



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

## عش مع الله العليم

LIVE WITH ALLAH AL 'ALEEM –  
THE ALL-KNOWER

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## INTRODUCTION

- Allah Al Fattaah (The Opener) grants victory by giving us true victory and that is by going back to (محكم) – to what is solid and clear. We all want openings with truth because there can be false openings, for example, an opening to innovation in the religion is not truth.
- Allah (سبحانه وتعالى) grants us insight to see the truth and falsehood as it is. Insight is not a sixth sense or just feelings, but based on what is real from

the Qur'an and Sunnah. May Allah (سبحانه وتعالى) grant us to see truth as truth and to see falsehood as falsehood.

## LIVE WITH ALLAH AL 'ALEEM – THE ALL-KNOWING

- Previously we mentioned how by following the commands of Allah (سبحانه وتعالى), it will conceal our weakness and strengthen us. And by turning away from the commands of Allah (سبحانه وتعالى), it will only further reveal our weakness.
- Another important matter that is (محکم) – solid – is ikhlaas and itiba', being sincere to Allah (سبحانه وتعالى) and following the Sunnah of the Prophet (ﷺ).

## SURAH AL BAYYINAH

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1

لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنْفَكِينَ حَتَّى  
تَأْتِيَهُمُ الْبَيِّنَةُ

Those who disbelieved among the People of the Scripture and the polytheists were not to be parted [from misbelief] until there came to them clear evidence -

2

رَسُولٌ مِّنَ اللَّهِ يَتْلُو صُحُفًا مُّطَهَّرَةً

A Messenger from Allah, reciting purified scriptures

3

فِيهَا كُتُبٌ قَيِّمَةٌ

Within which are correct writings.

4

وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَةُ

Nor did those who were given the Scripture become divided until after there had come to them clear evidence.

5



وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا  
الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ

And they were not commanded except to worship Allah, [being] sincere to Him in religion, inclining to truth, and to establish prayer and to give zakah. And that is the correct religion.

6

إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ  
خَالِدِينَ فِيهَا أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ

Indeed, they who disbelieved among the People of the Scripture and the polytheists will be in the fire of Hell, abiding eternally therein. Those are the worst of creatures.

7

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ

Indeed, they who have believed and done righteous deeds - those are the best of creatures.

8

جَزَاءُ هُمْ عِنْدَ رَبِّهِمْ جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ  
فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ

Their reward with Allah will be gardens of perpetual residence beneath which rivers flow, wherein they will abide forever, Allah being pleased with them and they with Him. That is for whoever has feared his Lord.

- After Surah Al Qadr and the decrees comes Surah Al Bayyinah, when matters are clear.
- Before clarification, everyone appears the same, but separation between good and bad, believer and disbeliever is after the Qur'an is revealed, the Prophet (ﷺ) is sent and the decree comes from Allah (سبحانه وتعالى), and that is opening.
- When Allah (سبحانه وتعالى) brings clarity, do we want to accept or reject the nurturing? Do we want to believe in Allah (سبحانه وتعالى) or disbelieve in Him?

- When the bayyinah comes, it is not to separate the people, but an opening to see who is on the truth and who is on falsehood.
- We need a messenger who recites a purified and divine book. And then it will show who will follow the bayyinah and who will not.
- No one will force us and no one will choose for us, but we must choose. Allah (سبحانه وتعالى) will not force us, but He will bring ayat and reminders. The moment we respect Him, we will take everything as nurturing from Him. Everything that comes to us is for us.

### SURAH AL FURQAN 73

وَالَّذِينَ إِذَا ذُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يَخِرُّوا عَلَيْهَا صُمًّا وَعُمْيَانًا

And those who, when reminded of the verses of their Lord, do not fall upon them deaf and blind.

- The One Who is above us will not force us, but we need to consider Him. For example, Allah (سبحانه وتعالى) is The Most Rich, but we need to give Him His rights, and we need to follow the Prophet (ﷺ) by considering him.
- For example, we should call our mother and be considerate of this, unlike being told by her, “call me”, and then we will do it, but by force.
- We want Allah Al Fattaah to open for us truth from falsehood and to open more truth for us so we can have more insight. We should never feel disconnected from the nurturing of Allah (سبحانه وتعالى).
- We need Allah (سبحانه وتعالى) to open for us deeds with the right intention. We will never go wrong when we go to the foundation.



- For example, when we innovate in the religion, we will say, “what’s wrong to read this surah at this time, what’s wrong to fast on this day, what’s wrong to give charity on this day”, and when there is anything wrong, the shaitan will make it appear nice and appealing.
- And with Quraish, they had 360 idols and they would follow their forefathers, and now they have the Messenger of Allah (ﷺ) to follow. This does not appear appealing, but this is when a person has to be truthful.
- A believer will go through trials in order to be purified. And because it is pure, the purity needs to be maintained, otherwise we will not benefit from it. For example, zakat needs to be paid for pure gold, but no zakat on false

jewelry. May Allah (سبحانه وتعالى) always purify us.  
Ameen.

- Ikhlaas and 'itibaa' are essential, simple and this is what will strengthen us. It cannot be that we overcome weakness with shirk and it cannot be that we overcome weakness by following different techniques, lifestyles and schools of thought. But when we are sincere to Allah (سبحانه وتعالى) and follow the Prophet (ﷺ) then that will strengthen us.

### NAME OF ALLAH AL 'ALEEM IN SURAH AN NISAA

- We will not know the truth if we are not doing wrong, and Allah (سبحانه وتعالى) is The All-Knower to correct us.

- The Prophet (ﷺ) said women are like vessels, and if they are straightened then they will break, so it is important to show mercy.
- Previously we mentioned those who are stingy and do not give. And another extreme are people who give and spend, but there is no sincerity, it is only to show off.
- We can go straight to deeds without intentions.

### SURAH AN NISAA 38

وَالَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ  
الْآخِرِ قُلْ وَمَنْ يَكُنِ الشَّيْطَانُ لَهُ قَرِينًا فَسَاءَ قَرِينًا

And [also] those who spend of their wealth to be seen by the people and believe not in Allah nor in the Last Day. And he to whom Satan is a companion - then evil is he as a companion.

- Someone may overcome himself to give and speak, so then he goes from holding back to

giving, but for people. And this shows the weakness of people.

○ Everyone likes to be praised, but instead of seeking it from people, we should seek it from Allah (سبحانه وتعالى). And to seek praise from Allah (سبحانه وتعالى) is a worship.

○ If our deeds are not based on faith then it is not accepted, but people love their deeds and the praise they get from it.

○ It cannot be that we perform deeds for the people and then believe in Allah (سبحانه وتعالى).

That's why those who perform deeds to get the praise of people or perform deeds so that others do not dispraise them will not be accepted.

○ Anyone who performs deeds for the people will come on the Day of Judgement and will ask

for his reward, but he will be told to search for the people whom he sought their praise, and let him get his reward from there. And each will turn from the other on that Day.

- o Anyone who gives without belief is from the steps of the shaitan. So the shaitan will be his friend, supporting him in riyaa (showing-off). However, anyone doing ikhlaas and is pure, then the shaitan is not his friend. He will be unable to overcome him.

## SURAH AL HIJR 39 TO 40

39

قَالَ رَبِّ بِمَا أَغْوَيْتَنِي لَأُزَيِّنَنَّ لَهُمْ فِي الْأَرْضِ وَلَأُغْوِيَنَّهُمْ أَجْمَعِينَ

[Iblees] said, "My Lord, because You have put me in error, I will surely make [disobedience] attractive to them on earth, and I will mislead them all

40

إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلِصِينَ

Except, among them, Your chosen servants."

- Ikhlāas keeps us away from the shaitan. And if the shaitan befriends us, will he not deceive us and make us believe that we are doing is right?
- When we are praised, we need to remember to struggle against ourselves and be sincere that we want to do it for Allah (سبحانه وتعالى).

## RIYAA – SHOWING-OFF

- Riyāa means a person wants to show-off his good deeds to others or he will adorn his deeds so that others will praise him for it, even if they do not praise him.
- Riyāa is also to perform good deeds so that one is not dispraised. For example, someone might ask, “did you fast six days of Shawwal?”, and so a person may do it only to not be dispraised by others.



- At the same time, it does not mean we stop performing good deeds, but to renew our intention so that it is sincere for Allah (سبحانه وتعالى).

## SURAH AN NISAA 142

إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كَسَالَى يُرَاءُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا

Indeed, the hypocrites [think to] deceive Allah, but He is deceiving them. And when they stand for prayer, they stand lazily, showing [themselves to] the people and not remembering Allah except a little,

- The Prophet (ﷺ) said the matter he feared most for us was minor shirk and that is riyaa.

## THE PROPHET (ﷺ) FEARED MOST THAT WE WOULD FALL INTO MINOR SHIRK

إِنَّ أَخَوْفَ مَا أَخَافُ عَلَيْكُمُ الشِّرْكَ الْأَصْغَرُ: الرِّيَاءُ، يَقُولُ اللَّهُ يَوْمَ الْقِيَامَةِ إِذَا جَزَى النَّاسَ بِأَعْمَالِهِمْ: اذْهَبُوا إِلَى الَّذِينَ كُنْتُمْ تُرَاوُونَ فِي الدُّنْيَا، فَانظُرُوا هَلْ تَجِدُونَ عِنْدَهُمْ جَزَاءً

The Messenger of Allah (ﷺ) said: “The thing I fear most for you is the lesser shirk (polytheism), showing-off (of good deeds). Allah will say on the Day of Judgement, “recompense the people according to their deeds, go to the people whom you sought praise from, and see if you find any reward from them.”<sup>1</sup>

- People cannot reward us, so we want the praise from Allah Al Hameed – He is The Most Praiseworthy. And when He praises us, it is truth, and when He dispraises, it is truth. Allah Al Hameed will praise whoever deserves praise.
- When people praise us for our good deeds, it can make us arrogant and proud if we do not control it. But when Allah (سبحانه وتعالى) praises us, He will give us, enrich us and make us happy, and this is protection for us.

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<sup>1</sup> Sahih At Targheeb 32, Authenticated by Al Albani as Sahih

- When people praise us, it is just a temporary moment, but praise from Allah (سبحانه وتعالى) is true and wholesome.
- The first people who will be judged on the Day of Judgement and will be thrown in the fire is a martyr who said, “I fought for Your sake”, and Allah will say, “you are a liar, you fought to be called brave by the people”, and it was said. Then he will be thrown into the fire.
- Then another will come who sought knowledge and taught the Qur'an for Allah, but Allah will say, “liar, you did it to be called knowledgeable, scholar”, and it was said, then he will be thrown into the fire.
- The third is someone who had a great amount of money who said, “I spent it for Allah”, but Allah will say, “liar, you did it to be called

generous" and it was said, and then he will be thrown into the fire.

## THE FIRST TO BE THROWN INTO THE FIRE

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " أَوَّلُ النَّاسِ يُقْضَى لَهُمْ يَوْمَ الْقِيَامَةِ ثَلَاثَةٌ رَجُلٌ اسْتُشْهِدَ فَأُتِيَ بِهِ فَعَرَّفَهُ نِعْمَهُ فَعَرَفَهَا قَالَ فَمَا عَمِلْتُ فِيهَا قَالَ قَاتَلْتُ فِيكَ حَتَّى اسْتُشْهِدْتُ . قَالَ كَذَبْتَ وَلَكِنَّكَ قَاتَلْتَ لِيُقَالَ فَلَانَ جَرِيءٌ فَقَدْ قِيلَ ثُمَّ أُمِرَ بِهِ فَسُحِبَ عَلَى وَجْهِهِ حَتَّى أُقِيَ فِي النَّارِ وَرَجُلٌ تَعَلَّمَ الْعِلْمَ وَعَلَّمَهُ وَقَرَأَ الْقُرْآنَ فَأُتِيَ بِهِ فَعَرَّفَهُ نِعْمَهُ فَعَرَفَهَا قَالَ فَمَا عَمِلْتُ فِيهَا قَالَ تَعَلَّمْتُ الْعِلْمَ وَعَلَّمْتُهُ وَقَرَأْتُ فِيكَ الْقُرْآنَ . قَالَ كَذَبْتَ وَلَكِنَّكَ تَعَلَّمْتَ الْعِلْمَ لِيُقَالَ عَالِمٌ وَقَرَأْتَ الْقُرْآنَ لِيُقَالَ قَارِئٌ فَقَدْ قِيلَ ثُمَّ أُمِرَ بِهِ فَسُحِبَ عَلَى وَجْهِهِ حَتَّى أُقِيَ فِي النَّارِ وَرَجُلٌ وَسَّعَ اللَّهُ عَلَيْهِ وَأَعْطَاهُ مِنْ أَصْنَافِ الْمَالِ كُلِّهِ فَأُتِيَ بِهِ فَعَرَّفَهُ نِعْمَهُ فَعَرَفَهَا فَقَالَ مَا عَمِلْتُ فِيهَا قَالَ مَا تَرَكْتُ مِنْ سَبِيلٍ تُحِبُّ " . قَالَ أَبُو عَبْدِ الرَّحْمَنِ وَلَمْ أَفْهَمْ تُحِبُّ كَمَا أَرَدْتُ " أَنْ يُنْفَقَ فِيهَا إِلَّا أَنْفَقْتُ فِيهَا لَكَ . قَالَ كَذَبْتَ وَلَكِنْ

لِيُقَالَ إِنَّهُ جَوَادٌ فَقَدْ قِيلَ ثُمَّ أُمِرَ بِهِ فَسُجِبَ عَلَىٰ وَجْهِهِ فَأُلْقِيَ فِي النَّارِ".

I heard the Messenger of Allah (ﷺ) say: 'The first of people for whom judgment will be passed on the Day of Resurrection are three. A man who was martyred. He will be brought and Allah will remind him of His blessings and he will acknowledge them. He will say: What did you do with them? He will say: I fought for Your sake until I was martyred. He will say: You are lying. You fought so that it would be said that so-and-so is brave, and it was said. Then He will order that he be dragged on his face and thrown into the Fire. And (the second will be) a man who acquired knowledge and taught others, and read Qur'an. He will be brought, and Allah will remind him of His blessings, and he will acknowledge them. He will say: What did you do with them? He will say: I acquired knowledge and taught others, and read the Qur'an for Your sake. He will say: You are lying. You acquired knowledge so that it would be said that you were a scholar; and you read Qur'an so that it would be said that you were a reciter, and it was said. Then He will order that

he be dragged on his face and thrown into the Fire. And (the third will be) a man whom Allah made rich and gave him all kinds of wealth. He will be brought and Allah will remind him of His blessings, and he will acknowledge them. he will say: What did you do with them? He will say: I did not leave any way that You like wealth to be spent - Abu 'Abdur-Rahman (An-Nasa'i) said: I did not understand "what You like" as I wanted to [1] - "but I spent it." He will say: "You are lying. You spent it so that it would be said that he was generous, and it was said." Then he will order that he be dragged on his face and thrown into the Fire."<sup>2</sup>

- And this shows people can seek praise for spending, knowledge, to be devoted or appearing pious.
- Riyaa is minor shirk, but it is a major sin. The soul of the religion is ikhlaas – we do not want to perform deeds for reputation, position, duniya or praise.

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<sup>2</sup> Sunan an-Nasa'i 3137



## SURAH AN NISAA 39

وَمَاذَا عَلَيْهِمْ لَوْ آمَنُوا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَنْفَقُوا مِمَّا رَزَقَهُمُ اللَّهُ  
وَكَانَ اللَّهُ بِهِمْ عَلِيمًا

And what [harm would come] upon them if they believed in Allah and the Last Day and spent out of what Allah provided for them? And Allah is ever, about them, Knowing.

So Allah (سبحانه وتعالى) says, “what’s wrong if you believe?”. To go to shirk and riyaa is difficult because a person tries so hard to impress the people, but Allah (سبحانه وتعالى) will accept the little we do with ikhlaas.

## INTENTIONS ARE BASED ON DEEDS

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَقُولُ: " إِنَّمَا الْأَعْمَالُ  
بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى،

I heard Allah's Messenger (ﷺ) saying, "The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended."<sup>3</sup>

- And to believe in the Last Day because that is when we will truly be rewarded. So we spend from what Allah (سبحانه وتعالى) has granted us. And Allah (سبحانه وتعالى) is The All-Knower of our intentions, what we seek and our struggles.
- Praise of the people is not a measure because the messengers were speaking the best and people dispraised them.
- The nurturing for riyaa is people will take him out so he may be purified since he is always seeking to place himself in the picture.

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<sup>3</sup> Sahih al-Bukhari 1

## ALLAH IS IN NO NEED TO BE JOINED WITH PARTNERS

وعن أبي هريرة رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: " قال الله تعالى: أنا أغنى الشركاء عن الشرك، من عمل عملاً أشرك فيه معي غيري، تركته وشركه "

The Messenger of Allah (ﷺ) said, "Almighty Allah says, 'I am the One Who is most free from want of partners. He who does a thing for the sake of someone else beside Me, I discard him and his polytheism..'"<sup>4</sup>

- If a person wants praise from the people and praise from Allah (سبحانه وتعالى), then Allah (سبحانه) will leave that partnership because He is The Most Rich. Allah (سبحانه وتعالى) deals with us exclusively and in a customized way, and then

<sup>4</sup> Riyadh As Saliheen, Muslim, Book 17, Hadith 106

we go and join Him with everyone else?  
Subhan Allah. It is unjust.

## ALLAH AL GHANIY ( الغنى ) – THE MOST RICH

- Knowing Allah Al Ghaniy – The Most Rich – makes us want to seek praise from Him. Our worships and deeds are good for us, it does not benefit Allah (سبحانه وتعالى). If we are not doing deeds with ikhlaas then He will take the deeds of those who want to be pure for Him. He will take the deeds of those who want to be enriched by Him, and not the deeds of those who want to be enriched by shirk.
- The one with tawheed will be enriched by Allah (سبحانه وتعالى) alone. Those who want praise from people are lacking in tawheed.

- The praise and dispraise of people will not add or decrease the value of the sincere one. People are not a measure because they praise you one day and dispraise you another.
- Allah (سبحانه وتعالى) is The Most Rich and nothing can enrich us more than tawheed and more than (لا إله إلا الله). Shirk does not enrich, it only makes us crave more and it changes us our thinking.

## SURAH AL IKHLAAS

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1

قُلْ هُوَ اللَّهُ أَحَدٌ

Say, "He is Allah, [who is] One,

2

اللَّهُ الصَّمَدُ

Allah, the Eternal Refuge.

3

لَمْ يَلِدْ وَلَمْ يُولَدْ

He neither begets nor is born,

4

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

Nor is there to Him any equivalent."

- Surah Al Ikhlaas is equivalent to a third of the Qur'an because a third of it is about the Names of Allah (سبحانه وتعالى), another third is about the commands and another third is about the creation.
- The Names of Allah (سبحانه وتعالى) in Surah Al Ikhlaas grant us ikhlaas. He is Allah, Al Ahad, As Samad.

ALLAH AL AHAD (الأحد) – THE ONE AND ONLY

ONE

- He is Al Ahad – The One and Only One; He is unique in His qualities. He is Al Ahad and He prevents anyone from being with Him.



## ALLAH AS SAMAD (الصمد) – THE MOST SOLID

- Allah As Samad is The Most Solid, there are no gaps or disconnections in His qualities. He does not need food, drink or praise. Whether people believe or do not believe in Him, it does not affect Him. Unlike ourselves who are not solid; we are hollow and we can quickly get affected.
- Allah (سبحانه وتعالى) can handle everyone asking Him, unlike ourselves who cannot accommodate all.

## PROTECTION FROM SHIRK

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أُشْرِكَ بِكَ وَأَنَا أَعْلَمُ، وَأَسْتَغْفِرُكَ لِمَا لَا  
أَعْلَمُ

Allāhumma innī a`ūdhu bika an ushrika bika wa anā a`lam, wa astaghfiruka limā lā a`lam.

O Allah, I seek refuge in You lest I associate anything with You knowingly, and I seek Your forgiveness for what I know not.<sup>5</sup>

## SURAH AN NISAA 41 TO 42

41

فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا

So how [will it be] when We bring from every nation a witness and we bring you, [O Muhammad] against these [people] as a witness?

42

يَوْمَئِذٍ يَوَدُّ الَّذِينَ كَفَرُوا وَعَصَوُا الرَّسُولَ لَوْ تُسَوَّى بِهِمُ الْأَرْضُ  
وَلَا يَكْتُمُونَ اللَّهَ حَدِيثًا

That Day, those who disbelieved and disobeyed the Messenger will wish they could be covered by the earth. And they will not conceal from Allah a [single] statement.

- The Prophet (ﷺ) will be witness over us on the Day of Judgement, so the filter for the deeds is

<sup>5</sup> Sahihut-Tarhib wat- Tarhib 1/19

to follow the Prophet (ﷺ). Those who did not follow the Prophet (ﷺ) will wish to be levelled like the ground on the Day of Judgement.

○ So the conditions for accepted deeds are:

1. Pure and sincere to Allah
2. Following the Prophet (ﷺ)

○ And these are the essentials we need to return to. We have to ask ourselves, are we performing our deeds sincerely for Allah (سبحانه) and are we following the Prophet (ﷺ)?

## SUPPLICATION TO SEE THE TRUTH AS TRUTH

اللهم ارنا الحق حقاً وارزقنا اتباعه وارنا الباطل باطلا وارزقنا اجتنابه

*Allahumma arinal haqqa haqqaw warzuqnat  
tiba'ah, wa arinal batila batilaw warzuqnaj  
tinabah*

O Allah! show us the truth as true, and grant us to follow it. Show us falsehood as falsehood, and grant us to abstain from it.

MAY ALLAH GRANT US SINCERITY AND MAKE US FOLLOW THE PROPHET (ﷺ). AMEEN.

## REFERENCES

1. الجامع أسماء الله الحسنى - ماهر مقدم
2. فقه الأسماء الحسنى - عبد الرزاق البدر
3. النهج الأسى - د. محمد النجدي



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SINCERITY IS THE WAY TO SALVATION

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