



# أَسْمَاءُ اللَّهِ الْحَسَنَى

## THE MOST BEAUTIFUL NAMES OF ALLAH ALLAH AL 'ALEEM – THE ALL-KNOWER

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

## أَسْمَاءُ اللَّهِ الْحُسْنَى

### THE MOST BEAUTIFUL NAMES ALLAH AL 'ALEEM – THE ALL-KNOWER

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## INTRODUCTION

- When we know Who is Allah (ﷻ), we will constantly ask for forgiveness.

### SURAH MOHAMMED 19

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنْبِكَ

So know (O Muhammad ﷺ) that, La ilaha illallah (none has the right to be worshipped but Allah), and ask forgiveness for your sin,

- Abu Bakr (may Allah be pleased with him) asked the Prophet (ﷺ) to teach him a dua and he told him to seek forgiveness, though he is As

Siddique and he will enter paradise alone as an ummah. The Prophet (ﷺ) did not tell him, "may you go to Firdaous" because if you love someone you will tell them you have wronged yourself.

### SUPPLICATION TO SEEK FORGIVENESS

وعن أبي بكر الصديق رضي الله عنه أنه قال لرسول الله صلى الله عليه وسلم: علمني دعاء أدعوه في صلاتي، قال: "قل: اللهم إني ظلمت نفسي ظلمًا كثيرًا، ولا يغفر الذنوب إلا أنت، فاغفر لي مغفرة من عندك، وارحمني، إنك أنت الغفور الرحيم" ((متفق عليه)).

Abu Bakr As-Siddiq (May Allah be pleased with him) reported: I requested the Messenger of Allah (ﷺ) to teach me a supplication which I could recite in my Salat (prayer). Thereupon he said, "Recite:

'Allahumma inni dhalamtu nafsi zulman kathiran, wa la yaghfirudh- dhunuba illa Anta, faghfir li maghfiratan min 'indika, warhamni, innaka Antal-Ghafur-ur-Rahim

(O Allah! I have considerably wronged myself. There is none to forgive the sins but You. So grant me pardon and have mercy on me. You are the Most Forgiving, the Most Compassionate)."<sup>1</sup>

- Shirk is a great injustice. “Dhulm” (injustice) is to place matters in their wrong place; it is to transgress in our boundaries.
- It is unfair to attribute a son to Allah (ﷻ) or give Him names He did not call Himself. We do not like this for ourselves, so how can we do it to Allah (ﷻ)? Subhan Allah.
- When a decree or command comes – is it unjust? No, but it is how we take it – do we take it more or less?
- Injustice is to put things in the wrong place or to put things in the wrong time. For example,

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<sup>1</sup> Riyad as-Salihin 1475  
[Al-Bukhari and Muslim].

we cannot break our fast five minutes before its time or delay it after its time because that is not following the way of the Prophet (ﷺ).

○ There are three types of injustice:

1. Injustice with Allah (ﷻ): when a person is unjust by associating with Allah (ﷻ), he has actually wronged himself because Allah (ﷻ) does not get affected by the shirk of people. The person himself will get affected.

2. Injustice with the people

3. Injustice with himself

○ It is injustice to make dua to Allah (ﷻ) and dua to the Prophet (ﷺ). We cannot invoke the Prophet (ﷺ) because that is injustice.

- How many times do we not accept the decree because of what we see and feel, though where is the belief in Allah (ﷻ)?
- When a decree happens to us, it is because Allah (ﷻ) wants to give us value. We filter between what is good and bad, though everything is good.
- Fasting is not just fasting from food and drink, but fasting of the heart from not thinking of someone besides Allah (ﷻ). The fast is for Allah (ﷻ) and He knows if there is shirk inside our heart. Imagine someone not eating or drinking, but transgressing inside his heart. May Allah (ﷻ) protect us from shirk. Ameen.

# THE MOST BEAUTIFUL NAMES OF ALLAH

## ALLAH AL 'ALEEM (العليم) – THE ALL-KNOWER

### ALLAH KNOWS WHO ARE THE UNJUST

- Allah (ﷻ) knows who have taqwa and who are unjust.
- The Prophet (ﷺ) made it clear that the mother is more deserving of good treatment three times and then the father.
- And for the married woman, the right of her husband is before her parents. For the married man, the right of the parents is before his wife. And this makes it a circle. If the rights of the spouses are before their parents' then the parents will be neglected.



- Also when working, we cannot take office supplies to use at home or to use the office internet to conduct our own business.
- If we fear too much then we can break the boundaries.
- When we are unjust to anyone, we have actually been unjust to ourselves. Anyone wronged and oppressed will have his dua accepted because the one who is oppressed is full of pain and his dua is accepted. May Allah (ﷻ) protect us from being oppressed. Ameen.
- And the one who is unjust will see his punishment in this life before the next. There was a man who would intentionally drive over cats and when he had children, his children



would die in car accidents, subhan Allah, we ask Allah (ﷻ) for the well-being. Ameen.

## GIVE VICTORY TO THE OPPRESSED AND OPPRESSOR

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَنْصُرْ أَخَاكَ ظَالِمًا أَوْ مَظْلُومًا ". فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ أَنْصُرُهُ إِذَا كَانَ مَظْلُومًا، أَفَرَأَيْتَ إِذَا كَانَ ظَالِمًا كَيْفَ أَنْصُرُهُ قَالَ " تَحْجُزُهُ أَوْ تَمْنَعُهُ مِنَ الظُّلْمِ، فَإِنَّ ذَلِكَ نَصْرُهُ ".

Narrated Anas: Allah's Messenger (ﷺ) said, "Help your brother whether he is an oppressor or an oppressed," A man said, "O Allah's Messenger (ﷺ)! I will help him if he is oppressed, but if he is an oppressor, how shall I help him?" The Prophet (ﷺ) said, "By preventing him from oppressing (others), for that is how to help him."<sup>2</sup>

○ For example, if someone is screaming at others then he should tell him to stop it – this is giving

<sup>2</sup> Sahih al-Bukhari 6952

victory to the oppressor in order to stop his injustice.

### SURAH AL AN'AAM 82

الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَئِكَ لَهُمُ الْأَمْنُ وَهُمْ  
مُهْتَدُونَ

They who believe and do not mix their belief with injustice - those will have security, and they are [rightly] guided.

- When we face insecurity in our life, it is due to shirk because Allah (ﷻ) promised anyone who believes with no shirk then he will be secure.
- Allah (ﷻ) never deals unjustly with us because He has forbidden injustice on Himself. So anything that happens to us is just.
- And it is important to break the injustice, for example if a mother wrongs her children then the children will wrong the cats and so forth. Allah (ﷻ) knows who are unjust and He knows

who wants to break this circle of injustice and have taqwa.

- It is also important for the mother to not make dua against her children. There was a man who was praying a long voluntary prayer and his mother was calling him, but he did not answer her. Then she made dua against him saying, “may you not die until you see the face of a prostitute”, subhan Allah. And a situation happened where this took place and he said my mother’s dua has struck me. The dua of the parents is answered. When we are in the middle of a voluntary worship and someone calls us such as our parents or husband, then we should answer.
- When some injustice happens to us, we have to go back and look at ourselves, and not just

see everyone as being unjust to us. But we go back and see if we have done wrong.

- If someone does bad to us then we need to pardon them and if we wronged someone, to seek forgiveness is not enough, but we need to return the injustice we did. For example, if we talked bad about someone in some place, we need to go to the same place and talk good about them. We have to reverse what we did.
- And if someone did not know we were backbiting them, then we do not need to go and open up the matter, but reverse what we said. And if the person passed away, then we should make dua for them in goodness.

SURAH AL BAQARAH 94 TO 96

94

قُلْ إِنْ كَانَتْ لَكُمْ الدَّارُ الْآخِرَةُ عِنْدَ اللَّهِ خَالِصَةً مِّنْ دُونِ النَّاسِ  
فَتَمَنَّوْا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ

Say, [O Muhammad (ﷺ)], "If the home of the Hereafter with Allah is for you alone and not the [other] people, then wish for death, if you should be truthful.

95

وَلَنْ يَتَمَنَّوْهُ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ

But they will never wish for it, ever, because of what their hands have put forth. And Allah is Knowing of the wrongdoers.

96

وَلَتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَى حَيَاةٍ وَمِنَ الَّذِينَ أَشْرَكُوا يَوَدُّ  
أَحَدُهُمْ لَوْ يُعَمَّرَ أَلْفَ سَنَةٍ وَمَا هُوَ بِمُرْضَخِهِ مِنَ الْعَذَابِ أَنْ  
يُعَمَّرَ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ

And you will surely find them the most greedy of people for life - [even] more than those who associate others with Allah. One of them wishes that he could be granted life a thousand years, but it would not remove him in the least from the [coming] punishment that he should be

granted life. And Allah is Seeing of what they do.

- Allah (ﷻ) said we preferred you over others, but then they took this and said that paradise is guaranteed for them. And that is injustice. We cannot give reward to ourselves.
- So Allah (ﷻ) said if paradise is guaranteed for them, then let them wish to die. And Allah (ﷻ) knows they will never wish for it; they want to live forever.
- And they do not wish to die due to the wrong they have done.

SURAH AL JUMUA' 6 TO 7

6

قُلْ يَا أَيُّهَا الَّذِينَ هَادُوا إِن زَعَمْتُمْ أَنَّكُمْ أَوْلِيَاءُ لِلَّهِ مِن دُونِ  
النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِن كُنْتُمْ صَادِقِينَ

Say, "O you who are Jews, if you claim that you are allies of Allah, excluding the [other] people, then wish for death, if you should be truthful."

7

وَلَا يَتَمَنَّوْنَهُ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ

But they will not wish for it, ever, because of what their hands have put forth. And Allah is Knowing of the wrongdoers.

- Injustice takes place when we think we are different or better than others.

SURAH AL BAQARAH 246

246

أَلَمْ تَرَ إِلَى الْمَلَأِ مِنْ بَنِي إِسْرَائِيلَ مِنْ بَعْدِ مُوسَى إِذْ قَالُوا لِنَبِيِّ  
لَهُمْ اأُبْعَثْ لَنَا مَلِكًا نُقَاتِلْ فِي سَبِيلِ اللَّهِ قَالَ هَلْ عَسَيْتُمْ إِنْ كُتِبَ  
عَلَيْكُمْ الْقِتَالُ أَلَّا تُقَاتِلُوا قَالُوا وَمَا لَنَا أَلَّا نُقَاتِلَ فِي سَبِيلِ اللَّهِ  
وَقَدْ أَخْرَجْنَا مِنْ دِيَارِنَا وَأَبْنَائِنَا فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا  
إِلَّا قَلِيلًا مِّنْهُمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ

Have you not considered the assembly of the Children of Israel after [the time of] Moses when they said to a prophet of theirs, "Send to us a king, and we will fight in the way of Allah"? He



said, "Would you perhaps refrain from fighting if fighting was prescribed for you?" They said, "And why should we not fight in the cause of Allah when we have been driven out from our homes and from our children?" But when fighting was prescribed for them, they turned away, except for a few of them. And Allah is Knowing of the wrongdoers.

- Allah (ﷻ) always sent messengers to Banu Israel to rule over them and they were exempt from battle for the sake of Allah (ﷻ).
- And now they are asking for a king, so they ask their messenger to choose a king for them so they can battle for the sake of Allah (ﷻ).
- Allah (ﷻ) knows when desires are being mixed with the truth. We should not ask for position because anyone who asks for position will be tested only to fail. That's why Allah (ﷻ) chooses

the messengers; they do not choose themselves.

- Allah (ﷻ) then made the battle for the sake of Allah (ﷻ) obligatory and most of them did not fulfill it. And Allah (ﷻ) is All-Knower of the wrongdoers.

MAY ALLAH PROTECT US FROM ALL TYPES OF INJUSTICE.  
AMEEN.

## REFERENCES

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

<https://markazalsalam.com/recordings-notes>

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