




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

◦ We see transitions in life from working, cooking, walking, driving, crying and laughing. And inner-transitions from struggling, confused of which action to take, going against the tide, or numbness, but then Allah (سبحانه وتعالى) brings something to bring that life again. Numbness happens when there is some kind of constant breakdown, so if anything happens it just slides off the person with no reaction. People laugh,

but he does not laugh, people cry, but he does not cry, people react but he does not react.

- Though Allah (سبحانه وتعالى) will not leave us in this state and He is Al 'Aleem, He knows how to move us in the right direction.
- Sometimes people lose people or lose blessings until they have feelings for it, but we do not want to reach this point. We want to be foremost in moving and Allah (سبحانه وتعالى) will bring something to move us. He will take us through transitions to move us.
- He can do anything to move us, for example, we hear there is a sale going on, so we move and go shopping. Or it's getting cooler now, so we move to get warmer clothes.
- In general we can be moved, but we want to move in the right direction. Sometimes we see

our children just sitting and not doing anything, so we tell them whoever tidies up their room will get a gift, and this moves them. So when we are promised recompense, it moves us.

## SURAH AL MULK 2

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ۗ وَهُوَ  
الْعَزِيزُ الْغَفُورُ

[He] who created death and life to test you [as to] which of you is best in deed - and He is the Exalted in Might, the Forgiving -

- Ihsaan (excellence) is not about getting wrong information and then moving wrongly. Ihsaan is to receive truth and to move truthfully. What moved the Companions? What moves the believers? The Names of Allah (سبحانه وتعالى), and what Allah said and the Prophet (ﷺ) said.

- Allah Al 'Aleem is The All-Knower in how to move the people in the right direction because there are many things around us that can move us in a wrong direction.
- Something that moves us are promises. For example, if we are told if you have this drink, then you will lose 10 kg in a week. Or if you want flawless skin, then use this cream and your face will be clear.
- Trends change and it can move everyone in the same direction such that everyone ends up looking the same or dressing the same, but it does not suit all.
- As human beings, when we are promised something, we take it. Look at the story of our father Adam (عليه السلام). He was in paradise and was told that he can eat from anything, except

to not come near one tree. But the shaitan came to Adam (عليه السلام) and told him if he eats from this one tree, then he will be immortal, though it is in disobedience of Allah (سبحانه وتعالى) if he eats from it.

- When Allah (سبحانه وتعالى) moves us, He moves us in the best way, so that we do the best, but when anyone besides Allah (سبحانه وتعالى) moves us, then we are not moved in the best way.
- We need to be aware there is a good promise and bad promise, and each can have an impact in moving us, but we must believe in the one who gives us the promise and what are his qualities. If a liar promises us, then will make a big transition in our life that is not right, and surely the promise will not be fulfilled either and we will be in loss.

- Even when looking at remedies, it needs to be based on something authentic and not just thoughts or feelings.
- We ask Allah (سبحانه وتعالى) to make our hearts alive. In the story of 'Umar bin Al Khattab (may Allah be pleased with him), a person said something offensive to him, so he reacted and wanted to do something to him, but then he was reminded him of verses of the Qur'an, and this calmed him down.
- If we are numb, then we will not show our truthfulness in accepting ayat Allah (سبحانه وتعالى).

## ALLAH IS GREATER

أَنَّ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا. قَالَ قَدِمَ عُيَيْنَةُ بْنُ حِصْنِ بْنِ  
 حُذَيْفَةَ فَانزَلَ عَلَى ابْنِ أَخِيهِ الْحُرَّ بْنَ قَيْسٍ، وَكَانَ مِنَ النَّفَرِ  
 الَّذِينَ يُدْنِيهِمْ عُمَرُ، وَكَانَ الْقُرَاءُ أَصْحَابَ مَجَالِسِ عُمَرَ

وَمُشَاوَرَتِهِ كَهُولًا كَانُوا أَوْشُبَانًا. فَقَالَ عُيَيْنَةُ لِابْنِ أَخِيهِ يَا ابْنَ  
 أَخِي، لَكَ وَجْهُ عِنْدَ هَذَا الْأَمِيرِ فَاسْتَأْذِنْ لِي عَلَيْهِ. قَالَ سَأَسْتَأْذِنُ  
 لَكَ عَلَيْهِ. قَالَ ابْنُ عَبَّاسٍ فَاسْتَأْذَنَ الْحُرُّ لِعُيَيْنَةَ فَأَذِنَ لَهُ عُمَرُ،  
 فَلَمَّا دَخَلَ عَلَيْهِ قَالَ هِيَ يَا ابْنَ الْخَطَّابِ، فَوَاللَّهِ مَا تُعْطِينَا  
 الْجَزْلَ، وَلَا تَحْكُمُ بَيْنَنَا بِالْعَدْلِ. فَغَضِبَ عُمَرُ حَتَّى هَمَّ بِهِ، فَقَالَ  
 لَهُ الْحُرِّيَّا أَمِيرَ الْمُؤْمِنِينَ إِنَّ اللَّهَ تَعَالَى قَالَ لِنَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ  
 وَسَلَّمَ {خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ} وَإِنَّ هَذَا  
 مِنَ الْجَاهِلِينَ. وَاللَّهِ مَا جَاوَزَهَا عُمَرُ حِينَ تَلَاهَا عَلَيْهِ، وَكَانَ وَقَافًا  
 عِنْدَ كِتَابِ اللَّهِ.

Narrated Ibn `Abbas (may Allah be pleased with him) said: 'Uyaina bin Hisn bin Hudhaifa came and stayed with his nephew Al-Hurr bin Qais who was one of those whom `Umar used to keep near him, as the Qurra' (learned men knowing Qur'an by heart) were the people of `Umar's meetings and his advisors whether they were old or young. 'Uyaina said to his nephew, "O son of my brother! You have an approach to this chief, so get for me the permission to see him." Al-Hurr said, "I will get the permission for you to see him." So Al-Hurr asked the permission



for 'Uyaina and `Umar admitted him. When 'Uyaina entered upon him, he said, "Beware! O the son of Al-Khattab! By Allah, you neither give us sufficient provision nor judge among us with justice." Thereupon `Umar became so furious that he intended to harm him, but Al-Hurr said,

"O chief of the Believers! Allah said to His Prophet: "Hold to forgiveness; command what is right; and leave (don't punish) the foolish."

(7.199) and this (i.e. 'Uyaina) is one of the foolish." By Allah, `Umar did not overlook that Verse when Al-Hurr recited it before him; he observed (the orders of) Allah's Book strictly.<sup>1</sup>

- So it is a good movement when we move to the Names of Allah (سبحانه وتعالى), to the Qur'an and the Sunnah.
- There is a hadith of a lady who had epilepsy and she asked the Prophet (ﷺ) to ask Allah (سبحانه وتعالى) to cure her. he said, "if you are patient, you will have paradise". And she said

<sup>1</sup> Sahih al-Bukhari 4642

yes, so this sickness became a means to reach paradise. But then she asked him to make dua to not be exposed when she has an epileptic scene, subhan Allah.

## PATIENCE

قَالَ لِي ابْنُ عَبَّاسٍ أَلَا أُرِيكَ امْرَأَةً مِنْ أَهْلِ الْجَنَّةِ قُلْتُ بَلَى. قَالَ  
هَذِهِ الْمَرْأَةُ السَّوْدَاءُ أَتَتْ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ إِنِّي  
أَصْرَعُ، وَإِنِّي أَتَكَشَّفُ فَادْعُ اللَّهَ لِي. قَالَ " إِنْ شِئْتِ صَبَرْتِ وَلَكَ  
الْجَنَّةُ وَإِنْ شِئْتِ دَعَوْتُ اللَّهَ أَنْ يُعَافِيكَ ". فَقَالَتْ أَصْبِرُ.  
فَقَالَتْ إِنِّي أَتَكَشَّفُ فَادْعُ اللَّهَ أَنْ لَا أَتَكَشَّفَ، فَدَعَا لَهَا.

Ibn `Abbas said to me, "Shall I show you a woman of the people of Paradise?" I said, "Yes." He said, "This black lady came to the Prophet (ﷺ) and said, 'I get attacks of epilepsy and my body becomes uncovered; please invoke Allah for me.' The Prophet (ﷺ) said (to her), 'If you wish, be patient and you will have (enter) Paradise; and if you wish, I will invoke Allah to cure you.' She said, 'I will remain patient,' and added, 'but I become uncovered, so please

invoke Allah for me that I may not become uncovered.' So he invoked Allah for her."<sup>2</sup>

- It is important to have truthful information to move us. And we will be moved in a right way when we are connected to Allah (سبحانه وتعالى), and that is the truth.
- For transitions in life, we need Allah (سبحانه وتعالى) and this is something we have to train ourselves. Alhamdulillah Allah (سبحانه وتعالى) has given us the prayer to teach us that He is greater when we transition in life.
- When we place everything in the right place, magnify Allah (سبحانه وتعالى) and magnify Him in the transitions, and then we will end with peace. We will be at peace with ourselves and with others.

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<sup>2</sup> Sahih al-Bukhari 5652

## ALLAH AL KABEER – THE MOST GREAT

- It is human nature to magnify and make matters great. We make our problems great, a goal great, even make our own mistakes so great, forgetting that Allah (سبحانه وتعالى) is greater than everything. When we make something great, it moves us and make us move others.
- Allah (سبحانه وتعالى) is greater than any problem. No matter how great our problem is, Allah (سبحانه وتعالى) is greater. No matter how great, intense or deep our sins may be, Allah (سبحانه وتعالى) is greater. No matter how great our worships may be, Allah (سبحانه وتعالى) is greater.
- When we make Allah the Most Great, everything else will be in its right place. But if

something is taken higher than it is, everything else will be out of place.

- We never want something to be so high that ends up taking the position of Allah (سبحانه وتعالى) in our heart. What can move us forward are the promises of Allah which are truth.
- Allah (سبحانه وتعالى) gave us the best example with the prayer. We start the prayer with Allahu Akbar and throughout the transitions in prayer we repeat Allahu Akbar ending with salaam in the end.
- If we go through the transitions in life with Allahu Akbar, the end of our lives will be peace.
- Allah (سبحانه وتعالى) blessed Yusuf (عليه السلام) with beauty so much such that the ladies cut their hands when they saw his beauty.

## SURAH YUSUF 31

فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ وَقَطَّعْنَ أَيْدِيَهُنَّ

And when they saw him, they greatly admired him and cut their hands and said,

- The ladies cut their hands yet they did not feel the pain; this is not peace. If we make something greater than Allah (سبحانه وتعالى), we will harm ourselves without even realizing.
- When Ibrahim (عليه السلام) broke the idols, he left the biggest idol. When the people asked him who broke the idols, he told them to ask the big idol to make them realize the truth.

## SURAH AL ANBIYA 63

قَالَ بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا فَاسْأَلُوهُمْ إِنْ كَانُوا يَنْطِقُونَ

He said, "Rather, this - the largest of them - did it, so ask them, if they should [be able to] speak."

- They had made the idols so great that they were confused in this situation, but how did they react? They wanted to harm him by placing him in the fire.
- The calculations go off when someone else is made greater than Allah (سبحانه وتعالى). We end up harming ourselves or others.

### SURAH AL ISRAA' 111

وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ  
وَلَمْ يَكُنْ لَهُ وِليٌّ مِّنَ الدُّنْيَا وَكَبِّرْهُ تَكْبِيرًا

And say, "Praise to Allah , who has not taken a son and has had no partner in [His] dominion and has no [need of a] protector out of weakness; and glorify Him with [great] glorification."

- In the end of Surah Al Israa' Allah (سبحانه وتعالى) tells us three places to make Allah (سبحانه وتعالى) greater than anything.

- Allah (سبحانه وتعالى) is greater than taking a son, taking a partner and when He takes a wali (close companion) it is never out of humiliation. It is honor for them.
- Even if we see something good, Allah (سبحانه وتعالى) is greater than it. He is greater than our knowledge, worship and the end result.
- When we have these feelings, Allah (سبحانه وتعالى) will put everything in its place.
- From the الباقيات الصالحات (remaining righteous good deeds) are سبحان الله (Subhan Allah - Glory be to Allah), لله الحمد (Alhamdulillah – All praises and thanks are to Allah), لا إله إلا الله (Laa Ilaaha illa Allah - There is no one worthy of worship except Allah) and الله أكبر (Allahu Akbar - Allah is Greater). We tend to say subhan Allah,



Alhamdulillah, Laa Ilaaha illa Allah more than we say Allahu Akbar. May Allah (سبحانه وتعالى) make our hearts move to feel and say these precious words throughout our lives.

الله أكبر

ALLAHU AKBAR – ALLAH IS GREATER

## LIVE WITH ALLAH AL 'ALEEM

NAME OF ALLAH AL 'ALEEM IN SURAH AL BAQARAH

SURAH AL BAQARAH 267 TO 269

267

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ صَلَوةً لَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِأَخِيهِ إِلَّا أَنْ تُغْمِضُوا فِيهِ ۚ وَعَلَّمُوا أَنَّ اللَّهَ غَنِيٌّ حَمِيدٌ

O you who have believed, spend from the good things which you have earned and from that which We have produced for you from the earth. And do not aim toward the defective

therefrom, spending [from that] while you would not take it [yourself] except with closed eyes.

And know that Allah is Free of need and Praiseworthy.

268

الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُمْ بِالْفَحْشَاءِ وَاللَّهُ يَعِدُكُمْ  
مَغْفِرَةً مِّنْهُ وَفَضْلًا وَاللَّهُ وَاسِعٌ عَلِيمٌ

Satan threatens you with poverty and orders you to immorality, while Allah promises you forgiveness from Him and bounty. And Allah is all-Encompassing and Knowing.

269

يُؤْتِي الْحِكْمَةَ مَن يَشَاءُ ۚ وَمَن يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا ۗ  
وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ

He gives wisdom to whom He wills, and whoever has been given wisdom has certainly been given much good. And none will remember except those of understanding.

## SURAH AL BAQARAH 268

الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُمْ بِالْفَحْشَاءِ ۖ وَاللَّهُ يَعِدُكُمْ  
مَغْفِرَةً مِّنْهُ وَفَضْلًا ۖ وَاللَّهُ وَاسِعٌ عَلِيمٌ

Satan threatens you with poverty and orders you to immorality, while Allah promises you forgiveness from Him and bounty. And Allah is all-Encompassing and Knowing.

- We all make many movements in our life, but we want to be moved for Allah (سبحانه وتعالى) because He is Greater.
- We want to give the best charity and even when we give, we do not want to magnify ourselves for giving charity. When there is a worship, we need to magnify Allah (سبحانه وتعالى). After Ramadan, we say takbeer, for offering the sacrifice, we say takbeer, in the tawaf we say takbeer. It is not about magnifying ourselves or our words, but to magnify Allah (سبحانه وتعالى) Who moves us.

- When we give something for Allah (سبحانه وتعالى), we need to give our best, and He is The Most Rich, The Most Praiseworthy.
- We are moved by promises, so what makes us not want to give and then give? Promises.

## PROMISE OF ALLAH AND PROMISE OF THE SHAITAN

- In this ayah, we find that the shaitan promises and so does Allah (سبحانه وتعالى). And Who is The One Whom we magnify, accept and take His promise? Allah (سبحانه وتعالى).
- All that the shaitan promises is nothing, but he exaggerates it. The shaitan promises us poverty; he promises that we will be deprived and that we will be lonely and this also moves people to act.

- People react when they feel threatened. Why are there fights between a husband and wife? When one feels threatened.
- Feelings that we will be lonely, we will be ugly, we will be deprived are all promises of the shaitan. He promises us that we will be in need, but it is important to not magnify this promise because we can quickly react with it.
- The shaitan promises us one thing and he dictates us, but Allah (سبحانه وتعالى) promises us two things and this itself moves us without dictating us.
- There are two things Allah (سبحانه وتعالى) promises us – purification and beautification. He promises us forgiveness because this fulfills all our gaps and faults. While the shaitan promises

us poverty, he only highlights our faults and make us feel even weaker.

- And Allah (سبحانه وتعالى) also promises us favors, He will give us a good life, He will bring belief in Him to the forefront, He will open good deeds. This is all positive reinforcement from Allah (سبحانه وتعالى).
- Allah (سبحانه وتعالى) purifies us and increases us. And surely we want to move with what Allah (سبحانه وتعالى) promises us and come out in a good form.
- We do not want to take the promise of the shaitan who only makes us feel deprived and commands us to indecency in order to come out of it.

- This also teaches us when nurturing children that it is not about telling them they are bad, but that was a bad decision and it can be corrected.
- And whoever takes the promise of Allah ( سبحانه ) will have wisdom and wisdom is to put everything in its right place. This means to say what is right, to do what is right, and to react to what is right, not more and not less.

MAY ALLAH BE THE GREATEST IN OUR LIFE. AMEEN.

## REFERENCES

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



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