

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

- The test for firmness is to have what is (محكم) – something solid. We can write so much about who are the believers, but then we have to go back to what Allah (سبحانه وتعالى) and the Prophet (ﷺ) said because that is (محكم) – solid.
- When the Prophet (ﷺ) passed away, there are those who memorized the Qur'an and there are those who wrote it, so it is preserved. To

know the (محكم) – what is solid – preserves the religion.

- Allah (سبحانه وتعالى) always teaches us both. We can be in one phase of just memorizing without nurturing but Allah (سبحانه وتعالى) tells us there are matters that are solid and some are doubtful, and it is important to go to what is solid. Otherwise there can be deviation if a person only goes to what is doubtful.

SURAH AAL IMRAAN 7

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ
 وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ
 مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ
 وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِّنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ
 إِلَّا أُولُو الْأَلْبَابِ

It is He who has sent down to you, [O Muhammad (ﷺ)], the Book; in it are verses [that

are] precise - they are the foundation of the Book - and others unspecific. As for those in whose hearts is deviation [from truth], they will follow that of it which is unspecific, seeking discord and seeking an interpretation [suitable to them]. And no one knows its [true] interpretation except Allah. But those firm in knowledge say, "We believe in it. All [of it] is from our Lord." And no one will be reminded except those of understanding.

- The start of Surah Aal Imraan tells us about the (محکم) first and then it ends with reflections with the people of understanding. And both are needed together to be firm.
- In life we can have situations that are timed, and what can we recall in these moments? All that is (محکم) – solid and confirmed.
- At the time of death, what is the (محکم) – solid? To remember (لا إله إلا الله) and to think good of Allah (سبحانه وتعالى). At the time of death, we

cannot recall all that we know, but we hold on to what Allah (سبحانه وتعالى) said and the Prophet (ﷺ) said.

○ In the trial of the grave, we can only recall:

1. My Rabb is Allah (ربي الله)
2. My deen is Islam (ديني الإسلام)
3. My prophet is Mohammed (ﷺ) (نبي محمد صلى الله عليه وسلم)

○ May Allah (سبحانه وتعالى) keep us firm. Ameen.

LIVE WITH ALLAH AL 'ALEEM – THE ALL-KNOWING

SURAH AN NISAA 14

كان رسول الله صلى الله عليه وسلم إذا قام إلى الصلاة يكون
من آخر ما يقول بين التشهد والتسليم: "اللهم اغفر لي ما
قدمت وما أخرت، وما أسرت وما أعلنت، وما أسرفت، وما
أنت أعلم به مني، أنت المقدم، وأنت المؤخر، لا إله إلا أنت"

When the Messenger of Allah (ﷺ) was in Salat (prayer), he used to supplicate towards the end of prayer after Tashahhud and before the concluding salutations: "Allahum-maghfir li ma qaddamtu wa ma akh-khartu, wa ma asrartu, wa ma a'lanttu, wa ma asraftu, wa ma Anta a'lamu bihi minni. Antal-Muqqadimu, wa Antal-Mu'akh-khiru. La ilaha illa Anta (O Allah! Forgive my former and latter sins, which I have done secretly and those which I have done openly, and that I have wronged others, and those defaults of mine about which You have better knowledge than I have. You Alone are The Expediter, and You Alone are The Delayer. None has the right to be worshipped but You."

- Our weakness can come as a result of sins or our nature. And Allah (سبحانه وتعالى) deals with our weakness with justice – this is right and this is wrong, and He deals with us with mercy, so we will fill the weakness in the best way.

NAME OF ALLAH AL 'ALEEM IN SURAH AN NISAA

- A weakness that can happen with people which will further cause gaps and is a major sin is committing adultery.
- In this ayah we see when a married man or married woman fall into zina. To turn to zina shows there is a gap and desire, but that does not mean a person turns to what is unlawful in order to fill that gap. And here Allah (سبحانه وتعالى) tells us beforehand so that we do not fall into it, and what to do if we fall into it.

SURAH AN NISAA 15 TO 18

15

وَاللَّاتِي يَأْتِينَ الْفَاحِشَةَ مِنْ نِسَائِكُمْ فَاَسْتَشْهِدُوا عَلَيْهِنَّ اَرْبَعَةً
 مِنْكُمْ ۚ فَاِنْ شَهِدُوا فَاَمْسِكُوهُنَّ فِي الْبُيُوتِ حَتَّىٰ يَتَوَفَّاهُنَّ الْمَوْتُ
 اَوْ يَجْعَلَ اللهُ لَهُنَّ سَبِيْلًا

Those who commit unlawful sexual intercourse of your women - bring against them four [witnesses] from among you. And if they testify, confine the guilty women to houses until death takes them or Allah ordains for them [another] way.

16

وَالَّذَانِ يَأْتِيَانَهَا مِنْكُمْ فَاذُوهُمَا ۗ فَاِنْ تَابَا وَاَصْلَحَا فَاَعْرِضُوْا
 عَنْهُمَا ۗ اِنَّ اللهَ كَانَ تَوَّابًا رَّحِيْمًا

And the two who commit it among you, dishonor them both. But if they repent and correct themselves, leave them alone. Indeed, Allah is ever Accepting of repentance and Merciful.

17

اِنَّمَا التَّوْبَةُ عَلَى اللهِ لِلَّذِيْنَ يَعْمَلُوْنَ السُّوْءَ بِجَهَالَةٍ ثُمَّ يَتُوْبُوْنَ
 مِنْ قَرِيْبٍ فَاُولٰٓئِكَ يَتُوْبُ اللهُ عَلَيْهِمْ ۗ وَكَانَ اللهُ عَلِيْمًا حَكِيْمًا

The repentance accepted by Allah is only for those who do wrong in ignorance [or carelessness] and then repent soon after. It is those to whom Allah will turn in forgiveness, and Allah is ever Knowing and Wise.

18

وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّىٰ إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ الْآنَ وَلَا الَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارًا أُولَٰئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا

But repentance is not [accepted] of those who [continue to] do evil deeds up until, when death comes to one of them, he says, "Indeed, I have repented now," or of those who die while they are disbelievers. For them We have prepared a painful punishment.

وَاللَّاتِي يَأْتِينَ الْفَاحِشَةَ مِن نِّسَائِكُمْ فَاسْتَشْهَدُوا عَلَيْهِنَّ)

أَرْبَعَةً مِّنكُمْ فَإِن شَهِدُوا فَأَمْسِكُوهُنَّ فِي الْبُيُوتِ حَتَّىٰ يَتَوَفَّاهُنَّ

(الموتُ أَوْ يُجْعَلَ اللَّهُ لَهُنَّ سَبِيلًا) (Those who commit

unlawful sexual intercourse of your women - bring against them four [witnesses] from

among you. And if they testify, confine the guilty women to houses until death takes them or Allah ordains for them [another] way.): If a married woman is caught committing adultery and there are four witnesses who testify to it, then she must remain at home until death or until Allah (سبحانه وتعالى) makes a way out for her. So it is a grave matter if a married woman leaves her home, engages in an illicit relation and then can even become pregnant.

- We have weaknesses, but it does not mean we do wrong in order to fulfill that weakness. So by being warned and told what will happen beforehand can keep us firm and stop us from fulfilling our desire. And this warning itself will fulfill our weakness because we fear the

punishment more than the deceptional delight of that desire.

- The rules of Allah (سبحانه وتعالى) are mercy for everyone – for women, men and society overall.
- So either she remains at home until death or Allah (سبحانه وتعالى) will make a way out for her, and this shows both justice and mercy together. Allah (سبحانه وتعالى) loves His slaves and wants to preserve and protect them.
- وَاللَّذَانِ يَأْتِيَانَهَا مِنْكُمْ فَأَذُوهُمَا^ص فَإِنْ تَابَا وَأَصْلَحَا فَأَعْرَضُوا) (And the two who commit it among you, dishonor them both. But if they repent and correct themselves, leave them alone. Indeed, Allah is ever Accepting of repentance and Merciful.): And in another

scenario, if both a man and woman commit adultery then the punishment is to harm them, and not physically, but by being stern and saying, “what did you do this?”, so they will not enjoy the pleasure of that sin, and realize the bitterness of that sin. When they hear the harm then it will remove the delight of that sin and see the true ugliness of that sin.

- With desires and temptations, a person forgets everything and its evil consequences, so it needs a strong and firm way to stop him because he is the one who will be in pain. It is all to save him.
- And if he/she repents and changes, then others should stop speaking hurtfully to them.
- In general, we should speak good to people, not mock them or scold them, but this

treatment changes when there is adultery because they need to be helped to come out of it. Normal advice will not make them repent firmly. If people deal with him normally then a person will not see the evil consequence of that sin.

- For anything unlawful, the shaitan is there to make it attractive, addictive and accessible.
- Note it is not about hating the person, but hating the sin.
- The first condition of repentance is to quit the sin while hating it. It is not about quitting a sin while a person still has a desire for it because then this is not repentance. And how will that “hating feeling” come? When there is that hurtful treatment of being shown a bad face. And this is mercy for the person to make him

hate that sin, repent and return to Allah (سبحانه وتعالى).

- Allah Al 'Aleem (The All-Knower) knows the people and their weakness for this desire, so He stretches His Hand to the sinner and this shows a great amount of mercy. When we return to Allah (سبحانه وتعالى) in repentance then everything will come in its right place.
- Also note that this is the first place in the Qur'an where the word (التوبة) (the repentance) – is mentioned in the definite form.
- (التوبة) (repentance) means to return because sins take a person far away, while repentance makes a person return to Allah (سبحانه وتعالى) and return to His obedience.

١٥ (إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ) (The repentance accepted by Allah):

1. It is upon Allah (سبحانه وتعالى) to make the person return. If a person makes a mistake, it is obliged upon Allah (سبحانه وتعالى) to bring him back. Now imagine how many sinners are out there, so it is not a few Allah (سبحانه وتعالى) will bring back, but He will bring messages, advice, situations or even calamities to make the person repent and return, but then it is up to the person to accept it or not.
2. If a person accepts the call of repentance from Allah (سبحانه وتعالى), then Allah (سبحانه وتعالى) will accept his repentance.

- So Allah (سبحانه وتعالى) initiates the repentance, and if we accept it and repent, then Allah (سبحانه وتعالى) will accept our repentance. And this is Allah At Tawwaab.
- In general, if we find bad treatment or misbehavior from anyone, then we should repent to Allah (سبحانه وتعالى). It is important to change ourselves, so that our situation from the outer changes.

SURAH AR RA'AD 11

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

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ ۗ

Verily! Allah will not change the (good) condition of a people as long as they do not change their state (of goodness) themselves (by committing sins and by being ungrateful and disobedient to Allah).

- So if we find harm from others, we should not take it personally, but take it generally and repent to Allah (سبحانه وتعالى)
- (لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهَالَةٍ) (is only for those who do wrong in ignorance [or carelessness]): there are people who do not know that Allah (سبحانه وتعالى) does not accept this sin and is angry with it. Someone who does not know it is wrong is different from someone who knows and insists on doing it.
- So if they fall into this sin out of ignorance that it is unlawful and out of ignorance of its punishment, and out of ignorance of respecting and magnifying Allah (سبحانه وتعالى). That is why the scholars said “do not look at the

sin, but the greatness of the One Who has been disobeyed.”

○ (ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ) (and then repent soon after.):

this means to repent before death and to quickly repent after knowing it is haram, and this shows the great mercy of Allah (سبحانه وتعالى).

A person should not delay the repentance when he finds out that it is wrong.

○ When we have the feeling of repentance then we should repent and not delay it. Because we do not know if we delay then we can be discouraged from doing it.

○ If we have sins and we delay repenting, then it becomes deeper inside us and harder to remove. Sins are just like stains, it is easier to remove the stain the moment it happens, then to leave it and wait later to clean it.

- Sins cause a black dot in our heart and this prevents us from seeing the guidance clearly. However, when a person quickly repents then this black dot becomes white.

TEMPTATIONS

قَالَ حُدَيْفَةُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " تُعْرَضُ الْفِتْنُ عَلَى الْقُلُوبِ كَالْحَصِيرِ عُوْدًا عُوْدًا فَأَيُّ قَلْبٍ أَشْرَبَهَا نُكِبَتْ فِيهِ نُكْتَةٌ سَوْدَاءٌ وَأَيُّ قَلْبٍ أَنْكَرَهَا نُكِبَتْ فِيهِ نُكْتَةٌ بَيْضَاءٌ حَتَّى تَصِيرَ عَلَى قَلْبَيْنِ عَلَى أَبْيَضٍ مِثْلِ الصِّفَا فَلَا تَضُرُّهُ فِتْنَةٌ مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ وَالْآخِرُ أَسْوَدُ مُرْبَادًا كَالْكُوزِ مُجَخِّيًّا لَا يَعْرِفُ مَعْرُوفًا وَلَا يُنْكِرُ مُنْكَرًا إِلَّا مَا أَشْرَبَ مِنْ هَوَاهُ "

Hudhaifa said: I heard the Messenger of Allah (ﷺ) observing: Temptations will be presented to men's hearts as reed mat is woven stick by stick and any heart which is impregnated by them will have a black mark put into it, but any heart which rejects them will have a white mark put in it. The result is that there will become two types of hearts: one white like a white stone which will not be harmed by any turmoil or temptation, so

long as the heavens and the earth endure; and the other black and dust-coloured like a vessel which is upset, not recognizing what is good or rejecting what is abominable, but being impregnated with passion.¹

○ (فَأُولَئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ ۖ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا) (It is

those to whom Allah will turn in forgiveness, and Allah is ever Knowing and Wise.): Allah (سبحانه

وتعالى) is The All-Knower of how to bring the people back to Him and He is The All-Knower of what are the conditions needed in order to repent.

○ Allah (سبحانه وتعالى) is Al Hakeem – The All-Wise – and there are no gaps in His knowledge and rulings. Sometimes we can place rules but there are gaps, so we end up changing those rules because we notice gaps along the way

¹ Sahih Muslim 144

or things that were not considered. But Allah (سبحانه وتعالى) is Al Hakeem and He considers everyone when setting the rules.

- For example, notice how Allah (سبحانه وتعالى) says those who perform the sin out of ignorance, and not someone generally who falls into the sin. And this shows the Wisdom of Allah (سبحانه وتعالى) by specifying it.
- This form of treatment of justice, and it is mercy to fill the gaps within us and society when adultery takes place.

HADITHS ABOUT REPENTANCE

THE ONE WHO REPENTS IS LIKE HE DID NOT COMMIT THAT SIN

التَّائِبُ مِنَ الذَّنْبِ كَمَنْ لَا ذَنْبَ لَهُ

One who repents from sin is like someone without sin.²

- This shows the great mercy of Allah (سبحانه وتعالى) when we repent, it is as if we did not commit that sin in the first place.

ALLAH STRETCHES HIS HANDS TO THE SINNERS TO REPENT

إِنَّ اللَّهَ عَزَّ وَجَلَّ يَبْسُطُ يَدَهُ بِاللَّيْلِ لِيَتُوبَ مُسِيءُ النَّهَارِ، وَيَبْسُطُ يَدَهُ بِالنَّهَارِ لِيَتُوبَ مُسِيءُ اللَّيْلِ، حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا.

Abu Musa reported Allah's Messenger (ﷺ) as saying that Allah, the Exalted and Glorious, Stretches out His Hand during the night so that the people may repent for the fault committed from dawn till dusk and He stretches out His Hand during the day so that the people may

² Sahih At Targheeb 3145, Authenticated by Al Albani as Hasan Li Ghairah

repent for the fault committed from dusk to dawn. (He would accept repentance) before the sun rises in the west (before the Day of Resurrection).³

- When the sun rises from the east, then there is no repentance after that, and there is no repentance at the time of death.

MAY ALLAH GRANT US THE TAWFEEQ TO ALWAYS REPENT
AND RETURN TO HIM. AMEEN.

³ Sahih Muslim 2759

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