




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.




 www.markazalsalam.com

 t.me/markazalsalam

 +97150 8008875

 info@markazalsalam.com

 t.me/dropletsofdew

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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

- People get attracted to those who show constant good qualities to the point that they will elevate such a person, and then give them an exaggerated title.
- Now we are learning Ayat Al Kursi but by knowing Who is Allah Al 'Aleem – The All-Knower. He not only teaches the meaning of Ayat Al Kursi or the result of it, but He will give us a complete picture of what is before and after it.

- It is important to know that we will be unable to magnify the truth if we magnify something else, whether it is people, our knowledge, experience or work.
- There is no ayah greater than Ayat Al Kursi and Allah (سبحانه وتعالى) will teach us how to magnify Him. We cannot have pure respect and magnification if we magnify other things.
- Everything in life passes, but we do not want to go through any nurturing without extracting the lessons from it.
- It is important to always purify and clarify based on the truth and this is rushd (الرشد). It is not rushd to purify and clarify based on falsehood or our false ideas because (الغبي) is false belief and false knowledge.

- We may have knowledge that is already written, but we want knowledge to move our heart and clarify our doubts.
- When Ayat Al Kursi is mentioned, people immediately think of protection from the shaitan or that it will take us to paradise if we recite it after the prayer, but even greater is that it is the greatest ayah of the Qur'an. So our feelings are for Allah (سبحانه وتعالى) and His Words, and that is when we know Allah (سبحانه وتعالى).
- When Allah (سبحانه وتعالى) magnifies something, He will not place “glitter” around it. We ask Allah (سبحانه وتعالى) by His generous nurturing to teach us what we do not know.

SURAH AL 'ALAQ 3 TO 5

3

اقْرَأْ وَرَبُّكَ الْأَكْرَمُ

Recite, and your Lord is the most Generous -

4

الَّذِي عَلَّمَ بِالْقَلَمِ

Who taught by the pen -

5

عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

Taught man that which he knew not.

LIVE WITH ALLAH AL 'ALEEM

NAME OF ALLAH AL 'ALEEM IN SURAH AL BAQARAH

SUPPLICATION TO BE PROTECTED FROM SHIRK

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أُشْرِكَ بِكَ وَأَنَا أَعْلَمُ، وَأَسْتَغْفِرُكَ لِمَا لَا أَعْلَمُ

Allāhumma innī a`ūdhu bika an ushrika bika wa anā a`lam, wa astaghfiruka limā lā a`lam.

O Allah, I seek refuge in You lest I associate anything with You knowingly, and I seek Your forgiveness for what I know not.¹

- It is important to purify ourselves before we receive something great. If we seek refuge from the greatest sin and greatest injustice, then surely Allah (سبحانه وتعالى) will give us the greatest worship. And if we seek refuge from

¹ Sahihut-Tarhib wat- Tarhib 1/19

the greatest sin then any other lesser sin will be removed. And it will be replaced with the greatest worship and all other worships.

- Shirk appears as painless, but we are actually violating the rights of Allah (سبحانه وتعالى). If we hurt someone, they will tell us, “why are you hurting me?”, but no one will tell us when we commit shirk, but Allah (سبحانه وتعالى) will make us feel it.
- The greatest command is tawheed and the greatest prohibition is shirk. How can we magnify Allah (سبحانه وتعالى) and magnify Ayat Al Kursi. which is about Allah (سبحانه وتعالى), if there is shirk? Shirk will mess up all equations.
- Shirk is to mess up the roles in the Divinity, Lordship and Beautiful Names and Attributes of Allah (سبحانه وتعالى).

- Association will not be with someone who does bad or someone who exaggerates himself.
- There are two ways of how things become exaggerated:
 1. There are those who inflate themselves and show the people that they are bigger than what they are by their talk, walk and appearance. They do not show they are human; they do not show they can get tired, sad and can react. They show perfection, though it is false. And this is similar to Firaoun and Qaroon. He magnified himself in the sight of the people.
 2. The other type of exaggeration is when someone appears as kind, selfless and caring for others. He sacrifices his life for

the people and lives meagerly, so people think they are kind and humble. Such people remove any glitter to highlight themselves, but people still magnify their humbleness and kindness because they are selfless and do not want to show-off to others. Even when such people pass away, they are still idolized, and this is more dangerous. In the time before Nuh (عليه السلام), shirk first appeared as a result of this concept. They idolized righteous people who were very humble and down-to-earth.

- Shirk is when we give position to someone greater than what they are. People will even give great titles such as savior and redeemer.

- There are many messengers, but Eisa (عليه السلام) was someone who was very humble, down-to-earth and selfless to the extent it was believed he sacrificed his life to save the people from their sins. And this is to show how feelings of magnification are channeled to besides Allah (سبحانه وتعالى), and the worst is to exaggerate what is good and selfless.
- Allah (سبحانه وتعالى) tells us about what happened to Eisa (عليه السلام) and that he never conveyed to the people to worship him, but to worship Allah (سبحانه وتعالى) alone.

SURAH AL MAEDA 116 TO 118

116

وَإِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ أَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمَّيَ
 إِلَهَيْنِ مِنْ دُونِ اللَّهِ ۖ قَالَ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ

لِي بِحَقِّي إِنْ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ تَعَلَّمَ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا
فِي نَفْسِكَ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ

And [beware the Day] when Allah will say, "O Jesus, Son of Mary, did you say to the people, 'Take me and my mother as deities besides Allah?'" He will say, "Exalted are You! It was not for me to say that to which I have no right. If I had said it, You would have known it. You know what is within myself, and I do not know what is within Yourself. Indeed, it is You who is Knower of the unseen.

117

مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنْ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ وَكُنْتُ
عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ
عَلَيْهِمْ وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ

I said not to them except what You commanded me - to worship Allah, my Lord and your Lord. And I was a witness over them as long as I was among them; but when You took me up, You were the Observer over them, and You are, over all things, Witness.

118

إِنْ تُعَذِّبِهِمْ فَإِنَّهُمْ عِبَادُكَ ۖ وَإِنْ تَغْفِرَ لَهُمْ فإِنَّكَ أَنْتَ الْعَزِيزُ
الْحَكِيمُ

If You should punish them - indeed they are Your servants; but if You forgive them - indeed it is You who is the Exalted in Might, the Wise.

- If we have good qualities, it does not mean we stop being kind and nice, but we should be kind for Allah (سبحانه وتعالى). And it is not our fault if someone attaches to us, but Allah (سبحانه وتعالى) will show them. It will not be taken against Eisa (عليه السلام) that people attached to him and idolized him.

SURAH AL BAQARAH 254 TO 257

254

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِّن قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا
بِئَعٍ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَاعَةٌ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ

O you who have believed, spend from that which We have provided for you before there comes a Day in which there is no exchange and no friendship and no intercession. And the disbelievers - they are the wrongdoers.

255

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ لَهُ مَا فِي
السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَن ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ
يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا
بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا
وَهُوَ الْعَلِيُّ الْعَظِيمُ

Allah - there is no deity except Him, the Ever-Living, the Sustainer of [all] existence. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and

whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is [presently] before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills.

His Kursi extends over the heavens and the earth, and their preservation tires Him not. And He is the Most High, the Most Great.

256

لَا إِكْرَاهَ فِي الدِّينِ ۖ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ فَمَنْ يَكْفُرْ
بِالطَّاغُوتِ وَيُؤْمِنِ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا
انْفِصَامَ لَهَا ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ

There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong. So whoever disbelieves in Taghut and believes in Allah has grasped the most trustworthy handhold with no break in it.

And Allah is Hearing and Knowing.

257

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ قُلْ أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

Allah is the ally of those who believe. He brings them out from darkneses into the light. And those who disbelieve - their allies are Taghut. They take them out of the light into darkneses. Those are the companions of the Fire; they will abide eternally therein.

- Previously we mentioned to give from what Allah (سبحانه وتعالى) has provided us as purification. So when Allah (سبحانه وتعالى) teaches us, we should apply and teach others, when Allah (سبحانه وتعالى) provides us money then we should spend. And to give is to give from the best that we have. In the story of Habeel and Qabeel, one gave vegetation that he did not want and another

gave from his best cattle. Allah (سبحانه وتعالى) accepted from the one who gave the best and rejected the one who just gave the worst.

○ And only Allah (سبحانه وتعالى) knows how we will take this purification from us, and it is something that we might have spent time and money on it that we end up having feelings for it. We might magnify our talents and achievements, but if we want the greatest ayah in the Qur'an, then Allah Al 'Aleem is The All-Knower to know how to extract it from us.

○ After we die, everything will be distributed, but we want to give while we are still alive to purify ourselves because on the Day of Judgement there will be no trade, friend or intercession to help us. We want to magnify Allah (سبحانه وتعالى) purely in this life.

- And the wrongdoer is the one who disbelieves in Allah (سبحانه وتعالى) and disbelieves that all blessings and talents he has are from Allah (سبحانه وتعالى) in the first place. They attribute all good to themselves and not Allah (سبحانه وتعالى). After this purity, then there is Ayat Al Kursi.

AYAT AL KURSI

- Surah Al Fatiha and the last two verses of Surah Al Baqarah were revealed with a gated in the heavens opening, special angels coming down which never came down before, and they came down as two lights.

REVELATION OF SURAH AL FATIHA AND LAST TWO VERSES OF SURAH AL BAQARAH

عَنْ ابْنِ عَبَّاسٍ، قَالَ بَيْنَمَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعِنْدَهُ جِبْرِيلُ عَلَيْهِ السَّلَامُ إِذْ سَمِعَ نَقِيضًا فَوْقَهُ فَرَفَعَ جِبْرِيلُ

عَلَيْهِ السَّلَامُ بَصَرَهُ إِلَى السَّمَاءِ فَقَالَ هَذَا بَابٌ قَدْ فُتِحَ مِنْ
السَّمَاءِ مَا فُتِحَ قَطُّ . قَالَ فَنَزَلَ مِنْهُ مَلَكٌ فَأَتَى النَّبِيَّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ فَقَالَ أَبَشِّرْ بِنُورَيْنِ أُوتِيْتَهُمَا لَمْ يُؤْتَهُمَا نَبِيٌّ قَبْلَكَ
فَاتِحَةَ الْكِتَابِ وَخَوَاتِيمِ سُورَةِ الْبَقَرَةِ لَمْ تَقْرَأْ حَرْفًا مِنْهُمَا إِلَّا
أُعْطِيْتَهُ .

It was narrated that Ibn Abbas (may Allah be pleased with him) said: "When Jibril was with the Messenger of Allah (ﷺ), he heard a sound from above like a door opening. Jibril, peace be upon him, looked up toward the sky and said: 'This is a gate in Heaven that has been opened, but it was never opened before.'" He said: "An Angel came down from it and came to the Prophet (ﷺ) and said: 'Receive the glad tidings of two lights that have been given to you and were never given to any prophet before you: The Opening of the Book (Al-Fatihah) and the last verses of Surat Al-Baqarah. You will never recite a single letter of them but you will be granted it.'"²

² Sunan an-Nasa'i 912

- Surah Al Fatiha is our dialogue with Allah (سبحانه وتعالى), it is a ruqya and cure. And the last two verses of Surah Al Baqarah are sufficient for us.
- Surah Al Ikhlas was revealed as a result of a question from the disbelievers when they asked the Prophet (ﷺ) to define his Lord to them. So Allah (سبحانه وتعالى) revealed Surah Al Ikhlas to answer their question.
- And Surah Al Falaq and Surah An Naas were revealed as a result of magic being done on the Prophet (ﷺ). It is important to not think bad of this situation, but because Allah (سبحانه وتعالى) wants something greater to reveal these two surahs which are protection. Thus situations happened with the revelation of these surahs.

- As for Ayat Al Kursi, what situation happened for Ayat Al Kursi to be revealed? It is not mentioned and this is to show the purity of the ayah and that it is not associated with the situation of anyone. Allah (سبحانه وتعالى) is The Greatest on His Own. And Allah (سبحانه وتعالى) did not call this great ayah after Himself. He could easily call it “Ayat Al Hayy Al Qayyoom”, but it is called “Ayat Al Kursi”, and this teaches us to be humble and not magnify ourselves, but to magnify Allah (سبحانه وتعالى).
- The focus is the message, and the message tells us Who is Allah (سبحانه وتعالى) and it tells us to attach to Him with true belief and actions, and not false belief and actions.

- And this itself makes us truly humble to Allah (سبحانه وتعالى), so we will not exaggerate in anything. No one will show us more goodness and perfection than Allah (سبحانه وتعالى). He tells us about Himself in the perfect way, and that we should not magnify ourselves or what we do or what we have.
- When we do something ourselves, we will have feelings for it, but these feelings should not be exaggerated that we end up magnifying ourselves. For example, when we cook something, we can have so much feelings for it that we will get affected if someone criticizes it. Though it is Allah (سبحانه وتعالى) Who inspired us, created us and provided us in the first place, so we should magnify Him and not what we do.

- It is not bad to have feelings for what we have or do, but it is all to channel it to Allah (سبحانه وتعالى) and attribute to Him.
- In the story of Ibrahim (عليه السلام) when he dreamt of sacrificing his son, it may seem that he will lose his son. But he submitted and magnified Allah (سبحانه وتعالى) and not the feelings for his son, so nothing was lost, but they all had more.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ

ALLAH - THERE IS NO DEITY EXCEPT HIM,

- Our heart can go to anything, but we want it to go to Allah (سبحانه وتعالى). He tells us Who He is in this ayah and gives us ten descriptions that will take us through the journey of light, and the

opposite of these descriptions will take us to darkness.

- These ten descriptions are like a strong handhold, but if we do not attribute it to Allah (سبحانه وتعالى), then we will be deceived in holding on to something that is strong.
- If there is no belief, then we cannot go through that journey of light and be from awliya Allah (سبحانه وتعالى). But if we have a strong handhold, then we can be Allah's close friend.
- Allah (سبحانه وتعالى) does not need fake people to take the path of rushd, that's why He says, "there is no compulsion in the religion". Allah (سبحانه وتعالى) is so great by Himself.
- Allah (سبحانه وتعالى) shows the truth as it is with no glitter, so the decision is ours.

- Rushd is true guidance based on true knowledge of Allah (سبحانه وتعالى). When we know about Allah (سبحانه وتعالى) then we will quickly attach to Him. To enter Islam is our choice and not because we are forced.
- There is no greatness when we force someone or emotionally blackmail them. For example, someone may present a bottle of water to us and tell us it is made by a youth start-up, so we feel pity and compelled to buy it, though we may already have a bottle of water to them.

الْحَيُّ الْقَيُّومُ

THE EVER-LIVING, THE SUSTAINER OF [ALL] EXISTENCE.

- Allah (سبحانه وتعالى) is Al Hayy Al Qayyoom – The Ever-Living Who never dies, The Self-Sufficient

Master – He does not need us to keep up with Him. Unlike with people whom we need to keep up in our relationships with them or we have to take medicine or vitamins to maintain our body.

وَهُوَ الْعَلِيُّ الْعَظِيمُ

AND HE IS THE MOST HIGH, THE MOST GREAT.

- Allah (سبحانه وتعالى) is Al 'Aliy Al 'Adheem, He is The Most High and The Most Exalted in place, status and position. No matter how much we sin and need forgiveness, and no matter how good we do, Allah (سبحانه وتعالى) is greater.
- There is no praise or dispraise of anyone will not bring Him up or down. He is already The Highest in position. He is The Most Rich, and He does not force Himself on anyone, nor does He want

anyone to force himself on Him. And this is a divine quality only for Allah (سبحانه وتعالى). Unlike ourselves who can be affected by anything or anyone.

لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ ؕ

NEITHER DROWSINESS OVERTAKES HIM NOR SLEEP.

- No sleep or slumber can overtake Him, so the scream or cry of anyone will not overtake Him. Unlike ourselves who get affected by the cries of our children.

لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ

TO HIM BELONGS WHATEVER IS IN THE HEAVENS AND WHATEVER IS ON THE EARTH.

- Everything in the heavens and the earth belongs to Him, and this means He has

everything and we do not have everything. This is rushd.

- If anyone tries to claim they have everything, they still end up sleeping so they cannot take care of it. And this itself eliminates them and makes them unworthy of being magnified and attached to; they are not the most rich.

مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ۗ

WHO IS IT THAT CAN INTERCEDE WITH HIM EXCEPT BY HIS PERMISSION?

- Someone may have position and we think they can help us, but we should know that if anyone intercedes for another, it is only by the permission of Allah (سبحانه وتعالى), so we should magnify Him, and not the intercessor.

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۗ

HE KNOWS WHAT IS [PRESENTLY] BEFORE THEM
AND WHAT WILL BE AFTER THEM,

- Allah (سبحانه وتعالى) knows everything about us. He knows our past, present and future.

وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ۗ

AND THEY ENCOMPASS NOT A THING OF HIS
KNOWLEDGE EXCEPT FOR WHAT HE WILLS.

- If anyone has knowledge, it is only because of Allah's will to make them know, and this makes us magnify Him. Nothing is impressive about someone if they know because it is only by Allah's Will, so we magnify Allah (سبحانه وتعالى) Who taught us what we did not know.

وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ

HIS KURSI EXTENDS OVER THE HEAVENS AND THE EARTH,

- Allah (سبحانه وتعالى) shows us about His vastness and greatness by telling us about His Kursi. And the Kursi is the place where the Lord places His Foot.
- And the heavens and the earth relative to the size of the Kursi is like a ring in the desert. And the Kursi relative to the size of the Throne of Allah (سبحانه وتعالى) is like a ring in the desert.
- Allah (سبحانه وتعالى) could have showed greatness with the Throne which is the greatest creation, but He showed His Greatness with His Kursi. And this is only Allah (سبحانه وتعالى) The Most Great. Only He can show His greatness in this noble way.

- And most people deviate with this point when they misinterpret the Kursi as greatness and majesty.
- The Kursi is a creation of Allah (سبحانه وتعالى) and not an attribute, and we do not need to know how is the Kursi.

وَلَا يَتُودُهُ حِفْظُهُمَا ۗ

AND THEIR PRESERVATION TIRES HIM NOT.

- Allah (سبحانه وتعالى) never feels fatigue or tiredness from protecting the heavens and the earth. So He will protect us from everything.
- This is rushd and the strong handhold is the one who holds on to all of this. But (الغي) is the opposite of all of this.
- To be wali Allah (سبحانه وتعالى) is to be the friend of Allah (سبحانه وتعالى), and we cannot be His wali

without being purified first and not associating with Him. We will go on a “ride” and journey to take us out from darkness to light, but we hold on to this great handhold.

SOME VIRTUES OF AYAT AL KURSI

GREATEST AYAH IN THE QUR'AN

يا أبا المنذر! أتدري أيُّ آيةٍ من كتابِ اللهِ معكَ أعظمُ؟ . قال :
 قلتُ : اللهُ ورسولُهُ أعلمُ . قال : يا أبا المنذر! أتدري أيُّ آيةٍ من
 كتابِ اللهِ معكَ أعظمُ؟ . قلتُ : اللهُ لا إلهَ إلاَّ هوَ الحَيُّ القيُّومُ .
 قال : فضربَ في صدري ؛ وقال : [واللهِ] ليهنِكَ العلمُ أبا المنذر!
 . والذي نفسي بيده إنَّ لهذه الآيةِ لسانًا وشفتينِ تُقدِّسُ الملكَ

عِنْدَ ساقِ العَرشِ

O Abu Mundhir ('Ubay (رضي الله عنه)), do you know which ayah in the Book of Allah is the greatest? He said: 'Allah and His Messenger know best'. He said: O Abu Mundhir, do you know which ayah in the Book of Allah is the greatest? He said: Allah there is no one worthy of worship The

Ever-Living, The Qayoom (Ayat Al Kursi). The Prophet (صلى الله عليه وسلم) struck his chest and said, 'May Allah make you enjoy the knowledge you have. Then the Prophet (صلى الله عليه وسلم) said, By the One whom my soul are in His Hands, verily this ayah has a tongue and two lips which sanctify The King at the Throne.³

- If we realize without force that Ayat Al Kursi is the greatest ayah, then we will enjoy the knowledge.

PROTECTION FROM THE SHAITAN

وَكَلَّنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِحِفْظِ زَكَاةِ رَمَضَانَ، فَآتَانِي آتٍ، فَجَعَلَ يَحْتُمُ مِنَ الطَّعَامِ، فَأَخَذْتُهُ فَقُلْتُ لَأَرْفَعَنَّكَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. فَذَكَرَ الْحَدِيثَ فَقَالَ إِذَا أَوَيْتَ إِلَى فِرَاشِكَ فَاقْرَأْ آيَةَ الْكُرْسِيِّ لَنْ يَزَالَ عَلَيْكَ مِنَ اللَّهِ حَافِظٌ، وَلَا يَقْرُبُكَ شَيْطَانٌ حَتَّى تُصْبِحَ. فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " صَدَقَ وَهُوَ كَذُوبٌ، ذَاكَ شَيْطَانٌ

³ Sahih At Targheeb 1471, Authenticated by Al Albani as Sahih

Abu Huraira (may Allah be pleased with him) said, "Allah's Messenger (صلى الله عليه وسلم) put me in charge of the Zakat of Ramadan (i.e. Zakat-ul-Fitr). Someone came to me and started scooping some of the foodstuff of (Zakat) with both hands. I caught him and told him that I would take him to Allah's Messenger (صلى الله عليه وسلم)." Then Abu Huraira told the whole narration and added "He (i.e. the thief) said, 'Whenever you go to your bed, recite the Verse of "Al-Kursi" (2.255) for then a guardian from Allah will be guarding you, and Satan will not approach you till dawn.' " On that the Prophet (صلى الله عليه وسلم) said, "He told you the truth, though he is a liar, and he (the thief) himself was the Satan."⁴

- Notice how it is the shaitan who taught us the virtue of Ayat Al Kursi. And this shows the greatness of Allah (سبحانه وتعالى) that even an enemy can teach us the truth.

MAY ALLAH MAKE US MAGNIFY HIM. AMEEN.

⁴ Sahih Al Bukhari 3275

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RELATED RESOURCES

TADDABUR AYAT AL KURSI

AYAT AL KURSI IN THE QUR'AN AND SUNNAH

ADDITIONAL RESOURCES

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<https://vimeopro.com/markazalsalam/live-with-allah-al-aleem>

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