



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 YUNUS 58

قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِمَّا يَجْمَعُونَ

Say, "In the bounty of Allah and in His mercy - in that let them rejoice; it is better than what they accumulate."

- We all need to have companions in life because it is not about being, "this is my way and this is what I know" because with companions, it makes the knowledge in-

depth, “3-D” and easy to apply because we are with those whom we are comfortable with.

- We can be with people, but each one can be in their own “cabin”. Everyone wants to go to paradise, everyone wants to be better; no one wants to be imbalanced.
- We can learn so much, but if we are alone, we will be unable to see the progression in our selves. Progression is to be a better a person who loves Allah (سبحانه وتعالى), His Messenger (ﷺ) and his heart is pure; he is flexible and not rigid.
- Allah (سبحانه وتعالى) does not just gather us and make us learn knowledge without any “taste”. He will make us taste this knowledge and feel it.

- All of us are made of earth and our soul is from the heavens, but from the earth, we are all different textures and different natures.
- All of us want to be better, happy and satisfied, and that is with knowledge from Allah (سبحانه) (وتعالى) and when have companions. 'Umar bin Al Khattab (رضي الله عنه) said the best thing Allah gave me after Islam is to have companions.
- To have a companion is someone that emotionally accompanies us in faith.
- We can have colleagues at work where we are with them for hours, but emotionally we are not present because the nourishment is simply worldly. When everyone's nourishment and desire is worldly, then we will not be emotionally nourished.

- Unlike being in the study circles where people are different with different natures and facing different challenges, but all are being nourished the same and all have the same goal.
- Allah (سبحانه وتعالى) accepts us as we are, but we will be modified and upgraded with His nurturing. We are all different, but what is our common ground? (لا إله إلا الله محمد رسول الله). This will always protect us and save us from losing ourselves and our identity.
- The Companions of the Prophet (ﷺ) were called “companions”, and not “students”, “followers” or “disciples” because there is a similar emotional nourishment and goal.
- A companion is someone whom we can be emotionally connected with them, even if we

do not say anything, our companion knows.  
Our companion is like a mirror.

- If we are not with someone emotionally, then we have to always explain our words and actions. But when we are with people where we learn about (لا إله إلا الله محمد رسول الله), about something solid, then we will grow emotionally together.
- When Allah (سبحانه وتعالى) nurtures us with our companions, it will bring out the best from us. And to bring out the best from us is something that is already within us. For example, bees produce honey, but they need to go to flowers in order to produce the best. And similarly, we cannot produce “honey” if we do not have companions that bring out the best from us.

- We cannot buy feelings; we cannot make people love each other. Feelings are from Allah (سبحانه وتعالى). It is important to learn while feeling relaxed. We want to change for Allah (سبحانه وتعالى) in the way He fashioned us and created us, and not just to change as “copy and paste”.
- Allah (سبحانه وتعالى) knows for what we are created and what is suitable for us. The image of the bees is suitable for their role.
- The progression and action of each person is customized for them. We are all different and everyone is beautiful, unique and special, and Allah Al 'Aleem is The All-Knower of the best provision and knowledge that will move us.
- People can get “fed up” from their life, or they can go through a breakdown or trauma in their

life, so they want to change. What do they do? They may travel, change their job or move to another country, but it is important to know what is the reason for that change.

- Sometimes people can make major changes in their life and then they regret it. For sure anyone who changes their body will not be satisfied because it is not them. Allah (سبحانه وتعالى) created us with these bones, this flesh, this structure, this nose and so forth. It is important to accept ourselves and to accept our bodies and how Allah (سبحانه وتعالى) made us, and to accept our natures.
- Change should not be based on ignorance or blindly following anything. Change should be based on knowledge.



- All of us want to be in a better form, we want our qualities to be better, we want our principles and values to be better and renewed.
- We want a “new look” every day, and this is not about being someone else. We are ourselves, but the better of ourselves.
- Our faith is like clothing and it will get worn out if it stays the same for years. Our faith is something that moves us. It cannot be that we just say, “I believe in Allah and the Prophet (ﷺ)” and it does not move us.
- If we are not talking about faith, learning it and expressing it, then we will be “old-fashioned”. And then our relationship with Allah (سبحانه وتعالى) becomes “boring”, so we end up going to

different and strange philosophies, subhan Allah.

- People think in order to have change, they need to go to something new. If we only try to change based on desires, then we will not be satisfied because we are always doing something different.

## LIVE WITH ALLAH AL 'ALEEM

### SUPPLICATION FOR ACCEPTABLE DEEDS

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>1</sup>

<sup>1</sup> Sunan Ibn Majah 925

## BENEFICIAL KNOWLEDGE

- Change needs to be based on beneficial knowledge. We do not want to do dramatic changes and then it ends up being rejected. We ask Allah (سبحانه وتعالى) to accept our deeds, utterances and actions.
- We think deeds are only about doing things, but deeds can also be to abstain and leave something.
- What is the equation for deeds to be accepted? We think it needs to be done a certain way, but for them to be accepted, we need to believe in the knowledge of Allah (سبحانه وتعالى). We believe that Allah is Al 'Aleem – He knows Who we are, what knowledge will increase us in faith and renew us, what

provision we need, and what deeds to perform so that it is accepted.

- We could be fulfilling our responsibilities and duties with our husband and children, but then it just becomes routine, so it needs “excitement”. And faith is what make us excited.
- Allah (سبحانه وتعالى) is The All-Knower of how to make our connection and role exciting, but based on knowledge, and not desires.
- Desires are baseless because there is always something lacking, so we will not be satisfied.
- Allah (سبحانه وتعالى) is The All-Knower of what knowledge He will teach us in order to renew our faith. Allah (سبحانه وتعالى) appreciates an atom of faith, even if a person has an intention to do good and does not do it, he is still rewarded.

- Allah Al 'Aleem is The All-Knower of what beneficial knowledge is needed to move our heart. We ask Allah (سبحانه وتعالى) for beneficial knowledge.
- Beneficial knowledge moves our feelings, but will we quickly apply?

## GOOD PROVISION

- Notice then in the dua, we ask Allah (سبحانه وتعالى) for good provision and then acceptable deeds. We cannot jump from knowledge to actions immediately.
- For example, if we learn how to cook something, we then want to quickly cook, but first we need provision; we need to buy the ingredients first.

- Allah (سبحانه وتعالى) is The All-Knower of what good provision is needed to complete us and to perform accepted deeds.
- Ibrahim (عليه السلام) passed his tests and was made a leader, then he asked for his offspring as well, and they were made leaders except for the unjust. Then he made dua for the land and to be provided with good provision.
- Then the third state is when Allah (سبحانه وتعالى) assigned a job for Ibrahim (عليه السلام), to raise the foundation of His House. This deed did not just come like this. First, Allah (سبحانه وتعالى) made him a leader so he knows, then he was provided provision from children and food, and then he was given the job to raise the foundation of the

House, and then he asked Allah (سبحانه وتعالى) to accept his deeds.

- There are worships where we cannot perform alone, such as seeking knowledge, imparting knowledge and loving for Allah (سبحانه وتعالى), so surely before this deed, Allah (سبحانه وتعالى) will prepare us.
- He knows when is the right time to be taught beneficial knowledge, and Allah Al 'Aleem will provide us good provision by granting us tools, companions and resources.
- Good provision is a bridge between beneficial knowledge and acceptable deeds. And only Allah (سبحانه وتعالى) knows what good provision we need so that it completes us. It is not provision that crowds us or make us useless or confused.

- We should never underestimate making dua to Allah (سبحانه وتعالى) and especially making dua for the deen. If we want a companion, we may get it or not, but if we want a companion for Allah (سبحانه وتعالى), then He will give us. Even if we want a pen for Allah (سبحانه وتعالى), He will give us.
- If we do not have knowledge then we will not know what we want. It is a great deception when people choose things based on their desires or the desires of others. For example, “he’s a doctor so I want to be a doctor, or he’s an artist or I want to be an artist.” Or sometimes we want our children to fulfill the dreams we could not fulfill, but they will say, “that’s you, it’s not me.”



## ACCEPTED DEEDS

- Allah (سبحانه وتعالى) is Al Waasi' Al 'Aleem – He is The Most Vast in knowledge and He knows what is good for us, but we are limited. We can make things so “tasteless” based on our limited knowledge. But Allah is The All-Knower and He knows what knowledge will move us, what provision is needed, and which actions are needed to have accepted deeds. And even when we finish the deed, we still ask Him to accept it, so we do not leave that connection.
- Sometimes people face problems and they just want a dua for it, but there is no knowledge to move the person in the first place. And with the knowledge, it not only moves us, but makes us know Who is Allah (سبحانه وتعالى).

- In order for deeds to be accepted, it has to have:
  1. Ikhlas (sincerity to Allah (سبحانه وتعالى))
  2. Itibaa' (following the Prophet (ﷺ))
- But then we think, how can I have feelings for this, how do I know? Allah The All-Knower will give us good provision, and it can be something so simple, but it will remind us of great concepts.
- Allah (سبحانه وتعالى) knows what good provision can be that will move us. It can be a smile, it can be a cake with cream, it can be a hug, that will push us to do good deeds.
- And notice it is (طيب) provision, provision that makes us pure, kind and gentle.
- For example, we learn about taqwa and then we think, how can I apply it? And then Allah

(سبحانه وتعالى) provides us with clothes, and this reminds us of “libas at taqwa” – “garment of taqwa”. So when we dress, it should not be based on desire, but what is suitable for us.

- Allah (سبحانه وتعالى) knows what knowledge we need, what provision and what deed to make it accepted, and this will make it not stressful.

**What will make it a beautiful and stress-free journey? When we know it is not about us, but it is about Allah (سبحانه وتعالى).**

- In order for deeds to be accepted, it is connected to dua. The mother of Maryam (peace be upon her) asked Allah (سبحانه وتعالى) to accept from her:

## SURAH AAL IMRAAN 35 TO 37

35

إِذْ قَالَتِ امْرَأَتُ عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا  
فَتَقَبَّلْ مِنِّي إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

[Mention, O Muhammad (ﷺ)], when the wife of 'Imran said, "My Lord, indeed I have pledged to You what is in my womb, consecrated [for Your service], so accept this from me. Indeed, You are the Hearing, the Knowing."

36

فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ وَاللَّهُ أَعْلَمُ بِمَا وَضَعْتَ  
وَلَيْسَ الذَّكَرُ كَالْأُنْثَىٰ وَإِنِّي سَمَّيْتُهَا مَرْيَمَ وَإِنِّي أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا  
مِنَ الشَّيْطَانِ الرَّجِيمِ

But when she delivered her, she said, "My Lord, I have delivered a female." And Allah was most knowing of what she delivered, "And the male is not like the female. And I have named her Mary, and I seek refuge for her in You and [for] her descendants from Satan, the expelled [from the mercy of Allah]."

## 37

فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا كُلَّمَا  
 دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا قَالَ يَا مَرْيَمُ أَنَّى لَكَ  
 هَذَا قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ

So her Lord accepted her with good acceptance and caused her to grow in a good manner and put her in the care of Zechariah. Every time Zechariah entered upon her in the prayer chamber, he found with her provision. He said, "O Mary, from where is this [coming] to you?" She said, "It is from Allah. Indeed, Allah provides for whom He wills without account."

○ Allah (سبحانه وتعالى) accepted her a good acceptance; He not only accepted her deeds, but accepted her as a whole. May Allah (سبحانه وتعالى) accept us a good acceptance. Ameen.

- In the story of Qabeel and Habeel, Allah (سبحانه) will only accept from the pious and not deeds based on desire because worship is pure for Allah (سبحانه وتعالى).

## NAME OF ALLAH AL 'ALEEM IN SURAH AL BAQARAH

### SURAH AL BAQARAH 127 TO 129

127

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا ۖ إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

And [mention] when Abraham was raising the foundations of the House and [with him] Ishmael, [saying], "Our Lord, accept [this] from us. Indeed You are the Hearing, the Knowing.

128

رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا ۖ إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ

Our Lord, and make us Muslims [in submission] to You and from our descendants a Muslim nation [in submission] to You. And show us our rites and accept our repentance. Indeed, You are the Accepting of repentance, the Merciful.

129

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ  
وَالْحِكْمَةَ وَيُزَكِّيهِمْ ۚ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

Our Lord, and send among them a messenger from themselves who will recite to them Your verses and teach them the Book and wisdom and purify them. Indeed, You are the Exalted in Might, the Wise."

**HOMEWORK:** search for (يتقبل), (تقبل), (يقبل) in the Qur'an.

MAY ALLAH GRANT US BENEFICIAL KNOWLEDGE, GOOD PROVISION AND ACCEPTED DEEDS. AMEEN.

## REFERENCES

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



## ADDITIONAL RESOURCES

PAST CLASS NOTES AND NEW POSTS ON TELEGRAM

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