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# LESSON 4

## THE CLOSENESS OF ALLAH

### 4.1 QURAN STUDY

﴿وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ﴾ البقرة: ١٨٦

"And when My servants ask you about Me, then I am certainly near. I respond to the prayer of every suppliant whenever he calls upon Me. So let them respond to Me and believe in Me, in order for them to be rightly guided." [2:186]

### 4.2 VOCABULARY OF THE VERSE

|                       |                    |                         |
|-----------------------|--------------------|-------------------------|
| وَإِذَا سَأَلَكَ      | عِبَادِي عَنِّي    | فَأِنِّي قَرِيبٌ        |
| أُجِيبُ               | دَعْوَةَ الدَّاعِ  | إِذَا دَعَانِ           |
| فَلْيَسْتَجِيبُوا لِي | وَلْيُؤْمِنُوا بِي | لَعَلَّهُمْ يَرْشُدُونَ |

### 4.3 AN ARABIC LANGUAGE BENEFIT

Adding a "*laam al-amr*" to a present tense verb changes it to a command in the third person. For example, *يَسْتَجِيبُونَ* (they respond) becomes *فَلْيَسْتَجِيبُوا* (let them respond) when that *laam* is added. The case of the verb changes from *marfoo'* to *majzoom* when this *laam* is used. Look at how this operation works in the table below, and try to apply the same method to the new words and complete the table:

|                     |        |                                   |
|---------------------|--------|-----------------------------------|
| ﴿فَلْيَسْتَجِيبُوا﴾ | +ف+ل ⇐ | يَسْتَجِيبُونَ لِي                |
| ﴿وَلْيُؤْمِنُوا﴾    | +و+ل ⇐ | يُؤْمِنُونَ بِي                   |
| ﴿      ﴾            | +ف+ل ⇐ | يَصُومُهُ                         |
| ﴿      ﴾            | +ف+ل ⇐ | يَعْبُدُونَ رَبَّ هَذَا الْبَيْتِ |
| «      »            | +ف+ل ⇐ | يَقُولُ خَيْرًا                   |

### 4.4 TAFSEER BENEFITS

|   |                                   |
|---|-----------------------------------|
| People ask about Allah                  |                                   |
| Allah is certainly near                 |                                   |
| A great generality                      |                                   |
| Generalities have exceptions            |                                   |
| Two actions are required                | 1                                 |
|   | 2                                 |
| Guidance is the result                  |                                   |
| <i>Du'aa'</i> (supplication) is worship |                                   |
| Examples of errors in <i>du'aa'</i>     | 1 <i>Shirk</i> (polytheism)       |
|   | 2 <i>Bid'ah</i> (innovation)      |
|   | 3 <i>Ta'addee</i> (transgression) |

#### 4.5 HADEETH STUDY

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:  
«أَقْرَبُ مَا يَكُونُ الْعَبْدُ مِنْ رَبِّهِ، وَهُوَ سَاجِدٌ، فَأَكْثِرُوا الدُّعَاءَ.»  
[أَخْرَجَهُ مُسْلِمٌ]

On the authority of Aboo Hurayrah (may Allah be pleased with him), the Messenger of Allah (may Allah raise his rank and grant him peace) said:  
**"The closest a servant can become to his Lord is when he is prostrating, so make a lot of *du'aa'* [when prostrating]."** [*Sahih Muslim*]

#### 4.6 BENEFITS OF THE HADEETH

|                                 |             |
|---------------------------------|-------------|
| Aboo Hurayrah                   |             |
| Closeness to Allah varies:      | 1 Time      |
|                                 | 2 Situation |
|                                 | 3 Piety     |
| The benefit of nearness         |             |
| Supplicating much               |             |
| "Asking too much?"              |             |
| Not asking Allah at all         |             |
| Hearts involved in prayer       |             |
| Prostrating after every prayer? |             |

**4.7 ACTIVITY:** Memorize this supplication to be used in the "qunoot" of Witr Prayer:

«اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ، وَعَافِنِي فِيمَنْ عَافَيْتَ، وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ، وَبَارِكْ لِي فِيمَا أَعْطَيْتَ، وَقِنِي شَرَّ مَا قَضَيْتَ، فَإِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ، وَإِنَّهُ لَا يَذِلُّ مَنْ وَالَيْتَ، وَلَا يَعِزُّ مَنْ عَادَيْتَ، تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ.»

[أَخْرَجَهُ أَحْمَدُ وَأَصْحَابُ السُّنَنِ، وَصَحَّحَهُ الْأَلْبَانِيُّ فِي إِرْوَاءِ الْغَلِيلِ بِرَقْم ٤٢٩]

"O Allah, guide me among those whom You have guided. Give me well-being from those whom You have given well-being. Accept me as an ally among those whom You have taken as allies. Bless me among those whom You have blessed. Save me from the evil of what You have decreed, as You (alone) decree (everything), and no decree is issued over You. Certainly, no ally of Yours is disgraced, and none whom you oppose attain honor. Blessed are You, our Lord, in Lofty Exaltation."

[Collected by Ahmad and the authors of the *Sunan* compilations. Declared authentic by al-Albaanee in *Irwaa' al-Ghaleel*, no. 429.]

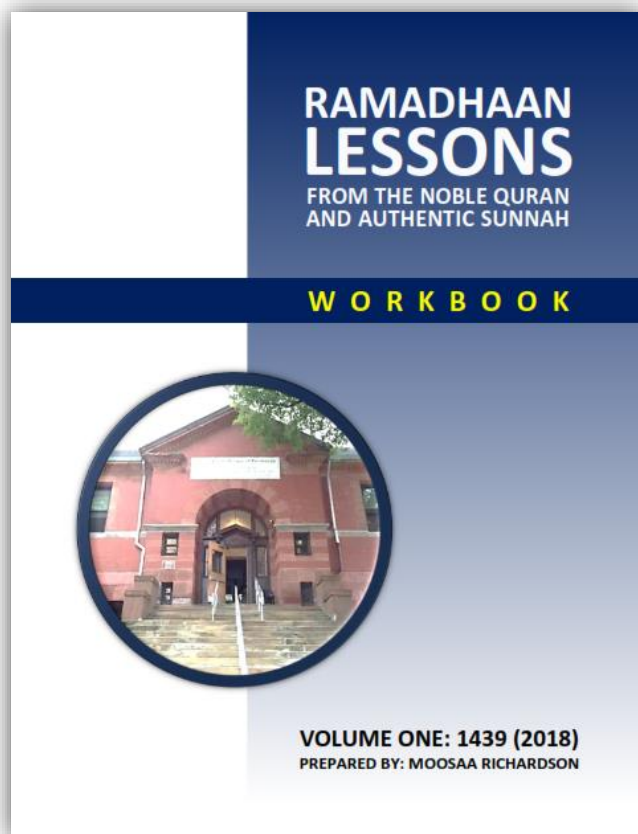
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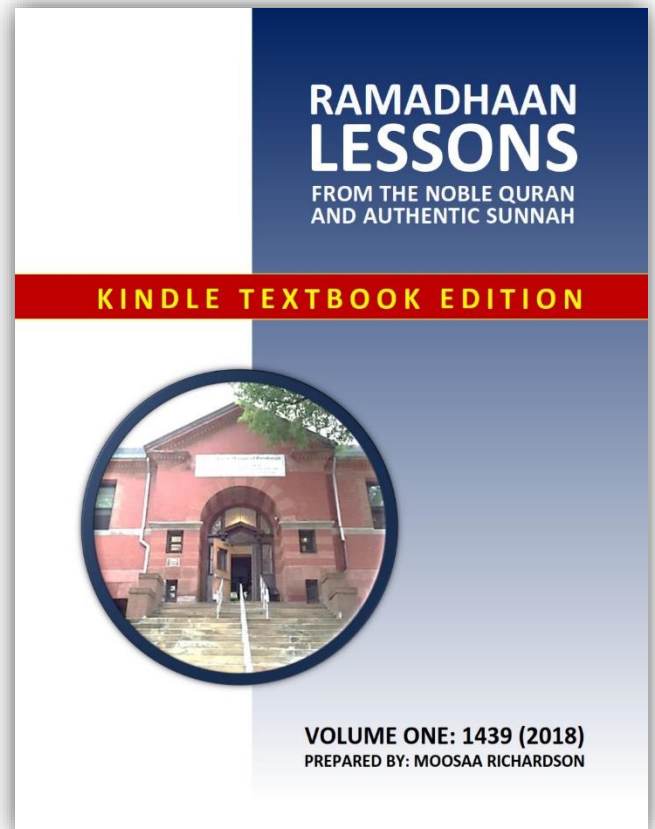
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