




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

28 FEBRUARY 2023 | 08 SHA'BAN 1444 | CLASS #55

INTRODUCTION

- We want not only want to be foremost with worships and actions, but foremost in believing in Allah (سبحانه وتعالى) and hoping from Him.

REASONS TO INCREASE IN FAITH

1. معرفة أسماء الله الحسنى
2. تدبر القرآن
3. معرفة النبي ﷺ
4. معرفة أحاديث النبي ﷺ
5. التفكير في الكون و الانفس

6. الإكثار من ذكر الله و الدعاء

7. معرفة محاسن الدين .

8. الاجتهاد في الإحسان

9. الدعوة إلى الله وإلى دينه

1. To know the Most Beautiful Names of Allah
2. Pondering the Qur'an
3. To know the Prophet (ﷺ)
4. To know the hadiths of the Prophet (ﷺ)
5. To reflect upon the universe and selves
6. To increase in remembering Allah and making dua
7. To know the merits of Islam
8. To make an effort to do ihsaan (excellence) – goodness which exceeds to others
9. To invite to Allah and His religion

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

قال رحمه الله تعالى: "الخبير العليم: هو الذي أحاط علمه بالظواهر، والبواطن، والإسرار، والإعلان، والواجبات، والمستحيلات، والممكنات. وبالعالم العلوي والسفلي، وبالماضي، والحاضر، والمستقبل، فلا يخفى عليه شيء من الأشياء .

Sheikh As Sa'ady (may Allah have mercy on him) said: Al Khabeer Al 'Aleem (The All-Aware, The All-Knowing): is the One Whose knowledge encompasses all that is apparent, hidden, secrets, matters that must happen, impossibilities and possibilities. And His knowledge encompasses the upper worlds and lower worlds, the past, present and future, and nothing is hidden from Him.

- At the end of Tafsir Sheikh As Sa'ady (may Allah have mercy on him), he wrote definitions of the Names of Allah. He said:
- Al Khabeer Al 'Aleem (The All-Aware, The All-Knowing): the One Who is knowledgeable has deep, vast, detailed knowledge, with no gap in His knowledge. Someone with excessive knowledge.
- is the One Whose knowledge encompasses all that is apparent: seen and visible,
- hidden: all that is underneath,
- secrets: mysteries, deep secrets about anything, whether it is rules, commands or creation.
- declared: projected, announced and broadcast
- matters that must happen: obliged

- **impossibilities:** matters that can never happen
- **and possibilities:** probabilities and options. Allah (سبحانه وتعالى) knows if we were born to other parents or married to another spouse and what would happen.
- **And His knowledge encompasses the upper worlds:** in the heavens and the sky
- **and lower worlds:** all that is in the earth and below it, from metals and the dead,
- **the past:** Allah (سبحانه وتعالى) knows all our past
- **present:** Allah (سبحانه وتعالى) knows what everyone is doing at this moment
- **and future:** Allah (سبحانه وتعالى) knows all that will happen after one second, minute, days, months and years, and knowing this protects us from shirk.
- **and nothing is hidden from Him.**

- One Arabic word cannot be equivalent to one English word, so there cannot be a word-by-word translation of the Qur'an.
- Allah (سبحانه وتعالى) revealed the Qur'an in the Arabic language and the word (عربي) means expressive.

SURAH YUSUF 2

إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ

Indeed, We have sent it down as an Arabic Qur'an that you might understand.

LIVE WITH ALLAH AL 'ALEEM – THE ALL-KNOWING

- It is important to have expansion of the chest so that we may receive the Qur'an.
- One of the most beloved deeds to Allah (سبحانه وتعالى) is to make someone happy and when we make someone happy, we are expanding their chest. And we ourselves will feel even more happy. Happiness is not about taking, but giving without wanting anything in return.
- It is not wrong to have feelings and desires, but the problem is when we have feelings and desires for the wrong things.
- In the Battle of Uhud, Allah (سبحانه وتعالى) told the Prophet (ﷺ) to not scold the archers because they had desire for something lawful, though it

was not the time for it. But Surah An Nisaa is speaking of unlawful and haram desires. To love an unlawful relationship is haram, so there are firm rules in order to straighten the weakness of people because desire of the haram leads to excessiveness.

- It is important to channel our desires in the right way because this is what will work out in the end. And not channel our desires in the wrong way because this will not work out for us – and this is the way of sins.

NAME OF ALLAH AL 'ALEEM IN SURAH AN NISAA

SURAH AN NISAA 24

24

وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ ۖ كِتَابَ اللَّهِ عَلَيْكُمْ ۚ
 وَأُحِلَّ لَكُمْ مَّا وَرَاءَ ذَٰلِكُمْ أَن تَبْتَغُوا بِأَمْوَالِكُمْ مُّحْصِنِينَ غَيْرِ
 مُّسَافِحِينَ ۚ فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً ۚ

وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا تَرَاضَيْتُمْ بِهِ مِنْ بَعْدِ الْفَرِيضَةِ إِنَّ اللَّهَ
كَانَ عَلِيمًا حَكِيمًا

And [also prohibited to you are all] married women except those your right hands possess.

[This is] the decree of Allah upon you. And lawful to you are [all others] beyond these, [provided] that you seek them [in marriage] with [gifts from] your property, desiring chastity, not unlawful sexual intercourse. So for whatever you enjoy [of marriage] from them, give them their due compensation as an obligation. And there is no blame upon you for what you mutually agree to beyond the obligation. Indeed, Allah is ever Knowing and Wise.

- A person should not waste their efforts, feelings and money for something unlawful; something that is a dead-end. For example, there is no need for a man to have feelings and give gifts to a woman who is already married to someone else.

- And always what is outside the home appears attractive, beautiful and adorned, but it is not. The shaitan will make a woman look attractive when she goes out.
- And when a man looks at a woman and starts to have desires, then he should go to his wife and fulfill the desire with his wife because he will get the same fulfillment.
- To love what is lawful and unlawful at the same time cannot go together because the unlawful will overpower and dominate.
- A person wants to be chaste and preserved, and it is not about “not having a sexual relation with others”, but to keep the parts pure as well.
- For every human being, there is a share of “zina” written for him.

SHARE OF ZINA WRITTEN FOR EACH

عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " كُتِبَ عَلَى
 ابْنِ آدَمَ نَصِيبُهُ مِنَ الزَّيِّ مُدْرِكُ ذَلِكَ لَا مَحَالَةَ فَالْعَيْنَانِ زِنَاهُمَا
 النَّظْرُ وَالْأُذُنَانِ زِنَاهُمَا الإِسْتِمَاعُ وَاللِّسَانُ زِنَاهُ الْكَلَامُ وَالْيَدُ
 زِنَاهَا الْبَطْشُ وَالرِّجْلُ زِنَاهَا الْخُطَا وَالْقَلْبُ يَهْوَى وَيَتَمَنَّى
 وَيُصَدِّقُ ذَلِكَ الْفَرْجُ وَيَكْذِبُهُ " .

Abu Huraira reported Allah's Messenger (ﷺ) as saying. Allah fixed the very portion of adultery which a man will indulge in. There would be no escape from it. The adultery of the eye is the lustful look and the adultery of the ears is listening to voluptuous (song or talk) and the adultery of the tongue is licentious speech and the adultery of the hand is the lustful grip (embrace) and the adultery of the feet is to walk (to the place) where he intends to commit adultery and the heart yearns and desires which he may or may not put into effect.¹

¹ Sahih Muslim 2658

- There is “zina of the eyes” in the way we look, and it is understood it is not a normal look, but a lustful look.
- There is “zina of the ears” in listening to what is arousing. And this affects the heart because if a person listens to what is halal, then it will not fulfill him because he is moved by the haram.
- There is “zina of the tongue” which is to speak arousing and lustful words.
- There is “zina of the hands” which is to touch things with desire and arousal.
- There is “zina of the feet” which is to walk to it.
- And the heart desires and wishes for it. And the private part will either put it into effect or not.
- Allah (سبحانه وتعالى) knows these secrets and what we feel and what we desire, and we want to be pure because if we give a chance to the

haram then it will be very difficult to come out of it.

- That is why Allah (سبحانه وتعالى) says to not come near to zina because we can quickly get tempted.

SURAH AL ISRAA 32

وَلَا تَقْرَبُوا الزَّيْنَىٰ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا

And do not approach unlawful sexual intercourse. Indeed, it is ever an immorality and is evil as a way.

- If we give feelings to what is unlawful, then we will be unable to give right feelings to what is lawful for our spouses and children. And this is not only men, but even women, as in the story of the wife of the 'aziz.
- And then money and gifts are spent on the unlawful relationship, but then nothing is being spent on the family. Or a person will be so

critical towards his family if they buy anything, but he will be an open cheque to the one he is engaged in an unlawful relationship.

- That is why the command from Allah (سبحانه وتعالى) is to show that no one is happy with them so they can forget these lustful feelings.
- A great value is called (العفة) – chastity. It is not about just about not having a relation, but to be chaste and pure in all parts, and not desiring the unlawful.

SUPPLICATION FOR CHASTITY

أن النبي صلى الله عليه وسلم كان يقول: "اللهم إني أسألك
الهدى والتقى والعفاف والغنى"

'Abdullah bin Mas'ud (May Allah be pleased with him) reported that the Prophet (صلى الله عليه وسلم) used to say:

"Allahumma inni as'alukal-huda wat- tuqa wal-
'afafa wal-ghina

(O Allah! I ask You for guidance, piety, chastity and self- sufficiency)".²

- When a man has exposed himself to so much and then marries a woman who is not exposed, then it will be difficult unless he repents and changes because he has gone through other doors. And those who are not exposed to these matters, then they will end up having happy marriages with each other.
- To have adultery with a married woman is worse than an unmarried woman. And to commit adultery with a neighbor's wife or with the sister-in-law (brother-in-law) is even worse.
- And when a man and woman are alone, their third is the shaitan because the shaitan will place desires between them.

² Riyadh As Saliheen, Muslim, Book 1, Hadith 71

A MAN AND WOMAN ALONE, THE THIRD IS THE DEVIL

لَا يَخْلُونَ أَحَدُكُمْ بِأَمْرَةٍ فَإِنَّ الشَّيْطَانَ ثَالِثُهُمَا

And no one of you should be alone with a woman for the Shaitan will be the third one present.³

- Allah (سبحانه وتعالى) is the All-Knowing of men and women and He knows the dire consequences that comes when people engage in unlawful relationships.
- Allah (سبحانه وتعالى) is The All-Knower of what reforms us and society, and He is The All-Knower of the doors and steps of the shaitan. we ask Allah (سبحانه وتعالى) to protect us from and we cannot ascribe purity to ourselves.

³ Jami` at-Tirmidhi 2165

○ وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ ۖ كِتَابَ اللَّهِ)

○ (عَلَيْكُمْ ۚ) (And [also prohibited to you are all]

married women except those your right hands possess. [This is] the decree of Allah upon you.):

it is prohibited to marry an already married woman and this is written upon us.

○ (وَأَحِلَّ لَكُمْ مَّا وَّرَاءَ ذَٰلِكُمْ أَن تَبْتَغُوا بِأَمْوَالِكُمْ)

to you are [all others] beyond these, [provided] that you seek them [in marriage] with [gifts from] your property,): but to marry the one who is lawful for you and to spend money on her.

○ (مُحْصِنِينَ غَيْرَ مُسَافِحِينَ ۚ)

unlawful sexual intercourse.): And it is important to be chaste so that the rights can be fulfilled.

When the man is chaste then it helps the

woman to be chaste. But if the man is unchaste, then the woman will not get fulfilled and then she can turn to something unlawful in order to fulfill her desires.

- If a husband is not speaking kind words to his wife, then will the wife not get affected when someone else tells her kind words? That's why the Prophet (ﷺ) said the man should not only consider his desires, but the desires of his wife as well.
- When the man receives his desires from the unlawful and then comes to his wife, she will not find satisfaction from her because he already got his satisfaction from the haram.
- When 'Umar bin Al Khattab (may Allah be pleased with him) would send armies and delegations, he would only keep them for a

certain time. And this time was based on how long a woman can forgo being away from her husband. He would even consider this.

- Marriage is not just about getting married to make our mother happy or for some kind of prestige.
- And to marry more than one wife means each wife must be treated in the same way. If one is given a house then the other gets the same. If one is given a car then the other is given the same.
- Islam gives the woman her rights, but it is the people who do not apply, so a person cannot blame Islam.
- Surah An Nisaa is for any woman who went through a difficult marriage and that Allah (سبحانه وتعالى) will provide her her rights.

○ (فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً) (So for

whatever you enjoy [of marriage] from them, give them their due compensation as an obligation.): it is a must on the man to give a dowry and give her a known, monthly allowance. This is an obligation from Allah (سبحانه وتعالى) and this will give security to the woman to know what amount she will receive each month. And of course the amount has to be reasonable based on what the husband is capable of giving. It cannot be that she expects to receive half his salary.

○ And if a lady is not receiving, then Allah (سبحانه وتعالى) will give her her rights. She knows that if her husband is not giving her her rights, then he will be accountable by Allah (سبحانه وتعالى), but what

is important for her is to continue to fulfill her rights towards him and ask for her rights from Allah (سبحانه وتعالى). She should not stop fulfilling his rights just because he stopped. A person does not want to go less.

○ When a man marries a woman, he should not just take her for granted. This rule protects society and makes everyone responsible in the marriage.

○ (وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا تَرَاذَيْتُمْ بِهِ مِنْ بَعْدِ الْفَرِيضَةِ) (And there is no blame upon you for what you mutually agree to beyond the obligation.): but there is no blame on the lady if they mutually agree that she does not receive the monthly allowance. For example, she has to be reasonable if the husband loses his job or is

facing financial difficulties, then she can say, she will forgo the allowance for that month.

○ (إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا) (Indeed, Allah is ever

Knowing and Wise): verily Allah (سبحانه وتعالى) is The

All-Knowing and All-Wise and truly there is no

one like Him. And we praise Allah (سبحانه وتعالى) for

teaching us this because only He is Al 'Aleem –

The All-Knower.

○ And this is very ideal if someone truly knows the

ayah and applies it, but only the one Allah

(سبحانه وتعالى) has mercy on will know this. That's

why knowledge is important and ignorance is

an enemy.

○ From this we learn:

1. Ask Allah (سبحانه وتعالى) for your rights.

2. Be content with what you receive.

3. Following the rules of Allah (سبحانه وتعالى) protects and saves us.
4. A woman should also look nice for her husband because this is a means of protection for him so that he does not look elsewhere.

MAY ALLAH GRANT US CHASTITY. MAY ALLAH GRANT US ALL LAWFUL RELATIONSHIPS AND LAWFUL WEALTH. AMEEN.

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CHASTITY

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