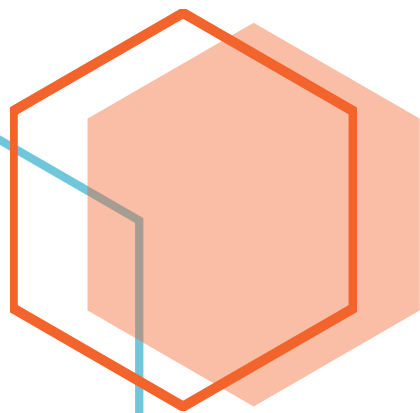




The Lit Cave from Surah Al Kahf

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Class#24





The Lit Cave from Surah Al Kahf

In order to deal with the trials of the Duniya we need a truthful companion who is like a mirror and tell us our situation exactly as it is. Everyone in the Duniya (whether believer or disbeliever) is afflicted by the trials of the Duniya. The disbeliever does not try to change himself rather he defends himself and opposes the truth. On the other hand, the believer is direct and transparent and is brave, to say his belief; He gives excuses and it does not matter to him if he has less of the duniya, rather he hopes from His Lord for something better. He does not have any feeling of jealousy towards the owner of the garden but he invokes against the garden due to which the owner was arrogant. He loves his friend and advises and warns him from the punishment of Allah.

Despite all the warnings, the owner of the garden does not change and take heed of the advices. We will now study the consequences.

Ayah 42

وَأُحِيطَ بِثَمَرِهِ فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ عَلَىٰ مَا أَنفَقَ فِيهَا وَهِيَ خَاوِيَةٌ عَلَىٰ
عُرُوشِهَا وَيَقُولُ يَا لَيْتَنِي لَمْ أُشْرِكْ بِرَبِّي أَحَدًا



And his fruits were encompassed [by ruin], so he began to turn his hands about [in dismay] over what he had spent on it, while it had collapsed upon its trellises, and said, "Oh, I wish I had not associated with my Lord anyone."

In this ayah, we are told that the garden due to which the owner was arrogant and proud was destroyed and all its trees and fruits were ruined. The garden and its fruits gave a false sense of security to its owner due to which he did not listen to the advices of his friend. For the trials of the Duniya, Allah will send reminders so the person can come back to Allah.

Allah responded to the invocation of the friend and the owner was deprived from the garden and he repented to Allah. This is nurturing of Allah - first with advices and remedies but if one does not take heed of the remedies then the blessing will be taken away so the person repents in order to save him from Hellfire. As the owner was too much attached to his garden therefore it was taken away so he can come to terms with the reality of the Duniya.

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Either you take the Duniya out from yourself or it will be go by itself. It is better for us to change ourselves than to lose the blessing.

The punishment of Allah came in the form of torment which caused the garden to be completely devastated.

In life, the garden resembles anything the people are working very hard to get and when they achieve something (i.e. the fruit) then it could be that the person may get deceived due to the achievement (i.e. the fruit) and he transgresses and feels secure as a result of which he disbelieves in the day of judgement. The who problem started with the fruits which represents our achievement.

After the destruction of the garden along with its fruits, the owner of the garden turns his hand with regret and sorrow. He regrets how much time he spent on the garden and it was gone. He disbelieved by associating partner with Allah and he regrets about his condition that the garden and its fruits and plants distracted him from his lord.

The Duniya distracts the people from seeing their reality even is someone shows them with a mirror but they don't want to see it . However when they see it with their eyes then they realize the reality. The same will happen on the day of Judgement when everything changes then the people will see the truth very clearly.

Similarly today due to COVID when the roads are empty and you don't find people or cars outside. When the Duniya is empty then people see the truth clearly

The owner of the garden spent him time and money on the garden which was destroyed. We don't want to spend our efforts on something that will be gone. On the contrary, if someone spends for the sake of Allah (e.g. to spend on your household or to make someone happy then it will not go and it will be preserved and you will be recompensed.

This is the regret of the people is when they spend time and money for the Duniya and in the end they lose both time as well as money and there is nothing in recompense. The worldly life is just a big distraction for him.

The owner of the garden wished that he did not associate anyone with his lord not even himself He considered himself to be self-sufficient and in control and he disbelieved in the Hereafter. The Duniya can distract people to not only disbelief but also to do shirk i.e. associate partner with Allah



Ayah 43

وَلَمْ تَكُنْ لَهُ فِئَةٌ يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ وَمَا كَانَ مُنْتَصِرًا ﴿٤٣﴾

And there was for him no company to aid him other than Allah , nor could he defend himself.

In the ayah the owner of the garden realizes he has no helpers except for Allah.. When the garden was gone the helpers also left. These are the same helpers that he boasted about to his friend. His helpers had no loyalty to him. Not a single person could help him besides Allah. No one could avert any of the torment or punished that he was afflicted with. When the disaster struck, the owner of the garden was in need of the people to help but there was no one around him. We also observe that in the Duniya people are only around us when we have the glamor of the Duniya and then the attraction goes away the people also leave.

No one can give victory to the owner of the garden when he needs it the most. No one can help him and even he cannot help himself. Even if all the inhabitants of the heavens and earth gather together they cannot avert the decree of Allah.

The money and people are not evil by themselves. The money and people will be taken away from us because of our sicknesses i.e. we depend on them and give them a position not suitable for them.

Anyone who realises the truth in this life and repents then surely Allah will save him from the punishment of hell fire. The owner of the garden

1. Realizes the value of the money which is gone so he regrets that he did not spent on something worthy.
2. Regrets the time he did shirk i.e. associated partner with Allah. When a person commits shirk he does not realize it but when thing that he is associating with Allah is taken away then he sees his reality
3. Realizes that only Allah is the one to give the victory.

After the owner of the garden regrets and repents to Allah then Allah removes his diseases and sicknesses because for sure anyone who repents in his life then Allah will accept his repentance and remove all his sicknesses. The more a person humbles himself, the more Allah will elevate him.



Ayah 44

هٰذَاكَ الْوَلِيَّةُ لِلّٰهِ الْحَقِّ هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ عُقْبًا ﴿٤٤﴾

There the authority is [completely] for Allah , the Truth. He is best in reward and best in outcome.

The worldly life is an illusion. When the glamor of this life goes then it takes away everything with it. The fitna of the Duniya is very dangerous as it can distract a person from the right path and make him to disbelief and associate partners with Allah.

In the situation we have two types of people:

1. One person who transgressed and preferred the worldly life and
2. The other person who believes in Allah and does not associate anyone with Allah and he does righteous good deed by advising his friend and hopes for better from Allah.

The conclusion is that the companionship belonging to Allah is the truth. The reality belongs to Allah. The loyalty and companionship belongs to Allah. We need to take Allah as our trustee. Allah is our guardian and will protect us, guide us and reform us. Allah is the only one we need to trust.

If a person believes in Allah and has Taqwa, then Allah will be his helper and will give him the Duniya and the Akhirah and will avert all the evil from him. On the other hand Allah will leave the one who does not believe in his lord and such a person will lose both the Deen and Duniya.

Instead of seeking the pleasures of the Duniya, we should take Allah as our Wali and the believers as our true friends, We should not turn away from the Good companions as they remind us of Allah. Allah is the one to recompense us with the best. Duniya is temporary and there is no recompense.

We need to take admonition from the situation of the person who was given different blessing and he was distracted from the hereafter and he transgressed, disbelieved and associated partners with Allah. if we like anything of the Duniya we need to say مَا شَاءَ اللهُ لَا قُوَّةَ إِلَّا بِاللّٰهِ as it will preserve our blessings of the Duniya. This applies to the house , car , children , relationship properties etc. When we do not say مَا شَاءَ اللهُ لَا قُوَّةَ إِلَّا بِاللّٰهِ then maybe we will lose it. The

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blessing of the Duniya will remain when we say مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ and at the same time we need to hope from Allah

There is no benefit of money and children if they are not helping a person in obeying Allah. We should not be distracted by the Duniya from worshiping and obeying Allah. We need to use everything of the Duniya that Allah blessed us with, in order to be close to Allah. Anyone who trusts and worships Allah will have Allah as his guardian and he will have the best recompense and reward. This is opposite to someone who is loyal to the Duniya and worships the worldly life and then he loses all his blessings.