




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.




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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 is As Subbooh and He is free of faults, this means it is important to remove any negativity, especially when we go from one phase to another.
- We think tasbeeh is only for times of negativity, but we need it even more in times of happiness, enjoyment and pleasure. Even when we receive blessings and glad tidings, we need tasbeeh. And this example is found in the Qur'an with the story of Zachariah (عليه

(السلام). He was old and saw that no one would carry the message after him, so he invoked Allah (سبحانه وتعالى) for a son. He was given glad tidings of a son, but was told to glorify Allah (سبحانه وتعالى). We can easily sink in ourselves, even in good times.

SURAH MARYAM 10 TO 11

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قَالَ رَبِّ اجْعَلْ لِي آيَةً ۚ قَالَ آيَتُكَ أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَ لَيَالٍ سَوِيًّا

[Zechariah] said, "My Lord, make for me a sign." He said, "Your sign is that you will not speak to the people for three nights, [being] sound."

11

فَخَرَجَ عَلَى قَوْمِهِ مِنَ الْمِحْرَابِ فَأَوْحَى إِلَيْهِمْ أَنْ سَبِّحُوا بُكْرَةً وَعَشِيًّا

So he came out to his people from the prayer chamber and signaled to them to exalt [Allah] in the morning and afternoon.

- In paradise, its people will have pleasure, delights and happiness, wherever their eyes turn there is beauty and joy.
- The breath of the people of paradise is remembrance of Allah (سبحانه وتعالى) and glorifying Him. And this shows in order to handle the blessings, glorification is needed.
- Even for the angels, their nourishment is tasbeeh. They are so obedient, they live high above in the heavens, yet at the same time they see the mischief and sins of the people on earth, so how can they remain in the best form? How can they maintain their high status despite seeing what is lowly? With tasbeeh.

LIVE WITH ALLAH AL 'ALEEM

SUPPLICATION TO RELIEVE ALL OUR DEBT

عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْمُرُنَا إِذَا أَخَذَ أَحَدُنَا مَضْجَعَهُ أَنْ يَقُولَ " اللَّهُمَّ رَبَّ السَّمَوَاتِ وَرَبَّ الْأَرْضِينَ وَرَبَّنَا وَرَبَّ كُلِّ شَيْءٍ وَفَالِقَ الْحَبِّ وَالنَّوَى وَمُنزِلَ التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ ذِي شَرٍّ أَنْتَ آخِذٌ بِنَاصِيَتِهِ أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ وَأَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ وَالظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ وَالْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ اقْضِ عَنِّي الدَّيْنَ وَأَغْنِنِي مِنَ الْفَقْرِ "

Abu Hurairah (رضي الله عنه) said: "The Messenger of Allah (صلى الله عليه وسلم) used to order that when one of us went to sleep, he should say: 'O Allah, Lord of the heavens and Lord of the earths, and our Lord, and the Lord of everything, splitter of the seed-grain and date-stone, and Revealer of the Tawrah and the Injil and the Qur'an. I seek refuge in You from the evil of every evil that You are holding by the forelock. You are the First, there is nothing before You, You are the Last, there is nothing after You, and The Apparent,

there is nothing above You, and You are The Hidden, there is nothing below You. Relieve me of my debt, and enrich me from poverty.¹

- (دَيْن) means “debt”, it means there is a right which we did not fulfill or we exceeded our boundaries with regards to the rights of others. What prevents someone from having the best manners? When they cheat the people, lie to them or dishonor their chastity.
- Good manners are not about being kind and nice from the outside, but are unjust from the outside. It is important to be just with the people by fulfilling our responsibility with others. The rights of people are sacred for us.
- The Prophet (ﷺ) was the best in manners, but he could not handle looking at the face of the one who killed his uncle, despite becoming

¹ Sahih Muslim 2713

Muslim and pardoning him. This shows that we are weak and we can still be affected.

- Sometimes we focus on voluntaries, but neglect the basics with people, and when we do not fulfill it, we end up harming them.

RIGHTS OF THE MUSLIM

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "المسلم أخو المسلم لا يخونه ولا يكذبه ولا يخذله، كل المسلم على المسلم حرام عرضه وماله ودمه، التقوى ههنا، بحسب امرئ من الشر أن يحقر أخاه المسلم"

Messenger of Allah (ﷺ) said, "A Muslim is a brother to a Muslim. He should neither deceive him nor lie to him, nor leave him without assistance. Everything belonging to a Muslim is inviolable for a Muslim; his honour, his blood and property. Piety is here (and he pointed out to his chest thrice). It is enough for a Muslim to commit evil by despising his Muslim brother."²

² Riyadh As Saliheen, At Tirmidhi, Introduction, Hadith 234

- Every Muslim is sacred to one another which means we do not have the right to cross our boundary with regards to their self, money and chastity. It is important to give everyone their right.
- Sometimes we appear as kind and good, but inside our heart we look down or do not respect others.
- If there is any debt we did not fulfill in this life, then the soul will remain hanging after death until it is fulfilled, even if the person died as a martyr. And this shows the intensity of fulfilling our debt.

NAME OF ALLAH AL 'ALEEM IN SURAH AL BAQARAH

- The longest ayah in the Qur'an is the "Ayah of Debt" because it is the rights of people. It is not

about, “can I borrow money from you?” and we just give them and say, “you’re my brother”, and nothing is written. There is writing in order to preserve the rights of people.

SURAH AL BAQARAH 282

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَنْتُمْ بِدَيْنٍ إِلَىٰ أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ ۚ
 وَلْيَكْتُب بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ ۚ وَلَا يَأْب كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ
 اللَّهُ ۚ فَلْيَكْتُبْ وَلْيُمْلِلِ الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا يَبْخَسْ
 مِنْهُ شَيْئًا ۚ فَإِنْ كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا
 يَسْتَطِيعُ أَنْ يُمِلَّ هُوَ فَلْيُمْلِلْ وَلِيُّهُ بِالْعَدْلِ ۚ وَاسْتَشْهِدُوا شَهِيدَيْنِ
 مِنْ رِجَالِكُمْ ۖ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّن تَرْضَوْنَ
 مِنَ الشُّهَدَاءِ أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا الْأُخْرَىٰ ۚ وَلَا
 يَأْب الشُّهَدَاءُ إِذَا مَا دُعُوا ۚ وَلَا تَسْأَمُوا أَنْ تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا
 إِلَىٰ أَجَلِهِ ۚ ذَٰلِكُمْ أَقْسَطُ عِنْدَ اللَّهِ وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنَىٰ أَلَّا
 تَرْتَابُوا ۗ إِلَّا أَنْ تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ

جُنَاحٌ أَلَّا تَكْتُبُوهَا ۖ وَأَشْهِدُوا إِذَا تَبَايَعْتُمْ ۚ وَلَا يُضَارَّ كَاتِبٌ وَلَا
 شَهِيدٌ ۚ وَإِنْ تَفَعَّلُوا فَإِنَّهُ فَسُوقٌ بِكُمْ ۚ وَاتَّقُوا اللَّهَ ۖ وَيَعْلَمُ اللَّهُ ۚ
 وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

O you who have believed, when you contract a debt for a specified term, write it down. And let a scribe write [it] between you in justice. Let no scribe refuse to write as Allah has taught him.

So let him write and let the one who has the obligation dictate. And let him fear Allah, his Lord, and not leave anything out of it. But if the one who has the obligation is of limited understanding or weak or unable to dictate himself, then let his guardian dictate in justice. And bring to witness two witnesses from among your men. And if there are not two men [available], then a man and two women from those whom you accept as witnesses - so that if one of the women errs, then the other can remind her. And let not the witnesses refuse when they are called upon. And do not be [too] weary to write it, whether it is small or

large, for its [specified] term. That is more just in the sight of Allah and stronger as evidence and more likely to prevent doubt between you, except when it is an immediate transaction which you conduct among yourselves. For [then] there is no blame upon you if you do not write it. And take witnesses when you conclude a contract. Let no scribe be harmed or any witness. For if you do so, indeed, it is [grave] disobedience in you. And fear Allah. And Allah teaches you. And Allah is Knowing of all things.

- When we start to feel tired then it shows there is a big lesson we missed. We need to go back, and always this lesson is to tell us Who is Allah (سبحانه وتعالى). Just in the case of Musa (عليه السلام) and Al Khidr, when Musa (عليه السلام) missed the meeting point, he started to feel tired, and knew he had to go back.

- We may talk about the rights of people, but there is also the rights of Allah (سبحانه وتعالى) and to appreciate Him. And He can remind us through any situation.

ALLAH ASH SHAKIR ASH SHAKOOR

SURAH IBRAHIM 34

وَأِنْ تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا ۗ

And if you should count the favor of Allah, you could not enumerate them.

- We cannot enumerate the countless blessings behind one blessing of Allah (سبحانه وتعالى). For the blessing of eyes, we not only see with our eyes but Allah also makes us see His Ayat (signs) and His Actions. There are more blessings behind every blessing.

SUPPLICATION TO BE GRATEFUL

اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ ، وَشُكْرِكَ ، وَحُسْنِ عِبَادَتِكَ

Allaahumma a'innee 'alaa dhikrika, wa shukrika, wa husni 'ibaadatik

"O Allah, help me to remember You, to thank You, and to worship You in the best of manners."³

- We need to seek the help of Allah to be grateful to Him.

SURAH AL FURQAN 62

وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ خِلْفَةً مِّمَّنْ أَرَادَ أَنْ يَذَّكَّرَ أَوْ أَرَادَ شُكُورًا

And it is He who has made the night and the day in succession for whoever desires to remember or desires gratitude.

- Any changes we experience are all to remind us of the blessings of Allah. The changes of the day and night are also for us to be grateful

³ Abu Dawud No# 1522 and An-Nasa'i No# 1303

- Even when we are sick, it is to remind us to be grateful for our health all others times.
- Any shift is all a reminder for the times we had before. It is not to think bad of Allah or to think I did wrong and I am being punished.
- When we do ihsan to others, we may have some kind of expectation from them. But when we expect from Allah Ash Shakir Ash Shakoor, He will reward us not only in the akhira but He will give us peace in this life.
- Sometimes we feel “I want someone to thank me”, but then out of the mercy of Allah (سبحانه و تعالی) the person comes and thanks you just to make you realize “Oh this is it? Why did I put my heart and hope in this?”. This is out of the mercy of Allah to make us feel not to expect from others. It is to make us feel that the human is

limited, and the reward from Allah (سبحانه وتعالى) is far greater.

- He knows everything we do, the effort we put into things and what we went through. So only Allah (سبحانه وتعالى) is suitable to reward us. Humans cannot enumerate what we do, so surely only Allah is Ash Shakir Ash Shakoor.
- And Allah Ash Shakir Ash Shakoor will bring appreciation to us in a way we do not expect so that we are motivated to continue going forward to Him.
- And the appreciation from Allah (سبحانه وتعالى) is very vast. Appreciation comes in the way of another good deed being opened for us, to have ease, rest, when matters in life are settled without any struggle or pain. Appreciation from

Allah (سبحانه وتعالى) can be also by giving us beautiful companions.

- Allah (سبحانه وتعالى) nurtures us to see this vastness so that we do not expect only words of appreciation from people.
- The rights of Allah are to appreciate Him. How much we need to appreciate Him, His creation, what He teaches us.
- Allah (سبحانه وتعالى) is so subtle and gentle that He will not force Himself on us by asking for His rights, unlike the people who are vocal. People will come and ask for their rights.
- We need to appreciate Allah (سبحانه وتعالى) just as we like to be appreciated.
- Whatever we go through in life, from good and bad, it is not just to enjoy the good or get away from the bad, but all that He gives us is to know

Who He is. Before we think that we do not want to underestimate someone, we do not want to underestimate Allah (سبحانه وتعالى). Rather we want to be foremost to Allah (سبحانه وتعالى).

- Our desire is to do what we want. But the more taqwa we have, the more Allah (سبحانه وتعالى) will teach us, and He will teach us Who He is.

SURAH AL BAQARAH 282

وَ اتَّقُوا اللَّهَ ۖ وَيُعَلِّمُكُمُ اللَّهُ

And fear Allah. And Allah teaches you.

SURAH YUSUF 105

وَكَايِنٍ مِّنْ آيَةٍ فِي السَّمَاوَاتِ وَالْأَرْضِ يَمُرُّونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ

And how many a sign within the heavens and earth do they pass over while they, therefrom, are turning away.

- We do not want to miss any ayat. When we are appreciated, it is to remind us that Allah is Ash Shakir Ash Shakoor, He is the One Who appreciates, so we should appreciate Him.
- Allah (سبحانه وتعالى) can use anything to know more about Him, but it is important to not follow our desires.

SURAH AL 'ARAAF 144

فَخُذْ مَا آتَيْتُكَ وَكُن مِّنَ الشَّاكِرِينَ

So take what I have given you and be among the grateful."

- When we do anything extra, Allah (سبحانه وتعالى) will appreciate it because He knows about it.

SURAH AL BAQARAH 158

إِنَّ الصِّفَا وَالْمُرْوَةَ 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.

- To fulfill our debt begins with tawheed Allah (سبحانه وتعالى) because only He can help us fulfill the rights of people.
- Allah (سبحانه وتعالى) encompasses us by place and time. He will not only fulfill our debt but enrich us. Someone might think if he has debt to fulfill then he will be impoverished after he pays out the debt, but we ask Allah (سبحانه وتعالى) to enrich us as well.

TO HAVE ALL DEBTS AND
RESPONSIBILITIES FULFILLED
TO BE SUFFICED WITH THE MERCY OF
ALLAH ALONE

قال رسولُ اللهِ صَلَّى اللهُ عليه وسلَّمَ لمعاذٍ ألا أعلمُك دعاءً
تدعوه لو كان عليك مثلُ جبلِ أُحدٍ دينًا لأدّاه اللهُ عنك قُلْ يَا
مَعَاذُ اللَّهِمَّ مَالِكِ الْمُلْكِ تُؤْتِي الْمُلْكَ مِنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ
تَشَاءُ وَتُعْزِزُ مِنْ تَشَاءُ وَتُذِلُّ مِنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَى كُلِّ
شَيْءٍ قَدِيرٌ رَحْمَنَ الدُّنْيَا وَالْآخِرَةِ وَرَحِيمَهُمَا تَعْطِيَهُمَا مِنْ تَشَاءُ
وَتَمْنَعُ مِنْهُمَا مِنْ تَشَاءُ ارْحَمْنِي رَحْمَةً تُغْنِينِي بِهَا عَنْ رَحْمَةِ مَنْ

سواك

*Allaahumma maalikal-mulki tu'-til-mulka man
tashaa-u wa tanzi'ul mulka mimman tashaa-u,
wa tu'izzu man tashaa-u wa tuthillu man
tashaa'-, bi yadikal-khayr, innaka 'alaa kulli
shay-in qadeer, raHmaanad-dunya wal-
aakhirati wa raHeemahuma, tu'teehumaa man
tashaa-u wa tamna'u minhumaa man tashaa',
irHamnee raHmatan tughneenee bihaa 'an
Rahmati man siwaak.*

The Prophet (صلى الله عليه وسلم) said to Mu'adh: "Shall I not teach you a supplication if you invoke by it, if you have debt like the Mountain of Uhud, Allah will relieve you of it." Say, "O Mu'adh: "O Allah, Sovereign of all, You give dominion to whomsoever You will and You take dominion away from whomsoever You will, You exalt whomsoever You will and You bring low whomsoever You will. In Your hand is all goodness and You are able to do all things. Most Merciful and Most compassionate in this world and in the Hereafter, You give them to whomsoever You will and withhold them from whomsoever You will. Bestow mercy upon me in such a manner that I have no need of the mercy of anyone but You."⁴

○ Allah (سبحانه وتعالى) will not only fulfill our debt, but He will grant us mercy because we do not want that we have to humiliate ourselves in front of others in order to be shown pity. The

⁴ At Targheeb wal Tarheeb 3/55, Authenticated by Al Albani

one with debt thinks which bank should I go to, which person should I ask, but he loses face.

- We all want mercy from Allah (سبحانه وتعالى) and only He can give mercy. Any situation is a platform for us to return back to Allah (سبحانه وتعالى). The right of Allah (سبحانه وتعالى) is to worship Him and not associate with Him another partner.
- The right of taqwa is:
 1. To remember Allah (سبحانه وتعالى) and not forget Him
 2. To be grateful to Allah (سبحانه وتعالى) and not be ungrateful to Him
 3. To be obey Him and not disobey Him
- It is not only to appreciate the people, but to be grateful to Allah (سبحانه وتعالى).

SUPPLICATION TO BE GRATEFUL

اللهم أعني على ذكرك وشكرك، وحسن عبادتك

'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)".⁵

SURAH AN NAML 19

رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَى وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ

"My Lord! Grant me the power and ability that I may be grateful for Your Favours which You have bestowed on me and on my parents, and that I may do righteous good deeds that will please You, and admit me by Your Mercy among Your righteous slaves."

MAY ALLAH MAKE US GRATEFUL AND HELP US FULFILL OUR DEBTS. AMEEN.

⁵ Riyadh As Saliheen, Abu Dawud and An- Nasa'i , Book 1, Hadith 384

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RELATED RESOURCES

AYAH OF DEBT INFOGRAPHIC

FULFILL OUR DEBTS – BOUNDARIES OF ALLAH

SUPPLICATION TO FULFILL OUR DEBT

ADDITIONAL RESOURCES

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<https://vimeopro.com/markazalsalam/live-with-allah-al-aleem>

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