

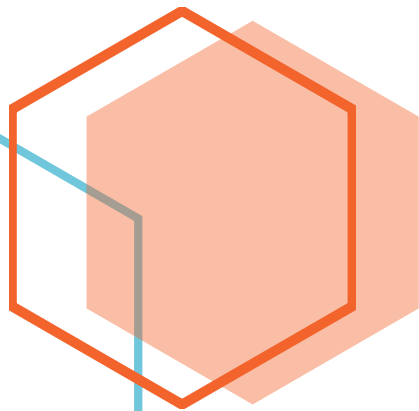


# The Lit Cave from Surah Al Kahf

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Class#23





## The Lit Cave from Surah Al Kahf

The good companion addressed his friend and mentioned his sickness in one word “Disbelief” and then he reminded him of his Rabb. It is important to go back to the origin when you are drowned in the fitna of the Duniya. Next the companion tells his friend how he should have dealt with the situation. Now we will continue with the how the companion advises his friend.

### Ayah 39

وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ إِن تَرَنِ  
أَنَا أَقَلَّ مِنْكَ مَالًا وَوَلَدًا

*And why did you, when you entered your garden, not say, 'What Allah willed [has occurred]; there is no power except in Allah '? Although you see me less than you in wealth and children*

In this ayah, we will see the advice of the friend for the owner of the garden giving him substitute of what he should have done when he entered the garden. In the previous Ayah we are told. The owner of the garden was arrogant about the fruits harvest but when he entered the garden it made him transgress and disbelief more. This is why we should always ask Allah to make us enter any matter with goodness.

The friend says to the owner of the garden when you entered your garden then you should have quickly said مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ i.e. *What Allah willed [has occurred]; there is no power except in Allah*

The garden can be any pleasure of the Duniya that attracts you. For the trial of the duniya it is not that we leave it, rather we have to enter it. And when we enter we need to remember Allah more than our desire. Anything of the Duniya that is elevated will come down if we do not say مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ i.e. nothing can happen without the will of Allah and also everything happens by the power of Allah.

The shirk and disbelief brings us down. Sometimes people think when we say “masha Allah” it is only for protection from the evil eye, but it is more than this. It is our own selves when we think by our own will and power that we have something. We can control your feelings by saying مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ. When we look at our achievements and we get impressed thinking it is our power and ability that we have the garden, then we need to remind ourselves by saying مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ then Allah will increase it for you.

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The friend says to the owner of the garden if you follow the guidelines when entering the garden by saying **مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ** and attribute it to Allah then Allah will bless it for you and it does not matter even if you see that I am less in wealth and children.

The trial of the Duniya is both for the owner of the garden as well as his friend. The test for owner of the garden is his arrogance, transgression and disbelief. His friend is facing a test that he is facing an friend who is proud so he needs to be transparent and be direct. He should not be ashamed of what he believes and to put the Duniya down by saying it does not matter for him even if he have less of the Duniya. It does not matter for the believer is he has less but he appreciates the blessings of Allah saying **مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ** , then Allah will increase it as he is grateful

### Ayah 40

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

*It may be that my Lord will give me [something] better than your garden and will send upon it a calamity from the sky, and it will become a smooth, dusty ground,*

The friend is not jealous from the owner of the garden but he is activating the worship of hope by hoping from Allah that he will grant him a better garden. This clarifies that if you see a blessing you don't need to show that you don't need it rather you can hope from your lord to grant you better. To belief in Allah does not mean that you do not want the Duniya. Allah wants the believers to hope from Allah and He will give them. The friend is not ascribing purity to himself rather hoping from Allah to give him better.

In a crises we need to hope from Allah that we will have better of the Duniya than it was before the crises. We need to have very high hopes from Allah.

People take extreme position by either being too much attracted to the Duniya too much of the Duniya or they leave everything of the Duniya. The middle ground is to love the Duniya without competing or loving it and hoping from Allah to give you better

If anything of the Duniya attracts you, then don't have bad feelings rather connect with your Rabb and hope to have better. Just as Suleman asked Allah

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The test of the Duniya is for both the sides. The person having the Duniya exceeds the boundary. the person not having the blessing of the Duniya is also tested and it brought the best worship from him. He spoke the truth and gave the best advice.

This is the last part His friend then invokes against the owner of the garden to warn him and to shake him. His friend thought less of him and even if he would have said Masha Allah he would have had less. At the same time he is hoping Allah will give him a better garden than him. At the end he tells the owner of the garden that if you are ungrateful than Allah will send a punishment from the sky which will uproot the trees and ruin the fruits and all the plants and trees will be drowned, thus the garden will be ruined. It will no longer be a good land to start gardening again.

He did not say it out of jealousy or to seek revenge, but he told him the worst scenario for his own concern. His friend understood a blessing will be removed with disbelief and ingratitude and it will increase with gratitude.

When you are grateful you will do the best. Because of the disbelief the owner was hasty therefore he lost the blessing. With belief and gratitude and attributing the blessing to Allah you will enjoy the blessing. Therefore for anything that is green in your life and that brings you happiness you need to say **مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ** You hope the best from Allah even for matters of the Duniya. For the trial of the Duniya you do not have to leave it nor you have to attracted to it. But you can

## Ayah 41

أَوْ يُصْبِحَ مَأْوَاهَا غَوْرًا فَلَنْ تَسْتَطِيعَ لَهُ، طَلْبًا ﴿٤١﴾

*Or its water will become sunken [into the earth], so you would never be able to seek it*

His friend invokes further that it could happen that the water that is the source of life for the garden can sink in the ground and it will not be possible to seek it.. The friend invokes against the owner of the garden not because of jealousy but out of anger for the sake of Allah as the owner of the garden was deceived by his garden and he was at peace and at rest such that he forgot Allah and became arrogant and impressed with himself. All of this resulted in disbelief. The friend invokes against the garden so his friend may repent and go back to his senses to be more aware of his situation in order to realize his mistake.

When you have a garden in your life Allah will bring it back by the will and power of Allah. We need to hope the best from Allah that it will be returned to us in a better way.