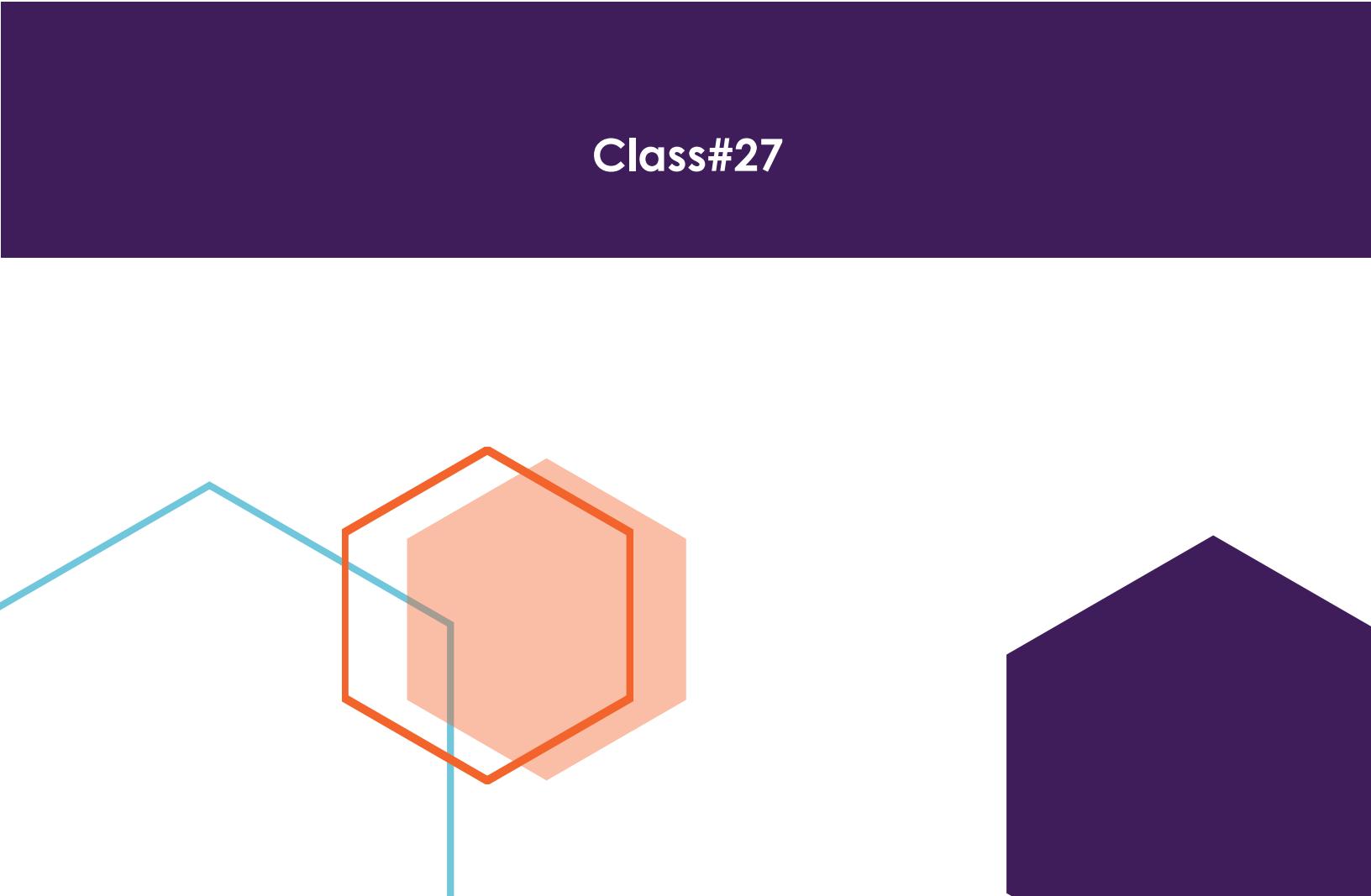




# The Lit Cave from Surah Al Kahf

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March 31, 2020



Class#27

## The Lit Cave from Surah Al Kahf

The cause of darkness is the trials and the light comes from belief and righteous goods, We studied the trial of the religion and the trial of the Duniya. We will see that in both trials we need the companionship of Allah is our Wali to overcome the trials.

### Ayah 50

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِأَدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ  
فَفَسَقَ عَنْ أَمْرِ رَبِّهِ فَقَالَ إِنِّي خَذُونَهُ وَذُرِّيَّتَهُ أَوْ لِي كَاءَ مِنْ دُونِي وَهُمْ  
لَكُمْ عَدُوٌّ مُّؤْمِنٌ بِئْسَ لِلظَّالِمِينَ بَدَلًا

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*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.*

In this ayah, we are told about the originator of all the evil and the bad influence i.e. Iblis. We need to be careful of the whispers of the Shaitan as he is our enemy. We must never take him as our trustee and guardian. We need a Wali to overcome the trials and our Wali is Allah.

We need to know the cause of enmity of Iblis and Allah is telling us to be wary of the trap of Shaitaan and not fall in the trial of the Shaitaan

This ayah is telling us about the command from Allah when he said to the angels to prostrate to Adam in order to honour and respect him. The angels submitted totally and they prostrated but Iblis refused to prostrate due to his logic that he was better than Adam. He was deceived as he fell into a trial. This shows the angels are pure and they have no disease. Iblis was not pure and that is why he did not submit.

## The Lit Cave from Surah Al Kahf

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Falling into trial (fitnah) means I am not fulfilling my duty due to some distractions and I am not doing my best due to attractions or that I am not following the commandments of Allah. Fitna can weaken the person and slow him down and it can deceive the person.

On the day of Judgment the fitnah will come in the form of Sirat with hooks and thorns. The hooks and thorns are like a trial. When a person has speed and light then he will not be caught with the trials. We need faith which is the light and we need the speed from the righteous good deeds and by staying away from sins, If someone has less faith or more sins then he will be caught by the trials. There are people who are saved from the sirat and others who are not saved. Some people who are saved will be scratched and wounded while others will be saved totally.

Allah tells us that Iblis was not from the angels but He was a Jinn. We cannot see the Jinn and they are made from fire. The angels are made of light.

During a trial we need to listen and obey so we are upgraded and we are able to overcome the trial. However Iblis became rebellious on the command from his lord and said how can he prostrate to someone who is made of clay and that he is better than Adam. This shows the enmity of Iblis to Allah and our father Adam and to us. His only purpose is to take the maximum people to hellfire with him.

Allah tells us the full background of Iblis before telling us not to take him as a companion as his enmity is very clear.

There are people who take Iblis and his offspring as a trustee besides Allah. After knowing the above background how can anyone take Iblis as a Wali ? In times of trial we need a Wali and we cannot take the Shaitaan as a companion as his enmity is very clear. Allah told us to beware of Shaitaan as our enemy. We should never listen trust and support him.

In the end of the Ayah again zalimeen are mentioned because they choose the worst for themselves. In the times of trial we have a choice; either a person take Allah as trustee and feel secure or to chose Shaitaan as a trustee and companionship leaving the companionship of the most merciful that brings happiness success and joy

Allah is saying to beware of taking the Shaitaan as a friend take him as an enemy because when you understand he is your enemy then he cannot deceive you in the trial of the Deen or Duniya.