

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

- It is important to keep up the standard with each other and especially the standard of feelings. People have different ways of expressing love and people are different in how they wanted to be loved. Some want to be told they are loved, some want to receive a gift, some want to do things together, some want to see they are loved and some want to be shown affection.

- But most importantly we want to attach to Allah (سبحانه وتعالى) out of love. We want to be balanced in our relationship with Allah (سبحانه وتعالى); we do not want to be someone who feels secure that nothing bad can happen to us, nor do we want to despair from the mercy of Allah (سبحانه وتعالى).

## LIVE WITH ALLAH AL 'ALEEM – THE ALL-KNOWING

### NAME OF ALLAH AL 'ALEEM IN SURAH AN NISAA

- There are 176 ayat in Surah An Nisaa and its theme is justice and mercy to the weak and oppressed, whether towards orphans, women, divorce and to all humans overall because it is

mentioned in Surah An Nisaa that the human is created weak.

- In the previous ayah, we said Allah (سبحانه وتعالى) is The All-Knowing and All-Wise in setting up the distribution of inheritance. He is All-Aware of the needs and types of people.
- It mentioned if the parents die, what will happen with the distribution and if the children die, what will happen to the distribution? So it looks at the vertical relationship between parents and children, and now let us look at the distribution between horizontal relationships between spouses and siblings.

## SURAH AN NISAA 11 TO 12

11

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثِيَيْنِ ۚ فَإِن كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ ۚ وَإِن كَانَتْ وَاحِدَةً فَلَهَا

النِّصْفُ لِلْأَبَوَيْنِ لِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ مِمَّا تَرَكَ إِنْ كَانَ لَهُ  
وَلَدٌ فَإِنْ لَمْ يَكُنْ لَهُ وَلَدٌ وَوَرِثَهُ أَبَوَاهُ فَلِلْمُتَّحِثِ فَإِنْ كَانَ لَهُ  
إِخْوَةٌ فَلِلْمُتَّحِثِ السُّدُسُ مِنْ بَعْدِ وَصِيَّتِهِ يُوصِي بِهَا أَوْ دَيْنِ قَدْ أَبَاؤُكُمْ  
وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفْعًا فَرِيضَةٌ مِّنَ اللَّهِ إِنْ أَرَادَ  
كَانَ عَلِيمًا حَكِيمًا

Allah instructs you concerning your children: for the male, what is equal to the share of two females. But if there are [only] daughters, two or more, for them is two thirds of one's estate. And if there is only one, for her is half. And for one's parents, to each one of them is a sixth of his estate if he left children. But if he had no children and the parents [alone] inherit from him, then for his mother is one third. And if he had brothers [or sisters], for his mother is a sixth, after any bequest he [may have] made or debt. Your parents or your children - you know not which of them are nearest to you in benefit. [These shares are] an obligation [imposed] by Allah. Indeed, Allah is ever Knowing and Wise.

وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ إِنْ لَمْ يَكُنْ لَهُنَّ وَلَدٌ فَإِنْ كَانَ لَهُنَّ  
 وَلَدٌ فَلَكُمْ الرُّبْعُ مِمَّا تَرَكَنَّ مِنْ بَعْدِ وَصِيَّةٍ يُوصِينَ بِهَا أَوْ دَيْنٍ  
 وَلَهُنَّ الرُّبْعُ مِمَّا تَرَكَتُمْ إِنْ لَمْ يَكُنْ لَكُمْ وَلَدٌ فَإِنْ كَانَ لَكُمْ وَلَدٌ  
 فَلَهُنَّ الثُّمُنُ مِمَّا تَرَكَتُمْ مِنْ بَعْدِ وَصِيَّةٍ تُوصُونَ بِهَا أَوْ دَيْنٍ وَإِنْ  
 كَانَ رَجُلٌ يُورَثُ كَلَالَةً أَوْ امْرَأَةً وَلَهُ أَخٌ أَوْ أُخْتُ فَلِكُلِّ وَاحِدٍ مِّنْهُمَا  
 السُّدُسُ فَإِنْ كَانُوا أَكْثَرَ مِنْ ذَلِكَ فَهُمْ شُرَكَاءُ فِي الثُّلُثِ مِنْ بَعْدِ  
 وَصِيَّةٍ يُوصَى بِهَا أَوْ دَيْنٍ غَيْرِ مُضَارٍّ وَصِيَّةً مِنَ اللَّهِ وَاللَّهُ عَلِيمٌ  
 حَلِيمٌ

And for you is half of what your wives leave if they have no child. But if they have a child, for you is one fourth of what they leave, after any bequest they [may have] made or debt. And for the wives is one fourth if you leave no child.

But if you leave a child, then for them is an eighth of what you leave, after any bequest you [may have] made or debt. And if a man or woman leaves neither ascendants nor descendants but has a brother or a sister, then for each one of them is a sixth. But if they are more than two, they share a third, after any bequest which was made or debt, as long as there is no detriment [caused]. [This is] an

## ordinance from Allah, and Allah is Knowing and Forbearing.

- These ayat tells us about the Shariah law regarding the distribution of inheritance set by Allah (سبحانه وتعالى). If it was just left to the human then it can cause a mess. The human can be overly logical or overly emotional.
- Allah (سبحانه وتعالى) is Al 'Aleem and He knows what money is left behind, the people left behind, the needs and nature of each person.
- If it was left to us, we will look at young and old, rich or poor, but Allah (سبحانه وتعالى) only looks at the relation, and not whether they are young or old, rich or poor.
- There are two types of relationships:
  1. Blood relations between parents, children and siblings

2. Marriage relation and this is through a marriage contract so they become related.
- o And Allah (سبحانه وتعالى) is The All-Knower of what each relationship needs. There can be many combinations where a father dies and the wife and children are left behind, or the mother dies and the father and children are left behind, or sometimes a son dies but his parents are still alive. There are many combinations and Allah (سبحانه وتعالى) is Aware of all.
- o In ayah 11, the people mentioned are the parents and children, and the percentages mentioned are:
1.  $1/6$
  2.  $1/2$
  3.  $1/3$



#### 4. 2/3

- Allah is Al 'Aleem Al Hakeem to set this distribution. Wisdom is not only knowledge and experience, but the action to place everything in its right place. Wisdom is not just about being wise and not doing anything.
- In ayah 12, the people mentioned are the spouses and children, and the percentages mentioned are:
  1. 1/2
  2. 1/4
  3. 1/8
  4. 1/6
  5. 1/3
- And notice the Names of Allah (سبحانه وتعالى) mentioned in ayah 12 are Al 'Aleem Al Haleem (The All-Knowing, The Most Forbearing). Most

issues arise due to relationships that are on the same level between spouses and siblings.

- Al Haleem indicates there is harm and wrong taking place, and Allah (سبحانه وتعالى) is Forbearing while this wrong is taking place, so they must correct themselves before He takes them account for it.

- (وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفْعًا) (Your parents or your children - you know not which of them are nearest to you in benefit.): Allah (سبحانه وتعالى) tells us that we do not know which one will be more beneficial to us – the children or parents. Sometimes we put so much pressure on our children to benefit us, but it's our parents who benefit us in the end. Or sometimes we put pressure on our parents to benefit us, but it's our

children who help us out in the end. So after we die, we do not know who will benefit us.

- Sometimes we think after we pass away, a certain child will make dua for us, but it does not necessarily happen, that's why we should not depend on others but go forward with good deeds. And what is important for us is to fulfill our duties towards our parents and children.
- We cannot place our trust in someone thinking if something happens, this child will take care of me.
- If we have debt to be fulfilled or if there are good deeds we want to perform then we should do it. We do not know who will benefit us.

- (فَرِيضَةً مِّنَ اللَّهِ) ([These shares are] an obligation [imposed] by Allah.): this distribution is obligatory from Allah (سبحانه وتعالى), meaning to distribute according to the Law of Allah (سبحانه وتعالى). And it is a major sin if we do not follow it.

#### SURAH AN NISAA 14

وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا  
وَلَهُ عَذَابٌ مُّهِينٌ

And whoever disobeys Allah and His Messenger and transgresses His limits - He will put him into the Fire to abide eternally therein, and he will have a humiliating punishment.

- This shows the seriousness of the matter because it can easily be taken lightly or there can be transgression.

- We should not question Allah (سبحانه وتعالى) and why He set these distributions because He is All-Wise in setting these percentages.
- And in ayah 12, notice it is mentioned three times that the inheritance cannot be immediately distributed without first fulfilling all debt and then fulfilling the wishes mentioned in the wassiyah (the bequest). That is why whatever is left behind can cause a great amount of transgression between families.
- The Prophets did not leave any inheritance behind, but gave everything away while in their lifetime. And the Prophet (ﷺ) even invoked for his family to make their provision to be (قوت) – absolutely what is essential. So there is nothing extra and there is no indulgence in the duniya.

## SUPPLICATION OF THE PROPHET (ﷺ) FOR HIS FAMILY

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. "اللَّهُمَّ اجْعَلْ رِزْقَ آلِ مُحَمَّدٍ قُوتًا".

It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: “O Allah, make the provision of the family of Muhammad sufficient for them.”<sup>1</sup>

- Of course, we are weak and this supplication is special for the Prophet (ﷺ). He forbade the people from doing this and this is mentioned when the man asked if he should give away everything he had, and the Prophet (ﷺ) forbade him from giving away everything, but to leave something behind for his family.

<sup>1</sup> Sunan Ibn Majah 4139

## FORBADE TO GIVE AWAY EVERYTHING

قَالَ عَادَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا مَرِيضٌ فَقَالَ "أَوْصَيْتَ" . قُلْتُ نَعَمْ . قَالَ " بِكُمْ " . قُلْتُ بِمَالِي كُلِّهِ فِي سَبِيلِ اللَّهِ . قَالَ " فَمَا تَرَكْتَ لِوَلَدِكَ " . قُلْتُ هُمْ أَغْنِيَاءُ بِخَيْرٍ . قَالَ " أَوْصِ بِالْعُشْرِ " . فَمَا زِلْتُ أَنْاقِصُهُ حَتَّى قَالَ " أَوْصِ بِالثُّلُثِ وَالثُّلُثُ كَثِيرٌ "

"The Messenger of Allah (ﷺ) came to visit me while I was sick. He said: 'Do you have a will?' I said: 'Yes.' He said: 'For how much?' I said: 'All of my wealth, for the cause of Allah.' He said: 'What did you leave for your children?' He (Sa'd) said: 'They are rich in goodness.' He said: 'Will a tenth.'" He (Sa'd) said: "He (ﷺ) continued decreasing it until he said: 'Will a third, and a third is too great.'"<sup>2</sup>

- The only one who gave all his money away was Abu Bakr (رضي الله عنه) and even 'Umar bin Al Khattab (رضي الله عنه) said he could not do the

<sup>2</sup> Jami` at-Tirmidhi 975

same. So we should not think we can be like the Prophet (ﷺ) or Abu Bakr (رضي الله عنه). It is important to be balanced and take a middle path.

### SURAH TA HA 114

#### الْقَصْدَ فِي الْفَقْرِ وَالْغِنَى

*wa as'alukal-qasda fil faqri wal-ghina*

I ask You to make me moderate in times of wealth and poverty.<sup>3</sup>

◉ Notice in ayah 12, it mentions ( **مِنْ بَعْدِ وَصِيَّةٍ يُوصَىٰ** )

( **بِهَا أَوْ دَيْنٍ غَيْرِ مُضَارٍّ وَصِيَّةً مِّنَ اللَّهِ** ) (after any bequest

which was made or debt, as long as there is no detriment [caused]. [This is] an ordinance from Allah) there can be greater harm between siblings if someone passes away and he has no

<sup>3</sup> Sunan an-Nasa'i 1305



parents or children, but only with siblings, so Allah (سبحانه وتعالى) specifically mentions it.

- And this is advice from Allah (سبحانه وتعالى) (وَصِيَّةً) (مِّنَ اللَّهِ) and Allah is The All-Knowing and The Most Forbearing because there can be sins and transgression.
- So it is more serious in ayah 11 because it is an obligation (فَرِيضَةً).

MAY ALLAH HELP US FULFILL ALL THAT HE OBLIGES. AMEEN.

## REFERENCES

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