




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

08 MAY 2023 | 18 SHAWWAL 1444 | CLASS #64

INTRODUCTION

SUPPLICATION AS IF SUPPLICATED DAY
AND NIGHT

أَلَا أَدُلُّكَ عَلَىٰ مَا هُوَ أَكْثَرُ مِنْ ذِكْرِكَ اللَّهُ اللَّيْلَ مَعَ النَّهَارِ؟ تَقُولُ :
الْحَمْدُ لِلَّهِ عَدَدَ مَا خَلَقَ ، الْحَمْدُ لِلَّهِ مِائَةَ مَا خَلَقَ ، الْحَمْدُ لِلَّهِ
عَدَدَ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ، الْحَمْدُ لِلَّهِ عَدَدَ مَا أَحْصَى
كِتَابُهُ ، وَالْحَمْدُ لِلَّهِ عَلَىٰ مَا أَحْصَى كِتَابُهُ ، وَالْحَمْدُ لِلَّهِ عَدَدَ كُلِّ
شَيْءٍ ، وَالْحَمْدُ لِلَّهِ مِائَةَ كُلِّ شَيْءٍ ، وَتَسْبِيحُ اللَّهِ مِثْلَهُنَّ . تَعْلَمُهُنَّ
وَعَلَّمَهُنَّ عَقِبَكَ مِنْ بَعْدِكَ

Should I not tell you of a remembrance that is more than saying remembrance during the night and day? It is to say: “All praises are due

to Allah the number of times for all He has created, all praises are due to Allah to fill all that He has created, all praises are due to Allah the number of things that are in the heavens and the earth, all praises are due to Allah the number of times of what is in the Preserved Tablet, all praises are due to Allah for what has been enumerated in the Preserved Tablet, all praises are due to Allah the number of times for all things, all praises are due to Allah to fill all things. And to glorify Allah in a similar way. Learn it and teach it after you.¹

- We begin by praising Allah (سبحانه وتعالى) and no matter what we go through, we praise Allah (سبحانه وتعالى) because we are drowning in His perfection, beauty and greatness.
- We are all going through nurturing – Allah (سبحانه وتعالى) takes us through different decrees, some are good, some we do not like, and there

¹ Sahih Aj Jam'ie 2615, Authenticated by Al Albani as Sahih

are commands that are easy for us to fulfill and some are harder.

○ Any decree and command we go through is because Allah (سبحانه وتعالى) wants to nurture us.

What does nurturing mean? Purification and beautification.

○ When there is a mixture of good and bad, when there is a mixture of desires, will Allah (سبحانه وتعالى) leave us? No. He will not leave us, and His nurturing is purification for us.

○ Allah (سبحانه وتعالى) nurtures us through different things in life in order to purify us from desire, sicknesses, bad manners, laziness, shirk, jealousy, arrogance and any type of sins.

○ Sins and faults slow us down and make us heavy, but Who can make us light? Allah Ar Rabb and He nurtures us through situations. But

if we do not accept the nurturing, then we will be heavier and weaker – we cannot move on and keep up.

- Allah (سبحانه وتعالى) is our Lord in any situation we go through. Allah (سبحانه وتعالى) wants to purify us from anything that can slow us down. We need a great amount of purification between us and Allah (سبحانه وتعالى) and between us and the people.
- With Allah (سبحانه وتعالى), we should not associate with Him. And with the people, we should not be jealous, arrogant or hold grudges.
- Allah (سبحانه وتعالى) nurtures us because He is Al 'Aleem – The All-Knower – He knows us, and He knows our weakness and what needs to purify it.

- When there is arrogance and pride, Allah (سبحانه وتعالى) will purify us from it and beautify us with humbleness.
- When there is jealousy, Allah (سبحانه وتعالى) will purify us from it and beautify us with loving for others what we love for ourselves.
- Purification is before beautification – imagine putting make-up on a dirty face or putting perfume on a dirty body.
- And Allah (سبحانه وتعالى) knows what decrees and commands we need that will purify and beautify us, so we praise Him. And we must trust that every decree and command is in our favor and to benefit us.
- Shukr (الشكر) is to be grateful but alhamd (الحمد) is to praise – and to praise is greater because it is more than looking at a blessing or situation,

but to praise Allah (سبحانه وتعالى) because we drown in His perfection, beauty and majesty. It is to see His Most Beautiful Names and Attributes, and that He is Al Hameed – The Most Praiseworthy.

- It is not about having a decree that we like, so we say “alhamdulillah” or a decree we do not like so we do not say anything.
- When something good happens to a believer, he will say: (الحمد لله الذي بنعمته تتم الصالحات) (all praises are due to Allah that by His grace, good deeds are completed)
- And when something bad happens to a believer, he will say: (الحمد لله على كل حال) (all praises are due to Allah in all cases).
- And Alhamdulillah fills the scales, so imagine if we always say alhamdulillah. Allah (سبحانه وتعالى)

will appreciate our alhamdulillah and then He will bring another situation so that we say “alhamdulillah” again and so forth, such that we live a praiseworthy life. And knowing this makes us obey willingly. Knowledge about Allah (سبحانه وتعالى) makes us improve our behavior and reactions.

LIVE WITH ALLAH AL 'ALEEM – THE ALL-KNOWING

NAME OF ALLAH AL 'ALEEM IN SURAH AN NISAA

○ Allah (سبحانه وتعالى) is The All-Knower and we think we need to know everything in order to submit, but if we know everything then it can weaken us more. For example, if we have to change schools for our child, our child will get upset and resist. But if we tell him the reason behind

it, for example, we are unable to pay the costs, then this will weaken and stress him further. And similarly, Allah (سبحانه وتعالى) will command us or bring a decree, so it is better to believe and obey, then to have everything explained to us. If we knew what is behind the scenes then it can weaken us.

- Abu Bakr (رضي الله عنه) is As Siddeeq (the truthful) because he quickly obeyed and believed. Imagine his best friend went on a journey, and he did not know about it, and had to hear first from the disbelievers. If this happened to us, how would we react? Imagine if your husband tells your mother-in-law something important before telling you. We would get so upset.
- And surely anyone who is given position goes through more nurturing and they cannot

explain everything, so what is needed?
Obedience.

- So what the parents go through is more than what the children go through, and what the husband goes through is more than the wife and children.
- And never with disobedience will we become stronger – it makes us weaker. But with obedience it makes us stronger. For example, it can be something as simple as our husband saying, “use this coffee”, though we think we have better coffee, but obeying in these moments helps us to overcome our nafs.

SURAH AN NISAA 67 to 68

66

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

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].

67

وَإِذَا لَأْتَيْنَاهُمْ مِّن لَّدُنَّا أَجْرًا عَظِيمًا

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

68

وَلَهَدَيْنَاهُمْ صِرَاطًا مُّسْتَقِيمًا

And We would have guided them to a straight path.

SURAH AN NISAA 69 to 70

69

وَمَن يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِّنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا

And whoever obeys Allah and the Messenger - those will be with the ones upon whom Allah has bestowed favor of the prophets, the

steadfast affirmers of truth, the martyrs and the righteous. And excellent are those as companions.

70

ذَلِكَ الْفَضْلُ مِنَ اللَّهِ وَكَفَى بِاللَّهِ عَلِيمًا

That is the bounty from Allah, and sufficient is Allah as Knower.

- Surah An Nisaa is about weakness, but when we obey what we are commanded then it will strengthen us. It is not about doing new things in order to be strengthened.
- When we obey, it will make us stronger. And the opposite is true, when we disobey and reject, it makes us weaker.
- And obedience is to the one above us – to Allah (سبحانه وتعالى), His Messenger (ﷺ) and those in charge. But now we see the opposite with the parents obeying the children, subhan Allah.

MEANING OF OBEDIENCE

- The meaning of obedience is:
 1. To submit inwardly
 2. To follow
 3. To agree
- Sometimes a decree comes that we like and sometimes a decree comes that we do not like. Nevertheless, we obey and submit because it is from Allah (سبحانه وتعالى). Obedience is not to look at our feelings in the situation, but to see Allah (سبحانه وتعالى).
- We obey Allah (سبحانه وتعالى) because He is perfect, and every decree, command and legislation is perfect. Obedience means we obey Him all the time because anything Allah (سبحانه وتعالى) commands us is praiseworthy.

- Anything the Messenger (ﷺ) commands us is not based on desire, it is not from him, but from Allah (سبحانه وتعالى).
- And we need to obey both because it strengthens us. When we obey Allah (سبحانه وتعالى) it makes us pure, and when we obey the Prophet (ﷺ) it makes us good-hearted. And this will make us an obedient slave.
- And when we do not submit and obey, we do not feel good. We go through disturbance when we do not submit to the decree, thinking it is all from people, though Allah (سبحانه وتعالى) is perfect and He decrees.
- People do not like obedience because they think if they obey then they are humiliating

themselves or they cannot go forward or they are weak.

FOLLOW THE IMAM

عَنْ عَائِشَةَ، قَالَتْ اشْتَكَى 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

² Sunan Ibn Majah 1237

- We think by obeying that we are being restricted because we think it slows us down and that we can do more, but what does Allah (سبحانه وتعالى) say?

SURAH AN NISAA 69

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ
النَّبِيِّينَ وَالصَّادِقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ
رَفِيقًا

And whoever obeys Allah and the Messenger - those will be with the ones upon whom Allah has bestowed favor of the prophets, the steadfast affirmers of truth, the martyrs and the righteous. And excellent are those as companions.

- We will be (رَفِيقًا) companions of the prophets, truthful ones, martyrs and righteous, so we are not missing out. With our obedience, we will be (رَفِيقًا) – accompanying them, and they are the

ones whom Allah (سبحانه وتعالى) favored. The focus is not about us, but Allah's favor on them, and this makes us all united.

- We are all different and we are all weak, but what brings us together? Obedience. When we obey Allah (سبحانه وتعالى) and the Messenger (ﷺ), we will be with those whom Allah (سبحانه وتعالى) favored. So we will not look at people and what others have done so we can catch up with them, but when we obey, we will be with them.
- And obedience for each person is customized; we obey depending on what comes to us, but this will join us with those whom Allah (سبحانه وتعالى) favored. We cannot be prophets, but when we obey Allah (سبحانه وتعالى) and the Messenger (ﷺ),

we will be with them. No one will go through the nurturing of the messengers, but we will be joined with them when we obey Allah (سبحانه) and the Messenger (ﷺ).

- The sidiqeen (truthful) are the level after the prophets – they do not live in doubts, they quickly accept, submit and act on every situation. They believe in all that Allah (سبحانه) brings – they are fast in believing and fast in acting, and they rightly guided, guiding others. They are so truthful, so surely they want to show it to everyone else. The life of the sidiqeen is constant struggle, so they will not have the questions of the grave because they are constantly living it in their life. They do not argue or blame people because they have no doubts, but we argue when we have doubts.

When we obey Allah (سبحانه وتعالى) and the Messenger (ﷺ), we will be with the sidiqueen.

- The martyrs are those who witnesses to (لا إله إلا الله) at the final moment in their life in battle. The martyrs show (لا إله إلا الله) with the enemy, but with the sidiqueen, their entire life is for (لا إله إلا الله).
- And the righteous are those who rectify their inner and outer.
- These are the cream of the believers, so what should we do? Obey Allah (سبحانه وتعالى) and the Messenger (ﷺ), we ask Allah (سبحانه وتعالى) of His favor. Ameen.
- (وَحَسَنَ أَوْلِيَّكَ رَفِيقًا) (And excellent are those as companions): imagine if two people are together, but one went through a lot of

nurturing and the other did not go through anything, what will happen? They will clash, there is no compatibility. But Allah (سبحانه وتعالى) is able to join us with those whose nurturing and level is different from ours, subhan Allah. And excellent is this companionship. Unlike in this life where people have to go through nurturing until they act the same.

- The meaning of (رَفِيقًا) – the one who accompanies us, is gentle and does not rush us. The rafeeq can do more, but he slows down to allow the other to catch up.
- There are different kinds of friends:
 1. (صاحب): accompanies us.
 2. (صديق): friend but is truthful
 3. (ولي): friend, ally who loves and supports

4. (رفيق): same as you
5. (زميل): colleague
6. (خليل): someone whom the love sinks and penetrates, it goes deep into the nurturing. One can only take one Khalil. Ibrahim (عليه السلام) and Mohammed (ﷺ) are Khalil Allah. And the Prophet (ﷺ) said if Allah (سبحانه وتعالى) had not taken me as Khalil, I would have taken Abu Bakr (رضي الله عنه) as a Khalil.

ALLAH AS RAFEEQ (الرفيق) – THE MOST GENTLE COMPANION

- Allah Ar Rafeeq is The Most Gentle, Most Compassionate Companion Who brings means to us to make it easier for us. Ar Rafeeq does not compete with us.
- The meaning of (مرفق) is the elbow, the elbow supports the hand, but all the credit goes to the “hand”.
- Allah Ar Rafeeq is The One Who helps and supports us, but we are the ones who benefit and are rewarded.
- And the meaning of (مرافق) in Arabic is facilities. If there is anything we need or something missing, even if we forget to bring tissues, Allah (سبحانه وتعالى) will provide us.

- Ar Rafeeq is The One Who does not rush us and He accommodates for us. May Allah (سبحانه وتعالى) make us rafeeq to one another. Ameen.
- If someone is rafeeq to another, he will not rush him, he will go at the same pace as the other. And when we are with the elderly, we need to be rafeeq, and not rush and take our time with them.
- Allah (سبحانه وتعالى) will give us with gentleness more than with harshness.
- (ذَلِكَ الْفَضْلُ مِنَ اللَّهِ وَكَفَى بِاللَّهِ عَلِيمًا) (That is the bounty from Allah, and sufficient is Allah as Knower.): this is Allah's favor on us to be with them and Sufficient is Allah as The All-Knower. He knows our weakness, He knows what decrees we need to bring out obedience, and to help us overcome our weakness.

- Knowing Allah (سبحانه وتعالى) make us pure and do things with excellence.

ALLAH AL QUDDOOS (القدوس) – THE HOLY, THE BLESSED

- Every Name of Allah (سبحانه وتعالى) purifies us. He is the Most Holy and the same time He is the Most Blessed. We need both. We cannot be beautified without being purified first.
- Only Allah (سبحانه وتعالى) can be Al Qudoos. Allah (سبحانه وتعالى) is Ar Rahman and people can be merciful, He is Ar Rafeeq and people can be gentle companions, He is Ar Kareem and people can be generous. But no one can be Al Qudoos. He does not have any faults. Nothing from Him can be mixed with impurity that needs to be removed.

- We can become physically impure or mentally impure or have impurities in the heart. We need constant purification.
- We have wudhu (ablution) and ghusl (purification bath) to purify us physically.
- When we go to places of remembrance, we need to be clean and have a good smell. The smell of onions or garlic disturbs the angels and it also disturbs the people.
- Just as no one likes to sit with someone with a bad odor, no one likes to sit with anyone with bad heart. This requires constant purification.
- The greatest matter we need to purify ourselves from is shirk- to not associate, not think anyone can be with Him. This does not suit His Qudsia (Holiness).

- Allah Al Qudoos is purifying our relation with Him and with the people.
- We want this purity from Him because He is Blessed. He will bless our relations, health, knowledge, our families and our time. We cannot have blessings with impurity.
- It is not about having a lot, but to have blessings in what we have.
- Knowledge about one Name of Allah can be so blessed. He can make us better with One Name, a word we say can bring change in others or even a behaviour can have so much impact.
- When then are blessings, there will not be any waste.

- The Name of Allah Al Qudoos is mentioned in Al Musabihat which are the surahs that begin with tasbeeh.

SURAH AL HASHR 23

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ
الْمُهَيَّمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ

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.

- The word hashr means to gather.

SURAH AL JUMUA' H 1

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ الْمَلِكِ الْقُدُّوسِ الْعَزِيزِ
الْحَكِيمِ

Whatever is in the heavens and whatever is on the earth is exalting Allah , the Sovereign, the Pure, the Exalted in Might, the Wise.

- Notice that both times the Name before Al Qudoos is Al Malik- He is the King.
- Both Hands of Allah are Right and are blessed.
- Humans cannot be pure themselves. We have to answer the call of nature and the sunnah is to use the left hand for purification and to use the right hand to eat and give salaam.

DEEDS ARE PRESENTED EVERY MONDAY AND THURSDAY

عَنْ أَبِي صَالِحٍ، سَمِعَ أَبَا هُرَيْرَةَ، رَفَعَهُ مَرَّةً قَالَ " تُعْرَضُ
 الْأَعْمَالُ فِي كُلِّ يَوْمٍ خَمِيسٍ وَاثْنَيْنِ فَيَغْفِرُ اللَّهُ عَزَّ وَجَلَّ فِي ذَلِكَ
 الْيَوْمِ لِكُلِّ امْرِئٍ لَا يُشْرِكُ بِاللَّهِ شَيْئًا إِلَّا أَمْرًا كَانَتْ بَيْنَهُ وَبَيْنَ
 أَخِيهِ شَحْنَاءُ فَيُقَالُ لِرُكُوعِ هَذَيْنِ حَتَّى يَصْطَلِحَا لِرُكُوعِ هَذَيْنِ
 حَتَّى يَصْطَلِحَا " .

Abu Huraira reported it as a marfu' hadith (and the words are): The deeds are presented on every Thursday and Monday and Allah, the Exalted and Glorious. grants pardon to every person who does not associate anything with Allah except the person in whose (heart) there is

rancour against his brother. It would be said: Put both of them off until they are reconciled.³

- The hadith above is a reminder about the siraat and Qantara. Crossing the siraat is by fulfilling the rights of Allah (سبحانه وتعالى) and passing the Qantara is by fulfilling the rights of people.
- May Allah purify our relation with Him and then with the people. This will be a blessed life,
- Obedience to Allah (سبحانه وتعالى) and His Messenger (ﷺ) is a purification. Allah (سبحانه وتعالى) is Perfect. Whereas the Prophet (ﷺ) is human and obeying him, helps us be good with others.
- The way to overcome our nafs is when we are with people.
- May Allah (سبحانه وتعالى) grant us this special companionship by His Favor.

³ Sahih Muslim 2565c

- We all need a pure heart before the gatherings so that Allah (سبحانه وتعالى) may bless our gatherings.
- And in the ruku' and sujood, we say:

ALLAH AL QUDDOOS

أَنَّ عَائِشَةَ، نَبَّأَتْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ
فِي رُكُوعِهِ وَسُجُودِهِ: سُبُّوحٌ قُدُّوسٌ، رَبُّ الْمَلَائِكَةِ وَالرُّوحِ

' Aishah (may Allah be pleased with her) reported that the Messenger of Allah (peace and blessings of Allah be upon him) used to pronounce while bowing and prostrating himself:

Subboohun Quddoos, Rabbul-Malaa'ikati war-rooh

“Perfect and Holy (He is), Lord of the angels and the Rooḥ (i.e. Jibreel)”⁴

- Sometimes we wonder, why can we not submit or obey? Because we need to purify ourselves.

⁴ Sahih Muslim 487

SUPPLICATION TO NOT LOSE OUR FAITH

اللَّهُمَّ إِنِّي أَسْأَلُكَ إِيمَانًا لَا يَرْتَدُّ، وَنَعِيمًا لَا يَنْفَدُ، وَمُرَافَقَةً
مُحَمَّدٍ (ﷺ) فِي أَعْلَى جَنَّةِ الْخُلْدِ

Allaahumma innee as-aluka eemaan laa yartaddu wa na'eeman laa yanfadu, wa murafaqata muhammadin Sallalaahu 'alaihi wa sallama fee a'laa jannatil khuld.

“O Allah, I ask You for faith which does not step out, bounties which do not deplete and the companionship of Muhammad (ﷺ) in the highest level of everlasting Paradise.”⁵

MAY ALLAH MAKE US AMONG THOSE WHO OBEY HIM AND
THE MESSENGER (ﷺ). AMEEN.

⁵ As Silsalah As Saheeha 5/379, Authenticated by Al Albani as Hasan

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1. الجامع أسماء الله الحسنى - ماهر مقدم
2. فقه الأسماء الحسنى - عبد الرزاق البدر
3. النهج الأسى - 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:

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[CLASS NOTES FOR WOMEN AND MEN](#)

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