

A photograph of a cave entrance, viewed from inside the cave looking out. The cave walls are dark brown and textured, with a large, irregular opening in the center. Through this opening, a bright blue night sky filled with numerous white stars is visible. The text 'THE LIT CAVE' is centered over the sky in a large, white, sans-serif font.

THE LIT CAVE

FROM SURAH AL KAHF



طلب التصريح لتداول أو طباعة المصاحف والمطبوعات

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ



PREFACE

All praise and thanks are due to Allah Who has guided us to this.

This book came about due to the relevance of facing and overcoming trials that are prevalent during current times. Surah Al Kahf contains a mixture of trials that were not only widespread during its context, but also when it was revealed as well as during present times.

By reciting this Surah every Friday as per the Sunnah, it reminds us of not only the obstacles we face throughout our lives, but also the best way to overcome and deal with them in a manner that is pleasing to Allah.

The book is structured to provide the meaning and explanation of the surah as well as practical ways in which to apply its lessons and morals.

The references used for this book are:

1. تفسير الشيخ السعدي - Tafseer Sheikh As Sa'ady
2. تفسير ابن كثير - Tafseer Ibn Kathir
3. تفسير الشيخ بن عثيمين - Tafseer Sheikh bin Uthaymeen



السورة الكهف

THE LIT CAVE FROM SURAH AL KAHF

VIRTUES OF SURAH AL KAHF

#1

LIGHT (النور)

قال رسول الله صلى الله عليه وسلم: من قرأ سورة (الكهف) في يوم الجمعة أضاء له من النور ما بين الجمعتين

*The Messenger of Allah (صلى الله عليه وسلم) said: "Whoever recites Surah Al-Kahf on Friday will have a light until the next Friday."*¹

This means by pondering Surah Al Kahf, we will have light to face the trials.

#2 PROTECTION FROM THE FITNA OF THE DAJJAL

(العصمة من فتنة المسيح الدجال)

قال رسول الله صلى الله عليه وسلم: من حفظ عشر آيات من أول سورة الكهف، عصم

من الدجال

*The Messenger of Allah (صلي الله عليه وسلم) said: "Whoever commits to memory the first ten Ayat of the Surat Al-Kahf, will be protected from (the trial of) Ad-Dajjal (Antichrist)."*²

#3

DESCENDING OF TRANQUILITY (تَنْزِلُ السَّكِينَةِ)

عَنِ الْبَرَاءِ، قَالَ كَانَ رَجُلٌ يَقْرَأُ سُورَةَ الْكَهْفِ وَإِلَى جَانِبِهِ حِصَانٌ مَرْبُوطٌ بِسَطْنَيْنِ فَتَغَشَّتْهُ سَحَابَةٌ فَجَعَلَتْ تَدْنُو وَتَدْنُو وَجَعَلَ فَرَسُهُ يَنْفِرُ فَلَمَّا أَصْبَحَ أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَ ذَلِكَ لَهُ فَقَالَ " تِلْكَ السَّكِينَةُ نَزَلَتْ بِالْقُرْآنِ "

*Narrated Al-Bara': A man was reciting Surat-Al-Kahf and his horse was tied with two ropes beside him. A cloud came down and spread over that man, and it kept on coming closer and closer to him till his horse started jumping (as if afraid of something). When it was morning, the man came to the Prophet, and told him of that experience. The Prophet (صلي الله عليه وسلم) said, "That was As-Sakina (tranquility) which descended because of (the recitation of) the Qur'an."*³

Riyadh As Saliheen, Muslim, Book #9 Hadith #1021

Sahih al-Bukhari 5011





INTRODUCTION:
SAFEGUARD FROM TRIALS
(AYAT 1 TO 8)

الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا ۝١

All the praises and thanks be to Allah, Who has sent down to His slave (Muhammad صلى الله عليه وسلم) the Book (the Qur'an), and has not placed therein any crookedness.

فَيَمَّا لِيُنذِرَ بَأْسًا شَدِيدًا مِمَّنْ لَدُنْهُ وَيُبَشِّرَ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا حَسَنًا ۝٢

(He has made it) straight to give warning (to the disbelievers) of a severe punishment from Him, and to give glad tidings to the believers (in the Oneness of Allah - Islamic Monotheism), who do righteous deeds, that they shall have a fair reward (i.e. Paradise).

مَّا كَثِيرٍ فِيهِ أَبَدًا ۝٣

They shall abide therein for ever.

Surah Al Kahf is a believer's weekly reminder that the trials of this life are constant, but at the same time we are given a curriculum to navigate them by way of this surah and the Qur'an in general. By firstly praising Allah (سبحانه وتعالى) we fill our scale of good deeds and remind ourselves not to panic or worry over these trials because Allah (سبحانه وتعالى) is above everything and all perfection belongs to Him alone.



The Qur'an is our place of safety, protection and refuge. It has no crookedness within it and leads us to the Straight Path with honor because it is upright in its laws, legislations and rules. It also serves as a warning to disbelievers and as glad tidings for believers about what awaits them in the hereafter.

وَيُنذِرَ الَّذِينَ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا ﴿٤﴾

And to warn those who say, "Allah has begotten a son (or offspring or children)."

مَا لَهُمْ بِهِ مِنْ عِلْمٍ وَلَا لِآبَائِهِمْ كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ إِنْ يَقُولُونَ إِلَّا كَذِبًا ﴿٥﴾

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 sons and daughters]. They utter nothing but a lie.

The above ayat (verses) are a warning to stay away from shirk, specifically to those who say Allah (سبحانه وتعالى) has taken a son, (Exalted is He). This highlights the fact that words and speech are in and of themselves a form of fitna (trial), so we should aim to use the best speech whilst increasing in faith and good deeds in order to stay away from shirk (associating partners with Allah).

That being said, anyone who attributes any imperfections to Allah (سبحانه وتعالى) will face a great trial. We should not talk about something that we have no knowledge about, especially concerning Allah (سبحانه وتعالى).

The Christians said Allah (سبحانه وتعالى) took Jesus as a son. The Jews said Allah (سبحانه وتعالى) took Uzair as a son and the mushrikeen said Allah (سبحانه وتعالى) took angels as daughters. Surah Al Ikhlas succinctly shuts down these false claims.

SURAH AL IKHLAS

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ هُوَ اللَّهُ أَحَدٌ

Say (O Muhammad صلى الله عليه وسلم): "He is Allah, (the) One.

اللَّهُ الصَّمَدُ

"Allah-us-Samad (السيد الذي يصمد إليه في الحاجات) [Allah the Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks)].

لَمْ يَكِدْ وَلَمْ يُولَدْ

"He begets not, nor was He begotten.

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

"And there is none co-equal or comparable unto Him."

Allah (سبحانه وتعالى) is Al Qudoos – The Most Pure from having any child or father and no one can be a co-equal or partner with Him. We should not speak about matters we have no knowledge about because this shows following desires and making assumptions. To say that Allah (سبحانه وتعالى) has taken a son is a grave word and a lie.

TELLING THE TRUTH AND LIES

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " عَلَيكُمْ بِالصِّدْقِ فَإِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ وَإِنَّ الْبِرَّ
يَهْدِي إِلَى الْجَنَّةِ وَمَا يَزَالُ الرَّجُلُ يَصْدُقُ وَيَتَحَرَّى الصِّدْقَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ صِدِّيقًا
وَإِيَّاكُمْ وَالْكَذِبَ فَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ وَمَا يَزَالُ الرَّجُلُ
يَكْذِبُ وَيَتَحَرَّى الْكَذِبَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَّابًا " .

'Abdullah reported Allah's Messenger (peace and blessings of Allah be upon him) as saying: It is obligatory for you to tell the truth, for truth leads to virtue and virtue leads to Paradise, and the man who continues to speak the truth and endeavours to tell the truth is eventually recorded as truthful with Allah, and beware of telling of a lie for telling of a lie leads to obscenity and obscenity leads to Hell-Fire, and the person who keeps telling lies and endeavours to tell a lie is recorded as a liar with Allah.⁴

⁴ Sahih Muslim 2607

فَلَعَلَّكَ بَخْعُ نَفْسِكَ عَلَىٰ ءَاثَرِهِمْ إِن لَّمْ يُؤْمِنُوا بِهَذَا الْحَدِيثِ

أَسْفًا ﴿٦﴾

Perhaps, you, would kill yourself (O Muhammad صلى الله عليه وسلم) in grief, over their footsteps (for their turning away from you), because they believe not in this narration (the Qur'an).

إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لِّهَا لِنَبْلُوهُمْ أَيُّهُمْ أَحْسَنُ

عَمَلًا ﴿٧﴾

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. [i.e. those who do good deeds in the most perfect manner, that means to do them (deeds) totally for Allah's sake and in accordance to the legal ways of the Prophet (صلى الله عليه وسلم)].

وَإِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا ﴿٨﴾

And verily We shall make all that is on it (the earth) a bare dry soil (without any vegetation or trees).

The Prophet (صلى الله عليه وسلم) was eager to guide people and rejoiced when they were guided and grieved when they did not take the path of guidance. A person cannot guide everyone, it is only Allah (سبحانه) Who can guide and therefore He forbade the Prophet (صلى الله) from feeling sorry for them because it causes one to fall into a trial, as these types of feelings can weaken us.



The worldly life and its adornment are a cause of great attraction and is also a distraction from following guidance. It may be seen as a cause of fitna (trial), but this should not be a reason for us to stay away from it because there is a purpose for everything. In this case, it is to use the worldly life as a means of performing the best of deeds.

HOW DO WE ACT ON WHAT WE LEARNED?

01

Always stay connected to the Qu'ran and adhere to the right beliefs both in times of ease and in times of trials, so that when an ordeal strikes, we are ready and armed to tackle them effortlessly. The Qur'an acts as our safety net, an unequivocal guide, a formidable protection and a constant beneficial companion.

02

Gratitude is the most excellent way to fill our scale of good deeds, which helps us remain steadfast at all times. Therefore increase in the remembrance of Allah by uttering the word "Alhamdulillah" (All praise belongs to Allah) constantly.

03

Refrain from associating partners (shirk) or imperfections to Allah or speaking anything about Him that one has no knowledge of, because it will lead to great suffering and torment. Only purity must be ascribed to Allah.

04

Always guard the tongue from speaking carelessly and throwing words around haphazardly, thereby injuring the self and others; which especially in times of trials (fitna) is a trial in itself. Truthful speech elevates the soul and eventually leads it to paradise.

05

Grief on its own does not serve any purpose when it becomes excessive. Instead it becomes a test for us whereby affecting our emotional and physical well-being and weakening us. We must not let sadness unduly overtake us, when we see disbelief or misguidance around us. We must always keep in mind that guidance can only come from Allah and understand that we can only lead a camel to water but not make it drink.

06

Allah has created this beautiful earth as a proof of His excellence to inspire us to do our best and to not let that beauty and adornment become a means of distraction for us. Therefore we must not get carried away by its glitter nor completely renounce its pleasures to become ascetics, which is not what Allah intended for us. But instead we must choose the middle path, wherein we balance both harmoniously and use the duniya (worldly life) to benefit our akhirah (hereafter).





TRIAL OF RELIGION:
STORY OF THE PEOPLE OF THE CAVE
(AYAT 9 TO 26)

أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ آيَاتِنَا

عَجَبًا ﴿٩﴾

Do you think that the people of the Cave and the Inscription (the news or the names of the people of the Cave) were a wonder among Our Signs?

إِذْ أَوَى الْفِتْيَةَ إِلَى الْكَهْفِ فَعَالُوا رَبَّنَا إِنَّا مِنْ لَدُنْكَ رَحْمَةٌ وَهِيَ

لَنَا مِنْ أَمْرِنَا رَشْدًا ﴿١٠﴾

(Remember) when the young men fled for refuge (from their disbelieving folk) to the Cave. They said: "Our Lord! Bestow on us mercy from Yourself, and facilitate for us our affair in the right way!"

There are many amazing signs of Allah (سبحانه وتعالى) spread all over the universe. However, this should not amaze us considering all of Allah's beautiful names, attributes and actions. Therefore we should magnify and exalt the Creator of all these signs and not just the signs themselves.

The People of the Cave were in a trial themselves. They wanted security and safety from this trial in order not to lose their faith. They made efforts in this regard by using the means available to them; by physically going to the cave and verbally making dua'a (supplication) to Allah (سبحانه وتعالى). They called on Him by His Lordship because they wanted special nurturing, in order to protect their faith and receive direct mercy from Him. This mercy guides to all that is good and protects from all that is evil.

فَضَرَبْنَا عَلَىٰ آذَانِهِمْ فِي الْكَهْفِ سِنِينَ عَدَدًا ﴿١١﴾

Therefore We covered up their (sense of) hearing (causing them to go in deep sleep) in the Cave for a number of years.

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

Then We raised them up (from their sleep), that We might test which of the two parties was best at calculating the time period that they had tarried.

The supplication mentioned in the previous ayah (verse) was responded to by Allah (سبحانه وتعالى) in the form of their hearing being covered. Thereby protecting them from anything that may be a cause of trial for them, whilst also causing them to fall into a deep sleep, which physically removed them from the situation they were in. They were then “resurrected” after 309 years because sleep is a form of minor death. Upon waking up, their concern was “how long did they sleep?”. This caused two groups to appear, demonstrating that after a trial there are those who speak with divine knowledge and those who do not.

تَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُم بِالْحَقِّ إِنَّهُمْ فِتْيَةٌ آمَنُوا بِرَبِّهِمْ
 وَزَدْنَاهُمْ هُدًى ﴿١٣﴾

We narrate unto you (O Muhammad صلى الله عليه وسلم) their story with truth: Truly they were young men who believed in their Lord (Allah), and We increased them in guidance.

وَرَبَطْنَا عَلَى قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ السَّمَوَاتِ
 وَالْأَرْضِ لَنْ نَدْعُوَ مِنْ دُونِهِ إِلَهًا لَقَدْ قُلْنَا إِذَا شَطَطًا ﴿١٤﴾

And We made their hearts firm and strong (with the light of Faith in Allah and bestowed upon them patience to bear the separation of their kith and kin and dwellings) when they stood up and said: "Our Lord is the Lord of the heavens and the earth, never shall we call upon any ilah (god) other than Him; if we did, we should indeed have uttered an enormity in disbelief.

The story of the Companions of the Cave is about seven young boys who believed in Allah's Lordship. Allah (سبحانه وتعالى) appreciated their faith and guided them to act and say what was right. He kept them firm, tranquil and patient while in a desperate situation and protected them while they slept.

ALLAH WILL DEAL WITH US AS WE THINK OF HIM

عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " قَالَ اللَّهُ أَنَا عِنْدَ ظَنِّ عَبْدِي بِي ".

*Allah's Messenger صلى الله عليه وسلم said, "Allah said, 'I am to my slave as he thinks of Me, (i.e. I am able to do for him what he thinks I can do for him)."*⁵

When the heart is firm, then a person will be able to confront and speak against falsehood. This means in times of trial, a person takes care of himself and asks Allah (سبحانه وتعالى) to keep his heart firm. They said, “Our Lord is the Lord of the Heavens and the Earth, we will never call on anyone besides Him.” There is no one who can reform, cure and protect except for Allah (سبحانه وتعالى).

⁵ Sahih al-Bukhari 7505

هَؤُلَاءِ قَوْمًا اتَّخَذُوا مِنْ دُونِهِ ءَالِهَةً لَوْلَا يَأْتُونَ
عَلَيْهِمْ سُلْطَانٌ بَيِّنٌ فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ
كَذِبًا ﴿١٥﴾

"These our people have taken for worship alihah (gods) other than Him (Allah). Why do they not bring for them a clear authority? And who does more wrong than he who invents a lie against Allah.

وَإِذِ اعْتَزَلْتُمُوهُمْ وَمَا يُعْبُدُونَ إِلَّا اللَّهَ فَأَوْوُوا إِلَى الْكَهْفِ يَنْشُرْ
لَكُمْ رَبُّكُمْ مِنْ رَحْمَتِهِ وَيَهَيِّئْ لَكُمْ مِنْ أَمْرِكُمْ مَرْفَقًا ﴿١٦﴾

(The young men said to one another): "And when you withdraw from them, and that which they worship, except Allah, 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 (i.e. will give you what you will need of provision, dwelling)."

The Companions of the Cave believed in Allah's Lordship, so Allah (سبحانه وتعالى) dealt with them with increased guidance. They also mentioned to the people that Allah (سبحانه وتعالى) favored them with faith and guidance which during times of trial is important as it encourages positivity.

هُؤُلَاءِ قَوْمُنَا اتَّخَذُوا مِنْ دُونِهِ آلِهَةً

"These, our people, have taken for worship alihah (gods) other than Him (Allah).

The people took gods besides Allah (سبحانه وتعالى) whom they devoted themselves to, thereby committing shirk al uloohiya (associating partners with Allah) which the Companions of the Cave feared.

لَوْلَا يَأْتُونَ عَلَيْهِمْ بِسُلْطَانٍ بَيِّنٍ

Why do they not bring for them a clear authority?

Do these people have any clear authority that these gods being worshipped besides Allah (سبحانه وتعالى) will help them or relieve their distress?

فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا

And who does more wrong than he who invents a lie against Allah.

Anyone who calls upon ‘gods’ besides Allah (سبحانه وتعالى) has fabricated a lie against Him. Shirk and disbelief are the worst of sins and sicknesses. The people of the cave took a stand against their people’s beliefs and chose to withdraw from them both physically and spiritually.

وَإِذِ اعْتَرَلْتُمُوهُمْ وَمَا يُعْبُدُونَ إِلَّا اللَّهَ

The young men said to one another): "And when you withdraw from them, and that which they worship, except Allah,

They were only seven people from an entire town and so they performed “hijrah” (migrating from a land of disbelief to belief) whereby a person does not fight or stay, as they may be influenced, but instead left.

فَأُوتُوا إِلَى الْكَهْفِ يَنْشُرُ لَكُمْ رَبُّكُمْ مِنْ رَحْمَتِهِ

then seek refuge in the Cave; your Lord will open a way for you from His Mercy

They previously supplicated to Allah (سبحانه وتعالى) and He gave them more than they asked. He inspired them to seek accommodation in the best cave and bestowed mercy on them.

وَيُيَسِّرْ لَكُمْ مِنْ أَمْرِكُمْ مِرْفَقًا

and will make easy for you your affair (i.e. will give you what you will need of provision, dwelling).”

Allah (سبحانه وتعالى) did not only give them the essentials required for their survival , but also gave them extra by protecting their religion, heart and body.

وَتَرَى الشَّمْسَ إِذَا طَلَعَتْ تَزَّوَّرُ عَنْ كَهْفِهِمْ ذَاتَ الْيَمِينِ وَإِذَا
 غَرَبَتْ تَقَرَّبُ مِنْهُمْ ذَاتَ الشَّمَالِ وَهُمْ فِي فَجْوَةٍ مِنْهُ ذَلِكَ مِنْ آيَاتِ
 اللَّهِ مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِّ فَلَنْ تَجِدَ لَهُ وَلِيًّا
 مُرْشِدًا

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 Ayat (proofs, evidence, signs) of Allah. He whom Allah guides, he is the rightly guided; but he whom He sends astray, for him you will find no Wali (guiding friend) to lead him (to the right Path).

Allah (سبحانه وتعالى) subjected the sun for the Companions of the Cave. It did not harm them but was enough for their needs. In this way Allah (سبحانه وتعالى) subjects the universe for His believing, obedient and truthful slaves.

He guided the Companions of the Cave to a special position where it was neither too bright inside the cave, by which they might have been burnt by the sun, nor was it completely dark by which they would have been deprived of its nourishment. Whoever has faith, then Allah (سبحانه وتعالى) will surely provide for him the best.

وَهُمْ فِي فَجْوَةٍ مِنْهُ ۖ

while they lay in the midst of the Cave

They were sleeping in a vast part of the cave, so cool air would circulate around them.

ذَلِكُمْ مِنْ آيَاتِ اللَّهِ

That is (one) of the Ayat (proofs, evidence, signs) of Allah.

These are all signs of Allah (سبحانه وتعالى) so that we trust and rely on Him. His signs show us His ability, power, mercy, how He responds to dua'a (supplication) and how He guides for even the smallest matter, such as where to sleep.

مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِلْ فَلَنْ تَجِدَ لَهُ وَلِيًّا مُرْشِدًا

He whom Allah guides, he is the rightly guided; but he whom He sends astray, for him you will find no Wali (guiding friend) to lead him (to the right Path).

He is the One Who guides us in times of darkness and trials. It is therefore important to trust Allah (سبحانه وتعالى) and ask Him to grant us mercy and accommodate us. He will be our Guardian and Trustee. But for the one who does not believe and is astray then no one will guide him.

SURAH AL BAQARAH 257

اللَّهُ وَلِيُّ الَّذِينَ ءَامَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ۗ وَالَّذِينَ
كَفَرُوا ءَأَوْلِيَآءُهُمُ الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ ۗ
أُولَٰئِكَ أَصْحَابُ النَّارِ ۗ هُمْ فِيهَا خَالِدُونَ

Allah is the Wali (Protector or Guardian) of those who believe. He brings them out from darkness into light. But as for those who disbelieve, their Auliya (supporters and helpers) are Taghut [false deities and false leaders], they bring them out from light into darkness. Those are the dwellers of the Fire, and they will abide therein forever.

Allah (سبحانه وتعالى) is Wali (Protector or Guardian) to the believers and in times of trial we need someone who takes care of us and guards us.

GUARD ALLAH'S COMMAND AND ALLAH WILL GUARD YOU

عن ابن عباس، رضي الله عنهما، قال: "كنت خلف النبي، صلى الله عليه وسلم، يوماً فقال: "يا غلام إني أعلمك كلمات: "احفظ الله يحفظك، احفظ الله تجده تجاهك، إذا سألت فاسأل الله، وإذا استعنت فاستعن بالله، واعلم: أن الأمة لو اجتمعت على أن ينفعوك بشيء، لم ينفعوك إلا بشيء قد كتبه الله لك، وإن اجتمعوا على أن يضروك بشيء، لم يضروك بشيء إلا بشيء قد كتبه الله عليك؛ رفعت الأقلام، وجفت الصحف"

One day, I was riding behind the Prophet (صلى الله عليه وسلم) when he said, "O boy! I will instruct you in some matters. Be watchful of Allah (Commandments of Allah), He will preserve you. Safeguard His Rights, He will be ever with you. If you beg, beg of Him Alone; and if you need assistance, supplicate to Allah Alone for help. And remember that if all the people gather to benefit you, they will not be able to benefit you except that which Allah had foreordained (for you); and if all of them gather to do harm to you, they will not be able to afflict you with anything other than that which Allah had pre-destined against you. The pens had been lifted and the ink had dried up".⁶

⁶ Riyadh As Saliheen, At Tirmidhi, Book 1, Hadith 62

وَتَحْسَبُهُمْ آيْقَاطًا وَهُمْ رُقُودٌ وَنَقَلْنَا عَنْهُمْ ذَوَاتَ الْيَمِينِ وَذَوَاتَ الشِّمَالِ وَكَلْبُهُمْ بَاسِطٌ ذِرَاعَيْهِ بِالْوَصِيدِ لَوِ اطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا وَلَمَلِئْتَ مِنْهُمْ رُعبًا



And you would have thought them awake, whereas 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 [of the Cave or in the space near to the entrance of the Cave (as a guard at the gate)]. 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.

وَتَحْسَبُهُمْ آيْقَاطًا وَهُمْ رُقُودٌ

And you would have thought them awake, whereas they were asleep.

Allah (سبحانه وتعالى) not only protected the bodies of the Companions of the Cave, but He also protected them from being harmed by anyone. Their eyes were protected from inclining towards anything that would affect their faith and as a result, Allah (سبحانه وتعالى) made it appear as if they were awake when they were actually asleep.

وَنُقَلِّبُكُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشِّمَالِ

And We turned them on their right and on their left sides,

Allah (سبحانه وتعالى) also protected their bodies by causing them to turn right and left. If they had remained in the same position, then their bodies would have been eroded by the earth. When we guard our faith, Allah (سبحانه وتعالى) will guard everything else.

وَكَلَّمَهم بِأَسْطِ ذِرَاعَيْهِ بِالْوَصِيدِ

and their dog stretching forth his two forelegs at the entrance [of the Cave or in the space near to the entrance of the Cave (as a guard at the gate)].

Their dog at the entrance of the cave was also a means of protection for them.

لَوْ أَطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا وَلَمَلِئْتَ مِنْهُمْ رُعبًا

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.

If anyone had looked upon them, then they would have been terrified from them. Allah Al Mu'min – The Grantor of Security protected them in a way that no one would expect and placed fear in anyone who saw them.

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

Likewise, We awakened them (from their long deep sleep) that they might question one another. A speaker from among them said: "How long have you stayed (here)?" 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.

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

"For, if they come to know of you, they will stone you (to death or abuse and harm you) or turn you back to their religion; and in that case you will never be successful."

وَكَذَلِكَ بَعَثْنَاهُمْ

Likewise, We awakened them (from their long deep sleep)

The Companions of the Cave slept for 309 years in the best accommodation. Allah (سبحانه وتعالى) could have made them to sleep until the Day of Judgement, but in order to see Allah's signs and how He took care of them, they were awakened.

لِيَتَسَاءَلُوا بَيْنَهُمْ

that they might question one another.

They are asking each other to know the truth (لمعرفة الحقيقة).

قَالَ قَائِلٌ مِّنْهُمْ كَمْ لَبِئْتُمْ

A speaker from among them said: "How long have you stayed (here)?"

There is no sense of time when it comes to sleep.

قَالُوا لَبِئْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ

They said: "We have stayed (perhaps) a day or part of a day."

They all had the same answer. In general, one can imagine sleeping for part of the day or maximum a day, but they had slept for 309 years.

قَالُوا رَبُّكُمْ أَعْلَمُ بِمَا لَبِثْتُمْ

They said: "Your Lord (Alone) knows best how long you have stayed (here).

They could only estimate an answer to how long they slept because they knew that in reality only Allah (سبحانه وتعالى) knows best.

فَابْعَثُوا أَحَدَكُمْ بِوَرِقِكُمْ هَذِهِ إِلَى الْمَدِينَةِ فَلْيَنْظُرْ أَيُّهَا أَزْكَى طَعَامًا

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.

In order not to attract attention to themselves and their situation, they sent one person out to get food for them. This person was to go into town with money, and search for the best and purest food.

فَلْيَأْتِكُمْ بِرِزْقٍ مِّنْهُ

and bring some of that to you

When he found the best of food, then he was to bring provision from it.

وَلْيَتَلَطَّفْ وَلَا يُشْعِرَنَّ بِكُمْ أَحَدًا

And let him be careful and let no man know of you

They also advised him to be discreet because they were still unaware of the current situation and the attitude of the townspeople.

إِنَّهُمْ إِنْ يَظْهَرُوا عَلَيْكُمْ يَرْجُمُوكُمْ أَوْ يُعِيدُوكُمْ فِي مِلَّةِهِمْ وَلَنْ تُفْلِحُوا إِذَا أَبَدًا

"For; if they come to know of you, they will stone you (to death or abuse and harm you) or turn you back to their religion; and in that case you will never be successful."

The Companions of the Cave loved their faith and were trying their best not to reveal this, because the people could harm them by stoning them, or cause them to revert back to disbelief.

وَكَذَلِكَ أَعْرَضْنَا عَلَيْهِمْ لِيَعْلَمُوا أَنَّ وَعْدَ اللَّهِ حَقٌّ وَأَنَّ السَّاعَةَ
لَأَرْيَبَ فِيهَا إِذْ يَتَنَزَّعُونَ بَيْنَهُمْ أَمْرَهُمْ فَقَالُوا ابْنُوا عَلَيْهِم بُيُوتًا
رَبُّهُمْ أَعْلَمُ بِهِمْ قَالَ الَّذِينَ غَلَبُوا عَلَىٰ أَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِم
مَسْجِدًا ﴿٢١﴾

And thus We made their case known (to the people), that they might know that the Promise of Allah is true, and that there can be no doubt about the Hour. (Remember) when they (the people of the city) disputed among themselves about their case, they said: "Construct a building over them; their Lord knows best about them;" (then) those who won their point said (most probably the disbelievers): "We verily shall build a place of worship over them."

وَكَذَلِكَ أَعْرَضْنَا عَلَيْهِمْ لِيَعْلَمُوا أَنَّ وَعْدَ اللَّهِ حَقٌّ

And thus We made their case known (to the people), that they might know that the Promise of Allah is true,

The Companions of the Cave did not know that they had slept for 309 years and were therefore unaware that the people currently residing in the town now held the same beliefs as them. By now, being known the people of the cave was seen as a great sign of Allah (سبحانه وتعالى) and a way of reforming others who know about their story. When Allah (سبحانه وتعالى) causes us to see something, then it is to know that His promise is true.

وَأَنَّ السَّاعَةَ لَا رَيْبَ فِيهَا

and that there can be no doubt about the Hour.

Sleep is a minor death and when we sleep and wake-up then this should remind us of the resurrection. Thus we should have no doubt in the Hour and returning back to Allah.

إِذْ يَتَنَزَّعُونَ بَيْنَهُمْ أَمْرُهُمْ

(Remember) when they (the people of the city) disputed among themselves about their case,

There were people who saw the story of the Companions of the Cave as fulfilling Allah's Promise and as confirmation that the Day of Judgment will surely come.

فَقَالُوا ابْنُوا عَلَيْنَا بُنْيَانًا

they said: "Construct a building over them

And other people who did not see them as part of Allah's promise, but instead elevated them and made them as awliya.

رَبُّهُمْ أَعْلَمُ بِهِمْ

their Lord knows best about them;"

The other group said "my Lord is the All-Knower of them".

قَالَ الَّذِينَ غَلَبُوا عَلَىٰ أَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِم مَّسْجِدًا

(then) those who won their point said (most probably the disbelievers): "We verily shall build a place of worship over them."

Of the two groups, those with authority won their point and suggested making a place of worship over their graves. This is not allowed. The Prophet (صلى الله عليه وسلم) forbade making masjids over graves. Even righteous people can become a trial for others when they are elevated.

سَيَقُولُونَ ثَلَاثَةٌ رَابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ خَمْسَةٌ سَادِسُهُمْ
 كَلْبُهُمْ رَجْمًا بِالْغَيْبِ وَيَقُولُونَ سَبْعَةٌ وَثَامِنُهُمْ كَلْبُهُمْ قُلْ رَبِّي
 أَعْلَمُ بِعَدَّتِهِمْ مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ فَلَا تُمَارِ فِيهِمْ إِلَّا مِرَاءً ظَهْرًا وَلَا
 تَسْتَفْتِ فِيهِمْ مِنْهُمْ أَحَدًا ﴿٢٢﴾

(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, and the dog being the eighth. Say (O Muhammad صلى الله عليه وسلم): "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.

The knowledge regarding the exact number of the people in the cave does not increase our faith, but how long they stayed does. This is because it makes us have certainty that Allah's Promise is true and the Day of Judgement will surely come. We do not want to be saved from one trial whilst falling into another.

سَيَقُولُونَ ثَلَاثَةً رَّابِعُهُمْ كَاذِبٌ

(Some) say they were three, the dog being the fourth among them;

وَيَقُولُونَ خَمْسَةً سَادِسُهُمْ كَلْبُهُمْ رَجْمًا بِالْغَيْبِ

and (others) say they were five, the dog being the sixth, - guessing at the unseen;

Both of these were guesses. We cannot say things about the unseen without evidence from Allah (سبحانه وتعالى).

وَيَقُولُونَ سَبْعَةً وَثَامِنُهُمْ كَلْبُهُمْ

(yet others) say they were seven, and the dog being the eighth.

This is the correct number since (وَيَقُولُونَ) is in the present tense, unlike the rest. They were seven and the eighth was the dog.

قُلْ رَبِّي أَعْلَمُ بِعَدَّتِهِمْ مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ

Say (O Muhammad صلى الله عليه وسلم): "My Lord knows best their number; none knows them but a few."

It is not important how many they were in this cave as this can lead one to fall into another type of fitna (trial). The appropriate response should be "Allah knows best."

فَلَا تُمَارِ فِيهِمْ إِلَّا مِرَاءً ظَاهِرًا وَلَا تَسْتَفْتِ فِيهِمْ مِنْهُمْ أَحَدًا

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.

We should not argue or debate unnecessarily unless it is beneficial.

وَلَا تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ ذَٰلِكَ غَدًا ﴿٢٣﴾

And never say of anything, "I shall do such and such thing tomorrow."

إِلَّا أَنْ يَشَاءَ اللَّهُ ۗ وَادْكُرْ رَبَّكَ إِذَا نَسِيتَ وَقُلْ عَسَىٰ أَنْ يَهْدِيَنِي
رَبِّي لِأَقْرَبَ مِنْ هَٰذَا رَشْدًا ﴿٢٤﴾

Except (with the saying), "If Allah will!" 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."

وَلَا تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ ذَٰلِكَ غَدًا

And never say of anything, "I shall do such and such thing tomorrow."

The Prophet (صلى الله عليه وسلم) was asked about the story of the Companions and he said, "I will tell you", assuming he would receive revelation. But he did not say "in sha'a Allah" (if Allah wills). As a result, revelation did not come at that point as a form of nurturing for him. Messengers are the most nurtured. Allah (سبحانه وتعالى) forbade the Prophet (صلى الله عليه وسلم) from saying "I will do something tomorrow" without saying in sha'a Allah. We should not depend on ourselves or our ability as our power is limited. Instead we should connect it to Allah's Will.

إِلَّا أَنْ يَشَاءَ اللَّهُ

Except (with the saying), "If Allah will!"

There are four stages of the decree:

1. Knowledge of Allah
2. Writing
3. Will of Allah
4. Creation

The Will of Allah (سبحانه وتعالى) is the doorway by which something will happen. If Allah (سبحانه وتعالى) wills it then it will happen and if He does not then it will not happen.

When we say “in sha’a Allah”, we are not depending on ourselves but are confident everything will happen by Allah’s Will. He will make it easy and blessed; this shows humility towards Allah (سبحانه وتعالى).

وَاذْكُرْ رَبَّكَ إِذَا نَسِيتَ وَقُلْ عَسَىٰ أَنْ يَهْدِيَنِي رَبِّي لِأَقْرَبَ مِنْ هَذَا رَشَدًا

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."

As a human being, it is possible for us to forget. If we do, we should remember our Lord and say, “May my Lord guide me to the shortest and easiest way.”

وَلَبِثُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ سِنِينَ وَازْدَادُوا تِسْعًا ﴿٢٥﴾

And they stayed in their Cave three hundred (solar) years, adding nine (for lunar years).

قُلِ اللَّهُ أَعْلَمُ بِمَا لَبِثُوا لَهُ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ أَبْصَرَ بِهِ
وَأَسْمِعُ مَا لَهُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا يُشْرِكُ فِي حُكْمِهِ
أَحَدًا ﴿٢٦﴾

Say: "Allah 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 (Helper, Disposer of affairs, Protector) other than Him, and He makes none to share in His Decision and His Rule."

وَلَبِثُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ سِنِينَ وَازْدَادُوا تِسْعًا

And they stayed in their Cave three hundred (solar) years, adding nine (for lunar years)

Allah (سبحانه وتعالى) is the All-Knower to inform us how long they stayed and this truth was revealed to the Prophet (صلى الله عليه وسلم).

قُلِ اللَّهُ أَعْلَمُ بِمَا لَبِثُوا إِنَّهُ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ

Say: "Allah knows best how long they stayed. With Him is (the knowledge of) the Unseen of the heavens and the earth.

After the correct answer was relayed to the Prophet (صلى الله عليه وسلم), Allah (سبحانه وتعالى) commands him to say, “Allah knows how long they stayed and He knows all that is unseen in the heavens and the earth.” No one knows what the future holds except Allah (سبحانه وتعالى). There are many secrets we do not know and only He is the knower of the unseen.

أَبْصِرْ بِهِ وَأَسْمِعْ

How clearly He sees, and hears (everything)!

Allah’s hearing and seeing encompasses all sounds and visions.

مَا لَهُمْ مِّنْ دُونِهِ مِنْ وَلِيٍّ

They have no Wali (Helper, Disposer of affairs, Protector) other than Him,

If we encounter a trial within our faith, we need Allah Al Wali – The Guardian and Trustee. He will bring the best to us, will not leave us and will guide us to the easiest way and prevent us from taking a difficult path. Allah (سبحانه وتعالى) is the One Who inspired the Companions of the Cave to take refuge in the best cave.

He turned them right and left and took care of them while they slept.
He caused the sun not to burn them and the air to circulate in their cave.

وَلَا يُشْرِكُ فِي حُكْمِهِ أَحَدًا

and He makes none to share in His Decision and His Rule.”

There are two types of Allah’s judgement:

1. In His decrees
2. In His legislations

And only Allah (سبحانه وتعالى) can judge.

HOW DO WE ACT ON WHAT WE LEARNED?

01

Never be impressed nor influenced by the aggrandizement of the duniya (worldly life). The glorification of anything other than the Creator Himself will lead to the heart being vulnerable to harm, which will eventually affect the faith. Constant humility and submission to Allah, strengthens the heart.

02

Constant dua (supplication) to Allah at all times, helps us tremendously to gather our lives and protect it from hardships. And after every supplication we must actively engage in our duties and take all means necessary to resolve any situation and not remain passive. It is the combination of dua (supplication) and action that will bring us victory and not passivity or laziness. Taking permissible means does not negate tawakkul (reliance on Allah).



03

We must put emphasis on the belief of Allah's Lordship in order to be guided and protected. Speaking of Allah's innumerable favours in times of trial frees oneself from the shirk (associating partners with Allah).

04

It is better to make hijra (migration) if the conditions of living are surrounded by an atmosphere of wickedness and evil, as a means of protection for oneself from being influenced. When we protect our faith from being ruined, Allah protects the body and soul from being ruined. The hijra (migration) of the heart must eventually be followed by the hijra (migration) of the physical self.

05

Sleep is the life of the soul and food is a means of reviving the body. Just as our body is active during the day, the soul is active while we are asleep. We must eat good and pure food as a means of invigorating the body and give it rest by sleeping at night, thereby giving both its rightful due.

06

Always attribute every incredible matter to Allah and do not be of those who attribute it to people and elevate them, building graves over them, and making them awliya which is a major sin. Even righteous people can become a means of trial when they are excessively elevated. Keep Allah in constant remembrance and never be neglectful of Him; this will strengthen the faith.

07

Refrain from indulging in conjecture and futile questions and arguments which serve no real purpose to one's intellect nor does it increase one in faith. A conclusive, evidence-based argument is the only way to prevail over a debate. And the best response to a question which has no decisive proof is to say "Allah knows best".

08

We must not depend on ourselves or be confident of achieving matters on our own, without saying "in sha'a Allah" (if Allah wills). When we rely on our own selves, tasks may get difficult, but when we rely on Allah, He makes it easy because we show our humility towards Him.





SAFEGUARD
FROM THE TRIAL OF RELIGION
(AYAT 27 TO 31)

وَأْتِ مَا أُوحِيَ إِلَيْكَ مِنْ كِتَابِ رَبِّكَ لَا مُبَدِّلَ لِكَلِمَاتِهِ، وَلَنْ
تَجِدَ مِنْ دُونِهِ مُلْتَحَدًا

And recite what has been revealed to you (O Muhammad (صلى الله عليه وسلم) of the Book (the Qur'an) of your Lord (i.e. recite it, understand and follow its teachings and act on its orders and preach it to men). None can change His Words, and none will you find as a refuge other than Him.

There are two connections that are the most needed during times of trial;

1. With Allah (سبحانه وتعالى) through His Words – The Qur'an
2. With good people who remind us of Allah (سبحانه وتعالى).

وَأْتِ مَا أُوحِيَ إِلَيْكَ مِنْ كِتَابِ رَبِّكَ

And recite what has been revealed to you (O Muhammad (صلى الله عليه وسلم) of the Book (the Qur'an) of your Lord (i.e. recite it, understand and follow its teachings and act on its orders and preach it to men).

It is important to follow the instructions given to us by Allah (سبحانه وتعالى) so that we will be safe.



(وَأْتِئُ): is to follow letter by letter, all that has been inspired to the Prophet Mohammed صلى الله عليه وسلم, is not limited to reciting, but to know the meaning and apply it.

لَا مُبَدِّلَ لِكَلِمَاتِهِ

None can change His Words,

There is no change or crookedness in the Qur'an. It is simply the truth.

وَلَنْ تَجِدَ مِنْ دُونِهِ مُلْتَحَدًا

and none will you find as a refuge other than Him.

We will be firm and secure when we are connected to Allah's words. The Qur'an does not make us despair, but it makes us hope for the best.

وَأَصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ
يُرِيدُونَ وَجْهَهُ ۗ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا
وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ
فُرُطًا ۗ

And keep yourself (O Muhammad صلى الله عليه وسلم) patiently with those who call on their Lord (i.e. your companions who remember their Lord with glorification, praising in prayers, and other righteous deeds) morning and afternoon, seeking His Face; and let not your eyes overlook them, desiring the pomp and glitter of the life of the world; and obey not him whose heart We have made heedless of Our Remembrance, and who follows his own lusts, and whose affair (deeds) has been lost.

وَأَصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ

And keep yourself (O Muhammad صلى الله عليه وسلم) patiently with those who call on their Lord (i.e. your companions who remember their Lord with glorification, praising in prayers, and other righteous deeds) morning and afternoon,

Allah (سبحانه وتعالى) commands the Prophet (صلى الله عليه وسلم) and his followers to remain patient with righteous companions in order to remain humble. If a person remains alone then he may think he is self-sufficient and become arrogant.

يُرِيدُونَ وَجْهَهُ

seeking His Face;

They are seeking Allah's Face and this is the level of ihsan (excellence) which is to worship Allah (سبحانه وتعالى) as if we see Him.

وَلَا تَعُدُّ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا

and let not your eyes overlook them, desiring the pomp and glitter of the life of the world;

If we are desirous of the worldly life and overlook the people mentioned in the ayat (verse), it will cause us to be cut off from what is good. Good companions are a great support and safeguard from being deceived by the worldly life.

وَلَا تُطِيعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا

and obey not him whose heart We have made heedless of Our Remembrance, and who follows his own lusts, and whose affair (deeds) has been lost.

Bad companions should be avoided and not obeyed, especially those whose hearts are negligent in remembering Allah (سبحانه وتعالى). If a person is heedless of remembering Him intentionally, then Allah (سبحانه وتعالى) will distract him from remembering Him. The one who follows his desires is a loser and Allah (سبحانه وتعالى) forbade following someone like this, because he will then be taken as an example.

If he is a liar, then others with him will become liars. If he is arrogant then others with him will become arrogant. Instead we should obey the one whose heart is filled with Allah's love, and places Allah's pleasure above his. The highest level of patience is to be patient in Allah's obedience and worship.

وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ إِنَّآ
 أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا وَإِنْ يَسْتَغِيثُوا يُغَاثُوا
 بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ بِئْسَ الشَّرَابُ وَسَاءَتْ
 مُرْتَفَقًا ﴿٢٩﴾

And say: "The truth is from your Lord." Then whosoever wills, let him believe; and whosoever wills, let him disbelieve. Verily, We have prepared for the Zalimun (polytheists and wrong-doers.), a Fire whose walls will be surrounding them (disbelievers in the Oneness of Allah). And if they ask for help (relief, water), they will be granted water like boiling oil, that will scald their faces. Terrible is the drink, and an evil Murtafaq (dwelling, resting place.)!

وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ

And say: "The truth is from your Lord."

This truth shows guidance from misguidance, the description of good people and the description of evil people, what protects us and what is dangerous. When it is made clear, then the decision is up to us.

فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ

Then whosoever wills, let him believe; and whosoever wills, let him disbelieve.

After the truth is made clear, anyone who wills, let him believe and anyone who wills, let him disbelieve. Humans have free will. This clarifies the concept of those who say “Allah made me like this”. We have a will and we are responsible for what we choose. Anyone who wills to believe then Allah (سبحانه وتعالى) will show him the consequences of his belief, and anyone who wills to disbelieve then Allah (سبحانه وتعالى) will show him the consequences of his disbelief. Belief and disbelief are in the heart which only Allah (سبحانه وتعالى) knows.

إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا

Verily, We have prepared for the Zalimun (polytheists and wrong-doers.), a Fire whose walls will be surrounding them (disbelievers in the Oneness of Allah).

Those who believe will be safe and secure, while those who disobeyed and were arrogant will be penalized. (الظَّالِمِينَ) are those who put things in the wrong place, they put themselves and others in harm. When one person does not follow the rules then it disturbs and weakens others. They will be in fire surrounded by walls that they will be unable to escape.

وَإِنْ يَسْتَعِيثُوا يُعَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ

And if they ask for help (relief, water), they will be granted water like boiling oil, that will scald their faces.

The one who chooses to disbelieve will be in locked up in the hellfire and will have no water. When the dwellers of hellfire ask for water, they will be given water but it will be boiling oil that will melt their faces from its extreme heat.

بِئْسَ الْمُرْتَفَقُ

Terrible is the drink, and an evil Murtafaq (dwelling, resting place.)!

There is no resting place in hellfire. It is a complete punishment. The Most Merciful will leave them because of their disbelief and there is no grace for someone who disbelieves and denies Allah (سبحانه وتعالى).

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ
أَحْسَنَ عَمَلًا ﴿٣٠﴾

Verily as for those who believed and did righteous deeds, certainly We shall not make the reward of anyone who does his (righteous) deeds in the most perfect manner to be lost.

أُولَٰئِكَ لَهُمْ جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ يُحَلَّوْنَ فِيهَا مِنْ
أَسَاوِرَ مِنْ ذَهَبٍ وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِنْ سُنْدُسٍ وَإِسْتَبْرَقٍ مُتَّكِنِينَ
فِيهَا عَلَى الْأَرَائِكِ نِعْمَ الثَّوَابُ وَحَسُنَتْ مُرْتَفَقًا ﴿٣١﴾

These! For them will be 'Adn (Eden) Paradise (everlasting Gardens); wherein rivers flow underneath them; therein they will be adorned with bracelets of gold, and they will wear green garments of fine and thick silk. They will recline therein on raised thrones. How good is the reward, and what an excellent Murtafaq (dwelling, resting place.)!

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ

Verily as for those who believed and did righteous deeds,

This ayah (verse) addresses those who believed and did good deeds. During times of trial we need faith to remain secure and righteous good deeds to remain motivated. Engaging ourselves in good deeds keeps us happy and optimistic.

إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا

certainly We shall not make the reward of anyone who does his (righteous) deeds in the most perfect manner to be lost.

In normal times, good deeds can easily be done. But in times of trial, good deeds are greatly rewarded since it requires greater effort, this is a form of ihsan (excellence). Ihsan is to worship Allah (سبحانه وتعالى) as if we see Him and if we cannot see Him then know He sees us.

أُولَئِكَ لَهُمْ جَنَّاتٌ عَدْنٌ تَجْرِي مِنَ تَحْتِهَا الْأَنْهَارُ

These! For them will be 'Adn (Eden) Paradise (everlasting Gardens); wherein rivers flow underneath them;

The result of belief and doing good deeds in the best way is everlasting green gardens, with rivers flowing beneath them.

يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ

therein they will be adorned with bracelets of gold,

They will be adorned with golden bracelets from paradise with someone to place it on them. In Firdaous (high level in paradise) and for the level of sidiqeen (the truthful ones), everything is gold.

وَيَلْبَسُونَ ثِيَابًا خَضْرَاءَ مِن سُنْدُسٍ وَإِسْتَبْرَقٍ

and they will wear green garments of fine and thick silk.

They will be dressed in luxurious clothes from thick and fine green silk, Allah (سبحانه وتعالى) will give them the best in paradise.

مُتَّكِئِينَ فِيهَا عَلَى الْأَرَائِكِ

They will recline therein on raised thrones.

They will recline on thrones. If our concern is the hereafter, then Allah (سبحانه وتعالى) will take care of everything.

نِعْمَ الثَّوَابُ وَحَسُنَتْ مُرْتَفَقًا

How good is the reward, and what an excellent Murtafaq (dwelling, resting place.)!

Paradise is the best reward with constant happiness, desires, delights and pleasures. The last person to enter paradise will feel he has the best, so what about those in higher levels? It is what no eye has ever seen, no ear has ever heard and that which has never crossed the heart of anyone. It is important to always hope for the best reward in the hereafter, and when we guard Allah's rules, He will give us the best in this life and the next.

HOW DO WE ACT ON WHAT WE LEARNED?

01

A constant relationship with the Qur'an ensures that we are purified, reformed, protected, and guided throughout our lives. Therefore it is imperative that we engage in the deep study of Allah's words by reciting it, understanding it, following its teachings by acting on it and teaching it to others, so that we do not fall prey to the trials of this duniya (worldly life).



02

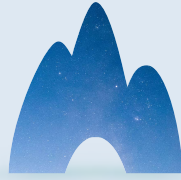
Maintaining righteous companionship is crucial to our growth as Muslims because being around them influences us to imbibe their good qualities, whereby safeguarding us from deviating from the straight path. Whereas bad companions whose hearts are heedless from the remembrance of Allah, who lie, are arrogant and who follow their own desires become a liability and a source of grievance and corrupt moral influence over our fitra (natural disposition).

03

In times of trials we must guard and maintain our standard of faith, and engage in righteous good deeds to remain secure and optimistic, which is ihsan (excellence). In difficult times, good deeds are greatly rewarded since it requires a greater effort than in times of ease.







TRIAL OF WEALTH:
STORY OF THE OWNER
OF TWO GARDENS
(AYAT 32 TO 44)

﴿۳۲﴾ وَأَضْرِبْ لَهُمْ مَثَلًا رَّجُلَيْنِ جَعَلْنَا لِأَحَدِهِمَا جَنَّتَيْنِ مِنْ أَعْنَابٍ
وَحَفَفْتُهُمَا بِبَخْلِ وَجَعَلْنَا بَيْنَهُمَا زُرْعًا

And put forward to them the example of two men: unto one of them We had given two gardens of grapes, and We had surrounded both with date-palms; and had put between them green crops (cultivated fields).

كَلَّمَا الْجَنَّتَيْنِ ءَأَنْتَ أَكْهَأَ وَلَمْ تَظَلِمِ مِنْهُ شَيْئًا وَفَجَّرْنَا خِلْفَهُمَا
نَهْرًا ﴿۳۳﴾

Each of those two gardens brought forth its produce, and failed not in the least therein, and We caused a river to gush forth in the midst of them.

وَكَانَ لَهُ ثَمْرٌ فَقَالَ لِصَاحِبِهِ وَهُوَ يُحَاوِرُهُ أَنَا أَكْثَرُ مِنْكَ مَالًا وَأَعَزُّ
نَفَرًا ﴿۳۴﴾

And he had property (or fruit) and he said to his companion, in the course of mutual talk: "I am more than you in wealth and stronger in respect of men."

وَاضْرِبْ لَهُم

And put forward to them the example

This part of the surah highlights the fitna (trial) of the dunya (worldly life) and it is set forth as an example. The Companions of the Cave is a story which does not reoccur, but the fitna (trial) of the dunya (worldly life) is something which reoccurs with others.

مَثَلًا رَّجُلَيْنِ جَعَلْنَا لِأَحَدِهِمَا جَنَّتَيْنِ

of two men: unto one of them We had given two

This is a story about two men who are friends but one is grateful and the other is not. They both say something, do something and are recompensed accordingly. And this is what we find in life. The one who is ungrateful is the one who has more, specifically two gardens, while the one who is grateful has less or no gardens. When we have more blessings of the dunya (worldly life) then this requires more gratitude to Allah (سبحانه وتعالى).

When Allah (سبحانه وتعالى) gives the dunya (worldly life), it is to see who will do his best with it to worship Allah (سبحانه وتعالى) or who will be deceived by it. The dunya (worldly life) is a trial for the one who has it and for the one who does not have it.

مِنْ أَعْنَابٍ وَحَفَفْنَاهُمَْا بِتَخْلِ وَجَعَلْنَا بَيْنَهُمَا زُرْعًا

gardens of grapes, and We had surrounded both with date-palms; and had put between them green crops (cultivated fields).

One man had two symmetrical gardens and in the middle are gardens of grapes lined with date-palm trees which protect the grape gardens. And in between these two gardens is greenery.

كُلَّتَا الْجَنَّتَيْنِ آتَتْ أُكُلَهُمَا وَلَمْ تَظْلِمِ مِنْهُ شَيْئًا، وَفَجَّرْنَا خِلَالَهُمَا نَهْرًا

Each of those two gardens brought forth its produce, and failed not in the least therein, and We caused a river to gush forth in the midst of them.

Both of the two gardens were producing fruit and in between them was a gushing, flowing river because of which this garden had a constant supply of water. This is the ultimate adornment of the dunya (worldly life); gardens that are constantly producing and everything running according to plan.

وَكَانَ لَهُ تَمْرٌ فَقَالَ لِصَاحِبِهِ وَهُوَ يُحَاوِرُهُ أَنَا أَكْثَرُ مِنْكَ مَالًا وَأَعَزُّ نَفَرًا

And he had property (or fruit) and he said to his companion, in the course of mutual talk: "I am more than you in wealth and stronger in respect of men."

This person became deceived with what he had and became attracted to the adornment, thus forgetting the hereafter. Being deceived can be with anything tangible and what he told his friend showed his sickness.

The one with the garden told the other, “I have more money and more people working for me”. This statement was totally unnecessary, but it showed his reality. A person does not need to talk about the dunya to hurt the feelings of others or to boast about it, but instead talk about it from the actions of Allah (سبحانه وتعالى).

وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِّنَفْسِهِ ۗ قَالَ مَا أَظُنُّ أَن تَبِيدَ هَذِهِ ۚ

أَبَدًا ﴿٣٥﴾

And he went into his garden while in a state (of pride and disbelief) unjust to himself. He said: "I think not that this will ever perish.

وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِن رُّدِدْتُ إِلَىٰ رَبِّي لَأَجِدَنَّ خَيْرًا

مِّنْهَا مُنْقَلَبًا ﴿٣٦﴾

"And I think not the Hour will ever come, and if indeed I am brought back to my Lord, (on the Day of Resurrection), I surely shall find better than this when I return to Him."

وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِّنَفْسِهِ

And he went into his garden while in a state (of pride and disbelief) unjust to himself.

He entered his garden while wronging himself and felt secure from Allah's plan, which means he was self-secure. It is important to seek security from the Owner of Security – from Allah Al Mu'min.

قَالَ مَا أَظُنُّ أَنْ تَبِيدَ هَذِهِ أَبَدًا

He said: "I think not that this will ever perish.

When he saw his garden all nicely organized and bearing fruit, he not only felt proud of himself, but he felt nothing could happen to his garden.

وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً

"And I think not the Hour will ever come,

He denied the Day of Judgement by becoming so attached to the dunya (worldly life) and to what is tangible that he had no feelings for the hereafter. This is the deception of the dunya (worldly life) which diminishes belief in the hereafter.

وَلَئِنْ رُودْتُ إِلَىٰ رَبِّي لَأَجِدَنَّ خَيْرًا مِّنْهَا مُنْقَلَبًا

and if indeed I am brought back to my Lord, (on the Day of Resurrection), I surely shall find better than this when I return to Him."

This shows a contradiction to his previous statement where he said “I don’t think the hereafter will come”. He thought good of himself and bad of Allah (سبحانه وتعالى).

Allah (سبحانه وتعالى) gives the dunya to whomever He loves and does not love, but He only gives the deen to whomever He loves. If there is anything we like of the dunya, then we should remember (اللهم لا عيش الا عيش الآخرة) (There is no real life except the life of the hereafter).

When we see someone afflicted with any disease or problem, we should feel fearful of being afflicted with the same and should ask Allah (سبحانه وتعالى) for protection. If we say the following supplication then we will be saved from that affliction.

SUPPLICATION TO BE SAVED FROM ANOTHER'S AFFLICTION

من رأى مبتلىً فقال: " الحمد لله الذي عافاني مما ابتلاك به ، و فضّلني على كثيرٍ ممن خلق تفضيلاً " ، لم يُصِبْهُ ذلك البلاءُ

*The Messenger of Allah صلى الله عليه وسلم said: "Whoever sees an afflicted person then says: 'All praise is due to Allah who saved me from that which He has afflicted you with, and blessed me greatly over many of those whom He has created, (Al-ḥamdulillāhi alladhī `afānī mimmabtalāka bihī wa faḍḍalanī `alā kathīrin mimman khalaqa tafḍīla)' he shall not be struck by that affliction."*⁷

⁷ As Silsalah As Sahecha 2737, Authenticated by Al Albani as Sahih

قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَاوِرُهُ: أَكَفَرْتَ بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ
 نُطْفَةٍ ثُمَّ سَوَّكَ رَجُلًا ﴿٣٧﴾

His companion said to him during the talk with him: "Do you disbelieve in Him Who created you out of dust (i.e. your father Adam), then out of Nutfah (mixed semen drops of male and female discharge), then fashioned you into a man?"

لَنَكُنَّ هُوَ اللَّهُ رَبِّي وَلَا أُشْرِكُ بِرَبِّي أَحَدًا ﴿٣٨﴾

"But as for my part, (I believe) that He is Allah, my Lord, and none shall I associate as partner with my Lord.

قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَاوِرُهُ

His companion said to him during the talk with him

In the story of the owner of the two gardens, both are friends and a quality of a good friend is to advise his friend.

أَكَفَرْتَ بِالَّذِي خَلَقَكَ

"Do you disbelieve in Him Who created you

This shows he directly pinpointed his disease.

مِن تَرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ سَوَّأَكَ رَجُلًا

out of dust (i.e. your father Adam), then out of Nutfah (mixed semen drops of male and female discharge), then fashioned you into a man.?)

Allah (سبحانه وتعالى) created man from sand, then from discharge and then into a person. This is a reminder of our origin so as to not overstep our boundaries.

لَكِنَّا هُوَ اللَّهُ رَبِّي وَلَا أُشْرِكُ بِرَبِّي أَحَدًا

"But as for my part, (I believe) that He is Allah, my Lord, and none shall I associate as partner with my Lord.

His friend then talks about himself to show his gratitude as a way for the owner of the garden to take a lesson from it.

SUPPLICATION IN TIMES OF DISTRESS

ال لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَلَا أَعَلِّمُكَ كَلِمَاتٍ تَقُولِينَ عِنْدَ الْكَرْبِ أَوْ فِي
الْكَرْبِ اللَّهُ اللَّهُ رَبِّي لَا أُشْرِكُ بِهِ شَيْئًا

The Messenger of Allah صلى الله عليه وسلم said to me: May I not teach you phrases which you utter in distress? (These are:) "Allah , Allah is my Lord, I do not associate anything as partner with Him."

In times of calamity, a person tends to be afraid of disbelief, so the truth should be stated clearly. The owner of the garden wrongly thought his blessings were his garden and the people who served and supported him, but in reality the real blessing was to be given belief and faith.

Instead of trusting in his Lord's lordship, he relied on himself and his power leading him to fall into shirk. The dunya (worldly life) is a test and we should therefore be grateful for the blessing of faith in order to be protected from being deceived by it.

وَلَوْلَا إِذْ دَخَلْتَ جَنَّتِكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ إِنَّ تَرَنِّ
 أَنَا أَقَلَّ مِنْكَ مَالًا وَوَلَدًا ﴿٣٩﴾

"It was better for you to say, when you entered your garden: "That which Allah wills (will come to pass)! There is no power but with Allah!" If you see me less than you in wealth, and children,

فَعَسَىٰ رَبِّي أَن يُؤْتِيَنِي خَيْرًا مِّنْ جَنَّتِكَ وَيُرْسِلَ عَلَيْهَا حُسْبَانًا
 مِّنَ السَّمَاءِ فَنُصْبِحَ صَعِيدًا زَلَقًا ﴿٤٠﴾

"It may be that my Lord will give me something better than your garden, and will send on it Husban (torment, bolt) from the sky, then it will be a barren slippery earth.

أَوْ يُصْبِحَ مَأْوَاهَا غُورًا فَلَنْ تَسْتَطِيعَ لَهُ طَلْبًا ﴿٤١﴾

"Or the water thereof (of the gardens) becomes deep-sunken (underground) so that you will never be able to seek it."

وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ

"It was better for you to say, when you entered your garden: 'That which Allah wills (will come to pass)! There is no power but with Allah!'"

When we enter into anything, we should remember Allah (سبحانه وتعالى) and then it will be protected and increased. This does not mean we should leave the dunya (worldly life), but instead we should remember that it is all by Allah's will and power.

إِنْ تَرَىٰ أَنَا أَقَلَّ مِنْكَ مَالًا وَوَلَدًا

If you see me less than you in wealth, and children,

Both the owner of the garden and his friend were tested. One was arrogant and the other had to be direct and transparent with his friend.

فَعَسَىٰ رَبِّي أَن يُؤْتِيَنِي خَيْرًا مِّنْ جَنَّتِكَ

"It may be that my Lord will give me something better than your garden,

His friend does not feel jealous for having less, but hoped from Allah (سبحانه وتعالى) to be given something better than his friend's garden. It is important to believe in Allah (سبحانه وتعالى) and not to say "I do not want the dunya".

The one who did not have the dunya was tested, but the best worship was brought out from him. And the one who had the dunya transgressed.

وَيُرْسِلَ عَلَيْهَا حُسْبَانًا مِّنَ السَّمَاءِ فَتُصْبِحَ صَعِيدًا زَلَقًا

and will send on it Husban (torment, bolt) from the sky, then it will be a barren slippery earth.

His friend then completely changed his tone to warn the owner of the garden about a thunderbolt that would strike and burn his garden. He did not say this out of jealousy or to seek revenge, but told him the worst scenario so he would take heed for his own safety. His friend understood a blessing could be removed because of disbelief and ingratitude, but remains and increases with gratitude.

أَوْ يُصْبِحَ مَأْوَاهَا غَوْرًا فَلَنْ تَسْتَطِيعَ لَهُ طَلَبًا

"Or the water thereof (of the gardens) becomes deep-sunken (underground) so that you will never be able to seek it."

Another scenario could be that it would completely sink into the earth and could not be salvaged. His friend was angry for Allah (سبحانه) so he invoked Him because his friend denied Allah (سبحانه) and became impressed and secure with himself.

He did not make dua'a (supplication) out of jealousy because if he was jealous, he would not have told him to say (مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ). But he said it so that his friend would repent and correct his mistake.

وَأَحِيطَ بِشَمَرِهِ، فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ عَلَىٰ مَا أَنْفَقَ فِيهَا وَهِيَ خَاوِيَةٌ عَلَىٰ
عُرُوشِهَا وَيَقُولُ يَا لَيْتَنِي لَمْ أُشْرِكْ بِرَبِّي أَحَدًا ﴿٤٢﴾

So his fruits were encircled (with ruin). And he remained clapping his hands (with sorrow) over what he had spent upon it, while it was all destroyed on its trellises, and he could only say: "Would that I had ascribed no partners to my Lord!"

وَلَمْ تَكُن لَّهُ فِئَةٌ يَنْصُرُونَهُ مِن دُونِ اللَّهِ وَمَا كَانَ مُنْصِرًا ﴿٤٣﴾

And he had no group of men to help him against Allah, nor could he defend (or save) himself.

هُنَالِكَ الْوَلَايَةُ لِلَّهِ الْحَقِّ هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ عُقْبًا ﴿٤٤﴾

There (on the Day of Resurrection), Al-Walayah (protection, power, authority and kingdom) will be for Allah (Alone), the True God. He (Allah) is the Best for reward and the Best for the final end. (La ilaha illallah- none has the right to be worshipped but Allah).

وَأُحِيطَ بِثَمَرِهِ

So his fruits were encircled (with ruin).

If a person refuses to take precautions, remedies and medications, then an operation needs to take place. In this case, the owner of the garden refused to take heed with all the stern warnings he was given, so the garden was destroyed in order to save him from the hellfire.



(وَأُحِيطَ): is to surround. All of the fruits and trees were gone. This resembles people of the dunya (worldly life) who work day and night, see the fruit of their work, but end up being deceived by feeling secure, transgressing, and disbelieving. At that point, the torment comes.

The owner of the garden was deeply regretful for all the time and money he spent on his garden, and for associating with Allah (سبحانه وتعالى) another partner. His garden distracted him from seeing the reality of himself.

فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ عَلَىٰ مَا أَنفَقَ فِيهَا وَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا

And he remained clapping his hands (with sorrow) over what he had spent upon it, while it was all destroyed on its trellises,

The owner of the garden turned his hands with sorrow for all he spent on his garden but when a person spends for the sake of Allah (سبحانه) then it will not be wasted (وتعالى).

وَيَقُولُ يَا لَيْتَنِي لَمْ أُشْرِكْ بِرَبِّي أَحَدًا

and he could only say: "Would that I had ascribed no partners to my Lord!"

He placed himself as judge and disposer, which is only for Allah Ar Rabb. If a person does not change himself then things will happen to cause him to change.

وَلَمْ تَكُن لَّهُ فِئَةٌ يَنْصُرُونَهُ مِن دُونِ اللَّهِ وَمَا كَانَ مُنتَصِرًا

And he had no group of men to help him against Allah, nor could he defend (or save) himself.

When the torment came to his garden, there was no one who could help him even if they wanted to. He also saw the reality of people around him. Victory only comes from Allah (سبحانه وتعالى). When someone realizes the truth in this life, then surely Allah (سبحانه وتعالى) will save him from the punishment of hellfire.

After regretting and repenting to Allah (سبحانه وتعالى), all of his diseases and sicknesses were removed. Surely Allah (سبحانه وتعالى) wanted good for him because He showed him in this life as well as his friend who wanted good for him. He did not want him to face a greater torment in the hereafter.

هُنَالِكَ الْوَلَايَةُ لِلَّهِ الْحَقِّ هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ عُقْبًا

There (on the Day of Resurrection), Al-Walayah (protection, power, authority and kingdom) will be for Allah (Alone), the True God. He (Allah) is the Best for reward and the Best for the final end. (La ilaha illallah- none has the right to be worshipped but Allah).

The true lit cave is loyalty and companionship belonging only to Allah (سبحانه وتعالى). When the dunya (worldly life) goes away, the person realizes it belongs only to Allah (سبحانه وتعالى). There is no benefit to wealth, children and supporters if it is not in obedience to Allah (سبحانه وتعالى).

HOW DO WE ACT ON WHAT WE LEARNED?

01

Remember that when Allah bestows us with greater blessings and favours in this duniya (worldly life), then the need for gratitude and humility towards Him become an imperative duty on us. In the eyes of the world, wealth and fortune are a means of success and happiness, but in reality they are means of great fitna (trial), deception and temptation if not handled in the right manner. Likewise, the same also applies to the one who has less than others. The real blessing is the blessing of the deen (religion). Therefore gratitude towards Allah must never be selective.

Attachment to the *duniya* (*worldly life*) can lead to the denial of the hereafter, or may diminish our belief in it. Achievement and success can bring about a feeling of self-sufficiency, arrogance, pride and boasting. When we admire anything in this world, we must attribute it to Allah and say, “That which Allah wills! There is no power but with Allah!”, which helps us to protect it and to stay grounded because whatever is done for Allah’s sake will never perish. Blessings will discontinue when followed by disbelief and ingratitude, and it will persist and multiply when followed by gratitude. Spending in the way of Allah brings multiple rewards whereas spending in the way of the *duniya* (*worldly life*) has no *barakah* (blessing).

03

When we see anyone afflicted with a sickness or a problem, it must serve as a warning for us and we must fear being afflicted from the same and seek Allah's protection from it. When we see a friend drowning in the *fitna (trial)* of the *duniya (worldly life)*, we must sincerely advise him and remind him of his lowly origins, so that he wakes up from his delusion and is able to see correctly. At the same time, we must acknowledge our own helplessness and show our gratitude to Allah and have high hopes in His generosity.

04

We must take Allah as our *Wali* (Protector and Guardian) and the believers as our true friends, and not depend on the *duniya (worldly life)* for our sustenance or growth.





SAFEGUARD

FROM THE TRIAL OF WEALTH

(AYAT 45 TO 49)

وَأَضْرِبْ لَهُمْ مَثَلَ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ
 بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيحُ وَكَانَ اللَّهُ عَلَى كُلِّ
 شَيْءٍ مُّقَدِّرًا ﴿٤٥﴾

And put forward to them the example of the life of this world: it is like the water (rain) which We send down from the sky, and the vegetation of the earth mingles with it, and becomes fresh and green.

But (later) it becomes dry and broken pieces, which the winds scatter. And Allah is Able to do everything

الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ
 رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا ﴿٤٦﴾

Wealth and children are the adornment of the life of this world. But the good righteous deeds, that last, are better with your Lord for rewards and better in respect of hope.

Ayat (verse) 45 is a parable of the dunya (worldly life) to show people what will remain and what will go away, what is adornment and what is real.

وَاضْرِبْ لَهُم مَّثَلِ الْحَيَاةِ الدُّنْيَا كَمَا أَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ

And put forward to them the example of the life of this world: it is like the water (rain) which We send down from the sky, and the vegetation of the earth mingles with it, and becomes fresh and green.

The example of the life of the dunya can include anything tangible.

فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيَّاحُ

But (later) it becomes dry and broken pieces, which the winds scatter.

The dunya (worldly life) is attractive but when a person indulges in it and sees the fruits of it, then he will find no benefit afterwards. The one who wasted his time on it will be regretful and wish to return to this life, not to complete his desires, but to make up for his bad deeds with good deeds and to repent for his sins.

وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُّقْتَدِرًا

And Allah is Able to do everything.

(مُقْتَدِرًا) means utmost strength. People will recognize their Lord because He is above anyone's plan, knowledge or experience.

المَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا

Wealth and children are the adornment of the life of this world.)

Paradise is what no eye has ever seen, no ear has ever heard and that which has never crossed the hearts of anyone, but because the dunya (worldly life) is tangible, Allah (سبحانه وتعالى) tells us it will go. Wealth and children are the adornment of this life and are considered the two most beautiful parts in it. When a person dies, three things follow him, two will leave and one will remain. The three things are his family, wealth and deeds. The two that will leave are a person's children who will distribute his wealth, and only his deeds will remain.

All of us will be under the ground, even our most beloved ones will leave us, but our deeds will be loyal to us. Our prayer, Qur'an, dhikr and good deeds will remain. The one who dies and has righteous children to supplicate for him, then this will reach his grave as well as the wealth used for the sake of Allah (سبحانه وتعالى).

Even if we live a hundred years, it is in no comparison to the hundreds of years in the grave and the eternal life of the hereafter. Our time is our capital, and we should use it to draw closer to Allah (سبحانه وتعالى).

The dunya (worldly life) is a means by which we do our best deeds in order to know our Creator and worship Him. Our heart needs to be always connected to Him, love Him, hope from Him and fear Him.



(زِينَةٌ): means adornment and decoration, the decorations of wealth and children in this life, which will eventually be removed.

وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا

But the good righteous deeds, that last, are better with your Lord for rewards and better in respect of hope.

Righteous good deeds are what will take us to the end of our journey. Our life's purpose is to purify ourselves, ask for forgiveness and be reformed in order to be suitable to live in paradise in the vicinity of Allah, near the Messengers, where the Angels will welcome and entertain us, and where we will be under the Shade of Allah (سِجَانِهِ) (وتعالى).

وَيَوْمَ نُسِِّرُ الْجِبَالَ وَتَرَى الْأَرْضَ بَارِزَةً وَحَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ
أَحَدًا ﴿٤٧﴾

*And [warn of] the Day when We will remove the mountains and you will see the earth prominent, and
We will gather them and not leave behind from them anyone.*

وَعُرِضُوا عَلَىٰ رَبِّكَ صَفًّا لَقَدْ جِئْتُمُونَا كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ بَلْ
زَعَمْتُمْ أَلَّن نَجْعَلَ لَكُم مَّوْعِدًا ﴿٤٨﴾

*And they will be presented before your Lord in rows, [and He will say], "You have certainly come to
Us just as We created you the first time. But you claimed that We would never make for you an
appointment."*

وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ
يَوَيْلُنَا مَا لَ هَذَا الْكِتَابِ لَا يَغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا
أَحْصَاهَا وَوَجَدُوا مَا عَمِلُوا حَاضِرًا وَلَا يَظْلِمُ رَبُّكَ أَحَدًا ﴿٤٩﴾

*And the record [of deeds] will be placed [open], and you will see the criminals fearful of that within
it, and they will say, "Oh, woe to us! What is this book that leaves nothing small or great except that
it has enumerated it?" And they will find what they did present [before them]. And your Lord does
injustice to no one.*

وَيَوْمَ نَسِيْرُ الْجِبَالِ وَتَرَى الْأَرْضَ بَارِزَةً

And [warn of] the Day when We will remove the mountains and you will see the earth prominent,

On the Day of Judgement, the mountains will be removed, despite the belief of many that they are a permanent fixture.

وَحَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا

and We will gather them and not leave behind from them anyone.

Allah (سبحانه وتعالى) will gather everyone on the Day of Judgement, no matter where they may be scattered or hidden.

وَعُرِضُوا عَلَىٰ رَبِّكَ صَفًّا لَقَدْ جِئْتُمُونَا كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ بَلْ زَعَمْتُمْ أَلَّن نَجْعَلَ لَكُمْ

مَوْعِدًا

And they will be presented before your Lord in rows, [and He will say], "You have certainly come to Us just as We created you the first time. But you claimed that We would never make for you an appointment."

No one will be missing on that Day. We came into this life without anything and will return the same way, except for what we did for Allah's sake.



(مَوْعِدًا): means in the hereafter. No one knows when the Day of Judgement will take place except Allah (سبحانه وتعالى).

وُضِعَ الْكِتَابُ

And the record [of deeds] will be placed [open],

Everyone has a book of record which will be presented and placed in front of them. They will receive their book of records in different ways. The believers will receive it with their right hand and with much joy. The criminals will receive it with their left hand and place it behind their back out of shame.

فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ

and you will see the criminals fearful of that within it,

Criminals will panic when they see their book of records. This term is used for the trial of the dunya (worldly life) where the wrongdoers are called criminals, whereas for the trial of religion, the wrongdoers are called (ظالمين) – oppressors and unjust.

These people were arrogant and proud in the dunya (worldly life). They accounted everything including their wealth and others, but did not account themselves. For this reason they will be (مُشْفِقِينَ) – fearful of what their book contains.

وَيَقُولُونَ يَا وَيْلَتَنَا مَا لَ هَذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا

(and they will say, "Oh, woe to us! What is this book that leaves nothing small or great except that it has enumerated it?"

Out of regret they will make dua'a (supplication) against themselves and will say, "what is this book that has recorded every big and small detail?"

وَوَجَدُوا مَا عَمِلُوا حَاضِرًا

And they will find what they did present [before them].

Everything they did will be presented to them.

وَلَا يَظْلِمُ رَبُّكَ أَحَدًا

And your Lord does injustice to no one.

Their accounting and recompense will be fair and according to what they earned and the believers will be dealt with Allah's favor.

HOW DO WE ACT ON WHAT WE LEARNED?

01

The ephemeral nature of this life is something that we must never forget, because no matter how beautiful things may have seemed for a time and how incredible the joy may have felt to us, it is only a transient reality. The deeds that were righteous will be what will remain in the end and what will benefit us. Therefore we must beautify our hearts, tongue and limbs with righteous good deeds, never for once relying on the tangible things ahead of us.

02

Time is our capital and deeds are our currency which we spend for our hereafter. Therefore spend wisely.

03

Tangible wealth used in the way of Allah will also benefit us, long after we are gone from this earth and will act as a means of continuous reward in our graves.

04

Making regular *dua* (supplication) for parents even after they have passed away will be a source of light in their graves.

05

We must take regular account of our own deeds instead of wasting our time accounting the deeds of others. This helps us to keep our own deeds in check and decrease the burden that we put on others when we interact with them or judge them. Keep in mind that Allah is the true estimator of deeds and He will account and give full recompense with justice and fairness to all.





TRIAL OF THE SHAITAN

(AYAT 50 TO 53)

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ
فَفَسَقَ عَنْ أَمْرِ رَبِّهِ أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِنْ دُونِي وَهُمْ
لَكُمْ عَدُوٌّ يَسُّ لِلظَّالِمِينَ بَدَلًا



And [mention] when We said to the angels, "Prostrate to Adam," and they prostrated, except for Iblees. He was of the jinn and departed from the command of his Lord. Then will you take him and his descendants as allies other than Me while they are enemies to you? Wretched it is for the wrongdoers as an exchange.

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ

And [mention] when We said to the angels, "Prostrate to Adam,"

Allah (سبحانه وتعالى) spoke to the angels and commanded them to prostrate to Adam (peace be upon him).

فَسَجَدُوا إِلَّا إِبْلِيسَ

and they prostrated, except for Iblees

Iblis refused to prostrate as a result of his arrogance and logic. This shows he placed his logic above Allah's commands. Whereas the Angels are pure and when a command comes, they are quick to submit.

كَانَ مِنَ الْجِنِّ

He was of the jinn

This is to remove any doubts or confusion for those who think that Iblis is an Angel. Angels are made of light while jinn are made of fire; there is more heat and aggression.

فَفَسَقَ عَنْ أَمْرِ رَبِّهِ

and departed from the command of his Lord.

When we submit to our Lord's command we will be upgraded and away from fitna (trial). But Iblis departed from his Lord's command, and put himself in a trial as a result of that. Allah is our Rabb and He reforms us when He commands us in order to show our reality.

أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِنْ دُونِي وَهُمْ لَكُمْ عَدُوٌّ

Then will you take him and his descendants as allies other than Me while they are enemies to you?

After knowing Iblis transgressed against his Lord, how can we take him as a wali, (guardian and protector)? Shaitan (the devil) will never make peace with us, we should not support or trust him.

يُسْأَلُ لِلظَّالِمِينَ بَدَلًا

Wretched it is for the wrongdoers as an exchange.

During times of trial a person has a choice, either to take Allah (سبحانه وتعالى) as his Wali (guardian or protector) or shaitan (the devil). Only Allah (سبحانه وتعالى) can bring us success and protection, thus when we know the reality of the shaitan (the devil) and take him as an enemy, then he will not deceive us.

﴿ مَا أَشْهَدْتُهُمْ خَلْقَ السَّمَوَاتِ وَالْأَرْضِ وَلَا خَلَقَ أَنْفُسِهِمْ وَمَا

كُنْتُ مُتَّخِذَ الْمُضِلِّينَ عَضُدًا ﴿٥١﴾

(Allah) made them (Iblis and his offspring) not to witness (nor took their help in) the creation of the heavens and the earth and not (even) their own creation, nor was I (Allah) to take the misleaders as helpers.

وَيَوْمَ يَقُولُ نَادُوا شُرَكَاءِيَ الَّذِينَ زَعَمْتُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا

لَهُمْ وَجَعَلْنَا بَيْنَهُمْ مَوْبِقًا ﴿٥٢﴾

And (remember) the Day He will say: "Call those (so-called) partners of Mine whom you pretended." Then they will cry unto them, but they will not answer them, and We shall put a Maubiq (barrier) between them.

وَرَاءَ الْمُجْرِمُونَ النَّارَ فَظَنُّوا أَنَّهُمْ مُوَاقِعُوهَا وَلَمْ يَجِدُوا عَنْهَا

مَصْرَفًا ﴿٥٣﴾

And the Mujrimun (criminals, polytheists, sinners) shall see the Fire and apprehend that they have to fall therein. And they will find no way of escape from there.

مَا أَشْهَدْتُهُمْ خَلْقَ السَّمَاوَاتِ وَالْأَرْضِ وَلَا خَلْقَ أَنْفُسِهِمْ

I (Allah) made them (Iblis and his offspring) not to witness (nor took their help in) the creation of the heavens and the earth and not (even) their own creation,

No one witnessed the creation of the heavens and the earth. Only Allah (سبحانه وتعالى) is the Creator and only He disposes the affairs of the universe.

وَمَا كُنْتُ مُتَّخِذَ الْمُضِلِّينَ عَضُدًا

nor was I (Allah) to take the misleaders as helpers.

How can we can take someone who is misguiding others as a wali (guardian).

وَيَوْمَ يَقُولُ نَادُوا شُرَكَائِيَ الَّذِينَ زَعَمْتُمْ

And (remember) the Day He will say: "Call those (so-called) partners of Mine whom you pretended."

Allah (سبحانه وتعالى) will tell all those who associated with Him to call on their partners – “let them benefit you or take you out from your problem.” The greatest fitna (trial) is shirk (polytheism).

فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ وَجَعَلْنَا بَيْنَهُم مَّوْبِقًا

Then they will cry unto them, but they will not answer them, and We shall put a Maubiq (barrier) between them.

They will call on them but will not be answered and there will be (مَّوْبِقًا) (barrier and separation) between those who associated with Allah (سبحانه وتعالى) and those they associated with him. They will be enemies to one another and in the time when they need each other the most, they will fail each other. Shirk (associating partners with Allah) is separation and tawheed (attributing oneness to Allah) is unity.

وَرَأَى الْمُجْرِمُونَ النَّارَ فَظَنُّوا أَنَّهُمْ مُوَاقِعُوهَا

And the Mujrimun (criminals, polytheists, sinners) shall see the Fire and apprehend that they have to fall therein.

The (المُجْرِمُونَ) (criminals) are those who took the shayateen (devils) as partners as well as any other false partners. Before entering hellfire, they will see it and are certain they will enter it.

وَلَمْ يَجِدُوا عَنْهَا مَصْرَفًا

And they will find no way of escape from there.

There will be no exit or any way out. No one will support them and there is no friend to help them.

HOW DO WE ACT ON WHAT WE LEARNED?

01

Never question the commands or decrees of Allah instead of submitting to them and obeying them. Iblis refused to perform just one prostration thus disobeying Allah and paying the price for his insolence and destruction. How many a times do we imitate Iblis when we refuse to obey?

02

We must take Allah as our *Wali* (Protector and Guardian) and not the *shaytaan* (devil) who is our clear and unmistakable enemy, and whose only goal is our destruction. Trusting ourselves with anyone other than Allah is foolishness because only Allah wants good for us.







SAFEGUARD FROM THE
TRIAL OF THE SHAITAN

(AYAT 54 TO 59)

وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِلنَّاسِ مِنْ كُلِّ مَثَلٍ وَكَانَ الْإِنْسَانُ
أَكْثَرَشَيْءٍ جَدَلًا ﴿٥٤﴾

And indeed We have put forth every kind of example in this Qur'an, for mankind. But, man is ever more quarrelsome than anything

وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ وَيَسْتَغْفِرُوا رَبَّهُمْ
إِلَّا أَنْ تَأْتِيَهُمْ سُنَّةٌ الْأَوَّلِينَ أَوْ يَأْتِيَهُمُ الْعَذَابُ قُبُلًا ﴿٥٥﴾

And nothing prevents men from believing, (now) when the guidance (the Qur'an) has come to them, and from asking Forgiveness of their Lord, except that the ways of the ancients be repeated with them (i.e. their destruction decreed by Allah), or the torment be brought to them face to face?

وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ وَيَجِدُ الَّذِينَ
كَفَرُوا بِالْبَاطِلِ لِيُدْحِضُوا بِهِ الْحَقَّ وَاتَّخَذُوا آيَاتِي وَمَا أُنذِرُوا
هُزُوًا ﴿٥٦﴾

And We send not the Messengers except as givers of glad tidings and warners. But those who disbelieve, dispute with false argument, in order to refute the truth thereby. And they treat My Ayat (proofs, evidence, verses, lessons, signs, revelations, etc.), and that with which they are warned, as a jest and mockery!

وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِلنَّاسِ مِنْ كُلِّ مَثَلٍ ۚ وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا

And indeed We have put forth every kind of example in this Qur'an, for mankind. But, man is ever more quarrelsome than anything

When there are warnings, we should take them seriously as this is for our own safety.

The Qur'an nourishes our soul and gives us an example of everything. It can bring the best from us and we should be grateful for this so that we can benefit from it in this time.

Yet most people argue out of stubbornness despite the Qur'an being clear and because of this arguing, they are distracted from benefitting from it.

وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ وَيَسْتَغْفِرُوا رَبَّهُمْ إِلَّا أَنْ تَأْتِيَهُمْ سُنَّةُ الْأَوَّلِينَ أَوْ

يَأْتِيَهُمُ الْعَذَابُ قُبُلًا

And nothing prevents men from believing, (now) when the guidance (the Qur'an) has come to them, and from asking Forgiveness of their Lord, except that the ways of the ancients be repeated with them (i.e. their destruction decreed by Allah), or the torment be brought to them face to face?

During times of trial it is best to stay at home and be with the Qur'an because this will lead us to ask for forgiveness. But others do not benefit in times of trial by not believing when the guidance comes to them, thus they do not ask for forgiveness when their Lord's nurturing comes to them.

وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ - وَيُجَادِلُ الَّذِينَ كَفَرُوا بِالْبَاطِلِ لِيُدْحِضُوا بِهِ

الْحَقَّ

And We send not the Messengers except as givers of glad tidings and warners. But those who disbelieve, dispute with false argument, in order to refute the truth thereby.

Messengers did not call people to themselves, but are sent by Allah (سبحانه وتعالى) to be bearers of glad tidings of paradise, of seeing the Face of Allah (سبحانه وتعالى) in paradise, and the promise of victory for those who believe and ask for forgiveness. But they also came as warners to those who do not believe or ask for forgiveness.

وَاتَّخَذُوا آيَاتِي وَمَا أُنذِرُوا هُزُوًا

And they treat My Ayat (proofs, evidence, verses, lessons, signs, revelations, etc.), and that with which they are warned, as a jest and mockery!

A type of disbelief is to mock Allah's ayat (signs) of warnings and glad tidings.

WAY TO SALVATION

وعن عقبة بن عامر رضي الله عنه قال: قلت يا رسول الله ما النجاة؟ قال: "أمسك عليك لسانك، وليسعك بيتك، وابك على خطيئتك"

*'Uqbah bin 'Amir (May Allah be pleased with him) said: I asked the Messenger of Allah صلى الله عليه وسلم "How can salvation be achieved?" He replied, "Control your tongue, keep to your house, and weep over your sins."*⁸

1. In times of trial we need to stop our tongue from speaking anything that does not increase us in faith.
2. To remain at home.
3. To cry over our sins, seek forgiveness and see how we can change for the better.

These three matters constitute the way to salvation and safety from any trial, and to be grateful for all Allah (سبحانه وتعالى) has given us.

⁸ Riyadh As Saliheen, At Tirmidhi, Book 18, Hadith 1520

وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ فَأَعْرَضَ عَنْهَا وَنَسِيَ مَا قَدَّمَتْ يَدَاؤُهُ إِنَّا
 جَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِنْ
 تَدْعُهُمْ إِلَى الْهُدَى فَلَنْ يَهْتَدُوا إِذًا أَبَدًا ﴿٥٧﴾

And who does more wrong than he who is reminded of the Ayat (proofs, evidence, verses, lessons, signs, revelations, etc.) of his Lord, but turns away from them, forgetting what (deeds) his hands have sent forth. Truly, We have set veils over their hearts lest they should understand this (the Qur'an), and in their ears, deafness. And if you (O Muhammad صلى الله عليه وسلم) call them to guidance, even then they will never be guided.

وَرَبُّكَ الْعَفُورُ ذُو الرَّحْمَةِ لَوْ يُؤَاخِذُهُمْ بِمَا كَسَبُوا لَعَجَّلَ لَهُمُ
 الْعَذَابَ بَلْ لَهُمْ مَوْعِدٌ لَنْ يَجِدُوا مِنْ دُونِهِ مَوْيلاً ﴿٥٨﴾

And your Lord is Most Forgiving, Owner of Mercy. Were He to call them to account for what they have earned, then surely, He would have hastened their punishment. But they have their appointed time, beyond which they will find no escape.

وَتِلْكَ الْقُرَىٰ أَهْلَكْنَاهُمْ لَمَّا ظَلَمُوا وَجَعَلْنَا لِمَهْلِكِهِمْ
 مَوْعِدًا ﴿٥٩﴾

And these towns (population, - 'Ad, Thamud) We destroyed them when they did wrong. And We appointed a fixed time for their destruction.

وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ فَأَعْرَضَ عَنْهَا

And who does more wrong than he who is reminded of the Ayat (proofs, evidence, verses, lessons, signs, revelations, etc.) of his Lord,

The greatest of trials is ourselves, when a person is reminded of Allah's ayat (signs) and then becomes ungrateful.

وَنَسِيًّا مَا قَدَّمَتْ يَدَاؤُهُ

but turns away from them, forgetting what (deeds) his hands have sent forth.

A person who turns away from receiving reminders is in more wrong than the one who turns away without receiving reminders. To have faith in times of trial is a great blessing.

إِنَّا جَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِنْ تَدْعُهُمْ إِلَى الْهُدَى فَلَنْ يَهْتَدُوا إِذًا

أَبَدًا

Truly, We have set veils over their hearts lest they should understand this (the Qur'an), and in their ears, deafness. And if you (O Muhammad صلى الله عليه وسلم) call them to guidance, even then they will never be guided.

Everything is personal nurturing even if it appears as universal nurturing. We should reflect upon ourselves and not separate ourselves from our sins and the reminders we receive. Guidance comes to make people believe and ask for forgiveness.

وَرَبُّكَ الْغَفُورُ ذُو الرَّحْمَةِ يَلْوُ بِؤَاخِذِهِمْ بِمَا كَسَبُوا لَعَجَلْ لَهُمُ الْعَذَابُ

And your Lord is Most Forgiving, Owner of Mercy. Were He to call them to account for what they have earned, then surely, He would have hastened their punishment.

Then Allah (سبحانه وتعالى) stretches His Hands for forgiveness. Our Lord, the One Who reforms us is forgiving and is the Owner of Mercy. When we cry over our sins, we need to know that Allah (سبحانه وتعالى) forgives and showers us with mercy. We need to seek forgiveness and repent, even if we do not know of the sin because Allah (سبحانه وتعالى) is happy when we repent.

بَلْ لَهُمْ مَوْعِدٌ لَّنْ يَجِدُوا مِنْ دُونِهِ مَوْئِلًا

But they have their appointed time, beyond which they will find no escape.

We all have an appointment when Allah (سبحانه وتعالى) will judge and account us. May Allah (سبحانه وتعالى) pardon us and overlook our mistakes because He is The Most Forgiving, Most Merciful.

وَتِلْكَ الْقُرَىٰ أَهْلَكْنَاهُمْ لَمَّا ظَلَمُوا وَجَعَلْنَا لِمِثْلِهِم مَّوْعِدًا

And these towns (population, - 'Ad, Thamud) We destroyed them when they did wrong And We appointed a fixed time for their destruction.

Allah (سبحانه وتعالى) gives an example of the people before us.

SURAH AL ANFAL 33

وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ
وَهُمْ يَسْتَغْفِرُونَ ﴿٣٣﴾

And Allah would not punish them while you (Muhammad صلى الله عليه وسلم) are amongst them, nor will He punish them while they seek (Allah's) Forgiveness.

We will be safe and protected when we seek forgiveness.

HOW DO WE ACT ON WHAT WE LEARNED?

01

The *ayat* (signs) of Allah are not to be used as a subject of mockery or jest, but they are for sincere contemplation and purpose, else it may turn into a form of disbelief. Therefore we must take every sign, every warning, and glad tiding that comes from Allah with genuine intent and never argue or push it away from us.

02

We must appreciate and acknowledge the significance of our faith and the guidance that is bestowed upon us through the Qur'an when it reaches us. Failing which these precious gifts could be taken away, and the heart sealed from understanding the truth. It is a type of oppression we put ourselves through when we turn away from Allah's reminders and become heedless of His *ayat* (signs), showing needless ingratitude. Instead we must use those reminders to assess our own selves and use it

02

to correct our mistakes and reform ourselves. Knowledge and wisdom of the *deen* (religion) are a great responsibility which cannot be taken lightly, rather they are an *amanah* (trust) which must be dealt in with great humility and gratitude.

03

Seeking constant forgiveness and repentance towards Allah every day, even if we are unaware of the sins we commit, are a means of protection from trials and suffering.





TRIAL OF KNOWLEDGE:
STORY OF MUSA (PEACE BE
UPON HIM) AND AL-KHIDR
(AYAT 60 TO 82)

وَإِذْ قَالَ مُوسَى لِفَتَاهُ لَا أَبْرَحُ حَتَّىٰ أَبْلُغَ مَجْمَعَ
الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا ﴿٦٠﴾

And (remember) when Musa (Moses) said to his boy-servant: "I will not give up (travelling) until I reach the junction of the two seas or (until) I spend years and years in travelling."

فَلَمَّا بَلَغَا مَجْمَعَ بَيْنَهُمَا نَسِيَا حُوتَهُمَا فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ
سَرَبًا ﴿٦١﴾

But when they reached the junction of the two seas, they forgot their fish, and it took its way through the sea as in a tunnel.

فَلَمَّا جَاوَزَا قَالَ لِفَتَاهُ إِنَّا غَدَاءٌ نَا لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا
نَصَبًا ﴿٦٢﴾

So when they had passed further on (beyond that fixed place), Musa (Moses) said to his boy-servant: "Bring us our morning meal; truly, we have suffered much fatigue in this, our journey."

قَالَ أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْحُوتَ وَمَا أَنسَنِيهِ إِلَّا
الشَّيْطَانُ أَنْ أَذْكُرَهُ، وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا ﴿٦٣﴾

He said: "Do you remember when we betook ourselves to the rock? I indeed forgot the fish; none but Shaitan (Satan) made me forget to remember it. It took its course into the sea in a strange (way)!"

قَالَ ذَلِكَ مَا كُنَّا نَبِغُ فَأَرْتَدَّ عَلَيَّ آثَارِهِمَا قَصَصًا

[Musa (Moses)] said: "That is what we have been seeking." So they went back retracing their footsteps.

Musa (عليه السلام) was asked if he was the most knowledgeable and he replied "yes", but Allah (سبحانه وتعالى) told him there was someone else, and so Musa (عليه السلام) wanted to meet him. The trial of knowledge is not about belief or disbelief but elevation and the trial of authority is about applying and doing one's best when he has authority. We see that these two trials are about knowledge and action, and not about belief and disbelief.

وَإِذْ قَالَ مُوسَى لِفَتَاهُ لَا أَبْرَحُ حَتَّىٰ أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ

And (remember) when Musa (Moses) said to his boy-servant: "I will not give up (travelling) until I reach the junction of the two seas"

This story of Musa (عليه السلام) is only mentioned in Surah Al Kahf. Despite Musa (عليه السلام) having the Tawrat (Torah), he still wanted to learn when he realized someone had knowledge that he did not know. This type of knowledge was not the typical kind taught through books and studying, but a knowledge taught practically through real life examples and decrees.

Musa (عليه السلام) travelled along with (لِفَتَاهُ) – his servant boy Yusha' ibn Noon, who accompanied Musa (عليه السلام) in travel and residence, and later became a Prophet after Musa (عليه السلام) passed away.

أَوْ أَمْضِي حُمْبًا

or (until) I spend years and years in travelling.”

To travel for a long time in order to see knowledge shows Musa's longing and determination.

فَلَمَّا بَلَغَا مَجْمَعَ بَيْنَهُمَا نَسِيَا حُوتَهُمَا فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا

But when they reached the junction of the two seas, they forgot their fish, and it took its way through the sea as in a tunnel.

The junction of two seas was the first sign that they had reached their designated place. Then, water from the sea was meant to splash onto the fish they were eating, which was supposed to cause the fish to come back to life and swim smoothly into the sea. They missed this sign because Musa (عليه السلام) slept and Yusha' saw it but forgot to mention it.

فَلَمَّا جَاوَزَا قَالَ لِفَتَاهُ آتِنَا غَدَاءَنَا لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا

So when they had passed further on (beyond that fixed place), Musa (Moses) said to his boy-servant: "Bring us our morning meal; truly, we have suffered much fatigue in this, our journey."

They missed the second sign and continued to pass further. When they felt tired, it was an indication that they had gone too far.

قَالَ أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْحُوتَ وَمَا أَنسَانِيهِ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ

وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا

He said: "Do you remember when we betook ourselves to the rock? I indeed forgot the fish; none but Shaitan (Satan) made me forget to remember it. It took its course into the sea in a strange (way).!"

At night they went to sleep near a stone which was known between the two seas. Then Yusha' admitted that he forgot to mention seeing the fish and it was the shaitan (the devil) who caused him to forget. He said that when water splashed on the dead fish, it came to life and swam into the sea. It was an amazing scene which Yusha' saw but Musa (عليه السلام) did not.

Musa (عليه السلام) only told Yusha' about the first sign which was the meeting point of the two seas and not the second sign about the fish. The sign of the fish was only inspired to Musa (عليه السلام). When Musa (عليه السلام) talked about his feelings, it opened for Yusha' to speak about the strange thing he had witnessed about the fish.

قَالَ ذَلِكَ مَا كُنَّا نَبْغُ: فَارْتَدَّا عَلَىٰ آثَارِهِمَا قَصَصًا

[Musa (Moses)] said: "That is what we have been seeking." So they went back retracing their footsteps.

Musa (عليه السلام) informed him that this was exactly the sign they were looking for. So they retraced their footsteps and returned to the place they were meant to meet Al Khidr.

فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَا آتَيْنَاهُ رَحْمَةً مِّنْ عِنْدِنَا وَعَلَّمْنَاهُ مِمَّا
لَدُنَّا عِلْمًا ﴿٦٥﴾

Then they found one of Our slaves, on whom We had bestowed mercy from Us, and whom We had taught knowledge from Us.

قَالَ لَهُ مُوسَىٰ هَلْ أَتَّبِعُكَ عَلَىٰ أَنْ تُعَلِّمَنِي مِمَّا عَلَّمْتَنِي رُشْدًا ﴿٦٦﴾

Musa (Moses) said to him (Khidr): "May I follow you so that you teach me something of that knowledge (guidance and true path) which you have been taught (by Allah)?"

قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٦٧﴾

He (Khidr) said: "Verily you will not be able to have patience with me!"

وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِ خُبْرًا ﴿٦٨﴾

"And how can you have patience about a thing which you know not?"

قَالَ سَتَجِدُنِي إِن شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا ﴿٦٩﴾

Musa (Moses) said: "If Allah wills, you will find me patient, and I will not disobey you in aught."

قَالَ فَإِنْ أَتَبَعْتَنِي فَلَا تَسْأَلْنِي عَنْ شَيْءٍ حَتَّىٰ أُحَدِّثَ لَكَ مِنْهُ



He (Khidr) said: "Then, if you follow me, ask me not about anything till I myself mention of it to you."

فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَا آتَيْنَاهُ رَحْمَةً مِّنْ عِنْدِنَا وَعَلَّمْنَاهُ مِن لَّدُنَّا عِلْمًا

Then they found one of Our slaves, on whom We had bestowed mercy from Us, and whom We had taught knowledge from Us.

Al Khidr was among the slaves of Allah (سبحانه وتعالى), and his student Musa (عليه السلام) was a messenger of determination. Among the qualities of Al Khidr was the mercy granted by Allah (سبحانه وتعالى). He cared for his student and told Musa (عليه السلام) that he can be with him, but Musa (عليه السلام) will not be patient with him.

قَالَ لَهُ مُوسَىٰ هَلْ أَتَّبِعُكَ عَلَىٰ أَنْ تُعَلِّمَنِي مِمَّا عَلَّمْتَ رُشْدًا

Musa (Moses) said to him (Khidr): "May I follow you so that you teach me something of that knowledge (guidance and true path) which you have been taught (by Allah)?"

Musa (عليه السلام) showed great respect to Al Khidr despite Musa (عليه السلام) being a messenger of determination because Al Khidr was his teacher. "Rushd" mentioned in the ayat (verse) is to gain reflections, to be on target and get to the heart of a matter.

قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا

He (Khidr) said: "Verily you will not be able to have patience with me!"

Here we find a direct and straightforward response from Al Khidr, similar to the style of Musa (عليه السلام). Al Khidr was not someone who knew the unseen but Allah (سبحانه وتعالى) inspired him through his life and Allah's actions. Al Khidr knew Musa (عليه السلام) would not be patient.

وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِ خُبْرًا

"And how can you have patience about a thing which you know not?"

A person needs to encompass everything with knowledge before taking action. Al Khidr told Musa (عليه السلام) directly, "how can you be patient on something you cannot encompass?". He knew that Musa (عليه السلام) could not encompass everything with the knowledge he had.

قَالَ سَتَجِدُنِي إِن شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا

Musa (Moses) said: "If Allah wills, you will find me patient, and I will not disobey you in aught."

Musa (عليه السلام) only focused on his actions, even though patience is a requirement while seeking this type of knowledge.

قَالَ فَإِنْ اتَّبَعْتَنِي فَلَا تَسْأَلْنِي عَنْ شَيْءٍ حَتَّى أُحْدِثَ لَكَ مِنْهُ ذِكْرًا

He (Khidr) said: "Then, if you follow me, ask me not about anything till I myself mention of it to you."

Al Khidr allowed Musa (عليه السلام) to follow him but with the condition that he not ask about matters, because the more a person asks whilst seeking knowledge, the more he restricts himself.

Al Khidr promised Musa (عليه السلام) that he would show him and clarify for him when the time was right.

فَانطَلَقَا حَتَّىٰ إِذَا رَكِبَا فِي السَّفِينَةِ خَرَقَهَا قَالَ أَخَرَقْتَهَا لِتُغْرِقَ أَهْلَهَا
لَقَدْ جِئْتَ شَيْئًا إِمْرًا ﴿٧١﴾

*So they both proceeded, till, when they embarked the ship, he (Khidr) scuttled it. Musa (Moses) said:
"Have you scuttled it in order to drown its people? Verily, you have committed a thing "Imr" (a
Munkar - evil, bad, dreadful thing)."*

قَالَ أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٧٢﴾

He (Khidr) said: "Did I not tell you, that you would not be able to have patience with me?"

قَالَ لَا تُؤَاخِذْنِي بِمَا نَسِيتُ وَلَا تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا ﴿٧٣﴾

*[Musa (Moses)] said: "Call me not to account for what I forgot, and be not hard upon me for my
affair (with you)."*

فَانطَلَقَا حَتَّىٰ إِذَا رَكِبَا فِي السَّفِينَةِ خَرَقَهَا قَالَ أَخَرَقْتَهَا لِتُغْرِقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْئًا إِمْرًا

*So they both proceeded, till, when they embarked the ship, he (Khidr) scuttled it. Musa (Moses) said:
"Have you scuttled it in order to drown its people? Verily, you have committed a thing "Imr" (a
Munkar - evil, bad, dreadful thing)."*

Al Khidhr caused a ship to sink. On the surface, this appeared to be a bad thing. However, a person should not judge, but be hopeful of the future.

قَالَ أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا

He (Khidr) said: "Did I not tell you, that you would not be able to have patience with me?"

Al Khidhr did not change his words, but mentioned to Musa (عليه السلام) again, “verily you will not be patient with me”. Allah (سبحانه وتعالى) taught Al Khidr knowledge of the unseen, but he is not someone to be idolized. Allah (سبحانه وتعالى) teaches whomever he wills.

قَالَ لَا تُؤَاخِذْنِي بِمَا نَسِيتُ وَلَا تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا

[Musa (Moses)] said: "Call me not to account for what I forgot, and be not hard upon me for my affair (with you)."

Musa (عليه السلام) wanted to continue with Al Khidr and told him not to take him to account for forgetting. To forget is an acceptable excuse, just as Musa (عليه السلام) did not account Yusha’ when he forgot to tell him about the fish. Al Khidhr pardoned him and allowed him to continue. Knowledge of a teacher through a decree is different from what is taught through a book. A student sees the teacher as someone who themselves go through training so that the student is not attached to him. And the teacher learns through decrees to show that he still needs to learn himself.

فَانطَلَقَا حَتَّىٰ إِذَا لَقِيَا غُلَامًا فَقَتَلَهُ، قَالَ أَقْتَلْتَ نَفْسًا زَكِيَّةً بِغَيْرِ نَفْسٍ
لَّقَدْ جِئْتَ شَيْئًا نُكْرًا ﴿٧٤﴾

Then they both proceeded, till they met a boy, and he (Khidr) killed him. Musa (Moses) said: "Have you killed an innocent person who had killed none? Verily, you have committed a thing Nukr (a great Munkar - prohibited, evil, dreadful thing)!"

﴿٧٥﴾ قَالَ أَلَمْ أَقُلْ لَكَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٧٥﴾

(Khidr) said: "Did I not tell you that you can have no patience with me?"

قَالَ إِنْ سَأَلْتُكَ عَنْ شَيْءٍ بَعْدَ هَذَا فَلَا تُصَحِّبْنِي ۖ قَدْ بَلَغْتَ مِن لَدُنِّي
عُذْرًا ﴿٧٦﴾

[Musa (Moses)] said: "If I ask you anything after this, keep me not in your company, you have received an excuse from me."

فَانطَلَقَا حَتَّى إِذَا لَقِيَا غُلَامًا فَقَتَلَهُ قَالَ أَقْتَلْتُمْ نَفْسًا زَكِيَّةً بِغَيْرِ نَفْسٍ لَقَدْ جِئْتُمْ شَيْئًا نُكْرًا

Then they both proceeded, till they met a boy, and he (Khidr) killed him. Musa (Moses) said: "Have you killed an innocent person who had killed none? Verily, you have committed a thing Nukr (a great Munkar - prohibited, evil, dreadful thing

They came across a young boy who Al Khidr proceeded to kill. This must have been an extremely difficult situation for Musa (عليه السلام) to witness. He was very angry because how could the killing of a boy be justified? Musa (عليه السلام) told Al Khidhr, “have you killed an innocent person who did not kill another? Verily this is unacceptable by anyone.”

Al Khidhr was a slave of Allah (سبحانه وتعالى) who was given mercy from Him and knowledge about decrees. He did not do anything out of personal desire, but by Allah’s permission.

قَالَ أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا

He (Khidr) said: "Did I not tell you, that you would not be able to have patience with me?"

This is another reminder from Al Khidr regarding their initial meeting and what he said at the time.

قَالَ إِنْ سَأَلْتِكَ عَنْ شَيْءٍ بَعْدَهَا فَلَا تُصَاحِبْنِي قَدْ بَلَغْتَ مِنْ لَدُنِّي عُذْرًا

[Musa (Moses)] said: "If I ask you anything after this, keep me not in your company, you have received an excuse from me."

Musa (عليه السلام) acknowledges the conditions initially laid out by Al Khidr and his failure to comply with them, thereby letting him know that they would part ways if he continued on this path.

It is important for a student to appreciate and be grateful to have a teacher as well as be able to learn.

فَانْطَلَقَا حَتَّىٰ إِذَا أَنِيَا أَهْلَ قَرْيَةٍ اسْتَطَعَمَا أَهْلَهَا فَأَبْوَأ أَن يُضَيَّفُوهُمَا
فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَن يَنْقَضَ فَأَقَامَهُ، قَالَ لَوْ شِئْتَ لَتَّخَذْتَ
عَلَيْهِ أَجْرًا ﴿٧٧﴾

Then they both proceeded, till, when they came to the people of a town, they asked them for food, but they refused to entertain them. Then they found therein a wall about to collapse and he (Khidr) set it up straight. [Musa (Moses)] said: If you had wished, surely, you could have taken wages for it!"

قَالَ هَذَا فِرَاقُ بَيْنِي وَبَيْنِكَ سَأُنَبِّئُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِعْ عَلَيْهِ
صَبْرًا ﴿٧٨﴾

(Khidr) said: "This is the parting between me and you, I will tell you the interpretation of (those) things over which you were unable to hold patience.

This is the last scene between Musa (عليه السلام) and Al Khidr following which Musa (عليه السلام) was to decide his next step. This is to show that our life is divided into two parts - one part is our past when we did not have a choice and were impatient, and the other part is after we have knowledge and wisdom, and can decide.

In the first two scenes, Al Khidr did something that appeared to be bad to those who were good. But in this scene, Al Khidr did something good to people who were not worthy. The point is to not judge because it is not about people, but the future that will come as a result of those actions and decrees.

فَانطَلَقَا حَتَّىٰ إِذَا أَتَيَا أَهْلَ قَرْيَةٍ اسْتَطْعَمَا أَهْلَهَا فَأَبَوْا أَنْ يُضَيِّفُوهُمَا

Then they both proceeded, till, when they came to the people of a town, they asked them for food, but they refused to entertain them.)

The people of the town refused to accommodate them by not giving them food or accommodation.

فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَ فَأَقَامَهُ

Then they found therein a wall about to collapse and he (Khidr) set it up straight.

Despite the hostility from the town's people, Al Khidr proceeded to do something of benefit.

قَالَ لَوْ شِئْتَ لَاتَّخَذْتَ عَلَيْهِ أَجْرًا

[Musa (Moses)] said: If you had wished, surely, you could have taken wages for it!"

This is to teach us not to judge the decree we face in life and not to judge the people we will face in the future either.

قَالَ هَذَا فِرَاقُ بَيْنِي وَبَيْنِكَ ۗ

(Khidr) said: "This is the parting between me and you"

Musa's comment was not acceptable with Al Khidr so Al Khidr said that now is the separation between them. This shows the teacher can finish anytime he wills. Al Khidr will now give him the interpretation of the three actions which Musa (عليه السلام) could not bear.

سَأُنَبِّئُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا

I will tell you the interpretation of (those) things over which you were unable to hold patience.

Because of Musa's lack of patience, they part ways but before that Al Khidr proceeds to explain and interpret everything that took place. When we submit and remain patient then we will learn more. Knowledge is an upgrade, but it should not be used to judge or look down on others.

SURAH AL QASAS 14

وَلَمَّا بَلَغَ أَشُدَّهُ، وَأَسْتَوَىٰ، ءَأَيْنِنَهُ حُكْمًا وَعِلْمًا وَكَذَلِكَ نَجْزِي
الْمُحْسِنِينَ



And when he attained his full strength, and was perfect (in manhood), We bestowed on him Hukm (Prophethood and right judgement of the affairs) and religious knowledge [of the religion of his forefathers i.e. Islamic Monotheism]. And thus do We reward the Muhsinun (i.e. good doers)

Musa (عليه السلام) was raised in the home of an enemy, but was taught wisdom and knowledge, all of which was before receiving the Tawrat. Many things happened in Musa's life that he did not have a say in. For example, he was thrown into the sea as a baby and he was raised in the house of Firaoun, but he did not choose this.

Things happened in Musa's life when he was a baby and had no say, but Allah (سبحانه وتعالى) took care of him until he became upright.

THE FIRST STORY was about a ship being destroyed, but it was destroyed to be saved from a king who was taking ships that had no defects. Similarly, Musa (عليه السلام) was thrown into the sea to be saved from a king (Firaoun) from taking innocent boys and killing them.

THE SECOND STORY was about the killing of an innocent boy. Al Khidr took the role of Firaoun who was killing innocent boys, but this was all a means for Musa (عليه السلام) to become a messenger.

THE THIRD STORY is about a town that did not accommodate them, but Al Khidr still helped them. Al Khidr took the role of Firaoun who took care of Musa (عليه السلام) though he did not ask for a reward.

أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسْكِينٍ يَعْمَلُونَ فِي الْبَحْرِ فَأَرَدْتُ أَنْ أَعِيبَهَا
 وَكَانَ وَرَاءَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا ﴿٧٩﴾

"As for the ship, it belonged to Masakin (poor people) working in the sea. So I wished to make a defective damage in it, as there was a king behind them who seized every ship by force.

The first decree touched the ship, the second decree touched the young boy, and the third decree touched the wall. This shows that the decree can befall objects and people. The first decree impacted needy people, the second impacted believing parents and the third impacted two young orphan boys.

أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسَاكِينٍ يَعْمَلُونَ فِي الْبَحْرِ

"As for the ship, it belonged to Masakin (poor people) working in the sea.

The ship was a test but a test that had two sides - one for the needy people working on it and the other for the king who wanted to take it.

Before, Al Khidr only mentioned a ship for the people, and did not mention they were needy. Had he mentioned they were needy to Musa (عليه السلام) from the start, then the reaction would be worse. And this teaches us that in the decree some information is concealed from us as a mercy.

فَأَرَدْتُ أَنْ أَعِيبَهَا

So I wished to make a defective damage in it

Al Khidr mentions himself he wanted to cause damage to the ship, which is an object. Note he does not attribute any evil to Allah (سبحانه وتعالى).

وَكَانَ وَرَاءَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا

as there was a king behind them who seized every ship by force

Behind them was a king taking every ship by force. Thus because of their damaged ship, they were saved from having it taken by the king.

This teaches us that in life we go through some kind of “harm” in our life, in order to be protected from a greater harm.

وَأَمَّا الْعُلَمُ فَكَانَ أَبَوَاهُ مُؤْمِنِينَ فَخَشِينَا أَنْ يُرْهَقَهُمَا طُغْيَانًا
وَكُفْرًا ﴿٨٠﴾

"And as for the boy, his parents were believers, and we feared lest he should oppress them by rebellion and disbelief.

فَأَرَدْنَا أَنْ يُبَدِّلَهُمُ اللَّهُ خَيْرًا مِنْهُ زَكْوَةً وَأَقْرَبَ رَحْمًا ﴿٨١﴾

"So we intended that their Lord should change him for them for one better in righteousness and nearer to mercy.

In the second story the decree is the loss of a life, but had this child remained alive then he would have taken himself and his family to hellfire. Thus losses take place in this life to be saved from a greater trial and eternal loss. Allah (سبحانه وتعالى) is The All-Knower and He knows every possibility that can occur. Certainly He always decrees the best possibility because other options would have been a worse outcome.

Also there is no loss with Allah (سبحانه وتعالى). They gained their faith and a better child, thus all of them including the one who was killed will be in paradise.

Allah (سبحانه وتعالى) will not burden anyone beyond what they can handle. Allah (سبحانه وتعالى) does not challenge the people, but wants to save them. Therefore it is important to always think good of Him.

وَأَمَّا الْغُلَامُ فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ فَخَشِينَا أَنْ يُرْهِقَهُمَا طُغْيَانًا وَكُفْرًا

"And as for the boy, his parents were believers, and we feared lest he should oppress them by rebellion and disbelief."

The parents of the boy were (مُؤْمِنَيْنِ), true, constant believers. Had the boy grown up and not died, he would have transgressed and disbelieved, and would have made his parents transgress outwardly and disbelieve inwardly.

HOUSE IN PARADISE FOR THE ONE WHO LOSES A CHILD

عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِذَا مَاتَ وَلَدٌ الْعَبْدِ قَالَ
اللَّهُ لِلْمَلَائِكَةِ قَبَضْتُمْ وَلَدَ عَبْدِي . فَيَقُولُونَ نَعَمْ . فَيَقُولُ قَبَضْتُمْ ثَمَرَةَ فُؤَادِهِ . فَيَقُولُونَ نَعَمْ
. فَيَقُولُ مَاذَا قَالَ عَبْدِي فَيَقُولُونَ حَمْدَكَ وَاسْتَرْجَع . فَيَقُولُ اللَّهُ ابْنُوا لِعَبْدِي بَيْتًا فِي الْجَنَّةِ
وَسَمُّوهُ بَيْتَ الْحَمْدِ "

*'Ad-Dahhak bin Abdur-Rahman bin Arzab narrated to me, from Abu Musa Al-Ash'ari: "The Messenger of Allah said: 'When a child of the slave (of Allah) died, Allah says to the angels: "Have you taken the fruits of his work." They reply: "Yes." So He says: "What did My slave say?" They reply: "He praised you and mentioned that to You is the return." So Allah says: "Build a house in Paradise for My slave, and name it 'the house of praise.'"*⁹

فَأَرَدْنَا أَنْ يُبَدِّلَهُمَا رَبُّهُمَا خَيْرًا مِنْهُ زَكَوَةً وَأَقْرَبَ رُحْمًا

"So we intended that their Lord should change him for them for one better in righteousness and nearer to mercy.

When Allah (سبحانه وتعالى) takes away anything He will always replace it with something better. Their Lord and Nurturer wanted to give them the best child who was good, pure, righteous and dutiful to his parents. The child who died would have been disobedient and rebellious, and Allah (سبحانه وتعالى) always wants the best for the believer.

⁹ Sahih Aj Jami'e 795, Authenticated by Al Albani as Sahih

وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ وَكَانَ تَحْتَهُ كَنْزٌ
لَهُمَا وَكَانَ أَبُوهُمَا صَالِحًا فَأَرَادَ رَبُّكَ أَنْ يَبْلُغَا أَشُدَّهُمَا
وَيَسْتَخْرِجَا كَنْزَهُمَا رَحْمَةً مِّن رَّبِّكَ ۗ وَمَا فَعَلْتُهُ ۗ عَنْ أَمْرِ ذَلِكِ
تَأْوِيلُ مَا لَمْ تَسْطِعْ عَلَيْهِ صَبْرًا ﴿٨٢﴾

"And as for the wall, it belonged to two orphan boys in the town; and there was under it a treasure belonging to them; and their father was a righteous man, and your Lord intended that they should attain their age of full strength and take out their treasure as a mercy from your Lord. And I did them not of my own accord. That is the interpretation of those (things) over which you could not hold patience."

Every decree that happens in our life is to enrich us. In this ayah (verse) we find the interpretation of the third story when Al Khidr and Musa (عليه السلام) reached a town and sought food, but were refused. A person should not stop doing good because he is not seeking reward from people, but from Allah (سبحانه وتعالى).

وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ

"And as for the wall, it belonged to two orphan boys in the town;"

Although this particular decree was about a wall, it impacted two orphan boys. Here we find that the first story was about a ship which was a trial for wealth. The second story was the killing of a child, which was a trial for children. And the third story involved both a trial for wealth and children. And as mentioned in the below ayat (verse) wealth and children are an adornment for this life but it is good deeds done for Allah (سبحانه وتعالى) which will remain.

SURAH AL KAHF 46

الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا

Wealth and children are the adornment of the life of this world. But the good righteous deeds, that last, are better with your Lord for rewards and better in respect of hope.

The two orphan boys were in the city where there was a treasure. Although this information was not revealed to Musa (عليه السلام) from the start because had this been known to him, then his reaction would have been different.

وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا وَكَانَ أَبُوهُمَا صَالِحًا

and there was under it a treasure belonging to them; and their father was a righteous man,

The treasure was underneath a wall and their father was a righteous man. Anyone who is righteous is surely a believer and Allah (سبحانه وتعالى) will give him more by protecting his children and his children's property. The righteousness of the father reaped benefits after his death so much so that it affected his offspring and wealth.

Some may think that because he is a righteous person, he should spend all his money in charity, not leaving anything for his children. But then this will put his children to trial.

KEEP WEALTH FOR YOUR CHILDREN

قَالَ عَادِنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا مَرِيضٌ فَقَالَ "أَوْصَيْتَ" . قُلْتُ نَعَمْ . قَالَ "بِكُمْ" . قُلْتُ بِمَالِي كُلِّهِ فِي سَبِيلِ اللَّهِ . قَالَ "فَمَا تَرَكْتَ لِوَلَدِكَ" . قُلْتُ هُمْ أَغْنِيَاءُ بِخَيْرٍ . قَالَ "أَوْصِ بِالْعَشْرِ" . فَمَا زِلْتُ أَنْاقِصُهُ حَتَّى قَالَ "أَوْصِ بِالثُّلْثِ وَالثُّلْثُ كَثِيرٌ"

"The Messenger of Allah صلى الله عليه وسلم came to visit me while I was sick. He said: 'Do you have a will?' I said: 'Yes.' He said: 'For how much?' I said: 'All of my wealth, for the cause of Allah.' He said: 'What did you leave for your children?'" He (Sa'd) said: "They are rich in goodness." He said: 'Will a tenth.'" He (Sa'd) said: "He صلى الله عليه وسلم continued decreasing it until he said: 'Will a third, and a third is too great.'"¹⁰

¹⁰ Jami` at-Tirmidhi 975

It does not negate tawwakul (reliance on Allah) to take the means of leaving wealth for one's children.

فَأَرَادَ رَبُّكَ أَنْ يَبْلُغَا أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنْزَهُمَا رَحْمَةً مِّنَ رَبِّكَ ۗ وَمَا فَعَلْتُهُ عَنْ أَمْرِي ۗ ذَٰلِكَ

تَأْوِيلُ مَا لَمْ تَسْطِعْ عَلَيْهِ صَبْرًا

and your Lord intended that they should attain their age of full strength and take out their treasure as a mercy from your Lord. And I did them not of my own accord. That is the interpretation of those (things) over which you could not hold patience.”

Sometimes we do good for someone without even knowing what the impact would be. This is Allah's Want. For example if we see something about to fall, we should fix it or if we see something on the street that can cause harm, we should remove it. If Al Khidr did not straighten the wall at that time then the children would have found the treasure at a young age and it would have become a trial for them.

SUPPLICATION FOR FIRMNESS, GRATITUDE, TRUTHFUL TONGUE AND SOUND HEART

قَالَ صَجْبُتُ شَدَّادِ بْنِ أَوْسٍ رَضِيَ اللَّهُ عَنْهُ فِي سَفَرٍ فَقَالَ أَلَا أَعَلِمُكَ مَا كَانَ رَسُولُ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ يُعَلِّمُنَا أَنْ نَقُولَ اللَّهُمَّ إِنِّي أَسْأَلُكَ الثَّبَاتَ فِي الْأَمْرِ وَأَسْأَلُكَ عَزِيمَةَ الرُّشْدِ
وَأَسْأَلُكَ شُكْرَ نِعْمَتِكَ وَحُسْنَ عِبَادَتِكَ وَأَسْأَلُكَ لِسَانًا صَادِقًا وَقَلْبًا سَلِيمًا وَأَعُوذُ بِكَ مِنْ
شَرِّ مَا تَعَلَّمَ وَأَسْأَلُكَ مِنْ خَيْرِ مَا تَعَلَّمَ وَأَسْتَغْفِرُكَ مِمَّا تَعَلَّمَ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ

“I accompanied Shaddad bin Aws [may Allah be pleased with him] on a journey, so he said: ‘Should I not teach you what the Messenger of Allah used to teach us?’ That you say: “O Allah, I ask You for steadfastness in the affair and I ask You for determination upon guidance, and I ask You to make me grateful for Your favor, and excellence in worshipping You, and I ask You for a truthful tongue and a sound heart, and I seek refuge in You from the evil of what You know, and I ask You for the good of what You know, and I seek Your forgiveness for that which You know. Verily, You are the Knower of all that is hidden.”¹¹

¹¹ Jami` at-Tirmidhi 3407

HOW DO WE ACT ON WHAT WE LEARNED?

01

Seeking knowledge is a noble deed, and if done with longing and determination, that path will be made easy because it shows one's truthfulness and sincerity in wanting to acquire it. But beware of the *fitna* (trial) of knowledge creeping in, where one feels superior to another because of what one knows. Knowledge must not be used as a weapon to wound others, but it must be used as a source of giving life to the dead hearts. Therefore we must always show humility, patience and kindness in dealing with people who know less than us.



02

No matter how great a scholar may be, he is still deficient in his knowledge and there is still a lot more he does not know and Allah may at some point decide to enhance his knowledge. A scholar or teacher who learns through a decree is different from what is grasped through a book. A student needs to realise that even teachers have the need to go through intense training in order to teach, and he must not become attached to him, which may become a cause of *shirk* (associating partners with Allah), but instead the student must be respectful and appreciative of his teacher at all times.

03

Learning is not all about the bookish knowledge that we lay so much emphasis on. We may gain knowledge through difficult decrees and strange situations, which is in truth the highest level of learning, that happens through life experiences. Questioning and judging situations in life only hinder our learning and postpone the benefits of knowledge from reaching us. And Allah is the ultimate

03

reformer and teacher. Knowledge which has been lying dormant could be brought back to life and upgraded if it is the will of Allah.

04

DECREES CAN BE OF SEVERAL KINDS;

- There may be some decrees that look evil and disturbing on the outside, but could be filled with much mercy and goodness on the inside.
- Decrees may befall objects too, but the impact of it is only on humans.
- Some decrees may be apparent and some may be concealed.
- Any apparent loss or harm may in fact be a mercy and protection from permanent damage or injury and for something better to be put in its place.

05

All the decrees that happen in our life are to enrich us. But everything said and done, we must internalise the fact that whatever happens, happens through the will and permission of Allah, and we must always think good of Him. Many a times we forget our own experiences in life, and hastily judge others to our own disadvantage. Whatever we witness in this life, also unravels a part of our own existence, through which we learn the true reality of our baser selves. Therefore pay close attention to life and pause and think before reacting or judging.

06

Poverty can be a means of trial for people. Therefore we must try our best to leave some wealth for our offspring and enrich them once they are mature, so that they may not have to face the trial of poverty after we are gone. It is not righteousness to spend all of our wealth on charity without leaving anything for our children. Leaving behind wealth for children does not negate *tawakkul* (trust) in Allah .







TRIAL OF AUTHORITY:
STORY OF DHUL QARNAIN
(AYAT 83 TO 98)

وَيَسْأَلُونَكَ عَنِ ذِي الْقَرْنَيْنِ قُلْ سَأَتْلُوا عَلَيْكُمْ مِنْهُ

ذِكْرًا ﴿٨٣﴾

And they ask you about Dhul-Qarnain. Say: "I shall recite to you something of his story."

إِنَّمَا كُنَّا لَهُ فِي الْأَرْضِ وَءَاثِنَهُ مِنْ كُلِّ شَيْءٍ سَبَبًا ﴿٨٤﴾

Verily, We established him in the earth, and We gave him the means of everything

فَأَتْبَعَ سَبَبًا ﴿٨٥﴾

So he followed a way.

حَتَّىٰ إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا تَغْرُبُ فِي عَيْنٍ حَمِئَةٍ وَوَجَدَ عِنْدَهَا

قَوْمًا قُلْنَا يَذُوقُوا الْعَذَابَ إِنَّكُم لَأُمَّةٌ مِّنْ عَمَلِكُمْ فَسَبِّحْ بِحَمْدِ رَبِّكَ قَائِمًا وَقَبْلَ الْغَدَاةِ وَإِذَا

Until, when he reached the setting place of the sun, he found it setting in a spring of black muddy (or hot) water. And he found near it a people. We (Allah) said (by inspiration): "O Dhul-Qarnain!

Either you punish them, or treat them with kindness."

قَالَ أَمَّا مَنْ ظَلَمَ فَسَوْفَ نَعَذِّبُهُ ثُمَّ يُرَدُّ إِلَىٰ رَبِّهِ فَيُعَذِّبُهُ عَذَابًا نُكَرًا ﴿٨٧﴾

He said: "As for him (a disbeliever in the Oneness of Allah) who does wrong, we shall punish him, and then he will be brought back unto his Lord, Who will punish him with a terrible torment (Hell).

وَأَمَّا مَنْ ءَامَنَ وَعَمِلَ صَالِحًا فَلَهُ جَزَاءُ الْحُسْنَىٰ وَسَنَقُولُ لَهُ مِنْ أَمْرِنَا

يُسْرًا ﴿٨٨﴾

"But as for him who believes (in Allah's Oneness) and works righteousness, he shall have the best reward, (Paradise), and we (Dhul-Qarnain) shall speak unto him mild words (as instructions)."

Dhul Qarnain was a just and fair king, he was not a messenger but was tested with authority and did his best. First he went to the west then to the east, and then the middle.

For the trial of authority, it is not about how much is done, but about establishing, encompassing and then building. What Dhul Qarnain built will remain until the Day of Judgement. It is a wall which saved people from a mischievous creation (Gag and Magog). Allah (سبحانه) told the Prophet (صلى الله عليه وسلم) to tell them some of the story of Dhul Qarnain which would be a reminder for them.

Allah (سبحانه وتعالى) established Dhul Qarnain on the land, meaning he was free to do whatever he wanted and was given the resources to implement them. Before building and progression, Dhul Qarnain wanted to establish justice by filtering the people.

He went to the west and Allah (سبحانه وتعالى) gave him the authority to either punish them or do good to them. Dhul Qarnain took the means and Allah (سبحانه وتعالى) guided him to go to the right place. He went to the last place where the sun sets and could see it with his eyes as if it was a black spring of water.

He then proceeded to divide the people into two groups - those who clearly transgressed, and those who believed and did righteous good deeds. As for those who transgressed, there were two punishments; one was to be punished by him in this life and if the person did not repent, then he would also be punished by Allah (سبحانه وتعالى) in the hereafter.

As for the people who believed and did righteous good deeds, then for them was a reward from Allah (سبحانه وتعالى) and then a reward from himself. He magnified Allah's reward in the hereafter, which is paradise so the people would remain sincere.

ثُمَّ اتَّبَعَ سَبِيلًا ﴿٨٩﴾

Then he followed another way,

حَتَّىٰ إِذَا بَلَغَ مَطْلِعَ الشَّمْسِ وَجدهَا تَطَّلُعُ عَلَىٰ قَوْمٍ لَّمْ نَجْعَلْ لَهُم مِّن
دُونِهَا سِتْرًا ﴿٩٠﴾

Until, when he came to the rising place of the sun, he found it rising on a people for whom We (Allah) had provided no shelter against the sun.

كَذَٰلِكَ وَقَدْ أَحَطْنَا بِمَا لَدَيْهِ خُبْرًا ﴿٩١﴾

So (it was)! And We knew all about him (Dhul-Qarnain).

From the west Dhul Qarnain went to the farthest point in the east. He reached a land where people were not exposed to the outside world. He saw them, but there is no mention of something more.

He then reached the place where the sun first rises and found a people who were always exposed to the sun. It is said they did not have homes and were uncivilized people, yet Allah (سبحانه وتعالى) gave them the ability to survive. It was Allah's decree to cause Dhul Qarnain to discover this land and only Allah (سبحانه وتعالى) knows what he did there. This shows that the one in charge does good to others, but does not need to always expose it, but keeps it as a secret deed between him and Allah.

ثُمَّ أَنْعَ سَبِيلًا ﴿٩٢﴾

Then he followed (another) way,

حَتَّىٰ إِذَا بَلَغَ بَيْنَ السَّدَّيْنِ وَجَدَ مِنْ دُونِهِمَا قَوْمًا لَّا يَكَادُونَ يَفْقَهُونَ
قَوْلًا ﴿٩٣﴾

Until, when he reached between two mountains, he found, before (near) them (those two mountains), a people who scarcely understood a word.

قَالُوا يَا أَيُّهَا الْقَرْنَيْنِ إِنَّ يَا جُوجَ وَمَا جُوجَ مُفْسِدُونَ فِي الْأَرْضِ فَهَلْ نَجْعَلُ لَكَ
خَرْجًا عَلَيَّ أَنْ تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا ﴿٩٤﴾

They said: "O Dhul-Qarnain! Verily Ya'juj and Ma'juj (Gog and Magog) are doing great mischief in the land. Shall we then pay you a tribute in order that you might erect a barrier between us and them?"

قَالَ مَا مَكَّنِّي فِيهِ رَبِّي خَيْرٌ فَأَعِينُونِي بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا ﴿٩٥﴾

He said: "That (wealth, authority and power) in which my Lord had established me is better (than your tribute). So help me with strength (of men), I will erect between you and them a barrier.

The theme for the stories of Dhul Qarnain revolve around safety. The first story was to set up rules of justice, the second to observe and know who is under his authority, and the third is protecting others from mischievous people. It is everyone's right to be safe whether through rules and legislations or to construct something physical in order to protect the people.

Dhul Qarnain went to the far west then to the far east, then he went northwards by taking the means Allah (سبحانه وتعالى) gave him. That was until he reached a place between two mountains and found a people who others could not understand because their tongue was not fluent or they could not grasp matters. Allah (سبحانه وتعالى) gave Dhul Qarnain different means by which it allowed him to understand their speech and communicate with them. Allah (سبحانه وتعالى) will give the means to understand others for those in a position of authority.

The people called him "Dhul Qarnain" which means two horns. Perhaps he wore a crown with two horns or it represents the east and west. They immediately told him their issue about the two nations of Gog and Magog who were mischievous and what they would like for him to do about it.

Then they offered a contribution to him for the service he would provide. However, Dhul Qarnain was not desirous of the worldly life. His intention was to reform, fix and lift any kind of mischief faced by the people.

Dhul Qarnain told them he would build a strong barrier for them, but they were to help him. He accepted their idea showing his openness, and when they asked for a (سَدًّا) a barrier, he offered to build a (رَدْمًا), which is a stronger type of barrier. Thus the one in charge always offers something better.

ءَاتُونِي زُبُرَ الْحَدِيدِ حَتَّىٰ إِذَا سَاوَىٰ بَيْنَ الصَّدَفَيْنِ قَالَ انْفُخُوا حَتَّىٰ إِذَا جَعَلَهُ
 نَارًا قَالَ ءَاتُونِي أُفْرِغْ عَلَيْهِ قِطْرًا ﴿٩٦﴾

"Give me pieces (blocks) of iron;" then, when he had filled up the gap between the two mountain-cliffs, he said: "Blow;" then when he had made them (red as) fire, he said: "Bring me molten copper to pour over them."

فَمَا اسْتَطَعُوا أَن يَظْهَرُوهُ وَمَا اسْتَطَعُوا لَهُ نَقْبًا ﴿٩٧﴾

So they [Ya'juj and Ma'juj (Gog and Magog)] could not scale it or dig through it.

قَالَ هَذَا رَحْمَةٌ مِّن رَّبِّي فَإِذَا جَاءَ وَعْدُ رَبِّي جَعَلَهُ دَكَّاءَ وَكَانَ وَعْدُ رَبِّي حَقًّا ﴿٩٨﴾

(Dhul-Qarnain) said: "This is a mercy from my Lord, but when the Promise of my Lord comes, He shall level it down to the ground. And the Promise of my Lord is ever true."

Dhul Qarnain told the people that he was grateful for the authority Allah (سبحانه وتعالى) had bestowed on him and when the barrier was completed, he attributed it to Allah (سبحانه وتعالى). He mentioned that whatever was built would go away when the Promise of Allah (سبحانه وتعالى) would come, showing he had no attachment to his achievement or work.

First Dhul Qarnain told them to bring two resources – iron and copper. There were blocks of iron, fire to melt the iron and then molten copper would be poured over it. They gathered blocks of iron, and then Dhul Qarnain leveled them between the two mountains. He told them to blow and then poured molten copper to make a strong barrier between the mountains.

Gog and Magog were unable to climb it or dig through it. Then he said, “when Allah’s promise comes, He will level this barrier”.

HOW DO WE ACT ON WHAT WE LEARNED?

01

When Allah tests us with authority, we must appreciate the position Allah has bestowed upon us, attributing all the blessings to Him. And we must make use of it in the best manner, by making sure that people under our authority are treated fairly and justly, disciplining wherever necessary, and supporting wherever necessary. Ability and resources when given, if not used correctly, can become a means of great trial and struggle for us. We must take all the means Allah has provided us, and use it to establish His religion and not for worldly desires or gains, so that we may be guided to the correct path, because power can be a cause of great *fitna* (trial).

02

It is upon the authority to provide safety and protection to its subjects, and establish divine laws and legislations to help societies prosper and develop into great nations.







CONCLUSION: DAY OF JUDGEMENT

(AYAT 99 TO 110)

﴿٩٩﴾ وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ وَنُفِخَ فِي الصُّورِ فَجَمَعْنَاهُمْ جَمْعًا

And on that Day [i.e. the Day Ya'juj and Ma'juj (Gog and Magog) will come out], We shall leave them to surge like waves on one another; and the Trumpet will be blown, and We shall collect them (the creatures) all together.

﴿١٠٠﴾ وَعَرَّضْنَا جَهَنَّمَ يَوْمَئِذٍ لِلْكَافِرِينَ عَرَضًا

And on that Day We shall present Hell to the disbelievers, plain to view -

﴿١٠١﴾ الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي غِطَاءٍ عَن ذِكْرِي وَكَانُوا لَا يَسْتَطِيعُونَ سَمْعًا

(To) those whose eyes had been under a covering from My Reminder (this Qur'an), and who could not bear to hear (it).

The fitna itself is painful and we seek refuge with Allah (سبحانه وتعالى) from all trials. In order to be protected from any trial, we need to be patient with good companions and not to look at the adornment of the dunya (worldly life). The one who looks at the attractions of the dunya (worldly life) will be attracted to the Dajjal.

We should also not be heedless from looking at Allah's ayah (signs) because the one who is heedless will not be able to hear the truth. Trials are like fire; there are those who will overcome them with more faith and hope, and others who fail and do not change for the better. They are also warnings for those who are negligent and glad tidings for the good-doers.

On the Day of Judgement, all people will be gathered together with the blowing of the Trumpet and all souls will be reunited with their bodies.

VIRTUE OF FIRST TEN AND LAST TEN AYAT OF SURAH AL KAHF

وعن أبي الدرداء رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "من حفظ عشر آيات من أول سورة الكهف، عصم من الدجال" وفي رواية: "من آخر سورة الكهف"

Abud-Darda' (May Allah be pleased with him) reported:

The Messenger of Allah صلى الله عليه وسلم said: "Whoever commits to memory the first ten Ayat of the Surat Al-Kahf will be protected from (the trial of) Ad-Dajjal (Antichrist)."

In another narration, the Messenger of Allah صلى الله عليه وسلم said: "(Whoever commits to memory) the last ten Ayat of Surat Al-Kahf, he will be protected from (the trial of) Ad-Dajjal (Antichrist)."¹²

The greatest fitna (trial) is shirk and when people take good people as awliya. A person will lose all his deeds when he takes another as awliya whilst thinking he is doing good.

¹² Riyadh As Saliheen, Muslim, Book 9, Hadith 1021

أَفَحَسِبَ الَّذِينَ كَفَرُوا أَنْ يَتَّخِذُوا عِبَادِي مِنْ دُونِي أَوْلِيَاءَ إِنَّا أَعْنَدْنَا
 جَهَنَّمَ لِلْكَافِرِينَ نُزُلًا ﴿١٠٢﴾

Do then those who disbelieved think that they can take My slaves [i.e., the angels, Allah's Messengers, 'Isa (Jesus), son of Maryam (Mary)] as Auliya' (lords, gods, protectors) besides Me? Verily, We have prepared Hell as an entertainment for the disbelievers (in the Oneness of Allah - Islamic Monotheism).

Surah Al Kahf is about protection from trials. People want help from others to take them out of their problems. But Allah is Al Wali, The True Guardian and Supporter Whom we need to trust.

SURAH AL KAHF 44

هُنَالِكَ الْوَلِيَّةُ لِلَّهِ الْحَقِّ هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ عُقْبًا ﴿٤٤﴾

There (on the Day of Resurrection), Al-Walayah (protection, power, authority and kingdom) will be for Allah (Alone), the True God. He (Allah) is the Best for reward and the Best for the final end. (La ilaha illallah- none has the right to be worshipped but Allah).

During times of trial some people become very desperate. Either they take the shaitan (the devil) and bad people as awliya, turning to magic, or there are those who turn to good people and take them as awliya, worshipping them besides Allah.

Allah (سبحانه وتعالى) has prepared hellfire for the disbelievers who worshipped good people as awliya. We should only take Allah (سبحانه وتعالى) as our Wali.

قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا ﴿١٠٣﴾

Say (O Muhammad صلى الله عليه وسلم): "Shall We tell you the greatest losers in respect of (their) deeds?"

الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا ﴿١٠٤﴾

"Those whose efforts have been wasted in this life while they thought that they were acquiring good by their deeds.

أُولَئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ، فَحَبِطَتْ أَعْمَالُهُمْ فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزْنًا ﴿١٠٥﴾

"They are those who deny the Ayat (proofs, evidence, verses, lessons, signs, revelations, etc.) of their Lord and the Meeting with Him (in the Hereafter). So their works are in vain, and on the Day of Resurrection, We shall assign no weight for them.

ذَلِكَ جَزَاءُهُمْ بِمَا كَفَرُوا وَاتَّخَذُوا آيَاتِي وَرُسُلِي هُزُوًا ﴿١٠٦﴾

"That shall be their recompense, Hell; because they disbelieved and took My Ayat (proofs, evidence, verses, lessons, signs, revelations, etc.) and My Messengers by way of jest and mockery.

Allah (سبحانه وتعالى) commands the Prophet (صلى الله عليه وسلم) to say, “do you want to know who are the greatest losers in deeds?”. It is the worst thing to assume we did good during a trial when in fact it was a complete loss.

SURAH AL 'ASR

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْعَصْرِ
١

By Al-'Asr (the time).

إِنَّ الْإِنْسَانَ لِفِي خُسْرٍ
٢

Verily, man is in loss,

إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصَوْا بِالْحَقِّ وَتَوَّصَوْا
بِالصَّبْرِ
٣

Except those who believe (in Islamic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allah has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allah has forbidden)], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allah's Cause during preaching His religion of Islamic Monotheism).

We will be protected from any kind of loss and failure when we believe, do righteous good deeds, enjoin others to truth and are patient. Yet there are those who are in loss because although they were doing good deeds, there was no belief. They are striving and struggling, but they are running in the wrong direction. When we do deeds, we should not look at ourselves, but instead look at Allah (سبحانه وتعالى) because that is ihsan (excellence).

Being impressed by our good deeds can lead to them being nullified. People either do nothing and then take awliya, thinking they will help them, or they do many deeds but are impressed with themselves.

They do not believe that they will meet Allah (سبحانه وتعالى) and so all their deeds became nullified. The conditions for acceptable good deeds are;

1. Sincerity to Allah
2. Following the Sunnah of the Prophet (pbuh)

Because they lacked sincerity in doing good deeds purely for Allah (سبحانه وتعالى), their deeds will have no value on the Day of Judgement. Everyone wants their deeds to be heavy in weight and that happens when we believe in Allah's ayat and believe in meeting Him. Their recompense is hellfire because of their disbelief.

Allah (سبحانه وتعالى) mentions to us something deeper within them - they took Allah's ayat (signs) and His Messengers as a way of mockery. They saw themselves as being better than Allah's ayat and Messengers. They disrespected and underestimated the Messengers because anyone who believes in himself will look down on others.

A believer does not pause but is consistent in belief and doing good deeds, whether during a trial or otherwise.

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا ﴿١٠٧﴾

"Verily those who believe (in the Oneness of Allah - Islamic Monotheism) and do righteous deeds, shall have the Gardens of Al-Firdaus (Paradise) for their entertainment.

خَالِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حِوَلًا ﴿١٠٨﴾

"Wherein they shall dwell (forever). No desire will they have for removal therefrom."

The dwellers of firdaus (paradise) are constant in their belief and doing good deeds whether during a trial or times of peace. Belief is in the heart which is reflected upon the limbs.

The main trial is the trial of religion, if a person passes this then there is value for all the other trials. However, the foundation of faith is necessary because without it, nothing is of value.

SURAH AL KAHF 30

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ
أَحْسَنَ عَمَلًا ﴿٣٠﴾

Verily as for those who believed and did righteous deeds, certainly We shall not make the reward of anyone who does his (righteous) deeds in the most perfect manner to be lost.

Ihsan is to worship Allah (سبحانه وتعالى) as if we see Him and this is applicable whether during a trial or otherwise.

Those who believe and do good deeds are constant and do not leave gaps in their journey to Allah (سبحانه وتعالى). They were constant throughout all the trials and so will enter Firdaous Al 'Ala where they will be hosted and have all the delights of the heart, soul and body. They will have all their desires fulfilled and their eyes will only see that which comforts them from beautiful homes, trees, birds to the best of food, drinks, beautiful scenery, people and all types of beauty. But even greater than all of that, they will enjoy Allah's nearness, looking at His Noble Face and hearing His words. We ask Allah (سبحانه وتعالى) of His great favors.

After a trial and struggle, Allah (سبحانه وتعالى) will surely make a person live a good life such that he does not want anything else. The people of paradise are the siddiqueen (truthful ones), the mutawakkileen (always relying on Allah) and the sabiqoon (foremost).

Paradise is what no eye has ever seen, no ear has ever heard and that which has never crossed the hearts of people. All that they desire and more will be given to them.

قُلْ لَوْ كَانَ الْبَحْرُ مَدَادًا لَكَلَّمْتُ رَبِّي لَنفِدَ الْبَحْرُ قَبْلَ أَنْ نُنْفِدَ كَلِمَاتُ رَبِّي وَلَوْ
 جِئْنَا بِمِثْلِهِ مَدَدًا ﴿١٠٩﴾

Say (O Muhammad صلى الله عليه وسلم to mankind): "If the sea were ink for (writing) the Words of my Lord, surely, the sea would be exhausted before the Words of my Lord would be finished, even if We brought (another sea) like it for its aid."

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ اللَّهُ وَاحِدٌ فَمَن كَانَ يَرْجُوا لِقَاءَ
 رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ﴿١١٠﴾

Say (O Muhammad صلى الله عليه وسلم): "I am only a man like you. It has been revealed to me that your Ilah (God) is One Ilah (God - i.e. Allah). So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord."

The first ayah of Surah Al Kahf begins with praising Allah (سبحانه) for sending down the Qur'an which has no crookedness in it. Anyone who follows it will be balanced and upright. On the Day of Judgement, the believer will be given light to cross the Sirat (bridge). If a person is not balanced or upright, then he will not be able to cross the Sirat (bridge).

SURAH AT TAHREEM 8

رَبَّنَا أَتَمِّمْ لَنَا نُورَنَا وَأَغْفِرْ لَنَا إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٨﴾

"Our Lord! Keep perfect our Light for us [and do not put it off till we cross over the Sirat (a slippery bridge over the Hell) safely] and grant us forgiveness.

Ayah 109 talks about the vastness of Allah's knowledge and limitless words, with the help of a parable. If the sea were ink for the Words of Allah (سبحانه وتعالى), then the entire sea and more seas added would be exhausted by them. The final ayah tells us to make big goals, hoping to meet Allah (سبحانه وتعالى). The knowledge, wisdom and actions of Allah (سبحانه وتعالى) are great. He addresses the Prophet (صلى الله عليه وسلم) to say to the people that he (Prophet صلى الله عليه وسلم) is a human like them but was inspired so he should neither be underestimated nor idolized.

Whoever hopes to meet Allah (سبحانه وتعالى) then let him do good deeds sincerely for Allah (سبحانه وتعالى) while following the Sunnah, and not associate in the worship of Allah (سبحانه وتعالى). There should be no *riya'a* (wanting to show off one's good deeds).

SUPPLICATION FOR PROTECTION FROM SHIRK

أَلَا أَدُلُّكَ عَلَى شَيْءٍ إِذَا قُلْتَهُ ذَهَبَ عَنْكَ فَلَيْلُهُ وَكَثِيرُهُ؟ قَالَ: قُلِ: اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ
أُشْرِكَ بِكَ وَأَنَا أَعْلَمُ، وَأَسْتَغْفِرُكَ بِمَا لَا أَعْلَمُ.

Shall I not teach you something which if you say will eliminate little and much of it (shirk)?" He then said, "Say `O Allah! I seek refuge in you lest I associate anything with you while I know it, and I seek your forgiveness for what I do not know.'"¹³

¹³ Al Adab Al Mufrad, Book 1, Hadith 716

HOW DO WE ACT ON WHAT WE LEARNED?

01

In order to be protected during times of trials, it is important for us to be patient and to not look at anything that may cause us to slip or affect our faith. At the same time we must not become heedless to the *ayat* (signs) of Allah. The stronger our faith and hope in Allah, the faster we can overcome the trials and difficulties of the *duniya* (*worldly life*). Therefore we must hold fast to the Qur'an in such times which will help us be strong and sincere in our faith.

02

Whoever memorises the first and last ten ayat of Surah Al Kahf will be protected from the trials of the *Dajjal* (Antichrist). The beginning of the surah teaches us about the Qur'an which will keep us protected in times of trials and the final ten ayat from ayah 101 speak about the importance of the remembrance of Allah and how we must not take any *wali* other than Allah.



03

Taking the shaitan or evil people as *awliya* (protectors) during desperate situations by indulging in magic and the like, or even taking righteous people as guardians or protectors will only lead to destruction in this life and the hereafter. We must only take Allah as our *Wali* (Protector and Guardian).

04

The greatest loss in terms of deeds are when people assume they are doing good deeds but lack sincerity in their belief. They strive, struggle and work hard on the outside, thinking they are doing *ihsan* (excellence), becoming intoxicated with their own deeds and their so called “righteousness”, whereby losing sight of Allah. In truth such people possess something sinister, deep within their hearts that renders their actions null and void. Such hearts do not have respect for Allah’s ayat or His messengers, but they see themselves as superior to others, just like Iblis.

05

In order to be among the dwellers of *Al Firdaus* (the highest level in paradise) we must have a truthful heart and we must be constant in our belief, and follow that belief with righteous actions, which is a reflection of the hearts. Our hearts, our tongues and our limbs must be in total alignment with each other, and we must not be like the ones who feel and say and act in a disorderly manner.

06

The inexhaustible power of Allah's words that cripple even the strongest of mountains, demonstrate to us our own frailty and mortality. No matter how civilised we may think ourselves to be as a human society, or how far we may have advanced in science or technology, our deficiency in knowledge is something so readily recognisable in relation to the Words of our Creator, that it should be enough for us to subdue our perceptions of superiority.

Our ultimate goal must be, to hope for the meeting with Allah, and any other objective other than this, fades in comparison and is like aiming for something inferior. And in order to accomplish this, one must do good deeds sincerely for the sake of Allah, while following the Messenger (peace and blessings of Allah be upon him), and refrain from committing *shirk* (associating partners with Allah).

This surah characterises the term 'Ar-Rushd' in the most definitive manner.

WHAT IS "RUSHD" الرشد؟

The description of 'Rushd' includes much more than guidance or right path and is a challenging word to interpret. The opposite of الرشد is الغي (deviation).

To Allah belongs the highest example. Just as a magnetic pole drives the needle towards its direction, no matter how much anyone tries to deviate it, so is the soul of a human being that has been granted '*Rushd*', which is guided and directed towards his Creator at every step of his existence, throughout his life. And if ever he veers off that track, he is automatically redirected to the path of His Creator. This path has only one direction, that which draws him closer and closer to Allah. Surah Al Kahf as a surah demonstrates to us how important 'Rushd' is in order to reach that echelon of faith.



ALL PRAISES ARE DUE TO ALLAH, LORD OF THE WORLDS.

MAY HE PROTECT US FROM ALL TRIALS AND GRANT US FIRDAOUS AL 'ALA.



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