



ACTION ORIENTED TAFSEER ON SURAH AL KAHF

written and compiled by

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Reviewed by

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PART - I

(VERSES 1-26)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

OPERATION IBN UMAR

Abdullaah ibn Umar (رضي الله عنه) said it took 8 years for him to learn Surah al Bakarah. On the contrary, we find people these days memorizing whole Qur'aan in less than years' time. Then, what made great companion Abdullaah ibn Umar (رضي الله عنه) to take such a longer period to learn when he was among the youth who always surrounded and learnt from the Prophet (ﷺ)? It is all about application of each and every verse of the Qur'aan in his life. It is well known that Sahabaahs do not move to another Surah/ayah until they memorize & apply what they have learnt already.

When Qur'aan is a book full of Action advices from our Lord, why we are not applying it in our lives? In following the footsteps of Sahaabahs, with Allaah's grace, this project is just a humble attempt to bring Qur'aan in our lives. We are going to move ayah by ayah, internalizing each one and trying to apply in our life bi-ithnillah. With these aims, I am starting the project which I like to call as **Operation Ibn Umar**.

WHAT IS THE PLAN?

1. Idea is to start the operations with widely read Surah, *Surah al Kahf* which we read every Friday night (Thursday night according to Solar calendar)
2. Every Wednesday, **Brief Tafseer** (commentary) of one/two ayah will be posted in series so that we can practice it between two Thursdays and continue from there onwards insha Allaah.
3. Each post will have a section called "**Bring it in your Life**" also known as **Action advice** which tells how we can apply that ayah in our life.

WHAT YOU CAN DO?

1. Read one ayah from this e-book every Wednesday

2. Try to apply that ayah in your life based on the Action Advice for that week. In this way, you can move ayah by ayah. If you are already doing it from the blog, you can reapply and reinforce it into your life *insha Allaah*
3. Just to remind yourselves, you can keep a card in your pocket with the Action Advice written on it. You can look at the card frequently or after every *Salah* to remind you.
4. Have a diary/notebook for yourself and record how you felt applying the ayah in your life.
5. If you find some interesting way of applying the ayah, please post it as comment against the ayah post in www.umarshariff.dawahdesk.com
6. Please share what you have read with your families, relatives and friends regularly which will help you to be consistent in doing these small deeds
7. If you are running/responsible for any Da'wah Organization/Colleges/Schools, you can print and post it your notice boards
8. If you are on social networking sites like Facebook, twitter, you can share the post with your friends directly from the website
9. Subscribe to the blog so that you will not miss anything in future insha Allaah
10. Make du'aa for the author and the Shaykh, if you find the post to be beneficial.

REVIEWED BY SHAYKH ASSIM AL HAKEEM

Alhamdulillah, all the posts are reviewed by Shaykh Assim al Hakeem (Saudi Arabia)

REFERENCE:

1. KIU Lectures on Surah Kahf by Shaykh Assim al Hakeem (Hafidhahullaah)
2. Tafsir Ibn Kathir
3. Tafseer Surah Kahf by Shaykh Bilal Philips
4. "The Noble Qur'aan" by Dr.Muhsin Khan and Taqiudeen al Hilali

May Allaah accept this from us and keep us sincere in our intentions. I ask Allaah azza wajal to bless my teacher Shaykh Assim al Hakeem (hafidhahullah) for his classes and review, Shaykh Bilal Philips (hafidhahullah) for giving me the soft copy of his material graciously. I ask Allaah to bless all the readers who read this and benefit from this.

Fond Regards,
[Umar Shariff](http://www.umarshariff.dawahdesk.com)



Surah Kahf - Verse No: 1

الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا ۝

1. All the praises and thanks be to Allāh, who has sent down to his slave (Muhammad) the Book (the Qur'ān), and has not placed therein any crookedness.

Brief Tafseer

A. Al-Hamd (الْحَمْدُ) means "All praises and thanks"

B. Difference between **Thanking** and **Praising**:

1. We thank someone if he does some favour for us even if the person is bad person.
2. However, We do not thank the person's bad attributes
3. We praise someone even if he had not done any favour for us.
4. We praise because we see something in him which is worthy to be praised
5. Thanking can be done by heart, tongue and limbs
6. Praising can be done by the heart and tongue

C. Slave (عَبْدٌ):

1. Prophet (ﷺ) was described with this attribute
2. It is form of compliment that he is slave to Allaah
3. If a person is not a slave of Allaah rather slave of humans, then it is an insult
4. Allaah called the Prophet (ﷺ) as Slave in 3 situations
 - i. Revealing the Qur'aan
 - ii. In defending the Prophet from allegations
 - iii. During ascension (Israa wal Me'raj)

D. What He revealed? (الْكِتَابَ) :

1. He praises Himself for revealing His Mighty Book to His Noble Messenger Muhammad, which is the greatest blessing that Allah has granted the people of this earth.
2. Through the Qur'an, He brings them out of the darkness into light.
3. He has made it a Book that is straight, neither distorted nor confusion therein. (Think about the scriptures of other religions!)

Bring it in your Life (Action Advice)

Become a true Slave of Allaah by praising Him

1. **Be conscious** – Allaah instilled praising Allaah as part of our Life which is right from Salah to sneezing. From here onwards, when you start praying be conscious and truly praise Allaah when you say "Allaahu akbar", "Sami allahu liman hamida" and so on. If you do not know the meaning yet, learn it.
2. **New effort:** Du'aa with praise of Allaah is more likely to be accepted. Learn some ways of praising Allaah. (If you find something, share it here)

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Surah Kahf - Verse No: 2

قِيمًا لِيُنذِرَ بَأْسًا شَدِيدًا مِّن لَّدُنْهُ وَيُبَشِّرَ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا

حَسَنًا

2. (He has made it) Straight to give warning of a Severe punishment from him, and to give glad tidings to the believers (in the Oneness of Allāh, Islāmic Monotheism), who work righteous deeds, that they shall have a fair reward (i.e. Paradise)

Brief Tafseer

A. Straight forward Message (قِيمًا):

1. Qur'aan is a speech of Allaah which is neither twisted nor crooked rather it is straight forward
2. "to give warning" can refer to the Prophet and can also refer to the Book and both are acceptable

B. Qur'aanic Style of Contrast:

1. When Allaah talks about evil, He also talks about righteousness
2. When Allaah talks about Heaven, He also talks about Hell

C. What's the message?

1. Here Allaah warns of severe punishment and at the same time gives glad tidings to the believers
2. Warning of punishment is for those who oppose His Prophet and disbelieve in His Book. He issues a warning of severe punishment hastened in this world and postponed to the world hereafter.

D. Who is eligible for the Fair Reward? (أَجْرًا حَسَنًا):

Allaah will not accept our deeds until we

1. Believe in Allaah sincerely & do it for His sake alone (Refer Qur'aan 98:5, 39:2,3)
2. Do righteous deeds which are in compliance with Sunnah.

Aisha (رضي الله عنها) narrated that the Messenger of Allah (ﷺ) said: "Whosoever introduces into this affair of ours (i.e. into Islam) something that does not belong to it, it is to be rejected." [Bukhari & Muslim]

Bring it in your Life (Action Advice)

Ask two questions "Why?" and "How?" before any Ibaadah

Before doing any Ibaadah, ask yourselves: "Why?" - Go ahead, if it is for Allaah alone. Ask "How?" - Go ahead, if it is based upon evidences and our act conforms to the teachings of our beloved Prophet (ﷺ).

Let's purify ourselves from major sin, Bid'ah.

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Surah Kahf - Verse No: 3

مَنْ كَانَتْ فِيهِ آبَدًا

3. they shall abide therein forever.

Brief Tafseer

- A. "They shall abide therein" (مَنْ كَانَتْ فِيهِ) means, in what Allah rewards them with, and that is Paradise, where they will live forever
- B. "Forever" (آبَدًا) means for always, never ending or ceasing to be
- C. **Paradise:**
1. In the previous ayah, Allaah mentioned fair reward for those who believe in Allaah and does righteous deeds. Here Allaah tells what is fair reward which is *Jannah*
 2. **Three Questions:** Ask yourself, *Who is giving this reward?* It is Allaah who has power over all things. *Who conveyed to you?* It is the truthful one, Muhammad (ﷺ). *What is the reward?* Something unique which is everlasting and no rewards can be compared with it. Realization of these three elements followed by practice made Sahabaahs great.
 3. **Contrast:** We may have got number of gifts/rewards in our life as an award or recognition for our talents. None of it is everlasting and all fade away by time. Subhanallaah, Allaah's reward is something everlasting and it is for our deeds after His Mercy.
 4. Is Paradise not enough as a motivation for the believers to do righteous deeds and change their lives for good?
- D. **Aqeedah Point :** We have to believe certainly that Allaah has created Paradise and hellfire already and it will continue to exist

Bring it in your Life (Action Advice)

3R's

1. **Read!** – Read from Qur'aan and Hadeeth on some of the noble descriptions of Paradise. Index page may help you. Contemplate and imagine yourself to be therein. It will increase your desire for paradise
2. **Re-Organize!** – If we are working always for rewards and pleasures in this world, It is time for us to work for things which will get our everlasting home. Think! Temporary benefits or Permanent benefits? Before you do any act, Ask this simple question "Will this act help me to get Jannah or keep me away from Jannah?"
3. **Restate:** Let us prove to ourselves about our belief in Jannah. Let us pick one good deed and do it consistently. Whenever we do it, it will remind us we are working for Jannah. It may be even as small as studying Islaamic materials for few mins but be consistent.

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Surah Kahf - Verse No: 4

وَيُنذِرَ الَّذِينَ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا ۗ

4. and to warn those (Jews, Christians, and pagans) who say, "Allâh has begotten a son (or offspring or children)."

Brief Tafseer

A. The Warning (يُنذِرُ)

1. This verse is warning to those who claim that Allaah accepted children for himself
2. Warning to Christians who claims Jesus (ﷺ) to be "Son of God"
3. Warning to Jews who called Uzair/Ezra (ﷺ) to be "Son of God"
4. Warning to Makkan pagans who said "We worship the angels who are the daughters of Allah." (Ibn Ishaq)

B. Why "warning"?

1. This is *Shirk in Tawheed al Asma wa sifat* (Oneness of Allaah's Names and attributes)
2. This is speaking of Allaah without any knowledge or authority

C. Warning is also Da'wah

1. Da'wah (inviting people to Allaah) is of two main principles: giving glad tidings (*Basheeran*) and warning to stay away from evil (*Nadeeran*)
2. Allaah says in Qur'aan 35:24

إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَإِن مِّنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ ﴿٢٤﴾

"Verily! we have sent You with the truth, a bearer of glad tidings, and a warner. and there never was a nation but a warner had passed among them."

3. We should be polite in warning the people
4. Warning is Caring!

Bring it in your Life (Action Advice)

1. **Convey the Message!** – Here Action Advice is explicit with the wording "Warn those...". Look! Warning is from Allaah. We will try conveying it to our non-Muslim friends and colleagues insha allaah. Don't wait for opportunity rather you find one to convey.
2. **Study Tawheed al Asma wa Sifat!** – Have you got the crux of the issue? One of the reasons why Christians, Jews and other non Muslims fall into Shirk is their lack of knowledge about *Tawheed al Asma wa sifat*. Here they don't know Allaah's quality "He does not beget nor He is begotten" (Qur'aan 112:3). Let us not fall into the trap. Let us learn the Deen. May Allaah protect us all.

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Surah Kahf - Verse No: 5

مَا لَهُمْ بِهِ مِنْ عِلْمٍ وَلَا لِآبَائِهِمْ كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ إِنَّ يَقُولُونَ إِلَّا كَذِبًا

5. No knowledge have they of such a thing, nor had their fathers. Mighty is the word that comes out of their mouths [i.e. He begot (took) sons and daughters]. they utter nothing but a lie

Brief Tafseer

A. Speaking about something without Knowledge (مَا لَهُمْ بِهِ مِنْ عِلْمٍ)

1. Allaah is rebuking those who are speaking about Allaah without Knowledge which is a serious crime
2. According to the verse 4, they fabricated and made up lies about Allaah azza wajjal that He has daughters, sons and so on. Glorified is He and above all what they attribute
3. Allah says in the Quran:
"Say (O Muhammad (peace be upon him)) "(But) the things that my Lord has indeed forbidden are Al-Fawâhish (great evil sins, every kind of unlawful sexual intercourse) whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners (in worship) with Allâh for which He has given no authority, and saying things about Allâh of which you have no knowledge." (Qur'aan 7:33)
4. Forefathers (لِآبَائِهِمْ) are mentioned here because they were made the common excuse for not accepting the truth
5. Seriousness is indicated by the word كَبُرَتْ كَلِمَةً which means "mighty is the word" or "grave is the word"
6. This Serious crime leads to *Shirk* that leads to serious consequence which is eternal Hell fire

B. Religion is based on evidence

1. Allaah says "they utter nothing but a lie" (إِنَّ يَقُولُونَ إِلَّا كَذِبًا) because they have no basis to support what they claim apart from what they say
2. This implies *Deen* should be supported by clear *Daleel* (Evidence)
3. *Daleel* of Islaam is *Qur'aan* and *Sunnah*

Bring it in your Life (Action Advice)

1. **Learn the Blessings of Knowledge!** – When lack of Knowledge leads to serious crime like *Shirk* and then to hell fire, is it not time for us to learn "What is knowledge (Ilm) is?" and "Why we should seek Knowledge?"
2. **Study Shirk to protect yourself!** – In last verse action advice, we understood the importance of studying Tawheed. In the same way, Learn Shirk so that we can protect ourselves from it.

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Surah Kahf - Verse No: 6

فَلَعَلَّكَ بَخِيعٌ نَفْسِكَ عَلَىٰ ءَاثَرِهِمْ إِن لَّمْ يُؤْمِنُوا بِهَذَا الْحَدِيثِ أَسَفًا ﴿٦﴾

6. Perhaps, you, would kill yourself (O Muhammad) In grief, over their footsteps (for their turning away from you), because they believe not In This narration (the Qur'ân).

Brief Tafseer

A. Characteristic of a Da'ee:

1. Prophet was working hard in order to protect people from hell fire which shows the genuine concern which every Da'ee should have
2. Prophet got depressed because they are not accepting the message of Islaam. He is not upset with people rather worried for them when they rejected his call.
3. Allaah counseled the Prophet to not to get depressed that people are not accepting Islaam as guidance is only from Allaah azza wajal. He guides whomsoever He wills and misguides whomsoever He wills
4. Our part is to convey the message and not to worry much thereafter whether they reject it or accept it

B. Types of Guidance

1. Guidance of Direction
 - i. It can be done by anyone who calls to Allaah such as Messengers, Scholars and normal people
 - ii. They only show the the way
2. Guidance of acceptance
 - i. This can only be granted by Allaah
 - ii. Therefore, it is Allaah who opens the heart to the truth
3. Bottom line: Guidance is not upto you rather it is upto Allaah

Bring it in your Life (Action Advice)

1. **Work on Sincerity!** - Check Where are we in Da'wah? When some one rejects our Da'wah, we get upset with people and take it personally. This will not happen if we do Da'wah only for His sake. So work on Ikhlâas!
2. **Recite Qur'aan regularly!** - The Prophet got depressed when they rejected listening to the Qur'aan, Why is it that we are not affected when we ourselves don't read the Qur'aan everyday?
3. **Ask for Istiqama** - When guidance is not just based on your merits or deeds alone, we should ask Allaah to keep us steadfast in the deen. Memorize and ask this du'aa always "Ya Muqallibul Qulub! Thabith Qalbi ala deenik" (O turner of the hearts, keep my heart steadfast in the deen")

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Surah Kahf - Verse No: 7

إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَهَا لِنَبْلُوهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا ﴿٧﴾

7. 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 are best In deeds.

Brief Tafseer

A. World is a Test:

1. إِنَّا جَعَلْنَا means "to create/to make" Here it implies Allah has created earth and everything on it to test mankind
2. Among the temptations are adornments of this world
3. Messenger of Allah (ﷺ) said: "This world is sweet and green, and Allah makes you generations succeeding one another, so He is watching what you will do. Beware of (the beguilements of) this world and beware of women, for the first affliction that Children of Israel suffered from was that of women." [Tafsir Ibn Kathir]

B. "Better than the best" (أَحْسَنُ)

1. Purpose of test is to examine who is **better** in deeds (Quality)
2. Focus in Islam is always on Quality and not on Quantity
3. Quality → If a person prays two rakah with khuso', complete submissiveness, and contemplation then it will expiate all his sins
4. Quantity → Al Khawarij offered a lot of Rak'as in prayer to the extent that one would look down at himself in disgrace when he compares his prayers to theirs. This quantity didn't help them with Allah
5. The word "أَحْسَنُ" is an encouragement for us to do any deeds better than the best possible way *bi-ithnillaah*. It is natural we will have some shortcomings and such expectations would help us prepare to do our very best and this would please Allah.

Bring it in your Life (Action Advice)

1. **Identify the Sin!** – Now we realized Allaah beautified things in this world to test us. So let us analyze which beauty of the world is stopping us from the worship of Allaah and cause us to commit sin. Take necessary actions to pass the test.
2. **Raise the bar high!** – Let us identify one Ibaadah we are doing and plan what we can do to make it "better than the best". If you are praying 5 times a day in a Jamah, then catching the first takbeer will be known as "better than the best"

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Surah Kahf - Verse No: 8

وَإِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا ﴿٨﴾

8. And Verily! we shall make All that is on it (the earth) a bare dry soil

Brief Tafseer

A. Bare dry soil (صَعِيدًا جُرُزًا):

1. Like mentioned in the previous ayah, Allaah created wealth, health, beauty and everything as a test and as an enjoyment
2. Here, Allaah is indicating that He will destroy all these things and make it as a bare dry soil
3. Imam Ibn Kathir explained: *"(And verily, We shall make all that is on it bare, dry soil.) means, 'after having adorned it, We will destroy it and make everything on it bare and dry, with no vegetation or any other benefit. ' Al-'Awfi reported from Ibn `Abbas that this means everything on it would be wiped out and destroyed. Mujahid said: "a dry and barren plain. " Qatadah said, "A plain on which there are not rees or vegetation." [Tafsir Ibn Kathir]*
4. This incident will happen on the Day of Judgment.
5. It implies all these things people value will not have any value on that day. The only thing that will help us on that day will be what we have earned i.e., our deeds after the Mercy of Allaah
6. So, we should not make these things as goal in our lives jeopardizing goal of worshipping Allaah

B. Theme Shift

1. Alhamdulillah, we so far discussed the tafsir of verses 1-8 which is having the theme talking about two kinds of people: Believers and disbelievers and their state (If you have not recognized the theme, time for you to revisit the tafsir of verses 1-7)
2. Some people commented that the first theme is an introduction to the whole Surah.
3. After this verse, you will see the starting of a new theme which is people of the cave (Stay tuned)

Bring it in your Life (Action Advice)

1. **Realize the Power of Allaah!** – We learnt that whole earth will be made flat just by Allaah's command. This shows Allaah's immense power and might. Remind yourselves by saying *"La hawla la quwat illa billaah"* often. It means *"there is no power nor might except with Allaah."*
2. **Set your Goals** – If we have set these worldly allurments like wealth, profession and so on as goal, then this ayah is a reminder that these things will perish and temporary. Now, we should set higher and permanent goal which is Jannah.

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Surah Kahf - Verse No: 9

أَمْرٌ حَسِبْتُمْ أَنْ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا

9. Do You think that the people of the Cave and the inscription were a wonder among Our Signs?

Brief Tafseer

A. Stories in the Qur'aan

1. Allaah here narrating the story of people of the cave
2. It is *Sunnah* of Allaah that He gives consolation to His Prophets by mentioning stories of people of the past
3. Theme of most of the Stories are "Look at those who preceded you" like Look at the calamity they underwent, Look at their end result and so on
4. Here the objective is more on role models for the Muslim Ummah

B. Origin of the Story:

1. This Story is mentioned as a response when Jews sent people asking 3 questions as test of Muhammad (ﷺ)'s prophethood
2. They asked about these three things
 - i. Youngsters went into cave
 - ii. *Dhul Qarnayn*
 - iii. *Ruh* (Soul)

C. *Ar Raqeeem* (Inscription)

Scholars explain Inscription to be any of the following

1. Name of the valley where the youngsters took refuge
2. Building that were built on top of the cave
3. Name of the Village from where people fled
4. Mountain in which the cave was
5. Tablet where it had their stories/names written and placed in cave - This is the stronger opinion which is supported by majority of Scholars

D. Allaah's question indicates this story is normal story compared to His other manifest signs

Bring it in your Life (Action Advice)

1. **Do the Mind setting!** - Youngsters of the cave are our role Models so Allaah mentions in the Qur'aan. Right from here, Read the subsequent Tafseer from the perspective of how you can imitate them in their good conduct
2. **Read about Sign of Allaah** - Allaah says this story is not such a great Sign as people perceive but there are number of great signs in the Qur'aan. Try to learn at least 3 Signs before next week. Reading and contemplating about Signs of Allaah are great boosters of Eemaan.

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Surah al Kahf - Verse No: 10

إِذْ أَوْىءَ الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا رَبَّنَا آتِنَا مِن لَّدُنكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا ﴿١٠﴾

10. (remember) when the young men fled for Refuge to the cave, they said: "Our Lord! bestow on us Mercy from yourself, and facilitate for us Our affair In the Right way!"

Brief Tafseer

A. Background of revelation

1. When the Prophet (ﷺ) was asked about "People of Cave", He said "I will tell you tomorrow about the story" without mentioning "Insha Allaah" (if Allaah wills)
2. Thereafter, Allaah did not send the revelation for 15 days which worried the Prophet (ﷺ) as *Mushriks* started commenting about truth of his Prophethood
3. Firstly, it teaches us that we have to mention "Insha Allaah" in things we are going to do in future
4. Secondly, the delay which the *Mushriks* commented on made things clear. It made it clear that the Quran was not the fabrication of our Prophet (ﷺ) and that it was the revelation and the Words of Allah

B. Story - Highlight 1

1. When the community of Ashabul Kahf made things harder for these youngsters to practice their religion, they fled from their people as what is known as Hijrah (Migration for the sake of Allaah)
2. When they were fleeing, they made the du'aa: "Our Lord! bestow on us Mercy from yourself, and facilitate for us Our affair In the Right way!"

C. Status of Youth (الْفِتْيَةُ)

1. Allaah referred to them as "Fitya" which is translated as Young men
2. Islaam always deem the righteous Muslim youth to be in a high status such as crediting them to be one among the seven who will be under the shade of Allaah when there will be no shade except His shade
3. This is because they combine strength of determination and weakness of temptation at the same time. Whoever overcomes this weakness, they become praiseworthy
4. Like in the Incident of Heraclius When he asked who follows Prophet the most: Youngsters or Elders? Youth was the answer as elders tend to be stubborn and adamant over their falsehood while the youth are flexible and ready to adapt and follow the truth

Bring it in your Life (Action Advice)

1. **Follow up your initiatives with Du'aa!** - They called upon Allaah for His Mercy after reaching the cave and also supplicated for His guidance. So Don't be satisfied with your initiatives for Islaam but also make consistent du'aa
2. **Attribute Success to Allaah!** - Be Sincere and always attribute all the success you acquire to Allaah azza wajal as He is the one who guided us and made us succeed in what we do
3. **Fight the Desire!** - It is certain that Allaah will test our desires, so we should ask for Istiqama ahead "O Allaah keep our heart steadfast" and fight it when it occurs

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Surah Kahf - Verse No: 11

فَضَرَبْنَا عَلَىٰ آذَانِهِمْ فِي الْكَهْفِ سِنِينَ عَدَدًا

11. Therefore we covered up their (sense of) hearing (causing them, to Go In deep sleep) In the Cave for a number of years.

Brief Tafseer

A. Story - Highlight 2

1. Once the youngsters entered the cave, Allaah blessed them with sleep for many years
2. Allaah has given them sleep when they were tensed, stressed and depressed
3. Allaah has given similar gift to Muslims in battle field of Badr (Refer Qur'aan 3:154)

B. "We covered up their hearing"

1. This ayah is clear evidence that hearing is more important than seeing
2. As we know person who is blind can understand more than a deaf person
3. That is why the Prophet (ﷺ) said about a man who didn't pray Fajr until it was daylight as a man that the devil urinated in his ears
Abdullaah related that when the case of a person who slept until after sunrise without getting up for prayer was mentioned to the Prophet (ﷺ), he replied, "Satan urinated in this ear." (Bukhari)
4. In this way, Allaah mentioned that sleeping is directly connected to our Ears. Remember, the normal way we wake up is alarm clock or someone waking us up

C. How many long years they slept?

Answer to this question is found in the Qur'aan. Please read further in Qur'aan to find it or stay tuned!

Bring it in your Life (Action Advice)

1. **Turn to Allaah at times of difficulty and ease!** - How bad the situation is, we should turn to Allaah as what may seem impossible to us is simply possible for Him. Don't forget, Allaah blessed Muslims with peace through sleep in the battle field of Badr
2. **Don't over sleep. Get up for Fajr!** - How many of us like to have satan urinating in our ears?

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Surah Kahf - Verse No: 12

ثُمَّ بَعَثْنَاهُمْ لِنَعْلَمَ أَيُّ الْحِزْبَيْنِ أَحْصَىٰ لِمَا لَبِثُوا أَمَدًا ﴿١٢﴾

12. Then we raised them up, that we might test which of the two parties was best at calculating the time period that they had tarried.

Brief Tafseer

A. Story - Highlight 3

1. After Companions of the cave sleeping for several years, Allaah raised them up. Later they become two parties differing on how long they were sleeping.

B. Waken up or Resurrected?

1. Allaah used the word بَعَثَ (Ba'athana) which means "To wake up from sleep" or "To resurrect"
2. Allaah takes the soul of us for two reasons as stated below
"It is Allaah who takes away the souls at the time of their death, and those that die not in their sleep. He keeps those 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." (Qur'aan 39: 42)
3. One for causing Death and other for us to sleep. Here He means the latter i.e, Sleep
4. Prophet (ﷺ) said "Sleep is the brother of death" (At-Tabarani)

C. Miraculous "Help"

1. This incident is one of the great signs of Allaah on How He protects His believers and answers their supplications
2. Here Allaah made them to sleep for several years miraculously on waking up they are not even aware of how long they were sleeping whereas they slept for several hundred years
3. Their revival became a test for people and test for youth themselves

Bring it in your Life (Action Advice)

1. **Remind yourself about Death every day!** – Reminding ourselves about death keeps us righteous as it leads to us to concern about the Last day. It is amazing that Allaah packed it in form of sleep in our day-to-day life. When you wake up from Sleep, thank Allaah and be reminded that you are just out from minor death
2. **Make Du'aa of waking up!** – "Alhamdu lillaahil-lathee 'ahyaanaa ba'da maa 'amaatanaa wa'ilyahin-nushoor" meaning "All praise is for Allaah who gave us life after having taken it from us and unto Him is the Resurrection."

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Surah Kahf - Verse No: 13

حُنُّ نَقْصُ عَلَيكَ نَبَأَهُمْ بِالْحَقِّ إِنَّهُمْ فِتْيَةٌ ءَامَنُوا بِرَبِّهِمْ وَزِدْنَاهُمْ هُدًى

13. we narrate unto You (O Muhammad) their story with truth: Truly! they were young men who believed In their Lord (Allâh), and we increased them In Guidance.

Brief Tafseer

A. Story – Spotlight 1

1. In this ayah, Allaah restarts the story again mentioning the details of it. That's why we called previous three ayah as Highlights standing as trailer for the major story ahead. From now on, we get into spotlights of the story
2. Allaah assures this is a true story about the true believing young men and He increased them in guidance

B. What is meant by Story of Truth? (نَبَأَهُمْ بِالْحَقِّ)

1. It's not a fabricated story as opposed to how it was mentioned before
2. It is based on knowledge as opposed to fiction
3. Eloquence of narration

C. About the Heroes

1. It is interesting to note that this is the second place where Allaah mentions them as Fitya (young boys) standing as honour for the righteous youth
2. Who are they? : Ayah clarifies they are believers. They cannot be Christians as Jews during the time of Prophet were taking care of the story
3. Some Ulemaa commented they may be true believers among the Jews
4. Timing: Occurrence of this incident is known only to Allaah

D. We increased them in Guidance (وَزِدْنَاهُمْ هُدًى)

1. This ayah indicates Eemaan increases by righteous deeds and decreases by sins which is Aqeedah of Ahlus Sunnah wal Jamah
2. Earlier deviant sect in Islaam known as *Murjiah* believed *Eemaan* is one unit and it neither increases nor decreases
3. Another sect, Khawarij believed one's sin will nullifies *Eemaan* altogether
4. Ahlus Sunnah takes the middle way and which is correct as supported by the above ayah

Bring it in your Life (Action Advice)

Take the initiative! - When a person start doing something right, Allaah guides him and helps him. So it is all about taking the initiative. Take some initiative to get closer to Allaah. It may be some Da'wah project or Charity project or plan for some consistent Ibaadah.

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Surah Kahf - Verse No: 14

وَرَبَطْنَا عَلَىٰ قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ السَّمَوَاتِ وَالْأَرْضِ لَن نَّدْعُوَ مِن دُونِهِ إِلَهًا لَقَدْ قُلْنَا إِذًا شَطَطًا ﴿١٤﴾

14. and we made their hearts firm and strong when they stood up and said: "Our Lord is the Lord of the heavens and the earth, never shall we call upon any Ilâh (God) other than him; if we did, we should indeed have uttered an enormity in disbelief.

Brief Tafseer

A. Story – Spotlight 2

1. After Allaah guided them, He made their hearts strong preparing them for the forthcoming challenge.
2. Then the time has reached where they have to stand and declare their belief in oneness of Allaah which is contrary to the their community's belief

B. The Preparation – “We made their Hearts Strong” (وَرَبَطْنَا عَلَىٰ قُلُوبِهِمْ)

Ash-Shanqeete said this verse meant that Allaah “*steadied their hearts and strengthened their patience so that they would not panic and become fearful to openly declare the truth. It was also in order that they be patient about leaving their families and the worldly comforts, to flee with their religion to an unfamiliar cave in a mountain without water or food*”

C. Heroes Speaks – “When they stood up and said” (إِذْ قَامُوا فَقَالُوا)

Al-'Uthaymeen commented that “they stood up,” meant that they stood up among their people and announced their belief in monotheism and declared their innocence of what their people were doing

D. What they spoke?

1. They spoke Tawheed which is believing and acting upon Oneness of Allaah
2. They stood against their people for the sake of truth demonstrating between religion and safety, it is always the religion that comes first

Bring it in your Life (Action Advice)

1. **Purify the hearts!** – The best method to purify our hearts is by doing the two fold act: practicing Tawheed and obeying Allaah (Ibaadah). It is known that Allaah looks at the heart and deeds. And Allaah will strengthen our hearts for any challenge like He strengthened the hearts of these Companions of the Cave. This means we have to *learn about Tawheed, do righteous deeds and abstain from sins.*
2. **Break the Identity crisis! Speak the Truth!** – Accustom yourself to the truth then speaking the same will be easier. Be aware, the primary thing that made people to lie is “*What will community think about me?*” “*What if they isolate me?*” Come out of it and question “*What Allaah will think about me?*” “*What if Allaah isolate me?*” When we speak the truth, we should be certain Allaah will help us. So start practicing it this week all the time!

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Surah Kahf - Verse No: 15

هَتُولَاءِ قَوْمَنَا أَخَذُوا مِنْ دُونِهِ ءَالِهَةً لَوْلَا يَأْتُونَ عَلَيْهِم بِسُلْطٰنٍ بَيِّنٍ فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَىٰ ٱللَّهِ

كَذِبًا

15. "These Our people have taken for Worship âliha (gods) other than Him (Allâh). why do they not bring for them a clear authority? and who does more wrong than He who invents a lie against Allâh.

Brief Tafseer

A. Story – Spotlight 2 (Continued)

While Youth were declaring their belief, they started inviting people to Allaah by showing fallacies of Shirk and asking evidence for the false(gods) those people believe in

B. Heroes reasoning:

Al-Uthaymeen mentioned that the statement of the youths, "These people of ours have adopted other gods besides Him," was to explain their reason for their isolating themselves from their people (Tafseer al-Qur'aan al-Kareem, p. 27.)

C. Da'wah of the Youths

1. Ash-Shanqeetee noted that the request in their statement, "Why do they not bring authority for what they have done," was a challenge to do the impossible, because it is well known that no one can produce clear proof and authority permitting the worship of other than Almighty Allaah
2. "Who does more wrong..." This is a rhetoric question to state that one who invents lie against Allaah is the one who sins more
3. In summary, Youths gave a challenge to the Mushriks and shown what they have to face as consequence for their *shirk*. This demonstrates that their Da'wah was simple, straight forward and irrefutable at the same time.

Bring it in your Life (Action Advice)

1. **Put Islaam over Custom!** - If the customs of our community is against Qur'aan and Sunnah, then we have to give preference to Islaam which is the truth. Don't take it that what community follows is necessarily the truth. Identify those acts which you are practicing for the sake of the custom, and question whether the custom is in-line with Islaam or against Islaam? Ignore those that are against the divine Sources
2. **Learn to do Da'wah!** - When the above verse indicates Da'wah should be based on Knowledge and evidence, then we have to start learning "How to do Da'wah?" Learn one Prophetic Da'wah technique today.

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Surah Kahf - Verse No: 16

وَإِذِ اعْتَرَّتْهُمُومًا وَمَا يَعْبُدُونَ إِلَّا اللَّهَ فَأْوَدُوا إِلَى الْكَهْفِ يَنْشُرْ لَكُمْ رَبُّكُمْ مِنْ رَحْمَتِهِ وَيُهَيِّئْ لَكُمْ مِنْ أَمْرِكُمْ

مَرْفَقًا

16. "And when You withdraw from them, and that which they worship, except Allâh, 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

Brief Tafseer

A. Story – Spotlight 4

After Youth given Da'wah, their people made things harder for them to practice their religion. In order to safeguard their religion, they fled from their people and took refuge in the cave as they planned out. They made this sacrifice relying purely on Allaah with a hope that He will provide them with what they need to sustain. When their people searched for them, Allah concealed them from their eyes

B. To the Cave – The Hijrah:

1. This ayah is about conversation of youth among themselves
2. Al-Uthaymeen noted *"The cave could either refer to a cave known to them which they had previously visited or sought refuge in, or to a cave which would properly protect them from their enemies"*
3. Yet again, when they took the initiative they made the du'aa
4. This act of fleeing is what is known as Hijrah.
 - Ibn Katheer said, "This is what is prescribed in the Sharee'ah during times of trial and persecution -- a person who fears for his religion should flee from his persecutors, as was reported in the following hadeeth: Prophet (ﷺ) said, "A time will soon come to people in which the best wealth of a Muslim will be sheep which he herds on the mountain tops and places where it rains, fleeing from persecution for the sake of his religion." (Bukhari)
5. Isolation and departing from bad companion is principle promoted by Islaam as in the story of the one who killed 99 people and forgiven by Allaah
 - The Prophet (ﷺ) said, "Amongst the men of Bani Israel there was a man who had murdered ninety-nine persons. Then he set out asking (whether his repentance could be accepted or not). He came upon a monk and asked him if his repentance could be accepted. The monk replied in the negative and so the man killed him. He kept on asking till a man advised to go to such and such village. (So he left for it) but death overtook him on the way. While dying, he turned his chest towards that village (where he had hoped his repentance would be accepted), and so the angels of mercy and the angels of punishment quarrelled amongst themselves regarding him. Allah ordered the village (towards which he was going) to come closer to him, and ordered the village (whence he had come), to go far away, and then He ordered the angels to measure the distances between his body and the two villages. So he was found to be one span closer to the village (he was going to). So he was forgiven." Sahih Bukhari

Bring it in your Life (Action Advice)

Choose your friends! – It is pertinent that we have to have righteous friends for our good as bad friends may spoil us and takes us to Hell. May Allaah forbid. A tough exercise but we have to do. View your friends from an Islaamic angle and maintain relations accordingly. If you don't have righteous friends, then look for them.

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Surah Kahf - Verse No: 17

وَتَرَى الشَّمْسَ إِذَا طَلَعَتْ تَزُورُ عَنْ كَهْفِهِمْ ذَاتَ الْيَمِينِ وَإِذَا غَرَبَتْ تَقْرِضُهُمْ ذَاتَ الشِّمَالِ وَهُمْ فِي فَجْوَةٍ مِنْهُ
ذَٰلِكَ مِنْ آيَاتِ اللَّهِ لَعَلَّ الَّذِينَ هُمْ يَهْتَدُونَ وَمَنْ يُضِلِلْ فَلَنْ تَجِدَ لَهُ وَلِيًّا مُرْشِدًا

17. 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 Ayât (proofs, evidences, signs) of Allâh. He whom Allâh 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)

Brief Tafseer

A. Story - Spotlight 6

Allaah is here speaking about the cave where the youth have taken refuge in from their people

B. Geography of the Cave:

1. "This (ayah) indicates that the entrance to the cave faced north, because Allah tells us that when the sun was rising, sunlight entered the cave" (Tafsir Ibn Kathir)
2. If it had faced the West, Sunlight cannot enter as sun sets in that direction
3. If it had faced the South, sunlight cannot enter at all as it is opposite to rays of the sun
4. If it had faced the East, the moment sun rose the sunlight cannot enter

C. Where is the Cave?

1. Prophet did not inform about the place to us
2. Though some tafseer mentions the country where the cave would be but that information is insignificant for us
3. As Prophet (ﷺ) said "I have not left anything that draw you closer to paradise and keep you away from fire except that I informed you" (Bukhari)

D. Allaah's Mercy for the Believers:

1. This ayah further illustrates Allaah's help and Mercy for those who rely on Him.
2. Some of Allaah's mercy for the youth
 - o Blessed them to accept Islaam
 - o Gave them ability and determination to flee from their people
 - o Guided them to choose a right location, i.e., cave
 - o Protected them from people and burning sunlight
 - o Blessed them with required sunlight for sustainment of their life

E. Guidance is from Allaah

1. Guidance is of two types:
 - o Guidance of inspiration which is only from Allaah (Refer 28:56)
 - o Guidance of direction and showing the way which is given by Prophet and others (Refer 42:52)
2. Allaah is speaking about second type of guidance here
3. We should not be deceived by our intellect, wit, strength because guidance comes from Allaah

Bring it in your Life (Action Advice)

1. Give direction to Non-Muslims! - We should not forget our role in being the means of Allaah's guidance. So give a direction to non-Muslims by talking about "Lailah illaah Allaah wa Muhammad ar Rasoolullah" and Islaam with them

2. Give direction to Muslims! - Introduce Qur'aan and Sunnah to those who are away from it. You may find them among our families, friends or one whom we casually meet somewhere. So choose, plan and convey

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Surah Kahf - Verse No: 18

وَحَسَبْتُمْ أَيْقَاطًا وَهُمْ رُقُودٌ وَنُقَلِّبُهُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشِّمَالِ وَكَلْبُهُم بَاسِطٌ ذِرَاعَيْهِ بِالْوَصِيدِ لَوِ اطَّلَعَتْ عَلَيْهِمْ

لَوَلَّيْتُمْ مِنْهُمْ فِرَارًا وَلَمُلِمْتُمْ مِنْهُمْ رُعبًا ﴿١٨﴾

18. 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

Brief Tafseer

A. Story - Spotlight 7

After Allaah mentioned about details of the cave, He speaks about status of youth inside the cave, their companion dog and how they were protected there in for a longer period

B. The Miraculous Sleep

1. How the Youngsters slept?
 - a. They were sleeping but their eyes were open
 - b. Allaah turned them to their left and right.
2. When Allaah said "We turned them (نُقَلِّبُهُمْ)", He mentioned it in present tense form though it was past. It is to indicate to us as though we see them
3. The youngsters' eyes were open but they didn't see, their muscles didn't move but Allah turned them on their sides and their appearance didn't change. Yet, it was Allah who made them go on all these years without the need for food or water.
4. Allaah mentions turning them left and right to protect them from infections and so on. Some say that in certain medical procedures to preserve the organs, they are kept in subzero temperatures.
5. If you look at them, you will have fear - this is how Allaah is protecting them. This "fear" was to protect them from others interfering with them until they were due to wake up. Allah mentioned that the person would be filled with awe and not only the heart.

C. Good Companionship :

1. Allaah mentioned about the dog here because it was with righteous people. It illustrates the benefit of associating with believer will bring honor
2. The dog was kept at the entrance (mouth of the cave or near it) as Angels do not enter the houses where there is dog
3. Dog appeared as if it was awake and it was there to guard them and to turn trespassers away from the cave.

D. Fiqh Lesson

1. This ayah is an indication that a sleeping person's actions are not attributed to him as he is unconscious.
2. That is why Allah is turning them

Bring it in your Life (Action Advice)

Choose your friends! - Good friends bring honour and benefit in this life and in the hereafter. Bad friends bring dishonor and harm in this life and in the hereafter. Action advice of ayah 16 is repeating itself here which implies the importance. A tough exercise but we have to do. View your friends from an Islaamic angle and maintain relations accordingly. If you don't have righteous friends, then look for them.

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Surah Kahf - Verse No: 19

وَكَذَلِكَ بَعَثْنَاهُمْ لِيَتَسَاءَلُوا بَيْنَهُمْ قَالَ قَائِلٌ مِّنْهُمْ كَمْ لَبِئْتُمْ قَالُوا لَبِئْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالُوا رَبُّكُمْ أَعْلَمُ
بِمَا لَبِئْتُمْ فَأَتَعْتُوا أَحَدَكُمْ بِوَرِقِكُمْ هَذِهِ إِلَى الْمَدِينَةِ فَلْيَنْظُرْ أَيُّهَا أَزْكَى طَعَامًا فَلْيَأْتِكُمْ بِرِزْقٍ مِّنْهُ وَلْيَتَلَطَّفْ وَلَا
يُشْعِرَنَّ بِكُمْ أَحَدًا ﴿١٩﴾

19. Likewise, we awakened them that they might question one another. a speaker from among them said: "How long have You stayed?" 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 (here). so send one of You with This silver coin of yours to the town, and let Him find out which is the good lawful food, and bring some of that to you. and let Him be Careful and let no man know of you.

Brief Tafseer

A. Story – Spotlight 8

Now the youth woke up after several years of sleep. They felt sleeping like day or half, so start discussing about it. After that, they asked one among them to buy some good food from outside as they were hungry

B. "Likewise" (وَكَذَلِكَ):

1. Here "Likewise", refers to how Allah made it easy for them to find the cave and to sleep in it, protected and unharmed for so long.
2. It also can mean that like we have protected them unchanged, we have resurrected them

C. How long they slept?

1. They started their sleep in the morning and woke up in the evening
2. So, Some among them said they slept for a day and others thought they slept for half a day
3. Later, they agreed that it is only Allah who knows of such duration
4. Actually, they slept for 309 years (Evidence is in the forthcoming verses)

D. Looking for the best

1. "let him find out ...", this is an evidence that it is lawful to ask for the best of food and unlike what some may think that it is best to wear the worst clothes and eat the toughest food
2. Righteousness doesn't lie in wearing worst of clothes and worst of food. It is Taqwa.

E. Hikmah Lesson

1. "And let him be careful and let no man know of you." This is a clear sign that one must be careful and not provoke bad feelings against him or against Islam as people will take it as an excuse to wage war against Islam and Muslims.
2. As people claim, Stoning as a punishment is not only with Islaam but it was also there in other religions

Bring it in your Life (Action Advice)

Work on your Humbleness! Learn to say "I don't Know"! - When youth were not certain about the duration of their sleep, they have attributed the Knowledge to Allaah. Same way, we have to be humble and brave enough to say "I don't know" If we really do not know.

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Surah Kahf - Verse No: 20

إِن يَظْهَرُوا عَلَيْكُمْ يَرْجُمُوكُمْ أَوْ يُعِيدُوكُمْ فِي مِلَّتِهِمْ وَلَنْ تُفْلِحُوا إِذًا أَبَدًا ﴿٢٠﴾

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

Brief Tafseer

A. Story – Spotlight 9

Now the youth woke up after several years of sleep. They felt sleeping like day or half, so start discussing about it. After that, they asked one among them to buy some good food from outside as they were hungry. They are advising the one who is going to buy to be cautious about the people

B. State of mind while they woke up:

1. Youth cautioning the person who is going to buy indicates that even after several years of sleep, they woke up in same frame of mind as they went to Sleep. i.e., fear of persecution
2. It illustrates the miraculous nature of their Sleep and might of Allaah azza wajal
3. This ayah also indicates stoning as a punishment was existed in previous nations
4. Another lesson from this verse is that Caller to Allaah will go series of difficulties as a test

C. Points on Coercion (Forced to do a Sin)

1. The statement "*In that case you would never be successful*" indicates that being forced was not an excuse for previous nations.
2. This is something unique for our Prophet's Ummah and Allaah's special blessing for us
3. This understanding is supported by the implied meaning of the Prophet's statement:
 - "*Indeed, Allaah has excused my followers from genuine mistakes, forgetfulness and what they have been forced to do.*" (*Saheeh Sunan Ibn Maajah*, vol.1, p.347, no.1662)
 - It is understood from "*Indeed, Allaah has excused my followers,*" that other nations were not excused from that.
4. And also in the Qur'aan, Allaah has openly declared that those forced are excused in His statement:
 - "*Allaah's wrath and a great torment is on whoever disbelieved in Allaah after believing, whose hearts are open to disbelief, except the one who is forced while his heart is at rest with faith.*" (Qur'aan 16: 106)
5. This verse also mentions the harm and corruption contained in evil, which should encourage one to detest and completely abandon it. And that this is the way of the believers of past and present, as the youths said, "In that case you will never be successful."

Bring it in your Life (Action Advice)

1. Abstain from Sin! Keep yourself farthest from it! – Like we learnt in the verse, If we know certain thing to be evil, we should abstain from it as much as possible. If we fear doing certain action may lead to so and so evil to a bit, we should put off that action from the beginning, even if the initial phase looks okay. If you are already into some sin, look out for what triggers you there.

2. Remind yourself this concept by the Du'aa you recite in beginning of your Salah every day!

"O Allaah, Separate me from my sins as you have separated the East from the West. O Allaah, Cleanse me of my transgressions as the white garment is cleansed of stains. O Allaah, wash away my sins with ice and water and frost"
(Bukhari and Muslim)

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Surah Kahf - Verse No: 21

وَكَذَلِكَ أَغْتَرْنَا عَلَيْهِمْ لِيَعْلَمُوا أَن وَعَدَ اللَّهُ حَقًّا وَأَنَّ السَّاعَةَ لَا رَيْبَ فِيهَا إِذْ يَتَنَزَّعُونَ بَيْنَهُمْ أَمْرَهُمْ فَقَالُوا اتَّبُوا
عَلَيْهِمْ بُنْيَانًا رَبُّهُمْ أَعْلَمُ بِهِمْ قَالَ الَّذِينَ غَلَبُوا عَلَىٰ أَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِمْ مَسْجِدًا ﴿٢١﴾

21. And thus we made their case known to the people, that they might know that the Promise of Allāh is true, and that there can be no doubt about the Hour. When they disputed among themselves about their case, they said: "Construct a building over them, their Lord knows best about them," Those who won their point said: "We Verily shall build a place of Worship over them."

Brief Tafseer

A. Story - Spotlight 10

As it follows from previous verse, person among the youth goes out to buy food. People become suspicious by his aged gold coins and by his clothes. When the youth explained who he was, the people were surprised. They followed him to their cave. Later death took over them as Allah decreed. Then, people built a place of worship over them to make that a holy shrine of worship.

B. "We made their case known to the people":

1. The commentators explained that when the youths went to the city to buy the food and paid for it in money which was 309 years old, the people of the town probably initially suspected that the youths had found some kind of buried treasure.
2. However, the way in which they were dressed and their dialect must have aroused even greater suspicion amongst the town's people.
3. Allaah brought them into the city in this manner to prove the truth about resurrection of the dead and demonstrate His miraculous powers

C. "they might know that the Promise of Allaah is true"

That Allaah would save the believers from the disbelievers, because the youths escaped from a great nation which sought to prevent them from worshipping Allaah alone

D. "And that there can be no doubt about the Hour"

1. They believed that only the soul would be resurrected.
2. In order to prove that bodies can be resurrected, Allaah revived the youths in their era

E. Those who won their point said: "We Verily shall build a place of Worship over them."

1. Instead of building a structure to cover them and hide them so there would be no trace of them, the authorities decided on building a mosque over them for prayer
2. The Prophet's wife 'Aa'ishah, reported that when death was descending upon Allaah's Messenger (ﷺ), he drew his striped cloak over his face saying, "May Allaah's curse be on the Jews and Christians for taking the graves of their prophets as pieces of worship." She added, "Were it not for that, they would have made his grave prominent, except that I feared that it would be taken as a place of worship." (Sahih Bukhari and Muslim)

Bring it in your Life (Action Advice)

Connect each and every act of yours with the Last Day! - We learn from this ayah how certain is the Day of resurrection. Allaah demonstrated it with a real-life example here. If we believe in it certainly, let us prove it by act of ours. Let us do this exercise. In coming days, before embarking on any act, let us ask ourselves "Is this act taking me closer to Jannah or closer to Hellfire?" If it is closer to Jannah, let us do it. If not, let us abstain from it.

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Surah Kahf - Verse No: 22

سَيَقُولُونَ ثَلَاثَةٌ رَّابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ رَجْمًا بِالْغَيْبِ وَيَقُولُونَ سَبْعَةٌ وَثَامِيَّتُهُمْ كَلْبُهُمْ قُل رَّبِّي أَعْلَمُ
بِعَدَّتِهِمْ مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ فَلَا تُمَارِ فِيهِمْ إِلَّا مِرَاءً ظَاهِرًا وَلَا تَسْتَفْتِ فِيهِمْ مِنْهُمْ أَحَدًا ﴿٢٢﴾

22. (Some) say they were three, the dog being the fourth among them; and (others) say they were five, the dog being the sixth, - guessing at the unseen; (yet others) say they were seven, the dog being the eighth. Say (O Muhammad (peace be upon him)) "My Lord knows best their number; none knows them but a few." So debate not (about their number) except with the clear proof (which We have revealed to you). And consult not any of them (people of the Scripture - Jews and Christians) about (the affair of) the people of the Cave.

Brief Tafseer

A. Story - Spotlight 11

After they built a place of worship over them to make that a holy shrine of worship, people became unsure as to their exact number. They started debating and discussing on it until the time of Prophet (ﷺ). This is end of the Story.

B. Three speculations - What's the right number?

1. Speculation 1: They were three
2. Speculation 2: They were five
3. Speculation 3: They were seven
4. Allaah confirms that their number was seven because after saying that they were three and five He goes on to say that these are mere guesses, but after mentioning the number seven He did not say that it was false which implies that this was the actual number.

C. "none of them knows but a few"

It means that only a few knew their number before Allaah announced that they were seven, the dog being the eighth.

D. "And consult not any of them about the people of the Cave."

1. This portion of the verse contains evidence for the prohibition of seeking rulings from one not qualified to give rulings; either due to his lack of knowledge regarding the issue about which he is asked, or because he does not care about what he says and he has no shame to refrain himself from rulings of convenience.
2. If He prohibited asking them, then His prohibition against their answers is even greater.

E. Other Lessons:

1. We should not talk about Unseen (Ilmul Ghayb) without knowledge
2. Principles of Debate - How we should debate?
 - Debate and argument must not be too deep to the level it reaches the heart. It should be by the tongue and if it were to accede that, it should be stopped as it corrupts the hearts.
 - If the debate was to reach the truth, then it is allowed. If it is to show you are intellectual, then it is not allowed

Bring it in your Life (Action Advice)

Seek Knowledge! Grab a Booklet or Discs or attend a Halqa! - This verse revolves around important aspect of our life, i.e., Knowledge and people who has it. May Allaah make us among the People of Knowledge. In this modern world, we have different means to seek it. If you can, go and attend a Halqa in your locality or get a booklet to start with or Listen to lectures of Shuyooks from Discs. Whatever take some concrete step!

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Surah Kahf - Verse No: 23 & 24

وَلَا تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ ذَٰلِكَ غَدًا ﴿٢٣﴾ إِلَّا أَنْ يَشَاءَ اللَّهُ ۗ وَادِّكُرْ رَبَّكَ إِذَا نَسِيتَ وَقُلْ عَسَىٰ أَنْ يَهْدِيَنِي رَبِّي لِأَقْرَبَ مِنْ هَٰذَا رَشَدًا ﴿٢٤﴾

23. and never Say of anything, "I shall do such and such thing tomorrow."

24. except (with the saying), "If Allāh wills!" and Remember Your Lord when You forget and say: "It may be that My Lord guides Me unto a nearer Way of Truth than this."

Brief Tafseer

A. Reason behind the revelation

1. It was said that the Jews sent to the pagans of Makkah to test the Prophet about three things; about young boys in a cave, about a man who ruled the east and the west and about the soul. The Prophet told them I will tell you tomorrow and did not say if Allah wills.
2. It was delayed for 15 days before it was revealed to him. This is a sign that it was not fabricated by him; otherwise, he would have fabricated it in a day.
3. Allaah explained that such expressions should always be referred back to the will of Allaah, the Knower of the Unseen, Who knows what was and what is yet to be and what is not to be, and how it will be if it was meant to be

B. When to say "insha Allaah" and when not to say it:

1. Saying "insha Allaah" means we are relying on Allaah azza wajal after our effort, wealth, and strength
2. If a person says what is in his heart, he doesn't have to say insha Allah. For example, if someone asks you: are you coming tomorrow? You can answer him by saying yes because this is what is in your heart and you are not initiating it.
3. If you are initiating it, you have to say it For example when asked about your plans, you should say: I will be coming tomorrow in sha' Allah. Therefore, the difference seems to be in the future when you say that will be doing something.

C. Benefits of saying "insha Allah"

1. By adding "Allaah's Will" to what is said, a person gains two major benefits:
 - One of them is that Allaah will make the affair easy as long as he turns it over to Allaah, Most Great and Glorious
 - The second is that if he fails to do it, he does not break an oath
2. It reminds us that Allah is the one who controls this day and the next
3. Saying it also reminds the listener that Allah is the one who allows us to work the next day
4. It reminds us to place our trust in Allah

D. "It may be that My Lord guides Me unto a nearer Way of Truth than this"

It means that if you (O Prophet) are asked about something you know nothing about, ask Allaah about it, and turn to Him so that He may guide you to what is right. And Allah knows best. (Tafsir Ibn Kathir)

Bring it in your Life (Action Advice)

Practice saying "insha Allaah" – Before you say you do something in future, don't forget to say "insha Allaah" Don't give Satan a chance to make you forget saying this. If you are the one who is already practicing it, then give meaning to it every time you say. Ponder over the benefits mentioned above. Let us do it! insha Allaah!

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Surah Kahf - Verse No: 25

وَلَبِثُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ سِنِينَ وَازْدَادُوا تِسْعًا ﴿٢٥﴾

25. And they stayed In their Cave three hundred years, and add nine.

Brief Tafseer

A. Three hundred and nine years

1. People of the cave have stayed in their cave for 309 years
2. Here Allaah tells His Messenger (ﷺ) the actual length of time the youths spent in their cave, from the time when He caused them to fall asleep until the time when He resurrected them and caused the people of that era to find them
3. Opinion 1: Some scholars say that these 300 years are in the solar years and 309 in the lunar years
4. Opinion 2: Other scholars rejected this as this would be telling that Allah intended this without any proof. This is the correct opinion. Allaah knows the best.

B. Timing by Allah is measured by the crescent.

1. Allah tells us in many places such as in *"They ask you (O Muhammad (ﷺ)) about the new moons. Say: These are signs to mark fixed periods of time for mankind and for the pilgrimage"* (Qur'aan 2:189)
2. And also *"It is He Who made the sun a shining thing and the moon as a light and measured out for it stages that you might know the number of years and the reckoning. Allâh did not create this but in truth. He explains the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail for people who have knowledge."* (Qur'aan 10:5)

C. Benefits:

1. This ayah illustrates the immense power and ability of Allaah in creating, nourishing, sustaining and having knowledge about them
2. The amazing creation of the sun and moon, and our usage of them

Bring it in your Life (Action Advice)

Learn about Islamic way of Time calculation – We learn from this ayah Allaah measures the time by means of Crescent. Spend some time today to learn about Islamic way of calculating time. Some questions to ponder are: How does Ramadan begin and end? When should we celebrate Eid al Adha? Why Thursday night is called Friday in Islam?

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Surah Kahf - Verse No: 26

قُلِ اللَّهُ أَعْلَمُ بِمَا لَبِثُوا لَهُ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ أَبْصِرْ بِهِ وَأَسْمِعْ مَا لَهُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا يُشْرِكُ فِي

حُكْمِهِ أَحَدًا ﴿٢٦﴾

26. say: "Allāh knows best How long they stayed. With Him is (the knowledge of) the unseen of the heavens and the earth. How clearly He sees, and hears (everything)! they have no Wali other than him, and He makes none to share In his decision and his Rule."

Brief Tafseer

A. "The End"

The story of the people of the cave and the follow up analysis ends here by attributing the knowledge of the unseen to Allaah with a reminder of the Oneness of Allaah

B. No one knows unseen (*Ghayb*) except Allaah

1. This ayah clarifies that knowledge of unseen is only with Allaah
2. What is meant by the unseen is the future and also the past that people can't know of
3. Anyone who claims to have knowledge of the unseen is a disbeliever
 - *"Whosoever approaches a fortuneteller and believes what he says, has disbelieved in what was revealed to Muhammad."* (Ahmad, Sunan Abu Dawood)

C. How clearly He sees, and hears

1. Allaah uses the greatest Arabic superlative form to describe His attributes of seeing and hearing.
2. Allaah, Most Blessed and Transcendent, sees absolutely everything. He sees the footprints of a black ant crawling on a black rock in the middle of moonless night and He sees even more hidden and minute things that human eyes cannot see.
3. Similarly in hearing, He hears everything and knows the secrets and what is even more hidden. He said:
 - *"And if you speak aloud, then indeed, He knows the secret and what is even more hidden."* (Qur'aan 20: 7)

D. Allaah is *walee* (protector, helper) for all humans

1. It means that no one has a guardian besides Allaah. Even the disbelievers only have Allaah, Most Great and Glorious, as their guardian
2. There are two types of Wilayah
 - **General wilayah** → This is for everyone which includes both Muslims and non-Muslims
 - **Special Wilayah** → This is only for believers alone like in the above story

E. "He makes none to share In his decision and his Rule"

1. As for His decision and rules, this is also divided into two types: Universal will and Religious will
2. **Universal will** → This is something only Allah rules and decides and no one can go against it. It is not always what Allah loves but it must happen
3. **Religious will** → This is what Allah has instructed. However, it may happen and it may not. For example, Allaah wishes Abu Jahl and Abu bakr to accept Islam which is religious will. What took place was Abu Bakr accepted Islaam and this was both the universal will and the religious will, while Abu Jahl didn't, and that was the universal will

Bring it in your Life (Action Advice)

Live with the consciousness that Allaah is hearing whatever you say – Before you utter something, keep in mind that Allaah is going to hear whatever you say. Say it, if it is going to please Allaah. If it is the opposite, better for you to be silent. Check whether your statement is good or bad, praising someone or backbiting someone, complaining about someone or complementing someone. Enjoy living by the attributes of Allaah aza wajal!

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