



Quranic and Prophetic Nurturing Program

Surah An Naml – Class 32

Date: 10 November 2019 / 13 Rabi' Al Awwal 1440



Watchfulness (المراقبة)

- We cannot attain the value of watchfulness without knowing the root which is knowing Allah Ar Raqeeb.

Allah Ar Raqeeb (الرقيب) – The Ever-Watchful

- Allah (ﷻ) is watching us at all times. We think watching is only for catching faults, but Allah Ar Raqeeb is protecting all we do. He increases the good we do and conceals the evil we do. He protects our deeds and utterances.
- Allah (ﷻ) is watching us for our benefit.

Surah An Nisa' 1: (إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَّقِيبًا) (Surely, Allah is Ever an All-Watcher over you)

Surah Al Maedah 117: (مَا قُلْتُ لَهُمْ إِلَّا مَا أَمْرَتَنِي بِهِ أَنِ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَا دُمْتُ) (فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنْتَ أَنْتَ الرَّقِيبُ عَلَيْهِمْ وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ
("Never did I say to them aught except what You (Allah) did command me to say: 'Worship Allah, my Lord and your Lord.' And I was a witness over them while I dwelt amongst them, but when You took me up, You were the Watcher over them; and You are a Witness to all things.)

- Allah (ﷻ) is Ar Raqeeb by His knowledge and when He watches us, He does not forget.
- Allah (ﷻ) is Ar Raqeeb and He can see all that is hidden and He sees what is in the heavens and the earth. Nothing is hidden from Him. And when we know He's watching us then we should watch ourselves and our utterances.



Ayah 61

أَمَنَ جَعَلَ الْأَرْضَ قَرَارًا وَجَعَلَ لَهَا أَنْهَارًا وَجَعَلَ تَبَيْنَ الْبَحْرَيْنِ حَاجِزًا ۝ إِلَهٌ مَّعَ اللَّهِ ۝ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ

Is not He (better than your gods) Who has made the earth as a fixed abode, and has placed rivers in its midst, and has placed firm mountains therein, and has set a barrier between the two seas (of salt and sweet water)? Is there any ilah (god) with Allah? Nay, but most of them know not!

- An advanced civilization does not impose its ideas on others but gives options and does not compel.
- (وَجَعَلَ تَبَيْنَ الْبَحْرَيْنِ حَاجِزًا ۝) (and has set a barrier between the two seas (of salt and sweet water)?): it is Allah's action to make a barrier between two seas. An example is Musa (as) and Al Khidr who are both full of knowledge but there is a barrier between them which is not to ask many questions.
- In any organization, there needs to be a barrier as well. If there are no rules or ethics then there will be chaos.
- If there are no boundaries then everyone will be the same. For example, there are seas and oceans, if there are no boundaries between them then they would all become one body of water.
- When everyone is positioned and has a task to do then it will make things easier.
- (إِلَهٌ مَّعَ اللَّهِ ۝ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ) (Is there any ilah (god) with Allah? Nay, but most of them know not!): is there any ilah besides Allah (ﷻ), but most people do not know.

What is needed? Knowledge. This ayah is about firmness and stability which people need to know. May Allah (ﷻ) increase us in knowledge. Ameen.

- What leads to shirk? Ignorance, about what? It is Allah (ﷻ) Who brings stability.
- When there is much development then it can cause a civilization to fall into shirk thinking they can do it. They start to see achievement and people begin to idolize it.

Sight (بصر) in the Sunnah

Hadith:



إِذَا حَضَرْتُمْ مُوَاتِكُمْ فَأَغْمِضُوا الْبَصَرَ، فَإِنَّ الْبَصَرَ يَتَبَعُ الرُّوحَ، وَقُولُوا خَيْرًا، فَإِنَّ الْمَلَائِكَةَ تَوْمَنُ عَلَى مَا يَقُولُ أَهْلُ الْبَيْتِ

الراوي: شداد بن أوس | المحدث: الألباني | المصدر: صحيح الجامع

الصفحة أو الرقم: 492 | خلاصة حكم المحدث: صحيح

It was narrated from Shaddad bin Aws that the Messenger of Allah (ﷺ) said:

“When you come to your dead ones, close their eyes, for the sight follows the soul. And say good things, for the Angels say Amin to what the members of the household say.”

Hadith:

يُصَاحِّ بِرَجُلٍ مِّنْ أَمْتِي يَوْمَ الْقِيَامَةِ عَلَى رُؤُوسِ الْخَلَائِقِ، فَيُنَسِّرُ لَهُ تِسْعَةٌ وَتِسْعُونَ سِجِّلًا، كُلُّ سِجِّلٍ مَّدُ الْبَصَرِ، ثُمَّ يَقُولُ اللَّهُ تَبَارَكَ وَتَعَالَى: هَلْ تُنَكِّرُ مِنْ هَذَا شَيْئًا؟ فَيَقُولُ: لَا يَا رَبِّ، فَيَقُولُ: أَظَلَّمَكَ كَتَبِي الْحَافِظُونَ؟ فَيَقُولُ: لَا يَا رَبِّ، ثُمَّ يَقُولُ: أَلَّكَ عُذْرًا، أَلَّكَ حَسَنَةً؟ فَيَهَابُ الرَّجُلُ فَيَقُولُ: لَا، فَيَقُولُ: بَلِّي، إِنَّكَ عَنَّنَا حَسَنَةً، وَإِنَّهُ لَا ظُلْمٌ عَلَيْكَ الْيَوْمَ، فَتُخْرَجُ لَهُ بَطَاقَةٌ فِيهَا أَشْهَدُ أَنَّ لَأَهْلِ إِلَهٍ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، فَيَقُولُ: يَا رَبِّ مَا هَذِهِ الْبَطَاقَةُ مَعَ هَذِهِ السِّجِّلَاتِ؟ فَيَقُولُ: إِنَّكَ لَا تُظْلَمُ، فَتُؤْتَى السِّجِّلَاتُ فِي كِفَّةٍ، وَالْبَطَاقَةُ فِي كِفَّةٍ، فَطَاشَتِ السِّجِّلَاتُ، وَتَنَقَّلَتِ الْبَطَاقَةُ؟

الراوي: عبد الله بن عمرو | المحدث: الألباني | المصدر: صحيح الجامع

الصفحة أو الرقم: 8095 | خلاصة حكم المحدث: صحيح

‘Abdullah bin ‘Amr narrated that the Messenger of Allah (ﷺ) said:

“A man from my nation will be called before all of creation on the Day of Resurrection, and ninety-nine scrolls will be spread out for him, each one extending as far as the eye can see. Then Allah will say: “Do you deny anything of this?” He will say: “No, O Lord.” He will say: “Have My recording scribes been unfair to you?” Then He will say: “Apart from that, do you have any good deeds?” The man will be terrified and will say: “No.” (Allah) will say: “Indeed, you have good deeds with Us, and you will not be treated unjustly this Day.” Then a card will be brought out on which is written Ash-hadu an la ilaha illallah wa anna Muhammadan ‘abduhu wa rasuluhu (I bear witness that none has the right to be worshipped but Allah, and that Muhammad is His slave and Messenger). He will say: “O Lord, what is this card compared with these scrolls?” He will say: “You will not be treated



unjustly." Then the scrolls will be placed in one side of the Balance and the card in the other. The scrolls will go up (i.e., be light) and the card will go down (i.e., will weigh heavily)."

Hadith:

إِنَّ اللَّهَ تَعَالَى : لَا يَنَامُ ، وَلَا يَنْتَغِي لَهُ أَنْ يَنَامُ ، يَخْفِضُ الْقِسْطَ وَيَرْفَعُهُ ، وَيُرْفَعُ إِلَيْهِ عَمَلُ اللَّيْلِ قَبْلَ عَمَلِ النَّهَارِ ، وَعَمَلُ النَّهَارِ قَبْلَ عَمَلِ اللَّيْلِ ، حِجَابُهُ النُّورُ ، لَوْ كَشَفَهُ لَأَحْرَقَتْ سُبْحَاتُ وَجْهِهِ مَا اتَّهَى إِلَيْهِ بَصْرَهُ مِنْ خَلْقِهِ

الراوي: أبو موسى الأشعري | المحدث: الألباني | المصدر: صحيح الجامع

الصفحة أو الرقم: 1860 | خلاصة حكم المحدث: صحيح

'Allah does not sleep, and it is not befitting that He should sleep. He lowers the Scales and raises them. The deed done during the day is taken up to Him before the deed done during the night, and the deed done during the night before the deed done during the day. His Veil is Light, and if He were to remove it, the glory of his Face would burn everything of His creation, as far as His gaze reaches.'"

Hadith:

إِذَا مَرَّ بِالنَّطْفَةِ اثْتَنَانِ وَأَرْبَعَوْنَ لَيْلَةً ، بَعْثَ اللَّهُ إِلَيْهَا مَلَكًا فَصَوَرَهَا ، وَخَلَقَ سَمْعَهَا وَبَصَرَهَا ، وَجَلَّذَهَا وَلَحَقَهَا وَعَظَامَهَا ، ثُمَّ قَالَ : يَا رَبِّ أَذْكُرْ أَمْ أَثْنِي ؟ فَيَقْضِي رَبُّكَ مَا شَاءَ ، وَيَكْتُبُ الْمَلَكُ ، ثُمَّ يَقُولُ : يَا رَبِّ أَجْلُهُ ، فَيَقُولُ رَبُّكَ مَا شَاءَ ، وَيَكْتُبُ الْمَلَكُ ، ثُمَّ يَقُولُ : يَا رَبِّ رِزْقِهِ ، فَيَقْضِي رَبُّكَ مَا شَاءَ ، وَيَكْتُبُ الْمَلَكُ ، ثُمَّ يَخْرُجُ الْمَلَكُ بِالصَّحِيفَةِ فِي يَدِهِ ، فَلَا يَزِيدُ عَلَى أَمْرٍ ، وَلَا يَنْقِصُ

الراوي: حذيفة بن أسيد الغفاري | المحدث: الألباني | المصدر: صحيح الجامع

الصفحة أو الرقم: 797 | خلاصة حكم المحدث: صحيح

When forty-two nights pass after the semen gets into the womb, Allah sends the angel and gives him shape. Then he creates his sense of hearing, sense of sight, his skin, his flesh, his bones, and then says: My Lord, would he be male or female? And your Lord decides as He wills and the angel then puts down that also and then says: My Lord, what about his age? And your Lord decides as He wills it and the angel puts it down. Then he says: My Lord, what about his livelihood? And then the Lord decides as He wills and the



angel writes it down, and then the angel gets out with his scroll of destiny in his hand and nothing is added to it and nothing is subtracted from it.

Hadith:

إذا كان أحدكم في الصلاة فلا يرفع بصره إلى السماء؛ لأن يلتمع بصره

الراوي: رجل من الصحابة | المحدث: الألباني | المصدر: صحيح الجامع

الصفحة أو الرقم: 749 | خلاصة حكم المحدث: صحيح

A man from among the companions of the Prophet (ﷺ) told him that he heard the Messenger of Allah (ﷺ) say: 'If any one of you in praying, let him not lift his gaze to the sky, or his eyesight will be taken away.'"

Hadith:

اللهم إني أعوذ بك من شر سمعي، و من شر بصري ، و من شر لساني ، و من شر قلبي ، و من شر منيتي

الراوي: شكل بن حميد العبسي | المحدث: الألباني | المصدر: صحيح الجامع

الصفحة أو الرقم: 1292 | خلاصة حكم المحدث: صحيح

O Allah! I seek refuge in You from the evils of my hearing, the evils of my seeing, the evils of my tongue; the evils of my heart and the evils of passions

Hadith:

اللهم ألمتني بسمعي وبصري حتى تجعلهما الوارث مني ، وعافي في ديني وفي جسدي ، وانصرني ممن ظلمني حتى ترني فيه ثأري اللهم إني أسلمت نفسي إليك ، وفوضت أمري إليك ، وألجمت ظهري إليك ، وخلصت وجهي إليك ، لا ملجا ولا منجا منك إلا إليك ، آمنت برسولك الذي أرسلت ، وبكتابك الذي أنزلت

الراوي: علي بن أبي طالب | المحدث: الألباني | المصدر: صحيح الجامع

الصفحة أو الرقم: 1269 | خلاصة حكم المحدث: صحيح



○ Allah, I submit my face to You, and I entrust my affair to You, and I lay myself down relying upon You, hoping in You and fearing You. There is no refuge nor escape from You except to You. I believe in Your Book which You have revealed, and in Your Prophet whom You have sent.

Hadith:

اللَّهُمَّ اجْعُلْ فِي قَلْبِي نُورًا، وَفِي لِسَانِي نُورًا، وَفِي بَصَرِي نُورًا، وَفِي سَمْعِي نُورًا، وَعَنْ يَمِينِي نُورًا، وَعَنْ يَسَارِي نُورًا، وَمِنْ فَوْقِي نُورًا، وَمِنْ تَحْتِي نُورًا، وَمِنْ أَمَامِي نُورًا، وَمِنْ خَلْفِي نُورًا، وَاجْعُلْ لِي فِي نَفْسِي نُورًا، وَأَعْظُمْ لِي نُورًا

الراوي : عبد الله بن عباس | المحدث : الألباني | المصدر : صحيح الجامع

الصفحة أو الرقم: 1259 | خلاصة حكم المحدث : صحيح

The Messenger of Allah (ﷺ) said: "Place light in my heart, light in my tongue, light in my hearing, light in my sight, light above me, light below me, light on my right, light on my left, light in front of me, light behind me, place light in my soul, and make light abundant for me."

Hadith:

اَكْتَحِلُوا بِالْإِثْمِ؛ فَإِنَّهُ يَجْلُو الْبَصَرَ، وَيُبْيِتُ الشَّعَرَ

الراوي : عبد الله بن عباس | المحدث : الألباني | المصدر : صحيح الجامع

الصفحة أو الرقم: 1197 | خلاصة حكم المحدث : صحيح

'Use kuhl made of ithmid on the eye; it brightens the eyesight, and strengthens and increases the growth of the eye lashes.

Hadith:

أَيْمَا رَجُلٍ قَامَ إِلَى وَضُوئِهِ يَرِيدُ الصَّلَاةَ، ثُمَّ غَسَلَ كَفَّيهُ، نَزَّلَتْ خَطِيئَتُهُ مِنْ كَفَّيهُ مَعَ أُولَئِكَ الْقَطْرَاتِ، فَإِذَا غَسَلَ وَجْهَهُ، نَزَّلَتْ خَطِيئَتُهُ مِنْ سَمِعِهِ وَبَصَرِهِ مَعَ أُولَئِكَ الْقَطْرَاتِ، فَإِذَا غَسَلَ يَدَيْهِ إِلَى الْمَرْفَقَيْنِ وَرَجَلَيْهِ إِلَى الْكَعْبَيْنِ، سَلَّمَ مِنْ كُلِّ ذَنْبٍ هُوَ لَهُ، وَمِنْ كُلِّ خَطِيئَةٍ كَهِيَتِهِ يَوْمَ وَلَدْتَهُ أُمُّهُ، فَإِذَا قَامَ إِلَى الصَّلَاةِ رَفَعَهُ اللَّهُ عَزَّ وَجَلَّ بِهَا دَرْجَةً، وَإِنْ قَدِ عَدَ قَدْ سَالِمًا

الراوي : أبو أمامة الباهلي | المحدث : الألباني | المصدر : صحيح الجامع

الصفحة أو الرقم: 2724 | خلاصة حكم المحدث : صحيح



When a man performs wudhu wanting to pray and washes his palms, then the sins from his palms fall off from the first drop. When he washes his face, the sins from his hearing and seeing fall off from the first drop. When he washes his arms to his elbows and his feet to his ankles, then he is safe from his sins and every wrong from the time his mother gave birth to him. When he goes to the prayer, Allah elevates him by it by a degree and when he sits, he sits in safety.

Hadith:

مَنْ كَانَ مِنْكُمْ ذَا ظُلْمٍ، فَلِيَتَزُوْجْ، فَإِنَّهُ أَغْنَى لِلْبَصَرِ، وَأَحْسَنَ لِلْفَرْجِ، وَمَنْ لَا فَالصُّومُ لَهُ وِجَاءُ

الراوي : عثمان بن عفان | المحدث : الألباني | المصدر : صحيح الجامع

الصفحة أو الرقم: 6498 | خلاصة حكم المحدث: صحيح

Whoever among you can afford it, let him get married, for it is more effective in lowering the gaze and guarding chastity, and whoever cannot, then fasting will be a restraint for him.

Hadith:

إِنَّمَا جُعِلَ الْأَسْتِيُّدَانُ مِنْ أَجْلِ الْبَصَرِ

الراوي : سهل بن سعد الساعدي | المحدث : الألباني | المصدر : صحيح الجامع

الصفحة أو الرقم: 2354 | خلاصة حكم المحدث: صحيح

The Messenger of Allah (ﷺ) said, "Seeking permission to enter (somebody's house) has been prescribed in order to restrain the eyes (from looking at something we are not supposed to look at)."

Hadith:

إِنَّ اللَّهَ تَعَالَى قَالَ: مَنْ عَادَ لِي وَلِيًّا، فَقَدْ آذَنَتُهُ بِالْحَرْبِ، وَمَا تَقْرَبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مَا افْتَرَضْتُهُ عَلَيْهِ، وَمَا يَزَالُ عَبْدِي يَتَقْرَبُ إِلَيَّ بِالنَّوَافِلِ حَتَّى أَحْبَبْهُ، فَإِذَا أَحْبَبْتُهُ كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ، وَبَصَرَهُ الَّذِي يُبَصِّرُ بِهِ، وَبِيَدِهِ الَّتِي يُبَطِّشُ بِهَا وَرِجْلِهِ الَّتِي يَمْشِي بِهَا، وَإِنْ سَأَلْتُنِي لِأُعْطِيَنِي، وَإِنْ اسْتَعَاذَنِي لِأُعْيَذَنِي، وَمَا تَرَدَّدْتُ عَنْ شَيْءٍ أَنَا فَاعْلَمُ تَرْدُدِي عَنْ قَبْضِنِي نَفْسُ الْمُؤْمِنِ، يَكْرَهُ الْمَوْتَ وَأَنَا أَكْرَهُ مَسَاءَتَهُ.



الراوي : أبو هريرة | المحدث : الألباني | المصدر: صحيح الجامع

الصفحة أو الرقم: 1782 | خلاصة حكم المحدث: صحيح

Allah's Messenger (ﷺ) said, "Allah said, 'I will declare war against him who shows hostility to a pious worshipper of Mine. And the most beloved things with which My slave comes nearer to Me, is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing Nawafil (praying or doing extra deeds besides what is obligatory) till I love him, so I become his sense of hearing with which he hears, and his sense of sight with which he sees, and his hand with which he grips, and his leg with which he walks; and if he asks Me, I will give him, and if he asks My protection (Refuge), I will protect him; (i.e. give him My Refuge) and I do not hesitate to do anything as I hesitate to take the soul of the believer, for he hates death, and I hate to disappoint him."

Hadith:

كُنَّا قُعُودًا بِالْأَفْنِيَةِ تَتَحَدَّثُ، فَجَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَامَ عَلَيْنَا فَقَالَ: مَا لَكُمْ وَلِمَجَالِسِ الْمُسْكُنَاتِ اجْتَنَبُوا مَجَالِسَ الْمُسْكُنَاتِ، فَقُلْنَا إِنَّمَا قَعَدْنَا لِغَيْرِ مَا تَأْسَى قَعَدْنَا نَتَذَكَّرُ وَتَتَحَدَّثُ قَالَ: إِنَّمَا لَا فَأْدُوا حَقَّهَا غَفْرَانِ الْبَصَرِ وَرُدُّ السَّلَامِ، وَحُسْنُ الْكَلَامِ.

الراوي : أبو طلحة الأنصاري زيد بن سهل | المحدث : مسلم | المصدر: صحيح مسلم

الصفحة أو الرقم: 2161 | خلاصة حكم المحدث: [صحيح]

We were sitting and talking on a platform in front of our house when the Messenger of Allah (ﷺ) stopped by us and said, "Why do you sit on roads? Avoid sitting in them." We replied: "We sit there intending no harm. We only sit and discuss (religious) knowledge and talk." He said, "If you have to sit, you should fulfill the rights of the road: Lower your gaze, respond to greetings and talk in a good manner."

Hadith:

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى أَبَا بَكْرٍ وَعُمَرَ فَقَالَ: هَذَا السَّمْعُ وَالبَصَرُ

الراوي : عبد الله بن حنطب | المحدث : الألباني | المصدر: صحيح الترمذى

الصفحة أو الرقم: 3671 | خلاصة حكم المحدث: صحيح



The Prophet (ﷺ) saw Abu Bakr (may Allah be pleased with him) and 'Umar (may Allah be pleased with him) and said: "These two are the hearing and the seeing."

Ayah 62

أَمَّنْ يُحِبُّ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ ۝ إِلَهٌ مَّعَ اللَّهِ ۝ قَلِيلًا مَا تَذَكَّرُونَ
Is not He (better than your gods) Who responds to the distressed one, when he calls on Him, and Who removes the evil, and makes you inheritors of the earth, generations after generations? Is there any ilah (god) with Allah? Little is that you remember!

- (أَمَّنْ يُحِبُّ الْمُضْطَرَّ إِذَا دَعَاهُ) (Is not He (better than your gods) Who responds to the distressed one, when he calls on Him,): to be continued in sha'a Allah.
- (وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ ۝ إِلَهٌ مَّعَ اللَّهِ ۝ قَلِيلًا مَا تَذَكَّرُونَ) (and Who removes the evil, and makes you inheritors of the earth, generations after generations? Is there any ilah (god) with Allah? Little is that you remember!):

How can we change ourselves for the better?

- Ask Allah (ﷻ) to increase in knowledge
- Know that all firmness and stability is from Allah (ﷻ) alone
- Do not feel into shirk with achievements
- Boundaries are set to bring out the best

May Allah (ﷻ) protect us from all types of shirk. Ameen.