103. Surah Al-Kahfun (The Disciples)

Name

The Surah takes its name from the word al-Kahfun occurring in the first verse.

Period of Revelation

Hadrat Abdullah bin Mas'ud, Hadrat Hasan Basri and Ikrimah, say that this Surah, is Makki. Hadrat Abdullah bin Zubair says that it is Madani. Two different views have been reported from Hadrat Ibn Abbas, some say that it is Makki, some that it is Madani, and second that it is Madani. According to the majority of the commentators, it is a Makki Surah, and the subject matter itself points to its being a Makki revelation.

Subject and Theme

There was a time in Makkah when although a storm of opposition had arisen in the pagan society of Quraish against the message of Islam preached by the Holy Prophet (upon whom be peace and blessings), the Muslims had not been subjected to persecution and torture of a rigorous sort. At that time it was not easy to think that they would ever be subjected to the propaganda of compulsion so that be accepted one of them and the dispute between them was brought to an end. In this situation, the Muslims were faced with two kinds of trials in Makkah.

According to Hadrat Abdullah bin Abbas, the Quraish proposed to the Holy Prophet, "We shall give you so much of wealth that you will become the richest man of Makkah. We shall give you whichever woman you like to marry and we are prepared to bless you with a son. In our leader, only on the condition that you will accept the rule of our gods. If you do not agree to this, we pressure and torture you to the end that you will not to be able remain."

When the Holy Prophet asked what it was, they said that if he would worship their gods, Lat and Uzzah, for a year, they would worship his God for a year. Hadrat Ibn Abbas, the Holy Prophet said, "Wait until I know to see what my Lord commands in this regard."

Thereupon the revelation came down: Qul ya-ayuhar-kafirun... and Qul ala-ghair Allah (Al-Zumar: 64). "Say to them, disciples, you do not me to worship others than Allah." Thereupon the Holy Prophet recited the Surah from beginning to the end before the Quraish. Hadrat Ibn Abbas, the Holy Prophet said, "If you kiss our gods, the idols, we worship your God. Thereupon, this Surah was sent down. (Abd Ibn Humaid.

Said Ibn Mina (the head slave of Abd Bakhtari) has related that Wahd Ibn Mughirah, As Ibn Wa'il, Al Aswad Ibn Muttalib and Umayya Ibn Khalf came to the Holy Prophet (upon whom be peace) and said to him "Muhammad (upon whom be Allah's peace and blessings), let us agree that we will worship your God and you would worship our gods, and we would make you the sharer in our affairs, if what you have brought is good, we would have taken our share of it and if what you have brought is bad, and have lost our share in it, and if what you brought is better than what you have brought, you would be partner in it with us and have your share of it." Thereupon the Holy Prophet (upon whom be peace) said, "I seek refuge with Allah." Then he recited this incident in the Surah.

Sayyid Ibn Mundah has related that the people of Quraish said to Abd'n Ibn'ssaqqar: "If you like we would enter your faith by a year and would enter our faith for a year." (Abd'ur Razzaq, Ibn Ishaq, Ibn Jarir, Ibn Mundah.

These traditions show that the Quraish had proposed such things to the Holy Prophet on once, in one long, and different on some occasions and on some occasions also we need that they should be given a definite, decisive reply so that their hope that he would come to terms with them or the prophet of "give and take" was frustrated for ever.

Theme and Subject Matter

If the Surah is read with this background in mind, she finds that it was not revealed to people ignorance of the Holy Prophet (upon whom be peace) but to people who knew him well, who knew the Muslims and their abilities, who knew their idea of worship, and their goals and objectives, who knew the Muslims and their ability to bear the brunt of persecution, and who knew the Muslims and their ability to sacrifice their lives, their wealth and mixed into one entity. A Muslim was addressed in the beginning to the disciplinary, moral and spiritual training, which was necessary for the Muslims at that time, so that they would make it use of the world, and the world would not be able to overpower them. Thus, should encounter themselves by word and deed from the control of Allah wherever and in whatever circumstances. Then the Muslims were given information that they would have any opposition with the disciplines in the middle of Faith. That is why this Surah continued to be revealed in Makkah, and

Da'ud on the authority of Hadrat Usamah bin Zaid.