




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.




 www.markazalsalam.com

 t.me/markazalsalam

 +97150 8008875

 info@markazalsalam.com

 t.me/dropletsofdew

   Al Salam Islamic Center



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

عش مع الله العليم

LIVE WITH ALLAH AL 'ALEEM – THE ALL-KNOWER

28 AUGUST 2022 | 30 MUHARRAM 1444 | CLASS #9

INTRODUCTION

- We praise Allah (سبحانه وتعالى) for the year we have been here, and even more we praise Allah (سبحانه وتعالى) for our whole life and all that He has nurtured us and taken care of us.
- In the start, the highlight of our feelings are problems we face, then after knowledge, the highlight becomes feelings for the blessings, and then with more knowledge, the highlight becomes having feelings for Allah (سبحانه وتعالى).

- Allah (سبحانه وتعالى) is The All-Knower to extract feelings from us without anything. At first He extracts worships from us, and then He extracts feelings from us.
- In the way to Allah (سبحانه وتعالى), it is not possible to remain in our comfort zone the whole time. For example even at work, a person does not remain at one level. He is challenged by having annual goals, he has to go through training or group work. And if this is for work, what about life. Surely Allah (سبحانه وتعالى) will not keep us at one rhythm.

SURAH AL MUDDATHIR 1 TO 7

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1

يَا أَيُّهَا الْمُدَّثِّرُ

O you who covers himself [with a garment],

2

قُمْ فَأَنْذِرْ

Arise and warn

3

وَرَبِّكَ فَكَبِّرْ

And your Lord glorify

4

وَتِيَابِكَ فَطَهِّرْ

And your clothing purify

5

وَالرُّجْزَ فَاهْجُرْ

And uncleanness avoid

6

وَلَا تَمُنْ تَسْتَكْبِرْ

And do not confer favor to acquire more

7

وَلِرَبِّكَ فَاصْبِرْ

But for your Lord be patient.

- After calling others to Allah (سبحانه وتعالى) during the day, someone might think the Prophet (صلى الله عليه وسلم) will rest in the evening. But what did he have to do?

SURAH AL MUZZAMIL 1 TO 4

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1

يَا أَيُّهَا الْمَزْمَلُ

O you who wraps himself [in clothing],

2

قُمِ اللَّيْلَ إِلَّا قَلِيلًا

Arise [to pray] the night, except for a little -

3

نِصْفَهُ أَوْ انْقُصْ مِنْهُ قَلِيلًا

Half of it - or subtract from it a little

4

أَوْزِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا

Or add to it, and recite the Qur'an with measured recitation.

- He has to pray the night and sleep a little. Imagine the nurturing the Prophet (صلى الله عليه وسلم) which is for him. He has to pray the night to fulfill the right of Allah (سبحانه وتعالى).
- The more we are nurtured, the more we will have feelings for the Names and Actions of Allah (سبحانه وتعالى), and not only what He does for us. We will not only have feelings because He guides us or provides us, but because He is The Provider and He is The Guide.

SURAH AL ISRAA 84

قُلْ كُلٌّ يَعْمَلُ عَلَىٰ شَاكِلَتِهِ فَرَبُّكُمْ أَعْلَمُ بِمَنْ هُوَ أَهْدَىٰ سَبِيلًا

Say, "Each works according to his manner, but your Lord is most knowing of who is best guided in way."

- Previously we mentioned that we all have different shapes and forms, and we do things

based on it. Some people are tall, some are short, some are quick in their actions, some are slow, some are quick in their speech, some are melodious in their speech, some have different styles of handwriting. And this teaches us to accept ourselves and others. We do not need to be copy and paste of each other. We do what we can do, but it is important to do it all for Allah (سبحانه وتعالى).

- When we look at the ayah, we do what we are able according to who we are, but our Lord is the All-Knower of Who is mostly guided. For example, we may behave in a certain way and expect everyone to act in the same way because we consider it right as right. And when someone else tries to act like us, it appears off, as if it is hypocritical.

- Hypocrisy is to hide oneself because they are afraid they will be unable to fit in. The hypocrite is only working on their outer in order to fit in, but it is outside their nature. They do not change from the inside.

EVERYONE AS THEY ARE

- There was an incident where the Prophet (صلى الله عليه وسلم) and Abu Bakr (رضي الله عنه) decided to release the enemies of war for a ransom, but 'Umar bin Al Khattab (رضي الله عنه) said "no, that they had to be eliminated."
- Someone might think the Prophet (صلى الله عليه وسلم) and Abu Bakr (رضي الله عنه) already agreed to something, so why would 'Umar (رضي الله عنه) say something else after it. But this shows there is

purity and space to express what they think. And in the end, Allah (سبحانه وتعالى) revealed an ayah that was in line to what 'Umar (رضي الله عنه) said.

- Each does according to their manner, but your Lord is the All-Knower of Who is mostly guided.
- Sometimes people say or do things that are not right, so Who decides? Allah (سبحانه وتعالى).
- Allah Al 'Aleem knows how to extract feelings and worships from us. He knows what will elevate and bring out the best from us.
- Can someone who is not truthful or is a hypocrite understand the actions of Allah (سبحانه وتعالى)? No. Because their concern is only to fit in. They will be unable to benefit from the signs and decrees of Allah (سبحانه وتعالى), why?

Because they are not acting based on who they truly are.

- If we are not ourselves from the start, then our reality will be exposed in a humiliating way.

SURAH AL BAQARAH 284

لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُمْ بِهِ اللَّهُ ۖ فَيَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

To Allah belongs whatever is in the heavens and whatever is in the earth. Whether you show what is within yourselves or conceal it, Allah will bring you to account for it. Then He will forgive whom He wills and punish whom He wills, and Allah is over all things competent.

- The Companions said they could not handle this ayah. They were truthful and it is not easy to have courage to say the truth because they had to face great nurturing after it. Someone

could say, “I get it”, though they don’t, only to avoid any nurturing that comes after it.

- Allah (سبحانه وتعالى) knows when someone says something out of rejection or when someone says something out of belief, but wants clarification, or if someone says something false only to avoid facing their reality.

STORY OF IBRAHIM (عليه السلام) AND THE BIRDS

- Ibrahim (عليه السلام) is a believer, he believes in the power of Allah (سبحانه وتعالى), and he asked about something that he is certain of, so that his heart can be at peace.

SURAH AL BAQARAH 260

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ ۖ قَالَ أَوَلَمْ تُؤْمِنِ ۖ
قَالَ بَلَىٰ وَلَٰكِن لِّيَطْمَئِنَّ قَلْبِي ۖ قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ

إِلَيْكَ ثُمَّ اجْعَلْ عَلَيَّ كُلَّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ
سَعْيًا ۗ وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

And [mention] when Abraham said, "My Lord, show me how You give life to the dead." [Allah] said, "Have you not believed?" He said, "Yes, but [I ask] only that my heart may be satisfied." [Allah] said, "Take four birds and commit them to yourself. Then [after slaughtering them] put on each hill a portion of them; then call them - they will come [flying] to you in haste. And know that Allah is Exalted in Might and Wise."

- Ibrahim (عليه السلام) believes and knows Allah (سبحانه وتعالى) brings the dead back to life, but it did not stop him from asking to see it, and this shows his courage and truthfulness.
- Allah (سبحانه وتعالى) did not say, "how could you ask something like this?". If there is any question we have about faith, then Allah (سبحانه وتعالى) will

always answer it. He not only showed him that He brings the dead back to life, but to know that Allah (سبحانه وتعالى) is Al 'Aziz Al Hakeem. He will teach him Who He is and this can only be when a person is very truthful.

- And the nurturing for Ibrahim (عليه السلام) is since he asked, he had to do it himself to get the birds, slaughter them, place them in mountains and call them. And this nurturing is to know Allah (سبحانه وتعالى) is Al 'Aziz Al Hakeem.

STORY OF KA'AB IBN MALIK (رضي الله عنه)

- For the Battle of Tabuk, many hypocrites did not participate and three believers. When asked by the Prophet (صلى الله عليه وسلم) as to why they did not participate, the hypocrites said, "I have my home, I have my wife", and the

Prophet (صلى الله عليه وسلم) just let them go. There is no nurturing for them due to their lack of truthfulness. So they will not be upgraded nor will they understand.

- But there were three believers who did not participate in the battle and one of them was Ka'ab ibn Malik (رضي الله عنه). He told the Prophet (صلى الله عليه وسلم), "I have the ability to convince and I can say words that will convince you, but the truth is I have no excuse." He knows that nothing can be hidden from Allah (سبحانه وتعالى), and this shows his great love for Him and the Prophet (صلى الله عليه وسلم) because he wants to deal with them with a pure and truthful heart.
- He said the truth which is not easy because there is nurturing that will come with it. The

Prophet (صلى الله عليه وسلم) told him that no one will speak to him. Imagine a man who is eloquent and expressive, but must face not being spoken to, this is not something easy. Despite this, he would still go to the masjid and say salam to the people, though they would not answer him. It appears as difficult, but it was all elevation for him and Allah (سبحانه وتعالى) mentioned him in the Qur'an.

LIVE WITH ALLAH AL 'ALEEM

NAME OF ALLAH AL 'ALEEM IN SURAH AL BAQARAH

- There are some qualities of hypocrisy as mentioned in the hadith. But to have all four qualities are pure hypocrisy.
 1. If he speaks, he lies

2. If he promises, he breaks it
3. If he is entrusted, he betrays
4. If he quarrels, he explodes

HYPOCRISY

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو. رَضِيَ اللَّهُ عَنْهُمَا. عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " أَرْبَعٌ مَنْ كُنَّ فِيهِ كَانَ مُنَافِقًا، أَوْ كَانَتْ فِيهِ خَصْلَةٌ مِنْ أَرْبَعَةٍ كَانَتْ فِيهِ خَصْلَةٌ مِنَ النِّفَاقِ، حَتَّى يَدَعَهَا إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا عَاهَدَ غَدَرَ، وَإِذَا خَاصَمَ فَجَرَ".

The Prophet (ﷺ) said, "Whoever has (the following) four characters will be a hypocrite, and whoever has one of the following four characteristics will have one characteristic of hypocrisy until he gives it up. These are: (1) Whenever he talks, he tells a lie; (2) whenever he makes a promise, he breaks it; (3) whenever he makes a covenant he proves treacherous;

(4) and whenever he quarrels, he behaves impudently in an evil insulting manner."¹

- To live with Allah Al 'Aleem protects us from hypocrisy because Allah (سبحانه وتعالى) knows what we harbor inside our hearts.

SEEKING REFUGE FROM HYPOCRISY

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْفَقْرِ وَالْكَفْرِ، وَالشِّرْكِ وَالنِّفَاقِ،
وَالسُّمْعَةِ وَالرِّيَاءِ

O Allah, I seek refuge in You from poverty and disbelief, immorality, [from] shirk and hypocrisy, [from] seeking fame and attention.²

SURAH AL BAQARAH 29 TO 33

29

هُوَ الَّذِي خَلَقَ لَكُمْ مَّا فِي الْأَرْضِ جَمِيعًا ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ
فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ ۚ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

¹ Sahih al-Bukhari 2459

² Sahih Aj Jami'e 1285, Authenticated by Al Albani as Sahih

It is He who created for you all of that which is on the earth. Then He directed Himself to the heaven, [His being above all creation], and made them seven heavens, and He is Knowing of all things.

30

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ۗ قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۗ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

And [mention, O Muhammad (ﷺ)], when your Lord said to the angels, "Indeed, I will make upon the earth a successive authority." They said, "Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?" Allah said, "Indeed, I know that which you do not know."

31

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ

And He taught Adam the names - all of them. Then He showed them to the angels and said, "Inform Me of the names of these, if you are truthful."

32

قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ

الْحَكِيمُ

They said, "Exalted are You; we have no knowledge except what You have taught us. Indeed, it is You who is the Knowing, the Wise."

33

قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ

لَكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمَاوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا

كُنْتُمْ تَكْتُمُونَ

He said, "O Adam, inform them of their names."

And when he had informed them of their names, He said, "Did I not tell you that I know the unseen [aspects] of the heavens and the earth? And I know what you reveal and what you have concealed."

- When the angels asked, “will You place someone who will cause mischief and shed blood?”, Allah (سبحانه وتعالى) said, “I know what you do not know.”
- The angels asked because they just wanted to express what they knew, and not because they rejected. And when Ibrahim (عليه السلام) asked, Allah (سبحانه وتعالى) made him do it himself by taking the birds and to see how they are brought back to life. But if a person hides himself and does not express, then they will not go through nurturing.
- The angels were nurtured by being asked to give the names of things if they know. And they said they do not know, so Allah (سبحانه وتعالى) told Adam (عليه السلام) to tell them the names to

everything. As a result, their submission to the command of Allah (سبحانه وتعالى) to prostrate to Adam (عليه السلام) was made easy because they clarified what they knew, and Allah (سبحانه وتعالى) showed them more evidence. Thus knowledge helps us to submit. Being truthful and asking to clarify helps us submit.

○ However, Iblis did not clarify and hid what he had inside his heart. Iblis did his own analysis of Adam (عليه السلام). He saw how he was created, so he underestimated him as being hollow and made of clay. Thus, he did not bother to clarify or to attain more knowledge from Allah (سبحانه وتعالى).

○ So when the command came, the angels were quick to submit because they went through

nurturing. But Iblis only depended on himself and his knowledge, so his disbelief emerged.

- In conclusion, from this we learn that being ourselves will save us from being rebellious or being exposed. Allah (سبحانه وتعالى) knows what we hide and what we show. So we should be ourselves and at the same time be clear.

MAY ALLAH PROTECT US FROM HYPOCRISY. 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

<https://t.me/markazalsalampublicationsENG>

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

<https://t.me/markazalsalampublicationsAR>

FOR CHILDREN CLASS NOTES

<https://t.me/dropletsofdew>

FOR BEGINNERS TO ISLAM

<https://t.me/truthfulentry>