Surah 18 Surah Kahaf

THE CAVE

The Surah is called Surah Kahaf because it contains the detailed incident of the people of the Kahaf (cave).

THE LINK BETWEEN SURAH KAHAF AND THE PRECEDING SURAHS

It has been mentioned in the discussion of Surah Faatiha that in terms of subject matter, the entire Qur’aan can be divided into four parts, each one beginning with the words “Al’hamdu Lillaah” (“All praises are for Allaah”).

The first part begins with Surah Faatiha (Surah 1) and terminates at the end of Surah Maa’idah (Surah 5). This part primarily discusses the fact that Allaah is the Creator of everything. The second part commences with Surah An’aam (Surah 6) and ends with the conclusion of Surah Bani Israa’eel (Surah 17). The focal issue discussed in this part is that fact that, after creating creation, Allaah nurtures, sustains and tends to the needs of all His creation, gradually perfecting their characteristics and development. None other is capable of this feat.

Surah Kahaf begins the third part of the Qur’aan. This part focuses on the authoritative power of Allaah, emphasising that He is the Master and Controller of everything. Everything happens by His decree and He has not vested this power on any other being. Everything proceeds from Him and all will return to Him.

A SUMMARY OF THE SURAH

To ascertain whether Rasulullaah ﷺ was a true Nabi, the Kuffaar posed three questions to him. The three questions were:

1. What happened to the youngsters that went missing in times bygone (referring to the people of the cave)? This question is answered from verse 9 to verse 26 of Surah Kahaf.
2. Tell us about the person in bygone times who travelled to the east and the west (referring to Dhul Qarnayn)? This question is answered from verse 83 to verse 98 of Surah Kahaf.
3. What is the reality of the soul? This question is answered in verse 85 of Surah Bani Israa’eel.

The detailed story of Moosa ﷺ and Khidr is also mentioned in this Surah, highlighting the fact that only Allaah has knowledge of the unseen and that only He is in control of affairs in the universe. The story is mentioned from verse 60 to verse 82 of the Surah.
1. All praise belong to Allaah, Who has revealed the Book (the Qur’aan) to His slave (Muhammad ﷺ) and has not placed any miss guidance (error, inconsistencies) in it.

2. He has made the Book clear (accurate in every way, does not contain any confusion in words or meaning; is neither excessive nor deficient in any way; it confirms all the previous scriptures; it sees to the welfare of man and guides him towards everything that will correct and improve his existence) so as to warn (the Kuffaar) of a severe punishment and to convey good news to the Mu’mineen who do good works that they shall have an excellent reward (Jannah).

3. …in which (Jannah) they will live forever.

4. And (Allaah has made the Qur’aan upright) so that it may warn those who say that Allaah has taken a child (warn them about the disastrous consequences of their beliefs that awaits them in the Aakhirah).

5. Neither they, nor their forefathers (whom they claim to follow in faith) have any knowledge (and therefore say that Allaah has children). Grave is the statement that emerges from their mouths (because it will lead them to Jahannam) They speak only lies (for they ignore reason and wisdom).

6. It should not be that you (O Muhammad ﷺ) destroy yourself in grief (sorrow) after them (after their rejection) because they do not believe in this communication (Qur’aan). (It is not in your hands to ensure that they believe.)
7. Verily We have placed everything on earth as an adornment to test which of them (after seeing all these beautiful things) will carry out the best actions (instead of hankering after the things of the world).

8. (However appealing these things appear, they will all come to an end when) We shall certainly turn everything on earth into an open plain (on the Day of Qiyamah).

9. Do you think that the people of the cave and the Raqeeem were wonders from Our Aayaat? (According to some commentators, the word “Raqeeem” refers to a stone tablet on which the incident of the people of the cave was inscribed together with their names. According to others, it was the name of their dog, while others say that it was the name of the place where they lived.)

10. (Remember the time) When the youths (fearing that the king would kill them for believing in Allaah,) took refuge in the cave saying, “O our Rabb! Bestow on us (special) mercy from Yourself and make (it) easy for us (to find) a suitable solution to our plight.”

11. So We cast a veil on their ears for many years in the cave (so that they heard nothing at all while they slept in the cave).

12. Thereafter (after 309 years) We raised them (from their sleep) so that We may know which of the two groups will be able to specify (remember) correctly for how long they had remained (asleep in the cave). (When they awoke, some of them said that they had slept for a day or a part of a day while others said that Allaah knew best how long they remained asleep. It was the second group that held the correct opinion.)

13. We narrate to you their story in perfect truth. They were a few youths who believed in their Rabb (during a time when others worshipped idols) and We increased them in guidance (strengthened their Imaan and understanding).
14. We strengthened their hearts (their Imaan and resolve) when they stood up (before the kaafir king) and said, “Our Rabb is the Rabb of the heavens and the earth. We will never accept another as Ilah besides Him, for then we will have definitely uttered sheer transgression (blasphemy and words devoid of reason).”

15. “These are our people who have taken others as Aaliha (objects of worship) besides Him (Allaah). Why do they not present a clear proof for it (to prove that their gods deserve to be worshipped)? Who can be more unjust (sinful) than he who invents a lie against Allaah (by saying that others besides Him deserve to be worshipped)?”

16. (However, when they realised that they had to leave their town to escape persecution, they said to each other,) “When you have separated yourselves (moved away) from them (the people of the town) and what (idols) they worship besides Allaah, then seek refuge in the cave. (Do not worry about what you will live on) May your Rabb shower His mercy upon you and make your objectives easy to reach.” (When they reached the cave, Allaah made all of them sleep for 309 years.)

17. (If you had seen their cave) You will see that (the situation of the cave was such that) when the sun rose, it would pass by their cave on the right, and, when it would set, it would pass by on the left, while they were in a spacious (inner) portion of the cave. (in this manner, their bodies did not receive direct sunlight which would have disturbed them.) These are from Allaah’s Aayaat. The person whom Allaah guides (grants understanding) is rightly guided (because only Allaah can guide a person). As for him whom Allaah (because of His great wisdom) sends astray, you shall not find for him any guiding friend.
18. (Had you seen them.) You would have thought that they were awake though they were asleep. (Allaah made them appear as if they were asleep. Had they appeared to be asleep, passers-by would have taken advantage of their helpless situation and harm them in some way.) And (so that their bodies would not decompose or become stiff.) We used to turn them over on their right and left sides, while their dog stretched out his paws (and lay) at the threshold (at the entrance of the cave to protect them). If you were to observe them closely, you would surely have turned away and fled from them, and you would have been filled with awe (terror because the scene was a frightening one. Allaah made it appear frightening to discourage anyone from disturbing them).

19. (As they slept soundly.) In this manner, We woke them up so that they could question each other. One of them said, “How long have you remained (asleep in the cave)?” They replied, “We remained here for a day or a part of a day. (They said this because they had fallen asleep in the morning and had woken up in the evening 309 years later) Others said, “Your Rabb knows best how long you stayed. Send someone to the town with this silver (coins). Let him then see which food is purest (not dedicated to idols) so that he can bring you some provisions from there. However, he should be subtle (cautious) in his approach and never inform anyone about you (because the people would then learn about our whereabouts and persecute us further.)

20. Surely, if they (the people of the town) become aware of your presence, they will certainly stone you or (force you to) return you to their religion (idol-worship), after which you shall never again be successful. (When the person went with the money to the town, the people were astonished to see him dressed in such ancient clothing and to see the ancient coins he carried. By then all the people of the town as well as the king were Mu’minun and when they learnt the story from the person, they were pleased to know that they were the same people who had disappeared so many centuries ago. The story was a great lesson for these people.)

21. In this manner (as We had awoken them.) We made them (their story) known (to people) so that the people might know that Allaah’s promise (of resurrection) is true and that there is no
22. Some people said, “They (the men in the cave) were three, their dog being the fourth.” Others said, “They were five, their dog being the sixth.” They are merely guessing. Others say, “They were seven and their dog was the eighth.” Say, “My Rabb knows best what their number was and besides Allaah only a few people know them (only a few know precisely how many people they were. Hadhrat Abdullah bin Abbas 
has mentioned that he is of those few who know the correct number. He then said that they were seven and their dog was the eighth). So do not fall into debate regarding them (because it makes no difference to your Imaam), except for superficial discussion (if someone asks about them, merely tell them what the Qur’aan says without involving yourself in deep discussion that may cause disputes to arise). And do not even ask anyone about them (because the lesson drawn from the incident is clear. You need not know more because this will distract you from the lesson and dilute your energies).”

23. Never (ever) say about (doing) anything, “I will certainly do so tomorrow”

24. ...unless you add, “Inshaa Allaah” (“By Allaah’s will”’. You should therefore say, “I will do this tomorrow Inshaa Allaah.”). Remember your Rabb when you forget (to remember Him. You should therefore add “Inshaa Allaah” as soon as you remember to do so) and (O Muhammad ﷺ) say, “I have the hope that my Rabb will guide me to that (revelation and miracles) which leads (people) closer to it (closer to believing that I am Allaah’s Rasool).” (Therefore, Allaah revealed to Rasulullah ﷺ the stories even more astonishing than that of the people of the cave and about people who lived long before them. These stories are such that Rasulullah ﷺ would never have known about them without divine revelation, proving that he was Allaah’s Rasool. In addition to this, Allaah also made Rasulullah ﷺ perform many miracles, the greatest of which is the Qur’aan. These amply prove that he is Allaah’s Rasool.)

25. They (the people of the cave) remained in their cave for three hundred years and (others)
add another nine (making it a total of 309 years). (Some commentators state that the period they slept was 300 years according to the solar calendar and 309 years according to the lunar calendar, which is shorter.)

26. Say, “(Differing about the period will not benefit us) Allaah knows best how long they stayed (in the cave, so refer the matter to Him). He has knowledge of the unseen things within the heavens and the earth. How well does He see and hear! (There is nothing that He cannot see or hear.) They (those in the heavens and earth) have no helper besides Him, and none can be partner in His command (None shares power with Him).”

27. Recite (to people) what (revelation) has been revealed to you from the Book of your Rabb (the Qur’aan). There is none who can alter His words (Allaah’s words in the Qur’aan and His promises) and (if you do try to alter His words,) you will certainly not find another place of refuge (a shelter to save you from His punishment) besides with Him (only He can save you from anything).

28. (O Rasulullaah ﷺ) Restrain (keep) yourself with (in the company of) those who, seeking His pleasure, call to (worship) their Rabb morning and evening (even though they are poor and of low social standing). (Even though the wealthy Kuffaar insist that you drive these Mu’mineen away so that they can draw close to you,) Do not shift your attention from them (the poor Mu’mineen) with the intention of acquiring the adornment of this worldly life (with the intention that if the wealthy Kuffaar accept Islaam, the status and financial strength of Islaam will grow). (Therefore,) Do not obey him (these wealthy Kuffaar) whose heart We have made heedless of Our remembrance, who pursues his (own) passions and whose (every) affair entails transgressing (by not living within the laws of Allaah).

29. Speak the truth that comes from your Rabb. Whoever is willing, should accept Imaan (and be successful in both worlds) and whoever is willing should commit kufr (and thus...
30. As for those who have Imaan and who do good actions, We shall certainly not put to waste the rewards of those whose actions are good. We shall therefore reward them in full for the good they do.

31. For these people (who have Imaan and who do good) shall be eternal Jannaat beneath which rivers flow. There they will be adorned with gold bangles, they will wear green garments (made) of fine silk and raw silk and they will recline on couches. (Jannah is) A fine reward indeed, and the best of resting-places!

32. Relate to them the example of two men (one a Mu'min and the other a Kaafir). We had granted (to) one of them (the Kaafir) two orchards of grapes (two vineyards) surrounded by date palms and (in addition to this, We had also) grown a plantation (of crops) between the two.

33. Both orchards bore fruit and We did not withhold anything from him. We even caused a river to gush forth between the two (so that irrigation was easy for him).

34. He also had (an abundance) of fruit (other types of wealth). While speaking (boasting) to his companion (the Mu'min), he (the Kaafir) said, “I have more wealth than you and my people are dominant (my family and I are more influential in society and have a larger following).”
35. (Accompanied by his Mu'min companion,) He (the Kaafir) entered his orchard as an oppressor (wrong doer) unto himself (by committing kufr, he oppressed himself by inviting Allaah's anger) and said, “I do not suppose (think) that this garden will ever be destroyed.”

36. “And I do not suppose (think) that Qiyaamah will ever arrive. If I should ever be returned to my Rabb (if Qiyaamah ever comes) I shall certainly find a better place of return (if Allaah has given this to me in this world, I can expect only better in the Aakhirah if it ever does come).”

37. As they spoke, his companion (the Mu'min) told him, “Do you disbelieve in Him Who has created you (your father Aadam from sand, then the rest of mankind) from a drop (of sperm) and then (properly) perfected (your development until He grew) you as a man?”

38. “But (if you refuse to believe, I am content to assert that) He is my Rabb and I shall not ascribe anyone as partner to Him.”

39. “When you enter your garden, why do you rather not say, ‘Maashaa Allaah La Quwwata illaa billaah’ (‘Only what Allaah wills shall happen and all might is with Allaah’). Allaah gives and takes as and when He pleases. By saying this, you will be acknowledging that all that you have is from Allaah and that you should be praising Him instead of boasting? If you think that (you are closer to Allaah because of your wealth and that I am not because) I have less wealth and fewer children than you...”

40. “…then (remember that the things of this world are temporary) and the time is close when My Rabb shall grant me better than your orchard (either in this world or in the Aakhirah) and (the possibility is great that my Rabb may) send to your garden a calamity (a thunderbolt and hot wind) from the sky (which will burn everything) turning it into an empty (barren) plain...”

41. “…or (the possibility is just as great that) its water would sink into the depths of the earth (causing everything to dry up by the morning), after which you will be unable to even look for it (you will be unable to get any water to revive your orchards).”
42. So his fruit (all his wealth) was engulfed (destroyed by a disaster) and he began to wring his hands (in sorrow) for what he had invested in it. They (the vineyards) had collapsed on their trellises and he said, “If only I had not ascribed any partner to my Rabbi!”

43. He had no troops (no power, family or friends) to assist him against (the punishment of) Allaah, neither could he avenge (save) himself.

44. At times like this (as well as on the Day of Qiyamah), assistance (power) is only from Allaah, the True (Ilaah). He is the best for reward (for none can reward as He does and His rewards are everlasting) and the best in the end.

45. Relate to them the example of this worldly life which is like the rain that We send from the sky, with which the plants of the earth mingle (causing them to flourish). Thereafter (the time comes when) they (the once flourishing plants) dry up or are destroyed in some way, only to become debris (broken bits and pieces), to be carried (dispersed) by the winds (after which there is no sign that they ever existed). Allaah always has control (power) over everything (He can create and destroy as and when He pleases).

46. Wealth and sons are merely adornments (temporary possessions) of this worldly life (that will not last forever). The lasting good deeds (all good actions that one does in this world, the rewards of which are everlasting) are best in the sight of your Rabbi in terms of reward and best in terms of expectations (because the expected rewards in the Aakhirah are guaranteed by Allaah). (The rewards of certain good deeds continue accumulating even after a person dies because people continue to benefit from these deeds e.g. having a well dug to provide, teaching people things of benefit and building homes for the poor.)
47. (Do not forget) The day (of Qiyamah) when We will cause the mountains to fly (when the earth will quake, after which will be reduced to dust), when you will see the earth as an open plain (with everything on it destroyed.) and We shall resurrect them (Mu'mineen and Kuffaar alike), not leaving out any of them (so that everyone will have to present himself/herself in Allaah's Court).

48. They will be presented before your Rabb in rows. (The Kuffaar will then be told.) “We have certainly brought you as We have created you the first time (alone and without anything). However, (although you knew that We had the power to create you initially,) you thought that We would never fix an appointment for you (when you will be resurrected and questioned).”

49 The book (every person's record of actions) shall be placed (given to them) and you will see the sinners (those whose records will be given in their left hands) afraid of what is contained in them (because it will condemn them to Jannaham). They will say, “We are destroyed! What kind of book is that (it is so thorough that) it does not leave anything (any intention or action) small or large unrecorded?” They will find their actions (which they carried out in the world) present (written in their records) and your Rabb shall not oppress anyone (no one will one be punished for a sin one did not commit nor deprived of reward for a good act carried out).

50. (Remember the time) When We told the angels, “Prostrate before Aadam,” they all prostrated except for Iblees. He was from the Jinn and disobeyed the command of his Rabb. (O mankind.) Do you take him (Iblees) and his progeny (the Shayateen) as friends besides Me, whereas they are your enemies. Evil indeed is the substitution (exchange) of the oppressors (they are extremely foolish to take their enemies as friends instead of their real Friend).

51. I did not require them (Iblees and the Shayateen) to be present at the creation of the heavens and the earth (to assist Me), nor (did I require their presence) at their own creation (I created them and everything else without their help. How can they then be regarded as My partners?). I cannot take as assistants those who lead others astray. (Let alone considering even pious people to be Allaah's assistants, it is extremely foolish to think that evil beings like the Shayateen could ever be Allaah's assistants.)

52. (Remember) The day (of Qiyamah) when He (Allaah) will say (to the Mushrikeen), “Call those
53. (On the Day of Qiyaamah when) The sinful ones will see the Fire (of Jahannam in front of them) and although they will be certain that they will fall into it, they (despite their desperate efforts) will not find anyone to rescue them from it. (On the Day of Qiyaamah, the Kuffaar and Mushrikeen will have complete conviction of their pending doom and will therefore try every thing to save themselves. However, their efforts will be in vain.)

54. We have undoubtedly explained all types of examples in the Qur’aan for (the benefit of) people (so that they may understand things better). (However, despite the detailed explanation, the Kuffaar refuse to accept because) Man has always been the worst disputant (he quarrels anymore than, others of Allaah’s creation).

55. After the arrival of guidance (through the Ambiyaas and divine scriptures) the only thing that prevented people from accepting Imaan and seeking forgiveness from their Rabb (for kufr) was that (they were waiting to see whether) the treatment (punishment) of the previous people comes to them or that (they were waiting to see whether some other type of punishment appears in front of them. (The Kuffaar foolishly waited to see whether the promise of punishment would arrive before accepting Imaan. They failed to realise that once Allaah’s punishment arrived, it will be too late to seek forgiveness.)

56. We sent the Ambiyaas only as carriers (bearers) of good news (to the Mu’mineen) and as warners (to the Kuffaar). The Kuffaar use falsehood (baseless and absurd arguments) to dispute in order to eradicate (remove) the truth and they make a mockery of My Aayaat and the warnings that have been given to them.

57. Who can be more unjust (wrong) than he who has been advised with the Aayaat of his Rabb, but (instead of heeding the advice contained in the Aayaat, he) ignores them and has
58. Your Rabb is the Most Forgiving, Full of mercy. If He were to take them to task for their (evil) deeds, He would have speedily afflicted them with punishment (because they certainly deserved it). However, they have been promised a term (a specific time when they will receive their punishment, which is either in this world or in the Aakhirah) from which they will not find any sanctuary (a safe place where they can be protected from Allaah’s punishment).

59. These are the towns that We have destroyed when they were unjust. We had stipulated a term for their destruction (just as We do with all the Kuffaar. Therefore they should therefore not think that they will not be punished just because the punishment has not yet arrived). (Bukhari narrates that when Moosa ﷺ once delivered a sermon to the Bani Isra’eel, they were very moved by it. After the sermon, someone asked him whether there was anyone more knowledgeable than Nabi Moosa ﷺ on earth. He replied that there was none. Since he did not reply, “Allaah knows best,” Allaah reproached him and informed him that another servant of Allaah’s, who is at “the confluence (meeting) of two seas” was more knowledgeable than himself. Moosa ﷺ expressed the desire to meet this person and asked Allaah how he would recognise him. Allaah told Moosa ﷺ to carry a fish with him in a basket. The fish would be given life at the place where he would meet this knowledgeable person. So Moosa ﷺ set out with the fish and his servant whose name was Yusha bin Noon ﷺ. He instructed Yusha ﷺ to inform him when the fish came to life. Yusha ﷺ told him that this was a very simple task and well within his ability. The two then left on their journey to find the man whose name was Khidr. The rest of the story is narrated in the forthcoming verses.)

60. (Remember the time). When Moosa ﷺ said to the youngster (Yusha bin Noon), “I shall continue to walk until I reach the confluence (meeting) of two seas (the place where two seas meet) or until I pass a long period (In search of Khidr).”

61. So when they reached the confluence of the two (and lay down to rest in the shade of a boulder), they both forgot (to keep watch over) their fish and it tunnelled its path into the ocean. (Yusha ﷺ happened to see this but decided to inform Moosa ﷺ only after he awoke. However, when Moosa ﷺ woke up, Yusha forgot to tell him about it and they proceeded further.)
62. When they proceeded further, Moosa (عليه السلام) told the youngster (يشعشع), “Bring our breakfast. Without doubt, this journey has been extremely wearisome for us.”

63. He (يشعشع) replied, “Did I not tell you that when we sought shelter (رست) by the boulder I forgot (رأى) the fish? It was certainly Shaytaan that made me forget to mention it (ذكر لك) and It made its way into the sea in an extremely marvellous way.”

64. Moosa (عليه السلام) said, “That (Coming alive of the fish) was the very thing we were seeking (وحياً) because it marked the place where we will meet Khidr (لقد).” So they retraced their steps (إعادتهم) back to the boulder.

65. Then (when they reached the place) they found a slave of Ours (خليفة) whom We had granted mercy especially from Ourselves (حريص عليه) and to whom We had given Our special knowledge (알ى) informed him of certain aspects of the unseen).

66. Moosa (عليه السلام) said to him (خليفة), “May I follow you on condition (إذن) that you teach me some of the special knowledge that has been taught (خصبة) to you?”

67. He (خليفة) replied, “You will surely not be able to bear (صبر) with me.”

68. “How can you possibly bear with (تحمل) something, the knowledge of which you have not encompassed (غير) about which you do not have thorough knowledge?”

69. Moosa (عليه السلام) replied, “Inshaa Allaah (إذ يشاء)”, you shall find me to be patient
and I shall not disobey any command of yours.”

70. He (Khidr) said, “If you must follow me, then do not ask me about anything until I make mention of it myself (you must wait for my explanation).”

71. So they proceeded until (when they needed to cross a river) they boarded a boat (belonging to some poor people who offered to transport them free of charge) and (as they disembarked after crossing) he (Khidr) made a hole in it (by removing a few planks). (Surprised at this,) Moosa exclaimed, “Have you made a hole to drown the people of the boat? You have certainly perpetrated (committed) a grave (wrongful) act.”

72. He (Khidr) said, “Did I not say that you will be unable to bear with me?”

73. (Realising that he was not supposed to question Khidr,) Moosa said, “Do not take me to task for what I have forgotten and do not be harsh with me in (such) matters.”

74. So they proceeded (further on foot) until they met a boy whom he (Khidr) killed. (Shocked at the gruesome act,) Moosa burst out, “Have you killed an innocent soul that has not taken another soul (and therefore does not deserve to be killed in retaliation)? You have now surely perpetrated (done) a great wrong.”

75. He (Khidr) said, “Did I not tell you that you (surely) will not be able to bear with me?”

76. Moosa said, “If I question you about anything after this, then you need not remain with me. You have received (enough) excuse (reasons) from me (to part from me).”
77. So they proceeded until they came across the people of a town from whom they asked for food (because it was customary for people in those times to host travellers), but the people refused to host them (despite knowing that the two had nothing to eat). They then found a wall in the town that was near the point of (near) collapse and he (Khidr, miraculously) straightened it (single-handedly). Moosa said, “If you wished, (you could have been as insensitive as the people of the town and) you could have taken (adequate) payment for this (instead of doing it as a favour).” (This was now the third and final time that Moosa questioned.)

78. He (Khidr) said, “This is the parting between us (because you agreed that we part if you raised another objection). I shall inform you of the interpretation (reality) of the incidents which you could not bear with patience.”

79. “As for the boat (which I damaged), it belonged to a few poor persons who worked by the sea (whose livelihood depended on their boat). I wished to damage (spoil) it (their boat because) there was a king ahead of them who forcefully seized possession of every boat.” (However, he would not seize their boat when he noticed that it was damaged. Thereafter, the poor persons could easily repair their boat and use it again instead of losing it altogether.)

80. “As for the boy (whom I killed), both his parents were Mu'mineen and we feared that he would (become a Kaafir when he grew up and) embroil (subdue) them (his parents) in rebellion (disobedience to Allaah's commands) and kufr.”

81. “(His parents would not miss him too much because) we intended that (after killing him) their Rabb (would) replace for them (as compensation) children who are better than he (the boy) in purity and affection (children who will be Mu'mineen and who would care for the physical and spiritual well-being of their parents).”

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82. “As for the wall (which I straightened), it belonged to two orphaned boys in the town. Beneath it was their treasure (which their father had buried there and built the wall to mark the spot) and their father was a pious person. Your Rabb intended that (when) they come of age and (learn about their treasure, they would be able to find the spot because of the wall and then) excavate their treasure, (Had the wall fallen, they would never have been able to trace the whereabouts of their treasure.) This is the mercy of your Rabb (towards the children of pious Mu’mineen). I did not carry out these actions of my own accord (I was following the instructions of Allâh). This is the interpretation (the unseen background) of the things that you could not bear (to see) with patience.”

83. They (the Jews) ask you (O Muhammad ﷺ) about Dhul Qarnayn (“The one who possesses two horns or two centuries”. Dhul Qarnayn was not Alexander The Great. Refer to commentaries of the Qur’aan for details). Tell them, “I shall shortly tell you something about him (when Allâh sends revelation to me).”

84. We certainly granted him authority (kingship) on earth and gave him the means to do all things (that he needed to do).

85. So he set out on a road...

86. ...until he reached the place where the sun sets (in a far westerly direction). He found it (the sun appearing as if it were) setting in a black spring (the ocean, which appeared black because of its vastness), where he found a nation (of Kuffâr living there). We told him (via the Nabi with him), “O Dhul Qarnayn! Either you punish them (fight them for not accepting Imaam when the message had already reached them previously) or you adopt a (very) kind attitude towards them (by inviting them to Imaam a second time before waging Jihad).”

87. He (Dhul Qarnayn) said, “(I shall adopt a kind attitude towards them. However,) As for him who
88. “As for him who accepts Imaan and does good actions, he shall have a most beautiful reward (Jannah). And (in addition to this) we will instruct him with lenient (easy) words (kindly request him to do only that which is easy for him).”

89. He then set out on a road (towards the East)...

90. ...until he reached the place where the sun rose (in a far easterly direction), he found it rising over a nation to whom We had not given any shelter against it. (They lived as animals do - without building homes and probably without clothing as well.) (Although the Qur’aan makes no further mention of his encounter with these people, Dhul Qarnayn also invited them to Touheed as he had done with the people in the west.)

91. This is how it (his extensive travels) was. We surely had knowledge of everything that he possessed (Therefore, whatever We narrate to you is the absolute truth and not mere tales).

92. He then set out on a road...

93. ...until he reached a place situated between two (huge) mountains where he found a nation who could barely understand anything (because they were terrified of the Yajjoj and Majjoj).

94. They (the people living there) submitted, “O Dhul Qarnain! The Yajjoj and Majjoj spread corruption (carnage and robbery) on earth (and we desperately need protection against them), so is
it possible that we collect some money for you (to pay you) so that you may erect a barrier between us and them?”

95. He (Dhul Qarnayn) replied, “(You need not pay me because) The authority (wealth and power) that my Rabb has vested in me is better (than anything you wish to pay me), so (all I require from you is that you) assist me with strength (manpower) and I shall erect a fortified wall between you and them.”

96. (Commencing with the construction, Dhul Qarnayn instructed the people,) “Bring me some pieces of iron.” (The iron was used as bricks, while wood and coal were used as mortar.) When these (the iron pieces) were levelled (stacked high) between the cliffs (and the valley was barricaded), he commanded, “Blow (set the coal and wood alight)!” When it (the mortar) was made into fire (the iron melted and the pieces joined together to form a solid iron wall), (while this was sufficient in itself, Dhul Qarnain fortified it further. Instructing the people,) he said, “Bring me molten copper to pour over it.” (When the molten copper was poured over the iron wall, it filled all the gaps and covered the wall, making it smooth without any handholds.)

97. (Because of the height, strength and smoothness of the wall) They (the Ya’jooj and Ma’jooj) were not able to climb over it, neither were they able to make a hole in it (at that time).

98. (Acknowledging that all accomplishments are possible only with Allaah’s help,) He (Dhul Qarnayn) said, “This (accomplishment) is a mercy (favour) from my Rabb. When the promise of my Rabb will come (when the Ya’jooj and Ma’jooj are destined to break free just before Qiyaamah), He will shatter it (the wall) to pieces. The promise of my Rabb is ever true.”

99. On that day (before Qiyaamah) We will leave the criminals (the Ya’jooj and Ma’jooj) to flood (mingle with) each other (because of their large numbers), (and not long afterwards) the trumpet will be blown (to sound the advent of Qiyaamah) and We will gather them all (all of creation for reckoning).

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100. On that day (of Qiyamah) We will present Jahannam before the Kaafiroon.

101. (The Kaafiroon are) Those whose eyes (in the world) were veiled from My remembrance (because of which they never thought of Allaah) and they were unable to hear (the truth and accept).

102. Do the Kaafiroon think that they can exclude Me to take My slaves (such as the angels or Prophets) as assistants (as gods)? Without doubt, We have prepared Jahannam as a reception for the Kaafiroon.

103. Say, “Should we inform you of those who are the worst losers in terms of their actions?”

104. They are those whose efforts (good acts) are destroyed in this worldly life (not accepted by Allaah because they do not have Imaan or because their intentions are incorrect) while they think that they are (definitely) carrying out good acts (and that they will be rewarded).

105. These are the ones who reject the Aayaat of their Rabb and meeting with Him (on the Day of Qiyamah). So their (good) acts are wasted (completely spoiled) and no weight (value) will be attached to them on the Day of Judgement (because of which they will receive no rewards).

106. This Jahannam will be their punishment because of their kufr and because they ridiculed (marked) My Aayaat and My Rasool.

107. As for those who have Imaan and who do good acts, (definitely) Jannatul Firdous (the highest levels of Jannah) shall definitely be their reception (where they shall be entertained).
108. They will live there (in Jannah) forever and will never want to leave it.

109. Say, "If the ocean was ink for the words (attributes, excellent conditions, powers) of my Rabb (to be written), the ocean (of ink) would be finished (departed) before the words of my Rabb can end (before all can be written), even if We supplement it (the ocean of ink) with a like amount of ink (with another ocean of ink)." (See also verse 27 of Surah 31.)

110. (O Muhammad) Say (to the people), "I am but a human being (a mortal) like yourselves (neither an angel nor divine being). Revelation comes to me that your Ilaah is but One Ilaah (Allaah, so worship none else). So whoever expects (hopes) to meet his Rabb (on the Day of Qiyaamah) should perform good actions and not make anyone a partner (shareholder) in the worship of his Rabb," (He should not worship anyone but Allaah and when worshipping Allaah, he should not intend to please anyone but Allaah.)