



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 الْحَسَنَى

THE MOST BEAUTIFUL NAMES ALLAH AL 'ALEEM – THE ALL-KNOWER

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INTRODUCTION

SUPPLICATION TO CONCEAL OUR FAULTS

، وَاسْتُرْ عَوْرَتِي، وَأَمِنْ رَوْعَتِي، وَاحْفَظْنِي مِنْ بَيْنَ يَدَيَّ، وَمِنْ
خَلْفِي، وَعَنْ يَمِينِي، وَعَنْ يَسَارِي، وَمِنْ فَوْقِي، وَأَعُوذُ بِكَ أَنْ
أُغْتَالَ مِنْ تَحْتِي.

Conceal my faults and assuage my terror.
Guard me before me, behind me, on my right
and my left and above me. I seek refuge with
You from unexpected destruction from beneath
me.¹

○ For complicated questions, the answers are
simple, and when people hear it, they cannot

¹ Al Adab Al Mufrad Book 1, Hadith 698, Authenticated by Al Albani as Sahih

accept it. But they will accept when it is a complicated answer, subhan Allah.

- The human and its ego wants much, but tawheed is to give up the self.

THE MOST BEAUTIFUL NAMES OF ALLAH

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

ALLAH IS ALL-KNOWING OF WHAT LIES IN THE CHESTS

- We love Allah (ﷻ) and we long for Him, but from all the people, we need to love and follow the Prophet (ﷺ). From all humans, we have to love the Prophet (ﷺ) the most because it is connected to our faith.

- We cannot enter paradise without it being opened to the Prophet (ﷺ) first and we cannot enter without following him.
- Allah (ﷻ) loves him, took him as a Khalil, revealed His Book on him and chose him to be a good example for us.
- We will not attain faith until we love the Prophet (ﷺ) more than our parents, children and self.
- For any sensitivity in life, we can overcome it when we see what the Prophet (ﷺ) went through. When we have lost someone, we see how the Prophet (ﷺ) has lost many. When we are in pain, we see how he was in more pain.
- He is the most behaved and did not look right or left when he saw paradise. And if there is the

slightest turn, Allah (ﷻ) immediately nurtures him.

- And there is no death in our life that is more painful than the death of the Prophet (ﷺ).
- Our deeds will not be accepted if we do not follow the Prophet (ﷺ), so we are always under him, he is our leader, teacher, inspirer and influencer.
- The Prophet (ﷺ) can easily be skipped because a person thinks he just learns from him and does things on his own. We forget he is the one who established the religion, he has taught us and our dua will not be reached if we do not send blessings upon the Prophet (ﷺ). We need to appreciate him more than our dua.

INCREASE IN SENDING BLESSINGS UPON
THE PROPHET (ﷺ)

وَعَنْ أَبِي بِنِ كَعْبٍ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ إِنِّي أَكْثَرُ الصَّلَاةِ
عَلَيْكَ فَكَمْ أَجْعَلُ لَكَ مِنْ صَلَاتِي؟ فَقَالَ: «مَا شِئْتَ» قُلْتُ:
الرُّبْعَ؟ قَالَ: «مَا شِئْتَ فَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ». قُلْتُ: النِّصْفَ؟
قَالَ: «مَا شِئْتَ فَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ» قُلْتُ: فَالثُّلُثَيْنِ؟ قَالَ:
«مَا شِئْتَ فَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ» قُلْتُ: أَجْعَلُ لَكَ صَلَاتِي كُلَّهَا؟
قَالَ: «إِذَا يَكْفِي هَمَّكَ وَيَكْفِرُ لَكَ ذَنْبَكَ». رَوَاهُ التِّرْمِذِيُّ

Ubayy b. Ka'b said he told God's Messenger that he frequently invoked blessings on him and asked how much of his prayer* he should devote to him. He replied that he might devote as much as he wished, and when he suggested a quarter he said, "Whatever you wish, but if you increase it that will be better for you." He suggested a half and he replied, "Whatever you wish, but if you increase it that will be better for you." He suggested two-thirds and he replied, "Whatever you wish, but if you increase it that will be better for you." He then suggested devoting all his prayer to him and he replied,

“Then you will be freed from care and your sin will be expiated.”²

- When we send blessings upon the Prophet (ﷺ), it is as if it suffices our duas. We cannot be from truthful ones without following the Prophet (ﷺ).

SURAH AT TAWBAH 128 TO 129

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لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ
عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ

There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; [he is] concerned over you and to the believers is kind and merciful.

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فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ
الْعَرْشِ الْعَظِيمِ

² Tirmidhi transmitted it. Mishkat al-Masabih 929

But if they turn away, [O Muhammad (ﷺ)], say,
"Sufficient for me is Allah; there is no deity
except Him. On Him I have relied, and He is the
Lord of the Great Throne."

- On the Day of Judgement, the Prophet (ﷺ) will be at the Scale and Siraat because he is so concerned for his ummah. We will not have our parents or children standing, waiting for us.
- Every messenger will have a pool of water, and the best pool belongs to the Prophet (ﷺ). It is the Kawthar and he wants to give to his ummah, recognizing them from the traces of wudhu.
- The Kawthar is sweeter than honey, better smelling than musk and has as many cups as the stars.
- Some people will drink from it directly, some will be given cups by the angels, and some will

drink from the hand of the Prophet (ﷺ). We ask Allah (ﷻ) of His favor. Ameen.

- But there are some angels who will stop the Prophet (ﷺ) from given them water because they changed his way and innovated in the religion.
- And there will be a zumar waiting to enter paradise, but we cannot enter without the Prophet (ﷺ) entering first. He considers us all throughout and then we do not wait for him to enter paradise, subhan Allah? May Allah (ﷻ) forgive our sins for not having enough feelings for the Prophet (ﷺ).
- The Prophet (ﷺ) longs for us though he has not seen us. The nurturing he went through can never be like what we have gone through. He

is so selfless, a true slave of Allah (ﷺ). He passed away having no money, though what did he leave for his ummah? A wealth of knowledge.

- Every part of his personal life is known to us, even to answering the call of nature and relations, subhan Allah. Even what he thinks is revealed to us. There is no need to add anything to the religion.

9. FEELINGS FOR THE PROPHET (ﷺ)

- Sometimes we are told to do things by our parents, and we think, “they only want us to do things”. But they tell us out of love for us.
- And in this ayah, the people of Quraish felt this with the Prophet (ﷺ).

SURAH ASH SHURA 23 TO 24

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ذَلِكَ الَّذِي يُبَشِّرُ اللَّهَ عِبَادَهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ قُلْ
لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ قُلْ وَمَنْ يَقْتَرِفْ حَسَنَةً
نَّزِدْ لَهُ فِيهَا حُسْنًا إِنَّ اللَّهَ غَفُورٌ شَكُورٌ

It is that of which Allah gives good tidings to His servants who believe and do righteous deeds. Say, [O Muhammad (ﷺ)], "I do not ask you for this message any payment [but] only good will through kinship." And whoever commits a good deed - We will increase for him good therein. Indeed, Allah is Forgiving and Appreciative.

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أَمْ يَقُولُونَ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا ۖ فَإِنْ يَشَاءِ اللَّهُ يَخْتِمْ عَلَىٰ قَلْبِكَ قُلْ
وَيَمْحُ اللَّهُ الْبَاطِلَ وَيُحِقُّ الْحَقَّ بِكَلِمَاتِهِ إِنَّهُ عَلِيمٌ بِذَاتِ
الصُّدُورِ

Or do they say, "He has invented about Allah a lie"? But if Allah willed, He could seal over your heart. And Allah eliminates falsehood and establishes the truth by His words. Indeed, He is Knowing of that within the breasts.

○ ذَلِكَ الَّذِي يُبَشِّرُ اللَّهُ عِبَادَهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ

(It is that of which Allah gives good tidings to His servants who believe and do righteous deeds): Allah (ﷻ) gives glad tidings of paradise to those who believe and perform righteous good deeds.

○ Allah (ﷻ) tells the Prophet (ﷺ) to tell the people that whatever he tells them to do or not do, he does not want any reward from them. In this way, no one will feel burdened that he must do something.

○ (قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى) (Say, [O

Muhammad (ﷺ)], "I do not ask you for this message any payment [but] only good will through kinship."): The Prophet (ﷺ) does not want any reward or recompense from the

people. There is just one thing he wants – (**المودة**)

(**في القربى**) (only good will through kinship).

- It is Allah (**جلاله**) Who tells him that he must say this because it is a part of faith. To love of the Prophet (**صلى الله عليه وسلم**) is part of faith, and the benefit of this will return back to us.
- The disbelievers felt threatened by the Prophet (**صلى الله عليه وسلم**) assuming that he wants to be a leader over them or take their position or wealth.
- The Prophet (**صلى الله عليه وسلم**) was calling Quraish, who were relatives to him, and he did not want that what he tells them to affect their feelings for one another.
- When the Prophet (**صلى الله عليه وسلم**) tells them what to do and not do, it will surely not go in line with their

desires. But they should at least love him as part of kinship.

- For example, two brothers love each other, but when they go into business together, they get in to fights, but they should not forget to love each other since they are brothers.
- So there is love of faith and love of being related, and Allah (ﷻ) knows what is inside the chests.
- (وَمَنْ يَّقْتِرِفْ حَسَنَةً نَّزِدْ لَهُ فِيهَا حُسْنًا) (And whoever commits a good deed - We will increase for him good therein.): Whoever does any good deed, Allah (ﷻ) will increase it in beauty. He will multiply the deeds, He will open our chest to more good deeds. He will make the people love us.

○ (إِنَّ اللَّهَ غَفُورٌ شَكُورٌ) (Indeed, Allah is Forgiving and Appreciative): Allah (ﷻ) is The Most Forgiving and Most Appreciative, He forgives our sins and appreciates our good deeds such that He opens more good deeds for us.

○ (أَمْ يَقُولُونَ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا) (Or do they say, "He has invented about Allah a lie"?): nevertheless, when people want to lie, they will lie. The Prophet (ﷺ) said he only wanted love, but the disbelievers said, "he is making it up". Though it is Allah (ﷻ) Who has commanded him to say this.

○ (فَإِنْ يَشَاءِ اللَّهُ يَخْتِمُ عَلَىٰ قَلْبِكَ فَتَلَّهِ لَعْنَةُ اللَّهِ الْبَاطِلِ وَيُحِقُّ الْحَقَّ) (بِكَلِمَاتِهِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ) (But if Allah willed, He could seal over your heart. And Allah

eliminates falsehood and establishes the truth by His words. Indeed, He is Knowing of that within the breasts.): let us see how Allah (ﷻ) will deal with those who say comments like this.

- Allah (ﷻ) said that He can seal the heart of the Prophet (ﷺ) so that he would no longer receive revelation and then no one can say anything against him after that, subhan Allah.
- This truly shows how the Prophet (ﷺ) is a slave of Allah (ﷻ), and that Allah (ﷻ) uses him without the Prophet (ﷺ) being offended. Because with this example it shows the truth.
- Imagine if we complain that someone does not love us and then we are told, “we can close off your heart” and then no one will say anything bad about us. This is hard to accept,

but we want feelings and we want to be patient.

- The scholars said this ayah is strong evidence that the Prophet (ﷺ) would never fabricate any lies or make up the Qur'an. Would he say this statement? Surely not.
- And this truly shows how Allah (ﷻ) knows what is inside the hearts and what doubts they may have. These are words which no person will ever say against himself.
- It is the way of Allah (ﷻ), whether there is a messenger or not, He will always erase falsehood with the truth by His Word. The truth will be clear and apparent.

- Allah (ﷻ) is All-Knower what is inside the chests of the Prophet (ﷺ), the believers and disbelievers.

SUPPLICATION FOR ALLAH'S LOVE

اللهم إني أسألك حبك، وحب من يحبك، والعمل الذي يبلغني
حبك

O Allah! I ask You for Your Love, the love of those who love You, and deeds which will cause me to attain Your Love.³

MAY ALLAH UNITE OUR HEARTS AND KEEP THE LOVE
BETWEEN US. AMEEN.

³ At Tirmidhi Book 17, Hadith 1490

REFERENCES

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



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