

SURAH AS A STORY



Surah Al-Kahf

The Cave

The complete journey — four stories, four trials —
told the way a loving elder shares it with a child



Surah No. 18 • 110 Ayahs • Meccan

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The Surah at a Glance

*Al-hamdu lillaahil-lazeee anzala 'alaa
'abdihil-Kitaaba wa lam yaj'al-lahoo 'iwajaa*

1. Praise to Allah, who sent down upon His servant the Book and did not make therein any deviance.

*Inna hum fityatun aamanoo bi-Rabbi him wa
zidna hum huda*

13. Indeed, they were youths who believed in their Lord, and We increased them in guidance.

*Wasbir nafsaka ma'al-lazeena yad'oona
Rabbahum bil-ghadaati wal-'ashiyy*

28. And keep yourself patient with those who call upon their Lord morning and evening.

Wa maa unseeneehu illash-Shaytaanu an azkurah

63. And none made me forget it except Satan, that I should mention it.

Al-maalu wal-banoona zeenatul-hayaatid-dunyaa

46. Wealth and children are the adornment of worldly life.

*Qul innamaaaa ana basharum-mislukum yoohaaa
ilayya annamaaaa ilaahukum Ilaahunw-Waahid*



110. Say: I am only a man like you, to whom it has been revealed that your God is one God.

Listen to the Arabic recitation of this Surah, ayah by ayah, with the Qari — free on nooraniilm.com (Read & Recite section).

A Book With No Crookedness

Beta, this is the surah the Prophet ﷺ told us to read every Friday. He said that whoever reads Surah al-Kahf on the day of Jumu'ah will have a light shining for him between the two Fridays. And he said that whoever memorises the first ten ayahs of it will be protected from the Dajjal.

So there is something in this surah, beta, that specifically arms a believer against deception. Keep that in mind as we go, because the four stories in it are four trials — and each one has a cure attached.

'AL-HAMDU LILLAHIL-LAZI ANZALA 'ALA
'ABDIHIL-KITABA WA LAM YAJ'AL LAHU 'TWAJA —
PRAISE TO ALLAH, WHO SENT DOWN UPON HIS
SERVANT THE BOOK AND DID NOT MAKE THEREIN
ANY DEVIANCE — QAYYIMAN — (He made it)



STRAIGHT.'

Beta, 'iwaj' is crookedness, a bend, a warp — and 'qayyiman' is straight and upright and standing firm. So: no distortion in it, and it stands straight to correct what is crooked in you.

'WA YUNZIRAL-LAZINA QALUT-TAKHAZALLAHU WALADA — and to WARN those who say: ALLAH HAS TAKEN A SON — MA LAHUM BIHI MIN 'ILMIN WA LA LI-ABA'IHIM — they have no knowledge of it, nor did their fathers — KABURAT KALIMATAN TAKHRUJU MIN AFWAHIHIM — GRAVE IS THE WORD THAT COMES OUT OF THEIR MOUTHS — IN YAQOOLONA ILLA KAZIBA — they speak nothing but a lie.'

And then, beta, an ayah of comfort to the Prophet ﷺ that also describes what this world actually is:

'FA-LA'ALLAKA BAKHI'UN NAFSAKA 'ALA ATHARIHIM IN LAM YU'MINOO BI-HAZAL-HADEETHI ASAFA — then perhaps you would KILL YOURSELF WITH GRIEF over them, if they do not believe in this



message, out of SORROW.'

'INNA JA'ALNA MA 'ALAL-ARDI ZEENATAN LAHA
LI-NABLUWAHUM AYYUHUM AHSANU 'AMALA —
INDEED, WE HAVE MADE WHATEVER IS ON THE
EARTH AN ADORNMENT FOR IT, THAT WE MAY TEST
THEM AS TO WHICH OF THEM IS BEST IN DEED — WA
INNA LA-JA'ILOONA MA 'ALAYHA SA'EEDAN JURUZA
— AND INDEED, WE WILL MAKE WHAT IS UPON IT A
BARREN GROUND.'

Beta, sit with those two ayahs together. Everything on
this earth — the buildings, the cars, the gardens, the
technology, the beauty — is described as 'zeenah',
DECORATION. And its purpose is stated: to see who acts
best.

And then: all of it will be flattened into bare, dry ground.

Beta, that is the frame for the whole surah. Now the four
stories begin — and each one is about someone facing a
test with the decoration of this world.



The Youths in the Cave — the Test of Faith

'AM HASIBTA ANNA AS-HABAL-KAHFI WAR-RAQEEMI KANOO MIN AYATINA 'AJABA — or have you thought that the COMPANIONS OF THE CAVE AND THE INSCRIPTION were, among Our signs, a wonder?'

Beta, notice the opening question — as if to say: this story amazes you, but the heavens and the earth are a greater sign, and you walk past them daily.

'IZ AWAL-FITYATU ILAL-KAHFI FA-QALOO RABBANA ATINA MIN LADUNKA RAHMATAN WA HAYYI' LANA MIN AMRINA RASHADA — WHEN THE YOUTHS RETREATED TO THE CAVE AND SAID: OUR LORD, GRANT US MERCY FROM YOURSELF AND PREPARE FOR US FROM OUR AFFAIR RIGHT GUIDANCE.'

Beta, they were young men living under a ruler who forced idolatry on his people. They believed in Allah alone, and there was no room for them in their own city. So they fled to a cave with nothing but that du'a.



'INNAHUM FITYATUN AMANOO BI-RABBIHIM WA ZIDNAHUM HUDA — INDEED, THEY WERE YOUTHS WHO BELIEVED IN THEIR LORD, AND WE INCREASED THEM IN GUIDANCE.'

Beta, note the principle in that half-sentence: they believed — and Allah INCREASED them. Guidance grows for the one who acts on what he already has. Take a step, and the next stretch of road lights up.

'WA RABATNA 'ALA QULOObIHIM IZ QAMOO FA-QALOO RABBUNA RABBUS-SAMAWATI WAL-ARDI LAN NAD'UWA MIN DOONIHI ILAHA — AND WE BOUND THEIR HEARTS when they STOOD UP and said: OUR LORD IS THE LORD OF THE HEAVENS AND THE EARTH; WE WILL NEVER INVOKE ANY DEITY BESIDES HIM — LAQAD QULNA IZAN SHATATA — for we would have said something outrageous.'

Beta, 'rabatna 'ala qulubihim' — We TIED their hearts. The same expression used for the mother of Musa. And notice WHEN it came: 'IZ QAMOO' — WHEN THEY



STOOD UP. The strengthening arrived at the moment of standing, not before it.

Beta, that is how it works. You will rarely feel brave before you act. Stand first; the binding of the heart comes with the standing.

They took refuge, and Allah put them to sleep for a period the Quran states as three hundred years and nine more. He turned them right and left, and their dog stretched its forelegs at the entrance. And the surah says that had you looked at them, you would have turned away in flight and been filled with awe.

Then they awoke, and asked each other how long they had stayed — a day, or part of a day? Beta, three centuries felt like an afternoon. Remember that when the Quran says the whole of this life will feel like an hour of a day.

'FALYANZUR AYYUHA AZKA TA'AMAN FALYA'TIKUM BI-RIZQIN MINHU WAL-YATALATTAF — let him look to WHICH IS THE PUREST FOOD and bring you



provision from it, AND LET HIM BE CAUTIOUS AND GENTLE.'

Beta, two beautiful details even in their hunger: they asked for the PUREST, most lawful food — 'azka ta'aman' — and they instructed gentleness and discretion.

And then, beta, a very important instruction to us about how to handle disputed details. People argued over how many they were: three, five, seven — and Allah says: 'QUL RABBI A'LAMU BI-'IDDATIHIM — SAY: MY LORD IS MOST KNOWING OF THEIR NUMBER — MA YA'LAMUHUM ILLA QALEEL — none knows them except a few — FA-LA TUMARI FEEHIM ILLA MIRA'AN ZAHIRAN — SO DO NOT ARGUE ABOUT THEM EXCEPT WITH AN OBVIOUS ARGUMENT — WA LA TASTAFTI FEEHIM MINHUM AHADA — and do not inquire about them from any of them.'

Beta, learn this: the number was never the point. Allah deliberately leaves it unspecified and tells us not to



waste effort on it. And how much of our arguing is exactly this — fighting over details that carry no benefit, while the lesson of the story goes unlivd?

And immediately after, beta, comes one of the most practical instructions in the Quran:

'WA LA TAQOOLANNA LI-SHAY'IN INNI FA'ILUN
ZALIKA GHADA — AND NEVER SAY OF ANYTHING: I
WILL SURELY DO THAT TOMORROW — ILLA AN
YASHA'ALLAH — EXCEPT (adding) IF ALLAH WILLS —
WAZKUR RABBAKA IZA NASEET — AND REMEMBER
YOUR LORD WHEN YOU FORGET.'

Beta, that is where 'in sha Allah' comes from. Not a phrase to soften a refusal, and not a way to avoid committing. It is an admission that tomorrow does not belong to you. Say it and mean it.

And 'wazkur Rabbaka iza naseet' — remember your Lord when you forget. Beta, the door is open even for the one who slipped up.



The Man With Two Gardens — the Test of Wealth

Then, beta, before the second story, Allah gives an instruction about company that every young person should read twice:

'WASBIR NAFSAKA MA'AL-LAZINA YAD'OONA
RABBAHUM BIL-GHADATI WAL-'ASHIYYI
YUREEDOONA WAJHAH — AND KEEP YOURSELF
PATIENT WITH THOSE WHO CALL UPON THEIR LORD
MORNING AND EVENING, SEEKING HIS FACE — WA
LA TA'DU 'AYNAKA 'ANHUM TUREEDU
ZEENATAL-HAYATID-DUNYA — AND DO NOT LET
YOUR EYES PASS BEYOND THEM, DESIRING THE
ADORNMENT OF WORLDLY LIFE.'

Beta, this was revealed when some of the Makkan chiefs asked the Prophet ﷺ to send away the poor believers so that they could sit with him. And Allah told him: stay with these ones, and do not let your gaze travel past them toward the impressive people.



'WA LA TUTI' MAN AGHFALNA QALBAHU 'AN
 ZIKRINA WATTABA'A HAWAHU WA KANA AMRUHU
 FURUTA — and do not obey one whose heart We have
 made HEEDLESS of Our remembrance, who follows his
 desire, and whose affair is EXCESS.'

'WA QULIL-HAQQU MIN RABBIKUM FA-MAN SHA'A
 FALYU'MIN WA MAN SHA'A FALYAKFUR — and SAY:
 THE TRUTH IS FROM YOUR LORD, SO WHOEVER
 WILLS — LET HIM BELIEVE; AND WHOEVER WILLS —
 LET HIM DISBELIEVE.'

Beta, notice the dignity in that. No begging, no
 bargaining, no cheapening of the message to win
 someone.

And now the second story: 'WADRIB LAHUM
 MATHALAN RAJULAYNI — and present to them an
 example of TWO MEN.' One was given two gardens of
 grapevines bordered with palm trees, with crops
 between them, and a river flowing through.
 'KILTAL-JANNATAYNI ATAT UKULAHA WA LAM



TAZLIM MINHU SHAY'A — each of the two gardens produced its fruit and did not fall short thereof in anything.'

'FA-QALA LI-SAHIBIHI WA HUWA YUHAWIRUHU ANA AKTHARU MINKA MALAN WA A'AZZU NAFARA — and he said to his companion, while conversing with him: I AM GREATER THAN YOU IN WEALTH AND MIGHTIER IN NUMBERS.'

Beta, there it is — the two things people still measure each other by: money, and the size of the group behind you.

'WA DAKHALA JANNATAHU WA HUWA ZALIMUN LI-NAFSIHI QALA MA AZUNNU AN TABEEDA HAZIHI ABADA — and he entered his garden while wronging himself, and said: I DO NOT THINK THAT THIS WILL EVER PERISH — WA MA AZUNNUS-SA'ATA QA'IMAH — AND I DO NOT THINK THE HOUR WILL OCCUR — WA LA'IN RUDIDTU ILA RABBEE LA-AJIDANNA KHAYRAN MINHA MUNQALABA — AND EVEN IF I AM



RETURNED TO MY LORD, I WILL SURELY FIND
BETTER THAN THIS AS A RETURN.'

Beta, three diseases in three sentences. One: this will never end. Two: there is probably no Judgement. Three: and if there is, I will do well there too — because look how favoured I clearly am.

Beta, that third one is the most dangerous, and it is alive today: the assumption that worldly success is a certificate of Allah's approval.

And his believing companion answered him — and beta, read this reply, because it is a model of how to correct someone:

'A KAFARTA BILLAZI KHALAQAKA MIN TURABIN
THUMMA MIN NUTFATIN THUMMA SAWWAKA
RAJULA — DO YOU DISBELIEVE IN HIM WHO
CREATED YOU FROM DUST, THEN FROM A
SPERM-DROP, AND THEN FASHIONED YOU INTO A
MAN?'



'LAKINNA HUWALLAHU RABBEE WA LA USHRIKU BI-RABBEE AHADA — BUT AS FOR ME, HE IS ALLAH, MY LORD, AND I DO NOT ASSOCIATE ANYONE WITH MY LORD.'

Beta, note that he did not compete with him about wealth. He simply stated his own position.

'WA LAWLA IZ DAKHALTA JANNATAKA QULTA MA SHA'ALLAHU LA QUWWATA ILLA BILLAH — AND WHY, WHEN YOU ENTERED YOUR GARDEN, DID YOU NOT SAY: WHAT ALLAH HAS WILLED — THERE IS NO POWER EXCEPT WITH ALLAH?'

Beta, memorise that sentence: 'Ma sha Allah, la quwwata illa billah.' Say it when you look at your home, your children, your health, your work. It is the acknowledgement that this came from Him and continues only by His power — the exact thing the wealthy man refused to say.

'IN TARANI ANA AQALLA MINKA MALAN WA WALADA — if you see me less than you in wealth and



children — FA-'ASA RABBEE AN YU'TIYANI KHAYRAN MIN JANNATIK — IT MAY BE THAT MY LORD WILL GIVE ME SOMETHING BETTER THAN YOUR GARDEN.'

'WA UHEETA BI-THAMARIHI FA-ASBAHA YUQALLIBU KAFFAYHI 'ALA MA ANFAQA FEEHA WA HIYA KHAWIYATUN 'ALA 'UROOSHIHA — AND HIS FRUITS WERE ENCOMPASSED (BY RUIN), AND HE BEGAN TO TURN HIS PALMS OVER what he had spent on it, while it had collapsed upon its trellises — WA YAQOOLU YA LAYTANI LAM USHRIK BI-RABBEE AHADA — AND HE SAID: OH, I WISH I HAD NOT ASSOCIATED ANYONE WITH MY LORD.'

Beta, 'yuqallibu kaffayhi' — turning his palms over. That is the gesture of a man who has lost everything: looking at his own empty hands.

And then the summary ayah, beta: 'AL-MALU WAL-BANOONA ZEENATUL-HAYATID-DUNYA — WEALTH AND CHILDREN ARE THE ADORNMENT OF WORLDLY LIFE — WAL-BAQIYATUS-SALIHATU



KHAYRUN 'INDA RABBIKA THAWABAN WA
KHAYRUN AMALA — BUT THE ENDURING GOOD
DEEDS ARE BETTER WITH YOUR LORD IN REWARD
AND BETTER FOR HOPE.'

Beta, 'al-baqiyatus-salihat' — the LASTING righteous
deeds. And the scholars mention that these include the
words: SubhanAllah, walhamdulillah, wa la ilaha
illallah, wallahu akbar. Words that cost nothing and
outlast every garden.

Musa and Al-Khidr — the Test of Knowledge

And now the third story, beta — and it is about the
limits of what a person knows.

It began, the reports tell us, when Musa (alaihis salam)
was asked who the most knowledgeable person was, and
he answered that it was himself — without referring the
knowledge back to Allah. And Allah revealed to him that
there was a servant at the meeting of the two seas who
knew what he did not.



Beta, note that. A prophet, corrected for a single sentence about knowledge. And he immediately set out on a long journey to learn from someone else.

'QALA LAHU MOOSA HAL ATTABI'UKA 'ALA AN TU'ALLIMANI MIMMA 'ULLIMTA RUSHDA — MUSA SAID TO HIM: MAY I FOLLOW YOU ON THE CONDITION THAT YOU TEACH ME FROM WHAT YOU HAVE BEEN TAUGHT OF SOUND JUDGEMENT?'

Beta, look at the humility in the phrasing: 'may I FOLLOW you'. A prophet, a messenger, the one who spoke with Allah — asking permission to walk behind a teacher.

'QALA INNAKA LAN TASTATEE'A MA'IYA SABRA — HE SAID: INDEED, YOU WILL NEVER BE ABLE TO HAVE PATIENCE WITH ME — WA KAYFA TASBIRU 'ALA MA LAM TUHIT BIHI KHUBRA — AND HOW CAN YOU HAVE PATIENCE OVER WHAT YOU DO NOT ENCOMPASS IN KNOWLEDGE?'



Beta, that sentence is the key to the whole story — and to much of your life. You cannot be patient with what you do not understand. Every time you have been angry at your circumstances, it was because you could not see the whole picture.

Then came three incidents. The boat they were given free passage on — and Al-Khidr damaged it. A boy they met — and Al-Khidr took his life. A town that refused them food and hospitality — and Al-Khidr rebuilt a falling wall for them without payment.

And each time Musa objected — because each objection was, on the face of it, completely correct.

And then the explanations came. The boat belonged to poor people working at sea, and there was a king ahead seizing every good vessel by force; a damaged boat would be passed over. The boy — his parents were believers, and Allah knew what he would grow into, and better was given to them in his place. And the wall had beneath it a treasure belonging to two orphans in that



town whose father had been righteous, and Allah willed that they reach maturity and take it out themselves.

'WA MA FA'ALTUHU 'AN AMREE — AND I DID IT NOT OF MY OWN ACCORD.'

Beta, take from this the greatest lesson of the surah: the damage was protection, the loss was mercy, and the unpaid labour was for children who had not yet been born into their inheritance.

And Musa saw NONE of it — and he was a prophet.

So beta, when something happens to you that looks like pure loss, remember: you are Musa at the boat. You are looking at a hole in the hull and you cannot see the king waiting downriver.

And note two more details of adab. When Al-Khidr explained the wall, he said 'your Lord INTENDED that they reach maturity' — attributing the good to Allah. But of the boat he said 'I INTENDED to damage it' — taking the apparent harm upon himself. Beta, that is the



same manners as Ibrahim saying 'when I am ill, HE cures me'.

And the second: when Musa forgot his condition, he said 'WA MA UNSANEEHU ILLASH-SHAYTANU AN AZKURAH' — none made me forget it except Satan. Beta, he did not excuse himself; he named the source and pressed on.

Beta, and here is one more thing. Musa's journey to learn included hunger, fatigue, and being refused hospitality — 'LAQAD LAQEENA MIN SAFARINA HAZA NASABA', we have certainly suffered fatigue in this journey of ours. Knowledge has always cost something.

Dhul-Qarnayn — the Test of Power

And the fourth story, beta, is about a man who was given what most people spend their lives chasing: authority over the earth.

'INNA MAKKANNA LAHU FIL-ARDI WA ATAYNAHU MIN KULLI SHAY'IN SABABA — INDEED, WE



ESTABLISHED HIM UPON THE EARTH AND GAVE HIM TO EVERYTHING A WAY.'

He travelled west until he reached the setting of the sun, and found a people there. And Allah gave him a choice: punish them, or treat them with goodness.

'QALA AMMA MAN ZALAMA FA-SAWFA
NU'AZZIBUHU — he said: as for one who WRONGS, we will punish him — WA AMMA MAN AMANA WA
'AMILA SALIHAN FA-LAHU JAZA'ANIL-HUSNA WA
SA-NAQOOLU LAHU MIN AMRINA YUSRA — but as for one who believes and does righteousness, he will have a reward of the best, and we will speak to him from our command with EASE.'

Beta, note the character of this ruler: justice for the oppressor, and gentleness in speech for the righteous. Power did not make him harsh.

He travelled east, and then reached a pass between two mountains where he found a people who could barely understand speech. They complained of Ya'juj and



Ma'jui causing corruption in the land, and offered him payment to build a barrier.

And beta, look at his reply: 'QALA MA MAKKANNI FEEHI RABBEE KHAYR — WHAT MY LORD HAS ESTABLISHED ME IN IS BETTER (than your payment) — FA-A'EENOONI BI-QUWWATIN AJ'AL BAYNAKUM WA BAYNAHUM RADMA — BUT ASSIST ME WITH STRENGTH; I WILL MAKE BETWEEN YOU AND THEM A BARRIER.'

Beta, two lessons in one sentence. He refused the money — a ruler who does not monetise his position. And he asked them to WORK with him rather than simply doing it for them. A good leader builds capacity in his people; he does not make them dependent.

They brought sheets of iron, and when the gap was filled he had them blow on it until it glowed like fire, and poured molten copper over it. And the barrier was so smooth and strong that Ya'jui and Ma'jui could neither climb it nor bore through it.



And then, beta, the crown of the whole story — what he said when the work was finished:

'QALA HAZA RAHMATUN MIN RABBEE — HE SAID:
THIS IS A MERCY FROM MY LORD — FA-IZA JA'A
WA'DU RABBEE JA'ALAHU DAKKA'A — BUT WHEN
THE PROMISE OF MY LORD COMES, HE WILL MAKE IT
LEVEL — WA KANA WA'DU RABBEE HAQQA — and
the promise of my Lord is true.'

Beta, compare him to the man with the two gardens.
That man looked at his property and said 'I do not think
this will ever perish'. This man looked at the greatest
engineering achievement of his age and said: this is a
mercy from my Lord, and one day He will flatten it.

That is the difference between power that ruins a man
and power that is carried by a servant.

Beta, so look at the four stories together, because that is
how the surah wants to be read. Four trials: the trial of
FAITH (the youths who lost their homeland), the trial of
WEALTH (the man with two gardens), the trial of



KNOWLEDGE (Musa and Al-Khidr), and the trial of POWER (Dhul-Qarnayn).

And beta, those are exactly the four things the Dajjal will come with — a false claim about faith, unlimited wealth, apparent knowledge of hidden things, and terrifying power. Which is why the scholars connected this surah with protection from him. It trains you in advance against every kind of deception.

The Greatest Losers in Deeds

The surah then delivers a warning, beta, that should stop every one of us:

'QUL HAL NUNABBI'UKUM BIL-AKHSAREENA
A'MALA — SAY: SHALL WE INFORM YOU OF THE
GREATEST LOSERS AS TO THEIR DEEDS? ALLAZINA
DALLA SA'YUHUM FIL-HAYATID-DUNYA WA HUM
YAHSABOONA ANNAHUM YUHSINOONA SUN'A —
THOSE WHOSE EFFORT IS LOST IN WORLDLY LIFE,
WHILE THEY THINK THAT THEY ARE DOING WELL IN
WORK.'



Beta, read that twice. The greatest losers are not the ones who did nothing. They are the ones who WORKED HARD — 'sa'yuhum', their striving — and were pleased with themselves the whole time, and it all came to nothing.

Beta, that is why intention matters so much in this deen. A lifetime of effort can be spent building something Allah never asked for, or doing good things for the wrong audience.

And the antidote is the last ayah of this surah, which we will come to.

The surah then describes Paradise for the believers — 'INNAL-LAZINA AMANOO WA 'AMILUS-SALIHATI KANAT LAHUM JANNATUL-FIRDAWSI NUZULA — indeed, those who believe and do righteous deeds — they will have the Gardens of Firdaws as a LODGING — KHALIDEENA FEEHA LA YABGHOONA 'ANHA HIWALA — abiding therein eternally, never desiring any transfer from it.'



Beta, 'nuzula' means the hospitality prepared for a guest on arrival. If Firdaws is the WELCOME, what must the rest be?

And then an ayah about the vastness of Allah's knowledge, beta: 'QUL LAW KANAL-BAHRU MIDADAN LI-KALIMATI RABBEE LA-NAFIDAL-BAHRU QABLA AN TANFADA KALIMATU RABBEE WA LAW JI'NA BI-MITHLIHI MADADA — SAY: IF THE SEA WERE INK FOR 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.'

I Am Only a Man Like You

And now the final ayah, beta — and it is one of the most important ayahs in the entire Quran for a believer to live by:

'QUL INNAMA ANA BASHARUN MITHLUKUM YOOHA ILAYYA ANNAMA ILAHUKUM ILAHUN WAHID — SAY: I AM ONLY A MAN LIKE YOU, TO WHOM IT HAS



BEEN REVEALED THAT YOUR GOD IS ONE GOD.'

'FA-MAN KANA YARJOO LIQA'A RABBIHI FALYA'MAL
'AMALAN SALIHAN — SO WHOEVER HOPES FOR THE
MEETING WITH HIS LORD — LET HIM DO RIGHTEOUS
WORK — WA LA YUSHRIK BI-'IBADATI RABBIHI
AHADA — AND NOT ASSOCIATE ANYONE IN THE
WORSHIP OF HIS LORD.'

Beta, look at the two conditions for anything to be
accepted, stated in one line. The deed must be
RIGHTEOUS — meaning done the way Allah legislated,
not invented. And it must be for HIM ALONE — with no
partner in the intention.

And 'la yushrik bi-'ibadati Rabbihi ahada' includes the
hidden partner: doing something so that people will see
it, praise it, or remember it. Beta, that is the quiet shirk
the Prophet ﷺ feared most for this ummah.

And notice, beta, how perfectly this ayah answers 'the
greatest losers as to their deeds'. They worked hard and
lost it all because one of these two conditions was



missing.

So here is the whole surah in one line, beta: everything on the earth is decoration and will be flattened; four kinds of trial will come at you through it — your faith, your money, your knowledge, your power; and the only thing that survives is a righteous deed done for Allah alone.

And that, beta, is the light between the two Fridays.

What This Surah Teaches Us

1. Everything on this earth is 'zeenah' — decoration, given to test who acts best, and destined to become bare ground.
2. The heart is bound at the moment of **STANDING**, not before — you will rarely feel brave before you act.
3. Never say 'I will do it tomorrow' without 'in sha Allah' — and do not waste your life arguing over details Allah left unspecified.



4. Say 'Ma sha Allah, la quwwata illa billah' when you look at your blessings — it is exactly what the man with the gardens refused to say.

5. You cannot be patient with what you do not understand — when it looks like pure loss, you are Musa at the boat.

6. Power did not make Dhul-Qarnayn harsh: he refused payment, asked people to work with him, and called his greatest achievement a mercy that will one day be levelled.

7. The greatest losers worked hard and were pleased with themselves — so the last ayah gives the two conditions: a righteous deed, for Allah alone.

Ya Allah, protect us from every deception, keep our deeds sincere, and let this surah be a light for us.
Ameen.

— This is a simplified, faithful retelling for understanding, based on the Quran's translation and established tafseer (Ibn Kathir and others). For deeper study, always read with a qualified teacher. —



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