




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



Al Salam Islamic Center



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

عش مع الله العليم

LIVE WITH ALLAH AL 'ALEEM – THE ALL-KNOWER

16 OCTOBER 2022 | 20 RABI' AL AWWAL 1444 | CLASS #23

INTRODUCTION

- We all love ease, but then we are told “no pain, no gain”. But there is divine struggle for Allah (سبحانه وتعالى) and there is artificial struggle from people. For example, there are decrees we face in our life, but anything from Allah (سبحانه وتعالى) will come with a great amount of support and ease.
- Allah (سبحانه وتعالى) has commanded us and prohibited us, but surely anything from Him will be with ease and support. For example, when

someone wants to accept Islam, they think, “how can I pray five times a day?”, but anything Allah (سبحانه وتعالى) has commanded us is not a burden. And anything Allah (سبحانه وتعالى) has forbidden us will surely negatively affect us. It will not bring ease to us.

- The real struggle is to overcome our nafs. People think “no gain, no pain”, but Allah (سبحانه وتعالى) does not give us something to make us sad, tired, anxious or depressed. It is our nafs and the pressure we put on ourselves that brings these feelings.
- The struggle people face is because they did not overcome the nafs. Our nafs is stubborn and it can cause us pain. We ourselves can break ourselves; we break ourselves by being tough. We want the world to rotate around us,

we want the world to praise us, we want the world to forgive us. But what makes us not break? When we surrender to Allah (سبحانه وتعالى).

It is important to be the one giving. The one giving praise, the one helping others, the one saying salam. So how can we overcome the covetousness of the nafs? By submitting and giving.

- We are made of sand, but we can be like rock. And we cannot be at peace when our heart is like rock. We tell people to be easy on us, but we should be easy on ourselves first.
- For any decree Allah (سبحانه وتعالى) places us or any decree that comes to us, it is not for us to judge "I like it or not". Anything that comes our way, whether someone rings the bell, or someone talks to us or not talk to us, someone

praises us or not praise us, we should be easy on ourselves. We should accept that it is from Allah (سبحانه وتعالى). If we have expectations, then it will break us, and we cannot be easy on ourselves or others.

SURAH AL HASHR 10

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ

And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.

- If we have a grudge against someone, we will be hard on ourselves and hard on others. Allah (سبحانه وتعالى) deals with us through people. The righteous predecessors said they could see

themselves through the behavior of their spouse and ride. For example, if they see their spouse reacting in a different way, they will not say, “why are you reacting differently?”, but they will go back to themselves and their sins. They see Allah (سبحانه وتعالى) is dealing with them through someone near. Allah (سبحانه وتعالى) wants to show us our behavior through others. And the level of excellence is to worship Allah (سبحانه وتعالى) as if we see Him. What will make us do our best? Not because people inspire us, but we accept the decrees of Allah (سبحانه وتعالى) because we see His perfection.

LIVE WITH ALLAH AL 'ALEEM

- We do not want to have “hanged relationships”, whether it is with our spouse, friends or at work. This makes it difficult when we do not know where we stand with others.
- Sometimes there are unclear boundaries set by people and then we do not know where we stand. This is different when we wait for the decree from Allah (سبحانه وتعالى). For example, Nuh (عليه السلام) had to wait and could not embark the ship until he saw the sign from Allah (سبحانه وتعالى).
- Allah Ar Raouf Al 'Aleem (The Most Compassionate, The All-Knowing) does not leave us hanging, and similarly in relationships, we should not leave someone hanging. If the husband wants to remain with his wife then he

should be good to her. And if he does not want to remain with her, but feels bad for divorcing her, so he neglects her, then this just leaves her hanging.

- Or sometimes we need to fire someone from work, but we pity them, so we keep them, but they are not doing any work; just hanging around.
- Another example is when someone knows Islam is the right religion, but inside their heart they feel they are hanging, why? Because they did not submit. We will know where we stand when we submit.
- And when we say, “but you know it is the truth and you believe it”, then a person says, “if Allah wills, He will make me submit”, and this shows how a person makes Allah (سبحانه وتعالى) as an

excuse, subhan Allah. But we have to take that step of faith.

- We cannot use Allah (سبحانه وتعالى) as an excuse for not doing good or not quitting evil. For example, someone is not praying and they say, “if Allah wills, He will make me pray”. The human himself has to submit, and he makes it difficult on himself when he does not. And even worse when he makes Allah (سبحانه وتعالى) as an excuse.
- Another example is when two people get into an argument, and one of them says, “I swear by Allah, I will not talk to you again”. Allah (سبحانه وتعالى) did not tell us to use His Name to cut relations.
- Allah (سبحانه وتعالى) sets boundaries and He set rules, and He knows out of people’s anger,

they can set rules by using His Name. For example, imagine if you stop talking to someone, and they ask you, “why aren’t you talking to me?”. And you say, “because this person told me to not talk to you.” So we take people’s names as a reason to not do something. And to Allah (سبحانه وتعالى) is the best example, people use His Name to stop connecting to others, but Allah (سبحانه وتعالى) says He will not take it against them when they reconnect to Him and reconnect to others.

NAME OF ALLAH AL 'ALEEM IN SURAH AL BAQARAH

SURAH AL BAQARAH 221 to 227

221

وَاللَّهُ يَدْعُو إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ وَيُبَيِّنُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ
يَتَذَكَّرُونَ

but Allah invites to Paradise and to forgiveness, by His permission. And He makes clear His verses to the people that perhaps they may remember.

222

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذَىٰ فَاعْتَزِلُوا النِّسَاءَ فِي
الْمَحِيضِ وَلَا تَقْرَبُوهُنَّ حَتَّىٰ يَطْهُرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ
حَيْثُ أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ

And they ask you about menstruation. Say, "It is harm, so keep away from wives during menstruation. And do not approach them until they are pure. And when they have purified themselves, then come to them from where

Allah has ordained for you. Indeed, Allah loves those who are constantly repentant and loves those who purify themselves."

223

نِسَاؤُكُمْ حَرْثٌ لَّكُمْ فَأْتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ وَقَدِّمُوا لِأَنفُسِكُمْ
وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ مُلَاقُوهُ وَبَشِّرِ الْمُؤْمِنِينَ

Your wives are a place of sowing of seed for you, so come to your place of cultivation however you wish and put forth [righteousness] for yourselves. And fear Allah and know that you will meet Him. And give good tidings to the believers.

224

وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ أَنْ تَبَرُّوا وَتَتَّقُوا وَتُصْلِحُوا بَيْنَ
النَّاسِ وَاللَّهُ سَمِيعٌ عَلِيمٌ

And do not make [your oath by] Allah an excuse against being righteous and fearing Allah and making peace among people. And Allah is Hearing and Knowing.

225

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا كَسَبْتُمْ قُلُوبَكُمْ وَاللَّهُ غَفُورٌ حَلِيمٌ

Allah does not impose blame upon you for what is unintentional in your oaths, but He imposes blame upon you for what your hearts have earned. And Allah is Forgiving and Forbearing.

226

لِّلَّذِينَ يُؤَلُّونَ مِن نِّسَائِهِمْ تَرَبُّصُ أَرْبَعَةِ أَشْهُرٍ فَإِن فَاءُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

For those who swear not to have sexual relations with their wives is a waiting time of four months, but if they return [to normal relations] - then indeed, Allah is Forgiving and Merciful.

227

وَإِن عَزَمُوا الطَّلَاقَ فَإِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ

And if they decide on divorce - then indeed, Allah is Hearing and Knowing.

- These ayat are about marriage and what is permissible when having a relation and what is

not. Marriage is a very intimate relationship; it is not just about being brothers and sisters.

- The menses are mentioned because there is no relation while the lady has her menses, that is the only boundary in that time. And the relation has to be in a permissible place when entering the woman.
- Ayah 226 mentions that a man will not touch his wife if he gets upset with his wife, but the worst is when he uses the Name of Allah to not come near his wife. How will the woman feel?
- She will feel broken and it makes it difficult for the husband because the desire of a man is greater than a woman's. She can wait longer than him.
- By setting this boundary, he has hurt himself first before others. Anyone who sets this kind of

boundary will not be able to touch his wife for four months, and this to show the dire consequence when setting such a boundary.

- Sometimes clashes happen between people, but a person should not overreact and set boundaries by using Allah's Name. It is important to take things easy in our life, and not make our own rules and boundaries because it will be difficult. Allah is Ar Raouf – He is The Most Compassionate.

MAY ALLAH GRANT US EASE. AMEEN.

REFERENCES

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



RELATED RESOURCES

ALLAH AR RAOUF

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>

[CLASS NOTES FOR WOMEN AND MEN](#)

FOR STUDENTS OF KNOWLEDGE, TEACHERS AND DA'EES IN ENGLISH

<https://t.me/markazalsalampublicationsENG>

FOR STUDENTS OF KNOWLEDGE, TEACHERS AND DA'EES IN ARABIC

<https://t.me/markazalsalampublicationsAR>

FOR CHILDREN CLASS NOTES

<https://t.me/dropletsofdew>

FOR BEGINNERS TO ISLAM

<https://t.me/truthfulentry>