



When you have a blessing and get used to it, you don't appreciate it. Habit and routine kill the gratitude, so we need reminders. We take the universe, the earth, seas and rivers, and mountains for granted, we don't learn about them.

The Qura'an teaches us about the science in a way which would not corrupt the mind, and make us commit shirk, but in a way which will increase our faith. The word that does this is جَعَلَ , He made.

The earth is stable because Allah made it stable, the rivers and seas exist because Allah made them to exist. There are means, but Allah is the One who did all this. This is the difference when you

take the science from the Qura'an, it will not confound you. The means are there, but Allah them.

People associate partners with Allah because they lack knowledge. Allah sends knowledge to everyone, and then it depends on the people whether they accept it and apply it, and continue on the way of knowledge, or give it up, not acknowledging its sweetness and importance. Faith and knowledge are like a tree, which needs continuous watering and care, otherwise it will shrivel and die.

The knowledge must be Divine, with the evidence of قال الله وقال الرسول, then the result will be like beautiful gardens, of perfect manners and character. The result of the means is from Allah, don't rely on yourself.

Is He [not best] who responds to the desperate one when he calls upon Him and removes evil and makes you inheritors of the earth? Is there a deity with Allah? Little do you remember.

أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ
خُلَفَاءَ الْأَرْضِ أَءَلَهُ مَعَهُ اللَّهُ قَلِيلًا مَا تَذَكَّرُونَ ﴿٦٢﴾

After the outer manifestations of the actions of Allah, He now mentions your condition, your inner turmoil when undergoing a trial. Things happen, which make you desperate, unbalanced and unstable, not قرارا. This ayah is about your stability.

For creation services, there are helplines, such as an ambulance, a fire, etc. The more a city grows, the more facilities are needed, and provided. Allah takes care of the whole universe, all the creations. In a desert or a jungle, there is no communication, no rescue number that you can dial. In the depths of an ocean, with a shark circling you, there is no respite. Sometimes you are in trouble, have an accident, and you dial 999, the rescue vehicle will come in a few minutes.

With Allah, there are no barriers or means, no delay. The moment you call Allah, He responds, there is no interval. You don't even have to explain to Allah what you need, what your problem is. Allah knows your situation more than you do. Run to Allah, and He will respond to you in such subtle ways you can't even imagine. Allah is so gentle to His slaves, even in His response, but we are so hasty.

For someone who is in desperate need for instant relief, the condition is إذا دعاه, he must invoke Allah.

Whatever respite you need, Allah will respond to you straight away, if you call Him. The مضطر, the one in desperate need, has immediate help, but he has to call Allah. It is so simple; on the spot response, even for the disbeliever. When they are in dire straits, in the middle of the sea, in an airplane, even the atheist will call Allah, and Allah will respond to him.

أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ

اضطر

ويكشف السوء

ويجعلكم خلفاء الارض

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Take this as a rule : Allah brings the decree to us so that we call Him, and attach to Him. Urgency causes everyone to call Allah, and prostrate to Him. Be connected to Allah all the time, not only in times of difficulties.

The Messenger of Allah صلى الله عليه وسلم said :
اتَّقِ دَعْوَةَ الْمَظْلُومِ، فَإِنَّهَا لَيْسَ بَيْنَهَا وَبَيْنَ اللَّهِ حِجَابٌ
 Be afraid, from the curse of the oppressed as there is no screen between his invocation and Allah.
 صحيح البخاري ، حديث #2448

Allah also responds straight away to the oppressed, this is also a desperate situation. Beware of the invocation of the oppressed, don't oppress anyone, not even a disbeliever, because if he invokes Allah against him oppressor, you will be in grave trouble. Allah forbade oppression and injustice even to Himself. The oppressed has the privilege of calling upon Allah any time, and his du'a will hit his oppressor.

The Messenger of Allah صلى الله عليه وسلم said :
 Allah the Exalted and Glorious said :
إِنِّي حَرَمْتُ عَلَى نَفْسِي الظُّلْمَ وَعَلَى عِبَادِي فَلَا تَظَالَمُوا
 Verily I have made oppression unlawful for Me and for My servants too, so do not commit oppression.
 صحيح مسلم ، حديث #2577

Allah is the One who removes the evil, like a veil being lifted. When you are in a desperate situation, you cannot see anything else. So Allah removes this calamity. You may be in a situation which you don't perceive as bad, but which is harmful for you, so Allah removes the harm from you, without you asking Him, or even realizing it. There are so many desperate and harmful situations which are lifted, unbeknown to you, and you are given only one, so that you appreciate the relief.

Sometimes you realize later that Allah saved you from a harmful situation. Your eyes may not see it, but you must believe that Allah will remove it sooner or later. You have to be patient, so why not be patient with positivity. Allah will not let you remain in the problem forever. He will remove the harm, even if you don't make du'a.

All the desperate situations mentioned in the Qura'an are all extremely difficult, and all of them have happy endings. Yusuf عليه السلام was thrown in a well, Yunus عليه السلام was swallowed by a whale, Ayyub عليه السلام was diseased in his whole body except his tongue and heart, to mention a few. If Allah could remove their harm, surely He will remove yours. No problem that you face can be greater than what the prophets and messengers faced.

The Messenger of Allah صلى الله عليه وسلم said :
 Allah said :
إِنَّ اللَّهَ يَقُولُ أَنَا عِنْدَ ظَنِّ عَبْدِي بِي وَأَنَا مَعَهُ إِذَا دَعَانِي
 I live in the thought of My servant as he thinks of Me and with him as he calls Me.
 صحيح مسلم ، حديث #2675

When you are embroiled in a trial, your upgrading is ongoing. If you are patient, on the Day of Judgement, you will see mountains of reward. Death puts everything in perspective; the worldly matters pale in significance when you remember the Day of Judgement.

Allah addresses you directly to tell you that He made you established on earth. Generation upon generation will come in succession, one after the other. You will die and be replaced by another. We take this as default, but Allah is the One who makes us come one after the other.

Humans will remain established on earth, not aliens or any other strange life forms. Allah will provide all the benefits. This is the action of Allah, not your efforts, and you must believe it. This shows the ability and decree of Allah. Though we are weaker than many other creatures, Allah has established us on this special planet : earth. No one can remove humans from the earth, nor replace them.

**إِلَهٌ مَعَ اللَّهِ؟
لَا إِلَهَ إِلَّا اللَّهُ**

The question comes again; after you admit that Allah responds to you, removes your distress, establishes you on earth, what makes you go to shirk? The problem is that you don't remember Allah enough, don't ponder and reflect upon His actions. We are so engrossed in our lives.

The end of each ayah gives the solution.
 * Don't equate anyone with Allah
 * Acquire knowledge
 * Remember Allah and reflect and ponder upon His actions.

[No], but they are a people who ascribe equals [to Him].

[No], but most of them do not know.

Little do you remember.

{ بَلْ هُمْ قَوْمٌ يَعِدُونَ }

{ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ }

{ قَلِيلًا مَّا تَذَكَّرُونَ }

