سورة الكهف
Surah Al-Kahf

The on-going battle between spirituality and materialism

The Army of Ar-Rahmân vs
The army of dajjâl and shaitaan

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PREFACE

The recitation of Surah Al-Kahf on the night preceding Friday, or on the auspicious day of Jumuah, has been common practice amongst both the Ulema as well as the layman for centuries.

It is also common knowledge that by reciting a portion of this Surah on the day of Jumuah one shall be afforded protection from the evils of dajjal.

The Ahâdith of Rasulullah is this regard are many, amongst which are:

1. من حفظ عشر آيات من أول سورة الكهف عضم من الدجال
   Whosoever memorizes the first ten verses of Surah Kahf, he shall be protected from dajjal.

2. من أدرك منكم فليقرأ عليه فواحي سورة الكهف
   Whoever finds dajjal, he should recite the beginning verses of Surah Kahf.

3. من قرأ عشر آيات من آخر الكهف عضم من الدجال
   Whoever recites the last ten verses of Surah Kahf shall be protected from dajjal.

4. من قرأ سورة الكهف كانت له نوراً إلى يوم القيامة. من مقامه إلى مكة، ومن قرأ عشر آيات من آخرها ثم خرج الدجال لم يضره
   Whoever recites Surah Kahf, it shall create a light for him, which shall remain till the Day of Qiyâmah, stretching from where he stands right up to

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1. مسلم - باب فضل سورة الكهف
2. مسلم - باب ذكر الدجال
3. صحيح ابن حبان - باب قراءة القرآن
4. الطبري في الأوسط
Makkāh Mukarrama. If one reads the last ten verses of Surah Kahf, even if dajjāl emerges in his time, he shall cause him no harm.

Abū Qilāba has mentioned, “Whoever memorizes ten verses of Surah Kahf shall be protected from dajjāl. Whoever shall recite Surah Kahf on the Day of Jumuah shall be protected until the following Jumuah. If he finds the era of dajjāl, he shall not be harmed, and on the Day of Qiyāmah, his face shall shine like a full moon.”

These are but a few of what has been narrated concerning the strength of this Surah. Very few have however ventured into offering an explanation as to why this surah in particular has been singled out as a unique spiritual potion against the evils of dajjāl.

Moulāna Munāẓir Ahsin Ghilānī, who was amongst the famous students of Allāmah Anwar Shāh Kashmiri wrote a brilliant treatise on this subject, titled “ذَٰلِكَ ظَٰهِرًا وَٰبِيَائِهِ” (The tracks and traces of the trials of dajjāl).

In this book, Hadrat Moulāna has given a detailed explanation of how every verse of Surah Kahf provides an indication to some aspect or angle from which dajjāl shall attack, as well as the method to repel this threat and defend oneself against this evil.

Taking aid from what Hadrat Moulāna has written, and begging of Almighty Allāh’s aid and assistance, I have tried to put forward to the English reader an

شَبِعُ الآمِنُ عَلَى الْيَتِينِ
explanation of some of the indications made within this remarkable Surah, which exposes the trials of dajjāl, and provides comfort and advice to those who shall experience this most difficult era in the history of mankind.

To gain a better understanding of the discussion that shall soon follow, it would be advisable if one first reads the book of this servant, titled ‘Looking into the Eye of dajjāl – A glaring, yet hidden reality!’; in which a detailed explanation has been given of the various stages of the ‘fitnah’ (trials) of dajjāl; and how this ‘fitnah’ (trial) has not been reserved for just a minority of the Ummah, as is commonly understood, but rather, it is one that has and continues affecting, not only this Ummah, but in fact the entire world!
Chapter One

The beginning phrase of Surah Al Kahf (خُمُصُ " glyph)

An assurance that Islam shall never be defeated and a clear-cut refutation of ‘the theory of evolution’

When one studies the Ahâdith detailing the trials of dajjâl, the description that stands out the most is the one in which the trials of dajjâl have been declared as: ‘the most severe test ever created, from the time of Nabi Aadam ﷺ’.

In the light of this narration, as discussed in ‘Looking into the Eye of dajjâl’, an indication has been given that during the surge of dajjâli power the Muslim Ummah would face such dire conditions that one would hardly believe that Islam could last for even fifty years more. The armies of dajjâl, enjoying the most sophisticated of weapons and modes of air-transport, would apparently seem too advanced and powerful for any Muslim army to repel. The wealth and the various forms of entertainment that dajjâli states shall exhibit shall seem too strong an influence for anyone to ignore.

During such trying times many a Muslim could perhaps fall into a sense of despair, unable to imagine how Islam shall ever again rise against such powerful forces of evil.

The fear that the Ummah shall experience during the severe trials of dajjâl could perhaps be likened to the fear a mother experiences when she bids farewell to her only son, as he sets off on a rainy, dark night. The loving mother tries to fall asleep, but as long as she does not receive a call from her son that he has reached safely, she restlessly tosses about in bed, with dua on her lips and in her mind, and with a constant glance at the clock. As the hours slowly tick away the anxiety of the mother increases, impatiently questioning as to why her son has not as yet called. Finally, the phone rings. She almost falls out of bed, not sure

6 ما بين نُحْلَق آدم إلى قيام الساعة نُحْلَق أكثر من الذُّنُول (ال الصحيح لمسلم)
whether the caller is her son with good news of his safe arrival, or whether it is news of an unfortunate accident.

As she lifts up the phone she hears one short phrase which immediately calms all her anxieties and removes all her worries. One phrase is all that is needed to explain volumes; to explain that the journey was easy; to explain that there was no accident; to explain that all are safe; to explain that everything went well; and that unique phrase is ‘الحمد لله’! (All Praise be to Allâh, who made everything go well!)

In a similar manner, despite all the negative publicity that Islam receives, and all the devilish plots that are hatched daily against Islam, and all the dajjâli armies that are continuously falling upon Islam, Islam in some way or the other, shall always manoeuvre itself out of all corners, no matter how narrow it may seem, and it shall always reach its destination safely. No force on earth shall ever succeed in totally crushing Islâm.

As the son phones upon arriving at his destination, solely in order to calm his mother, so too has Islâm ‘so to say’ contacted its devoted followers with the comforting message of “الحمد لله” i.e. ‘All is well, Islâm has reached home safely!’

The very first phrase of Surah Kahf thus gives assurance that no matter what the odds are, Islam shall never die!