

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

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## INTRODUCTION

SUPPLICATING BY ALLAH'S GREATEST  
NAME

قَالَ سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلًا يَقُولُ اللَّهُمَّ إِنِّي  
أَسْأَلُكَ بِأَنَّ لَكَ الْحَمْدَ لَا إِلَهَ إِلَّا أَنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ الْمَنَّانُ  
بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ ذُو الْجَلَالِ وَالْإِكْرَامِ فَقَالَ " لَقَدْ سَأَلَ  
اللَّهَ بِاسْمِهِ الْأَعْظَمِ الَّذِي إِذَا سُئِلَ بِهِ أُعْطِيَ وَإِذَا دُعِيَ بِهِ أَجَابَ

"The Prophet (صلى الله عليه وسلم) heard a man say:

'Allahumma! Inni as'aluka bi-anna lakal-hamd.  
La ilaha illa Anta, wahdaka la sharika laka. Al-  
Mannan. Badi'us-samawati wal-ard. Dhul-jalali  
wal-ikram

(O Allah! I ask You by virtue of the fact that all  
praise is due to You; none has the right to be

worshiped but You alone, and You have no partner or associate, the Bestower, the Originator of the heavens and the earth, the Possessor of majesty and honor.' He said: 'He has asked Allah by His Greatest Name which, if He is asked thereby He gives and if He is called upon thereby He answers.'<sup>1</sup>

## ALLAH CAN FIX AND CORRECT OUR DUNIYA AND AKHIRA

كان رسول الله صلى الله عليه وسلم، يقول: "اللهم أصلح لي ديني الذي هو عصمة أمري، وأصلح لي دنياي التي فيها معاشي، وأصلح لي آخرتي التي فيها معادي، واجعل الحياة زيادة لي في كل خير، واجعل الموت راحة لي من كل شر"

The Messenger of Allah (ﷺ) used to say:

*"Allahumm-aslih li diniyalladhi huwa 'ismatu amri, wa aslih li dunyaya-llati fiha ma'ashi, wa aslih li akhirati-llati fiha ma'adi, waj'alil-hayata ziyadatan li fi kulli khair, waj'alil-mauta rahatan li min kulli sharrin*

(O Allah, make my religion easy for me by virtue of which my affairs are protected, set right for me my world where my life exists, make good

<sup>1</sup> Sunan Ibn Majah 3858

for me my Hereafter which is my resort to which I have to return, and make my life prone to perform all types of good, and make death a comfort for me from every evil)."<sup>2</sup>

- We ask Allah (سبحانه وتعالى) to fix and correct our religion because if that is good then everything else will be good.
- We ask Allah (سبحانه وتعالى) to fix and correct our worldly affairs and to reform our grave and akhira which will be our final return.
- And we ask Allah (سبحانه وتعالى) to prolong our life in goodness; we do not want death that we end up being cut-off from good, but for our death to be relief from evil.

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<sup>2</sup> Riyadh As Saliheen, Muslim, Book 16, Hadith 8

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

- Surah An Nisaa is about solving situations between people due to their weakness. We are all weak and this weakness can clash with the weakness or strength of another.
- We do not want our weakness to separate between us, rather it should lead us more attachment to Allah (سبحانه وتعالى). We do not want to look down at the weakness of anyone because it could be through that weakness that the person connects to Allah (سبحانه وتعالى).
- We all need mercy and when He made us weak, it is an opportunity to attach to Allah (سبحانه وتعالى). If we are already reformed then we will be very rough; we will not show compassion because we underestimate the weakness of

others. The Prophet (ﷺ) would not underestimate the tears of his wives; he would not say, “you’re causing so much drama”.

- Our strength is to accept the weakness of another, and not to pressure or put them down.
- Surah An Nisaa tells us about situations that happen between husband and wife, and their weakness is not because they want bad, but each has expectations. And the way each one thinks is different, so we cannot assume they will react in the way we think.
- Women are more sensitive, emotional, and can think about everything in one time; we think more with our feelings.
- While man will give very sharp solutions. If we have an issue with a friend, he'll say cut the

relation. And if he calls us twice a day, and five times another day, and once another day, we will question “why? What happened?”

- But with the husband, he will take one topic at a time, one issue at a time. When the man focuses on one thing, then he can do his best. The role of the man is to work, provide for the family and make important decisions based on the benefit of the family. While the woman can multi-task and is needed constantly.
- Man and woman are not there to compete with each other but to complement each other. And it is important to accept each one as they are.

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

- Conflict between husband and wife is called (شقاق) – dissension. Many times we hear, “m way of raising children is like this and not like yours”, “my way is disciplined, while yours is lenient”, “my mother said to do this, so she knows better” and so forth.
- Each one takes a side and is torn. Islam is against separation, even with friends, they have three days to reconcile and if they do not, then there is no forgiveness every Monday and Thursday.
- And when there is separation and dissension, bringing them together is called (إصلاح) – correcting and fixing, but what is needed:



1. Two judges: one from each party and there are specific qualities for each judge. It cannot be just anyone.
  2. Both the husband and wife need to have the intention and are determined of wanting to reconcile and fix the relationship. If only one party wants to reconcile and not the other, then dissension and separation will remain.
- o For example, if two friends are in dissension and this can be due to sensitivity, weaknesses or expectations. But then there are people in the middle who want to see the two friends reconcile. If both have a good intention of wanting to reconcile and return to the relationship, then they will return to each other.

But if just one side wants to reconcile, and not the other, then the relationship will not work.

- And this rule can be taken with any opposition because Allah (سبحانه وتعالى) knows what is inside the hearts.

## SURAH AN NISAA 34 TO 35

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الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ  
وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ ۚ فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ  
بِمَا حَفِظَ اللَّهُ ۚ وَاللَّاتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ  
فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ ۚ فَإِنِ اطَّعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا ۗ  
إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا

Men are in charge of women by [right of] what Allah has given one over the other and what they spend [for maintenance] from their wealth.

So righteous women are devoutly obedient, guarding in [the husband's] absence what Allah would have them guard. But those [wives] from whom you fear arrogance - [first] advise them; [then if they persist], forsake them in bed; and

[finally], strike them. But if they obey you [once more], seek no means against them. Indeed, Allah is ever Exalted and Grand.

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وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَأَبْعَثُوا حَكَمًا مِّنْ أَهْلِهِ وَحَكَمًا مِّنْ أَهْلِهَا إِنْ يُرِيدَا إِصْلَاحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَا إِنَّ اللَّهَ كَانَ عَلِيمًا خَبِيرًا

And if you fear dissension between the two, send an arbitrator from his people and an arbitrator from her people. If they both desire reconciliation, Allah will cause it between them. Indeed, Allah is ever Knowing and Acquainted [with all things].

- It is important to believe that Allah (سبحانه وتعالى) is the All-Knower and He knows the sensitivities and weaknesses of all, so He places rules that are suitable for all.
- Allah (سبحانه وتعالى) does not take the side of the man over the woman nor the woman over the man, but He takes the side of all so they may overcome their weakness. The rules consider

the weakness of all and to fix all. Thus it is important to take the rules from Allah (سبحانه و تعالی) so that we may be fixed.

- Allah (سبحانه و تعالی) places us in relationships with others in order to fix ourselves. We are fixed with our parents, siblings, teachers, students, friends, spouses and so forth. Relationships are to fix us and the other person.
- Allah (سبحانه و تعالی) mentions that marriage is a strong bond and covenant. And we want to become better and help our companion become better too.
- Marriage is reforming for us and to help others be reformed. It is important to give everyone their position; we cannot play two roles at one time, and we cannot not play any role either.

- The man needs to play the role of the man and the woman needs to play the role of the woman. We cannot play two roles – both man and woman, nor can we not play any role, just entering and leaving the house without anything.
- Allah (سبحانه وتعالى) is The All-Knower and He considers everyone to overcome his weakness and to help overcome the weakness of others. Allah (سبحانه وتعالى) has set the roles so we need to play our role.
- الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى (بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ) (Men are in charge of women by [right of] what Allah has given one over the other and what they spend [for maintenance] from their wealth.): men are

(قوامون على النساء) – he has the role to spend and decide. He is standing and working for his family. If we are at work, we will listen to the boss or we will listen to the ruler, so why do we not listen to our husband? Subhan Allah.

- If something is broken at home, then let him fix it. And with the children, we can be very lenient, but the man can be quick to straighten them.

- (فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ) (So righteous women are devoutly obedient, guarding in [the husband's] absence what Allah would have them guard.): if a man marries a righteous woman then he has attained the best. If the woman is righteous then it will help everyone in the household.

- The description of the woman:

1. (فَالصَّالِحَاتُ): righteous
  2. (قَانِتَاتٌ): constantly worshipping Allah  
(سبحانه وتعالى), to be studying, to be memorizing the Qur'an and so forth.
  3. (حَافِظَاتٌ لِلْغَيْبِ بِمَا حَفِظَ اللَّهُ): guarding the home and properties in the absence of her husband.
- وَاللَّاتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ (وَأَضْرِبُوهُنَّ <sup>صَل</sup>)
- (But those [wives] from whom you fear arrogance - [first] advise them; [then if they persist], forsake them in bed; and [finally], strike them.): if the husband is afraid his wife is deviating because he sees his wife's behavior is changing, then he must advise her firmly.

- And if she does not take his advice, does not listen to him, and continues to be rebellious then they cannot sleep together in the same room. Sometimes the husband tells his wife, “I don't want you to work in that kind of environment”, but she refuses. Or she wants to start removing her hijab, and so forth. Women can get influenced and start to become rebellious due to friends and social media.
- Allah (سبحانه وتعالى) knows these ways will reform the woman and He knows how to reform everyone. The man is responsible for his wife and she is responsible for her actions, and if she is being overcome by her weakness, then there is help.
- A woman asked the Prophet (ﷺ) what is my position with Allah (سبحانه وتعالى), and he said look



at your relationship with your husband because he is your paradise or your fire.

- And the shaitan uses the woman to spoil and corrupt her because if she is spoiled then all of society will be spoiled. And we want someone who loves us to reform us, not someone who hates us and just wants to spoil us.
  - And this ayah is reforming for the man as well because he can let his wife go about with her rebellion and feel like he does not want to tell her, but he needs to overcome his weakness.
  - And if she still refuses and is rebellious after being advised and not sleeping together, then to strike her. Bear in mind this is not to beat her, but to use what is similar to a miswak.
  - (فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِمْ سَبِيلًا ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا)
- (But if they obey you [once more], seek no

means against them. Indeed, Allah is ever Exalted and Grand.): and it is important for the man to not do this based on desire, but to know that Allah (سبحانه وتعالى) is above, He is The Most High, The Most Great; it is only to reform.

- Men and women have weaknesses, but following the rules from Allah (سبحانه وتعالى) will reform everyone. Allah (سبحانه وتعالى) deals with His slaves with mercy and justice, and He knows our natures. No one can take the role of the other.
- As long as we are here in this life, there is nurturing, there is no perfect marriage in this life, as seen in movies, but marriage is an opportunity to become a better person and to use marriage as a bridge to paradise. But why is there a great amount of divorce or people

refusing to get married? Lack of knowledge – lack of knowledge about Allah (سبحانه وتعالى) and lack of knowledge about marriage, duties and rights. Marriage is not something to be underestimated because people can then go to unlawful matters.

- We have to remember that in the hereafter, we will have the perfect marriage with no challenges. Every situation and relationship in life is nurturing for us and to make us better.
- Marriage is a project to become a better person. And regardless of whether we are newly-wed or married for many years, every time we discover something new.

#### SURAH AL FURQAN 74

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ  
وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

And those who say: "Our Lord! Bestow on us from our wives and our offspring the comfort of our eyes, and make us leaders of the Muttaqun."

- Someone might think this does not concern me since I don't have an issue with my husband or I'm not married, but this is reforming for all of us.
- If marriage is taken as a worship, then we will be responsible because we will see it is a contract witnessed by Allah (سبحانه وتعالى).
- It is important to know the rights and duties of all. We should worry about fulfilling our duties before wanting our rights.
- Respect is so important in a relationship because if there is disrespect then it will be difficult. It is important to never put down our husband in front of the kids and never put

down his family in front of our family. Each is a garment for the other, concealing his/her weakness.

- The husband and wife know each other's weaknesses, but when this is exposed to others, then other people will not forget. If we tell our mother about our husband, then she will have a bad image in her mind, even if we reconcile afterwards.
- There was an issue between the Prophet (ﷺ) and Aisha (may Allah be pleased with her) and then her father Abu Bakr (رضي الله عنه) was involved. The Prophet (ﷺ) said everything will be fine, and he and Aisha (may Allah be pleased with her) reconciled. So Abu Bakr (رضي الله عنه) said to not only involve him in time of war,

but in time of peace as well. And this is to show that matters will be reconciled between the two when each wants reconciliation.

MAY ALLAH HELP US OVERCOME OUR NAFS AND WANT RECONCILIATION. AMEEN.

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3. النهج الأسى - د. محمد النجدي



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