

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

- The way of Allah (سبحانه وتعالى) is perfect through His decree on us. And we will understand the way of Allah (سبحانه وتعالى) through His Names and surely the All-Knower deals with us because He knows us.
- Unlike ourselves who change our ways based depending on what we know. And if we want our way to be the best then it is to follow the way of Allah (سبحانه وتعالى) and way of the Prophet (ﷺ).

- The way of Allah (سبحانه وتعالى) is that His mercy precedes His anger and we find even more mercy towards those who do not good.
- Allah (سبحانه وتعالى) can take people to account on the spot, but that is not His way. He shows compassion and feelings to them by giving them time.
- Allah (سبحانه وتعالى) is so forbearing, even if people judge wrongly, sin and are unjust, but He still gives them time though He knows what they are doing.
- The moment we have authority and knowledge, we can be quick to straighten people and make them follow our way, but what is the way of Allah (سبحانه وتعالى)? To show so much compassion, mercy and love.

- He is Al Haleem (The Most Forbearing) and He allows people to learn with time. Sometimes people will say, “why don't you scream at your kids when they do something wrong?”. And someone will say “leave them”.
- Allah (سبحانه وتعالى) nurtures people with a great amount of forbearance. He can quickly stop people on the spot, but that is not His way. His way is to deal with the sinners by giving them time though He is Maalik Al Mulk – The Owner of Dominion.
- To live with Allah (سبحانه وتعالى) is to know Allah (سبحانه وتعالى) and His ways, and surely this will change our way of thinking, behaving, speaking and acting.

- Allah (سبحانه وتعالى) always teaches us, but we never want to ignore the signs of Allah (سبحانه وتعالى).
- Attending the study circles is a worship and just as we want to focus on in the prayer, we also want to focus in the study circle.
- Knowledge is light and people who know are different from those who do not. They are different in their speech, ways, actions and reward.

SURAH TA HA 114

وَقُلْ رَبِّ زِدْنِي عِلْمًا

And say: "My Lord! Increase me in knowledge."

LIVE WITH ALLAH AL 'ALEEM – THE ALL-KNOWING

NAME OF ALLAH AL 'ALEEM IN SURAH AN NISAA

- Previously we talked about how the questions of seeking rulings is very few among the Companions.
- A fatwa is a question about something that does not have a ruling, so one asks for a ruling in order to protect himself from injustice.
- The Companions have full access to the Prophet (ﷺ), but they only asked for a fatwa twice, and it was not the Prophet (ﷺ) who answered them, but Allah (سبحانه وتعالى). And this teaches us that we do not need to go about asking so many fatwa questions.

- The Prophet (ﷺ) said if we do not know what to do, then we should look at the state of our heart.

CONSULT YOUR HEART

وَعَنْ وَابِصَةَ بْنِ مَعْبَدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَتَيْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: "جِئْتَ تَسْأَلُ عَنِ الْبِرِّ؟ قُلْتَ: نَعَمْ. فَقَالَ: اسْتَفْتِ قَلْبَكَ، الْبِرُّ مَا أَطْمَأَنَّتَ إِلَيْهِ النَّفْسُ، وَاطْمَأَنَّ إِلَيْهِ الْقَلْبُ، وَالْإِثْمُ مَا حَاكَ فِي النَّفْسِ وَتَرَدَّدَ فِي الصَّدْرِ

And on the authority of Wabisah bin Ma'bad (may Allah be pleased with him) who said: I came to the Messenger of Allah (peace and blessings of Allah be upon him) and he (peace and blessings of Allah be upon him) said, "You have come to ask about righteousness." I said,

"Yes." He (peace and blessings of Allah be upon him) said, "Consult your heart.

Righteousness is that about which the soul feels at ease and the heart feels tranquil. And wrongdoing is that which wavers in the soul and causes uneasiness in the breast,¹

¹ Hadith 27, 40 Hadith an-Nawawi

- Our heart feels at rest when we do something good and it feels “itchy” when we do something wrong.
- The boundaries of the deen are very clear with the pillars of Islam, Imaan and Ihsaan.
- Anything we are told to stay away from, then we should stay away from it. And whatever we are told to do, then we should do as much as we can of it.
- Sometimes people ask just to create fitna or to challenge the scholar, so it is important to have a good heart and intention when asking.
- In Surah An Nisaa, the male Companions asked the Prophet (ﷺ) twice and Allah (سبحانه) answered.

SURAH AN NISAA 127

وَيَسْتَفْتُونَكَ فِي النِّسَاءِ ۗ قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ وَمَا يُتْلَىٰ عَلَيْكُمْ فِي
 الْكِتَابِ فِي يَتَامَى النِّسَاءِ اللَّاتِي لَا تُؤْتُونَهُنَّ مَا كُتِبَ لَهُنَّ وَتَرْغَبُونَ
 أَنْ تَنْكِحُوهُنَّ وَالْمُسْتَضْعَفِينَ مِنَ الْوِلْدَانِ وَأَنْ تَقُومُوا لِلْيَتَامَى
 بِالْقِسْطِ ۗ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ كَانَ بِهِ عَلِيمًا

And they request from you, [O Muhammad (ﷺ)], a [legal] ruling concerning women. Say, "Allah gives you a ruling about them and [about] what has been recited to you in the Book concerning the orphan girls to whom you do not give what is decreed for them - and [yet] you desire to marry them - and concerning the oppressed among children and that you maintain for orphans [their rights] in justice." And whatever you do of good - indeed, Allah is ever Knowing of it.

◦ (وَيَسْتَفْتُونَكَ فِي النِّسَاءِ) (And they request from you, [O Muhammad (ﷺ)], a [legal] ruling concerning women.): the Companions asked a fatwa in a very general way. They asked

about women because they do not want to wrong them unintentionally and perhaps they have needs they do not know about. So either they can be doing something wrong, or something they are not doing that is needed.

○ Men are practical and women are emotional and the men want to know how to look after them in the best way.

○ (قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ) (Say, "Allah gives you a ruling about them): Allah (سبحانه وتعالى) commands the Prophet (ﷺ) that He Himself will handle answering the fatwa because He is The All-Knower; He knows the ruling needed to their fatwa.

○ And if we ask for a fatwa then it is something we have to act upon, so what is the answer to their fatwa?

وَمَا يُتْلَىٰ عَلَيْكُمْ فِي الْكِتَابِ فِي يَتَامَى النِّسَاءِ اللَّاتِي لَا تُؤْتُونَهُنَّ)

مَا كُتِبَ لَهُنَّ وَتَرْغَبُونَ أَنْ تَنْكِحُوهُنَّ وَالْمُسْتَضْعَفِينَ مِنَ

الْوِلْدَانِ وَأَنْ تَقُومُوا لِلْيَتَامَىٰ بِالْقِسْطِ ۚ وَمَا تَفَعَّلُوا مِنْ خَيْرٍ

(فَإِنَّ اللَّهَ كَانَ بِهِ عَلِيمًا (and [about] what has been

recited to you in the Book concerning the

orphan girls to whom you do not give what is

decreed for them - and [yet] you desire to

marry them - and concerning the oppressed

among children and that you maintain for

orphans [their rights] in justice." And whatever

you do of good - indeed, Allah is ever Knowing

of it): the Companions asked a very open-

ended question, they asked about women,

but Allah the All-Knower mentioned specific

details. If they fulfill these details then it as if they

have fulfilled all rights, subhan Allah. If these points are fulfilled then everything will be easy to fulfill.

- For example, if someone says, “I want to change my speech, my actions, my ways” and this is a very broad question with many points to consider, but to tell them, “change your heart, remove the shirk from your life, and you will change”.

CHANGE YOUR HEART AND EVERYTHING ELSE CHANGES

أَلَا وَإِنَّ فِي الْجَسَدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ، وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ. أَلَا وَهِيَ الْقَلْبُ."

Beware! There is a piece of flesh in the body if it becomes good (reformed) the whole body becomes good but if it gets spoilt the whole body gets spoilt and that is the heart.²

² Sahih al-Bukhari 52

- From all the females, Allah (سبحانه وتعالى) mentions the (يَتَامَى النِّسَاءِ) female orphans because if they can deal with them in the best way then they can deal with others, They are to not transgress with regards to their money, dowry and marriage.
- The second group of people whom Allah (سبحانه وتعالى) mentions are the (وَالْمُسْتَضْعَفِينَ مِنَ الْوُلْدَانِ) weak among the children. If we can handle the weak among them, then we can handle all others.
- The Companions only thought about the women, but Allah Al 'Aleem also included the weak and oppressed among children whom people might not consider.

- And the third group whom Allah (سبحانه وتعالى) included in the answer to the fatwa are the (لِلْيَتَامَى) orphans.
- We find the way of Allah (سبحانه وتعالى) to give us vastness in the answer. No one can answer us like this except Allah (سبحانه وتعالى).
- He is Al Muhsin – The Doer of Excellence Who not only answers our questions, but makes us aware of matters that can be a reason for our failure, or it can be an opportunity for us.
- In the example of Yusuf (عليه السلام) while in prison, the prisoners told him their dreams, and Yusuf (عليه السلام) knew the interpretation, but he did not tell them straight away. Rather, he told them about Allah (سبحانه وتعالى) first and His Oneness.

- And Allah (سبحانه وتعالى) opened more from their question since their intention was good. May Allah (سبحانه وتعالى) make all our words and questions blessed. Ameen.
- There is a story of a student who asked Sheikh As Sa'ady (may Allah have mercy on him) the reasons for rewards being multiplied, and so he wrote an entire book as an answer to this question and now it is being taught today. May Allah (سبحانه وتعالى) make our questions and answers blessed. Ameen.

FEMALE ORPHANS (يَتَامَى النِّسَاءِ)

- وَمَا يُتْلَىٰ عَلَيْكُمْ فِي الْكِتَابِ فِي يَتَامَى النِّسَاءِ اللَّاتِي لَا تُؤْتُونَهُنَّ) (and [about] what has been recited to you in the Book

concerning the orphan girls to whom you do not give what is decreed for them - and [yet you desire to marry them): sometimes those who are in charge of the female orphans will not allow them to marry because they are benefitting from their money, or they make them marry someone just so they can benefit from their dowry.

OPPRESSED AND WEAK AMONG CHILDREN

(وَالْمُسْتَضْعَفِينَ مِنَ الْوُلْدَانِ)

- (وَالْمُسْتَضْعَفِينَ مِنَ الْوُلْدَانِ) (and concerning the oppressed among children): and to take care of the weak among children because they cannot go and shop on their own or get things on their own.
- And sometimes children receive Eid money from relatives and the parents take charge of

it. Or some children have their own businesses and it is important to be just in handling it for them.

ORPHANS (لِلْيَتَامَىٰ)

○ (وَأَنْ تَقُومُوا لِلْيَتَامَىٰ بِالْقِسْطِ) (and that you maintain for orphans [their rights] in justice."): and to be just with the orphans and provide them their rights.

○ (وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ كَانَ بِهِ عَلِيمًا) (And whatever you do of good - indeed, Allah is ever Knowing of it): then Allah (سبحانه وتعالى) tells us from whatever good we do, then He is The All-Knower. And this teaches us purification and then beautification.

○ A person never wants to oppress or exceed his boundaries with anyone – parents, spouses,

children, friends or people in general. Oppression will be darkneses on the Day of Judgement. May Allah (سبحانه وتعالى) protect us. Ameen.

EVERYONE IS INVIOLEABLE

كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ دَمُهُ وَمَالُهُ وَعِرْضُهُ".

All things of a Muslim are inviolable for his brother in faith: his blood, his wealth and his honour.³

- People are sacred and we cannot exceed our boundaries with them.
- And for any good we do, Allah (سبحانه وتعالى) knows about it, so we do not need to inform others.
- In conclusion, Allah Al 'Aleem knows the weak points – female orphans, weak among children and to give orphans their rights. And He knows

³ Sahih Muslim 2564

about our good deeds and He will account us for it.

- On a side note, all of the sunnah of the Prophet (ﷺ) is inspiration from Allah (سبحانه وتعالى) and not something he makes up on his own.

SURAH AN NAJM 3 TO 4

3

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ

Nor does he speak from [his own] inclination.

4

إِنَّ هُوَ إِلَّا وَحْيٌ يُوحَىٰ

It is not but a revelation revealed,

- And there are hadith qudsi which is what Allah (سبحانه وتعالى) said.

ALLAH AT TAWWAAB (التَّوَّاب) – THE INITIATOR AND ACCEPTOR OF REPENTANCE

- Allah At Tawwab initiates the repentance and accepts the repentance.
- Repentance is to return to Allah. Repentance to Allah is not to feel I made a mistake and go back to a corner but there is honor in repentance.
- We all make mistakes otherwise we would not be human.

THE BEST ARE THOSE WHO REPENT

عَنْ أَنَسٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " كُلُّ
بَنِي آدَمَ خَطَّاءٌ وَخَيْرُ الْخَطَّائِينَ التَّوَّابُونَ " .

It was narrated from Anas that the Messenger of Allah (ﷺ) said: "Every son of Adam commits sin, and the best of those who commit sin are those who repent."⁴

⁴ Sunan Ibn Majah 4251

- We accept we make mistakes and others make mistakes, but do not stop at the mistakes but focus on being from those who repent.
- There is freedom in the return to Allah (سبحانه). He will remove the chains and sins and opens good deeds. He makes the path of guidance clearer.
- He initiates and accepts our repentance so our repentance is surrounded by His actions. This shows how much He loves repentance.

ALLAH LOVES REPENTANCE

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ. قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " اللَّهُ أَفْرَحُ بِتَوْبَةِ عَبْدِهِ مِنْ أَحَدِكُمْ سَقَطَ عَلَى بَعِيرِهِ، وَقَدْ أَضَلَّهُ فِي أَرْضٍ فَلَاةٍ " .

Narrated Anas bin Malik: Allah's Messenger (ﷺ) said, "Allah is more pleased with the repentance of His slave than anyone of you is pleased with

finding his camel which he had lost in the desert. “⁵

- We do not want to underestimate the repentance or feel it is only for major sins.
- The Prophet (ﷺ) used to seek repentance many times in a single gathering.
- What does it mean Allah (سبحانه وتعالى) initiates repentance? Two people can be committing the same sin and one remains on the sin and other repents. What does this mean?
- Surely Allah At Tawwab initiates repentance for everyone by placing feelings in their hearts. We can feel it when we do wrong, when we feel guilty and cannot even look at ourselves in the mirror. This is out of the mercy of Allah (سبحانه

⁵ Sahih al-Bukhari 6309

(وتعالى). Then the person has the choice to quit the sin and repent to Allah (سبحانه وتعالى).

- He fulfills the conditions of repentance:
- To quit the sin
- To feel guilt. As if the heart is tearing. To feel, 'why did I do this?'. The person is not feeling numb when he comes across the sin.
- To be determined not to go back to the sin.
- To return rights of people. If he backbites someone before, if he is able to face the person, and asks for forgiveness. But if this can lead to more issues, he needs to go back and say opposite of what he said before, to defend the person and to constantly make dua in goodness for him all the time.

- Our state will be better when we return back to Allah (سبحانه وتعالى). We never lose out by repenting to Him.
- How can we know if our repentance is accepted? Allah (سبحانه وتعالى) will make our state better after repentance.
- Even if we come across traces of our sins after repentance, they are not to break us but to renew our repentance. We always think good of Allah (سبحانه وتعالى).
- He wants to replace our sins to good deeds and have mercy on us.
- Repentance is not only from sins but also for good deeds. Whatever we do, it is full of imperfection. He is so high and perfect and we admit our imperfection.

- Repentance makes us to not lose hope or think highly of ourselves; it keeps us in our position of being a slave.
- We never despair from the mercy of Allah (سبحانه وتعالى) for ourselves or others.
- The doors of the mercy of Allah (سبحانه وتعالى) are open until the soul leaves the throat or the sun rises from the west.

SURAH AN NASR

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1.

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ

When the victory of Allah has come and the conquest,

2.

وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا

And you see the people entering into the religion of Allah in multitudes,

3.

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ ۚ إِنَّهُ كَانَ تَوَّابًا

Then exalt [Him] with praise of your Lord and ask forgiveness of Him. Indeed, He is ever Accepting of repentance.

- When Surah An Nasr was revealed, Ibn 'Abbas (ra) understood its interpretation. It means the Prophet (ﷺ) will pass away soon because he has fulfilled his mission. He is just a messenger who will die, but Allah At Tawwaab remains.
- Before the death of the Prophet (ﷺ), many people entered Islam, and it is Allah (سبحانه) Who makes us repent. No one is in charge of bringing us back except Allah At Tawwaab. May Allah (سبحانه وتعالى) always among those who return to Him. Ameen.

MAY ALLAH MAKE OUR WORDS AND QUESTIONS BLESSED.
AMEEN.

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