

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allâh,
The Most Gracious, the Most Merciful

Contemplating Surat Al-Kahf

(Qur'an Chapter 18)

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May Allah accept this from us all.

Ruqaiya Al-Alwani

Glossary

(سُبْحَانَهُ وَتَعَالَى): Far removed is Allâh from any imperfection and Most Exalted is He. Another translation: Glorified and Highly Exalted is He.¹

(صَلِّ وَسَلِّمْ): May Allâh bless him and grant him peace.

(سَلَامٌ عَلَيْهِ): Peace be upon him.

Allâh: الله All Arabs, Muslims as well as non-Muslims, refer to God using the word *Allâh* which means the One and Only True God. This term is not subject to gender or to plurality—a befitting and consistent emphasis on the transcendence and Divine Majesty of the Creator. The word *Allâh* appears in the Qur'an and some other scriptures such as the Hebrew Old Testament where it appears 89 times.

Dajjâl: الدجال Antichrist (the False Messiah).

Dhikr: ذِكْر Remembrance of Allâh by the tongue and/or heart. These include praising, thanking, praying to Allâh and asking for His Forgiveness.

Du'â': دعاء supplication.

Fitnah: فتننة Among the meanings of *fitnah* are persecution, seduction, trial and tribulation.

Hadîth: حديث A saying or an act ascribed to Prophet Muḥammad (ﷺ).

Ikhîlâs: الإخلاص Sincerity and the purification of the intention while one performs a deed so that it is dedicated solely to Allâh.

Shirk: الشرك The opposite of *Tawhîd*, thus an invalidator thereof. To commit *shirk* means to associate partners with Allâh or to ascribe to other than Allâh what may be ascribed to Him. This is a terrible sin in Islam.

¹ Words of praising and glorifying Allâh.

Surah/Surat: سورة is a Qur'an chapter. The spelling of the ending of the word changes for pronunciation purposes.

Tawhîd: التوحيد Islam's most fundamental concept confirming the Oneness and Uniqueness of the Creator and that none has the right to be worshipped except Him.² According to the Qur'an, this concept was also the main focus of all Allâh's prophets and messengers to all nations.

Translations of Qur'an verses in this book are according to *Saheeh International*. Some footnotes added by the translator were adopted from *Saheeh International* and from Abdullah Yusuf Ali's translation and commentary on the Qur'an.

² i.e., in terms of our deeds, no one is entitled to that which Allah alone is entitled.

Introduction

When darkness intensifies and all we can see is a gloomy sky laden with *fitnahs* and the clouds of confusion, one needs a cave that will offer shelter and protection, a light that will remove the darkness and illuminate the road ahead so that one can stay on the straight path. This is what Surat Al-Kahf (chapter 18) offers to those who ponder its verses with sincere hearts and humble souls that turn to Allâh (ﷻ) for guidance while confirming the Oneness and Uniqueness of the Creator, and that none has the right to be worshipped but Him.

There are various *ḥadīths* about the virtues of this great Qur’an chapter. In one *ḥadīth* Prophet Muḥammad (ﷺ) said, “Anyone who memorizes ten verses from the beginning of Surat Al-Kahf will be protected from the *Dajjâl*.”³ Another variant narration has, “from the end of Surat Al-Kahf.”

The reason why the *surah* offers protection, as mentioned by *ḥadīth* commentators such as Al-Nawawi, is that there are tremendous signs and wonders mentioned in these verses. Whoever ponders on their meanings will be able to see the truth in times of confusion especially in the end times and the *Dajjâl* will not lead him or her astray.

Sincerely turn to Allâh and say the following *du‘â*:

﴿ رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا ﴾

Our Lord, grant us from Yourself mercy and prepare for us from our affair right guidance. (Surat Al-Kahf, 18:10)

³ Reported by Muslim.

Circumstances of Revelation

Surat Al-Kahf was revealed to Prophet Muḥammad (ﷺ) in Makkah⁴ at a time when he and his followers were going through a great deal of suffering and persecution at the hands of the polytheists who brutally tortured those who embraced Islam in a desperate attempt to dissuade the Messenger of Allāh (ﷺ) from continuing his blessed mission of inviting people to Islam.⁵ For the believers, this was a harsh trial of faith.

The trial of faith is, indeed, the toughest *fitnah*. Surat Al-Kahf was revealed to help the believers go through these harsh times. The *surah* reminds believers of the fact that all ordeals, no matter how painful they are, no matter how long they last, eventually end. The *surah* also identifies the different sources of *fitnahs* and presents the means, fit for all times and ages, to overcome all kinds of trials and tribulations. Throughout the *surah*, the verses stress how efficient *Tawḥîd* can be in illuminating the darkneses of *fitnahs*. The stronger *Tawḥîd* shines in the heart, the weaker *fitnahs* grow, and the safer you will feel about your faith and life.

Revive *Tawḥîd* in your heart and put it into practice for there is no rescue without *Tawḥîd*.

⁴ Mecca.

⁵ The word *Islam* means 'surrender to Allāh.'

Meanings and Objectives of the *Surah*

The main objectives of Surat Al-Kahf—and indeed of the Qur’an—are to develop in the soul the awareness of how important it is to hold fast to the Book of Allâh, to promote *Tawhîd* and encourage people to implement it in their lives.

Section 1

Translation of verses 1-8:

In the name of Allâh,
The Most Gracious, the Most Merciful

(1) [All] praise is [due] to Allâh, who has sent down upon His Servant the Book and has not made therein any deviance. (2) [He has made it] straight, to warn of severe punishment from Him and to give good tidings to the believers who do righteous deeds that they will have a good reward (3) In which they will remain forever (4) And to warn those who say, “Allâh has taken a son.” (5) They have no knowledge of it, nor had their fathers. Grave is the word that comes out of their mouths; they speak not except a lie. (6) Then perhaps you would kill yourself through grief over them,⁶ [O Muḥammad], if they do not believe in this message, [and] out of sorrow. (7) Indeed, We have made that which is on the earth adornment for it that We may test them [as to] which of them is best in deed. (8) And indeed, We will make that which is upon it [into] a barren ground.

⁶ Prophet Muḥammad (ﷺ) is here consoled and told that he should not fret himself to death. His noble and compassionate heart pitied his arrogant people and their disbelief made him very concerned.

Surat Al-Kahf is one of five Qur'an chapters that start with the Arabic phrase *Alhamdu-lillah*.⁷

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

[All] praise is [due] to Allâh, Who has sent down upon His Servant⁸ the Book and has not made therein any deviance.⁹ (18:1)

Grateful praise belongs to Allâh, Who has sent the Glorious Qur'an. There is no doubt that revealing the Qur'an is the greatest blessing bestowed by Allâh on humanity.

عَنْ عَلِيٍّ (رضي الله عنه) قَالَ: قِيلَ: يَا رَسُولَ اللَّهِ، إِنَّ أُمَّتَكَ سَتُفْتَنَنَّ مِنْ بَعْدِكَ، قَالَ: فَسَأَلَ رَسُولَ اللَّهِ (ﷺ) أَوْ سُئِلَ: مَا الْمَخْرُجُ مِنْهَا؟ قَالَ: الْكِتَابُ الْعَزِيزُ الَّذِي لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ، تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ. مَنْ ابْتَغَى الْهُدَى فِي غَيْرِهِ أَضَلَّهُ اللَّهُ، وَمَنْ وَلِيَ هَذَا الْأَمْرَ مِنْ جَبَّارٍ فَحَكَمَ بَعْيَرِهِ قَصَمَهُ اللَّهُ. هُوَ الذِّكْرُ الْحَكِيمُ، وَالنُّورُ الْمُبِينُ، وَالصِّرَاطُ الْمُسْتَقِيمُ، فِيهِ خَيْرٌ مِّنْ قَبْلِكُمْ، وَنَبَأٌ مَّا بَعْدَكُمْ، وَحُكْمٌ مَّا بَيْنَكُمْ، وَهُوَ الْفُضْلُ لَيْسَ بِالْهَزْلِ (سنن الدارمي / كتاب فضائل القرآن)

Ali (may Allâh be pleased with him) said: "It was said, 'O Messenger of Allâh, your *ummah*¹⁰ will be afflicted by *fitnahs* after you.'" Ali said: "The Messenger of Allâh (ﷺ) was asked: 'What is the way out [of the tribulations]?' He replied, '[Holding fast to] the unassailable mighty Book. No falsehood

⁷ [All] praise is [due] to Allâh. Another translation: Grateful praise belongs to Allâh.

⁸ It is an honor for Prophet Muḥammad (ﷺ) to be called the servant and slave of Allâh. One who is subject to Allâh will never be subject to anyone or anything and this is the peak of dignity.

⁹ From the truth or the straight path.

¹⁰ Nation.

can ever attain to it openly, and neither in a stealthy manner, [since it is] bestowed from on high by a [Lord who is] Wise and Praiseworthy. Allâh misguides whoever seeks guidance away from it. Allâh destroys any ruler who rules [Muslims] by other than it even the mighty and powerful. It is the Wise Reminder, the Clear Light and the Straight Path. In it there is news about those who came before you and news of those who will come after you. It is the Adjudicator. It distinguishes between truth and falsehood, and is no idle tale”¹¹

When the big waves of *fitnahs* hit hard—whether the tribulation is a trial of faith or one that involves provision,¹² one’s children, position, power, etc.—the Qur’an is the lifeboat that rescues whoever holds fast onto it. Seek refuge in the Qur’an, keep its commands and avoid what it forbids and you will be saved.

The first verse describes the Qur’an as a book that Allâh *has not made therein any deviance*. When *fitnahs* and personal inclinations cause Man to deviate, the Qur’an guides and brings him back to the Straight Path. Read it, ponder its verses and link what you read in this Glorious Book to your life. This is how you can hold fast to the Qur’an. And this is what Prophet Muḥammad (ﷺ) and his companions did as they went through the hardships imposed on them by Quraysh¹³ who did their utmost to stop the propagation of the message of *Tawḥîd*.

¹¹ Reported by Abdullah ibn Abdul-Rahman Al-Darimi, “Book of the Virtues of the Qur’an,” in *Sunan Al-Darimi*.

¹² Allâh’s Provision (رزق) can be in the form of food, rain, wealth, knowledge, skills, wisdom, etc.

¹³ A dominant Arab tribe that controlled Makkah.

﴿ وَيُنذِرَ الَّذِينَ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا ﴿٥١﴾ مَا هُمْ بِمِنِّ عِلْمٍ وَلَا لِبَابِهِمْ كِبْرٌ كَلِمَةٌ تَخْرُجُ مِنْ أَفْوَاهِهِمْ ۚ إِنَّ يَقُولُونَ إِلَّا كَذِبًا ﴿٥٢﴾ ﴾

And to warn those who say, "Allâh has taken a son." They have no knowledge of it, nor had their fathers. Grave is the word that comes out of their mouths; they speak not except a lie. (18:4-5)

To claim that the Creator (ﷻ) has a son¹⁴ or a partner who shares His Sovereignty is to commit *shirk*¹⁵—the most terrible crime that one can commit against oneself and one’s community. All other crimes, individual or collective, rank lower than it.

Another thing that protects us against *fitnahs* and heals us when overwhelmed with grief and pain—other than holding fast to the Glorious Qur’an and practicing *Tawhîd*—is to understand the truth of this worldly life and its real value.

﴿ إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَهَا لِنَبْلُوهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا ﴿٧٧﴾ وَإِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا ﴿٧٨﴾ ﴾

Indeed, We¹⁶ have made that which is on the earth adornment for it that We may test them¹⁷ [as to] which of them is best in

¹⁴ Most contemporary Christians believe that Jesus is the begotten son of God.

¹⁵ See the glossary.

¹⁶ It is to be noted that the reference of Allâh to Himself as “We” in many verses of the Qur’an is necessarily understood in the Arabic language to denote grandeur and power as the *Royal We* in the English language.

¹⁷ Allâh tries people through prosperity and hardship, and rewards both gratitude and patience in the Hereafter. See Qur’an 89:15-17.

deed. And indeed, We will make that which is upon it [into] a barren ground. (18:7-8)

The Qur'an consoles the afflicted heart reminding it that life will eventually end; the whole world will perish. Thus, there is no need to amplify or blow adversities and afflictions out of proportion. Worldly concerns should not occupy a believer's mind to the extent that he or she forgets the truth regarding his or her existence on this earth, i.e., that this world is the place of striving¹⁸ and trials.

...that We may test them [as to] which of them is best in deed.

The best of deeds are those that have *ikhâlâs* and that mostly adhere to the teachings of the Qur'an and the *sunnah*¹⁹ of the Prophet (ﷺ). *Ikhâlâs* grows from the same root as *Tawhîd* and can be cultivated in the heart by adhering to the Glorious Qur'an and realizing the truth of this earthly life.

Seek refuge in the Qur'an, keep its commands and avoid what it forbids and you will be saved.

¹⁸ Unlike the Hereafter which is a place of reward.

¹⁹ Any saying or act of the Prophet (ﷺ) is called a *sunnah*.

Section 2

The verses then present the trial of faith through the first story. It is the story of some young people who chose to embrace *Tawhîd* and implement it in their lives.

Translation of verses 9-31:

(9) Or have you thought that the companions of the cave and the inscription²⁰ were, among Our signs, a wonder?²¹
(10) [Mention] when the youths retreated to the cave and said, "Our Lord, grant us from Yourself mercy and prepare for us from our affair right guidance." (11) So We cast [a cover of sleep] over their ears within the cave for a number of years.
(12) Then We awakened them that We might show which of the two factions was most precise in calculating what [extent] they had remained in time. (13) It is We who relate to you, [O Muḥammad], their story in truth. Indeed, they were youths who believed in their Lord, and We increased them in guidance. (14) And We made firm their hearts when they stood up and said, "Our Lord is the Lord of the heavens and the earth. Never will we invoke besides Him any deity. We would have certainly spoken, then, an excessive transgression.
(15) These, our people, have taken besides Him deities. Why do they not bring for [worship of] them a clear authority? And who is more unjust than one who invents about Allâh a lie?"
(16) [The youths said to one another], "And when you have withdrawn from them and that which they worship other than Allâh, retreat to the cave. Your Lord will spread out for you of His mercy and will prepare for you from your affair facility."

²⁰ According to some Qur'an interpreters such as Al-Jalalayn, *Al-Raqîm* is an inscription that had the names of the youths and Allâh knows best.

²¹ Rather, it is only one of the many wonders of Allâh.

(17) And [had you been present], you would see the sun when it rose, inclining away from their cave on the right, and when it set, passing away from them on the left, while they were [laying] within an open space thereof. That was from the signs of Allâh. He whom Allâh guides is the [rightly] guided, but he whom He leaves astray – never will you find for him a protecting guide. (18) And you would think them awake, while they were asleep. And We turned them to the right and to the left, while their dog stretched his forelegs at the entrance. If you had looked at them, you would have turned from them in flight and been filled by them with terror. (19) And similarly, We awakened them that they might question one another. Said a speaker from among them, “How long have you remained [here]?” They said, “We have remained a day or part of a day.” They said, “Your Lord is most knowing of how long you remained. So send one of you with this silver coin of yours to the city and let him look to which is the best of food and bring you provision from it and let him be cautious. And let no one be aware of you. (20) Indeed, if they come to know of you, they will stone you or return you to their religion. And never would you succeed, then – ever.” (21) And similarly, We caused them to be found that they [who found them] would know that the promise of Allâh is truth and that of the Hour there is no doubt. [That was] when they²² disputed among themselves about their affair and [then] said, “Construct over them a structure. Their Lord is most knowing about them.” Said those who prevailed in the matter, “We will surely take [for ourselves] over them a masjid.”²³ (22) They will say there were three, the fourth of them being their dog; and they will say there were five, the sixth of them being their dog –

²² The people of the city.

²³ A place of worship.

guessing at the unseen; and they will say there were seven, and the eighth of them was their dog. Say, [O Muḥammad], “My Lord is most knowing of their number. None knows them except a few.” So do not argue about them except with an obvious argument²⁴ and do not inquire about them among [the speculators] from anyone. (23) And never say of anything, “Indeed, I will do that tomorrow,” (24) Except [when adding], “If Allâh wills.” And remember your Lord when you forget [it] and say, “Perhaps my Lord will guide me to what is nearer than this to right conduct.” (25) And they remained in their cave for three hundred years and exceeded by nine.²⁵ (26) Say, “Allâh is most knowing of how long they remained. He has [knowledge of] the unseen [aspects] of the heavens and the earth. How Seeing is He and how Hearing! They have not besides Him any protector, and He shares not His legislation with anyone.” (27) And recite, [O Muḥammad], what has been revealed to you of the Book of your Lord. There is no changer of His words, and never will you find in other than Him a refuge. (28) And keep yourself patient [by being] with those who call upon their Lord in the morning and the evening, seeking His countenance. And let not your eyes pass beyond them, desiring adornments of the worldly life, and do not obey one whose heart We have made heedless of Our remembrance and who follows his desire and whose affair is ever [in] neglect.²⁶ (29) And say, “The truth is from your Lord, so whoever wills – let him believe; and whoever wills – let him disbelieve.” Indeed, We have prepared for the wrongdoers a fire whose walls will surround them. And if they call for relief, they will be relieved with water like murky oil, which scalds

²⁴ i.e., one from the Qur’an, which is the only sure argument.

²⁵ According to the lunar calendar.

²⁶ Or ‘in excess,’ exceeding the limits of Allâh.

[their] faces. Wretched is the drink, and evil is the resting place. (30) Indeed, those who have believed and done righteous deeds – indeed, We will not allow to be lost the reward of any who did well in deeds. (31) Those will have gardens of perpetual residence; beneath them rivers will flow. They will be adorned therein with bracelets of gold and will wear green garments of fine silk and brocade, reclining therein on adorned couches. Excellent is the reward, and good is the resting place.

Who were these young people? How many were they? In which era did they live? The Qur'an does not give us these details so that our focus is on the significance of the story.²⁷ The purpose is to link this story or allegory to our lives. To achieve the objective of adhering to the Qur'an, we need to start observing our lives through the verses and understanding the verses by reflecting on our lives.

Like Prophet Muḥammad (ﷺ) and his companions, the youths in the story lived in a society totally immersed in *shirk* and error. Like the polytheists of Quraysh, their people wanted to force them to give up *Tawḥîd*. This same battle has been going on in all ages throughout history: the conflict between the Truth²⁸ and falsehood, between *Tawḥîd* and *shirk*.

At times of trials and tribulations, the first thing to do is to invoke Allâh sincerely and wholeheartedly:

²⁷ Lessons we learn from this story or allegory include the relativity of time and the unreality of the position of oppressor and oppressed, persecutor and persecuted on this earth.

²⁸ 'Truth' is the translation of the Arabic word *Haqq* حق meaning the truth and everything that is right (just laws, rules, systems, etc.) as opposed to *Bâṭil* باطل meaning falsehood and everything that is wrong.

﴿ رَبَّنَا آتِنَا مِن لَّدُنكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا ﴾

. . . *Our Lord, grant us from Yourself mercy and prepare for us from our affair right guidance. (18:10)*

Seeking refuge in Allâh (ﷻ) through ceaseless *du'â'*, asking Him for support and guidance, is extremely crucial for every believer and defender of the Truth who makes a brave decision to change the course of his or her life, but is confronted with pressures from family or community.

Allâh is *Al-Hâdî*²⁹ and guidance is certainly the best favor that Allâh bestows upon believers. Turning to *Al-Hâdî* for direction and guidance was what the youths, who had chosen belief in Allâh and *Tawhîd*, did. The result was further guidance:³⁰

﴿ إِنَّهُمْ فَتِيَةٌ ءَامَنُوا بِرَبِّهِمْ وَزِدْنَاهُمْ هُدًى ﴾

. . . *Indeed, they were youths who believed in their Lord, and We increased them in guidance. (18:13)*

Whoever asks Allâh for guidance will be guided; whoever seeks Allâh's refuge will be sheltered; whoever holds fast to Allâh will be shielded by His Power; whoever puts all his trust in Allâh, He will suffice him; and whoever seeks honor, power or guidance away from the path of Allâh will be blinded and misguided.

²⁹ The Guide—one of the most beautiful names of Allâh.

³⁰ Their Faith carried them higher and higher on the road to Truth. Faith is cumulative. Each step leads higher and higher, by the grace and mercy of Allâh.

Divine guidance was not the only blessing that Allâh (ﷻ) bequeathed to those youths. Allâh braces the sincere heart that holds fast to Him, granting it patience, steadfastness and rectitude. The youths reaped what they sowed:

﴿وَرَبَطْنَا عَلَىٰ قُلُوبِهِمْ﴾

*And We made firm their hearts*³¹ . . . (18:14)

None but the Creator—Exalted in Might and Glorified is He—can make the heart hold on to the Truth and to what is right. He is the One Who strengthens the heart against deviation when *fitnahs* strike and He is the One Who grants patience no matter how enormous the grief, seduction or fears are.

The youths swapped their prominent social status and their comfortable houses for a cave, a hole in the side of a hill, for the sake of Allâh. They forsook everything they had³² and turned toward their Creator to find all with Him.

One needs to remind oneself of the fact that when you dismiss all but the Creator, He grants you this world and the Hereafter. But when one turns away from the Most High (ﷻ) and has one's heart set on the temporal world, one will be deprived of success in the Hereafter and will only get from the world what the Lord has preordained for him along with continuous worries and grief that will not be eased with money or travels.

³¹ Another translation: *We braced their hearts.*

³² According to some Qur'an commentators, the youths were the children of some of the richest people in their city.

Like the youths, Prophet Muḥammad (ﷺ) renounced the world for the sake of Allâh. When Quraysh pressured Abu Tâlib to make him stop his nephew (ﷺ) from speaking out the Truth, the Messenger of Allâh (ﷺ) said these most famous words: “O uncle! By Allâh if they placed the sun in my right hand and the moon in my left on condition that I abandon this course,³³ I would not desist till Allâh makes manifest His cause or I perish in the attempt.” His Lord (ﷻ) gave him the best of this world and the Hereafter.

As you recite and reflect on Surat Al-Kahf every Friday, you need to ask yourself these questions: To what extent am I ready to sacrifice for the sake of my religion? Am I ready to renounce the world as the youths did? Am I ready to give up wealth, comfort, social status, etc. as Prophet Muḥammad (ﷺ) and his companions did? Paradise has a cost and sacrifices always go hand in hand with true faith.

The youths, the Prophet (ﷺ) and his companions successfully passed the test and overcame the *fitnah*, whereas their people failed immensely. People around the youths were trapped in darkness because they chose the wrong path without any clear evidence or proof:

﴿ هَتُّوْلاءِ قَوْمُنَا اتَّخَذُوا مِنْ دُونِهِ ءِالِهَةً لَّوْلا يَأْتُونَ عَلَيْهِم بِسُلْطٰنٍ
بَيِّنٍ فَمَنْ أَظْلَمُ مِمَّنْ افْتَرٰى عَلَى اللَّهِ كَذِبًا ﴾

These, our people, have taken besides Him [i.e., Allâh] deities. Why do they not bring for [worship of] them a clear authority?

³³ i.e., give up the mission of inviting people to worship the Creator alone.

And who is more unjust than one who invents³⁴ about Allâh a lie? (18:15)

Having absolute trust in Allâh (ﷻ) is another valuable lesson that helps a believer overcome the trial of faith and all the other tests of life:

﴿ وَإِذِ اعْتَرَلْتُمُوهُمْ وَمَا يَعْبُدُونَ إِلَّا اللَّهَ فَأَوْرَأْنَا إِلَى الْكَهْفِ يَنْشُرْ لَكُمْ رَبُّكُمْ مِنْ رَحْمَتِهِ وَيَهَيِّئْ لَكُمْ مِنْ أَمْرِكُمْ مِرْفَقًا ﴾

[The youths said to one another], “And when you have withdrawn from them³⁵ and that which they worship other than Allâh, retreat to the cave. Your Lord will spread out for you of His mercy and will prepare for you from your affair facility.” (18:16)

Though they found themselves in a difficult situation, their words do not include any phrase showing a lack of trust in Allâh (ﷻ) or anticipating that something undesirable would happen to them. This is exactly what we need to do: To put our whole trust and confidence in *Al-Wakîl*.³⁶

Allâh (ﷻ) is as His servant expects Him to be³⁷ and since the believing youths expected mercy and ease from Him, He miraculously subjected to them whatever they needed and protected them:

³⁴ Forges or fabricates.

³⁵ Another translation: Now that you have withdrawn from your people

³⁶ *Al-Wakîl* is one of the most beautiful names of Allâh meaning the Ultimate Trustee, the Disposer of Affairs.

³⁷ In Ḥadîth Qudsi Allâh (ﷻ) says: “I am as My servant expects me to be.”

﴿ وَتَرَى الشَّمْسَ إِذَا طَلَعَتْ تَزَاوَرُ عَنْ كَهْفِهِمْ ذَاتَ الْيَمِينِ ﴾

And [had you been present], you would see the sun when it rose, inclining away from their cave on the right . . . (18:17)

Through her *fitrah*,³⁸ Khadijah (may Allâh be pleased with her) realized this when Prophet Muḥammad (ﷺ) came back to her feeling anxious and shaken after his first encounter with the Angel Jibreel³⁹ in the mountain cave of Ḥira'. With full confidence in the Lord, she said, "By Allâh, Allâh would never bring disgrace upon you. You maintain ties of kinship, speak the truth, bear people's burdens,⁴⁰ give hospitality to your guests and help those who have been afflicted by calamities."⁴¹

After many years of sleep,⁴² Allâh woke the youths up and made their case known to people so that they, and all future generations, would know that the promise of Allâh is true and that there can be no doubt about the Day of Judgment.⁴³

³⁸ *Fitrah* is an Arabic word meaning disposition, nature, constitution, or instinct.

³⁹ Gabriel.

⁴⁰ In another version of this *ḥadīth*, there is an additional phrase here: you help the destitute.

⁴¹ Reported by Bukhâri and Muslim.

⁴² 300 solar years, a number that is equivalent to 309 lunar years (18:25).

⁴³ As Allâh woke those youths up, He will resurrect all on the Day of Judgment. According to the teachings of Islam, one of the major signs that will occur before the Day of Judgment is the Second Coming of Jesus—to fulfill his mission and triumph over the *Dajjâl*. The story of the Sleepers might also be alluding to the Second Coming of Jesus.

﴿ وَكَذَلِكَ أَعَثَرْنَا عَلَيْهِمْ لِيَعْلَمُوا أَنَّ وَعْدَ اللَّهِ حَقٌّ وَأَنَّ السَّاعَةَ لَا رَيْبَ فِيهَا إِذْ يَتَنَزَّعُونَ بَيْنَهُمْ أَمْرَهُمْ ۖ فَقَالُوا ابْنُوا عَلَيْهِم بُنْيَانًا رَبُّهُمْ أَعْلَمُ بِهِمْ ۚ قَالَ الَّذِينَ غَلَبُوا عَلَىٰ أَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِم مَّسْجِدًا ﴿١٨﴾ ۝﴾

And similarly,⁴⁴ We caused them to be found⁴⁵ that they [who found them] would know that the promise of Allâh is truth and that of the Hour there is no doubt.⁴⁶ [That was] when they disputed among themselves about their affair and [then] said, “Construct over them a structure. Their Lord is most knowing about them.” Said those who prevailed in the matter, “We will surely take [for ourselves] over them a masjid.”⁴⁷ (18:21)

When Prophet Muḥammad (ﷺ) received these verses in Makkah, he realized that the outcome of remaining steadfast and abiding by the Truth was triumph. After thirteen years of persecution in Makkah, he (ﷺ) left to Madina.⁴⁸ There, Islam grew stronger and attracted many followers. Eight years of striving passed in Madina and then came the Conquest of Makkah. The Prophet (ﷺ) returned to Makkah as a victorious, but humble, believer who had absolute faith that victory comes only by the help of Allâh.⁴⁹ As with Prophet Muḥammad (ﷺ) and his companions, these verses should

⁴⁴ i.e., as We made them sleep all those years and then woke them up

⁴⁵ When one of the Sleepers went to the city to buy food, his old-fashioned clothes and the old money that he had at once drew the attention of people to him.

⁴⁶ On the other hand, to the men of the Cave themselves, it became clear that Allâh can change the situation before we are aware, and our hope in Him is not futile.

⁴⁷ i.e., we will make this site a place of worship.

⁴⁸ When the polytheists of Makkah plotted to kill Prophet Muḥammad (ﷺ), he fled to Madina. On his journey, he hid for a few days with his companion Abu-Bakr in a cave. Madina itself was another cave that sheltered the Muslims.

⁴⁹ See Qur’an 3:126 & 8:10.

inspire those who are suffering patiently in order to abide by the Truth and defend it.

After all those long years, people realized the high status of those youths to the extent that when they died, they wanted to glorify them by making this site a place of worship. But what they wanted to do was definitely evil.⁵⁰

At the end of the first story, the verses once more clearly state that the Glorious Qur'an is the best means that will help us overcome all *fitnahs*:

﴿ وَأَتْلُ مَا أُوحِيَ إِلَيْكَ مِنْ كِتَابِ رَبِّكَ ۗ لَا مُبَدِّلَ لِكَلِمَاتِهِ ۗ وَلَنْ تَجِدَ مِنْ دُونِهِ مُلْتَحَدًا ﴾

And recite, [O Muḥammad], what has been revealed to you of the Book of your Lord. There is no changer of His words, and never will you find in other than Him a refuge. (18:27)

Keeping company with the righteous and the constant *dhikr* of Allāh (ﷻ) can also help us overcome *fitnahs*:

⁵⁰ Jundub reported that the Prophet (ﷺ) said, “. . . Beware of the deeds of those who preceded you, since they used to take the graves of their prophets and righteous men as places of worship. Surely, you must not take graves as places of worship; for I forbid you to do that.” (Reported by Muslim)

﴿ 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 patient [by being] with those who call upon their Lord⁵¹ in the morning and the evening, seeking His countenance. And let not your eyes pass beyond them, desiring adornments of the worldly life, and do not obey one whose heart We have made heedless of Our remembrance and who follows his desire and whose affair is ever [in] neglect. (18:28)

Indeed, one thing that leads people to fall into the traps of *fitnahs* is the state of heedlessness where one does not remember Allâh by the tongue or the heart. Likewise, keeping company with the heedless can hinder one from assessing situations or circumstances shrewdly, drawing sound conclusions and making correct decisions.

The Truth is manifest and Man has freedom of choice and the ability to discern right from wrong:

﴿ وَقُلِ الْحَقُّ مِن رَّبِّكُمْ ۗ فَمَن شَاءَ فَلْيُؤْمِن وَمَن شَاءَ فَلْيُكْفِرْ ۗ ﴾

And say, "The truth is from your Lord, so whoever wills, let him believe; and whoever wills, let him disbelieve." (18:29)

The recompense will depend on people's choices:

⁵¹ Another translation: *And keep yourself [O Muhammad] patiently with those who call on their Lord [i.e., your companions who remember their Lord with glorification, praising Him in prayers, etc.].*

﴿ إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ
 عَمَلًا ﴿٣٠﴾ أُولَٰئِكَ هُمْ جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ مُخَلَّدُونَ فِيهَا
 مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِنْ سُنْدُسٍ وَإِسْتَبْرَقٍ ﴾

Indeed, those who have believed and done righteous deeds – indeed, We will not allow to be lost the reward of any who did well in deeds. Those will have gardens of perpetual residence; beneath them rivers will flow. They will be adorned therein with bracelets of gold and will wear green garments of fine silk and brocade . . . (18:30-31)

Whoever asks Allâh for guidance will be guided; whoever seeks Allâh's refuge will be sheltered; whoever holds fast to Allâh will be shielded by His Power; and whoever puts all his trust in Allâh, He will suffice him.

Section 3

The verses then introduce another *fitnah* that many suffer from: the trial involving provision⁵²—whether granted in abundance or restricted.⁵³ This is a recurring *fitnah*. The verses introduce it through the story of the Owner of the Two Gardens:

Translation of verses 32-59:

(32) And present to them an example of two men: We granted to one of them two gardens of grapevines, and We bordered them with palm trees and placed between them [fields of] crops. (33) Each of the two gardens produced its fruit and did not fall short thereof in anything. And We caused to gush forth within them a river. (34) And he had fruit, so he said to his companion while he was conversing with him, “I am greater than you in wealth and mightier in [numbers of] men.” (35) And he entered his garden while he was unjust to himself.⁵⁴ He said, “I do not think that this will perish – ever. (36) And I do not think the Hour will occur. And even if I should be brought back to my Lord, I will surely find better than this as a return.” (37) His companion said to him while he was conversing with him, “Have you disbelieved in He who created you from dust and then from a sperm-drop and then proportioned you [as] a man? (38) But as for me, He is Allâh, my Lord, and I do not associate with my Lord anyone. (39) And why did you, when you entered your garden, not say, ‘What Allâh willed [has occurred]; there is no power except in Allâh’? Although you see me less than you in wealth and children,

⁵² See footnote 12.

⁵³ See footnote 17.

⁵⁴ i.e., proud and ungrateful to Allâh.

(40) 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, (41) Or its water will become sunken [into the earth], so you would never be able to seek it.” (42) 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.”⁵⁵ (43) And there was for him no company to aid him other than Allâh, nor could he defend himself. (44) There⁵⁶ the authority is [completely] for Allâh, the Truth. He is best in reward and best in outcome. (45) And present to them the example of the life of this world, [its being] like rain which We send down from the sky, and the vegetation of the earth mingles with it⁵⁷ and [then] it becomes dry remnants, scattered by the winds. And Allâh is ever, over all things, Perfect in Ability. (46) Wealth and children are [but] adornment of the worldly life. But the enduring good deeds are better to your Lord for reward and better for [one's] hope. (47) And [warn of] the Day when We will remove the mountains and you will see the earth prominent,⁵⁸ and We will gather them and not leave behind from them anyone. (48) 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.” (49) 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

⁵⁵ i.e., committed *shirk*.

⁵⁶ i.e., at such a time or on the Day of Judgment.

⁵⁷ Absorbs it, growing lush and thick.

⁵⁸ i.e., bare and exposed.

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. (50) 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. (51) I did not make them witness to the creation of the heavens and the earth or to the creation of themselves, and I would not have taken the misguiders as assistants. (52) And [warn of] the Day when He will say, "Call 'My partners' whom you claimed," and they will invoke them, but they will not respond to them. And We will put between them [a valley of] destruction. (53) And the criminals will see the Fire and will be certain that they are to fall therein. And they will not find from it a way elsewhere. (54) And We have certainly diversified in this Qur'an for the people from every [kind of] example; but man has ever been, most of anything, [prone to] dispute. (55) And nothing has prevented the people from believing when guidance came to them and from asking forgiveness of their Lord except that there [must] befall them the [accustomed] precedent of the former peoples⁵⁹ or that the punishment should come [directly] before them. (56) And We send not the messengers except as bringers of good tidings and warners. And those who disbelieve dispute by [using] falsehood to [attempt to] invalidate thereby the truth and have taken My verses, and that of which they are warned, in ridicule. (57) And who is more unjust than one who is reminded of the verses of his Lord but turns away from them

⁵⁹ Who denied the truth brought by Allâh's messengers.

and forgets what his hands have put forth? Indeed, We have placed over their hearts coverings, lest they understand it, and in their ears deafness. And if you invite them to guidance – they will never be guided, then – ever. (58) And your Lord is the Forgiving, full of mercy. If He were to impose blame upon them for what they earned, He would have hastened for them the punishment. Rather, for them is an appointment from which they will never find an escape. (59) And those cities – We destroyed them when they wronged, and We made for their destruction an appointed time.

This is the story of a man whom *Al-Razzaq*⁶⁰ (ﷻ) granted great wealth. However, this blessing turned out to be disastrous—a *fitnah* he could not overcome. The verses mentioned the main reason why he failed to pass this test: he gave himself the credit for this blessing by ascribing it to his abilities and skills instead of acknowledging the Grace of Allâh and being grateful to Him. Moreover, he looked down on others:

﴿ أَنَا أَكْثَرُ مِنْكَ مَالًا وَأَعَزُّ نَفَرًا ﴾

. . . “I am greater than you in wealth and mightier in [numbers of] men.”⁶¹ (18:34)

After reaching the peak of his power and prestige, a rich man might forget that he came to life with nothing. Next he becomes puffed up with his own importance, thinking that he does not need his Creator (ﷻ) and, thus, causes himself to fall into the trap of *shirk* and error. This is what happened to the owner of the vineyards:

⁶⁰ The Provider—one of the most beautiful names of Allâh.

⁶¹ i.e., family and followers.

﴿ قَالَ مَا أَظُنُّ أَنْ تَبِيدَ هَذِهِ أَبَدًا ﴾

... He said, "I do not think that this will perish – ever." (18:35)

His arrogance caused him to have an erroneous perception of the reality of this worldly life. He failed to recognize that the best favor, the true wealth, Allâh (ﷻ) bestows on a human being is that of faith and *Tawhîd*.

﴿ وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِنْ رُودْتُ إِلَىٰ رَبِّي لِأَجِدَنَّ خَيْرًا مِّنْهَا ﴾

﴿ مُنْقَلَبًا ﴾

"And I do not think the Hour will occur.⁶² And even if I should be brought back to my Lord,⁶³ I will surely find better⁶⁴ than this as a return."⁶⁵ (18:36)

The story also presents the other side of this *fitnah*. Contrary to the rich man's test, the poor man's test was restricted provision and wealth. This is a difficult trial. In order to overcome this *fitnah*, one needs to hold fast to *Tawhîd* while realizing and keeping in mind the reality of this worldly life and its short-lived phony pleasures.

⁶² He attributed his prosperity to himself rather than to Allâh and disbelieved in the account of the Hereafter.

⁶³ i.e., on the Day of Judgment.

⁶⁴ The grasping spirit of the materialist comes out here. In his mind "better" means more wealth and more power, of the kind he was enjoying in this life, although in reality, even what he had, rested on hollow foundations and was doomed to perish and bring him down with it.

⁶⁵ He thought that Allâh favored him over others and believed that he even deserved a better place if he was to be resurrected on the Day of Judgment.

﴿ قَالَ لَهُ صَاحِبُهُ وَهُوَ سُحُورُهُ أَكْفَرْتَ بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ
 نُطْفَةٍ ثُمَّ سَوَّاهُ رَجُلًا ﴿٣٧﴾ لَنَكُنَّ هُوَ اللَّهُ رَبِّي وَلَا أُشْرِكُ بِرَبِّي أَحَدًا ﴾

His companion said to him while he was conversing with him, "Have you disbelieved in He who created you from dust and then from a sperm-drop and then proportioned you [as] a man? But as for me, He is Allâh, my Lord, and I do not associate with my Lord anyone." (18:37-38)

The poor man passed his test because *Tawhîd* illuminated his way allowing him to see things as they really are. He realized that true wealth was not in the abundance of money or children; what makes a person rich is belief in Allâh and His Oneness, i.e., *Tawhîd*. This is what makes you independent⁶⁶ of anything or anyone other than the Lord (ﷻ). Despite the arrogance and insolence of the owner of the vineyards, the poor man had an unshakeable trust in Allâh.

No matter how much one suffers a shortage in provision or lack of strength, a true believer never loses his trust in his Creator. He never becomes dissatisfied or discontent with his condition or lot in life. He never compares himself with others who have received from Allâh more worldly gifts—momentary things that people enjoy in this life. Throughout his life, a true believer stays content, striving to do his best, patient and expecting Allâh (ﷻ) to compensate him for any suffering or loss.

But as for me, He is Allâh, my Lord . . . (18:38)

⁶⁶ The Arabic word غني (rich) also means self-sufficient.

Tawhîd never changes in the believer’s heart no matter how his life may change, whether Allâh’s provision becomes abundant or restricted. “*But as for me, He is Allâh, my Lord*” in sickness and in health, in times of poverty as in times of wealth, in times of difficulty as in times of ease. For believers, *Tawhîd* is a firm consistent commitment; it does not waver with the fluctuations of life.

This unwavering faith is what protects the believer from falling into the sin of envying others.⁶⁷ Envy implies interfering in the realm of Allâh (ﷻ) and objecting to His judgment and wisdom in His distribution of provisions among His servants.

Furthermore, the poor man’s *Tawhîd* made him extend a hand to the owner of the vineyards in an attempt to help and guide him. He reminded him of the power of the Almighty over him and that He (ﷻ) controls all causes:

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

And why did you, when you entered your garden, not say, ‘What Allâh willed [has occurred]; there is no power except in⁶⁸ Allâh’? (18:39)

Here we can see a clear link with a previous verse in which Allâh (ﷻ) instructed His Messenger (ﷺ):

﴿ وَلَا تَقُولَنَّ لِشَايٍ إِنِّي فَاعِلٌ ذَٰلِكَ غَدًا ﴿١٠١﴾ إِلَّا أَنْ يَشَاءَ اللَّهُ ﴾

⁶⁷ Arabic, *hasad* حسد.

⁶⁸ Or with Allâh.

And never say of anything, "Indeed, I will do that tomorrow," except [when adding], "if Allâh wills." (18:23-24)

Everything happens according to the will of Allâh (ﷻ). Believers frequently use such Qur'anic phrases as 'if Allâh wills' and 'what Allâh willed' in their speech, thus demonstrating what they firmly believe in. In addition, the phrase⁶⁹ 'there is no might or power except with Allâh'⁷⁰ is, for believers, one of the treasures of Paradise.⁷¹ When one utters such words, one attributes all might and power to the Creator. No riches, power, entourage, armies, palaces or bank accounts can save or protect one from Allâh (ﷻ) for *there is no power except with Allâh*. Whoever seeks power from Allâh, the Almighty will support and strengthen him. But whoever relies on his wealth or position thinking that he is self-sufficient, Allâh will forsake him, leaving him to his wealth and position that will not avail him when Allâh destroys him.

The owner of the vineyards failed the test in spite of possessing all the elements of material success while the other man succeeded in spite of his poverty.

The verses show us the inevitable end of the arrogant; an end they cannot avoid no matter how long they enjoy security:

⁶⁹ See 18:39.

⁷⁰ *La ḥawla wa la quowwata illa billah* (Arabic لا حول ولا قوة إلا بالله) can also be translated as: There is no change of a condition or power except by Allâh.

⁷¹ Abu Musa said, "The Messenger of Allâh (ﷺ) said, 'Shall I direct you to one of the treasures of Paradise? I said, 'Yes, Messenger of Allâh.' He said, 'There is no might or power except with Allâh.'" (reported by Bukhâri and Muslim)

﴿ وَأَحْيَطَ بِثَمَرِهِ فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ عَلَىٰ مَا أَنفَقَ فِيهَا وَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَيَقُولُ يَا لَيْتَنِي لَمْ أُشْرِكْ بِرَبِّي أَحَدًا ﴾ ﴿٤٦﴾

And his fruits were encompassed [by ruin], so he began to turn his hands⁷² about [in dismay] over what he had spent on it,⁷³ while it had collapsed upon its trellises, and said, “Oh, I wish I had not associated with my Lord anyone.” (18:42)

It was too late when the owner of the vineyards realized that he had committed the most terrible crime against himself: *shirk*.⁷⁴

Having many children,⁷⁵ increase in wealth, finding the doors leading to worldly success wide open—all this does not indicate that Allâh (ﷻ) is pleased with us. Likewise, the decrease in provision or lack of wealth due to one reason or another is not an indicator that Allâh does not love us. In both cases, the aim is to put you to the test.

﴿ وَأَضْرَبَ لَهُمْ مَثَلًا الْحَيَاةَ الدُّنْيَا كَمَا آءَأَنْزَلْنَاهُ مِنَ السَّمَآءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيحُ ۗ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُّقْتَدِرًا ﴾ ﴿٤٦﴾

⁷² Wringing in despair.

⁷³ His thoughts had been engrossed on it; his hopes had been built on it; it had become the absorbing passion of his life. If he had only looked to Allâh, instead of to the ephemeral goods of this world!

⁷⁴ In this case, in his mind, there was his own Self and his Mammon (personification of wealth) as rivals to Allâh!

⁷⁵ Having a large family with many children can be a source of power and influence.

And present to them the example of the life of this world, [its being] like rain which We send down from the sky, and the vegetation of the earth mingles with it⁷⁶ and [then] it becomes dry remnants, scattered by the winds.⁷⁷ And Allâh is ever, over all things, Perfect in Ability. (18:45)

One who considers life to be an opportunity to increase good deeds rather than a racetrack to accumulate material possessions and pursue worldly pleasures will be truly happy:

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

Wealth and children are [but] adornment of the worldly life. But the enduring⁷⁸ good deeds are better to your Lord⁷⁹ for reward and better for [one's] hope.⁸⁰ (18:46)

The verses then swiftly take us to the scenes of the Hereafter:

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

⁷⁶ See footnote 57.

⁷⁷ Rainwater is good, but it does not last. It is absorbed in the earth, and produces the flourishing appearance of grass and vegetation. Soon these decay, and become dry stubble, which the least wind will blow about like a thing of no importance. The water is gone, and so is the vegetation. Such is the life of this world.

⁷⁸ The fruit of good deeds such as prayers, words of praising Allâh, deeds of Allâh's obedience, etc. lasts forever.

⁷⁹ i.e., in His sight or evaluation.

⁸⁰ Far better source of hope.

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. (18:47)

Recalling the scenes of the Day of Resurrection recharges the heart with faith and makes it alert, not heedless or full of false optimism.

﴿وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ﴾

And the record [of everyone's deeds] will be placed [open], and you will see the criminals fearful of that within it . . . (18:49)

Allâh (ﷻ) knows all secrets. Every single deed is recorded and documented, even the faintest smile. Such verses help believers visualize the scenes of the Day of Judgment as they are going through the dark times of *fitnahs*. This makes it easy for them to bear calamities and strengthens them against the treacherous waves of *fitnahs*.

The verses then mention again the Glorious Qur'an for in it is protection against all kinds of trials:

﴿وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِلنَّاسِ مِنْ كُلِّ مَثَلٍ﴾

And We have certainly diversified⁸¹ in this Qur'an for the people from every [kind of] example . . . (18: 54)

The Qur'an provides solutions for every problem or trial. Yet some turn away from this Book and, as a result, fall into confusion:

⁸¹ Another translation: displayed or put forth.

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

And who is more unjust than one who is reminded of the verses⁸² of his Lord but turns away from them and forgets what his hands have put forth?⁸³ Indeed, We have placed over their hearts coverings, lest they understand it, and in their ears deafness. And if you invite them to guidance – they will never be guided, then – ever. (18:57)

This is what happened to the disbelievers of Makkah. Allâh, Most Merciful, sent them a Messenger from among themselves, i.e., he was one of them and was raised up among them. Though Prophet Muḥammad (ﷺ) cared for them and was keen to guide them, they turned away. As a result, their hearts became unable to discern the Truth, their eyes blind and their ears deaf. Nevertheless, Allâh's mercy embraces all, even those who turn away from Him (ﷻ) and He gives them one chance after another:

﴿ وَرَبُّكَ الْغَفُورُ ذُو الرَّحْمَةِ لَوْ يُؤَاخِذُهُمْ بِمَا كَسَبُوا لَعَجَل لَهُمُ الْعَذَابَ ﴾

And your Lord is the Forgiving, full of mercy. If He were to impose blame upon them for what they earned, He would have hastened for them the punishment . . . (18:58)

⁸² The Arabic word *ayat* can also mean proofs, miracles and signs.

⁸³ i.e., his deeds.

*Al-Ḥalīm*⁸⁴ (ﷻ) does not hasten to punish people. This delay is in itself a test and a chance to redeem oneself. On the other hand, persistence to go in the wrong direction and commit injustice is the key to destruction for individuals, groups and nations:

﴿وَتِلْكَ الْقُرَىٰ أَهْلَكْنَاهُمْ لَمَّا ظَمَمُوا وَجَعَلْنَا لِمَهْلِكِهِم مَّوْعِدًا﴾

And those cities – We destroyed them when they wronged,⁸⁵ and We made for their destruction an appointed time. (18:59)

Hence, the destiny of nations and peoples is determined by their ability to establish justice or tyranny.

Whoever seeks power from Allâh, the Almighty will support and strengthen him. But whoever relies on his wealth or position thinking that he is self-sufficient, Allâh will forsake him, leaving him to his wealth and position that will not avail him when Allâh destroys him.

⁸⁴ The Forbearing—one of the most beautiful names of Allâh.

⁸⁵ The literal translation is: when they committed injustice.

Section 4

The *surah* then moves on to the story of Musa⁸⁶ (ﷺ) and the righteous servant of Allâh to whom Allâh had given knowledge.

Translation of verses 60-82:

(60) And [mention] when Moses said to his servant, "I will not cease [traveling] until I reach the junction of the two seas or continue for a long period." (61) But when they reached the junction between them, they forgot their fish, and it took its course into the sea, slipping away. (62) So when they had passed beyond it, [Moses] said to his boy, "Bring us our morning meal. We have certainly suffered in this, our journey, [much] fatigue." (63) He said, "Did you see when we retired to the rock? Indeed, I forgot [there] the fish. And none made me forget it except Satan – that I should mention it. And it took its course into the sea amazingly." (64) [Moses] said, "That is what we were seeking." So they returned, following their footprints. (65) And they found a servant from among Our servants to whom we had given mercy from Us and had taught him from Us a [certain] knowledge. (66) Moses said to him, "May I follow you on [the condition] that you teach me from what you have been taught of sound judgment?" (67) He said, "Indeed, with me you will never be able to have patience. (68) And how can you have patience for what you do not encompass in knowledge?" (69) [Moses] said, "You will find me, if Allâh wills, patient, and I will not disobey you in [any] order." (70) He said, "Then if you follow me, do not ask me about anything until I make to you about it mention [i.e.,

⁸⁶ Prophet Moses

explanation]." (71) So they set out, until when they had embarked on the ship, he [i.e., righteous servant] tore it open. [Moses] said, "Have you torn it open to drown its people? You have certainly done a grave thing." (72) [The righteous servant] said, "Did I not say that with me you would never be able to have patience?" (73) [Moses] said, "Do not blame me for what I forgot and do not cover me in my matter with difficulty." (74) So they set out, until when they met a boy, he [i.e., the righteous servant] killed him. [Moses] said, "Have you killed a pure soul for other than [having killed] a soul? You have certainly done a deplorable thing." (75) [The righteous servant] said, "Did I not tell you that with me you would never be able to have patience?" (76) [Moses] said, "If I should ask you about anything after this, then do not keep me as a companion. You have obtained from me an excuse." (77) So they set out, until when they came to the people of a town, they asked its people for food, but they refused to offer them hospitality. And they found therein a wall about to collapse, so he [i.e., the righteous servant] restored it. [Moses] said, "If you wished, you could have taken for it a payment." (78) [The righteous servant] said, "This is parting between me and you. I will inform you of the interpretation of that about which you could not have patience. (79) As for the ship, it belonged to poor people working at sea. So I intended to cause defect in it as there was after them a king who seized every [good] ship by force. (80) And as for the boy, his parents were believers, and we feared that he would overburden them by transgression and disbelief. (81) So we intended that their Lord should substitute for them one better than him in purity and nearer to mercy. (82) And as for the wall, it belonged to two orphan boys in the city, and there was beneath it a treasure for them, and their father had been righteous. So

your Lord intended that they reach maturity and extract their treasure, as a mercy from your Lord. And I did it not of my own accord. That is the interpretation of that about which you could not have patience.”

This story teaches us that we should not judge things or events by appearances. First impressions are not always accurate. Sometimes we do not see, beneath the surface, the wisdom and intended outcomes. Whatever one encounters, there is always good for the believer.

Moreover, the situations that Musa (عليه السلام) went through when he accompanied the righteous servant of Allâh show us that we need to exercise patience as we go through *fitnahs* and trials. They teach believers how to maintain an optimistic attitude, trusting Allâh (ﷻ) in all circumstances, accepting His decree and feeling reassured that He is *Al-Hakîm*.⁸⁷ Prophet Musa (عليه السلام) promised the righteous servant of Allâh that he would exercise patience in his quest to discover the wisdom behind occurrences:

﴿ قَالَ لَهُ مُوسَىٰ هَلْ أَتَّبِعُكَ عَلَىٰ أَنْ تُعَلِّمَنِي مِمَّا عَلَّمْتَ رُشْدًا ۖ قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ۗ وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِ ۗ خُبْرًا ۗ﴾

Moses said to him, “May I follow you on [the condition] that you teach me from what you have been taught of sound judgment?” He said, “Indeed, with me you will never be able to

⁸⁷ The Wise—one of the most beautiful names of Allâh.

have patience. And how can you have patience for what you do not encompass in knowledge?” (18:66-68)

The verses address human nature. When Man is subjected to a difficult situation, he aspires to understand the wisdom behind it and sometimes he becomes frustrated with things over which he has no control. The verses of Surat Al-Kahf teach us that waiting is an art one can master; that patience is a virtue one can develop. When we learn to receive life’s disruptions with steadfastness and the unshakable certainty that Allâh’s wisdom is controlling everything, acceptance of the Divine Decree and predestination⁸⁸ will flow into our hearts leading to contentment and peace.

The first incident Musa (عليه السلام) witnessed was that of the ship owned by some poor people. After they had embarked on the ship, the righteous servant of Allâh tore it open. As a virtuous human being, Musa (عليه السلام) immediately expressed his objection:

﴿ قَالَ أَخْرَقْتَهَا لِيُغْرَقَ أَهْلُهَا لَقَدْ جِئْتَ شَيْئًا إِمْرًا ﴾

. . . [Moses] said, “Have you torn it open to drown its people? You have certainly done a grave thing.” (18-71)

However, it is very important when interpreting what we see happening in front of us that we do not jump to conclusions or judge things without waiting to see the outcomes.

﴿ قَالَ أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ﴾

⁸⁸ Arabic, *al-qaḍā’ wa al-qadar*

He said, "Did I not say that with me you would never be able to have patience?" (18:72)

As we go through the sequence of events in the story, we see how Prophet Musa (ﷺ) then objected to the killing of a boy and the building of a wall for the people who had refused to host them. For the noble prophet, what he saw was not right, unfair and seemed to bear great evil. The righteous servant of Allâh offered the explanation, giving the credit—of knowledge and wisdom—to Allâh (ﷻ) alone.

Hasty judgments of events based on what one sees at their initial stages without having the patience to wait for the consequences and outcomes lead to false conclusions. An occurrence might look evil, but it could in fact be a blessing in disguise. An ordeal might end up having the most desired results. This was the case with the ship damaged by the righteous servant of Allâh. The intention was not to drown its owners as Prophet Musa (ﷺ) had thought, rather to prevent the ship from being taken by a tyrant who seized good vessels.

Sometimes we see our ships damaged in front of our own eyes but do not see that beyond the damage there is good; and sometimes we feel frustrated for not getting something we yearn for, not knowing that it carries evil within. In Surat Al-Isrâ', Allâh says:

﴿ وَيَدْعُ الْإِنْسَانُ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ وَكَانَ الْإِنْسَانُ عَجُولًا ﴾

And man supplicates for evil as he supplicates for good, and man is ever hasty. (17:11)

It is by the mercy and grace of Allâh that we are sometimes denied what we request to protect us from some hidden evil, hence the importance of trusting Allâh (ﷻ) and having the unshakable belief that He is the Most Merciful, the Wise.

﴿ وَأَمَّا الْغُلَامُ فَكَانَ أَبَوَاهُ مُؤْمِنِينَ فَخَشِينَا أَنْ يُرْهِقَهُمَا طُغْيَانًا
وَكُفْرًا ﴿٨٠﴾ فَأَرَدْنَا أَنْ يُبَدِّلَهُمَا رَبُّهُمَا خَيْرًا مِّنْهُ زَكَاةً وَأَقْرَبَ رُحْمًا ﴾

And as for the boy, his parents were believers, and we feared that he would overburden them by transgression and disbelief. So we intended that their Lord should substitute for them one better than him in purity and nearer to mercy. (18:80-81)

Loss of what is dear to a person, even the loss of a child, should not lead to despair. When tested, a believer should not allow his human weakness to divert him away from trusting the Most Wise. Indeed, there is always good lying in store for believers.

In the believer's heart, there is no place for a grief that will shake the foundation of faith or one's acceptance of the Divine Decree. The *Tawhîd* reinforced in this *surah* protects the believer from objecting to what Allâh has decreed, whether the wisdom behind the calamities is properly perceived or not.

Prophet Musa (ﷺ) felt that the people of the town did not deserve any favor, but the wall the righteous servant of Allâh restored belonged, in fact, to two orphans. If the wall had collapsed, the people of the town would have taken the treasure these orphans inherited from their pious father. It is

true that their father left them a fortune; but, more importantly, he left them righteousness. Righteousness—not cash or property—is the best inheritance because it guarantees provisions, increases blessings and leads to prosperity. This does not mean that one does not exert all needed effort and utilize all available means and resources while trusting and relying on *Al-Wakîl*.⁸⁹

Another lesson to learn is that a believer should always be good to others: to those who deserve our kindness and those who do not deserve it. Allâh (ﷻ) says in Surat Fuṣṣilat:

﴿ وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ۗ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ ﴾

And not equal are the good deed and the bad. Repel [evil] by that [deed] which is better; and thereupon the one whom between you and him is enmity [will become] as though he was a devoted friend. (41:34)

In the believer’s heart, there is no place for vengeance because he is certain that Allâh does not allow the reward of even as much as an atom’s weight of goodness to be lost.

The story ends, but its lessons do not end for those who ponder the verses and link them to the reality we live in.

Learn the art of waiting and receive life’s ups and downs with patience.

⁸⁹ See footnote 36.

Section 4

In this section we read about a man who was given great power, authority, knowledge and all kinds of resources. He utilized these gifts to establish justice and resist tyranny.

Translation of verses 83-101:

(83) And they ask you, [O Muḥammad], about Dhul-Qarnayn. Say, "I will recite to you about him a report." (84) Indeed We established him upon the earth, and We gave him to everything a way [i.e., means]. (85) So he followed a way (86) Until, when he reached the setting of the sun [i.e., the west], he found it [as if] setting in a spring of dark mud,⁹⁰ and he found near it a people. We [i.e., Allâh] said, "O Dhul-Qarnayn, either you punish [them] or else adopt among them [a way of] goodness." (87) He said, "As for one who wrongs,⁹¹ we will punish him. Then he will be returned to his Lord, and He will punish him with a terrible punishment [i.e., Hellfire]. (88) But as for one who believes and does righteousness, he will have a reward of the best [i.e., Paradise], and we [i.e., Dhul-Qarnayn] will speak to him from our command with ease." (89) Then he followed a way (90) Until, when he came to the rising of the sun [i.e., the east], he found it rising on a people for whom We had not made against it any shield. (91) Thus.⁹² And We had encompassed [all] that he had in knowledge. (92) Then he followed a way (93) Until, when he reached [a pass] between two mountains, he found beside them a people who could

⁹⁰ Another meaning is 'a hot spring.'

⁹¹ i.e., persists in disbelief and rebellion.

⁹² Another translation: Such was the affair of Dhul-Qarnayn.

hardly understand [his] speech. (94) They said, “O Dhul-Qarnayn, indeed Gog and Magog⁹³ are [great] corrupters in the land. So may we assign for you an expenditure that you might make between us and them a barrier?” (95) He said, “That in which my Lord has established me is better [than what you offer], but assist me with strength [i.e., manpower]; I will make between you and them a dam. (96) Bring me sheets of iron” – until, when he had leveled [them] between the two mountain walls, he said, “Blow [with bellows],” until when he had made it [like] fire, he said, “Bring me, that I may pour over it molten copper.” (97) So Gog and Magog were unable to pass over it, nor were they able [to effect] in it any penetration. (98) [Dhul-Qarnayn] said, “This is a mercy from my Lord; but when the promise of my Lord⁹⁴ comes [i.e., approaches], He will make it level, and ever is the promise of my Lord true.” (99) And We will leave them that day surging over each other, and [then] the Horn will be blown, and We will assemble them in [one] assembly. (100) And We will present Hell that Day to the disbelievers, on display – (101) Those whose eyes had been within a cover [removed] from My remembrance, and they were not able to hear.⁹⁵ (102) Then do those who disbelieve think that they can take My servants instead of Me as allies? Indeed, We have prepared Hell for the disbelievers as a lodging. (103) Say, [O Muḥammad], “Shall we [believers] inform you of the greatest losers as to [their] deeds? (104) [They are] those whose effort is lost in worldly life, while they think that they are doing well in work.” (105) Those are the ones who disbelieve in the verses of their Lord and in [their] meeting Him, so their deeds

⁹³ Savage tribes that committed every kind of atrocity.

⁹⁴ i.e., the Hour.

⁹⁵ They refused to listen to the Qur'an or understand it.

have become worthless; and We will not assign to them on the Day of Resurrection any importance. (106) That is their recompense – Hell – for what they denied and [because] they took My signs and My messengers in ridicule. (107) Indeed, those who have believed and done righteous deeds – they will have the Gardens of Paradise as a lodging, (108) Wherein they abide eternally. They will not desire from it any transfer. (109) Say, “If the sea were ink for [writing] the words of my Lord, the sea would be exhausted before the words of my Lord were exhausted, even if We brought the like of it as a supplement.” (110) Say, “I am only a man like you, to whom has been revealed that your god is one God. So whoever would hope for the meeting with his Lord – let him do righteous work and not associate in the worship of his Lord anyone.”

﴿ إِنَّا مَكَّنَّا لَهُ فِي الْأَرْضِ وَءَاتَيْنَاهُ مِنْ كُلِّ شَيْءٍ سَبَبًا ﴾

*Indeed, We established him upon the earth, and We gave him to everything a way.*⁹⁶ (18:83-84)

Dhul-Qarnayn realized that this prestige, power and material wealth were means from the Lord (ﷻ) to achieve good things. He travelled great distances, spreading justice, establishing the Truth⁹⁷ and enforcing *Tawhîd* as Allâh had commanded. He stood by the weak against their evil oppressors. His aim was not to exploit them or their resources, but he was indeed seeking reward from Allâh Who had given him authority in the land and means of accomplishing every end.

⁹⁶ i.e., all kinds of resources and means to achieve all things.

⁹⁷ See footnote 28.

﴿ قَالُوا يٰذَا الْقَرْنَيْنِ اِنَّ يَاجُوجَ وَمَاجُوجَ مُفْسِدُونَ فِي الْاَرْضِ فَهَلْ نَجْعَلُ لَكَ خَرْجًا عَلٰى اَنْ تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا ﴿٩٤﴾ قَالَ مَا مَكَّنِّي فِيهِ رَبِّي خَيْرٌ فَاَعِينُونِي بِقُوَّةٍ اَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا ﴿٩٥﴾ ﴾

They said, "O Dhul-Qarnayn, indeed Gog and Magog are [great] corrupters in the land. So may we assign for you an expenditure that you might make between us and them a barrier?" He said, "That in which my Lord has established me is better [than what you offer], but assist me with strength [i.e., manpower]; I will make between you and them a dam." (18:94-95)

He stood against the oppressors and was able to stop their hostility. As a just man in authority, he considered the weak strong until they secured their rights. His decisions stemmed from the Truth and enlightened justice, not the blind equations of power. For him, the Truth was worthy of following even if deserted by the mighty while falsehood deserved to be crushed even if supported by the mighty.

True power lies in the hands of Allâh (ﷻ) alone. When the Almighty gives power to people, He wants them to use it to achieve justice and forbid oppression. This power reminded Dhul-Qarnayn of the Hereafter—that this life will never last:

﴿ قَالَ هٰذَا رَحْمَةٌ مِّن رَّبِّي فَاِذَا جَاءَ وَعْدُ رَبِّي جَعَلَهُ دَكَّآءٌ وَّكَانَ وَعْدُ رَبِّي حَقًّا ﴿٩٨﴾ ﴾

[Dhul-Qarnayn] said, "This is a mercy from my Lord; but when the promise of my Lord⁹⁸ comes [i.e., approaches], He will make it⁹⁹ level, and ever is the promise of my Lord true." (18:98)

When a believing leader acquires some worldly power, he should understand that this is a test, a *fitnah*. This is what Dhul-Qarnayn realized. It was his faith and *Tawhîd* that protected this strong and brave leader from this *fitnah*.

At the end of the *surah*, we encounter scenes of the Day of Resurrection that remind us that this worldly life will undoubtedly vanish while the Hereafter is eternal:

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

﴿ ٩٩ ﴾ جَمَعًا

And We will leave them that day surging over each other, and [then] the Horn will be blown, and We will assemble them in [one] assembly. (18:99)

With the fall of the curtain at the end of this worldly life, all its ordeals and trials will disappear. Such verses strengthen our conviction that all the *fitnahs* and hard times we are facing in this life will end swiftly.

Then once more, the verses reiterate the importance of adhering to the Glorious Qur'an. Man's destiny in this life and the next is a direct result of his relationship with this Book:

⁹⁸ i.e., the Hour of Resurrection.

⁹⁹ i.e., the barrier he built to protect the people.

﴿ وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِلْكَافِرِينَ عَرْضًا ﴿١٠٠﴾ الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي

غِطَاءٍ عَنِ ذِكْرِي وَكَانُوا لَا يَسْتَطِيعُونَ سَمْعًا ﴿١٠١﴾ ﴾

And We will present Hell that Day to the Disbelievers, on display – those whose eyes had been within a cover [removed] from My remembrance, and they were not able to hear. (18:100-101)

If one chooses to turn a blind eye and a deaf ear to Allâh’s signs and verses, thus blocking his cognitive faculties from the light of this wise Reminder¹⁰⁰ and from the Truth, one has to expect the outcome. No materialistic wealth will save such a person from his awaited punishment.

﴿ أُولَئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِمْ فَحَبِطَتْ أَعْمَالُهُمْ فَلَا نُقِيمُ

لَهُمْ يَوْمَ الْقِيَامَةِ وَزَنًا ﴿١٠٥﴾ ذَلِكَ جَزَاؤُهُمْ جَهَنَّمُ بِمَا كَفَرُوا وَاتَّخَذُوا

ءَايَاتِي وَرُسُلِي هُزُوًا ﴿١٠٦﴾ ﴾

Those are the ones who disbelieve in the verses of their Lord and in [their] meeting Him, so their deeds have become worthless; and We will not assign to them on the Day of Resurrection any importance. That is their recompense – Hell – for what they denied and [because] they took My signs and My messengers in ridicule. (18:105-106)

¹⁰⁰ i.e., the Qur’an.

As to those who believe and strive in the path of Truth, their abode in the Hereafter is *Al-Firdaus*—the highest level of Paradise:

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

Indeed, those who have believed and done righteous deeds – they will have the Gardens of Paradise as a lodging. (18:107)

What has one lost if one has the Gardens of Paradise as lodging? And what has one gained if one loses the Gardens of Paradise?

The last verse emphasizes the importance of *Tawhîd* and its effect on individuals and communities as it saves from every *fitnah* and tribulation:

﴿ قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهُهُ وَاحِدٌ ۗ فَمَن كَانَ

يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ ۗ أَحَدًا ﴾

Say, "I am only a man like you, to whom has been revealed that your god is one God. So whoever would hope for the meeting with his Lord - let him do righteous work and not associate in the worship of his Lord anyone." (18:110)

The Truth is worthy of following even if deserted by the mighty while falsehood deserves to be crushed even if supported by the mighty.

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