

عش مع الله العليم

LIVE WITH ALLAH AL 'ALEEM

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



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

IMPORTANCE OF MAKING DUA

- ◉ We cannot move forward in life unless we make dua. Just as Allah (سبحانه وتعالى) said at the end of Surah Al Furqan:

SURAH AL FURQAN 77

قُلْ مَا يَعْبَأُ بِكُمْ رَبِّي لَوْلَا دُعَاؤُكُمْ فَقَدْ كَذَّبْتُمْ فَسَوْفَ يَكُونُ
لِزَامًا

Say, "What would my Lord care for you if not for your supplication?" For you [disbelievers] have denied, so your denial is going to be adherent.

- If we deny our need for dua then it will be (لِزَامًا)
– adherent for torment.

SUPPLICATING BY ALLAH'S GREATEST NAME AND PRAISING HIM

قَالَ سَمِعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. رَجُلًا يَقُولُ اللَّهُمَّ إِنِّي
أَسْأَلُكَ بِأَنَّ لَكَ الْحَمْدَ لَا إِلَهَ إِلَّا أَنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ الْمَنَّانُ
بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ ذُو الْجَلَالِ وَالْإِكْرَامِ فَقَالَ " لَقَدْ سَأَلَ
اللَّهُ بِاسْمِهِ الْأَعْظَمِ الَّذِي إِذَا سُئِلَ بِهِ أُعْطِيَ وَإِذَا دُعِيَ بِهِ أَجَابَ

"The Prophet (صلى الله عليه وسلم) heard a man say:

*'Allahumma! Inni as'aluka bi-anna lakal-hamd.
La ilaha illa Anta, wahdaka la sharika laka. Al-
Mannan. Badi'us-samawati wal-ard. Dhul-jalali
wal-ikram*

(O Allah! I ask You by virtue of the fact that all
praise is due to You; none has the right to be
worshiped but You alone, and You have no
partner or associate, the Bestower, the
Originator of the heavens and the earth, the
Possessor of majesty and honor.' He said: 'He has
asked Allah by His Greatest Name which, if He is

asked thereby He gives and if He is called upon thereby He answers."¹

- The best dua is when we praise Allah (سبحانه وتعالى) and use His Names. Allah (سبحانه وتعالى) is the One Who deserves all praises and with faith, we will see everything as praiseworthy. There is nothing dispraised unless we want to see it as dispraised.

PRAISING ALLAH

أَلَا أَدُلُّكَ عَلَىٰ مَا هُوَ أَكْثَرُ مِنْ ذِكْرِكَ اللَّهِ اللَّيْلَ مَعَ النَّهَارِ؟ تَقُولُ :
 الْحَمْدُ لِلَّهِ عَدَدَ مَا خَلَقَ ، الْحَمْدُ لِلَّهِ مِائَةً مَا خَلَقَ ، الْحَمْدُ لِلَّهِ
 عَدَدَ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ، الْحَمْدُ لِلَّهِ عَدَدَ مَا أَحْصَى
 كِتَابُهُ ، وَالْحَمْدُ لِلَّهِ عَلَىٰ مَا أَحْصَى كِتَابُهُ ، وَالْحَمْدُ لِلَّهِ عَدَدَ كُلِّ
 شَيْءٍ ، وَالْحَمْدُ لِلَّهِ مِائَةً كُلِّ شَيْءٍ ، وَتَسْبِيحُ اللَّهِ مِثْلَهُنَّ . تَعْلَمُهُنَّ
 وَعَلِمَهُنَّ عَقِبُكَ مِنْ بَعْدِكَ

¹ Sunan Ibn Majah 3858

Should I not tell you of a remembrance that is more than saying remembrance during the night and day? It is to say: “All praises are due to Allah the number of times for all He has created, all praises are due to Allah to fill all that He has created, all praises are due to Allah the number of things that are in the heavens and the earth, all praises are due to Allah the number of times of what is in the Preserved Tablet, all praises are due to Allah for what has been enumerated in the Preserved Tablet, all praises are due to Allah the number of times for all things, all praises are due to Allah to fill all things. And to glorify Allah in a similar way. Learn it and teach it after you.²

○ Praising Allah (سبحانه وتعالى) makes our scales heavy, more than any worship.

○ And there are two words:

1. light on the tongue

² Sahih Aj Jam'ie 2615, Authenticated by Al Albani as Sahih

2. heavy on the scale

3. and beloved to the Most Merciful

○ They are:

1. 'Subhan-Allahi wa bihamdihi – Glory be to Allah and to Him is the Praise

2. Subhan-Allahil-Adhim – Glory be to Allah The Magnificent

BELOVED WORDS TO THE MOST MERCIFUL

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "كلمتان خفيفتان على اللسان، ثقيلتان في الميزان، حبيبتان إلى الرحمن: سبحان الله وبحمده، سبحان الله العظيم"

The Messenger of Allah (صلى الله عليه وسلم) said, "There are two statements that are light for the tongue to remember, heavy in the Scales and are dear to the Merciful: 'Subhan-Allahi wa bihamdihi, Subhan-Allahil-Adhim [Glory be to Allah and His

is the praise, (and) Allah, the Greatest is free from imperfection]'.³

- In this combination, we swim and fly. Glorifying Allah (tasbeeh) pushes away all negativity and anything bad. Sins can stop us from doing our best and not praise Allah (سبحانه وتعالى).
- The similitude of the one who remembers Allah (سبحانه وتعالى) and one who does not is like the living and the dead. And we can remember Allah (سبحانه وتعالى) all the time, whether we are in the car, walking, sitting or sleeping.

SURAH AAL IMRAAN 191

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ

Who remember Allah while standing or sitting or [lying] on their sides

³ Sahih Al Bukhari 6406

- Remembrance of Allah (سبحانه وتعالى) is an easy worship that can make us survive in this life. May Allah (سبحانه وتعالى) make us among those who remember Him all the time. Ameen.
- When we remember Allah (سبحانه وتعالى) alone, He will remember us, and when we remember Him in a group, He will remember us in a better group.
- There is no prayer, fasting, hajj, umrah or reciting Qur'an in paradise, but there is one worship that Allah (سبحانه وتعالى) kept as a pleasure and that is His remembrance. The breathing of the people of paradise is remembrance of Allah (سبحانه وتعالى). This means when we remember Allah (سبحانه وتعالى) in this life then it is paradise.

- ◉ If we want to overcome any challenge in our life, it is important to ask Allah (سبحانه وتعالى) to make it easy and grant us companions so that we may glorify Him and remember Him.

SURAH TA HA 25 TO 35

25.

قَالَ رَبِّ اشْرَحْ لِي صَدْرِي

[Musa (Moses)] said: "O my Lord! Open for me my chest (grant me self-confidence, contentment, and boldness).

26.

وَيَسِّرْ لِي أَمْرِي

"And ease my task for me;

27.

وَاحْلُلْ عُقْدَةً مِّن لِّسَانِي

"And loose the knot (the defect) from my tongue, (i.e. remove the incorrectness from my speech)

28.

يَفْقَهُوا قَوْلِي

"That they understand my speech.

29.

وَأَجْعَلْ لِّي وَزِيرًا مِّنْ أَهْلِي

"And appoint for me a helper from my family,

30.

هَارُونَ أَخِي

"Harun (Aaron), my brother.

31.

أَشْدِّدْ بِهِ أَزْرِي

"Increase my strength with him,

32.

وَأَشْرِكْهُ فِي أَمْرِي

"And let him share my task (of conveying Allah's Message and Prophethood),

33.

كَيْ نُسَبِّحَكَ كَثِيرًا

"That we may glorify You much,

34.

وَنَذْكُرَكَ كَثِيرًا

"And remember You much,
35.

إِنَّكَ كُنْتَ بِنَا بَصِيرًا

"Verily You are Ever a Well-Seer of us."

- Allah (سبحانه وتعالى) gave Musa (عليه السلام) the stick that turns into a snake and the hand that can turn white as miracles to be shown to Firaoun, but this was not enough. Musa (عليه السلام) asked Allah (سبحانه وتعالى) to expand his chest, undo the knot in his tongue, and he asked for support from his brother to be a partner with him, why? So they can glorify and remember Allah (سبحانه وتعالى) much.
- Musa (عليه السلام) could easily confront Firaoun on his own, but when Allah (سبحانه وتعالى) gives us companions, then that is a great blessing

where we can glorify and remember Allah (سبحانه وتعالى) much, and that is paradise on this earth.

- It is a great mission to glorify and remember Allah (سبحانه وتعالى) much.

SUPPLICATION TO BE REMEMBER ALLAH

يا معاذ، والله إني لأحبك، ثم أوصيك يا معاذ لا تدعن في دبر
كل صلاة تقول: اللهم أعني على ذكرك وشكرك، وحسن
عبادتك

The Messenger of Allah (صلى الله عليه وسلم) held my hand and said, "O Mu'adh, By Allah, I love you and advise you not to miss supplicating after every Salat (prayer) saying: 'Allahumma a'inni 'ala dhikrika wa shukrika, wa husni 'ibadatika,' (O Allah, help me remember You, expressing gratitude to You and worship You in the best manner)".⁴

⁴ Riyadh As Saliheen, Abu Dawud and An- Nasa'i , Book 1, Hadith 384

- This dua was said when the Prophet (ﷺ) held the hands of Mu'adh (ra) and told him, "I love you, do not forget to say this after every prayer."

LIVE WITH ALLAH AL 'ALEEM

NAME OF ALLAH AL 'ALEEM IN SURAH AL BAQARAH

- The ayah is about the wassiyah (bequest) that is said verbally when someone is near death and did not write his wassiyah. This person might be afraid to share some requests out of fear of that it might not get fulfilled or someone might change it. However, it is not upon the deceased if others do not fulfil his bequest.

SURAH AL BAQARAH 180 TO 181

180

كُتِبَ عَلَيْكُمُ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِن تَرَكَ خَيْرًا الْوَصِيَّةُ
لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ ۚ حَقًّا عَلَى الْمُتَّقِينَ

Prescribed for you when death approaches [any] one of you if he leaves wealth [is that he should make] a bequest for the parents and near relatives according to what is acceptable - a duty upon the righteous.

181

فَمَنْ بَدَّلَهُ بَعْدَ مَا سَمِعَهُ فَإِنَّمَا إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ ۚ إِنَّ اللَّهَ
سَمِيعٌ عَلِيمٌ

Then whoever alters the bequest after he has heard it - the sin is only upon those who have altered it. Indeed, Allah is Hearing and Knowing.

- Surah Al Baqarah is filled with commands and it resembles the Tawrat since it also has many rules and legislation. However, for Banu Israel, they had to apply it to the dot, but with the

Qur'an, there is flexibility. There is a qibla, but it can change, there is fasting, but some are exempt from fasting. So it is important to be flexible with the decree.

- And that is the difference between those who apply the curriculum with a pure heart, and those who apply it while their heart is filled with jealousy, hatred and extremity.
- That's why before coming to the rules and legislations, "birr" (goodness) is not about where we face our face. It is not about being one way and not another. It is important to be in the divine curriculum while our heart is pure.

SURAH AL BAQARAH 177

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ
 آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ
 عَلَى حُبِّهِ ذَوِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ

وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ
بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ
الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ

Righteousness is not that you turn your faces toward the east or the west, but [true] righteousness is [in] one who believes in Allah, the Last Day, the angels, the Book, and the prophets and gives wealth, in spite of love for it, to relatives, orphans, the needy, the traveler, those who ask [for help], and for freeing slaves; [and who] establishes prayer and gives zakah; [those who] fulfill their promise when they promise; and [those who] are patient in poverty and hardship and during battle. Those are the ones who have been true, and it is those who are the righteous.

- Birr is not about where we face our face. Allah (سبحانه وتعالى) knows the creation can become very rigid and harsh. However, we need to be flexible according to the rules of Allah (سبحانه

(وتعالى) and within the boundary of faith.

Someone may be flexible, but there is no faith or there is association with Allah (سبحانه وتعالى).

- For any rulings that come, the foundation for it is ayah 177. And before the rulings are ayat 1 to 176 which are all preparation to purify the heart.
- Allah (سبحانه وتعالى) knows the people and He knows what we need and what can happen to us. Allah (سبحانه وتعالى) will not only teach us the divine curriculum, but He will teach us about our nature and who we are. So before any rules, we need flexibility.
- “Birr” (goodness) shows our truthfulness. The “abraar” (those who are filled with goodness) are truthful in their heart, truthful in their tongue and truthful in their actions. Taqwa is not about

doing good and abstaining from evil while being in darkness. Taqwa is to fulfill the commands and stay away from prohibitions based on light from Allah (سبحانه وتعالى).

- The basis for taqwa is truthfulness, and this truthfulness leads to birr and birr leads to paradise. If a person is always truthful, then he will be written with Allah (سبحانه وتعالى) as “sideeq” – ever-truthful. May Allah (سبحانه وتعالى) write us among them. Ameen.

BIRR LEADS TO PARADISE

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِنَّ الصِّدْقَ يَهْدِي إِلَى
الْبِرِّ، وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ، وَإِنَّ الرَّجُلَ لَيَصْدُقُ حَتَّى يَكُونَ
صِدِّيقًا

The Prophet (صلى الله عليه وسلم) said, "Truthfulness leads to righteousness, and righteousness leads

to Paradise. And a man keeps on telling the truth until he becomes a truthful person."⁵

- Birr is to believe in the pillars of faith, then after belief, a person needs to give because our heart will be purified when we give what we like. Then we can fulfill the promises and covenants we have made.
- Sometimes we face trials, sometimes we face sickness, sometimes we face war, but it is important to be patient and hold ourselves from complaining in these times. And these are the truthful ones, and they are the ones with taqwa.

MAY ALLAH MAKE US AMONG THOSE WHO REMEMBER HIM
MUCH. AMEEN.

⁵ Sahih al-Bukhari 6094

REFERENCES

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3. النهج الأسنى - د. محمد النجدي



RELATED RESOURCES

VIRTUES OF REMEMBRANCE OF ALLAH

ALHAMDULILAH IN THE QUR'AN AND SUNNAH

ABRAAR IN THE QUR'AN AND SUNNAH

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