

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

27 JUNE 2022 | 28 DHUL QU'DA 1443 | CLASS #2

## INTRODUCTION

### SURAH AN NOOR 44

يُقَلِّبُ اللَّهُ اللَّيْلَ وَالنَّهَارَ إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ

Allah alternates the night and the day. Indeed in that is a lesson for those who have vision.

- We ask Allah (سبحانه وتعالى) to guide us to the best deeds and manners and to keep us away from the worst deeds and manners.
- Sometimes we know what is right or wrong, but still we cannot rely on our knowledge, but rely

on the Knowledge and Guidance of Allah (سبحانه وتعالى).

- No one can guide to the best and no one can avert the worst except Allah (سبحانه وتعالى). Human beings can easily get caught in the trap of, “I know better”, though we do not know; Allah (الله أعلم) knows best (سبحانه وتعالى).
- There are many good things we do not know about and there are many bad things we do not know about either; only Allah Al 'Aleem – The All-Knower knows.
- We can cross our boundaries or miss out on opportunities because we do not believe Allah (سبحانه وتعالى) knows.
- When we see something or hear something, we are quick to calculate and imagine different scenarios in our mind.

## LIVE WITH ALLAH AL 'ALEEM

- Allah Al 'Aleem is The All-Knower and He wrote for every single person a place in paradise, and He wrote for every person doors of opportunities and good. But then if Allah (سبحانه) wrote it, why did it not happen? Because we are using our brain, thinking, precaution, memories and experience as a filter. Thus stopping ourselves from taking action to what is written for us.
- We will not know the decree of Allah (سبحانه وتعالى) until it befalls.

### SURAH AT TALAQ 12

اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ  
 بَيْنَهُنَّ لِتَعْلَمُوا أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ  
 شَيْءٍ عِلْمًا

It is Allah Who has created seven heavens and of the earth the like thereof (i.e. seven). His Command descends between them (heavens and earth), that you may know that Allah has power over all things, and that Allah surrounds all things in (His) Knowledge.

- Allah (سبحانه وتعالى) mentions His ability before His knowledge because this is what will make us know. We lose out on many good opportunities because our mind thinks something else, but when we are flexible with the decree of Allah (سبحانه وتعالى), He will teach us and we will know.
- Everything Allah (سبحانه وتعالى) has written for us is good and when He brings any decree to us, surely there is something required from us. So to believe and do our best is all good for us.
- For example, Allah Al 'Aleem will bring a decree to us while we are in the middle of

doing something, but what should be taken then? The decree because Allah (سبحانه وتعالى) brought it and it should bring out the best from us.

- Another example is people think hajj is only about fulfilling rituals, so arguments take place because of it when people start to say, “why are we late, why are we not in that place? The itinerary said we will be in that place at that time”. Sometimes people can be so fussy because they see it as their first hajj, but where is the softness. It is important to accept the decree while we are performing the rituals.
- Another example is Musa (عليه السلام) who has knowledge of the book, but Allah (سبحانه وتعالى) said there is someone who knows more than him; he has knowledge of the decree.

## SURAH AL KAHF 65

فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَا آتَيْنَاهُ رَحْمَةً مِّنْ عِنْدِنَا وَعَلَّمْنَاهُ مِن  
لَّدُنَّا عِلْمًا

And they found a servant from among Our servants to whom we had given mercy from us and had taught him from Us a [certain] knowledge.

- Al Khidr was granted mercy from Allah (سبحانه) , and He was taught knowledge by Allah (وتعالى) .
- Allah (سبحانه وتعالى) has written for everyone a place in paradise and a place in the fire, and then we are brought in this life and tested with the decrees. Do we accept, believe and submit, or do we go with our mind, our experience and what it should be? Do we disbelieve and reject?

- It is important to always think good of Allah (سبحانه وتعالى) because He gave the opportunity for everyone to go to paradise, but it depends on that person if they take the steps that lead to paradise or not. Some people will say, “why do people go to the fire?”, but Allah (سبحانه وتعالى) wrote for everyone a place in paradise, but they chose to not take those steps.

## ALLAH HAS WRITTEN GOOD FOR US

- In the story of Banu Israel, Allah (سبحانه وتعالى) said that He wrote a sacred land for them and they just have to enter it, but there are tyrant people inside. Imagine you are told there is a palace written in your name and you just have to enter it, but there are people living in it. What do we do?



- Do we believe and not question, or do we start to think, "how can I enter? There are people living there?"
- When something comes to us, we should not believe in our knowledge because it will confuse us, but we should trust and believe in Allah (سبحانه وتعالى).

## SURAH AL MAEDA 21 TO 22

21

يَا قَوْمِ ادْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ وَلَا تَرْتَدُّوا  
عَلَىٰ أَدْبَارِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ

O my people, enter the Holy Land which Allah has assigned to you and do not turn back [from fighting in Allah 's cause] and [thus] become losers."

22

قَالُوا يَا مُوسَىٰ إِنَّ فِيهَا قَوْمًا جَبَّارِينَ وَإِنَّا لَن نَّدْخُلَهَا حَتَّىٰ  
يَخْرُجُوا مِنْهَا فَإِن يَخْرُجُوا مِنْهَا فَإِنَّا دَاخِلُونَ

They said, "O Moses, indeed within it is a people of tyrannical strength, and indeed, we will never enter it until they leave it; but if they leave it, then we will enter."

- When any good opportunity comes to us, then it means Allah (سبحانه وتعالى) has written it for us, so we should not push it away and think, "how is that possible, how can it happen?". Do we believe in our knowledge or do we believe in the knowledge of Allah (سبحانه وتعالى). But what happened?
- They said, "there are tyrant people", and this was not an assumption, it was a fact. And they said, "we will not enter until they leave, and when they leave, we will enter."
- And how many times do we say, "when I finish this, I will do it, when I have money, then I will do this", but what happened?

## SURAH AL MAEDA 26

قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ أَرْبَعِينَ سَنَةً يَتِيهُونَ فِي الْأَرْضِ فَلَا تَأْسَ  
عَلَى الْقَوْمِ الْفَاسِقِينَ

[Allah] said, "Then indeed, it is forbidden to them for forty years [in which] they will wander throughout the land.

- Allah (سبحانه وتعالى) had written this land for them, but due to their logic and concluding to not enter, they ended up getting lost for forty years. And this teaches us when Allah (سبحانه وتعالى) has written good for us, it requires a brave and truthful step from our end. If we do not believe in that decree then we will miss out on what was written for us.
- The amount of forty is equivalent to change, so they had to get lost for forty years in order to

learn the lesson to trust in the knowledge Allah (سبحانه وتعالى) and not theirs.

- So when Allah (سبحانه وتعالى) brings any decree to us, we should take the opportunity and trust His knowledge – Allah (سبحانه وتعالى) knows and we do not know.
- Another example is when Zechariah (عليه السلام) found Maryam (peace be upon her) with fruits that were out of season. He asked her, “where did you get it from?” and she said, “it is from Allah and He gives whomever He wills with no account.” And in that moment, he made dua to Allah (سبحانه وتعالى), asking Him to be granted righteous offspring.

## SURAH AAL IMRAAN 37 TO 38

كَلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا قَالَ يَا مَرْيَمُ  
أَنَّى لَكَ هَذَا قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ

## حِسَابٍ

Every time Zechariah entered upon her in the prayer chamber, he found with her provision. He said, "O Mary, from where is this [coming] to you?" She said, "It is from Allah. Indeed, Allah provides for whom He wills without account."

38

هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ  
سَمِيعُ الدُّعَاءِ

At that, Zechariah called upon his Lord, saying, "My Lord, grant me from Yourself a good offspring. Indeed, You are the Hearer of supplication."

- For example, someone may say, "May Allah take us all to hajj" and then we think, "but we are from different countries, we have to start from different lands and who can be our

mahram”, and so we put all these blocks, but what is the harm in making dua? Why do we stop ourselves from having a good intention and hoping for the reward of hajj from Allah (سبحانه وتعالى). We do not want to be stingy on ourselves from making dua, subhan Allah.

- And at the same time, our experience, our level of education and our lifestyle are all reasons of how we see and look at things, so we cannot judge others because everyone has a different perspective. For example, if we are told, “imagine you are in a forest, and there is a road, then you find a key, as you keep walking there is a house with a man screaming inside, and then everything goes away.” Each person will see something different in their mind, some will see the forest during the day,

some during the night. People will see different shaped trees, some will see a big key and some a small key, some will see a big house and some will see a small house, some will help the man and some will run away in fear.”

- And each person will end up seeing a different picture in their mind based on their experiences and knowledge. And since everything is different, we cannot depend on our knowledge or the knowledge of others, but the knowledge of Allah (سبحانه وتعالى).
- Sometimes good opportunities come to us and we think we do not fulfill any of the qualifications, but we should be foremost and believe in Allah (سبحانه وتعالى) since it came from Him.

- And sometimes we stop ourselves from going forward and taking opportunities due to past fears or experiences. For example, Banu Israel had to enter the land, but there were tyrants and this can bring back the same fear of being under the tyranny of Firaoun. However, a person remembers how Allah (سبحانه وتعالى) saved them from Firaoun, parted the sea and gave them blessings. And similarly for us, good opportunities arise, but there is something we fear about it due to past experience, but we should remember how Allah (سبحانه وتعالى) took us out and saved us. He always nurtures us to remove any fear and upgrade us.
- There is a story of a lady whose family applied for hajj through an agency, and when they sent their passports, they discovered that this



agency was illegitimate. She made dua to Allah (سبحانه وتعالى). And they filed a formal complaint in order to retrieve their passports. Then the police discovered the person from the agency burned everything and all passports, except for theirs, subhan Allah. Then her husband had to fly out to another city to treat a patient there. He treated this patient and discovered that he is actually part of a hajj agency. So this patient invited him and his family, and they even received an upgraded package. Truly there is no one like Allah (سبحانه وتعالى) and the important to believe there is good written in everything.

○ In conclusion, Allah (سبحانه وتعالى) has written good for all of us, but those who disbelieve in Allah

(سبحانه وتعالى) and reject Him and His decrees are the ones who are missing out.

## DIVINE NURTURING LESSONS

- For example, someone may say, “May Allah take us all to hajj” and then we think, “but we are from different countries, we have to start from different lands and who can be our mahram”, and so we put all these blocks, but what is the harm in making dua? Why do we stop ourselves from having a good intention and hoping for the reward of hajj from Allah (سبحانه وتعالى). We do not want to be stingy on ourselves from making dua, subhan Allah.
- Allah (سبحانه وتعالى) has written good for all of us, but those who disbelieve in Allah (سبحانه وتعالى)

*and reject Him and His decrees are the ones who are missing out.*

MAY ALLAH HELP US TO GRAB ALL GOOD HE HAS WRITTEN FOR US. AMEEN.

### REFERENCES

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



### ADDITIONAL RESOURCES

PAST CLASS NOTES AND NEW POSTS ON TELEGRAM  
THIS IS OPEN TO BOTH WOMEN AND MEN

FOR STUDENTS OF KNOWLEDGE, TEACHERS AND DA'EES IN ENGLISH  
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