

عش مع الهدي النبوي

LIVE WITH THE PROPHET'S WAY

All praises are due to Allah. Anything good is from Allah and any mistakes are from ourselves and the shaitan. May Allah forgive us.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

عش مع الهدى النبوي LIVE WITH THE PROPHET'S WAY

16 JUNE 2022 | 17 DHUL QU'DA 1443 | CLASS #6

INTRODUCTION

ALLAH AS SAMAD – THE MOST SOLID

SUPPLICATING BY ALLAH'S GREATEST NAME

سَمِعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلًا يَدْعُو وَهُوَ يَقُولُ: اللَّهُمَّ
إِنِّي أَسْأَلُكَ بِأَنِّي أَشْهَدُ أَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْأَحَدُ
الصَّمَدُ، الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفْوًا أَحَدٌ، قَالَ:
فَقَالَ: وَالَّذِي نَفْسِي بِيَدِهِ لَقَدْ سَأَلَ اللَّهَ بِاسْمِهِ الْأَعْظَمِ الَّذِي
إِذَا دُعِيَ بِهِ أَجَابَ، وَإِذَا سُئِلَ بِهِ أُعْطِيَ

“The Prophet (صلى الله عليه وسلم) heard a man supplicating, and he was saying: ‘O Allah,

indeed, I ask you by my testifying that You are Allah, there is none worthy of worship except You, the One, As-Samad, the one who does not beget, nor was begotten, and there is none who is like Him

(Allāhumma innī as'aluka bi annī ashhadu annaka antallāh, lā ilāha illā ant, al-aḥaduṣ-ṣamad, alladhī lam yalid wa lam yūlad, wa lam yakun lahu kufuwan aḥad)."

He said: "So he said: 'By the One in Whose Hand is my soul, he has asked Allah by His Greatest Name, the one which if He is called upon by it, He responds, and when He is asked by it, He gives.'¹

- The Name of Allah As Samad – The Most Solid – is mentioned in Surah Al Ikhlas.
- He is the One Who can take on all our needs, complaints and problems. He can take on all our worries and grief because He can handle

¹ At Tirmidhi 3475

it. He does not eat or drink, He does not sleep or die, and He does not have a father or children.

- If everyone denies Him, dispraises Him and disbelieves in Him, then it does not matter to Him or affect Him. And if everyone believes Him, praises Him and loves Him, it does not increase Him in honor.
- We can easily react, we can become emotional when we hear words of people. We can get affected by the temperature. Heat and cold affect us; viruses and sicknesses affect us.
- In order to fill our holes and gaps, we need to fill it by going to Allah As Samad, and He will look after our family, our concern, our home, our wealth, our life and our hereafter.

- The Name of Allah As Samad gives us stability because it fills our gaps and make us sincerely pure. We should not think that by being perfect that we will fill our gaps because we will feel frustrated, tired and will lose hope.
- We want to be someone relaxed and stress-free, how? That is when we believe in Allah As Samad. We will overcome the “earthquakes” in our life because we are holding on to The Most Solid. But if we think we can hold ourselves then we will crack and fall apart.
- When Allah (سبحانه وتعالى) opens the faith for us, we want our heart to be firm on it. We want to be firm in believing in Allah (سبحانه وتعالى) and not someone else. What can weaken us and make our gaps wider?

- When we remember someone other than Allah (سبحانه وتعالى), or we show gratitude with heart to other than Allah (سبحانه وتعالى), or we do our best for other than Allah (سبحانه وتعالى) then that is not being sincere.
- If we do things for others or ourselves, we will be shaky and the slightest matters will irritate us. If a child cries, and do we get upset, then it means there is a gap.
- We want to be firm with Allah As Samad and to be firm in purifying ourselves in doing taqwa for Him. We want to do our best to please Him and not the people.
- We need to be firm when standing in front of the door of Allah (سبحانه وتعالى). We do not want to stand at the door of anyone, nor do we

want to go far away. The moment something happens, we want to be quick to turn to Allah (سبحانه وتعالى).

- And sometimes falsehood can appear firm and strong, but its weakness will show with time, and they will give up. And if they do not give up, then some decree will come to stop it.
- So we want to keep our heart to be firm in believing in Allah (سبحانه وتعالى).

LIVE WITH THE PROPHET (ﷺ)

- When something great is going to happen, incidents take place to direct the eyes of the people in that direction. And now the spotlight is on the grandfather of the Prophet (ﷺ) whose name is Abdul Mutalib.

- Abdul Mutalib is the one who dreamt the dreams about Zamzam and he dug it and found it. But then everyone else wanted to claim a share of Zamzam, and this caused a dispute. So they agreed to solve the dispute by travelling to a soothsayer to decide for them. As they set out to go to her, they ran out of water, and thought they will die. Abdul Mutalib told them all to bury their graves, and they did.
- **LESSON**: this shows that people will submit in the end, when? When they are in distress. It is in times of desperation that they will obey, they will not demand, they will forego, they will be accommodating.
- And in general, it is nurturing when we fall sick, near death, are impoverished, are in a state of weakness, that then we will be kind, quiet and

accommodating. Abdul Mutalib told them to dig their graves and they accepted it, but before that when he told them Zamzam water is for him, they refused.

- **LESSON**: this teaches us to accept when we are in a state of well-being. When Allah (**سبحانه**) **وتعالى**) wants to give us then He will give us, but humans are greedy, if they are given a mountain, they want another mountain. If they are given a finger, they want a hand.
- When we are in a state of desperation, we want our essentials, we want our health, we want our food for the day.
- When a person is desperate, he will do anything, he will listen, and that's why it is important to be content and satisfied.

SEERAH OF THE PROPHET (ﷺ)

WAITING FOR THEIR DEATH

- What did Abdul Mutalib tell them after they dug their graves? He told them you are in your graves and this shows weakness and disability. So he turned against them.
- He told them if we are all waiting for death like this then this is weakness, so what do we learn?
- **LESSON:** what people say is all unclear, but it is about us and what we choose to believe. Abdul Mutalib wants to teach them a lesson by showing them, “you listened to me when I told you to dig a grave, so why do not take it easy and listen to me in the first place?”
- Similarly when we tell our children to do something and they refuse, but if we tell them go stand outside, they do it. And then we tell

them, “why are you standing outside?”. They will say, “you told us”, but then “why didn’t you listen to me in the first place.”

- If we are so stubborn, Allah (سبحانه وتعالى) will test us with expansion and withholding in order to make us humble.

GET UP AND MOVE ON

- Then Abul Mutalib told them to get up and move on and to ask Allah to provide them with water.
- **LESSON:** and this teaches us to have tawakul in Allah (سبحانه وتعالى), and never wait for death, or wait for destruction. Even if we see all the means pointing to death, we need to have

belief that Allah (سبحانه وتعالى) will protect us, guide us and cure us.

- In the estimation of the people, they will die since there is no water, but belief will tell us, “no, move on and have hope in Allah and He will provide us from where we cannot imagine.”
- The people of Quraish were disbelievers, but in the time of desperation, they all turned to Allah (سبحانه وتعالى) alone – this is ikhlaas (sincerity and purity).
- They totally depended on Allah (سبحانه وتعالى) with no association because He emptied them and freed them from all means.
- It is a blessing when people say, “there is no solution or no way” because drives us to one

door – to the door of Allah (سبحانه وتعالى). But when we have means, then it can lessen our belief and weaken our attachment to Allah (سبحانه وتعالى).

- Allah (سبحانه وتعالى) does not accept that we believe in Him and believe in our “backup”. No one else can provide us or protect us, and this is the meaning of belief.
- Allah (سبحانه وتعالى) is The Most Rich and He will leave any partnership. He will not accept being a partner with anyone. He will not accept being made equal to someone else. If we associate with Him then He will leave us with that partnership.

- To believe in Allah (سبحانه وتعالى) is to believe in Him purely and alone and to disbelieve in anything else; this is tawheed.
- Allah (سبحانه وتعالى) leaves a partnership with idols, and one idol is not enough for them, so they are crowded with many idols.
- Belief in Allah (سبحانه وتعالى) means to disbelieve in anything else. Belief in Allah (سبحانه وتعالى) means to move on and have hope in Him, even if there are no means.
- The birds wake up happy in the morning, they are chirping and hungry, and they leave their nest searching for food.
- They do not know what their “menu” for the day will be. They do not know which home or which street or which beach they will find their

food. They go out relying on Allah (سبحانه وتعالى).

They have trust in Allah (سبحانه وتعالى) that they return with their stomachs full.

TRUE RELIANCE IN ALLAH

عن عمر رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "لو أنكم تتوكلون على الله حق توكله لرزقكم كما يرزق الطير، تغدو خماصاً وتروح بطاناً"

'Umar (May Allah be pleased with him) said: I heard Messenger of Allah (ﷺ) saying: "If you all depend on Allah with due reliance, He would certainly give you provision as He gives it to birds who go forth hungry in the morning and return with full belly at dusk".²

○ And similarly for us, we take an action, we make that move, and have trust in Allah (سبحانه

² Riyadh As Saliheen, At tirmidhi, Introduction, Hadith 79

(وتعالى). We do not just sit and wait for the food to come, assuming that is tawakul.

- Allah (سبحانه وتعالى) will not only provide us with food, but He will provide us with faith and gratitude.
- Sometimes we can reach very low points, we are at the edge, but when we are told there is hope, then it can greatly uplift us. Unlike just being told to move on and have hope without going through a “grave” story or reaching a low point.
- Everyone was so motivated to get up and start moving. When they headed out again, water gushed forth from under the camel’s hoof. And which camel? Abdul Mutalib’s camel.

- **LESSON:** We see how Allah (سبحانه وتعالى) judged for them before they went to the soothsayer. We think we can go to someone else, but Allah (سبحانه وتعالى) judges for us before anyone else, and this is when a decree comes. This is from the impacts of Allah Al Hakam and the judgement came the moment they moved on and took a step.
- If we just stay and do not do anything then there will be no judgement. We need to take action, we need to take a step, and Allah (سبحانه وتعالى) will change things around us.
- Just as when Allah (سبحانه وتعالى) told Maryam (peace be upon her) to shake the trunk of the tree. If we see our life still and we are just waiting for things to change, we should at least

take some action because that is true tawakul. We cannot just sit and expect things to come to us; we should take action.

ACCEPTANCE OF ALLAH'S JUDGEMENT

- Then Quraish said, “the One Who gave you water in this desert, is the One Who gave you zamzam, and by Allah’s Name, we will not argue with you about Zamzam.”
- **LESSON:** This shows that in distressed moments, they go to Allah (سبحانه وتعالى), but in other times, they associate, so this is not belief. People go to idols, stones, energy, stars, astrology, numerology to control their lives, but this is all shirk.
- Quraish used to have idols in normal times and would go to them, but when they are in the

middle of the sea, when they are in distress, they will ask the One in the heavens, and not the idols on the earth.

- Tawheed means (لا إله إلا الله) which means we do not believe in anyone to forgive us, provide us or guide us except Allah (سبحانه وتعالى). He is One and only One, there is no partner, father, son or daughters, He does not need anyone. We need Him and we need to attach to Him alone with no association.

ABDUL MUTALIB IS IN CHARGE OF THE ZAMZAM WELL

- Quraish did not go to the soothsayer, and instead returned to Makkah. Abdul Mutalib

and his family are in now charge of the well of Zamzam.

O ALLAH, SEND SALAH UPON MUHAMMAD AND UPON THE FAMILY OF MUHAMMAD, AS YOU SENT SALAH UPON IBRAHIM AND UPON THE FAMILY OF IBRAHIM, AND SEND BLESSINGS UPON MUHAMMAD AND UPON THE FAMILY OF MUHAMMAD AS YOU SENT BLESSINGS UPON IBRAHIM AND THE FAMILY OF IBRAHIM. YOU ARE INDEED WORTHY OF PRAISE, FULL OF MAJESTY.

REFERENCES

1. كنوز السيرة النبوية - الشيخ عثمان الخميس



ADDITIONAL RESOURCES

PAST CLASS NOTES AND NEW POSTS ON TELEGRAM

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