



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

- We do not want deception, but we want the truth. People get attracted to movies, songs and talks that bring feelings from them. It attracts them but it does not guide them.
- Allah Al Manaan is The Bestower of Favors and no one has favors on anyone except Allah (ﷻ). And nowadays, people will say to attribute favors to the creation, for example to the waves of the seas, instead of attributing favors to The Creator, subhan Allah.

- A person does not need to invent new techniques to be grateful. Or people will gather and closes their eyes and just say dhikr and then people say, “they feel so good.” These are different examples of how adornment of speech attracts people.
- Something that is unclear will mislead people, but the clarity of what Allah said and the Prophet (ﷺ) said will guide the people.

## LIVE WITH ALLAH AL 'ALEEM – THE ALL-KNOWING

### NAME OF ALLAH AL 'ALEEM IN SURAH AL AN'AAM

- When people recite the Qur'an or pray, it is just surface, so there is no impact. The Words of Allah should sink inside our heart. And if we

want to understand faith and love it, we need to know what is disbelief and hate it.

○ If we want to be obedient, we have to understand what is disobedience and hate it. This is (لا إله إلا الله) and this way we negate and affirm. Someone may be reading the Qur'an or praying, but is still attracted to this ornate talk. And the reason is because the religion is only being taken as surface or as a habit. May Allah (ﷻ) increase us in knowledge. Ameen.

○ Surah Al An'aam brings people back to tawheed. People get lost in life and say, "I've lost myself, I want to leave and find myself, I want to discover myself". And in the upcoming ayat, we find many Names of Allah being mentioned to take us back to His Oneness. The

Names Allah, Ar Rabb, As Samie', Al 'Aleem and Al Hakam are all mentioned.

## SURAH AL AN'AM 112 TO 117

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وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِينَ الْإِنْسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا ۗ وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ ۗ فَذَرْهُمْ وَمَا يَفْتَرُونَ

And thus We have made for every prophet an enemy - devils from mankind and jinn, inspiring to one another decorative speech in delusion. But if your Lord had willed, they would not have done it, so leave them and that which they invent.

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وَلِتَصْغَىٰ إِلَيْهِ أَفئِدَةُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَلِيَرْضَوْهُ وَلِيَقْتَرِفُوا مَا هُمْ مُّقْتَرِفُونَ

And [it is] so the hearts of those who disbelieve in the Hereafter will incline toward it and that they will be satisfied with it and that they will commit that which they are committing.

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أَفَغَيْرَ اللَّهِ أَبْتَغِي حَكْمًا وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ مُفَصَّلًا  
وَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْلَمُونَ أَنَّهُ مُنَزَّلٌ مِّن رَّبِّكَ بِالْحَقِّ فَلَا  
تَكُونَنَّ مِنَ الْمُمْتَرِينَ

[Say], "Then is it other than Allah I should seek as judge while it is He who has revealed to you the Book explained in detail?" And those to whom We [previously] gave the Scripture know that it is sent down from your Lord in truth, so never be among the doubters.

115

وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا لَا مُبَدِّلَ لِكَلِمَاتِهِ وَهُوَ السَّمِيعُ  
الْعَلِيمُ

And the word of your Lord has been fulfilled in truth and in justice. None can alter His words, and He is the Hearing, the Knowing.

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وَإِنْ تُطِيعْ أَكْثَرَمَنْ فِي الْأَرْضِ يُضِلُّوكَ عَن سَبِيلِ اللَّهِ إِنْ يَتَّبِعُونَ  
إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ

And if you obey most of those upon the earth, they will mislead you from the way of Allah. They follow not except assumption, and they are not but falsifying.

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إِنَّ رَبَّكَ هُوَ أَعْلَمُ مَنْ يَضِلُّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

Indeed, your Lord is most knowing of who strays from His way, and He is most knowing of the [rightly] guided.

- Allah Al Hakam is The Judge and He will make a judgement to make a full stop to all the confusion and misdirection.
- Allah Ar Rabb nurtures the people and with all the talk going on, Allah is As Sami'e (The All-Hearer) and He is Al 'Aleem (The All-Knower) Who knows what is truth and what is falsehood and what are the intentions of the people who speak. He knows who wants to deceive and who wants to guide.

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وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِينَ الْإِنْسِ وَالْجِنِّ يُوحِي  
بَعْضُهُمْ إِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا ۗ وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ  
فَذَرُهُمْ وَمَا يَفْتَرُونَ

And thus We have made for every prophet an enemy - devils from mankind and jinn, inspiring to one another decorative speech in delusion. But if your Lord had willed, they would not have done it, so leave them and that which they invent.

- There are messengers and false speakers, and what do people get attracted? To false speakers.
- The messengers only convey the revelation from Allah (ﷻ) and not what they want or desire. All they say to the people is the truth. Any anyone who follows it will be guided and anyone who does not will be misguided.



○ (وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِينَ الْإِنْسِ وَالْجِنِّ) (And

thus We have made for every prophet an enemy - devils from mankind and jinn,): Every messenger has an enemy, this is from the way of Allah (ﷻ). And when the messenger gives an ayah to the people or tells them of a worship, the enemy will bring something else or another practice in contradiction to it.

○ When the Prophet (ﷺ) would convey the revelation to the people, his uncle Abu Lahab will come afterwards and say, “don’t listen to him”, so there can be enemies from humans. Or when we hear the truth, there are whispers of the shaitan to make us doubt the truth, so there are enemies of the jinn as well.

○ There is ruqyah, but there is falsehood to say, “no there is something else to read”, or

someone says, “I don’t feel the prayer”, so another will say, “come to meditation, you will be enlightened”.

- Or people will get attracted to people who can foretell the future, such as horoscopes or palmists and then with time, different things come out such as reading your handwriting to interpret your personality, and then you will know how to deal with matters.
- For every messenger, there is an enemy and friend. A friend supports, loves, guides, reminds and advises. A friend thinks about us before themselves. But the enemy deceives, plots, is hypocritical, jealous, arrogant, misguides and is against us.
- The better a person is, the more enemies he will have, and the messengers had the greatest

number of enemies. This is the way of Allah (ﷻ).

Anyone who speaks the truth must have enemies, from humans and jinn.

### SURAH AL FURQAN 31

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِّنَ الْمُجْرِمِينَ ۚ وَكَفَىٰ بِرَبِّكَ هَادِيًا  
وَنَصِيرًا

And thus have We made for every prophet an enemy from among the criminals. But sufficient is your Lord as a guide and a helper.

- Which is more beneficial, to have enemies or not? To have enemies because this will show who follows the truth and who does not – that is furqan.
- The one on falsehood will not have enemies. And Allah (ﷻ) has set enemies to see who will follow the messengers and who will not.

○ (يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ) (inspiring to one another):

the human enemy and jinn enemy will inspire one another to cause more problems.

○ People are not attracted to good because it is a greater challenge, but there is no challenge to falsehood.

## SURROUNDINGS OF PARADISE AND THE FIRE

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " حُفَّتِ الْجَنَّةُ بِالْمُكَارِهِ  
وَحُفَّتِ النَّارُ بِالشَّهَوَاتِ "

Anas narrated that the Messenger of Allah (ﷺ) said: "Paradise is surrounded by hardships, and the Fire is surrounded by desires."<sup>1</sup>

○ The Prophet (ﷺ) said paradise is surrounded with hardship and the fire is surrounded with attractions. It appears difficult to enter paradise, but once entering, it is ease and

<sup>1</sup> Jami` at-Tirmidhi 2559

relief. And the fire appears attractive, but once entering it is suffocating.

- (زُخْرُفَ الْقَوْلِ غُرُورًا) (decorative speech in delusion.): the speech of falsehood is like (زُخْرُفَ) –ornate, detailed and intricate. In reality, falsehood is ugly and misleading, but the enemies of human and jinn will make it decorative and attractive.
- It is to beautify the words and concepts, but it is not based on the Qur'an and Sunnah. For example, the concept of gratitude is there, but it is not based on faith or the way of the Prophet (ﷺ). So they will say be grateful to themselves but not grateful to Allah (ﷻ).

## SURAH AL HAJJ 24

وَهُدُوا إِلَى الطَّيِّبِ مِنَ الْقَوْلِ وَهَدُوا إِلَى صِرَاطِ الْحَمِيدِ

And they had been guided [in worldly life] to good speech, and they were guided to the path of the Praiseworthy.

- We are commanded to speak good with good feelings and intentions.
- The meaning of (غُرُورًا) comes from (غر) which means a start, love of the self and in the Qur'an (غُرُورًا) is mentioned as the shaitan who is a deceiver, the duniya is deceiving, and hypocrites who are deceived.
- And these falsehood concepts begin with the self, so it is “you as being the start and priority”, but Islam teaches us to place Allah (ﷻ) and the Prophet (ﷺ) before ourselves. Taqwa is against what the self loves.

- Tawheed teaches us to not be central, but it is Allah (ﷻ) Who is central, the good qualities we have are not from us, but from Allah (ﷻ). But the nafs and ego do not love this.
- The religion teaches us to love Allah (ﷻ), love the Prophet (ﷺ) and love others for Allah (ﷻ). It teaches us to seek the pleasure of Allah (ﷻ) and not the pleasure of the self.
- And that is why people love programs that talk about the self – self-respect, self-confidence, self-love, self-reliance, belief in the self and so forth. A person thinks he is changing for the better, but he is only worshipping himself and making himself the center.

## SURAH AL FURQAN 43

أَرَأَيْتَ مَنْ اتَّخَذَ إِلَهَهُ هَوَاهُ أَفَأَنْتَ تَكُونُ عَلَيْهِ وَكِيلاً

Have you seen the one who takes as his god his own desire? Then would you be responsible for him?

- Most of our problems are due to the self, and the worst enemy is the self.
- A person can be deceived with his beauty, money, position, experience, knowledge and even worship. There is the story of the man who worshipped Allah (ﷻ) for seventy years and after he died, Allah (ﷻ) said, “take My slave to paradise by My mercy” and the man said, “no take me to paradise by my worship”, astaghfar Allah. And that is deception.
- So Allah (ﷻ) said to bring the Scale, all his worships were placed on one pan of the scale, and one eye was placed on the other pan,



and the eye outweighed. All the worships of seventy years did not even fulfill gratitude for one eye, so what about the entire body?

- Then Allah (ﷻ) said to take My slave to the fire and the he said, “no my Lord, by Your mercy, take me to paradise.”
- As we are studying, learning, praying, being patient, these are all favors from Allah (ﷻ) – He is Al Manaan, Al Mu'tee, Al Kareem. May Allah (ﷻ) protect us from deception. Ameen.

#### SURAH AL INFITAAR 6

يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّبَكَ بِرَبِّكَ الْكَرِيمِ

- O mankind, what has deceived you concerning your Lord, the Generous,
- It is also deception when someone sins and then he just says, Allah is Forgiving, and he does not repent.

- Or someone does bad deeds and good deeds, but he does not feel bad for his sin since he compares it to the good he is doing; this is deception. So we run to Allah (ﷻ) and that is the meaning of tawheed.

### SURAH ADH DHAARIYAAT 50

فَفِرُّوا إِلَى اللَّهِ

So flee to Allah (from His Torment to His Mercy - Islamic Monotheism).

### SUPPLICATION FOR GOOD PROVISION

اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا، وَرِزْقًا طَيِّبًا، وَعَمَلًا مُتَقَبَّلًا

*Allāhumma innī as'aluka `ilman nāfi`a, wa rizqan ṭayyiba, wa `amalan mutaqqabbala.*

O Allah, I ask You for knowledge that is of benefit, a good provision, and deeds that will be accepted.<sup>2</sup>

<sup>2</sup> Ibn Majah no. 925

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وَلِتَصْغَىٰ إِلَيْهِ أَفئِدَةُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَلِيَرْضَوْهُ  
وَلِيَقْتَرِفُوا مَا هُمْ مُّقْتَرِفُونَ

And [it is] so the hearts of those who disbelieve in the Hereafter will incline toward it and that they will be satisfied with it and that they will commit that which they are committing.

- This ayah tells us about those who will listen and be attracted to this deceptive talk.
- (وَلِتَصْغَىٰ إِلَيْهِ أَفئِدَةُ) (And [it is] so the hearts of):  
the meaning of (لِتَصْغَىٰ) is to be attracted and inclined. And the (أَفئِدَةُ) –means a heart full of feelings. What types of hearts will be attracted to this deceptive and ornate talk?
- (الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَلِيَرْضَوْهُ وَلِيَقْتَرِفُوا مَا هُمْ مُّقْتَرِفُونَ)  
(those who disbelieve in the Hereafter will incline toward it and that they will be satisfied

with it and that they will commit that which they are committing.): those who do not believe in the hereafter. If our heart believes in the hereafter then we will not be attracted to deceptive talk. Belief in the hereafter is to have feelings of faith towards the hereafter. And if we do not speak of the akhira, then easily we will be attracted to the duniya.

- The one who believes in the hereafter will have feelings for paradise, he will have feelings when his deeds are weighed.

#### SURAH SAAD 46

إِنَّا أَخْلَصْنَاهُمْ بِخَالِصَةٍ ذِكْرَى الدَّارِ

Indeed, We chose them for an exclusive quality: remembrance of the home [of the Hereafter].

- When the Prophet (ﷺ) would see anything nice in the duniya, he will say, (اللهم لا عيش إلا عيش الآخرة) (O Allah, there is no real life except for the life of

the hereafter). So the heart is always connected to the hereafter. May Allah (ﷻ) make our heart connected to the hereafter. Ameen.

- We do good deeds because we want our reward in the hereafter and stay away from sins so that we are away from the fire.
- When people hear talk about the akhira, they will say, “don't talk about it”, thinking they will live here forever – this is called (طول الأمد). Though the hereafter is near to us.

#### HEREAFTER IS NEAR

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " الْجَنَّةُ أَقْرَبُ إِلَيَّ أَحَدِكُمْ مِنْ شِرَاكِ نَعْلِهِ، وَالنَّارُ مِثْلُ ذَلِكَ "

The Prophet (ﷺ) said, "Paradise is nearer to any of you than the Shirak (leather strap) of his shoe, and so is the (Hell) Fire.<sup>3</sup>

<sup>3</sup> Sahih al-Bukhari 6488

- The moment the akhira does not come to our mind, we will be deceived with ourselves and our deeds.
- We can easily take the blessings, our life, our movements, our feelings for granted. We are here in this life only temporarily and then we will visit the grave and then return to Allah (ﷻ).
- Belief in the hereafter brings more life but lack of belief in the hereafter only makes the heart dead. In environments where death is near such as ICU and so forth, the hearts are tender, full of feelings and are accepting to see the truth. All deceptive talk goes and people only want to hear about Allah (ﷻ) and the truth.
- For anything that happens in our life, we want to remember the hereafter.

## SUPPLICATION TO NOT MAKE THE WORLDLY LIFE OUR GREATEST CONCERN

"اللهم اقسم لنا من خشيتك ما تحول به بيننا وبين  
معاصيك، ومن طاعتك ما تبلغنا به جنتك، ومن اليقين ما  
تهون به علينا مصائب الدنيا. اللهم متعنا بأسماعنا،  
وأبصارنا، وقوتنا ما أحييتنا، واجعله الوارث منا، واجعل ثأرنا  
على من ظلمنا، وانصرنا على من عادانا، ولا تجعل مصيبتنا في  
ديننا، ولا تجعل الدنيا أكبر همنا، ولا مبلغ علمنا، ولا تسلط  
علينا من لا يرحمنا

O Allah, apportion to us such fear as should  
serve as a barrier between us and acts of  
disobedience; and such obedience as will take  
us to Your Jannah; and such as will make easy  
for us to bear in the calamities of this world. O  
Allah! let us enjoy our hearing, our sight and our  
strength as long as You keep us alive, and make  
it the inheritor of us, and make our revenge  
restricted to those who oppress us, and support  
us against those who are hostile to us let no  
misfortune afflict our Deen; let not worldly affairs  
be our principal concern, or the ultimate limit of

our knowledge, and let not those rule over us who do not show mercy to us.<sup>4</sup>

- All of us are returning to Allah and not to anything else. And we must know that the akhira is better and everlasting. The akhira is what gives us happiness and richness.

### SURAH ADH DHUHA 17

#### وَالْآخِرَةُ خَيْرٌ وَأَبْقَى

While the Hereafter is better and more enduring.

- To believe in Allah (ﷻ) is the truth, to believe in the angels is the truth, to believe in the Books is the truth, to believe in the messengers is the truth, to believe in the Last Day is the truth and to believe in the decree is the truth.

### SUPPLICATION FOR COMPLETE GUIDANCE

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ " اللَّهُمَّ لَكَ  
أَسْلَمْتُ وَبِكَ آمَنْتُ وَعَلَيْكَ تَوَكَّلْتُ وَإِلَيْكَ أُنَبِّتُ وَبِكَ خَاصَمْتُ

<sup>4</sup> Riyadh As Saliheen, At Tirmidhi, Book 5, Hadith 834



اللَّهُمَّ إِنِّي أَعُوذُ بِعِزَّتِكَ لَا إِلَهَ إِلَّا أَنْتَ أَنْ تُضِلَّنِي أَنْتَ الْحَيُّ الَّذِي  
لَا يَمُوتُ وَالْجِنُّ وَالْإِنْسُ يَمُوتُونَ "

" O Allah, it is unto You that I surrender myself. I affirm my faith in You and repose my trust in You and turn to You in repentance and with Your help fought my adversaries. O Allah, I seek refuge in You with Your Power; there is no god but You, lest You lead me astray. You are ever-living that does not die, while the Jinn and mankind die."<sup>5</sup>

### SURAH AL AN'AAM 115

وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا لَا مُبَدِّلَ لِكَلِمَاتِهِ وَهُوَ السَّمِيعُ  
الْعَلِيمُ

And the word of your Lord has been fulfilled in truth and in justice. None can alter His words, and He is the Hearing, the Knowing.

MAY ALLAH KEEP US FIRM ON GUIDANCE AND PROTECT US FROM ALL ENEMIES AND DECEPTION. AMEEN.

<sup>5</sup> Sahih Muslim 2717

## REFERENCES

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



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