

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

- It is important to feel that we are a slave of Allah (سبحانه وتعالى) Who submits to Him. We cannot be on the way to Allah (سبحانه وتعالى) while feeling arrogant and special. It is Allah (سبحانه) Who is special and unique.
- We can be with the best of people when we obey Allah (سبحانه وتعالى) and His Messenger (ﷺ).

- On our way to Allah (سبحانه وتعالى), if we just argue then we will be arrogant and when we do not obey, then matters will be taken away.
- It is important to attend the study circles with a sincere intention for Allah (سبحانه وتعالى) and to lift the ignorance from ourselves.

SUPPLICATION FOR GUIDANCE

أن النبي صلى الله عليه وسلم كان يقول: "اللهم إني أسألك
الهدى والتقى والعفاف والغنى"

'Abdullah bin Mas'ud (May Allah be pleased with him) reported that the Prophet (صلى الله عليه وسلم) used to say:

"*Allahumma inni as'alukal-huda wat-tuqa wal-afafa wal-ghina*
(O Allah! I ask You for guidance, piety, chastity and self-sufficiency)".¹

¹ Riyadh As Saliheen, Muslim, Book 1, Hadith 71

LIVE WITH ALLAH AL 'ALEEM – THE ALL-KNOWING

NAME OF ALLAH AL 'ALEEM IN SURAH AN NISAA

- Surah An Nisaa is about the weak in society and all of us have some kind of weakness. When Allah (سبحانه وتعالى) brings a decree, we need to believe that Allah (سبحانه وتعالى) knows our weakness and what can weaken us, so He will never bring a decree to further weaken us. The decree comes to strengthen us, to make us more obedient and to believe in Allah (سبحانه وتعالى).
- If we think a decree comes to weaken us then that is wrong because that is looking from our perspective. When a decree comes, it targets our weakness, but it will strengthen us when we overcome it with faith.

- The decree comes to fix us, strengthen us and it is filled with mercy.
- It is not about going through decrees that will take us from weakness to harshness, but from weakness to mercy.
- Allah (سبحانه وتعالى) will not bring a decree greater than our size. The decrees and commands from Allah (سبحانه وتعالى) are based on justice and mercy. Allah (سبحانه وتعالى) does not challenge anyone by His Names and Attributes, but He purifies us and elevates us.
- All that Allah (سبحانه وتعالى) brings to us is in line with us, but we need to obey willingly, and not by force.
- Allah Al 'Aleem (The All-Knower) knows if we are resisting or obeying in the heart, even if we show obedience from the outside.

- Before anyone else, Allah (سبحانه وتعالى) is The All-Knower of our reactions. Anything we reject today, we will submit to it tomorrow, so we do not want to be the first to disbelieve.
- When we are told to do something, and we do it, then we will reach a higher-level.

SURAH AN NISAA 67 to 68

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وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنْ اقْتُلُوا أَنْفُسَكُمْ أَوْ اخْرُجُوا مِنْ دِيَارِكُمْ مَا فَعَلُوهُ إِلَّا قَلِيلٌ مِّنْهُمْ ۚ وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ لَكَانَ خَيْرًا لَّهُمْ وَأَشَدَّ تَثْبِيثًا

And if We had decreed upon them, "Kill yourselves" or "Leave your homes," they would not have done it, except for a few of them. But if they had done what they were instructed, it would have been better for them and a firmer position [for them in faith].

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وَإِذَا لَاتَيْنَاهُمْ مِّنْ لَّدُنَّا أَجْرًا عَظِيمًا

And then We would have given them from Us a great reward.

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وَلَهَدَيْنَاهُمْ صِرَاطًا مُسْتَقِيمًا

And We would have guided them to a straight path.

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.

- We all want to reach high levels and we think we need to do great things in order to reach higher levels, and we end up doing more than we can.
- It is not about making it hard to reach a hard level, but about being united. It is not about

saying, “I struggled so much so you have to go through the same in order to reach.”

- It is important to obey what Allah (سبحانه وتعالى) has commanded us and not make up new things.
- When any decree comes, it is not a threat that it will suffocate us or take us out of our home. Allah (سبحانه وتعالى) never tells us to kill ourselves or take ourselves out.
- We think we will be strong by placing ourselves in challenges so that we can be a new person. When people go through depression or trauma, they will do something challenging to strengthen themselves whether to climb mountains or go all-over the world or do something scary. But Allah (سبحانه وتعالى) says that is not the way, it may strengthen them and

make them appear confident, but there can be arrogance and pride.

- The point is to focus on what Allah (سبحانه وتعالى) commands and accept what He decrees. Allah (سبحانه وتعالى) commands us to pray five times, so we focus on praying five times. It is nothing strange. In the eyes of people, he does not appear ambitious or as someone who does not want to change, but Allah (سبحانه وتعالى) tells us four benefits when we do what we are commanded:

BENEFITS OF DOING WHAT WE ARE COMMANDED

1. It will be good for them (لَكَانَ خَيْرًا لَهُمْ): the person will be a good person, but if he does not do what he is commanded or

does something not required, then it will bring out evil from him.

2. Greater in firmness (وَأَشَدُّ تَثْبِيْتًا): they will

be strong if they do what they are commanded. When praying, we need to follow the imam. And if the imam cannot stand since he is sick, then the Prophet (ﷺ) said we are to sit, even if we can stand. It is all about obedience and being united. It is not about the imam doing less, so we do more. It is not about doing more, but following.

FOLLOW THE IMAM

عَنْ عَائِشَةَ، قَالَتْ اشْتَكَيْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.
فَدَخَلَ عَلَيْهِ نَاسٌ مِنْ أَصْحَابِهِ يَعُودُونَهُ فَصَلَّى النَّبِيُّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ. جَالِسًا فَصَلُّوا بِصَلَاتِهِ قِيَامًا فَأَشَارَ إِلَيْهِمْ أَنْ

اجْلِسُوا فَلَمَّا انْصَرَفَ قَالَ " إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ. فَإِذَا
رَكَعَ فَارْكَعُوا. وَإِذَا رَفَعَ فَارْفَعُوا. وَإِذَا صَلَّى جَالِسًا فَصَلُّوا
جُلُوسًا " .

“The Messenger of Allah (ﷺ) fell ill and some of his Companions came to visit him. The Messenger of Allah (ﷺ) performed prayer while sitting down, and they prayed behind him standing up. He gestured them to sit down, and when he finished he said: ‘The Imam is appointed to be followed. When he bows, then bow; when he stands up again, then stand up, and if he prays sitting down then pray sitting down.’”²

It is important to obey Allah (سبحانه وتعالى), the Prophet (ﷺ) and the leaders. If our husband tells us something simple, like “wake-up the children” or “open this”,

² Sunan Ibn Majah 1237

we should have the intention to obey, even if we think we know better.

When we obey, Allah (سبحانه وتعالى) will grant us firmness in trials, in the grave and on the Sirat.

3. Great reward from Allah (مِنْ لَدُنَّا أَجْرًا)

(عَظِيمًا): it is important to follow what Allah

(سبحانه وتعالى) wants and not what we want.

Allah (سبحانه وتعالى) will give us satisfaction,

rest and tranquility. He will grant us a

good life and good feelings in this life

when we do what we are commanded.

And surely He will grant us paradise.

4. Guided to the Straight Path (وَلَهْدَيْنَاهُمْ)

(صِرَاطًا مُسْتَقِيمًا): this means we will be

moderate and we will not exceed our boundaries. We will be balanced, happy and content; we are not extreme. The Straight Path is beneficial knowledge and righteous good deeds, so we are balanced. We will have knowledge and deeds to apply, so we are balanced. Not that we have so much knowledge and little application, or doing so much with little knowledge. So we will be on the Straight Path when we do what is required from us.

- 10 The Prophet (ﷺ) once gave an admonition that shook everyone such that they felt it was a farewell, so the Companions said, “advise us what we should hold on to.” He said, “I

command you to listen and obey." This gives us strength and makes us united.

- He said after him, there will be great division, so hold on to his sunnah and follow the rightly guided caliphs.

HOLD ON TO THE SUNNAH OF THE PROPHET (ﷺ)

قَامَ فِينَا رَسُولُ اللَّهِ . صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . ذَاتَ يَوْمٍ فَوَعظَنَا
مَوْعِظَةً بَلِيغَةً وَجَلَّتْ مِنْهَا الْقُلُوبُ وَذَرَفَتْ مِنْهَا الْعُيُونُ فَقِيلَ يَا
رَسُولَ اللَّهِ وَعَظْتَنَا مَوْعِظَةً مُودِعٍ فَأَعْمَدُ إِلَيْنَا بِعَهْدٍ فَقَالَ "
عَلَيْكُمْ بِتَقْوَى اللَّهِ وَالسَّمْعِ وَالطَّاعَةِ وَإِنْ عَبْدًا حَبَشِيًّا وَسَتَرُونَ
مِنْ بَعْدِي اخْتِلَافًا شَدِيدًا فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ
الرَّاشِدِينَ الْمَهْدِيِّينَ عَضُّوا عَلَيْهَا بِالنَّوَاجِدِ وَإِيَّاكُمْ وَالْأُمُورَ
الْمُحَدَّثَاتِ فَإِنَّ كُلَّ بَدْعَةٍ ضَالَّةٌ "

I heard 'Irbad bin Sariyah say: 'One day, the Messenger of Allah (ﷺ) stood up among us and delivered a deeply moving speech to us that melted our hearts and caused our eyes to overflow with tears. It was said to him: 'O

Messenger of Allah, you have delivered a speech of farewell, so enjoin something upon us.' He said: 'I urge you to fear Allah, and to listen and obey, even if (your leader) is an Abyssinian slave. After I am gone, you will see great conflict. I urge you to adhere to my Sunnah and the path of the Rightly-Guided Caliphs, and cling stubbornly to it. And beware of newly-invented matters, for every innovation is a going astray.'³

- The Prophet (ﷺ) said the people before us were destroyed because of constant disagreement with their messengers.
- They do not have “we listen and we obey”, but “we listen and we disobey”.
- In conclusion, Allah (سبحانه وتعالى) knows our weakness, so we should accept what Allah (سبحانه وتعالى) brings to us, and this will be a means for:

³ Sunan Ibn Majah 42

1. Goodness
2. Reward
3. Firmness
4. Guidance

ALLAH AS SAADIQ (الصَّادِق) – THE TRUTHFUL

- Allah is the Most Truthful in His Names, Attributes, decrees and commands.
- Desires can easily slip into our truthfulness. But real truthfulness is not about what we think, want or say but to verify the truth by what Allah (سبحانه وتعالى) brings.
- Real truthfulness is only by the truthfulness of Allah (سبحانه وتعالى). He is As Saadiq.
- Everything He says and shows is the truth. Especially when He tells us that He will meet us,

or when He tells us there is a Last Day. Though people challenge this and ask 'will we come back and meet Allah (سبحانه وتعالى) again?'. Allah (سبحانه وتعالى) promises us several times about our return to Him.

- Anything we say or claim should be based on evidence and not by making things up.
- Truthfulness is very precious and great.
- A person may easily lie and get away with it but then there will be no nurturing.
- We learn the value of truthfulness from the story of Ka'b ibn Malik (may Allah be pleased with him). The hypocrites gave excuses to the Prophet (ﷺ) for skipping the battle and they were not questioned. But Ka'b ibn Malik was truthful. Even though he was eloquent, he truthfully said that he did not have any excuse.

- Real nurturing happened after his truthfulness. The nurturing after truth is elevation. It shows that the person is no longer holding on to himself or his ego.
- No one could speak to Ka'b ibn Malik (may Allah be pleased with him) and the ones who did speak to him were those who wanted to pull him away. Yet he remained firm.
- He was not looking at actions of people anymore. He saw all the commands, decrees and Actions of Allah (سبحانه وتعالى), while thinking good of Allah (سبحانه وتعالى) and thinking good of the people.
- In the end, we see how Allah (سبحانه وتعالى) honored him them and the other two companions. They are role models for us.

- When a person passes the tests with truthfulness, there will be more elevation, firmness, guidance, purification and thinking good.
- We never want to reject the nurturing of Allah.
- May Allah (سبحانه وتعالى) make us to see He is As Saadiq in whatever He brings to us.
- He deals with us with sidq, so we want to deal with Him with truthfulness and also be truthful with others.
- May Allah (سبحانه وتعالى) help us be truthful with the Prophet (ﷺ) by following him and be truthful with those who He gave authority over us.

SURAH AL 'ANKABUT 2,3

2.

أَحْسِبَ النَّاسُ أَنْ يُؤَكِّدُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ

Do the people think that they will be left to say,
"We believe" and they will not be tried?

3.

وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا
وَلَيَعْلَمَنَّ الْكَاذِبِينَ

But We have certainly tried those before them, and Allah will surely make evident those who are truthful, and He will surely make evident the liars.

- Allah (سبحانه وتعالى) already knows our reality but the tests are for us to know ourselves.
- We never want to miss out from the nurturing because there are treasures in His nurturing.
- Every Name of Allah makes us more truthful.
- We want to be truthful to do what we have been commanded.

MAY ALLAH MAKE US AMONG THOSE WHO LISTEN AND OBEY. AMEEN.

REFERENCES

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



ADDITIONAL RESOURCES

[LISTEN TO THE CLASS – FOR WOMEN](#)

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

TO REQUEST ACCESS TO THE RECORDING:

<https://markazalsalam.com/recordings-notes>

[CLASS NOTES FOR WOMEN AND MEN](#)

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<https://t.me/markazalsalampublicationsENG>

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<https://t.me/dropletsofdew>

FOR BEGINNERS TO ISLAM

<https://t.me/truthfulentry>