



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 الْحَسَنَى

THE MOST BEAUTIFUL NAMES ALLAH AL 'ALEEM – THE ALL-KNOWER

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INTRODUCTION

○ We will be foremost when we show our love to Him because we do not know and we are unable. We seek forgiveness because we love Allah Al Ghafoor and not because of our sins.

SUPPLICATION FOR ALLAH'S LOVE

اللهم إني أسألك حبك، وحب من يحبك، والعمل الذي يبلغني
حبك

○ Allah! I ask You for Your Love, the love of those who love You, and deeds which will cause me to attain Your Love.¹

¹ At Tirmidhi Book 17, Hadith 1490

- When we perform any worship, it is not about looking at ourselves because the angels who worship Allah (ﷻ) all the time still say, “we did not worship You as You deserve to be worshipped.”
- And when we have knowledge, it is not about looking at ourselves because even the angels said, “we have no knowledge except for what You have taught us, verily You are The All-Knower, The All-Wise.”

THE MOST BEAUTIFUL NAMES OF ALLAH

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

- If we have a tight chest then there will show bad manners and behavior to the people. With a tight chest, we will deal with tightness with others – frowning, isolating ourselves, being

anxious and even the people around us will be disturbed.

- When feeling tight chested we feel victimized as if we are being attacked from all sides. So there cannot be any kind of servitude from us if we are tight chested. We ask Allah (ﷻ) to expand our chests. Ameen.
- There is tightness of the chest because our concern is only ourselves. When a person's concern is only himself then he translates everything incorrectly.

ALLAH IS ALL-KNOWING OF WHAT LIES IN THE CHESTS

4. WHO WILL DISPUTE AND BE IN CONFLICT

- Real victory is to obey Allah (ﷻ) and the Messenger (ﷺ) and real victory is to overcome ourselves and remain together.

- Most people fight because of the extras and not the foundation of exalting the Name of Allah (ﷻ).
- The “anfaal” are war booty and the Prophet (ﷺ) distributed to some and not others, and this revealed the weakness of the people.

SURAH AL ANFAAL 43 TO 46

43

إِذْ يُرِيكُمُ اللَّهُ فِي مَنَامِكَ قَلِيلًا ۖ وَلَوْ أَرَاكُم كَثِيرًا لَّفَشَلْتُمْ
وَلَتَنَازَعْتُمْ فِي الْأَمْرِ وَلَكِنَّ اللَّهَ سَلَّمَ ۗ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ

[Remember, O Muhammad (ﷺ)], when Allah showed them to you in your dream as few; and if He had shown them to you as many, you [believers] would have lost courage and would have disputed in the matter [of whether to fight], but Allah saved [you from that]. Indeed, He is Knowing of that within the breasts.

44

وَإِذْ يُرِيكُمُوهُمْ إِذِ التَّقَاتُمْ فِي أَعْيُنِكُمْ قَلِيلًا وَيُقَلِّلُكُمْ فِي أَعْيُنِهِمْ
لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا ۗ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ

And [remember] when He showed them to you, when you met, as few in your eyes, and He made you [appear] as few in their eyes so that Allah might accomplish a matter already destined. And to Allah are [all] matters returned.

45

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقَيْتُمْ فِئَةً فَانْبُتُّوا وَادْكُرُوا اللَّهَ كَثِيرًا
لَعَلَّكُمْ تُفْلِحُونَ

O you who have believed, when you encounter a company [from the enemy forces], stand firm and remember Allah much that you may be successful.

46

وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ ۚ
وَاصْبِرُوا ۚ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

And obey Allah and His Messenger, and do not dispute and [thus] lose courage and [then] your strength would depart; and be patient. Indeed, Allah is with the patient.

- Allah (ﷻ) is offering them a paradise as vast as the heavens and earth because to battle for the sake of Allah (ﷻ) is so great and then a person disputes for the duniya which is worth less than a mosquito wing or a dead donkey, subhan Allah.
- When believers go through these situations, it is not because Allah (ﷻ) wants to take them out, but to purify them entirely. Especially when performing great worships with many people such as the battle for the sake of Allah (ﷻ).
- For the Battle of Badr, there was no comparison between the believers and Quraish.
 1. The believers had no intention to fight, but Quraish came with the intention to fight.

2. It was the first battle for the believers, but it was not the first battle for Quraish.
 3. Quraish had complete artillery, but the believers had simple swords.
 4. Quraish were all on riders and the believers had only two riders.
 5. Quraish were more than a thousand and the believers were a hundred in number.
- o Allah (ﷻ) made the Prophet (ﷺ) to see the disbelievers as being very few in numbers in the dream, though they were more. When the Prophet (ﷺ) woke up, he gave glad tidings to the companions that the disbelievers are very few in numbers. So the Companions felt at rest and vast chested.
 - o Allah is All-Knowing of what is inside the chests, He knows the future and sensitivities of the

people. Had the Prophet (ﷺ) seen the real numbers of the disbelievers in the dream, what would have happened to the Companions?

1. **لَفَشَلْتُمْ**: they would have failed. They will not only lose themselves, but what else?
 2. **وَلْتَنَازَعْتُمْ فِي الْأَمْرِ**: dispute and fight with one another. And this shows that people can even be in dispute because of a dream, subhan Allah. For example, someone may dream he went to umrah and another person says, “you didn’t see me with you”, and they are in conflict with one another because of the dream, subhan Allah.
- Allah (جَلَّ) could have shown the Prophet (ﷺ) the real numbers but **وَلَكِنَّ اللَّهَ سَلَّمَ** – Allah (جَلَّ)

made peace and saved them from conflict.

Allah (ﷻ) is As Salam (The Most Peaceful).

- Allah (ﷻ) is All-Knowing of what lies in the chest and we need peace from Allah (ﷻ). We think we are good, but with something small like a dream, it can irritate. Allah (ﷻ) knows who is firm or not, who is truthful or not. Allah (ﷻ) wants to purify the believers.
- When the believers actually came to the fight, Allah (ﷻ) still made them see the disbelievers as few in number, and this shows how Allah (ﷻ) is so gentle and kind to the believers.
- Allah (ﷻ) will not expose the believers to the disbelievers, but only between the believers as nurturing because they love one another.

- And how did the disbelievers see the believers?
They saw them as fewer in number, so they become relaxed.
 1. By the believers seeing the disbelievers as less, it makes them motivated.
 2. By the disbelievers seeing the believers as less, it made them relaxed.
- Allah (ﷻ) knows what lies in the chests, for example, we may have jealousy or arrogance in our heart, so Allah (ﷻ) makes a situation to bring it out, and then we see it as so big, though in reality, it is not, but if we did not see it as big then we would not take it.
- When we are in the battle of life, we should not escape, but remain and face it. If we escape, it will come to us with an “extra dose”. It is

important to remain firm, and that is by remembering Allah (ﷻ) much.

SUPPLICATION TO REMEMBER ALLAH

"يا معاذ، والله إني لأحبك، ثم أوصيك يا معاذ لا تدعن في دبر كل صلاة تقول: اللهم أعني على ذكرك وشكرك، وحسن عبادتك"

The Messenger of Allah (صلى الله عليه وسلم) held my hand and said, "O Mu'adh, By Allah, I love you and advise you not to miss supplicating after every Salat (prayer) saying:

'Allahumma a'inni 'ala dhikrika wa shukrika, wa husni 'ibadatika,'

(O Allah, help me remember You, expressing gratitude to You and worship You in the best manner)".²

- The battle of life makes us face our ego and desires. It is like being stabbed in the heart and we may feel we want to escape and not face our reality and sensitivities, but we must go on.

² Riyadh As Saliheen, Abu Dawud and An- Nasa'i , Book 1, Hadith 384

- We need to obey Allah (ﷻ) and His Messenger (ﷺ) and not be in conflict. If there is conflict, then we will all fail, even if it is just two people are in conflict, all will fail.
- And our “scent” meaning our power will go away, so the “scent” of unity, harmony and good feelings go away. The moment there is conflict, it becomes empty, cold and it prevents from much goodness.
- (تنازع) means to argue and dispute due to the self and it means to pull apart something. When people are in dispute, it is as if each is pulling a part for himself.

DISPUTE BEFORE THE DEATH OF THE PROPHET (ﷺ)

حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ، قَالَ حَدَّثَنِي ابْنُ وَهْبٍ، قَالَ أَخْبَرَنِي
يُونُسُ، عَنِ ابْنِ شَهَابٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ

عَبَّاسٍ، قَالَ لَمَّا اشْتَدَّ بِالنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَجَعُهُ قَالَ " ائْتُونِي بِكِتَابٍ أَكْتُبُ لَكُمْ كِتَابًا لَا تَضِلُّوا بَعْدَهُ ". قَالَ عُمَرُ بْنُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غَلَبَهُ الْوَجَعُ وَعِنْدَنَا كِتَابُ اللَّهِ حَسْبُنَا فَاخْتَلَفُوا وَكَثُرَ اللَّغَطُ. قَالَ " قُومُوا عَنِّي، وَلَا يَنْبَغِي عِنْدِي التَّنَازُعُ ". فَخَرَجَ ابْنُ عَبَّاسٍ يَقُولُ إِنَّ الرِّزْيَةَ كُلَّ الرِّزْيَةِ مَا حَالَ بَيْنَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَبَيْنَ كِتَابِهِ.

Narrated 'Ubaidullah bin `Abdullah: Ibn `Abbas said, "When the ailment of the Prophet (ﷺ) became worse, he said, 'Bring for me (writing) paper and I will write for you a statement after which you will not go astray.' But `Umar said, 'The Prophet is seriously ill, and we have got Allah's Book with us and that is sufficient for us.' But the companions of the Prophet (ﷺ) differed about this and there was a hue and cry. On that the Prophet (ﷺ) said to them, 'Go away (and leave me alone). It is not right that you should quarrel in front of me.'" Ibn `Abbas came out saying, "It was most unfortunate (a great disaster) that Allah's Messenger (ﷺ) was

prevented from writing that statement for them because of their disagreement and noise.³

- The Prophet (ﷺ) passed away on Monday and previous to that, on Thursday, he was falling into unconsciousness in and out.
- He called for someone to come and write, to say who will be khalifa, what are the rules because he knows what can happen after his death.
- 'Umar bin Al Khattab (رضي الله عنه) had so much feelings for the Prophet (ﷺ) and seeing him in a weak state, he said, "there is no need we have the Qur'an and Sunnah."
- Then the Companions were in dispute after this, and the Prophet (ﷺ) told them to leave. Ibn 'Abbas (رضي الله عنه) said what is wrong with the

³ Sahih al-Bukhari 114

people to miss on having this wassiyah from the Prophet (ﷺ).

- How many times do we stop good because we think another is tired, though the one concerned said he wants to do it, subhan Allah.
- And in another incident, the Night of the Decree was revealed to the Prophet (ﷺ) and he wanted to tell the people, but as he came out, there were two Muslims in dispute and he forgot. He said it was lifted from him. And this is a decree to truly show the Night of Decree. Then he said to seek it in the odd nights of the last ten nights.

THE NIGHT OF DECREE

أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ
حُمَيْدٍ، عَنْ أَنَسٍ، قَالَ أَخْبَرَنِي عُبَادَةُ بْنُ الصَّامِتِ، أَنَّ رَسُولَ

اللَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ يُخْبِرُ بِلَيْلَةِ الْقَدْرِ، فَتَلَا حَى رَجُلَانِ مِنَ الْمُسْلِمِينَ فَقَالَ " إِنِّي خَرَجْتُ لِأُخْبِرْكُمْ بِلَيْلَةِ الْقَدْرِ، وَإِنَّهُ تَلَا حَى فُلَانٌ وَفُلَانٌ فَرَفَعَتْ وَعَسَى أَنْ يَكُونَ خَيْرًا لَكُمْ التَّمْسُوهَا فِي السَّبْعِ وَالتَّسْعِ وَالْخَمْسِ "

Narrated 'Ubada bin As-Samit: "Allah's Messenger (ﷺ) went out to inform the people about the (date of the) night of decree (Al-Qadr) but there happened a quarrel between two Muslim men. The Prophet (ﷺ) said, "I came out to inform you about (the date of) the night of Al-Qadr, but as so and so and so and so and so quarreled, its knowledge was taken away (I forgot it) and maybe it was better for you. Now look for it in the 7th, the 9th and the 5th (of the last 10 nights of the month of Ramadan)."⁴

- We see how disputes affect the home and everyone gets affected. Instead of making dua for great things, we are making dua asking

⁴ Sahih al-Bukhari 49

Allah to make them smile and expand their chest.

OBEY ALLAH AND THE MESSENGER (ﷺ)
AND DO NOT DISPUTE

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ
يَحْيَى بْنِ سَعِيدٍ، وَعُبَيْدِ اللَّهِ بْنِ عُمَرَ عَنْ عُبَادَةَ بْنِ الْوَلِيدِ بْنِ
عُبَادَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ بَايَعْنَا رَسُولَ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ عَلَى السَّمْعِ وَالطَّاعَةِ فِي الْعُسْرِ وَالْيُسْرِ وَالْمُنْشَطِ
وَالْمَكْرَهِ وَعَلَى أَثَرَةٍ عَلَيْنَا وَعَلَى أَنْ لَا نُنَازِعَ الْأَمْرَ أَهْلَهُ وَعَلَى أَنْ
نَقُولَ بِالْحَقِّ أَيُّنَمَا كُنَّا لَا نَخَافُ فِي اللَّهِ لَوْمَةً لَائِمَةً .

It has been narrated on the authority of" Ubida who learnt the tradition from his father who, in turn, learnt it from his own father. 'Ubada's grandfather said: The Messenger of Allah (ﷺ) took an oath of allegiance from us on our listening to and obeying the orders of our commander in adversity and prosperity, in pleasure and displeasure (and even) when somebody is given preference over us, on our avoiding to dispute the delegation of powers to a person deemed to be a fit recipient thereof

(in the eye of one who delegates it) and on our telling the truth in whatever position we be without fearing in the matter of Allah the blame of the blamer.⁵

- We do not fight people for what they have and not fear the blame of the blamers. Fighting for the duniya and deen are dispraised when fighting for position and ego because this brings division.
- The one time it is praised to dispute in the deen is to say the truth, but with good manners. Sometimes the scholars have differences in opinion, but they remain in loving each other and not talking bad of one another.
- Imam Ash Shafi'ee (may Allah have mercy on him) said even if we do not agree, we still love each other.

⁵ Sahih Muslim 1709

- It is important to keep the love and good feelings because the believers are awliya to one another.
- When there is arguing, it stops from so much good, even if it is just two people. But when there is no arguing, then there is so much progression and doors opening. That is why it is important to invest in loving Allah (ﷻ), the Prophet (ﷺ) and each other for Allah (ﷻ) because this brings the feeling of paradise where we all see each other the same. When someone does something, we love them and it is as we have all done it.

MAY ALLAH KEEP US AWAY FROM ALL CONFLICT AND KEEP OUR SCENT. AMEEN.

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2. فقه الأسماء الحسنى - عبد الرزاق البدر
3. النهج الأسى - د. محمد النجدي



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