



**AL HIDAAYAH**  
الهداية  
The Guidance for Humanity  
Based on the Glorious Qur'an and Authentic Hadith

# STUDY GUIDE



TAFSEER OF  
*Surah*  
AL KAHF Part 1

BY DR AHSAN HANIF

From the series:  
Tafseer of Surah Al Kahf

# COURSE OUTLINE



## ■ Course Topics

1. Introduction to Surah Al Kahf
2. Virtues of Surah Al Kahf
3. Purpose of revelation of Surah Al Kahf
4. Contents of Surah Al Kahf
5. Theme of Surah Al Kahf
6. Tafseer of Surah Al Kahf – verse 1
7. Tafseer of Surah Al Kahf – verses 1 – 5
8. Tafseer of Surah Al Kahf – verses 5 – 7
9. Tafseer of Surah Al Kahf – verses 7 – 8
10. Tafseer of Surah Al Kahf – verses 9 – 11

## ■ Course Objectives

1. Understand the purpose of Qur'an's revelation
2. Understand the purpose of Surah Al Kahf's revelation
3. Know and understand the importance and virtues of Surah Al Kahf
4. Understand the Tafseer and the different lessons explained in Surah Al Kahf

# COURSE OUTLINE



## ■ Question & Answer Bucket

## ■ Transcripts

## ■ Assessment

Multiple Choice Questions

Match the Columns

True or False

## ■ Course Duration

Video – 2 hours 20 min

Study Guide – 45 min

Assessment – 10 min

Total Duration – 3 hours 15 min

## Lesson 1

# AN INTRODUCTION

## Surah Al Kahf





# 1 INTRODUCTION

## to Surah Al Kahf

Surah Al Kahf – the Surah of the cave, is also known as Suratu Ashabil Kahf – the Surah of the companions of the cave. It is one of the earliest Surahs revealed to the Prophet (pbuh) and has great importance in Islam.

**Abdullah bin Masud (ra) said:**

“Surah Bani Israil, Al Kahf (The Cave), Maryam, Taha, Al Anbiya’ (The Prophets) are amongst my first earnings and my old property, and (in fact) they are my old property.”

These Surahs were revealed at the beginning of the prophethood of the Prophet (pbuh), therefore Surah Kahf is a Makki Surah.

A Makki Surah is a Surah revealed before the Hijrah, the 13-year period that the Prophet (pbuh) spent in Makkah and the surrounding areas before he migrated to Madinah. They are more focussed on establishing deep foundations for the Muslims, a strong Aqidah, strong belief in Allah (swt), and strong Imaan in Him.



## 2 VIRTUES OF Surah Al Kahf

i

### Protection from the Fitnah of Dajjal



The Prophet (pbuh) said:  
“Whosoever reads the first ten verses of Surah Al Kahf, they will be saved from the trial of the Dajjal.”



In another narration, the Prophet (pbuh) said:  
“If anyone memorizes ten verses from the beginning of Surah Al Kahf, he will be protected from the trial of Dajjal.”



The Prophet (pbuh) said:  
“Whosoever reads the first ten verses of Surah Al Kahf, they will be saved from the trial of the Dajjal.”



These three Ahadith point that Surah Al Kahf protects from the trial of the Dajjal, one of the major signs that will appear before Yaumul Qiyaamah (the Day of Judgment).

The Dajjal is one of the greatest trials by which Allah (swt) will test his people.



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**The Prophet (pbuh) said:**

**“There has not come from the time of Adam (pbuh), until Yaumul Qiyaamah a trial that will be greater, more severe, more difficult upon everyone, than the trial of the Dajjal.”**

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The Prophet (pbuh) has informed us that one of the ways to safeguard yourself and your family from the Dajjal is by understanding, reading, memorising this Surah, and that Allah (swt) wants us to take away from it lessons.



It is a guidance for a believer

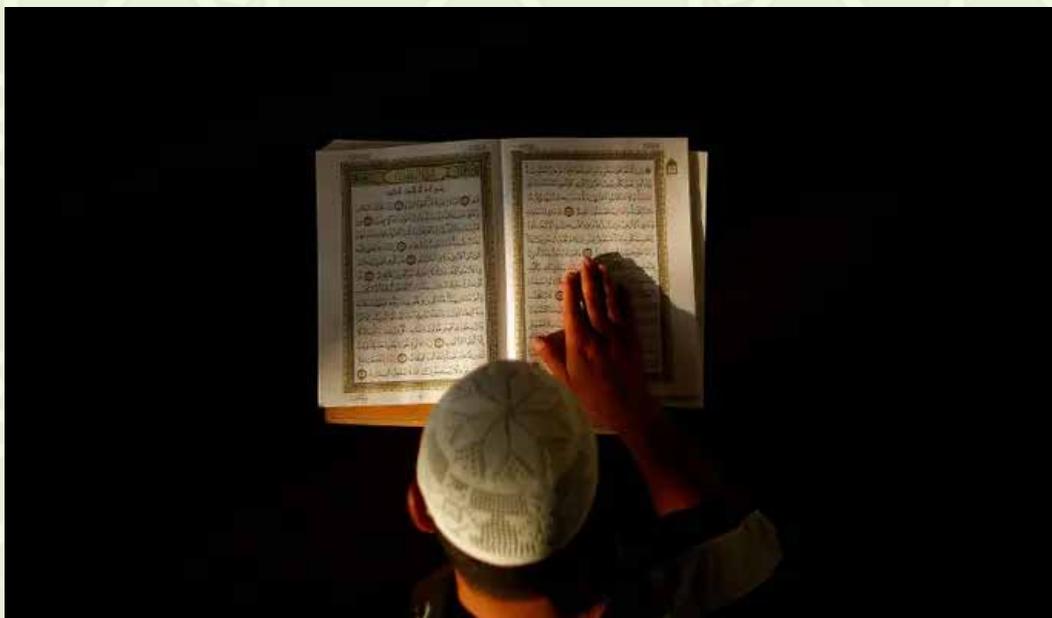


The Prophet (pbuh) said:

**“If anyone recites Surah Al Kahf on Friday, light will shine brightly for him till the next Friday.”**

Sahih Muslim – Hadith 54

Allah (swt) will give them a divine light, not a physical light, like a lamp or like a bulb, but it is the light of Imaan, guidance and divine protection from Allah (swt), and that's why it is from the Sunan (the highly recommended actions) that you recite Surat Al Kahf from beginning to end every Friday.





# 3

## PURPOSE OF REVELATION

of Surah Al Kahf

The narrations mention that in the beginning period in Makkah, when the Quraysh were facing the Prophet (pbuh) and his call to Islam, they went through many stages.



a

The first stage was to ignore the Muslims.

b

The second stage was to warn the people against the Prophet (pbuh) by calling him names like crazy, madman, sorcerer, and someone who is trying to split families and break up the community.



**C** The third stage was to fight, persecute and oppress the Muslims whilst they were in Makkah.

But when they realised that despite all their attempts people were still accepting Islam, a group from amongst them travelled to Madinah and consulted the Rabbis of the Jewish tribes of Madinah (because they were the people of scripture, they understood the Torah) about ways to deal with the Prophet (pbuh).

The Rabbis told them, “Ask him three questions, and the answers to these three questions cannot be read from any book or learnt, it can only come from revelation from Allah because it is from the unseen.”

**i** Ask him about the group of young men who sought refuge in a cave.

**ii** Ask him concerning a man who ruled the east and the west.

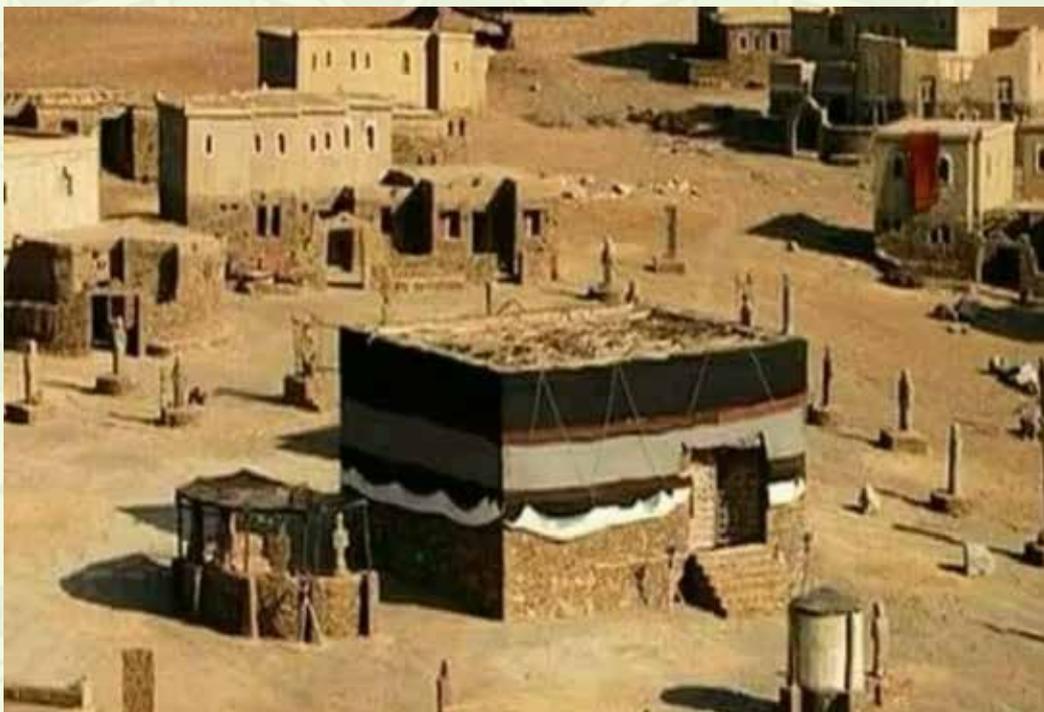
**iii** Ask him concerning Ar Rooh (the spirit), what is the reality of the spirit?



The Quraysh approached the Prophet (pbuh) with the questions, the Prophet (pbuh) asked them to come back the next day, but he forgot to say, 'In Sha Allah' (If Allah wills).

The next day the Quraish returned, but the Prophet (pbuh) hadn't received any revelation, they came back the following day, but still no revelation had come to the Prophet (pbuh).

Some narrations mention that around 15 days had passed, and the Prophet (pbuh) had not received any revelation answering their questions.





After 15 days Allah (swt) revealed portions of Surah Al Kahf and a portion of Surah Al Isra in which Allah speaks about the Rooh, and also admonished the Prophet (pbuh).

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**“Don’t say that you’re going to do something tomorrow, unless you say you with it ‘In Sha Allah’ (if Allah wills).”**

Al Qur’an 18:23

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## 4 CONTENT of Surah Al Kahf

One of the unique things about Surah Al Kahf is that although Allah (swt) mentions four major stories in it, these stories are only mentioned in this Surah and not anywhere else in the Qur'an.

- i **Story of the people of the cave**
- ii **Story of the man with the two gardens**
- iii **Story of Musa (pbuh) and Khidr (pbuh)**
- iv **Story of Zul Qarnain**

Even though the story of Prophet Musa (pbuh) is mentioned many times in different Surahs in the Qur'an, but this particular story of Musa (pbuh), his encounter and his experience with Khadir (pbuh) is only mentioned in Surah Al Kahf.

## Lesson 2

# THE THEME OF Surah Al Kahf & Verse 1



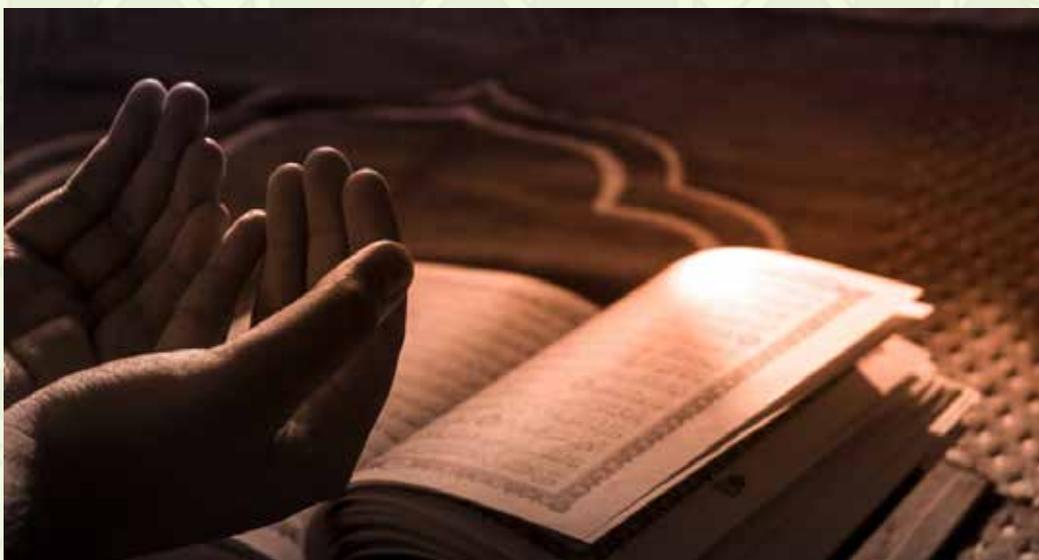


# 5

## THEME OF Surah Al Kahf

What is the theme of Surah Al Kahf? It is a Surah which speaks about the trials that Muslims will face in their life, and how to seek protection and overcome those trials.

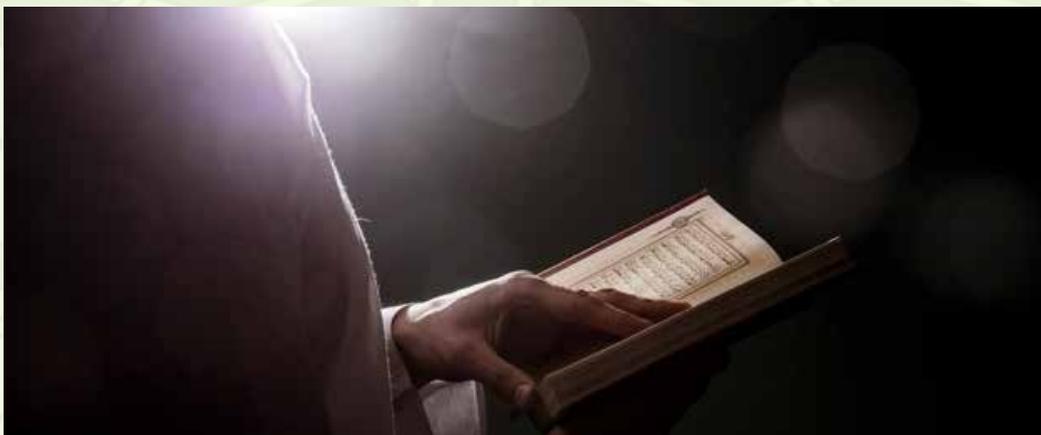
We know that Surah Al Kahf was revealed during the Makkan period, and we know the Makkan period was full of challenges and trials and difficulties for the Muslims. The Prophet (pbuh) and his companions faced various challenges and difficulties. They were tortured and persecuted, driven out of their homes and property etc, because of their belief in Allah (swt).





Allah (swt) knew that challenges and difficulties would only increase over time, so He sent down a Surah that spoke about the major trials of life and how to overcome those trials, how to seek protection in Allah (swt) from those trials. And by extension, it will be something for the rest of his Ummah.

When we look around the world today, the Muslims are faced with so many problems, so many challenges and obstacles that we must overcome. So, it is from the mercy of Allah (swt) that He has given us the answer to those questions, the answer to those tests and trials. But it is unfortunate that today, many Muslims do not read the Qur'an, and even if they read it, they don't focus on understanding it, because simply reading the Qur'an is not enough for understanding the meanings of its words. You must contemplate and go to a deeper level.





## 6 TAFSEER OF Surah Al Kahf – verse 1

Before beginning with Surah Al Kahf, let's look at the final verses of the Surah before it, Surah Al Isra.

When you come to the Tafseer of a Surah, one of the important points of focus is to always look at the final few verses of the Surah before it.



“And say, ‘praise is due to Allah’, the One who never took a child, and He has no partner in his dominion, nor does He have a helper because of weakness, and glorify and majestify Allah.”

Al Qur'an 17:111

Allah (swt) says ‘Alhamdulillah’ (all praise is for Allah) referring to Himself in the last verse of Surah Al Isra, and the first verse of Surah Al Kahf, also starts with ‘Alhamdulillah’ (all praise is due to Allah).

Thus, from the last verse of Surah Al Isra to the first verse of Surah Al Kahf, we see already a connection and relationship between these two Surahs.



i

## Surah Al Kahf: verse 1

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“All praise is due to Allah, the One who revealed upon his servant (the Prophet (pbuh)) the book (Qur’an), and he did not make it deficient, or crooked in any way.”

Al Qur’an 18:1

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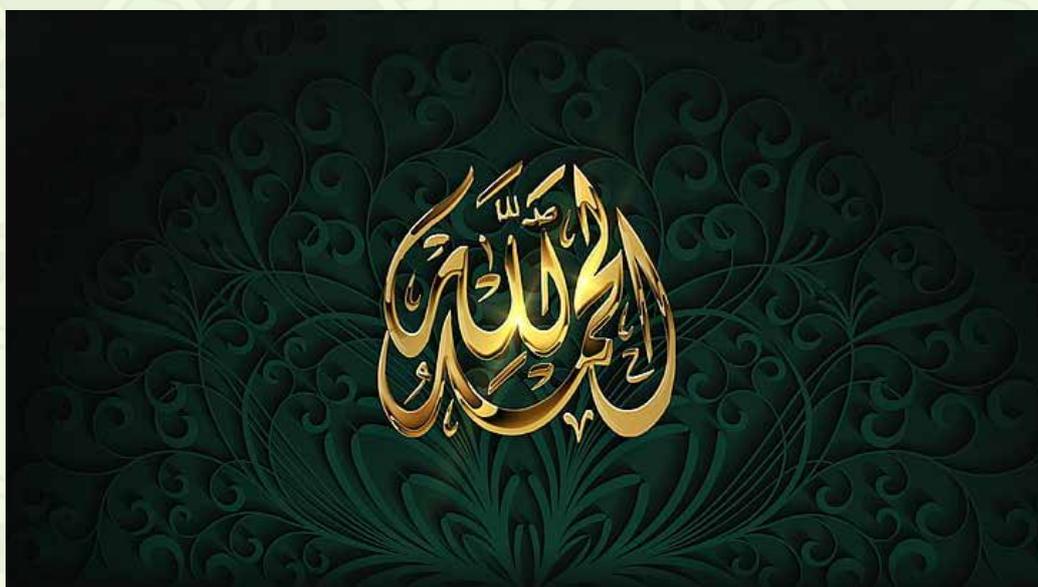
Allah ends the previous Surah (Al Isra) by praising Himself, and He begins this Surah (Al Kahf) by praising Himself. If you contemplate over the word ‘Alhamdulillah,’ this statement that we repeat so often, Allah praises Himself and He says, ‘Alhamdulillah.’

So, why does Allah praise Himself? And what does the word praise (Alhamdulillah) even mean?



When you praise someone because they have a nice car, they're wearing nice clothes, it is a praise. But is this the same praise that we give to Allah?

After every prayer we sit and we make Adhkar, we say Subhanallah, Alhamdulillah, Allahu Akbar, when we say these words, what do they mean? Because you can praise someone even though you don't like them, or you're jealous of them or hate them. This is not 'Al Hamd'.





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The Prophet (pbuh) said:  
“Indeed your Lord loves to be praised.”

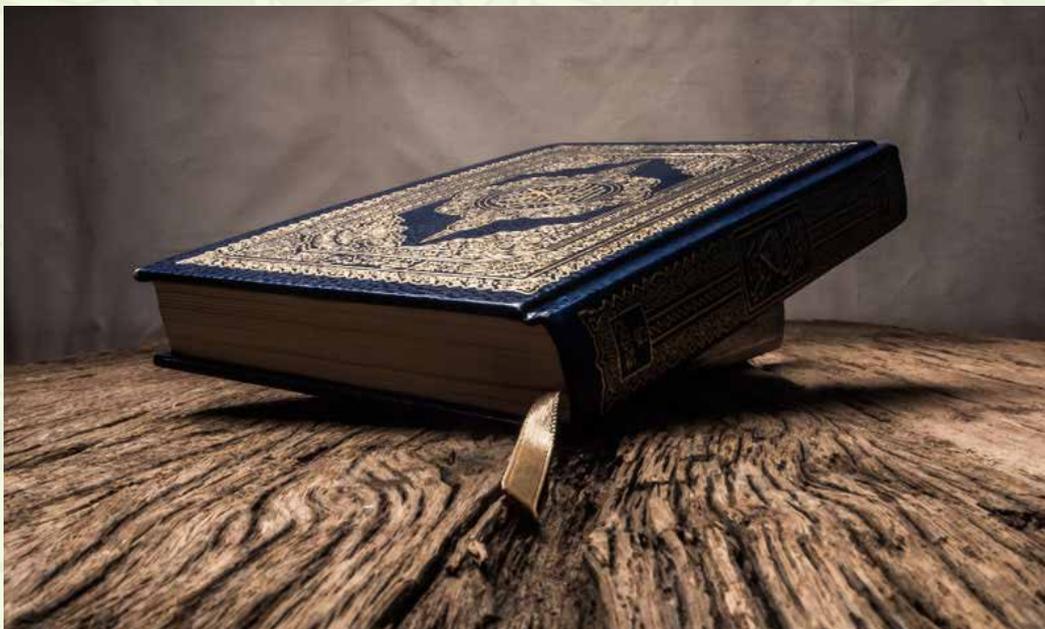
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Allah (swt) loves that people praise Him, but if we as humans, if we always praise ourselves, people will look down upon us. It would be considered arrogance for us to praise ourselves, but when it comes to Allah (swt) we don't say this, because Allah (swt) is deserving of all praise and more than the praise that we can give Him.

Further in this verse, Allah (swt) is telling us to praise Him for the greatest blessings that he has bestowed upon us, the blessing of Islam, and the revelation of the Qur'an to the Prophet (pbuh). This is the greatest blessing of Allah (swt) upon mankind.



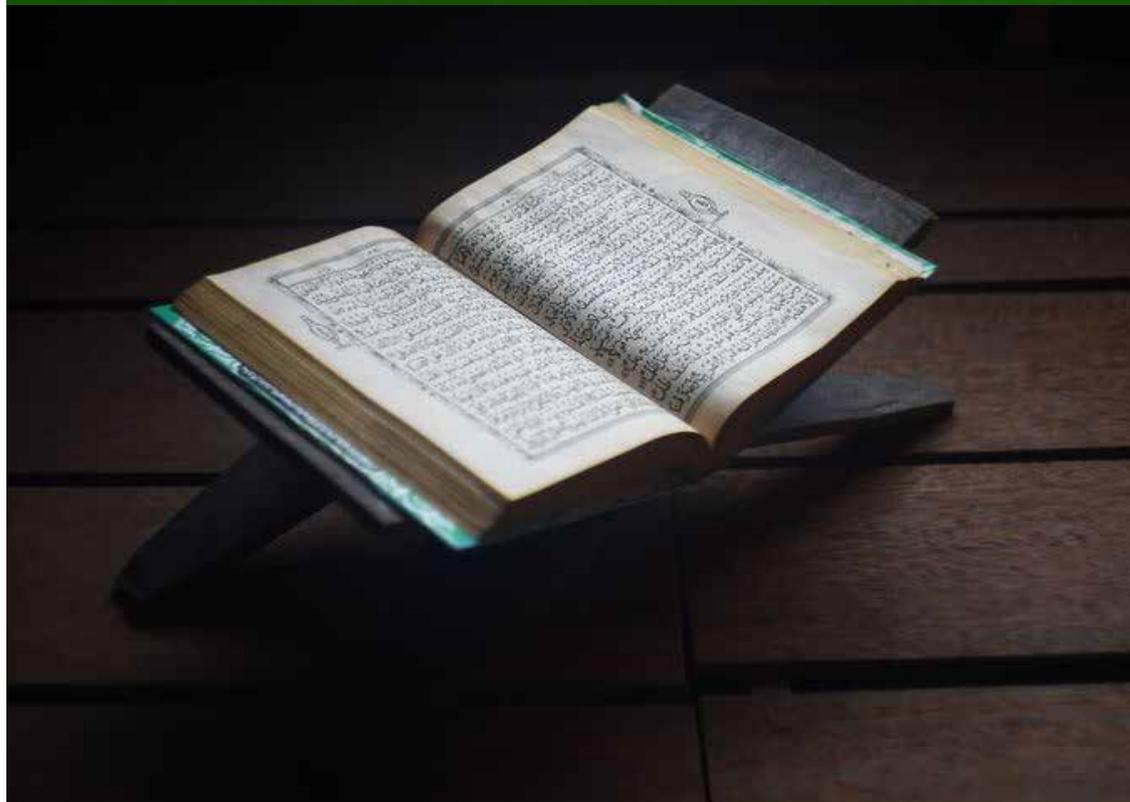
Further when Allah (swt) speaks about the Prophet (pbuh), he uses the word 'Abd'. He doesn't say the one who revealed to His Nabi, His Prophet, or His Rasool, because to be a slave and a servant of Allah who worships Him, that is the greatest honour that can be given to a person. When it comes to the revelation of the Qur'an, He calls him a slave, but not just any slave, 'Abdihi' (His slave i.e Allah's slave), and that is one of the greatest honours that a person can have, that Allah ascribes this person to Himself. You are from the Awliyaa' of Allah, the close people that Allah has chosen.



Lesson 3

# SURAH AL KAHF

## Verses 1 – 5





# 7

## TAFSEER OF

Surah Al Kahf – verses 1-5



### Surah Al Kahf: verse 1 (continued)

Allah (swt) ends the first verse saying, “you will not find within the Qur’an, any defect, any crookedness.” because the Qur’an is the speech of Allah (swt).



### Surah Al Kahf: verse 2



“(He has made it) straight, to warn of severe punishment from Him and to give good tidings to the believers who do righteous deeds that they will have a good reward (Jannah).”

Al Qur’an 18:2

The second verse begins with ‘Qaiyima’ (made it straight). Allah (swt) has made the Qur’an straight, not deficient, no contradiction or mistakes. Why?



He says to warn the unbelievers of a terrible punishment and gives glad tidings to the believers because the Qur'an and the Prophet (pbuh) do two things, they give glad tidings and good news for those people who have Imaan, who turn to Allah (swt), and gives warning to those who turn away from Allah (swt).

The two conditions for Allah (swt) to give you glad tidings are Imaan in your heart and obeying the commands of Allah (swt). These are the people whom Allah (swt) will give good tidings and bless them.

“They will have the most beautiful of reward.”

The greatest of reward that Allah (swt) promises is His pleasure and Jannah.



### Surah Al Kahf: verse 3

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**“They will remain therein forever.”**

Al Qur’an 18:3

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In this verse Allah (swt) goes on to describe the type of reward that they will have (the believers described in verse 2).





When Allah (swt) speaks about Jannah and Hellfire in the Qur'an, He says, 'they will have eternity therein.', but here in Surah Al Kahf when Allah (swt) speaks about Jannah, He doesn't say, 'Khaalideen' (they will have eternal life), but He says 'Maakiseen' (they will remain in there forever) because eternity means that you will never die, but it doesn't mean that you will stay in one place or another.

But when we take all these verses together about Jannah, we understand that not only will the people of Jannah have eternal life, but they will stay within the blessing and the delights and the Na'eem of Jannah for eternity.





iv

## Surah Al Kahf: verse 4

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“And to warn those who say, ‘Allah has taken a child’.”

Al Qur’an 18:4

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In classical Arabic, the word ‘Walad’ can refer to a male child or a female child. So, when Allah (swt) uses the word ‘Walad’ it includes both the genders, because on one side we have the Jews saying that Uzair (pbuh) was the son of Allah (swt), and the Christians saying that Isa (pbuh) was the son of Allah (swt), but there were certain people of the pagan Arabs who used to say that the angels are the daughters of Allah (swt).

Allah is far removed from any partner or child, so He warns that a painful punishment awaits those people who say that Allah has taken a child.



Allah (swt) has spoken about the reward that is for those who believe in Him and do righteous deeds, but He also gives a warning and spoke before about a 'Ba'asan Shadeed', a painful punishment and torment for those people who worship anyone other than Allah (swt).





V

## Surah Al Kahf: verse 5



“They have no knowledge of it, nor did their forefathers. Grave is the word that comes out of their mouths; they speak not except a lie.”

Al Qur'an 18:4

Allah (swt) says that neither they nor did their forefathers have any knowledge of these partners (children, idols or whether it be something else like rocks, stones, trees, etc.), because one of the things that people used to say when the Prophet (pbuh) asked them to abstain from idol worship and only worship Allah (swt), and they still say it today is, “We follow it because that's the way our parents taught us, that's what my father or mother told me when I was a child.”

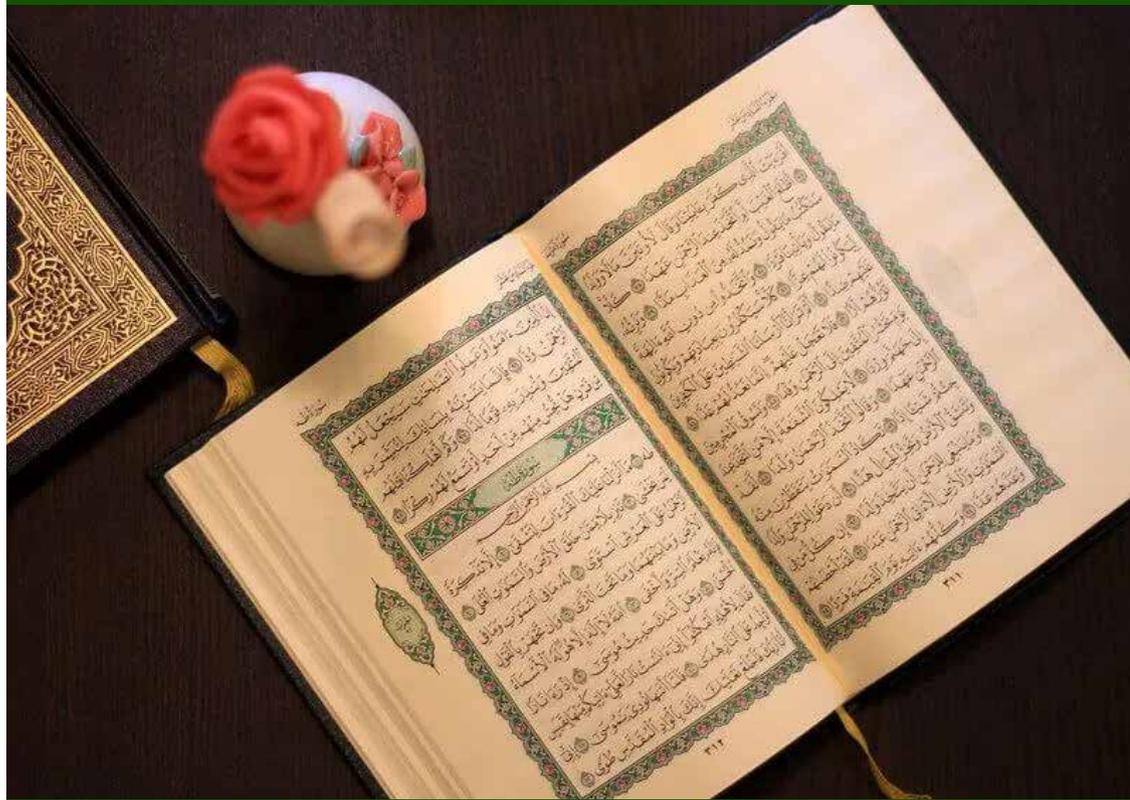
This is exactly what the Mushrikeen of Quraysh used to say, “This is what we found our forefathers upon. Are you saying that they didn't know?”

What one needs to understand is that our parents are not infallible, they are not perfect, they can make mistakes too!

## Lesson 4

# SURAH AL KAHF

## Verses 5 - 7





# 8

## TAFSEER OF

of Surah Al Kahf – verses 5-7



### Surah Al Kahf: verse 5 (continued)



“It is a grievous statement which comes from their mouths.”

Al Qur'an 18:5

This statement that they make that Allah has a child is a grievous and horrific statement. It is blasphemous in the sight of Allah (swt), because how can God be weak. If God is weak, then by definition He cannot be God.

As Allah (swt) mentioned at the end of Surah Maryam and this is also a connection between this Surah and Surah Maryam. Allah (swt) says concerning those people who say that He has a child:



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**“You have come with something horrific, horrendous; the heavens are about to be rend asunder as a result, and the earth about to rip open, and the mountains are about to crumble to dust; That they attribute to the Most Merciful a child; And It's not befitting for Ar Rahman that He should take a child.”**

*Al Qur'an 19: 89-92*

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This shows us the danger of our tongue, a simple statement that you may say can destroy your actions in this life and the next, a statement that you say may be enough to make you enter into the fire.

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**“They speak not except a lie.”**

*Al Qur'an 18:5*

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Just as Allah (swt) says in this verse that this is a statement which is grievous because what they speak is a lie, the Prophet (pbuh) warns us to safeguard our speech.



The Prophet (pbuh) said:

**“Whosoever intentionally lies upon me, then let him take his seat in the fire of hell.”**





ii

## Surah Al Kahf: verse 6

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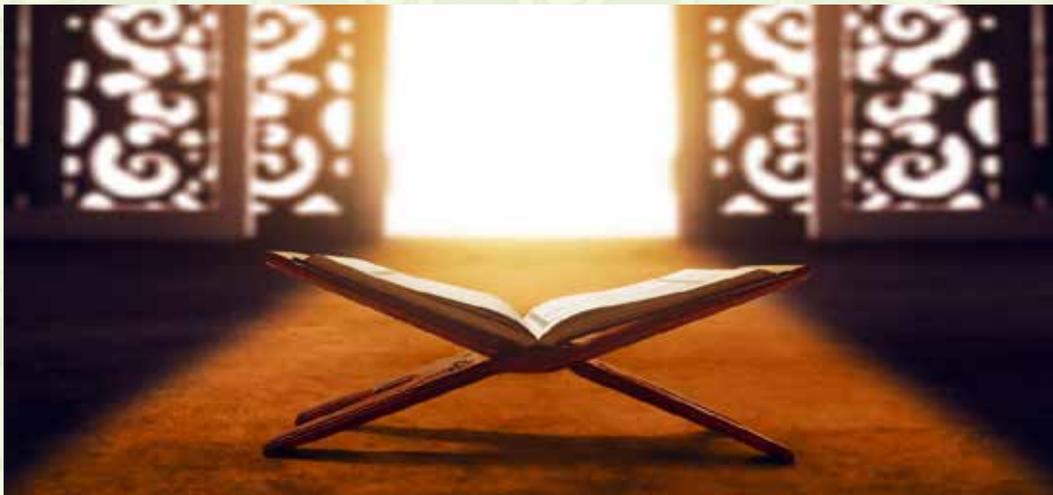


**“Then perhaps you would kill yourself through grief over them, if they do not believe in this message out of sorrow”**

Al Qur'an 18:6

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Allah (swt) says addressing His Prophet (pbuh) that perhaps you will lead yourself to destruction as a result of what they say because they don't believe. The Prophet (pbuh) had such care and love for his people.





He wanted guidance for them so much that when they rejected him, they lied about him, they spoke ill of him and called him names, he became extremely upset. Allah says that this upset state that the Prophet (pbuh) would experience, would lead him to destroy himself because of how upset and sad he used to feel when he wanted good for his people and they weren't ready to accept his call to Islam.

There are several important points to be noted here, one of which is that the Prophet (pbuh) was truly a mercy for all of mankind. He was extremely gentle and loving in nature and wanted good for everyone, even his arch enemies.





## Surah Al Kahf: verse 7



“Indeed, We have made that which is on the earth an adornment for it that We may test them to see which of them is best in deeds.”

Al Qur’an 18:7

There are several important points with regards to this verse:

**a**

First is that it fits in with the theme of the Surah, that is protection from the trials of the Dunya. Allah (swt) says that this Dunya is a trial for you to test you in action.

**b**

Secondly, Allah (swt) changed the topic in this verse. The first six verses of the Surah are speaking about Tawheed, speaking about the Qur’an, and about the revelation on the Prophet (pbuh), but now He speaks about the Dunya, its attractions and its trials.



“That we may test them to see which of them is best in deeds.”

Allah (swt) tests us to see which one of us is best in deeds and actions.

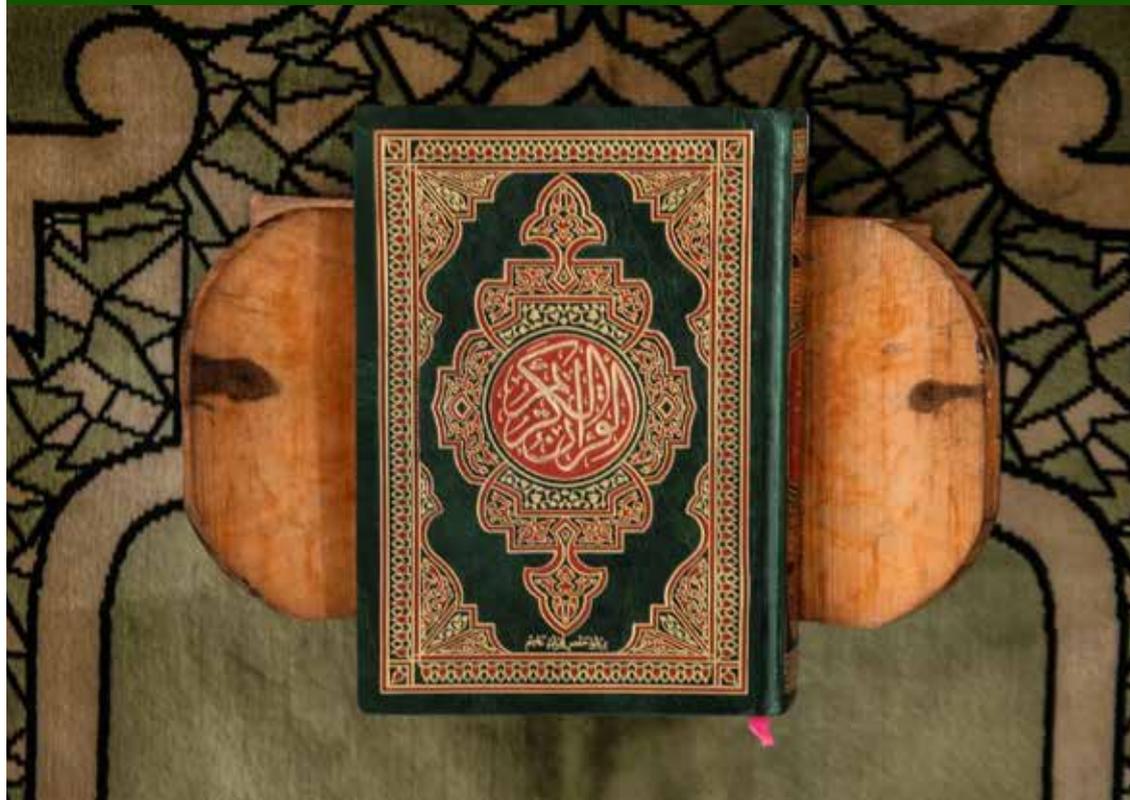
The word Ahsan in Arabic is known as ‘Tafdheel’ (something which has been given preference), it is a preferential statement because Allah (swt) does not say ‘which one of you is good in deeds’, but rather He says ‘which one of you is best in deeds’. Allah (swt) doesn't just want you to do the minimum, but rather wants you to excel.



Lesson 5

# SURAH AL KAHF

Verses 7 – 8





# 9

## TAFSEER OF

of Surah Al Kahf – verses 7-8



### Surah Al Kahf: verse 7 (continued)



“to see which of them is best in deeds.”

Al Qur’an 18:7



The Prophet (pbuh) said:

“All of the children of Adam sin, but the best of those who sin are those who repent to Allah.”





Everyone sins, but one of the tests for you is whether you turn to Allah (swt), or do you stay continuing upon your sins and not seek Allah's forgiveness and make Tawbah to Him, because the Shaitaan is ready with his whisperings and his devious tricks and traps, he will try to ensnare you within one of those traps. Thus, we as Muslims must always be ready and prepared.

We should overcome these problems with excellence, especially in times of trials, because to have excellence in times of difficulty is harder than in times of ease. In times of ease, it is easier to praise Allah, it is easier to be happy and joyful, but when Allah (swt) tries you with trials upon trials and tests upon tests, that is your true test of Imaan, that is when Allah wants to see the strength of your connection with Him.



ii

## Surah Al Kahf: verse 8

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**“And indeed, We will make that which is upon it into a barren ground.”**

Al Qur’an 18:8

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Allah (swt) tells us after He mentioned that this world is an adornment and there is entrapment, He tells us that it’s reality will come on Yaumul Qiyaamah, when it becomes like a barren land upon which nothing will grow.

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**“On that day the earth will be replaced into a different earth, and the heavens (as well).”**

Al Qur’an 14:48

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One of the greatest mistakes that a person can make regarding this Dunya is that they think that because Allah (swt) has given them some of the adornments of the Dunya, He loves them. Or that Allah (swt) does not love them because He has withheld some of the adornments of this Dunya.

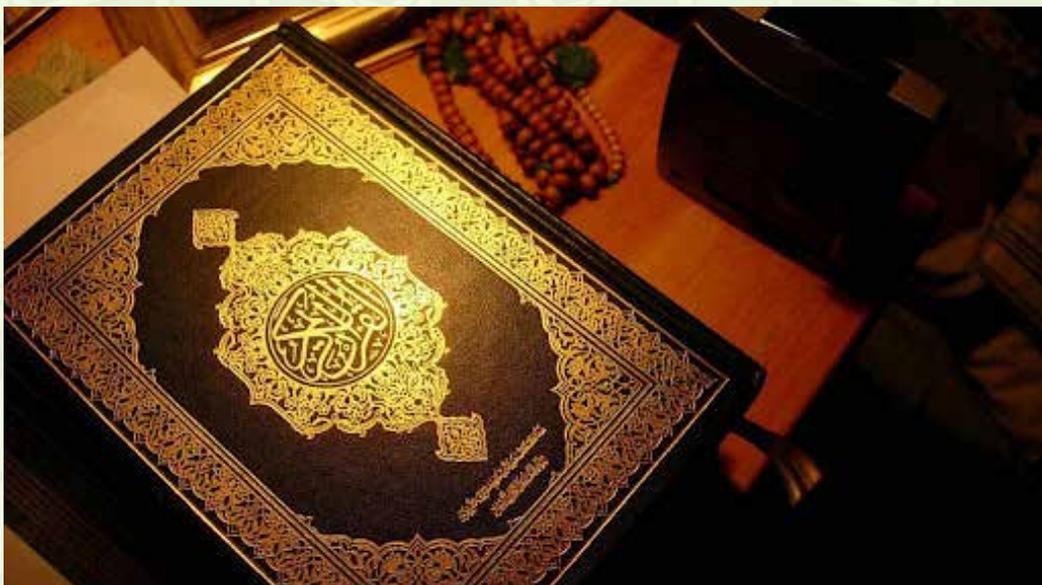
Whereas in reality, Allah (swt) gives and withholds from everyone, irrespective of religion, because to Allah (swt) the Dunya is worthless. What Allah considers precious and only gives to those people whom He loves, is Imaan, faith and belief in Him. This is what is precious to Him and this is what He bestows upon those whom He loves.





The Prophet (pbuh) said:  
“Be in this life as if you are a traveller or  
a stranger.”

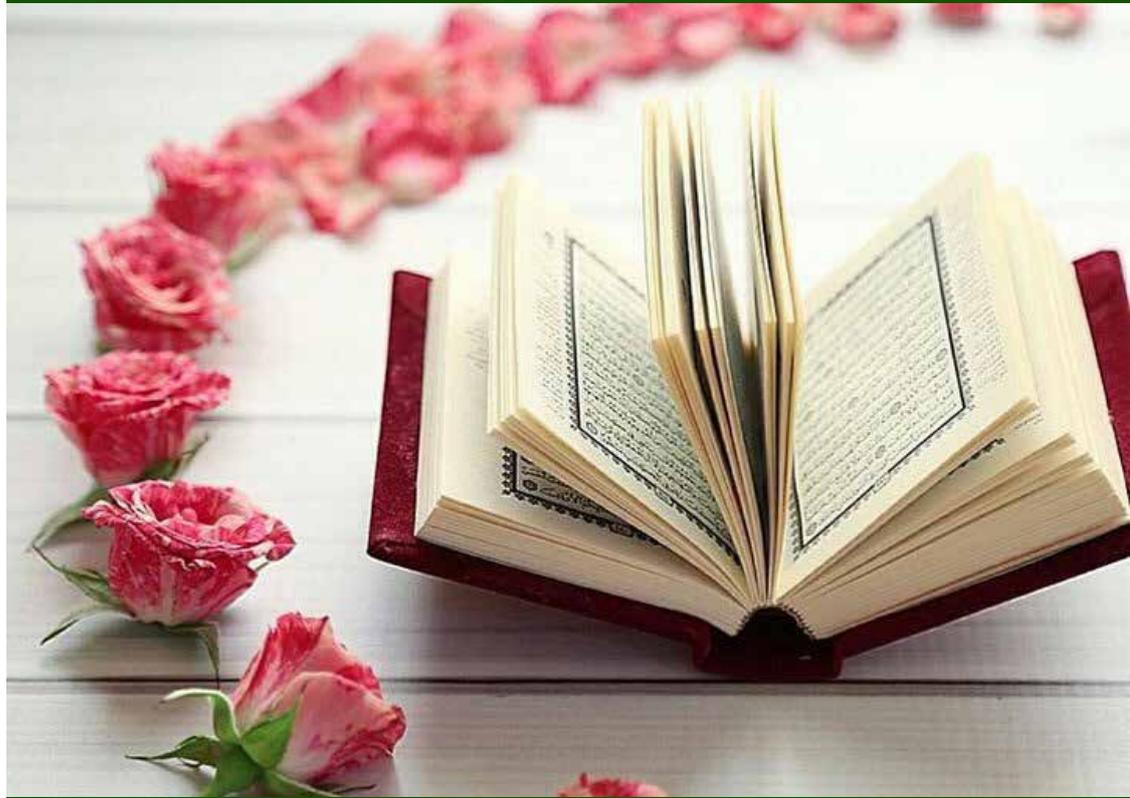
That’s why Allah (swt) often says that this world will quickly finish, we will die, the world will change, and it will become worthless, whereas when He speaks about Yaumul Qiyaamah, Allah (swt) says, ‘Khalideena Feehaa Abadaa’, they will have eternity there, there will be no death.



Lesson 6

# SURAH AL KAHF

## Verses 9 – 11





# 10 TAFSEER OF

Tafseer of Surah Al Kahf – verses 9 -11

From verse nine onwards, the story of the ‘Ashaabal Kahf’ starts. In this story, in the first four or five verses Allah (swt) gives a summary of the story of the people of the cave, and then returns to the beginning of the story and goes into detail.





i

## Surah Al Kahf: verse 9

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“Have you thought that the people of the cave and the Raaqem (the inscription) were from Our signs, a wonder?”

Al Qur’an 18:9

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‘Am Hasibta’ (Have you thought), according to some scholars of Tafseer, the word ‘Am’ here means ‘rather’, “rather the people of the cave and the Raaqem, the inscription were from our most amazing signs.”

‘War Raaqem’ (the inscription), what is this inscription?





The scholars of Tafseer differed over several views concerning this:

- a** Some said that it was the name of the mountain in which the cave was.
- b** Some others said that it is the valley in which the cave was.
- c** Others said that Raqem is an inscription and that is often the most well-known translation of the word Raqem that you will find in the Qur'an. It is also one of the predominant views amongst the scholars of Tafseer.

The inscription meaning that after these people would eventually die in reality, Ar Raqem (an inscription) was written on the cave concerning this story.

So, Allah (swt) mentions this inscription because it is a sign from Allah (swt) as well in the sense that it contains a story, which is a sign.



Another important thing to note here when Allah (swt) says, “Kaanoo Min Aayaatinaa ‘ajabaa’ (were from the amazing signs of Allah(swt))” is that nothing is mentioned about these people, their background, their name, where they came from, what country they lived in, what language they spoke, but rather Allah (swt) goes straight into the story, and He does so by drawing our attention. They are from the amazing, wonderful signs of Allah (swt) because these people, these group of young men were not prophets of Allah (swt), they were not messengers, nor did they receive revelations from Allah (swt).

And this shows that for us, and again, there is important to the theme because the theme is seeking protection from trials, because trials don't only affect prophets and messengers; they affect all of us. If Allah (swt) only spoke about the way the prophets overcame trials, many people would say, well, we're not prophets, how can we overcome trials? For them, it is different because they have Allah's divine help, angels and revelations and miracles. Thus, Allah (swt) gives a story of ordinary Muslims, people who are not prophets of Allah.



ii

## Surah Al Kahf: verse 10

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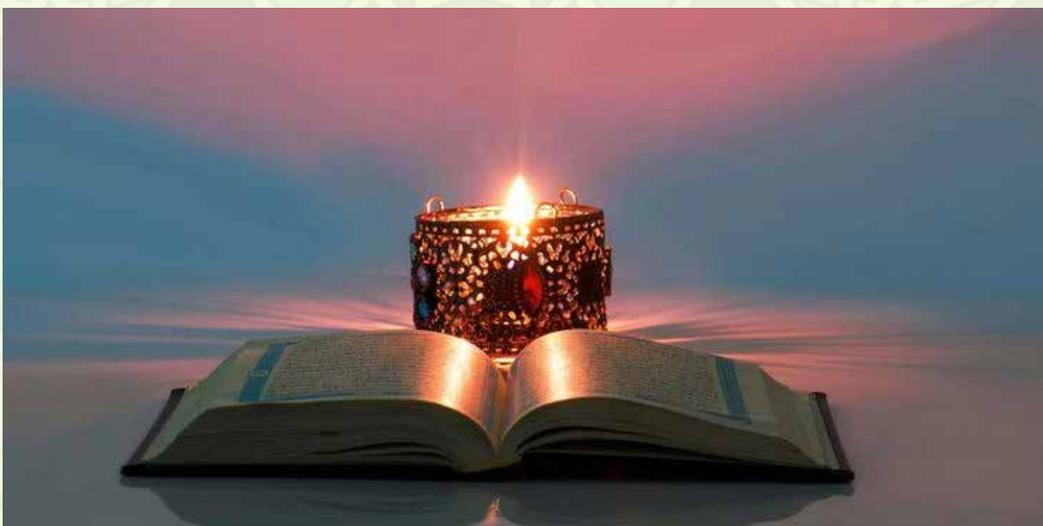


“When the youths retreated to the cave and said, ‘Our Lord grant us from Yourself mercy and prepare for us from our affair right guidance.’”

Al Qur’an 18:9

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Allah uses the word ‘Fityah’ (young men) for the Ashaabal Kahf here, and if we go back to the start when Allah (swt) speaks about those who commit Shirk, and one of the reasons that they use is that their forefathers were on that religion and so they followed in their way. Allah (swt) is now speaking about how sometimes young people have the truth with them.





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Why is this mention of 'youth' so significant?

Because when you're younger in age, the trials of the Dunya are more severe and more enticing. The Shahawaat of the Dunya, the desires of the Dunya upon them are more severe. For them to actually be people who fight those desires and come closer to Allah (swt) is much more difficult, and that's why Allah (swt) praises them in the story because they were young people who in their community stood out, and they changed.





Allah (swt) says that these youth when they are turning towards that cave to enter into it, they make Du'a to Allah. This gives us a hint, even though we don't know the background of the story, but we know that something difficult and dangerous must have happened to lead them to the cave.

Also, Allah (swt) is showing one of the most fundamental lessons of the story, they turning to Allah (swt), trusting in Him and having certainty in the promise of Allah (swt), they said, "O our Lord, bestow upon us from yourself mercy."





b

Why do they ask Allah (swt) for his mercy?

If you're normally in danger, and you have people who want to harm you, the Du'a that you would make is that 'Allah give me victory, O Allah, destroy them'. But these young people, even though they're in the danger, they ask Allah for mercy, because the mercy of Allah (swt) is something which encompasses His divine protection, and if Allah (swt) protects you then whatever Allah chooses to do or not to do with those people it doesn't matter, because you have already the divine protection and mercy of Allah (swt).





C

The second part to that Dua that they made to Allah (swt) was "O Allah bring guidance to our affair."

They don't know what to do because they don't receive revelations. They're not prophets or messengers. They ask Allah (swt) for guidance because in the time of trials one of the greatest dangers is that you make a choice that takes you further away from Allah (swt), that will entrap you even further into that trial.

It is also important to note how Allah (swt) combines between these two aspects within this one Dua that was made by the people of the cave. 'Ar Rahmah' which is mercy, and 'Hidayah and Rushd' which is guidance and the ability to follow that guidance from Allah (swt). Both are very closely linked because the guidance of Allah (swt), it is a form of mercy from Allah (swt) and 'Rushd' is not just simply guidance, it is being upright enough to be able to take and follow that guidance.



## Surah Al Kahf: verse 11

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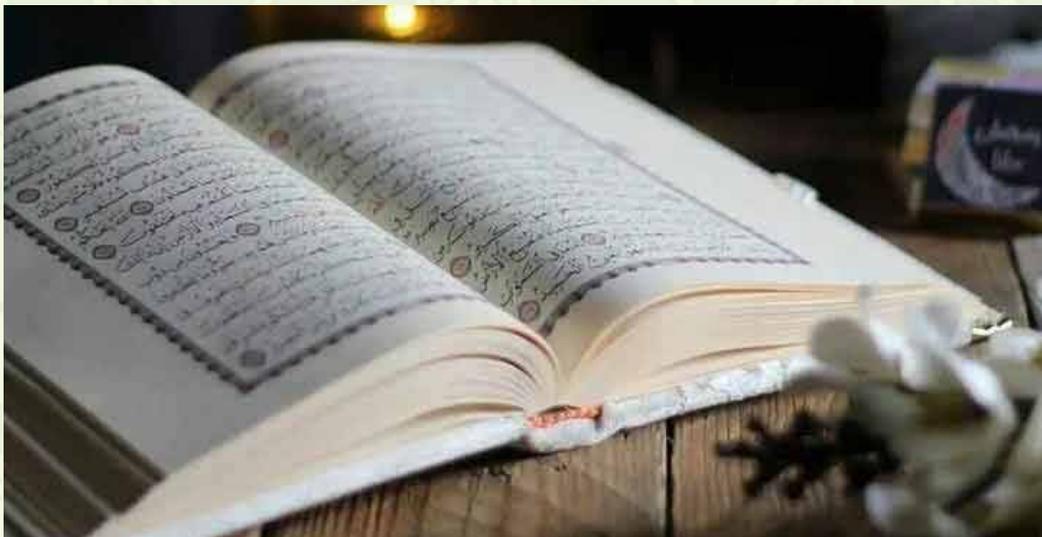


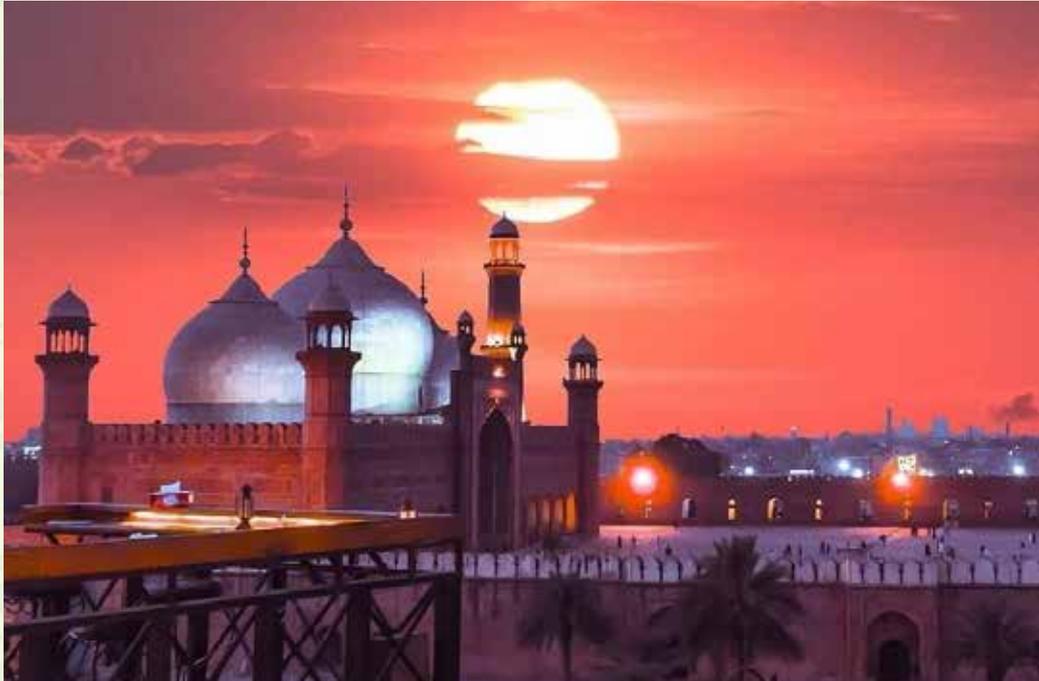
**“So We cast (a cover of sleep) over their ears within the cave for a number of years.”**

Al Qur'an 18:11

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This is a very crucial component of the story, when the ‘Awliyaa of Allah’ the people that Allah (swt) loves, those people who trust in Allah (swt) turn to Allah (swt) in their times of need and sincerely call upon Him, Allah (swt) will respond. Not only will He respond, but He will respond in a way that is best for them.





Allah (swt) says, 'We cast upon them a sleep', the word 'Daraba' linguistically means to strike or to hit, meaning that it was a forceful deep sleep that they were given.

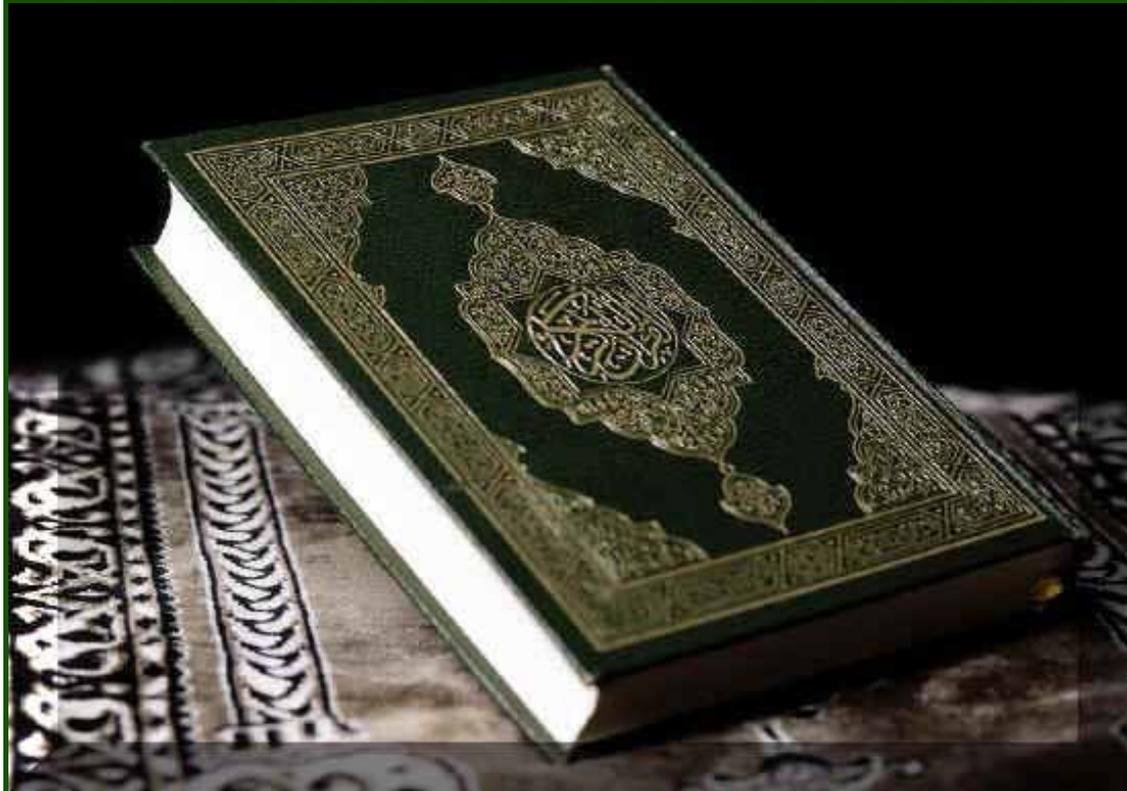
One of the important points to be noted while understanding Surah Al Kahf is that we will see that how much detail and how distinctly Allah (swt) describes this miracle 'that it gave them of sleep', because it is so important to show how Allah (swt) helps His Awliyaa'. They are making the Du'a to Allah, they're trying to overcome this trial by turning to Allah (swt), and He helps them sometimes by manipulating the universal laws to serve them.



Also, if you focus, in this verse Allah (swt) says that he cast sleep upon their ears. Why upon the ears?

Because normally when you sleep, you close your eyes and not your ears. But it also important to note that because one of the characteristics of deep sleep is that you don't hear noise around you, so Allah (swt) cast upon them a deep sleep for many years as Allah says, 'Sineena 'adadaa', many, many years.

# QUESTION & ANSWER BUCKET





Q1

## WHAT IS THE PURPOSE OF QUR'AN'S REVELATION?

One of the main purposes of the Qur'an is to contemplate and understand it at a deeper level (Tadabbur and Tafseer)



“This is a blessed book which We have revealed to you (the Prophet) that they might reflect upon its verses and that those of understanding would be reminded.”

Al Qur'an 38:29

Allah (swt) orders us in the Qur'an to read it, to understand it and apply its teachings in our life and also to call others towards the message of the Qur'an.



## Q2

### WHAT IS THE BEST STARTING POINT TO STUDY THE QUR'AN?

The Prophet (pbuh) said that there are certain parts of the Qur'an that have certain virtues, whether they are just a single verse or passages or a whole Surah. This is what one should begin with and concentrate upon first.

For example, the first Surah of the Qur'an (Surah Al Fatiha), the Prophet (phuh) said that it is known as 'Ummul Qur'an' – the mother of the Qur'an, and amongst the Arabs this word 'the mother of something' denotes importance.

It is the Surah that you read in every single Raka'ah of every single prayer. It is 'Sab'ul Mathaane' – the seven oft repeated verses of the Qur'an.

Therefore, because of its many virtues you could begin with and try to understand this Surah first and take it as a starting point.



## Q3

WHAT ARE THE DIFFERENT EMOTIONS IN THE HEART ASSOCIATED WITH THE WORD 'AL HAMD' TOWARDS ALLAH?

'Al Hamd' towards Allah is associated with certain emotions within the heart, and amongst those emotions are:

- a** Love of Allah (swt): It is one of the greatest and the most important emotion. You only give Hamd and praise when you dearly, deeply, and sincerely love them.
- b** Humility and submission: We don't praise Allah (swt) because we want what Allah has, because we cannot attain what Allah (swt) possesses. Nor do we praise Allah (swt) because we're trying to be His equals, or we're trying to be better than Him, but rather we praise Allah (swt) out of humility and submission. We praise Allah with humbleness knowing that Allah is deserving of much more than what we can do.
- c** Reverence: We praise Allah (swt) with reverence, magnify and glorify him, speak about His greatness because Allah (swt) is unique.

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