



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

- Every Ramadan is different and every time Allah (ﷻ) will make us experience something different. And it is important to come to Allah (ﷻ) needy and broken to Him.

THE MOST BEAUTIFUL NAMES OF ALLAH

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

ALLAH IS ALL-KNOWING OF WHAT LIES IN THE CHESTS

- Previously we mentioned how the thoughts and feelings travel from the chest to the heart. For example, when someone says a comment to us, it first goes to the chest. And if we keep thinking about it and feel heat, then it has gone to the lining of the heart (فؤاد). And if the heart is weak in faith and does not stop the comment, then it will enter the heart and become belief. But if the heart stops it with faith, then it will not enter.

SURAH ASH SHARH

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ

Did We not expand for you, [O Muhammad
(ﷺ)], your breast?

2

وَوَضَعْنَا عَنْكَ وِزْرَكَ

And We removed from you your burden

3

الَّذِي أَنْقَضَ ظَهْرَكَ

Which had weighed upon your back

4

وَرَفَعْنَا لَكَ ذِكْرَكَ

And raised high for you your repute.

5

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا

For indeed, with hardship [will be] ease.

6

إِنَّ مَعَ الْعُسْرِ يُسْرًا

Indeed, with hardship [will be] ease.

7

فَإِذَا فَرَغْتَ فَانصَبْ

So when you have finished [your duties], then
stand up [for worship].

8

وَإِلَىٰ رَبِّكَ فَارْغَبْ

And to your Lord direct [your] longing.

- (شرح) means expansion and it also means explanation. When there is explanation then there is expansion.
- Surah Ash Sharh tells us how Allah (ﷻ) expanded the chest of the Prophet (ﷺ) so that he can face trials when calling others to Allah (ﷻ). We ask Allah (ﷻ) to expand our chests. Ameen.
- When the chest is vast then there is space to take in the ayat. Even if some negativity takes place, we are able to overcome it because there is space in the chest.

- (وَزْرَكَ) means sins, burdens and responsibilities and this affects the chest and back.
- Allah (ﷻ) confirms that with hardship, there will be ease. The Prophet (ﷺ) is facing hypocrites, ignorant people who do not respect him and his wives. And at the same time, he cannot say, "I cannot answer, these are past office hours". He must be with people.
- If the chest is tight, our facial expressions will be tight and people will remember us in this way.
- A person should always occupy himself because if he remains idle then easily the wiswas can enter and negative thoughts roam in the chest.
- A person should be with the wheels of life and not stuck on the wheels. And when the chest is

expanded then we can be eloquent and express.

SURAH AL FURQAN 32

وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَاحِدَةً كَذَلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ وَرَتَّلْنَاهُ تَرْتِيلًا

And those who disbelieve say, "Why was the Qur'an not revealed to him all at once?" Thus [it is] that We may strengthen thereby your heart.

And We have spaced it distinctly.

- The (فؤاد) is the place of thinking of the heart and the Qur'an is placed firm there. And it has just been discovered that there are neurons in the heart, and not just the brain, subhan Allah. That's why it is said, "I learned it by heart."

THE MOST BEAUTIFUL NAMES OF ALLAH

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

ALLAH IS ALL-KNOWING OF WHAT LIES IN THE CHESTS

- (عليم بذات الصدور) (All-Knowing of what lies in the chests) is mentioned 12 times in the Qur'an. We do not know what lies inside our chests, but there are 12 scenarios that tell us what lies in the chest.
- We do not know what lies in our chest until a decree or command takes place. When we start anything, it is better to clear it from the start than to wait later.
- For example, if there is a proposal and there is something unclear, a person should clear it out and not wait until after getting married and then bringing it up, subhan Allah.

- People think that you need to know each other in-depth beforehand but then it can get too emotional and hard to handle.
- As a side note, the hudhud is a very loyal bird and he will not have a relation with another bird after his wife passes away. And he will go back to the places where they used to go together and will cry there, subhan Allah. That's why the hudhud bird is about tawheed and loyal to one.

MEANING OF CHEST (صدر)

- It is the introduction to anything. And based on the introduction, we will go forward or not.
- It also means the start of day.
- The leader of a people.
- The origin and source.
- Export.

- Notice in Surah Az Zalzalah, it says when the people will be (يصدر الناس) – as if exported from the tailbone and introduced from the earth to the hereafter, subhan Allah.

MEANING OF INSIDE THE CHEST (ذات الصدور)

- It means accompanying and stuck to it. For example, we can have the tar stuck on the enamel of teeth. It can also mean sickness or secrets stuck, lying in the chest.

1. HATRED OF HYPOCRITES AND PEOPLE OF THE BOOK

SURAH AAL IMRAAN 118 TO 120

118

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا بِطَانَةً مِّن دُونِكُمْ لَا يَأْلُونَكُمْ خَبَالًا
وَدُّوا مَا عَنِتُّمْ قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي
صُدُورُهُمْ أَكْبَرُ قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ ۖ إِن كُنتُمْ تَعْقِلُونَ

O you who have believed, do not take as intimates those other than yourselves, for they

will not spare you [any] ruin. They wish you would have hardship. Hatred has already appeared from their mouths, and what their breasts conceal is greater. We have certainly made clear to you the signs, if you will use reason.

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هَآ أَنْتُمْ أَوْلَاءِ تُحِبُّونَهُمْ وَلَا يُحِبُّونَكُمْ وَتُؤْمِنُونَ بِالْكِتَابِ كُلِّهِ وَإِذَا لَقُوكُمْ قَالُوا آمَنَّا وَإِذَا خَلَوْا عَضُّوا عَلَيْكُمُ الْأَنَامِلَ مِنَ الْغَيْظِ قُلْ مُؤْتُوا بَغْيِيْكُمْ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ

Here you are loving them but they are not loving you, while you believe in the Scripture - all of it. And when they meet you, they say, "We believe." But when they are alone, they bite their fingertips at you in rage. Say, "Die in your rage. Indeed, Allah is Knowing of that within the breasts."

120

إِن تَمَسَّسْكُمْ حَسَنَةٌ تَسُؤْهُمْ وَإِن تُصِيبْكُمْ سَيِّئَةٌ يَفْرَحُوا بِهَا وَإِن تَصْبِرُوا وَتَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا إِنَّ اللَّهَ بِمَا يَعْمَلُونَ مُحِيطٌ

If good touches you, it distresses them; but if harm strikes you, they rejoice at it. And if you

are patient and fear Allah, their plot will not harm you at all. Indeed, Allah is encompassing of what they do.

- Here we find feelings of love and hatred. There is love from one side and hatred from another side.
- There is a very clear and loving relationship between believers, so a person should not bring an intimate confidante less than a believer from a disbeliever or hypocrite.
- A person needs to remain firm with believers. Things may happen, but a person should not bring someone less such as a disbeliever or hypocrite.
- The believers are mirrors to one another. The believer will not make you cheat. They will tell you, “when this was said, you changed”. And the believer will feel when he changes, so he

will tell himself, "why did I change, maybe there is a sickness in me?". And this only happens with believers.

KEEP ONLY A BELIEVER AS A COMPANION

وعن أبي سعيد الخدري رضي الله عنه ، عن النبي صلى الله عليه وسلم قال: " لا تصاحب إلا مؤمنا، ولا يأكل طعامك إلا تقي".

Abu Sa'id Al-Khudri (May Allah be pleased with him) reported: The Prophet (ﷺ) said, "Keep only a believer for a companion and let only a pious eat your food".¹

- Can a disbeliever be a mirror to a believer? And even worse is a hypocrite which is what is being referred to in the ayah.
- The hypocrite cheats and always shows that you are fine because his concern is to keep the position. His concern is not to be nurtured by

¹ Riyad as-Salihin 366, [At-Tirmidhi and Abu Dawud].

Allah (ﷻ). However, he has a great amount of hatred inside. The believers love you, but the hypocrites hate you.

- The hypocrites are deceiving. Look at the example of Firaoun who had no mirror and only had people around him who would say “yes”, but they never showed a true face.
- At the time of the Prophet (ﷺ), the mushrikeen were clear that they worship idols in Makkah. But in Medina, there were hypocrites and Jews who show they want good, but there is hatred inside.
- Allah (ﷻ) warns that they wish for the believers to go through hardship. Their hatred sometimes appears on their tongues, but what is inside the heart is greater. We ask Allah (ﷻ) for the well-being. Ameen.

- Allah (ﷻ) says you love them, but they do not love you. You believe in all the books, but not them. If they are with you, they say, “yes we are with you”, they show what you like. But when they leave, they bite their fingers out of anger.
- So Allah (ﷻ) tells the Prophet (ﷺ) to say, “die with your anger.” They are jealous and angry, “why did the Arabs receive the final prophethood and revelation?”.
- Allah (ﷻ) says, “He is All-Knower of what lies in the chests.”
- We want a clear chest, to always think good of others and to clear matters from the start.
- It is not nice to love someone, but they do not love us.

SUPPLICATION TO HAVE THE FAITH
ADORNED IN OUR HEARTS

اللَّهُمَّ حَبِّبْ إِلَيْنَا الْإِيمَانَ وَزَيِّنْهُ فِي قُلُوبِنَا، وَكَرِهْ إِلَيْنَا الْكُفْرَ
وَالْفُسُوقَ وَالْعِصْيَانَ، وَاجْعَلْنَا مِنَ الرَّاشِدِينَ.

O Allah, make us love belief and adorn our hearts with it. Make us hate disbelief, deviance and rebellion. Place us among the rightly-guided.²

○ Especially with each other, we do not want to be hypocrites with one another.

2. HATRED OF HYPOCRITES

SURAH AAL IMRAAN 154

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ثُمَّ أَنْزَلَ عَلَيْكُم مِّن بَعْدِ الْغَمِّ أَمَنَةً نُّعَاسًا يَغْشَى طَائِفَةً مِّنكُمْ
وَطَائِفَةٌ قَدْ أَهَمَّتْهُمْ أَنفُسُهُمْ يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ
الْجَاهِلِيَّةِ يَقُولُونَ هَل لَّنَا مِنَ الْأَمْرِ مِن شَيْءٍ قُلْ إِنَّ الْأَمْرَ كُلَّهُ
لِلَّهِ يُخْفُونَ فِي أَنفُسِهِم مَّا لَا يُبْدُونَ لَكَ يَقُولُونَ لَوْ كَانَ لَنَا مِنَ
الْأَمْرِ شَيْءٌ مَّا قُتِلْنَا هَاهُنَا قُلْ لَوْ كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ

² Al Adab Al Mufrad, Book 1, Hadith 699, Authenticated by Al Albani as Sahih

كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَىٰ مَضَاجِعِهِمْ وَلِيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ
وَلِيُمَحِّصَ مَا فِي قُلُوبِكُمْ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ

Then after distress, He sent down upon you security [in the form of] drowsiness, overcoming a faction of you, while another faction worried about themselves, thinking of Allah other than the truth - the thought of ignorance, saying, "Is there anything for us [to have done] in this matter?" Say, "Indeed, the matter belongs completely to Allah." They conceal within themselves what they will not reveal to you. They say, "If there was anything we could have done in the matter, some of us would not have been killed right here." Say, "Even if you had been inside your houses, those decreed to be killed would have come out to their death beds." [It was] so that Allah might test what is in your breasts and purify what is in your hearts. And Allah is Knowing of that within the breasts.

- Here we find how people are tested with both a command and decree. For example, we show that we are happy to go to the prayer,

but when something takes place to interrupt it, then what is inside our chest will appear.

- When facing a difficult situation, most people cannot sleep. But Allah (ﷻ) made the believers sleep before battle and not the hypocrites, why? Because they are thinking and worrying for themselves – they do not want to be killed in battle. They are weak in faith so their concern is not to establish the religion.
- A believer's chest is clear because they believe in Allah (ﷻ), so they sleep quickly. We do not fall asleep quickly because we are worrying and over-thinking.
- Sleep became an indicator of who believes and who does not. The believer's chest is clear because they have no concern except for the

pleasure of Allah (ﷻ) and to establish His religion.

- We cannot attain berr until we give what we love and to give what we love is to not be concerned with ourselves.
- While seeking knowledge, it is important that the concern is to exalt the Name of Allah (ﷻ), but if our concern is ourselves then it does not become for Allah (ﷻ).
- The hypocrites think bad about Allah (ﷻ), assuming He does not know what is inside the chests, astaghfar Allah. They think bad of their messenger, thinking “who is he?” and do not take him as an example.
- It is important to know that Allah (ﷻ) knows what is inside the chests. Sometimes we see

failure with believers, for example in the battle of Uhud, why? Because Allah (ﷻ) wants to reveal what is inside the chests.

- With shura (seeking counsel), it brings out the views and thinking of others. Seeking counsel is from the one who is above asking the one below. For example, when children ask the mother, this is asking for advice. But when the mother asks the children then that is nurturing, and it will bring out what is inside the heart. Or when the mother asks the helper, what do you think, and she may say, “you spend too much on this.”
- The hypocrites said if you had consulted us before then we would not have died here. It appears as if they care, but in reality, their concern is only themselves. This reaction shows

there is revenge in their heart and it exposes them. It is not bravery to speak after a decree happens.

- The one who believes in the decree will not make a comment like this.
- Allah (ﷻ) says, “even if you are in your homes, death will come to you if it is decreed for you.”
- When a decree happens, it is important to be patient because what happened is right. The hypocrites spoke and it revealed deficiency in their heart.
- We face situations where we are engaged in great matters. For example, we may be in the Harem and we get disturbed because of a child, so we react. But we forget the bigger picture that we are in the Harem. That’s why it is important for women to give charity as

purification because they can quickly become ungrateful.

- (وَلِيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ) Allah (ﷻ) tests what is in the chests and when this is cleared, then there will be (وَلِيُمَحِّصَ مَا فِي قُلُوبِكُمْ) there will be more filtering for the believer's heart.

Homework: find the 12 places where (عليم بذات) is mentioned in the Qur'an and understand the context with your companion.

MAY ALLAH GRANT US PURE AND VAST CHESTS AND HEARTS. AMEEN.

REFERENCES

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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>

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