



Quranic and Prophetic Nurturing Program

Surah An Naml – Class 33

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Introduction

Dua: وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " دَعَاؤُ الْمَكْرُوبِ اللَّهُمَّ رَحْمَتَكَ أَرْجُو فَلَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ (وَأَصْلِحْ لِي شَأْنِي كُلَّهُ لَا إِلَهَ إِلَّا أَنْتَ " (The Messenger of Allah (ﷺ) said: The supplications to be used by one who is distressed are: "O Allah! Your mercy is what I hope for. Do not abandon me to myself for an instant, but put all my affairs in good order for me. There is no god but You.")¹

Watchfulness (المراقبة)

- Watchfulness is not about watching others, but watching ourselves. The station of those who reach Allah (ﷻ) is through the station of watchfulness.
- Watching ourselves is from the impacts of the Name of Allah Ar Raqeeb – The Ever-Watchful.
- Watching ourselves includes in the times of movements and stillness. Sometimes we are silent for a reason, and we have to be watchful of this as well.
- Allah (ﷻ) is fully-aware when we speak and do something. Someone might say something and others would understand it literally, but for another it is another meaning – Allah (ﷻ) is watching us and knows our intentions.
- We need to observe and monitor all that we do.
- When we are watchful of ourselves then it is good for reforming our duniya and akhira. When we are not being observant of ourselves then we can be misguided and deceived.
- When we observe ourselves then we will reach the level of ihsan which is to worship Allah (ﷻ) as if we see Him and if we do not see Him then we should know He sees us.

¹ Sunan Abi Dawud 5090



- Ibn Al Qayyim said: "Watchfulness is constant awareness that we are being monitored and watched by Allah (ﷻ)."
- Allah Ar Raqeeb is also The Protector, The All-Knowing, The All-Hearing and The All-Seeing.
- The Qur'an tells us what to observe and be watchful of as well.

Ayah 62

أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ ۚ أَلِلَّهُ مَعَ اللَّهِ ۚ قَلِيلًا مَّا 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!

- An advanced civilization not only places facilities and then leaves but places modes of communication. If there is no line of communication then it will cause frustration and people will start talking themselves. If there is no correct channel for expressing then there will be wrong channels for expressing, and this will cause fitna and hatred.
- Sometimes we think we want to be obedient by not complaining or saying anything, but then it will build-up inside us and cause a grudge which will one day come out.
- An advanced civilization accommodates the issues of the people because there is a proper channel set up.
- An advanced civilization also looks out for faults before someone complains about it; this is a type of removing the evil. And finally there is no gap so that there is always someone in charge to deal with matters; this is succession.

Allah Al Mujeeb (المجيب) – The Responder

- The opposite of responding is ignoring, rejecting, neglecting and avoiding.
- Allah (ﷻ) is the One Who responds to the desperate. When we are in an emergency, we want someone to respond to us and sometimes we are so desperate that we cannot even say anything, but Allah (ﷻ) will respond to us.



- The one who's desperate can even eat what is haram in order to survive. We do not want to be desperate to call Allah (ﷻ) only, but we can call on Him at anytime and He will respond.
- Allah (ﷻ) will even enrich us before we ask.

Allah's Responding:

1. **General responding:** when we call on Allah (ﷻ) then He will answer us. He will respond to us at the perfect time and in the perfect way because He knows exactly what we are feeling.

Surah Ghafir 60:

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ ۚ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ

And your Lord said: "Invoke Me, [i.e. believe in My Oneness (Islamic Monotheism) and ask Me for anything] I will respond to your (invocation). Verily! Those who scorn My worship [i.e. do not invoke Me, and do not believe in My Oneness, (Islamic Monotheism)] they will surely enter Hell in humiliation!"

2. **Special responding:** this depends on our situation. The one who's desperate will be responded to because he is broken and desperate to Allah (ﷻ).
- Allah (ﷻ) will answer all and even if we think we are not getting our "request", He still answers us if we do not see it with our eyes because He knows what is good for us.
- Any responses in life such as an ambulance or hotline is all from the impacts of Allah Al Mujeeb. Sometimes we see someone who's always responding or is available, but it is important to not commit shirk, but attribute it to Allah Al Mujeeb to make them respond quickly. It shows us that responding is a good quality.

Reasons for response:

1. Long travel
2. Tawwasul to Allah (ﷻ) by His names, attributes and blessings
3. Sick person
4. Oppressed



5. Parent for his child

- (أَمَّن يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ) (Is not He (better than your gods) Who responds to the distressed one, when he calls on Him,): Allah (ﷻ) is telling us about Himself and how He responds to the One Who's desperate. It shows the priority is to answer the one who's desperate.
 1. (يُجِيبُ) is to respond to a question.
 2. (الْمُضْطَرَّ): is desperate because of some faults or needs, whether it is internally or externally.

Manners of Supplication (الدعاء)

1. Heading to Allah (ﷻ)
2. Presence of heart, we should not think of other things which supplicating to Allah (ﷻ).
A dua made heedlessly will not be answered to thus we need to be aware.
3. Facing the qibla (it is not required but is an etiquette)
4. Raise the hands
5. Repeat the supplication at least three times
6. Begin with praising Allah (ﷻ), then sending blessings upon the Prophet (ﷺ), then supplicating.
7. To be in a state of wudhu
8. Beware of eating unlawful foods or earning unlawfully. **Hadith:** عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ (

قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "إِنَّ اللَّهَ طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا، وَإِنَّ اللَّهَ أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ الْمُرْسَلِينَ فَقَالَ تَعَالَى: "يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا"، وَقَالَ تَعَالَى: "يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ" ثُمَّ ذَكَرَ الرَّجُلُ يُطِيلُ السَّفَرَ أَشْعَثَ أَغْبَرَ يَمُدُّ يَدَيْهِ إِلَى السَّمَاءِ: يَا رَبَّ! يَا رَبَّ! وَمَطْعَمُهُ حَرَامٌ، وَمَشْرَبُهُ حَرَامٌ، (The Messenger of Allah (ﷺ) said, "Allah the Almighty is Good and accepts only that which is good. And verily Allah has commanded the believers to do that which He has commanded the Messengers. So the Almighty has said: "O (you) Messengers! Eat of the tayyibat [all kinds of halal (legal) foods], and perform righteous deeds." [23:51] and the Almighty has said: "O



you who believe! Eat of the lawful things that We have provided you.” [2:172]” Then he (ﷺ) mentioned [the case] of a man who, having journeyed far, is disheveled and dusty, and who spreads out his hands to the sky saying “O Lord! O Lord!,” while his food is haram (unlawful), his drink is haram, his clothing is haram, and he has been nourished with haram, so how can [his supplication] be answered?)²

9. Sins and disobedience can prevent the response
10. Take care in obeying Allah (ﷻ) and being on the Straight Path
11. Best supplications are the ones from the Qur'an and Sunnah. If one does not know a dua, an all-encompassing dua that is suitable is:

Surah Al Baqarah 201: (رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ) ("Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!")

12. Making dua should not be loud or silent, but in between.
 13. Show neediness to Allah (ﷻ)
 14. Make dua for yourself and then other
 15. Do not cross the boundaries in dua or supplicate against anyone.
- Shirk takes place when:
 1. We ask other than Allah (ﷻ) such as supplicating to the Prophet (ﷺ) or the graves of others, or using him as a waseelah. Waseelah is only to Allah (ﷻ) and not saying “O Allah, by the Prophet (ﷺ) give me”.
 2. It is major shirk to invoke anyone besides Allah (ﷻ). A direct connection to Allah (ﷻ) is easier than a mediator in the middle.
 - (الْشُّوْءَ) (and Who removes the evil,): (كُشِفَ) is to reveal and remove. (الْشُّوْءَ) is evil and when there is evil it covers anything, thus what is needed? To be lifted and removed. Shirk can take place when we attribute the removal of a problem to the means. Someone might say, “I made so much dua and that's why the problem was solved”. But it is Allah (ﷻ) Who lifts evil.

² Sahih Muslim 1015



- (وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ) (and makes you inheritors of the earth, generations after generations?): Allah (ﷻ) makes us successors on the earth so there are no gaps. An advanced civilization always has a back-up plan. After the Prophet (ﷺ), there was preparation taking place before with Abu Bakr (رضي الله عنه) leading the prayer and he came after the Prophet (ﷺ).
- (أَلَيْهَ مَعَ اللَّهِ ۖ قَلِيلًا مَّا تَذَكَّرُونَ) (Is there any ilah (god) with Allah? Little is that you remember!): is there any ilah with Allah (ﷻ)? No. Knowing Allah's actions will lead us to Tawheed Al Uloohiya; we will be devoted to Him, yet only a few remember this. If we remember to always go to Allah (ﷻ) and ask Him, and if we remember He responds to the desperate one and removes all harm then surely there is no ilah with Allah (ﷻ).

How can we change ourselves for the better?

- Go to Allah (ﷻ) and ask Him anything you need – in desperate times and not desperate times.
- Apply manners of supplication when invoking Allah (ﷻ).
- Respond to the one who's desperate.
- Do not commit shirk by invoking other than Allah (ﷻ) or attributing matters to the means.

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