



# 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

- We all want a vast chest and that is when the face is open, but when the chest is tight, then there will be frowning. And people can sense when the chest is vast or tight.
- And the (فؤاد) is the lining and covering of the heart; we want it to be cool and not burning.
- The sound heart is the heart that is pure from shirk, hypocrisy, disbelief, jealousy and arrogance. It is boiling with good deeds, filled with the love of Allah (جَلَّال).

## SUPPLICATION FOR A TRUTHFUL TONGUE AND SOUND HEART

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ فِي صَلَاتِهِ " اللَّهُمَّ  
إِنِّي أَسْأَلُكَ الثَّبَاتَ فِي الْأَمْرِ وَالْعَزِيمَةَ عَلَى الرَّشْدِ وَأَسْأَلُكَ شُكْرَ  
نِعْمَتِكَ وَحُسْنَ عِبَادَتِكَ وَأَسْأَلُكَ قَلْبًا سَلِيمًا وَلِسَانًا صَادِقًا  
وَأَسْأَلُكَ مِنْ خَيْرِ مَا تَعْلَمُ وَأَعُوذُ بِكَ مِنْ شَرِّ مَا تَعْلَمُ وَأَسْتَغْفِرُكَ  
لِمَا تَعْلَمُ "

The Messenger of Allah (ﷺ) used to say in his prayer: "Allahumma inni as'aluka at-thabbuta fi al-amr wal-'azimata 'alar-rushdi wa as'aluka shukr ni'matik wa husna 'ibadatik wa as'aluka qalban saliman wa lisanan sadiqan wa as'aluka min khairi ma at'lamu wa author bika min sharri ma at'lamu wastaghfiruka lima ta'lam (O Allah, I ask You for steadfastness in all my affairs and determination in following the right path, I ask You to make me thankful for Your blessings and to make me worship You properly. I ask You for a sound heart and a truthful tongue. I ask You for the best of what You know and I seek refuge in You from the worst of what You know and I seek Your forgiveness for what You know.)"<sup>1</sup>

<sup>1</sup> Sunan an-Nasa'i 1304

# THE MOST BEAUTIFUL NAMES OF ALLAH

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

- If we take into consideration that Allah (ﷻ) sees and knows what is inside our chests, then we will it make our lining and heart in peace.

### SURAH MOHAMMED 24

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا

Do they not then think deeply in the Qur'an, or are their hearts locked up (from understanding it)?

- When we go to the Qur'an, it should increase us in faith. The Qur'an is not revealed to only memorize or get a certificate, but the Qur'an is revealed to give us life and apply it in our life.

## ALLAH IS ALL-KNOWING OF WHAT LIES IN THE CHESTS

### 8. PURITY WITH ALLAH

- The meaning of “zumar” is group. People will enter paradise in groups, though they are all united in tawheed.
- People may do different things and it is important to not compare ourselves with others because that is separation. But what unites us is ikhlaas – sincerity and purity to Allah (ﷻ).
- Whatever has been given to us is our test, so why do we want to look at what others have and wish to have more tests? Subhan Allah.

SURAH AZ ZUMAR 1 TO 7

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ

The revelation of the Qur'an is from Allah, the Exalted in Might, the Wise.

2

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ

Indeed, We have sent down to you the Book, [O Muhammad (ﷺ)], in truth. So worship Allah, [being] sincere to Him in religion.

3

أَلَا لِلَّهِ الدِّينُ الْخَالِصُ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ ۗ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ

Unquestionably, for Allah is the pure religion. And those who take protectors besides Him [say], "We only worship them that they may bring us nearer to Allah in position." Indeed, Allah will judge between them concerning that over which they differ. Indeed, Allah does not guide he who is a liar and [confirmed] disbeliever.

4

لَوْ أَرَادَ اللَّهُ أَنْ يَتَّخِذَ وَلَدًا لَأَصْطَفَىٰ مِمَّا يَخْلُقُ مَا يَشَاءُ ۗ سُبْحَانَهُ ۗ هُوَ اللَّهُ الْوَاحِدُ الْقَهَّارُ

If Allah had intended to take a son, He could have chosen from what He creates whatever He willed. Exalted is He; He is Allah, the One, the Prevailing.

5

خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ ۚ يَكْوَرُ اللَّيْلَ عَلَى النَّهَارِ وَيَكْوَرُ  
النَّهَارَ عَلَى اللَّيْلِ ۚ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ ۚ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى ۚ قُلْ  
أَلَا هُوَ الْعَزِيزُ الْغَفَّارُ

He created the heavens and earth in truth. He wraps the night over the day and wraps the day over the night and has subjected the sun and the moon, each running [its course] for a specified term. Unquestionably, He is the Exalted in Might, the Perpetual Forgiver.

6

خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا وَأَنْزَلَ لَكُمْ مِنْ  
الْأَنْعَامِ ثَمَانِيَةَ أَزْوَاجٍ ۚ يَخْلُقُكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ خَلْقًا مِّنْ بَعْدِ  
خَلْقِ فِي ظُلُمَاتٍ ثَلَاثٍ ۚ ذَلِكُمْ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ ۚ لَا إِلَهَ إِلَّا هُوَ ۚ  
فَأَنَّى تُصْرَفُونَ

He created you from one soul. Then He made from it its mate, and He produced for you from the grazing livestock eight mates. He creates

you in the wombs of your mothers, creation after creation, within three darknesses. That is Allah, your Lord; to Him belongs dominion. There is no deity except Him, so how are you averted?

7

إِنْ تَكْفُرُوا فَإِنَّ اللَّهَ غَنِيٌّ عَنْكُمْ وَلَا يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ وَإِنْ تَشْكُرُوا يَرْضَهُ لَكُمْ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ثُمَّ إِلَىٰ رَبِّكُمْ مَرْجِعُكُمْ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ

If you disbelieve - indeed, Allah is Free from need of you. And He does not approve for His servants disbelief. And if you are grateful, He approves it for you; and no bearer of burdens will bear the burden of another. Then to your Lord is your return, and He will inform you about what you used to do. Indeed, He is Knowing of that within the breasts.

- Anything that comes to us is all from Allah (ﷻ) and this is to keep the ikhlaas – the purity.
- And when we want to pray, speak, perform good deeds, or give – we want to do it purely



for Allah (ﷻ). If we have this then we will be a zumar united in being sincere to Allah (ﷻ).

- When anything comes to us – with means or without means – is all from Allah (ﷻ). It is from One and that is tawheed.
- With tawheed, we need to negate anything else besides Allah (ﷻ). There is no provider except Allah, there is no giver except Allah, there is no creator except Allah.
- We cannot be pure to Allah (ﷻ) without negation first.
- There are two types of tawheed:
  1. Tawheed by knowledge (and this gives us belief) (توحيد علمي اعتقادي): Allah (ﷻ) teaches us Who He is from His Names, actions and decrees.

2. Tawheed by intention (action): when we know that Allah (ﷻ) is One, we will direct all our actions to One.
- Sometimes we are praying or making dua normally, but then a situation takes place so there is more purity in our prayer and dua.
  - The decree shows faith and it brings tawheed. We want to be one for One on one way.
  - Allah is Al 'Aziz Al Ghaffaar (The All-Mighty, The Forgiving), He gives us so that He forgives us. We can go through a decree so that He forgives us.
  - (خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا) (He created you from one soul. Then He made from it its mate,): from Adam (peace be upon him), Allah (ﷻ) then created Hawa so that he finds comfort, and the blessing is completed. Only

Allah (ﷻ) is One, but we need partners, companions, friends, spouse so that the blessing will be complete. Anything good in us will not be complete when we are alone, and our purity cannot be complete when we are alone. There is a test and nurturing with companions, and then Allah (ﷻ) will complete the favor when there is sincerity.

◦ If everyone keeps to themselves then there will be no nurturing.

◦ (وَأَنْزَلَ لَكُمْ مِنَ الْأَنْعَامِ ثَمَانِيَةَ أَزْوَاجٍ) (and He produced for you from the grazing livestock eight mates.): then we need eight mates of cattle to eat; Allah (ﷻ) mentions this due to their benefit and variety.

○ And their benefit is not just for food, but when offering sacrifice, zakat and 'aqeeqah. So the benefit is not just for the duniya, but for the deen as well.

○ **يَخْلُقُكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ خَلْقًا مِّن بَعْدِ خَلْقٍ فِي ظُلُمَاتٍ (**

**ثَلَاثٍ**) (He creates you in the wombs of your

mothers, creation after creation, within three darkneses.): Allah (ﷻ) creates us in the wombs

of our mothers. The womb is inside, creation after creation, so we are developed inside from phase to phase. And that is nurturing. A person does not go and start warning, but must be nurtured first.

○ And no one can place their hand in the development of the baby except Allah (ﷻ), and no one can see him except Him. So when

we come out of our mother's womb, we should not forget tawheed Allah.

- We are in three darknesses – darkness of stomach, darkness of the womb, darkness of the placenta. And if Allah (ﷻ) took care of us while in darknesses, will He not take care of us outside of darkness? Of course.

- (ذَلِكُمْ اللهُ رَبُّكُمْ لَهُ الْمُلْكُ لَا إِلَهَ إِلَّا هُوَ فَانِي تُصِرْفُونَ) (That is Allah, your Lord; to Him belongs dominion. There is no deity except Him, so how are you averted?): that is Allah our Lord, everything belongs to Him, there is no one worthy of worship except Him. So why do we divert in worshipping someone else? Subhan Allah.

- (إِنْ تَكْفُرُوا فَإِنَّ اللَّهَ غَنِيٌّ عَنْكُمْ) (If you disbelieve - indeed, Allah is Free from need of you.): Allah

(ﷻ) is The All-Knower of what is inside the chests, so what is our intention and motive. And this is tawheed of actions.

○ If our actions are not for Allah (ﷻ), then He is The Most Rich from us because He does not benefit from our obedience, nor is He harmed by our disobedience.

○ (وَلَا يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ ۚ وَإِن تَشْكُرُوا يَرْضَهُ لَكُمْ) (And He does not approve for His servants disbelief. And if you are grateful, He approves it for you;): Allah (ﷻ) does not approve of disbelief from His servants and if we are grateful to Him sincerely, then He approves of it.

○ Our tawheed is shown when we take what Allah (ﷻ) has given us and are grateful.

SURAH AL 'ARAAF 144

قَالَ يَا مُوسَىٰ إِنِّي اصْطَفَيْتُكَ عَلَى النَّاسِ بِرِسَالَاتِي وَبِكَلَامِي  
فَخُذْ مَا آتَيْتُكَ وَكُن مِّنَ الشَّاكِرِينَ

[Allah] said, "O Moses, I have chosen you over the people with My messages and My words [to you]. So take what I have given you and be among the grateful."

○ When we are ungrateful; it is not tawheed because we are distracted.

○ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۗ ثُمَّ إِلَىٰ رَبِّكُم مَّرْجِعُكُمْ فَيُنَبِّئُكُم بِمَا

(كُنْتُمْ تَعْمَلُونَ ۗ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ (and no bearer

of burdens will bear the burden of another.

Then to your Lord is your return, and He will

inform you about what you used to do. Indeed,

He is Knowing of that within the breasts.): we

will all return to Allah (ﷻ) and He will inform us

of what we used to do. The deeds that are

accepted are the ones done sincerely for Allah (ﷻ).

- Ikhlas means to not get distracted and in return we need to be grateful.
- Allah (ﷻ) is Al 'Aleem (The All-Knower) and He knows what is good for each person. He knows all our different phases and states. He knows all our history and past, even when we are in the womb. If Allah (ﷻ) knows about us, will He not know what is inside our chests, will He not know our intentions? Subhan Allah.
- Ikhlas is the way to salvation, and to be grateful shows our sincerity. To praise Allah (ﷻ) is even greater than gratitude because to praise Allah (ﷻ) is to only see Him.



SURAH AZ ZUMAR 73 TO 75

73

وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا حَتَّىٰ إِذَا جَاءُوهَا  
وَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا  
خَالِدِينَ

But those who feared their Lord will be driven to Paradise in groups until, when they reach it while its gates have been opened and its keepers say, "Peace be upon you; you have become pure; so enter it to abide eternally therein," [they will enter].

74

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَقَنَا وَعْدَهُ وَأَوْرَثَنَا الْأَرْضَ نَتَبَوَّأُ مِنَ  
الْجَنَّةِ حَيْثُ نَشَاءُ فَنِعْمَ أَجْرُ الْعَامِلِينَ

And they will say, "Praise to Allah, who has fulfilled for us His promise and made us inherit the earth [so] we may settle in Paradise wherever we will. And excellent is the reward of [righteous] workers."

75

وَتَرَى الْمَلَائِكَةَ حَافِينَ مِنْ حَوْلِ الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ  
وَقُضِيَ بَيْنَهُم بِالْحَقِّ وَقِيلَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

And you will see the angels surrounding the Throne, exalting [Allah] with praise of their Lord.

And it will be judged between them in truth, and it will be said , "[All] praise to Allah, Lord of the worlds."

**MAY ALLAH MAKE US FROM THE MUKHLISEEN, GRATEFUL**

**AND WHO PRAISE ALLAH. AMEEN.**

## REFERENCES

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



## REALTED RESOURCES

SURAH AZ ZUMAR

## ADDITIONAL RESOURCES

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