

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

SEEKING REFUGE WITH ALLAH FROM
TORMENT

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَمِنْ عَذَابِ جَهَنَّمَ، وَمِنْ
فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَمِنْ شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَالِ

*Allāhumma 'innī 'a`ūdhu bika min `adhābi 'l
qabri, wa min `adhābi jahannam, wa min fitnati
'l-maḥyā wa 'l-mamāti, wa min sharri fitnati 'l
masīhid-dajjāl.*

O Allah, I seek refuge in You from the
punishment of the grave, and from the
punishment of Hell-fire, and from the trials of life
and death, and from the evil of the trial of the
False Messiah.¹

¹ Al-Bukhari 2/102

- All of us are weak and can go through situations that cause pain – whether it is inner or outer pain. And each person has a different threshold for pain, so we cannot say “that’s nothing or who can handle that?” because Allah (سبحانه وتعالى) will not make anyone bear more than they can handle. But what can be a relief for our pain? Let us have a closer look.

LIVE WITH ALLAH AL 'ALEEM – THE ALL-KNOWING

NAME OF ALLAH AL 'ALEEM IN SURAH AN NISAA

- Allah (سبحانه وتعالى) is the All-Knower of what can cause pain, whether it is pain in our life, relationships, health and the like. Allah (سبحانه وتعالى) does not want us to reach to Him with pain.

- Allah (سبحانه وتعالى) knows we are weak, so He brings decrees and commands to fortify and strengthen us. We should never think any command or decree from Allah (سبحانه وتعالى) is to bring us pain. We need to know that Allah (سبحانه وتعالى) does not want to punish or torment us because He is The Most Rich and He has no faults. He does not benefit from tormenting us.
- And in life, people bring pain to others because they have gone through pain or there is some sickness in them, so they want others to feel pain.
- Allah (سبحانه وتعالى) is The Most Rich and He is not affected by the misbehavior or goodness of people. When Allah (سبحانه وتعالى) nurtures us, He does not want to bring us pain.

- And due to our weakness, we can make others go through pain. For example, a teacher may be really angry at her students one day because her husband shouted at her, so she takes out her frustration on the students.
- Allah (سبحانه وتعالى) does not benefit by placing us in pain, but then we say, “I feel pain when I go fulfill this command or when I go through this decree”, this is due to our weakness.
- For example, we feel pain if we stand in the prayer for a long time. On the other hand, the Prophet (ﷺ) would stand for a long time in the prayer such that his feet would swell. Aisha (may Allah be pleased with her) thought he is in pain, but he said, “will I not be a grateful slave?”. So he does not feel pain in fulfilling the command.

- Even in this worldly life, there is pain in delivery, or even pain in waxing or facials, but we still do it, why? Because there is benefit and reward.
- The Prophet (ﷺ) said the prick of a thorn or fever is expiation of sins.
- Pain is pain, and either we can overcome it with faith, or we make it worse by complaining. We can deal with pain and weakness if our heart is strong. So we have pain due to our weakness, but we can overcome this pain with faith and belief.
- In the time of the Prophet (ﷺ), many Companions were tormented such as Bilal (may Allah be pleased with him) because he said, “One and Only One, One and Only One”; he believed in Allah alone.

- And Asiya, the wife of Firaoun, was tormented for her belief in Allah (سبحانه وتعالى) and she asked Allah (سبحانه وتعالى) to build her a house near to Him in paradise.

SURAH AT TAHEREEM 11

وَضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ آمَنُوا امْرَأَتَ فِرْعَوْنَ إِذْ قَالَتْ رَبِّ ابْنِ لِي
عِنْدَكَ بَيْتًا فِي الْجَنَّةِ وَنَجِّنِي مِنَ فِرْعَوْنَ وَعَمَلِهِ وَنَجِّنِي مِنَ الْقَوْمِ
الظَّالِمِينَ

And Allah presents an example of those who believed: the wife of Pharaoh, when she said, "My Lord, build for me near You a house in Paradise and save me from Pharaoh and his deeds and save me from the wrongdoing people."

- And out of Allah's mercy, when we have pain, we need to believe more, when we have pain, we need to be more grateful. And this is from sunnan Allah (the way of Allah).

- When there is pain, it means there is action needed from us, and that is to be grateful and believe.
- If there is no pain in life, then there will be no motivation to change for the better – to be grateful and believe.

SURAH AN NISAA 147

مَا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ إِنْ شَكَرْتُمْ وَأَمَنْتُمْ ۚ وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا

What would Allah do with your punishment if you are grateful and believe? And ever is Allah Appreciative and Knowing.

- (مَا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ) (What would Allah do with your punishment): Allah (سبحانه وتعالى) will benefit or feel good by punishing us. For example, a mother loves her children and if she takes away the iPad from them, they may feel pain, but it is good for them. She does not feel happy

when the child goes through pain, but she wants to protect the child from bad friends or bad behavior.

- And there are people who are weak and so they torment others to have power. We will not have pain if we do two things, and they are gratitude and belief.
- Let us take the opposite, we will feel pain due to our lack of gratitude and faith, subhan Allah. This is the way of Allah (سبحانه وتعالى).

1. (إِنْ شَكَرْتُمْ) (if you are grateful)

2. (وَأَمَنْتُمْ) (and believe?)

- When we are ungrateful for what we have then our faith weakens, and when our faith weakens, we become more sensitive to the speech and actions of others, so we feel pain.

- When a person is always grateful, then he will:
 1. Show gratitude to Allah (سبحانه وتعالى) by performing good deeds.
 2. Show gratitude to the Prophet (ﷺ) by following his sunnah
 3. Show gratitude to their parents by being dutiful to them
 4. Show gratitude to the husband by obeying him
 5. Show gratitude to the children by taking care of them
- It is important to always be in “gratitude mode” because we are drowning in blessings from Allah (سبحانه وتعالى).
- On the Day of Judgement, people who went through pain this life but remained patient, will see a mountain of good deeds and they will

wonder how? And this is due to their patience and gratitude, so Allah (سبحانه وتعالى) will reward them abundantly.

- The Prophet (ﷺ) went through many painful situations – he was mocked, abused, stones thrown at him – but it was all to be a role model for us.
- When he was in Taif calling the people to Islam, he was rejected, to the point they even told the children and foolish people to throw stones at him until he bleeds, subhan Allah. Allah (سبحانه وتعالى) does not want to torment him, but the messengers can handle it because they believe in Allah (سبحانه وتعالى). Jibreel (عليه السلام) said we can tell the angels of the mountains to crush them. And the Prophet (ﷺ) said “no,

perhaps someone from their offspring will believe in Allah". And this shows his goodness and gratitude.

- Allah (سبحانه وتعالى) will not place someone in pain unless they can handle it, and it is to be a role model for others and for elevation.

SURAH AL BAQARAH 286

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا

Allah does not charge a soul except [with that within] its capacity.

- We ask Allah (سبحانه وتعالى) for pardoning and well-being all the time. It does not mean we want pain in order to be elevated.
- And if we feel pain, we need to remember to activate our gratitude. Sometimes we go through situations where someone tells us something and we feel pain, and we just think

about what he told us, but this will only bring more pain. So what should we do?

- The pain is a reminder to activate gratitude by looking at the blessings and looking at the those who are in worse situations. This will make us grateful.
- Allah (سبحانه وتعالى) wants us to be stronger and that is by gratitude and belief. We can tell someone is grateful by always showing goodness. Gratitude is shown on the face with a smile and good attitude. We cannot be grateful if we are not patient in the first place. We cannot be grateful if we are not content and accepting. So the “lining” for gratitude is patience and acceptance.

- What does it mean to be a grateful mother? To be accepting and patient, even if there are challenges.
- A grateful person is working and making effort; he tries to be grateful and asks Allah (سبحانه وتعالى) for help.

SUPPLICATION TO BE GRATEFUL

"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)".²

² Riyadh As Saliheen, Abu Dawud and An- Nasa'i , Book 1, Hadith 384

- It is important to not think bad of Allah (سبحانه) when we go through any challenge or pain, and to remember that now we want to be grateful.
- Nuh (عليه السلام) called the people to Allah (سبحانه) for 950 years. He remained patient though people do not listen to him and he was building the ship and people would mock him. Allah (سبحانه وتعالى) called him a grateful slave.

SURAH AL ISRAA 3

ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوحٍ إِنَّهُ كَانَ عَبْدًا شَكُورًا

O descendants of those We carried [in the ship] with Noah. Indeed, he was a grateful servant.

- Imagine working somewhere and everyone makes fun of your work and does not like what you are doing, but you remain patient and grateful.

- There is pain in marriage, there is pain in raising children and pain in being with people but a person remembers alhamdulillah there is a house, alhamdulillah there is a car, alhamdulillah to be on the way to Allah (سبحانه وتعالى).
- And in our heart, we are to believe in Allah (سبحانه وتعالى) and show our gratitude outwardly.
- (وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا) (And ever is Allah Appreciative and Knowing.): Allah (سبحانه وتعالى) is Ash Shakir Who appreciates us and if He appreciates us, does He want to torment us? No, but there is pain because He wants to bring out gratitude from us. Allah (سبحانه وتعالى) loves for people to be grateful. May Allah (سبحانه وتعالى) make us from the grateful ones. Ameen.

- And Allah (سبحانه وتعالى) is The All-Knower of how to bring out gratitude from us.
- The Name of Allah Ash Shakir is mentioned twice in the Qur'an and in both times with the Name of Allah Al 'Aleem – The All-Knower.
- The first time it is mentioned, it is in the context of Allah (سبحانه وتعالى) appreciating anything extra we do.

SURAH AL BAQARAH 148

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ ۖ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا ۚ وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ

Indeed, as-Safa and al-Marwah are among the symbols of Allah. So whoever makes Hajj to the House or performs 'umrah - there is no blame upon him for walking between them. And whoever volunteers good - then indeed, Allah is appreciative and Knowing.

- And the second time, we may not be doing extra, so there is pain to bring out that gratitude again.

ALLAH AL BARR (البر) – THE MOST KIND

- The translation of the Name of Allah Al Barr is deeper than the Most Kind.
- This Name appears in Surah At Tur which is about turning away and rejecting any doubts that can come about the Day of Judgement.

SURAH AT TUR 25 TO 28

25.

وَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَسَاءَلُونَ

And they will approach one another, inquiring of each other.

26.

قَالُوا إِنَّا كُنَّا قَبْلُ فِي أَهْلِنَا مُشْفِقِينَ

They will say, "Indeed, we were previously among our people fearful [of displeasing Allah].

27.

فَمَنْ اللَّهُ عَلَيْنَا وَوَقَانَا عَذَابَ السَّمُومِ

So Allah conferred favor upon us and protected us from the punishment of the Scorching Fire.

28.

إِنَّا كُنَّا مِنْ قَبْلُ نَدْعُوهُ إِنَّهُ هُوَ الْبَرُّ الرَّحِيمُ

Indeed, we used to supplicate Him before. Indeed, it is He who is the Beneficent, the Merciful."

- The people of paradise gather around in paradise to remember our life now. This shows us that our life now is very special.
- They sit around facing each other and remember how they felt in this life. The word (أهل) denotes that they are on the same belief like a family.
- They were (مُشْفِقِينَ) - meaning they feared about what would happen to them. They feel the big favor of Allah (سبحانه وتعالى) Who protected them.

- The word (السَّمُومِ) is a torment that goes to the pores. Sometimes we hear something and feel it down to our pores without even physically going through it.
- They remember when they were in life and they used to make dua (invocation). This teaches us to never leave dua.
- There can be situations when we cannot take action, but we can still sit in our place and make so much dua. We may not be able to speak to someone but making dua for them can change them and even generations.
- Barr means there is truthfulness, mercy, compassion and vastness that comes together. Allah (سبحانه وتعالى) is Al Barr Ar Raheem (The Most Kind, The Especially Merciful).

TRUTHFULNESS LEADS TO BIRR

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الصِّدْقَ يَهْدِي إِلَى
 الْبِرِّ وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ وَإِنَّ الرَّجُلَ لَيَصْدُقُ حَتَّى يُكْتَبَ
 صِدِّيقًا وَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ
 وَإِنَّ الرَّجُلَ لَيَكْذِبُ حَتَّى يُكْتَبَ كَذَّابًا

'Abdullah reported Allah's Messenger (ﷺ) as saying: Truth leads one to Paradise and virtue leads one to Paradise and the person tells the truth until he is recorded as truthful, and lie leads to obscenity and obscenity leads to Hell, and the person tells a lie until he is recorded as a liar.³

- Barr is like a vast desert or a seed that brings much goodness when planted.
- Birr has to begin with truthfulness. We can show mercy, but it will not be blessed if it is not based on truthfulness.

³ Sahih Muslim 2607a

- We can also be truthful but with harshness. This will also not be blessed. There needs to be both truthfulness and mercy.

SURAH AL BAQARAH 189

وَلَكِنَّ الْبِرَّ مَنِ اتَّقَىٰ

but righteousness is [in] one who fears Allah.

- Birr is to have taqwa.
- When we take a stand to be truthful, we may have to be filtered from people or places or situations but this filtering needs to be with mercy.
- We face moments of truthfulness with mercy so what we leave behind something that can grow and remain. It is important to plant seeds with truthfulness and mercy.
- Truthfulness without mercy and mercy without truthfulness will not grow.

- The hearts of arbor are boiling out of mercy and truthfulness. They want so much goodness for others and this is why it is imperative to make dua. This keeps a person motivated to keep going.
- Knowing Allah Al Barr makes a person positive even when he faces doubts because there is surely going to be greatness and vastness later.
- This Name makes a person open minded, vast in his feelings, and strong hope in Allah (سبحانه) (وتعالی).
- He surrounds us with people who are positive and show mercy, so we do not sit and talk about problems because that is torment. But we remember Allah and His birr and mercy.

MAY ALLAH MAKE US AMONG HIS GRATEFUL AND BELIEVING SLAVES. AMEEN.

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3. النهج الأسى - د. محمد النجدي



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VALUE OF GRATITUDE

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