

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

- Allah Al 'Aleem will teach us Who He is in a way we cannot imagine. The journey to Allah (سبحانه وتعالى) is an ongoing journey, but we will be off when there is association with Him.
- With the Names of Allah (سبحانه وتعالى), everyone can catch up, unlike in school where if we come in the middle of the term, we cannot catch up.

- Wherever we are and whomever we may be, the moment we turn to Allah (سبحانه وتعالى), we will not feel awkward or left out. The greatest knowledge from all knowledges of the deen and duniya is knowledge about Allah (سبحانه وتعالى).
- And similarly with the Qur'an, whenever we start learning, we can always catch up. In the time of the Prophet (ﷺ), no one knew what ayah or what surah would come next. The Companions were taught without a book, but they had the Messenger of Allah (ﷺ) and the revelation.
- The Companions went through so much nurturing, purification and feelings until Allah (سبحانه وتعالى) would reveal an ayah. And that is

why they are the best of nations because they lived the ayat and felt them before memorizing or reciting them.

- We love the Companions because they are the best generation of all people. They are the cream because they did not have a book, but they had a messenger, and they learned through situations. And this is from the impacts of Allah Al 'Aleem – The All-Knower – of how people learn in different ways.
- Banu Israel was given a complete book from start to end, and they had a messenger who would teach them the book from start to end. But they were unable to take it such that they had to have a mountain above them to take the book. And they were unable to because so much purification was needed, and this can

prevent someone from taking the book seriously.

- As for the Prophet (ﷺ) and Companions, Allah (سبحانه وتعالى) will use them so that they may learn. There is a great amount of purification, feelings and filtering when we go through situations. We are not only being filtered from within, but those around us as well. And only when Allah (سبحانه وتعالى) wills, He will reveal an ayah and they are automatically in it.

SURAH AL BAQARAH 151

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنكُمْ يَتْلُو عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ
وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ

Just as We have sent among you a messenger from yourselves reciting to you Our verses and purifying you and teaching you the Book and wisdom and teaching you that which you did not know.

- The Companions are the best of nations because they lived the ayat and they experienced it. Allah (سبحانه وتعالى) is The All-Knower of which method and strategy He will teach us.
- Allah (سبحانه وتعالى) will first teach us from the book and then He will teach us through decrees and situations. In the story of Musa (عليه السلام) and Al Khidr, Musa (عليه السلام) was asked who is the most knowledgeable of all people, and he said “himself” since he had knowledge of the book. However, Allah (سبحانه وتعالى) showed him that there are other types of knowledge besides the book.
- Allah (سبحانه وتعالى) showed him a righteous man, who is not a messenger, but has knowledge

from Allah (سبحانه وتعالى) (علم لدني). It is not a normal way to attain this knowledge, so Musa (عليه السلام) had to go to the meeting point of two seas in order to meet Al Khidr. And this is so symbolic of “two seas of knowledge” (Musa (عليه السلام) and Al Khidr) meeting one another.

- Knowledge from Allah (سبحانه وتعالى) (علم لدني) is a process of purification where the ego has to be removed, and then a person can see the nurturing from Allah (سبحانه وتعالى).
- Another sign is a dead and consumed will come back to life and go back into the water.
- Musa (عليه السلام) missed these two signs – he passed the meeting point of the two seas, and then he slept and told his servant boy to be on the lookout for the fish, but the servant boy

forgot to tell Musa (عليه السلام) because it is the responsibility of Musa (عليه السلام) to find it.

- And this shows the importance of not missing out in this type of knowledge and nurturing. If we want to sleep, it is not because we are tired, but we missed something and need to go back.
- The knowledge from Allah (سبحانه وتعالى) which Al Khidr taught Musa (عليه السلام) is “Allah knows and you do not know”. It is not about getting it right, but about making us humble, making us a slave who is patient and tolerant, how? When we keep falling into the same mistake all the time.
- Al Khidr told Musa (عليه السلام) one simple condition – “follow me but do not ask me”. But

Musa (عليه السلام) still commented because he thought he knows better, but then he realizes, “why did I speak?”, and this makes us humble. The Companions learned this way and they were the best of people.

- In summary, there is knowledge of the book and there is divine knowledge where Allah (سبحانه وتعالى) will teach through situations. Allah (سبحانه وتعالى) is The All-Knower and He knows what is the best decree, best provision and best technique for us to learn.

SURAH AL MULK 14

أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ

Does He who created not know, while He is the Subtle, the Acquainted?

- Allah (سبحانه وتعالى) is so subtle and gentle in knowing exactly what we need, when we need it and how.
- Notice the title of this course is “Live with Allah” because it is a part of our life. It is not just a course where we complete and move on to another. It is a lifelong journey.
- As the Qur'an was being revealed, there were believers, disbelievers and hypocrites. And those who believed became the best people, they were the Companions. And those who doubted were the hypocrites. And those who did not want anything of it were the disbelievers.
- Allah (سبحانه وتعالى) looked at all the people and He chose the messengers and among them He chose the messengers of determination. Not

anyone can handle this high-level of nurturing and be used to show Who is Allah (سبحانه وتعالى).

- Allah (سبحانه وتعالى) will not choose someone and place them in a difficult situation if they cannot handle it. He knows who can handle it. And He knows who will be His khalils, the most beloved to Allah (سبحانه وتعالى) and those who love Him the most. The situations they go through are beyond anyone can handle, except for Ibrahim (عليه السلام) and Mohammed (ﷺ).
- Allah (سبحانه وتعالى) chose the wives, friends and companions of the Prophet (ﷺ). He knows what nurturing they can handle.
- With Aishah (may Allah be pleased with her) she went through difficult situations because Allah (سبحانه وتعالى) knows she can handle it. She

was the third wife and was not married before, but the Prophet (ﷺ) married others after her, so surely it was not easy for her, though Allah (سبحانه وتعالى) knows she can handle it. She went through the incident of slander, but Allah (سبحانه وتعالى) knows she could handle it. When food from another wife was brought to the Prophet (ﷺ) on the day of Aisha (may Allah be pleased with her), she threw it on the floor because she was jealous. Yet she was most beloved to the Prophet (ﷺ) and he died in her lap.

- It is not about getting it right, but it was all purification. We think if we are not making mistakes then we are getting it right, but Allah (سبحانه وتعالى) knows who can handle seeing the reality of themselves and who cannot.

- Among all the wives, Aishah (may Allah be pleased with her) had the most knowledge because she went through many situations. And after the death of the Prophet (ﷺ), she was a scholar. Each wife of the Prophet (ﷺ) was known with something, one would pray much, one would fast much, but for Aisha (may Allah be pleased with her) it was knowledge.
- Allah (سبحانه وتعالى) chose Abu Bakr (رضي الله عنه) to be the close companion of the Prophet (ﷺ) and what he went through was not easy. He was in the cave alone with him. When he asked the Prophet (ﷺ) to teach him a dua, the Prophet (ﷺ) told him to seek forgiveness. Someone might think, “why would you tell me this?”, but it was all purification.

- 'Umar bin Al Khattab (رضي الله عنه) was called "Al Farooq", he was very sharp and truthful, such that the devil would turn away from him.
- 'Uthman bin 'Affan (رضي الله عنه) was known to be very shy such that the angels were shy from him, and others would make themselves appear proper when he was present. He was wealthy and very generous, and he married two daughters of the Prophet (ﷺ).
- 'Ali bin Abi Talib (رضي الله عنه) went through many trials.
- And it is important to know Allah (سبحانه وتعالى) will never set us up to fail. He always nurtures us to teach us and purify us.

- Allah (سبحانه وتعالى) is The All-Knower and He knows how to teach us. It is not to break us, but to bring out the truth from us.

SURAH TA HA 114

وَقُلْ رَبِّ زِدْنِي عِلْمًا

And say: "My Lord! Increase me in knowledge."

LIVE WITH ALLAH AL 'ALEEM

NAME OF ALLAH AL 'ALEEM IN SURAH AL
BAQARAH

SURAH AL BAQARAH 29 TO 33

29

هُوَ الَّذِي خَلَقَ لَكُمْ مَّا فِي الْأَرْضِ جَمِيعًا ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ
فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ ۚ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

It is He who created for you all of that which is on the earth. Then He directed Himself to the heaven, [His being above all creation], and made them seven heavens, and He is Knowing of all things.

30

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ۗ قَالُوا أَتَجْعَلُ
فِيهَا مَنْ يَفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ
وَنُقَدِّسُ لَكَ ۗ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

And [mention, O Muhammad (ﷺ)], when your Lord said to the angels, "Indeed, I will make

upon the earth a successive authority." They said, "Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?" Allah said, "Indeed, I know that which you do not know."

31

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ

And He taught Adam the names - all of them. Then He showed them to the angels and said, "Inform Me of the names of these, if you are truthful."

32

قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ

They said, "Exalted are You; we have no knowledge except what You have taught us. Indeed, it is You who is the Knowing, the Wise."

33

قَالَ يَا آدَمُ أَنْبِئُهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ
لَكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمَاوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا
كُنْتُمْ تَكْتُمُونَ

He said, "O Adam, inform them of their names."

And when he had informed them of their names, He said, "Did I not tell you that I know the unseen [aspects] of the heavens and the earth? And I know what you reveal and what you have concealed."

- Allah (سبحانه وتعالى) created everything on the earth to provide us, nurture us and teach us. The place of learning for us is on the earth.
- Allah (سبحانه وتعالى) is The Creator and He knows what situations we need to go through in order to learn about Him.
- Allah (سبحانه وتعالى) teaches the angels differently from the humans. The way Allah (سبحانه وتعالى)

teaches the angels is far harder. The angels had to learn through situations, as for Adam (عليه السلام), he was taught step by step.

- And no one can handle what the angels went through. Imagine everyone is all obedient, listening to the teacher and are all good students, and then they are told a new student will be brought, but they will be taught in another room, and they will be privately taught. So how will they feel?
- They will say, “we have been here for a long time and every time there is someone new, they will cause a problem.”
- And then the students are tested, but they do not know the answer. And on top of that, the answer will be told to them by the new student.

- Imagine this is not easy, but the example of the angels is to show what it means to believe and to be pure hearted. Though this nurturing is difficult for us because they have no desires.
- As this is happening, the shaitan wants to appear as if he is the smart student and will not interfere, but his reality was revealed in the time of action.
- And this shows purification is needed to express what is in our heart so that we can then submit.

MAY ALLAH INCREASE US IN KNOWLEDGE. AMEEN.

REFERENCES

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