




LOVE OF ALLAH AND HIS MESSENGER (ﷺ)


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

LOVE OF ALLAH AND HIS MESSENGER (ﷺ)

07 OCTOBER 2023 | 22 RABI AL AWWAL 1444

AL KHABEER (The All-Aware)

- Allah Al Khabeer is All Aware of everything. He is aware of the obstacles that can stop us from guidance, how many times we took the guidance and how many times we missed it. He is aware of what went on inside us and what stopped us.
- The name Al Khabeer appears several times in the Qur'an and in the sunnah.

- The name appears on its own in Surah Al 'Adiyat.

SURAH 'ADIYAT 11

إِنَّ رَبَّهُمْ بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ

Indeed, their Lord with them, that Day, is [fully] Acquainted.

- Allah (سبحانه وتعالى) knows what stops a person from going forward to Allah (سبحانه وتعالى) and seeking His Pleasure - he is kanood, meaning extremely ungrateful. This person only focuses on what Allah (سبحانه وتعالى) can do for him and does not consider what he needs to do for Allah (سبحانه وتعالى). Allah Al Khabeer tells us this out of His deep awareness of the human.
- The human being is simple but with his environment he becomes complicated.

- Only Allah (سبحانه وتعالى) knows how to bring balance and happiness to this human.
- There are experts in every field and they all have knowledge and experience. People consult them for whatever expertise they have in their field. But only Allah is the All-Aware about everything.

SURAH AL FURQAN 59

فَاسْأَلْ بِهِ خَيْرًا

so ask about Him one well informed.

- Ask Allah the All Aware. We have the access to the One WHO knows everything, so why do we leave this and go to anyone else?
- No one can inform us with such depth except Allah Al Khabeer.
- Al Khabeer is the One Who knows everything in precision, great detail, fine descriptions. He

is aware of what led to something and the whole path traced every step of the way.

- People have to go through trials to gain experience but Allah (سبحانه وتعالى) is the All Aware without having to go through any experience.
- Allah Al Khabeer never has to go through trials or errors to know how to nurture us better, how to provide us with better or how to show us more mercy - exalted is Allah from any of this.
- Allah is Al Khabeer from the beginning to the end. No one teaches Him or needs to tell Him how anything needs to be done.
- His knowledge and expertise are perfect.
- Nothing is hidden from Him.

- He is aware of the trail of hidden thoughts, feelings and judgments we have inside us. He knows what word triggers us and what we went through in the past to react a certain way.
- Allah is All Aware of when a person is disturbed. The Prophet (ﷺ) understood when his people were not satisfied with his answers and he knew how to console them.
- Allah Al Khabeer knows everything that happens, what must happen and what could not happen. He knows the endless possibilities.
- He is All Aware of every single combination of human being from the time of Adam (عليه السلام) till the last people.

- He decreed the best for each one of us because He knows the best way for us to reach Him.
- No one is like Allah (سبحانه وتعالى) to know all the combinations of families, siblings and everyone else.
- He chose the best time for us to enter this life.
- He knows everything from the deeds, sins, when people obey and when they disobey. He knows the intentions behind why people speak, act and think.
- He knows who has taqwa - whether he is by himself or when he is with others.
- This name appears several times with the name Al Baseer (The All Seeing). He has insight of what matters can lead to.

- Some people are experts in behavior and they have a vision of what they want to lead people to. They even change words to make it appealing.
- But Allah Al Khabeer Al Baseer sees the whole picture and He knows what everyone needs to go through and what decrees need to befall.
- Allah is Al Latheef Al Khabeer - The Most Subtle, The All-Aware of where we lead to in life.
- The baby does not come out of the womb and start running but everything is so subtle and gentle.
- Sometimes people have knowledge but they project it in a way that is not gentle. This kind of attitude can push people away.

- Allah is Al Khabeer Al Hakeem - The All-Aware The Most Wise. He is All Aware of where everything has to be placed in life.
- When we know Allah Al Khabeer, we will be conscious of our behavior and be aware of every small, big and tiny.
- We will be sensitive to any change. When we feel sensitive in any situation, we go back to ourselves and ask what caused this change inside us? Why did we get affected? Surely there is something in the heart so we go back to Allah (سبحانه وتعالى). We don't ignore these moments.
- We never want to let go of Allah (سبحانه وتعالى) or not take Him as our Trustee.

- When we know Allah is Al Khabeer of every single person, every situation, problem and blessing, how can we not want to depend on Him when He knows all the details? Knowing this makes us shy to let go of Allah.
- We have the Most Merciful of the merciful and this is for every name - so how can we let go of this and turn to anyone else?
- We ask Allah (سبحانه وتعالى) to make us experts and to guide us.
- We may be given a task that we don't know how to do, but then Allah Al Khabeer teaches us how to do the task and even teaches us shortcuts.

NAME OF ALLAH AL KHABEER IN THE SUNNAH

- This name appears in the sunnah in the form of ayat.

AL LATHEEF AL KHABEER

عَنْ عَبْدِ اللَّهِ بْنِ كَثِيرِ بْنِ الْمُطَّلِبِ، أَنَّهُ سَمِعَ مُحَمَّدَ بْنَ قَيْسٍ، يَقُولُ سَمِعْتُ عَائِشَةَ، تُحَدِّثُ فَقَالَتْ أَلَا أُحَدِّثُكُمْ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَنِّي . قُلْنَا بَلَى ح. وَحَدَّثَنِي مَنْ، سَمِعَ حَجَّاجَ الْأَعْوَرِ، - وَاللَّفْظُ لَهُ - قَالَ حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ، حَدَّثَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي عَبْدُ اللَّهِ، - رَجُلٌ مِنْ قُرَيْشٍ - عَنْ مُحَمَّدِ بْنِ قَيْسِ بْنِ مَخْرَمَةَ، بْنِ الْمُطَّلِبِ أَنَّهُ قَالَ يَوْمًا أَلَا أُحَدِّثُكُمْ عَنِّي وَعَنْ أُمِّي قَالَ فَظَنْنَا أَنَّهُ يُرِيدُ أُمَّهُ الَّتِي وَلَدَتْهُ . قَالَ قَالَتْ عَائِشَةُ أَلَا أُحَدِّثُكُمْ عَنِّي وَعَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . قُلْنَا بَلَى . قَالَ قَالَتْ لَمَّا كَانَتْ لَيْلَتِي الَّتِي كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيهَا عِنْدِي انْقَلَبَ فَوَضَعَ رِدَاءَهُ وَخَلَعَ نَعْلَيْهِ فَوَضَعَهُمَا عِنْدَ رِجْلَيْهِ وَبَسَطَ طَرْفَ إِزَارِهِ عَلَى فِرَاشِهِ فَاضْطَجَعَ فَلَمْ يَلْبَثْ إِلَّا رَيْثَمًا ظَنَّ أَنَّ قَدْ رَقَدْتُ فَأَخَذَ

رِدَاءَهُ رُوَيْدًا وَانْتَعَلَ رُوَيْدًا وَفَتَحَ الْبَابَ فَخَرَجَ ثُمَّ أَجَافَهُ رُوَيْدًا
فَجَعَلْتُ دِرْعِي فِي رَأْسِي وَاخْتَمَرْتُ وَتَقَنَّعْتُ إِزَارِي ثُمَّ انْطَلَقْتُ عَلَى
إِثْرِهِ حَتَّى جَاءَ الْبَقِيعَ فَقَامَ فَأَطَالَ الْقِيَامَ ثُمَّ رَفَعَ يَدَيْهِ ثَلَاثَ مَرَّاتٍ
ثُمَّ انْحَرَفَ فَاِنْحَرَفْتُ فَأَسْرَعَ فَأَسْرَعْتُ فَهَرَوَلْ فَهَرَوَلْتُ فَأَحْضَرَ
فَأَحْضَرْتُ فَسَبَقْتُهُ فَدَخَلْتُ فَلَيْسَ إِلَّا أَنْ اضْطَجَعْتُ فَدَخَلَ
فَقَالَ " مَا لَكَ يَا عَائِشُ حَشِيًّا رَابِيَةً ". قَالَتْ قُلْتُ لَأَشْيَاءَ . قَالَ "
لِتُخْبِرَنِي أَوْ لِيُخْبِرَنِي اللَّطِيفُ الْخَبِيرُ " .

it was 'A'isha who had narrated this: Should I not narrate to you about myself and about the Messenger of Allah (ﷺ)? We said: Yes. She said: When it was my turn for Allah's Messenger (ﷺ) to spend the night with me, he turned his side, put on his mantle and took off his shoes and placed them near his feet, and spread the corner of his shawl on his bed and then lay down till he thought that I had gone to sleep. He took hold of his mantle slowly and put on the shoes slowly, and opened the door and went out and then closed it lightly. I covered my head, put on my veil and tightened my waist wrapper, and then went out following his steps till he reached Baqi'. He stood there and he stood for a long time. He

then lifted his hands three times, and then returned and I also returned. He hastened his steps and I also hastened my steps. He ran and I too ran. He came (to the house) and I also came (to the house). I, however, preceded him and I entered (the house), and as I lay down in the bed, he (the Holy Prophet) entered the (house), and said: Why is it, O 'A'isha, that you are out of breath? I said: There is nothing. He said: Tell me or the Subtle and the Aware would inform me. ¹

- The Prophet (ﷺ) asked 'A'isha to tell him in detail and depth or he will be fully aware in detail from Al Latheef Al Khabeer.

GIVE CHARITY

يَا أَيُّهَا النَّاسُ! اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ ، وَخَلَقَ مِنْهَا زَوْجَهَا ، وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ، وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ ، إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا . يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ

¹ Sahih Muslim 974b

خَيْرٌ بِمَا تَعْمَلُونَ ، تَصَدَّقَ رَجُلٌ مِنْ دِينَارِهِ ، مِنْ دِرْهَمِهِ ، مِنْ ثَوْبِهِ
 ، مِنْ صَاعِ بُرِّهِ ، مِنْ صَاعِ تَمْرِهِ ، وَلَوْ بِشِقِّ تَمْرَةٍ

O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwa (Eve)], and from them both He created many men and women: and fear Allah through Whom you demand (your mutual right), and (do not cut the relations of) the wombs (kinship). Surely, Allah is Ever and All-Watcher over you.' [1] and: 'Fear Allah and keep your duty to Him. And let every person look to what he has sent forth for the morrow,' [2] Then they gave in charity, some giving a Dinar, others a Dirham, or a garment, or a Sa' of wheat or, a Sa' of dates, until he said: 'Even half a date.'²

- The command in the ayat is to have taqwa but the Prophet (ﷺ) added to give sadaaqa - even if it is half a date. Allah is Al Khabeer to know what we have to give to have taqwa.

² Sahih Aj Jam'ie 7862

SURAH AT TAWBAH 103

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ

Take, [O, Muhammad ﷺ], from their wealth a charity by which you purify them

- We don't know how much we need to give to help us have taqwa between each other.

SURAH AT TAWBAH 103

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَطَبَ النَّاسَ يَوْمَ فَتْحِ مَكَّةَ،

فَقَالَ: يَا أَيُّهَا النَّاسُ، إِنَّ اللَّهَ قَدْ أَذْهَبَ عَنْكُمْ عُبْيَةَ الْجَاهِلِيَّةِ

وَتَعَاظَمَهَا بِأَبَائِهَا فَالنَّاسُ رِجَالٍ: بَرٌّ تَقِيٌّ كَرِيمٌ عَلَى اللَّهِ، وَفَاجِرٌ

شَقِيٌّ هَيْنَ عَلَى اللَّهِ، وَالنَّاسُ بَنُو آدَمَ، وَخَلَقَ اللَّهُ آدَمَ مِنَ التُّرَابِ،

قَالَ اللَّهُ: يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَى وَجَعَلْنَاكُمْ

شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ

خَبِيرٌ

Narrated Ibn 'Umar: that the Messenger of Allah (ﷺ) gave a Khutbah to the people on the day of the conquest of Makkah, and he said: "O you people! Verily Allah has removed the slogans of Jahiliyyah from you, and its reverence of its

forefathers. So, now there are two types of men:

A man who is righteous, has Taqwa and honorable before Allah, and a wicked man, who is miserable and insignificant to Allah.

People are children of Adam and Allah created Adam from the dust. Allah said: O you people!

We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honorable of you with Allah is the one who has most Taqwa. Verily, Allah is All-Knowing, All-Aware (49:13)."³

- The most honorable with Allah (سبحانه وتعالى) is the one with more taqwa. This person puts a barrier between himself and the punishment of Allah (سبحانه وتعالى) by not following his desires. Taqwa is the measure with Allah (سبحانه وتعالى).

³ Sahih At Tirmidhi 3270

- Allah (سبحانه وتعالى) is the All Aware of who leads his life with taqwa and who does not.
- Allah Al Khabeer has the keys of the unseen. He knows where the rain falls, what lies inside the wombs, what each person will earn and in which land each person will die.
- He not only knows when the Last Day will be but He knows what will happen to every single person on that Day, what they will feel, whether they will get to drink from the hands of the Prophet (ﷺ), will they receive cups or be told to go away.
- Will they cross the siraat in a blink of an eye, with the speed of lightning, as a trotting horse, running, walking, crawling or falling?

- He is All Aware of what will happen in the Qantara before entering paradise.
- He is All Aware of the rainfall, from which clouds, what are the size of the clouds, at what time, in what intensity, how they join and form before they fall.
- He is All Aware of how the winds blow, on what land, what grows on the land who benefits from it.
- He is All Aware of what lies in the wombs more than any ultrasound scan.
- He is All Aware of the lifetime of this child, when he will be born, when he will die, what is his provision and whether he will be from the happy or miserable.
- He is All Aware of what each person will earn from the good deeds.

SURAH LUQMAN 34

إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنزِلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ ۚ وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا ۚ وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

Indeed, Allah [alone] has knowledge of the Hour and sends down the rain and knows what is in the wombs. And no soul perceives what it will earn tomorrow, and no soul perceives in what land it will die. Indeed, Allah is Knowing and Acquainted.

- He is All Aware of the means that must close and open to lead a person to his end.
- When we know Allah is Al Khabeer, we want to surrender and submit to Him, to always depend on Him and to trust Him.
- He knows us more than we know ourselves so we do not want to go into complicated ways.
- We want to take His expertise and not go to extremes. He is so subtle and gentle.

- The moment we drown in our thoughts, we want to quickly go to Allah Al Khabeer and depend on Him.

THE WORST LIES AGAINST ALLAH

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ، حَدَّثَنَا إِسْحَاقُ بْنُ يُونُسَ الْأَزْرَقِيُّ، حَدَّثَنَا دَاوُدُ بْنُ أَبِي هِنْدٍ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، قَالَ كُنْتُ مُتَكِنًا عِنْدَ عَائِشَةَ فَقَالَتْ يَا أَبَا عَائِشَةَ ثَلَاثٌ

مَنْ تَكَلَّمَ بِوَاحِدَةٍ مِنْهُنَّ فَقَدْ أَعْظَمَ عَلَى اللَّهِ الْفِرْيَةَ مَنْ زَعَمَ أَنَّ مُحَمَّدًا رَأَى رَبَّهُ فَقَدْ أَعْظَمَ الْفِرْيَةَ عَلَى اللَّهِ وَاللَّهُ يَقُولُ : (لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ) ، (مَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَاءِ حِجَابٍ)

وَكُنْتُ مُتَكِنًا فَجَلَسْتُ فَقُلْتُ يَا أُمَّ الْمُؤْمِنِينَ أَنْظِرِينِي وَلَا تُعْجِلِينِي أَلَيْسَ يَقُولُ اللَّهُ : (وَلَقَدْ رَأَهُ نَزْلَةً أُخْرَى) ، (وَلَقَدْ رَأَهُ بِالْأُفُقِ الْمُبِينِ) قَالَتْ أَنَا وَاللَّهِ أَوَّلُ مَنْ سَأَلَ عَنْ هَذَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِنَّمَا ذَلِكَ جِبْرِيلُ مَا رَأَيْتُهُ فِي الصُّورَةِ الَّتِي خُلِقَ فِيهَا غَيْرَ هَاتَيْنِ الْمَرَّتَيْنِ رَأَيْتُهُ مُنْهَبِطًا مِنَ السَّمَاءِ سَادًّا عِظَمُ خَلْقِهِ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ " .

وَمَنْ زَعَمَ أَنَّ مُحَمَّدًا كَتَمَ شَيْئًا مِمَّا أَنْزَلَ اللَّهُ عَلَيْهِ فَقَدْ أَكْثَرَ
الْفِرْيَةَ عَلَى اللَّهِ يَقُولُ اللَّهُ: (يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أَنْزَلَ إِلَيْكَ مِنَ
رَبِّكَ)

وَمَنْ زَعَمَ أَنَّهُ يَعْلَمُ مَا فِي غَدٍ فَقَدْ أَكْثَرَ الْفِرْيَةَ عَلَى اللَّهِ وَاللَّهُ
يَقُولُ: (قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ)

'O Abu 'Aishah! There are three things, whoever speaks of one of them, then he has uttered one of the worst lies against Allah. Whoever claims that Muhammad saw his Lord. Then he has uttered one the worst lies against Allah, Allah says: No vision can grasp Him, but His grasp is over all vision, and He is the Most Subtle, Well-Acquainted with all things (6:103). It is not for any human being that Allah should speak to him unless (it be) by revelation or from behind a veil (42:51).' I was reclining so I sat up and said: 'O Mother of the Believers! Take your time with me and do not be hasty with me! Did Allah Most High not say: And indeed he saw him at a second descent (53:13). (And) 'And indeed he saw him in the clear horizon (81:23).' She said 'By Allah! I was the first who asked the Messenger of Allah (ﷺ) about this. He said: "That was only

Jibril. I did not see him in the appearance he was created in except for these two times. I saw him descending from the heavens, and due to his tremendous size he filled what was between the heavens and the earth." "And whoever claimed that Muhammad hid anything that Allah revealed to him, then he uttered one of the worst lies against Allah. Allah says: O Messenger! Proclaim what has been sent down to you from your Lord (5:67)." "And whoever claimed that he (ﷺ) knew what would be tomorrow, then he has uttered one of the worst lies against Allah. Allah says: Say: 'None in the heavens and in the earth knows the unseen but Allah (27:65).'"⁴

- No one has seen Allah (سبحانه وتعالى). We affirm He has hands, but we cannot imagine them.
- Anyone who says they saw Allah (سبحانه وتعالى), is saying a lie. Even the Prophet (ﷺ) did not see Allah (سبحانه وتعالى).

⁴ Jami` at-Tirmidhi 3068

- Another lie is to say the Prophet (ﷺ) hid what Allah (سبحانه وتعالى) revealed to him. Anyone who says this has said a lie against Allah (سبحانه وتعالى). It is as if he is accusing Allah (سبحانه وتعالى) by saying He has sent a messenger who did not convey the full message.
- No one knows the unseen except Allah (سبحانه وتعالى). No horoscope, cards reading, cup flipping or palm reading knows the unseen.
- May Allah (سبحانه وتعالى) shows us the truth with peace and with gentleness and not through difficult experiences.
- We want easy ways and not hard ways.

MAY ALLAH GRANT US EXPERTISE. AMEEN.

REFERENCES

1. تفسیر الشیخ السعدی - TAFSEER SHEIKH AS SA'ADY

ADDITIONAL RESOURCES



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