

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

◦ The more we know Allah (سبحانه وتعالى), the more we will trust Him and no one is qualified to be Al Wakeel (The Trustee) except Allah (سبحانه وتعالى).

SUPPLICATION WHEN LEAVING THE HOUSE

عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ "إِذَا خَرَجَ الرَّجُلُ مِنْ بَيْتِهِ فَقَالَ بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ." قَالَ "يُقَالُ حِينَئِذٍ هُدَيْتَ وَكُفَيْتَ وَوُقِيْتَ فَتَتَنَحَّى

لَهُ الشَّيَاطِينُ فَيَقُولُ لَهُ شَيْطَانٌ آخَرُ كَيْفَ لَكَ بِرَجُلٍ قَدْ هُدِيَ
وَكُفِيَ وَوُقِيَ." 1

Anas ibn Malik (may Allah be pleased with him) narrated that the Prophet (peace and blessings of Allah be upon him) said: "When a man goes out of his house and says: 'In the Name of Allah, I trust in Allah; there is no might and no power but in Allah,' the following will be said to him at that time: 'You are guided, defended and protected.' The devils will go far from him and another devil will say: 'How can you deal with a man who has been guided, defended and protected?'"¹

- We place our trust in Allah (سبحانه وتعالى) because when we rely on something besides Allah (سبحانه) then it will be a mess. Anything moving is all by the permission, might and power of Allah (سبحانه وتعالى).

¹ Sunan Abi Dawoud 5095, Authenticated by Al-Albani as Sahih

- Allah (سبحانه وتعالى) is The Best Guardian, The Best Protector and when we rely on Him, He will be sufficient for us.
- If our heart and chest are open then we can accept anything, we can accept decrees and the words of the people with a good heart. We will not allow anything negative to affect us and get mixed with our weak nature.
- Our chest is tight due to past experiences, dispraise and words of people so it has made holes in our heart. But when our chest is open then we can accept and take any situation in a good way.

SURAH TA HA 25

قَالَ رَبِّ اشْرَحْ لِي صَدْرِي

[Musa (Moses)] said: "O my Lord! Open for me my chest (grant me self-confidence, contentment, and boldness).

- When our chest is tight, then when we cannot even look at ourselves in the mirror.

ANOTHER SUPPLICATION WHEN LEAVING THE HOUSE

عَنْ أُمِّ سَلَمَةَ، قَالَتْ مَا خَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ بَيْتِي قَطُّ إِلَّا رَفَعَ طَرْفَهُ إِلَى السَّمَاءِ فَقَالَ "اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَضِلَّ أَوْ أُضِلَّ أَوْ أَزِلَّ أَوْ أُزِلَّ أَوْ أَظْلِمَ أَوْ أُظْلَمَ أَوْ أَجْهَلَ أَوْ يُجْهَلَ عَلَيَّ".

Narrated Umm Salamah, Ummul Mu'minin: The Messenger of Allah (ﷺ) never went out of my house without raising his eye to the sky and saying: "O Allah! I seek refuge in Thee lest I stray or be led astray, or slip or made to slip, or cause injustice, or suffer injustice, or do wrong, or have wrong done to me."²

- There is no limit to the knowledge of Allah (سبحانه) and there is no limit in how Allah (تعالى) teaches us. We ask Allah (سبحانه وتعالى) to make us

² Sunan Abi Dawud 5094, Authenticated by Al Albani as Sahih

understand the religion with depth (اللهم فقهنا في الدين).

- We ask Allah (سبحانه وتعالى) to use us to teach people because there are people who have knowledge, but do not want to share it to others. They are covetous of the knowledge thinking if they have it then they can be in control. And now we will see what will give us vastness of the heart.

LIVE WITH ALLAH AL 'ALEEM – THE ALL-KNOWING

NAME OF ALLAH AL 'ALEEM IN SURAH AAL IMRAAN

SURAH AAL IMRAAN 85 TO 92

85

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ
الْخَاسِرِينَ

And whoever desires other than Islam as religion - never will it be accepted from him, and he, in the Hereafter, will be among the losers.

86

كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِيمَانِهِمْ وَشَهِدُوا أَنَّ الرَّسُولَ
حَقٌّ وَجَاءَهُمُ الْبَيِّنَاتُ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

How shall Allah guide a people who disbelieved after their belief and had witnessed that the Messenger is true and clear signs had come to them? And Allah does not guide the wrongdoing people.

87

أُولَئِكَ جَزَاؤُهُمْ أَنَّ عَلَيْهِمْ لَعْنَةَ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ

Those - their recompense will be that upon them
is the curse of Allah and the angels and the
people, all together,

88

خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنظَرُونَ

Abiding eternally therein. The punishment will
not be lightened for them, nor will they be
reprieved.

89

إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

Except for those who repent after that and
correct themselves. For indeed, Allah is
Forgiving and Merciful.

90

إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيمَانِهِمْ ثُمَّ أَزْدَادُوا كُفْرًا لَنْ تُقْبَلَ تَوْبَتُهُمْ
وَأُولَئِكَ هُمُ الضَّالُّونَ

Indeed, those who reject the message after
their belief and then increase in disbelief - never
will their [claimed] repentance be accepted,
and they are the ones astray.

91

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ فَلَنْ يُقْبَلَ مِنْ أَحَدِهِمْ مِلَّةٌ
 الْأَرْضِ ذَهَبًا وَلَوْ افْتَدَىٰ بِهِ ۗ أُولَٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ وَمَا لَهُمْ مِّنْ
 نَّاصِرِينَ

Indeed, those who disbelieve and die while they are disbelievers - never would the [whole] capacity of the earth in gold be accepted from one of them if he would [seek to] ransom himself with it. For those there will be a painful punishment, and they will have no helpers.

92

لَنْ تَنَالُوا الْبِرَّ حَتَّىٰ تُنْفِقُوا مِمَّا تُحِبُّونَ ۚ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ
 اللَّهَ بِهِ عَلِيمٌ

Never will you attain the good [reward] until you spend [in the way of Allah] from that which you love. And whatever you spend - indeed, Allah is Knowing of it.

- The theme of Surah Aal Imraan is firmness in the religion, in our worships, in our speech, in situations; it is our day to day firmness. While the theme of Surah Al Burooj is firmness in belief when in very difficult moments. And Who can

teach us this firmness? Allah Al 'Aleem – The All-Knower.

- The Name of Allah most mentioned in Surah Aal Imraan is “Allah” because we need a great amount of immediate attachment to remain firm. And the Name next most mentioned is “Ar Rabb (The Nurturer)” because we go through nurturing and processes, but we cannot know everything.
- And the third most repeated Name is “Al 'Aleem (The All-Knower)”. And overall in the entire Qur'an, the most repeated Names are Allah, Ar Rabb, Al 'Aleem.

SURAH TA HA 114

وَقُلْ رَبِّ زِدْنِي عِلْمًا

And say: "My Lord! Increase me in knowledge."

- In Surah Al Baqarah, “birr” (righteousness) is mentioned in elaboration, and whoever fulfills all of it then he is truthful and has taqwa.

SURAH AL BAQARAH 177

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ
 آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ
 عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ
 وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ
 بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ
 الْبَأْسِ ۗ أُولَٰئِكَ الَّذِينَ صَدَقُوا وَأُولَٰئِكَ هُمُ الْمُتَّقُونَ

Righteousness is not that you turn your faces toward the east or the west, but [true] righteousness is [in] one who believes in Allah, the Last Day, the angels, the Book, and the prophets and gives wealth, in spite of love for it, to relatives, orphans, the needy, the traveler, those who ask [for help], and for freeing slaves; [and who] establishes prayer and gives zakah; [those who] fulfill their promise when they promise; and [those who] are patient in poverty

and hardship and during battle. Those are the ones who have been true, and it is those who are the righteous.

- And in Surah Aal Imraan, birr is mentioned, but in a way we can quickly attain it. In Surah Aal Imraan we go through many situations, so Allah (سبحانه وتعالى) teaches us a short-cut. There is one thing we need to do such that we will attain all that is mentioned in Ayah 177.
- And as we go through more challenges, then Allah (سبحانه وتعالى) will give us short-cuts, so we have to go through Surah Al Baqarah first and solidify the knowledge first. And while being in many challenges, then Allah (سبحانه وتعالى) will give us short-cuts.
- We all want to have “birr” which means to be vast in heart, chest and in giving, so there is no

restriction. But we should never forget Allah Al Barr Who is truthful and kind in His giving. All that He decrees is vast, even if there is withholding, He is still vast in giving.

- o The Name of Allah Al Barr (The Most Vast in Goodness) is mentioned once in Surah At Tur. Surah At Tur is about doubts and the one with doubts feels like a mountain is above him. But the believers invoke Allah Al Barr Ar Raheem.

SURAH TA HA 25 TO 28

25.

وَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَسَاءَلُونَ

And some of them draw near to others,
questioning.

26.

قَالُوا إِنَّا كُنَّا قَبْلُ فِي أَهْلِنَا مُشْفِقِينَ

Saying: "Aforetime, we were afraid (of the punishment of Allah) in the midst of our families.

27.

فَمَنْ اللَّهُ عَلَيْنَا وَوَقَانَا عَذَابَ السَّمُومِ

"So Allah has been gracious to us, and has saved us from the torment of the Fire.

28.

إِنَّا كُنَّا مِنْ قَبْلُ نَدْعُوهُ إِنَّهُ هُوَ الْبَرُّ الرَّحِيمُ

"Verily, We used to invoke Him (Alone and none else) before. Verily, He is Al-Barr (the Most Subtle, Kind, Courteous, and Generous), the Most Merciful."

ALLAH AL BARR (البر) – THE MOST VAST IN GOODNESS

- Allah Al Barr is the One Who is vast in His giving. The vastness of Allah Al Barr is more than by giving us tangible, but it is more in the heart. When our hearts are expanded, we can know more about Him, take in the decree and love Allah (سبحانه وتعالى) more.

- This Name is mentioned once in Surah At Tur which is about refuting doubts.

SURAH AT TUR 28

إِنَّا كُنَّا مِنْ قَبْلُ نَدْعُوهُ إِنَّهُ هُوَ الْبَرُّ الرَّحِيمُ

Indeed, we used to supplicate Him before.
Indeed, it is He who is the Beneficent, the Merciful.”

- This is the invocation of the believers who are surrounded by doubts, but with belief in Allah (سبحانه وتعالى), there is expansion.
- We learn from (نَسْتَعِينُ وَإِيَّاكَ نَعْبُدُ وَإِيَّاكَ) (It is You we worship and You we ask for help.) knowing Allah (سبحانه وتعالى) first before asking from Him.
- We will not make dua with this Name before appreciating and knowing Allah Al Barr. We will not even know what is “barr” and how to attain it if we do not know that Allah (سبحانه وتعالى) is Al

Barr. He is vast in His mercy, love, guidance and when we know this, we want to take on these qualities.

- Allah (سبحانه وتعالى) loves when His slaves worship Him by His Names, when we are loving, giving and vast with others. And not to not feel covetous, “I want this only for me and no one else”.
- And when there is birr, we will overflow with giving, we will not withhold or stop. Knowing Allah (سبحانه وتعالى) removes any 'piercings and holes' of calculating and overthinking.
- The believers are in the middle of a doubtful life, but they will see the highlight is only Allah Al Barr. Doubts make us restricted and shallow.
- Due to many trials and doubts, the believers feel (مشفقين) – fear of what could happen, but

they remember Allah (سبحانه وتعالى). They remember how they used to invoke Allah (سبحانه وتعالى), and that Allah (سبحانه وتعالى) is vast in giving. We can doubt any situation, but we do not want to doubt Allah (سبحانه وتعالى).

- Everything with Allah (سبحانه وتعالى) is so vast, all decrees – good and bad of it – are all vast.
- Allah (سبحانه وتعالى) loves His Beautiful Names and Attributes and loves for people to believe in His Names and act upon them. So Allah (سبحانه وتعالى) is The Most Merciful and loves for people to be merciful. Allah (سبحانه وتعالى) is The Most Generous and loves for people to be generous. Allah (سبحانه وتعالى) is The Most Beautiful and loves beauty. Allah (سبحانه وتعالى) is The All-Knower and

loves those with knowledge. Unlike a tyrant or one who is covetous wants everything for himself, and does not want anyone to emulate him.

- Allah (سبحانه وتعالى) is The Most Loving and He deserves all our love and He said to love Him and to love the Prophet (ﷺ).
- It is important to get our inspiration from Allah (سبحانه وتعالى) and not ourselves. So we want to be vast in giving and not because it is something nice, but because Allah is Al Barr – He is The Most Vast in Giving.
- Allah (سبحانه وتعالى) is Al Hameed – He is The Most Praiseworthy, yet still He praises the believers.
- The Abraar are those whose hearts are vast in truthfulness and goodness so they give, and we want to be from the Abraar, how?

- Allah (سبحانه وتعالى) tells us one thing to do in Surah Aal Imraan.

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لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ ۚ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ

Never will you attain the good [reward] until you spend [in the way of Allah] from that which you love. And whatever you spend - indeed, Allah is Knowing of it.

- (لَنْ تَنَالُوا الْبِرَّ) (Never will you attain the good [reward]): Allah (سبحانه وتعالى) makes it firm from the start by saying, “there is no one way we can attain berr unless”. A person may be praying, fasting and giving, but still he will not attain it until what?
- (تَنَالُوا): is to attain something high and lofty. This means there is a struggle with it, but it is a short-

cut. And this will not only make us firm, but it will fill the holes that keep making us sink each time. What will fill it? To give from what we love.

- The trials and shaitan come from the “holes we have”, so we want to fill it by giving what we love.
- We can easily love to talk about ourselves and what we have done, but we want to begin by giving Allah (سبحانه وتعالى) His Right. He gave us many opportunities, so why do we not give Him His due position?
- Allah (سبحانه وتعالى) loves those who are generous, and we end up appreciating our generosity before appreciating Allah is The Most Generous.
- We cannot have birr if we do not give Allah (سبحانه وتعالى) the right of being remembered,

appreciated and praised. Allah (سبحانه وتعالى) praises us and loves, so why we do not love Him and praise Him?

○ We love to be appreciated and remembered, but before anything else is to love and appreciate Allah (سبحانه وتعالى).

○ **حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ ۚ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ**

عَلِيمٌ (until you spend [in the way of Allah] from that which you love. And whatever you spend - indeed, Allah is Knowing of it.): we will not attain birr until we give from what we love, and Allah (سبحانه وتعالى) has made it general from what we love. Each person has something they love and they have a great amount of feelings for it whether it is things, qualities or role.

- When there is something we love, then we should give from it to overcome our nafs. And this will make our heart vast. What makes our heart restricted?
- We may give from what we have that's leftover or something we do not love, but this does not fulfill this condition.
- What we give should be from what we love, and when we do, then surely Allah (سبحانه وتعالى) will take care of it. And we do not give what we love because we think we can take care of it, but the shaitan plays on this matter that we love and make us sensitive towards it.
- Keep in mind this does not mean we give away our children or spouse since we love them.
- And to give (مِمَّا) – which means some of what we love and not everything. For example,

someone may say, “I love money”, so they give away all their money, but this does not keep a person firm because in the end he is left with nothing.

- Let us look at examples of the Companions and what they gave from what they love. There was a Companion who loved horses and he gave away a horse to be used for the sake of Allah (سبحانه وتعالى).
- There was another Companion who had many gardens and he gave a garden that was near the masjid.
- And if there is something we like to do, then we should allow others to do as well. If we love to speak, then we should love others to speak as well. If we love to cook then we are happy when others cook because usually if there is

something we love then we do not like it when others are doing it as well.

- And when we give, we should give with a good heart. We need to be certain that when we give what we love then our state of heart feels good. And not that we are giving while our heart hates it.
- And Allah is Al 'Aleem (The All-Knower) and He knows when we give what we love and He knows if it something we love and He knows the state of our heart. And He will grant us vastness and He will deal with us with vastness – vastness in provision, vastness in knowledge and so forth.
- When we have berr in our heart then it acts as a buffer from our heart getting quickly constricted.

MAY ALLAH AL BARR MAKE US FROM THE ABRAAR. AMEEN.

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