

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

SURAH AL FURQAN 77

قُلْ مَا يَعْزُبُ 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.

- There are etiquettes to dua and it should be purely for Allah (سبحانه وتعالى) because it is a worship. When we go through a situation, it is a

motive for us to make dua, but overall the dua is for Allah (سبحانه وتعالى).

- We can be hasty in wanting an immediate response when we make dua. But if our focus is only when it will happen then it will be delayed because we have to believe in Allah (سبحانه وتعالى). And know for sure Allah Al Mujeeb – The All-Responding will answer our dua according to His will. The response can be that He will give us, that He will delay it, that He will avert evil in its place or He will keep it as a great reward for us on the Day of Judgement.
- It is a great blessing when we make dua to Allah (سبحانه وتعالى), but it shows disrespect when our focus is just the response happening.

- For any debt, problem or issue, we should not magnify it, but our focus goes straight to the problem so it does not go away.
- If we are living the problem all the time then we will not get out of it. For example, if we are in debt, it will occupy our mind and we will constantly think, “how can I pay it off”, but the focus is Who is Allah (سبحانه وتعالى), and that He is The Most Merciful and He is The Owner of the Dominion. The result to every solution is that Allah (سبحانه وتعالى) is The Lord of the Worlds.

ALHAMDULILAH – ALL PRAISES ARE DUE TO ALLAH

- Alhamdulillah means to stop dispraising and complaining, but to praise Allah (سبحانه وتعالى).
- Alhamdulillah is a dua because it shows our belief is in Allah (سبحانه وتعالى), and not our problem or what we want. We praise Him because everything happening to us is perfect. And we are not highlighting our problem or the result, but we are highlighting Allah (سبحانه وتعالى).

BEST DUA IS ALHAMDULILAH



أفضلُ الدعاءِ : الحمدُ لله

The best dua is “alhamdulillah” (all praises are due to Allah).¹

- Alhamdulillah is not only dua, but it fills our scale, as if it is filled with worships of prayer, umrah, fasting, charity and helping others.

¹ Sahih

PRAISING ALLAH FROM THE QUR'AN


 الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ 
 الرَّحْمَنِ الرَّحِيمِ 
 مَلِكِ يَوْمِ الدِّينِ

“[All] praise is [due] to Allah, Lord of the worlds - The Entirely Merciful, the Especially Merciful, Sovereign of the Day of Recompense.” (*Al-Fatihah*, 1:1-4)

◉ When we praise Allah (سبحانه وتعالى), it shows our great belief in Allah (سبحانه وتعالى) because all that He does is perfect and all that is happening to us perfect. We praise His Lordship and His Nurturing, and that He is The Most Merciful.



الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ

“[All] praise is [due] to Allah, who created the heavens and the earth and made the darkness and the light.” (*Al-'An'am*, 6:1)

- We praise Allah (سبحانه وتعالى) due to the creation of the heavens and the earth. And we even praise Him to make darkness and light because we will not appreciate the light without darkness.



الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ

“Praise to Allah, who has guided us to this; and we would never have been guided if Allah had not guided us.” (*Al-'A'raf*, 7:43)

- We praise Allah (سبحانه وتعالى) for His guidance, He guided us to knowledge while we were ignorant. He guided us to faith while we were in disbelief. He guided us to light while we were in darkness.



الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ جَاعِلِ الْمَلَائِكَةِ رُسُلًا أُولَىٰ أَجْنِحَةٍ
مَّثْنَىٰ وَثُلَاثَ وَرُبْعَ يَزِيدُ فِي الْخَلْقِ مَا يَشَاءُ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾

“[All] praise is [due] to Allah, Creator of the heavens and the earth, [who] made the angels messengers having wings, two or three or four. He increases in creation what He wills. Indeed, Allah is over all things competent.” (*Fatir, 35:1*)

◉ We praise Allah (سبحانه وتعالى) for creating the heavens and the earth in a pure state and that He created the angels with a different number of wings, as He wills.



الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَىٰ عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا ﴿١﴾

“[All] praise is [due] to Allah, who has sent down upon His Servant the Book and has not made therein any deviance.” (*Al-Kahf, 18:1*)

- We praise Allah (سبحانه وتعالى) for sending the Qur'an upon the Prophet Mohammed (ﷺ) and there is no crookedness in it.
- To praise Allah (سبحانه وتعالى) is different from gratitude because with gratitude we should use and utilize the blessings. But with praise, we praise Allah (سبحانه وتعالى) for His perfection.
- So to praise is greater than gratitude. To praise Allah (سبحانه وتعالى) is an action of the heart, unlike gratitude which are actions of the heart, tongue and limbs.



هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عِلْمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ
الرَّحِيمُ ۝ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ

السَّلَامُ الْمُؤْمِنُ الْمُهَيِّمُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ
 سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ﴿٢٣﴾ هُوَ اللَّهُ الْخَلِيقُ الْبَارِئُ
 الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى يُسَبِّحُ لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ
 وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٤﴾

“He is Allah, other than whom there is no deity, Knower of the unseen and the witnessed. He is the Entirely Merciful, the Especially Merciful. He is Allah, other than whom there is no deity, the Sovereign, the Pure, the Perfection, the Bestower of Faith, the Overseer, the Exalted in Might, the Compeller, the Superior. Exalted is Allah above whatever they associate with Him. He is Allah, the Creator, the Inventor, the Fashioner; to Him belong the best names. Whatever is in the heavens and earth is exalting Him. And He is the Exalted in Might, the Wise.” (*Al-Hashr, 59:22-24*)

○ Here the word (حمد) is not mentioned but we praise Allah (سبحانه وتعالى) for His Most Beautiful Names.



الْحَمْدُ لِلَّهِ الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَلَهُ الْحَمْدُ فِي
الْآخِرَةِ وَهُوَ الْحَكِيمُ الْخَبِيرُ ﴿١﴾

“[All] praise is [due] to Allah, to whom belongs whatever is in the heavens and whatever is in the earth, and to Him belongs [all] praise in the Hereafter. And He is the Wise, the Acquainted.” (*Saba*, 34:1)

○ We praise Allah (سبحانه وتعالى) that everything belongs to Him and not someone else. And we praise Allah (سبحانه وتعالى) for the way He deals with people in the hereafter.



الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ
لَهُ وَلِيٌّ مِّنَ الدُّنْيَا وَكَبْرَهُ تَكْبِيرًا ﴿١١١﴾

“Praise to Allah, who has not taken a son and has had no partner in [His] dominion and has no [need of a] protector out of weakness; and glorify Him with [great] glorification.” (*Al-‘Isra*, 17:111)

- We praise Allah (سبحانه وتعالى) that He does not have a son. We praise Him that He has no partners in His Dominion. If there are partners or sons then the impact will be dispraise. We praise Allah (سبحانه وتعالى) that He does not take allies out of humiliation. And there are awliya as honor for them and not because Allah (سبحانه وتعالى) is in need. Alhamdulillah Rabb Al 'Alameen – All praises are due to Allah – Lord of the Worlds.
- During this break time, all work can be maintained, but it is to maintain the feelings and nurturing.
- There are actions of the heart and actions of the limbs and we need to maintain the feelings because Allah (سبحانه وتعالى) looks at our heart. To

build feelings and relationships takes time, unlike building outer worships. To build feelings is a journey of nurturing.

- We need a companion in life, and we think this companion is just to enjoy, but we need a companion to help in the guidance. If one just thinks on his own then it can lead to deviation. To be companions for Allah (سبحانه وتعالى) is for guidance and we do not want our eyes to turn away from it. Just as when the two close friends when one dies, he asks Allah (سبحانه وتعالى) to not misguide him after him.

TWO CLOSE FRIENDS AFTER DEATH

وقال عبد الرزاق : أخبرنا إسرائيل ، عن أبي إسحاق ، عن الحارث ، عن علي ، رضي الله [ص : 238] عنه : (الأخلاء يومئذ بعضهم لبعض عدو إلا المتقين) قال : خليلان مؤمنان ،

وخليلان كافران ، فتوفي أحد المؤمنين وبشر بالجنة فذكر
 خليله ، فقال : اللهم ، إن فلانا خليلي كان يأمرني بطاعتك
 وطاعة رسولاك ، ويأمرني بالخير وينهايني عن الشر ، وينبئني أنني
 ملائقيك ، اللهم فلا تضله بعدي حتى تريه مثل ما أريتني ،
 وترضى عنه كما رضيت عني . فيقال له : اذهب فلو تعلم ما له
 عندي لضحكت كثيرا وبكيت قليلا . قال : ثم يموت الآخر ،
 فتجتمع أرواحهما ، فيقال : ليشن أحدكما على صاحبه ،
 فيقول كل واحد منهما لصاحبه : نعم الأخ ، ونعم الصاحب ،
 ونعم الخليل .

Two close friends who are believers, and two close friends who are disbelievers. So one of the two believers passes away and he is given the glad tidings of al-Jannah, so he remembers his close friend – so he says, “O Allah! Verily my dear friend so-and-so used to command me with obedience to You and obedience to Your messenger, and command me with good and forbid me from evil, and inform me that I will be meeting with You. O Allah! Therefore do not misguide him after me so that you may show him the likes of [the good – i.e. the glad tidings

of al-Jannah] what you have shown me, and be pleased with him as you are pleased with me.” So Allah will say to him, “Go, for if only you knew what I have in store for him, then you would laugh much and cry little.” Then the other died and their souls are brought together, so He says, “This is due to the averting [of harm, through supplication] of one of you for his companion.” So each of them will say to his companion, “What an excellent brother! What an excellent companion! What an excellent close friend!”²

- Allah (سبحانه وتعالى) will show us great ayat until we are secure with belief in order to appreciate the testimony. If there is doubt or mistrust, then great ayat will not be appreciated.
- When the Prophet (ﷺ) first witnessed Jibreel (عليه السلام), it was not something easy, but what took place before it as preparation for him?

² Tafsir ibn Kathir 7/238-239

- The Prophet (ﷺ) used to have truthful visions for six months. He would dream and the next day it would happen. So Allah (سبحانه وتعالى) nurtured him to believe that he sees what no one else sees. Others cannot see what he sees in the dream, and so when he saw Jibreel (عليه السلام), while others did not, he still saw the truth.
- Allah (سبحانه وتعالى) also placed feelings in the Prophet (ﷺ) to be away from people but to be alone, so he would take provision and go to the mountains.
- Sometimes we witness different things such as mountains, trees or sceneries, but if there is no faith, then it will only be a picture we take, upload it, and then there is no progression after that. But with faith, when we testify to (لا إله إلا الله

(محمد رسول الله), so whatever we witness, we will take it forward because it will teach us (لا إله إلا الله (محمد رسول الله). Even if we see mountains and birds, it all reminds us of (لا إله إلا الله محمد رسول الله).

LIVE WITH ALLAH AL 'ALEEM

NAME OF ALLAH AL 'ALEEM IN SURAH AL BAQARAH

- We never want to underestimate people or any decree because when there is taqwa, then Allah (سبحانه وتعالى) will teach us Who He is.

SURAH AL BAQARAH 282

وَ اتَّقُوا اللَّهَ ۖ وَيَعْلَمُ اللَّهُ

And fear Allah. And Allah teaches you.

- We need to believe that anything Allah (سبحانه) shows us are all ayat and decrees of Allah (وتعالى). Some ayat are long and some are short, but we need all of them.
- And similarly, some decrees are long, some are short, some are good, some are bad, some we like and some we do not like, but we do not want to underestimate anything because we need them all.
- The believer believes in the decree – good and bad of it, and he believes that it is all from Allah (سبحانه وتعالى), and it is all good.
- Anything that does not attract us or we do not like is where the great reward and great worships lie.
- And notice the ayah said, “Allah will teach us” and not “Ar Rabb” because if Ar Rabb will

teach us then there is nurturing and a process with it, but with “Allah”, it will be immediate.

SURAH AL BAQARAH 283

وَإِنْ كُنْتُمْ عَلَى سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهَانَ مَّقْبُوضَةٍ ۖ فَإِنْ
 أَمِنَ بَعْضُكُم بَعْضًا فَلْيُؤَدِّ الَّذِي أُؤْتِمِنَ أَمَانَتَهُ وَلْيَتَّقِ اللَّهَ رَبَّهُ ۗ
 وَلَا تَكْتُمُوا الشَّهَادَةَ ۗ وَمَنْ يَكْتُمْهَا فَإِنَّهُ آثِمٌ قَلْبُهُ ۗ وَاللَّهُ بِمَا
 تَعْمَلُونَ عَلِيمٌ

And if you are on a journey and cannot find a scribe, then a security deposit [should be] taken. And if one of you entrusts another, then let him who is entrusted discharge his trust [faithfully] and let him fear Allah, his Lord. And do not conceal testimony, for whoever conceals it - his heart is indeed sinful, and Allah is Knowing of what you do.

- This ayah is the final ayah in Surah Al Baqarah where the Name of Allah Al 'Aleem is mentioned. It is about someone travelling but

is limited in resources in terms of getting a scribe to write the contract of debt.

- So in this case, he has to feel secure and trust the one whom he will tell about the debt contract. This person should have taqwa and if he witnesses something then he should not hide it.
- If we witness something, good or bad, then we should not hide it. If Allah (سبحانه وتعالى) makes us witness something then this is important. Anyone who witnesses the truth and hides it then his heart is sinful.

SURAH AAL IMRAAN 53

رَبَّنَا آمَنَّا بِمَا أَنزَلْتَ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ

Our Lord, we have believed in what You revealed and have followed the messenger Jesus, so register us among the witnesses [to truth]."

- When we witness things, it keeps us firm. And not everyone may witness everything, but anything we witness is to show (لا إله إلا الله) and that Allah (سبحانه وتعالى) is just.

SURAH AAL IMRAAN 18

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا
بِالْقِسْطِ ۗ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ

Allah witnesses that there is no deity except Him, and [so do] the angels and those of knowledge - [that He is] maintaining [creation] in justice. There is no deity except Him, the Exalted in Might, the Wise.

- We want to witness the Oneness and Justice of Allah (سبحانه وتعالى), and Allah (سبحانه وتعالى) joins the hearts, places the love and make us go through nurturing together.

- We think (لا إله إلا الله محمد رسول الله) is only for people who enter Islam, but we witness to (لا إله إلا الله محمد) every day with all that Allah (سبحانه وتعالى) shows us.

HOMework: FIND THE NAME OF ALLAH AL 'ALEEM IN SURAH AL BAQARAH AND REVISE TOGETHER WITH YOUR COMPANION WHERE THE NAME IS MENTIONED. MAY ALLAH OPEN FOR YOU. AMEEN.

MAY ALLAH MAKE US WITNESS TO (لا إله إلا الله محمد رسول الله). AMEEN.

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