion of all things is in His Hand and He arranges it as He wills; thus, we ask Him to guide us to the straight path.

وَإِلَيْهِ تُرْجَعُونَ

And to Him you shall be returned.

[Sūrah Yā-Sīn 36:83]

This is the eighth proof, and this is proof because, if we were not to be returned to Allāh ﷻ, then our creation would be without meaning, and this negates wisdom.

His statement:

يَايَاتٌ رَبِّهِمْ

“The signs of their Lord”

He has obligated them to believe. Because He is their Lord, it is incumbent upon them to obey Him and believe in Him. But the word of punishment has gone forward, so they will not believe.
"So their deeds have become worthless"

Meaning, null and void, so they will not benefit from them. Even if the disbeliever does acts of good and gives charity to the poor, verily, that will not benefit him. If Allâh wants to reward him, He will hasten his reward in this life; as for the next life, he will have no portion there at all. And we seek refuge in Allâh from this.

This is because their actions are invalid, but are the actions invalid due only to apostasy, or are there conditions? The answer: There must be conditions, and it is that the person dies upon apostasy. Allâh the Exalted said:

وَمَن تَرَنَّدَ مِن كُلٍّ عَن دِينِهِ قَيِّمَتْ وَهُوَ كَافِرٌ فَوَلَّاهُ

And whosoever of you turns back from his religion and dies as a disbeliever, then his deeds will be lost in this life and in the Hereafter

[Sûrah al-Baqarah 2:217]

But if the person apostates and then Allâh favors him with returning to Islâm, then the righteous actions he did before apostasy return to him.

فَلا نُنَبِّئُهُمْ بِيَوْمِ القِيَامَةِ وَزَنَا

"And on the Day of Resurrection, We shall not give them any weight."

Meaning, they will have no value with Allâh or on the scale.

It is said that this means the disbelievers will not be weighed, because weighing is done by comparing good and bad deeds, and the disbelievers do not have any good deeds to weigh. But what is correct is that all the actions will be weighed. Allâh the Exalted said:
Verse 105

فَأَمَّا مَنْ ثَقَلَتْ مَوَازِينَهُ فَهُوَ فِي عِيْشَةٍ رَاضِيَةٍ
وَأَمَّا مَنْ خَفَّتْ مَوَازِينَهُ فَأَمَّهُ هَامِيَةٌ ۖ وَمَا أَدْرَاكَ مَا 
هِيَهُ نَارٌ حَامِيَةٌ

Then as for him whose balance (of good deeds) will be heavy, he will live a pleasant life in Paradise. But as for him whose balance (of good deeds) will be light, His refuge will be an abyss. And what will make you know what it is? (It is) a hot blazing Fire!

[Sūrah al-Qāri‘ah 101:6-11]

Thus, the scales will be established in order to put the argument against them. And there is a difference of opinion in this issue.
Verse 106

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

Tafsīr

"They took My signs and My messengers in ridicule."

They, meaning the disbelievers, disbelieved and extended their disbelief to others, and they began to ridicule the signs and they ridiculed the messengers, and they did not just stop short with disbelief in Allāh.

They took the messengers for jest, as Allāh ﷻ said to the Messenger ﷺ:

And when those who disbelieve see you, [O Muḥammad], they take you not except in ridicule.

[Sūrah al-Anbiyāʾ 21:36]

And they say:
Verse 106

"Is this the one Allâh has sent as a messenger?"
[Sûrah al-Furqân 25:41]

And there is no doubt the question here is for mockery—"Is this the Messenger?"

"He almost would have misled us from our gods had we not been steadfast in [worship of] them."
[Sûrah al-Furqân 25:42]

I seek refuge in Allâh. They boast due to their being patient upon their gods, and aiding them!
Verse 107

Then He mentioned the reward of those who believe and work righteous actions; I ask Allâh to make me and you from them. He said:

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمُ جَنَّاتٌ
الفِرْدُوسُ طَوَّلَّا

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

Tafsîr

This is an exchange—in instead of the Hellfire which is the abode for the disbelievers, the gardens of Paradise are the abode for the believers. But there are two conditions:

1) Faith

2) Righteous actions

Faith is found in the heart and righteous actions are found upon the limbs, and it could also mean the actions of the heart, such as reliance, fear, constant repentance, love, and the like.

الصَّالِحَاتِ

"Righteous deeds"
Verse 107

These are those deeds done sincerely for Allāh, in accordance with the legislation of Allāh. It is not possible for an action to be righteous except with this: sincerity for Allāh and in accordance with Allāh’s legislation. Thus, whoever commits shirk, his actions are not righteous, and whoever innovates, his actions are not righteous, and they will be rejected. The proof of this is the statement of Allāh ﷻ in the Ḥadīth Qudsi:

أَنَا أَغْنِي الْشِّرْكَةِ عَنِ الشَّرْكِ مِنْ عَمْلٍ عَمَّالٍ أَشْرَكَ فِيهِ مَعِي غَيْرِي تَرَكْنِهُ وَشِرَكْنِهُ.

I am the One who is the most free from needing any partners. Thus, he who does an action for someone else’s sake as well as Mine will have that action renounced by Me and left for the one he associated with Me.⁴⁰

And the Prophet ﷺ said:

مَنْ عَمَّلَ عَمَّلاً لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدُّ.

Whoever does an action that is not from this affair of ours will have it rejected.⁴¹

Meaning, it will be returned back to him. Thus, the righteous actions require both attributes: sincerity for Allāh and following the legislation.

أسرة ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ 

Firdaws is a description of Paradise, and this is not referring to the highest level of Paradise, because not every believer who performs righteous actions will enter Firdaws. The Prophet ﷺ said about Firdaws:

⁴⁰ Sahih Muslim 2985
⁴¹ Sahih Muslim 1718
Verily, it is the middle and highest part of Paradise—above it is the Throne of the Most Merciful, and from it spring the rivers of Paradise.\(^{32}\)

Thus, it contains these four descriptions, and from it spring the rivers of Paradise.

\(^{32}\) \textit{Ṣahīh al-Bukhārī} 2790
Verse 108

“Wherein they shall dwell (forever). No desire will they have to be removed therefrom.”

Tafsîr

His statement:

“Wherein they shall dwell forever”

This means for eternity, and the people of the Sunnah do not differ concerning this.

“No desire will they have to be removed therefrom.”

Meaning, they will not request an exchange, because each one of them will be pleased with the pleasure found therein, and each one of them will believe that no one has more than him. This is from the completeness of the blessing. For example, if you move into a castle that contains every desire of the soul, but you see the castle of so-and-so is greater than yours, will your happiness be complete?

The answer: For the one who wants this worldly life, his happiness will not be complete, because he sees someone with better than him. But in Paradise, even though the people will be of various levels,
they will have no depression; everyone will believe he has the most blessings. The people of the Fire will be the opposite: each person in the Fire will believe he is the most severely punished.

"No desire will they have to be removed therefrom" — Meaning, if it was said to one of them, "Would you like to exchange your place for another place?" He would respond, "No."

This is from Allāh’s favor upon the people, such that He will make them content with what He has given them, and they will be at ease with no worries.
Verse 109

قُل لَوْ كَانَ الْبَحْرُ مِدادًا لَّكِلَّمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَالَ
أَن تَنْفَدَ كِلَّمَاتُ رَبِّي وَلَوْ جَعَلْتُ مِدادًا مَّدَادًا

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

Tafsīr

The statement of the Exalted:

قُل

Say

Meaning, “Say, O Muḥammad.”

لَوْ كَانَ الْبَحْرُ مِدادًا

"If the sea were ink"

Meaning, ink for writing.

لَكِلَّمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَالَ أَن تَنْفَدَ كِلَّمَاتُ رَبِّي

"[For writing] the words of my Lord, the sea would be exhausted before the words of my Lord were exhausted"

267
This is because He arranges all the affairs with a statement: “Be.” His words are never depleted. Rather, He said in another verse:

وَلَوْ أَنُّمَا فِي الْأَرْضِ مِنْ شَجَرَةٍ إِلَىٰ أَقْلَامٍ وَالْبَحْرِ يَمْدُدُهُ مِنْ بَعْضِهِ سَبْعَةٌ أَنْبِحَرَ مَا نَفِدَتْ كَلِمَاتُ اللَّهِ

And if whatever trees upon the earth were pens and the sea [was ink], replenished thereafter by seven [more] seas, the words of Allah would not be exhausted. Indeed, Allah is All-Mighty, All-Wise.

[Surah Luqman 31:27]

The seas would be depleted and the pens would break, but the words of Allah would remain.

وَلَوْ جِئْنَا يَمْلِيَهُ مَدَأً

“Even if We brought the like of it as a supplement.”

Meaning, additional seas; for verily, Allah's words will not be exhausted. This text is clear in affirming speech for Allah. And the words of Allah are categorized into the words for the universe and the words for the legislation. As for the legislation, this is what is revealed to His messengers, and as for the universe, this is what is decreed.

 träَ أَمَرَهُ إِذَا أَرَاىَ شَيْئًا أَنْ يَقُولَ لَهُ كَنْ فَيْكُونُ

Verily, His Command, when He intends a thing, is only that He says to it, “Be!” and it is!

[Surah Yā-Sin 36:82]

Everything is by His will. Thus, He says to everything, “Be!” and it is. And from the words of the legislation is what He reveals to His messengers, such as the words He revealed to Adam. Verily, Adam was a prophet and not a messenger. Allah gave him commands
and prohibitions, and the commands and prohibitions are the words of legislation.
Verse 110

قُلْ إِنِّي أَنَا بِشَرًّ مَّلَكُوكُمُ الْخَلْقِ إِلَيَّ أَنَّمَا إِلَيْهِ الْهُدَى
وَإِنِّي لَا أَشْرَكُ بِعِبَادَةِ رَبِّي إِلَّا أَنَا أَحَدًا

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

Tafsîr

The statement of the Exalted:

قُلْ إِنِّي أَنَا بِشَرًّ مَّلَكُوكُمُ

Say: “I am only a man like you”

Meaning, proclaim to them that you are not an angel, and you are human.

“I am only a man like you” — And He mentioned “like you” to affirm that he is human—meaning, he is a human and nothing more. For this reason, he used to become angry as humans become angry, he used to become sick as people become sick, he used to get hungry as people get hungry, and he used to get thirsty as people get thirsty. And he would protect himself from the heat as people protect themselves from heat, he would protect himself from arrows of
battle as the people did, and he would forget as people forget. Thus, it has been affirmed that the Messenger was completely human. And he used to seek shade as the people seek shade.

As for those who falsely believe that the Messenger was created from light and that he did not have a shadow, then no doubt this is a lie. Verily, the Messenger was like other humans; he had a shadow and he used to seek shade. If the Messenger of Allāh did not have a shadow, it would have been narrated through numerous reports, because this would be from the signs of Allāh. Thus, the Messenger was human like the rest of the people.

Is the Messenger able to bring about benefit or harm? The answer: No, as Allāh has commanded him to say:

قل إنِي لا أملك ضررًا ولا رشادًا

Say: “It is not in my power to cause you harm, or to bring you to the right path.”

[Sūrah al-Jinn 72:21]

From the amazing affairs is that some people currently connect to the Messenger more than they connect to Allāh. When you mention the Messenger, their skins tremble, and when Allāh is mentioned, it is as though He was not mentioned! Such that some of them are affected when someone swears by the Messenger more so than when someone swears by Allāh. Such that some of them view visiting the grave of the Messenger to be better than visiting the Ka’bah.

And I have witnessed some people prevented from Mādīnah during the days of Ḥajj due to the time of Ḥajj being near (when Ḥajj is near, the people are prevented from going to Mādīnah so they do not miss Ḥajj), and I saw the people crying! Saying, “I have been prevented from the lights and prevented from this and that.” Thus, it was said to him, “Why did you come?” He said, “I came to witness the lights.” It is as though he only came to visit Mādīnah, and he forgot he came to perform his obligation of Ḥajj. This is due to
ignorance, and the scholars have not clarified this to the common people because the common person is emotional; if he had been aware of the truth, he would have returned to it.

"It has been revealed to me"

This is from the special traits of the Messenger ﷺ. He received revelation, while others did not receive revelation, except for his brothers from the messengers ﷺ.

"Your god is one God"

This sentence is restrictive. It is as if he said, “There is no deity except for one.”

“So whoever would hope for the meeting with his Lord…”

Meaning, whoever has a desire to meet Allāh ﷻ, then let him believe in that.

“...let him do righteous work”

The call is easy. Do you want to meet Allāh while your heart is full of hope? If this is the case:

“Do righteous work and do not associate anyone in the worship of his Lord.”
Verse 110

Every person with an intellect desires to meet Allāh ﷻ. And the meeting with Allāh is not far off. Allāh the Exalted said:

\[
\text{من كان يرجو لقاء الله فإن أجل الله لآت و هو السميع العليم }
\]

Whoever hopes for the meeting with Allāh, then Allāh’s term is surely coming. And He is the All-Hearer, the All-Knower.

[Sūrah al-‘ Ankabūt 29:5]

Some of the scholars have said that His statement:

\[
\text{فإن أجل الله لآت }
\]

Allāh’s term is surely coming

Means “everything that is coming is close.”

“Let him do righteous work and not associate anyone in the worship of his Lord” — If someone says, “Have you not established that righteous actions must have sincerity and follow the Prophet?” We say: Of course, but because sincerity is of extreme importance, He mentioned it specifically after the statement “let him do righteous work.”

Ponder the statement “in the worship of his Lord” to clarify that the Exalted has the right of you not associating partners with Him, because He is the Lord, the Creator, the King, the Arranger of all the affairs of the creation.

We say with our hearts and our tongues, “Our Lord is Allāh,” and we ask Allāh the Exalted for uprightness so we will be entered into the statement of the Exalted:

\[
\text{إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَنْصُرُوا عَلَيْهِمُ }
\]

\[
	ext{المَلَائِكَةَ أَلا تَخَافُواْ وَلَا تَحَزَّنُواْ وَأَبْشِرُواْ بِالجَنَّةِ الْبَيْتِ }
\]

\[
	ext{كُنُم تَوَعَّدُونَ }
\]

273
Verily, those who say, “Our Lord is Allāh (alone),” and then they istaqāmū (stand firm), on them the angels will descend (at the time of their death) (saying), “Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised!”

[Sūrah Fuṣṣilat 41:30]

All praises belong to Allāh, the One who granted us success in completing this sūrah, and may the prayers, peace, and blessings be upon our Prophet Muḥammad and upon his family and his Companions.
"Whoever recites Soorah Al Kahf on the day of Jumu'ah, will have a light that will shine from him from one Friday to the next"

Declared authentic by Shaykh Al Albani

The Prophet ﷺ said: Whoever recites Soorah Al Kahf as it was revealed, he will have a light on the Day of Judgment, from his place to Mecca. And whoever recites ten verses from the end of it then when the Dajjal appears, he will not harm him. And whoever performs wudoo and says: 'Subhanaka Allahumma wa bihamdika, ash-hadu an la ilaha illa Anta, astaghfiruka wa atubu ilaika (O Allah, You are free from every imperfection; praise be to You. I testify that there is no deity worthy of worship except You; I seek Your forgiveness and turn to You in repentance), it will be written for him in a parchment, and it will be placed in a seal, and it will not be broken until the Day of Judgment.

Declared authentic by Shaykh Al Albani