

## **Al-Kahf (18:1)**



Praise be to Allah, Who has sent to His Servant the Book, and has allowed therein no Crookedness

### **MUHAMMAD HUSAIN TABA TABAI (AR)**

*All praise is for God who revealed the book upon His servant, and has not placed anything awry in it.*

The word “Alauj” means crookedness; it may sometimes be seen just an in case of a wooden plank that loses its flatness. It may sometimes remain unseen as in the case of hidden meaning behind a statement or the misguidance of any religion easily not discernable.

Here it may mean the one that can be seen. Raghib in his Mafaradat has said, “Alauj“ if used with Fath can be seen easily and if it is used with Zayr then it relates to thoughts and idea that can be realized but not seen.

God begins this Surah too with praise and then mentions His specialty as the one who revealed the Qur’an. He deserves all praise because He is the one who revealed the greatest book Qur’an and sent it to His Messenger. This book, God says, has nothing awry, wrong or false in it and will remain as it is till Judgment Day. It is the glory of the messenger that God chose him as the recipient of Qur’an and He is to be praised because it is word.

This is the book that has been revealed at the right place and at the right time and everything in it is true and correct. It contains His attributes, His praise, the true belief, the guidance to goodness etc. In Surah Al-Ahqaf verse 30 God says, “Confirming what came before it, it guides to the truth and to a straight path.” The verse 5 of Surah Bayyinah describes the religion, “And that is the right religion” and the book Qur’an the true revelation.

### **MIR AHMED ALI (AR)**

The Qur’an, revealed to the Holy Prophet, contains plain, simple and clear guidance to mankind, in order that the Holy Prophet as the nadhir may warn those who do not believe in his message although it is straight and there is no ambiguity in it; and as the bashir may give glad tidings to those who believe and follow him.

The last verse of the preceding surah says that praise be to Allah because He has begotten no son and has no partner in His authority, and this surah also begins with "praise be to Allah" and states that those who say: "Allah has begotten a son" are like the disbelievers. The Jews, the Christians and the infidels are warned of a terrible punishment. The ultimate fate of a large number of human beings because of their obstinate adherence to falsehood caused utmost grief to the Holy Prophet, the mercy unto the worlds. He suffered abuse and persecution in order to preach the truth and show the way of salvation to the whole mankind, in every age, so that the maximum number of people may be saved from the certain wrath of Allah. His love for the human race was particular as well as general. It was his earnest desire that every living being should receive guidance from the book of Allah (the word hadith has been used for the Qur'an in verse 6) and follow its guidance to attain bliss and salvation.

### **AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS**

At the beginning of this Sura, Allah, the Pure, has taught His servants how to praise Him for His greatest bounty. He has pointed out that His most important bounty is the very Qur'an which He has revealed to His Messenger, and it is the only cause of their salvation.

As well as some other Suras of the Qur'an, Sura Al-Kahf has begun with Allah's praise; and since praise and thanksgiving is usually for an important quality and a praiseworthy thing, here, the holy verse has stated it for the revelation of the Qur'an which is far from any crookedness and obliquity. The verse says:

*" (All) praise is (only) Allah's, Who sent down upon His servant the Book (the Qur'an) and did not make in it any crookedness. "*

Then, the next verse adds, implying that it is fixed, straight, and guardian over other heavenly Books:

*"(A Book which is, over other heavenly Books,) guardian,..."*

This word /qayyiman/, which has been applied as an epithet for the Qur'an, is both an emphasis on the straightness and temperance of the Qur'an which is free from any contradiction, and a hint to the eternity of this great Book. It is also an example for: the protection of authenticities, the improvement of obliquities, guarding the Divine ordinances and human beings' justice and excellence.

This epithet, /qayyim/(guardian), is, in fact, a derivation of the guardianship of Allah by which He is the protector and guardian of all existing things of the world.

Then, the verse continues saying:

*" ...to give warning of a severe punishment from Him, ... "*

Immediately after that meaning, the verse indicates that this Book gives glad tidings unto those true believers who always do praiseworthy and righteous deeds for which they will be recompensed a good reward. It says:

*“ ...and to give good tidings unto the believers who do righteous deeds, that there will be for them a goodly reward. ”*

This reward will be the eternal Paradise, wherein they will dwell for ever. Here is the statement of the verse:

*“ Wherein they will abide for ever. ”*

Explanations:

1. Among all the suras of the Qur'an only the following suras begin with the holy phrase: “ (All) praise is (only) Allah's); in three of which the speech is upon the creation of the world of existence:

Al-Hamd, Al-An'am, Saba, Fatir, and Al-Kahf. In Sura Al-Hamd, training is spoken of, while here, in this verse, the words are upon the heavenly Book. As if, existence and creation accompanied with 'the Book of Law' are two wings for training the human beings.

2. The Arabic word /'i'wajaj/ in context means: 'deviation, and crookedness '. In Arabic, the term /'awaja/ is used for physical phenomena while the term /'iwaja/ is applied for non-physical phenomena. The author of Tibyan, a book of Commentary, has applied the term /'awaja/ for human beings and the term /'iwaja/ for other than human beings.

In this course, the Qur'anic term /qayyim/has been used in the sense of: 'an erector, and arranger'.

3. The previous Sura has begun with the holy phrase “Glory be to Him Who ... ”, and this Sura with the holy phrase “(All) praise is (only) Allah's ...”. Glorification and praise are usually mentioned beside each other.

4. Wherever the word /'abdahu/ is mentioned absolutely in the Qur'an, it means the holy Prophet (S) . Its example are such as: Sura Al-Furqan, No.25, verse one, where it says: “... Who sent down the Furqan upon His servant ... ”; Sura An-Najm, No. 53, verse 10, where it says: “And He revealed to His servant ...”; Sura Al-Hadid, No.57, verse 9, which says: “ ... Who sends upon His servant ...”; and Sura Az- Zumar, No.39, verse 36 says: “ Is not Allah sufficient for His servant? ... ”

5. The bounty of 'the Book and Law' is so important that Allah has praised Himself for it.

6. The Qur'an is the guardian of other heavenly Books and it contains all the necessary expedients of the servants. There is no contradiction, excess and defect, and deviation in it. It invites both to raising and has raised to invite, (qayyiman).