




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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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

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INTRODUCTION

- We all love to be connected and the sweetest and best connection is when we connect to Allah (سبحانه وتعالى). The good life is to connect, but to Whom? To Allah (سبحانه وتعالى).
- We need to always connect to Allah (سبحانه وتعالى) and the main connection is to connect to Him through the prayer.

SURAH IBRAHIM 40

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِ

My Lord, make me an establisher of prayer, and [many] from my descendants. Our Lord, and accept my supplication.

- The prayer is connection and it is dua where we ask Allah (سبحانه وتعالى). And the prayer reforms us in different ways because it connects to Allah (سبحانه وتعالى).
- All parts of the prayer are connection where we magnify and respect Allah (سبحانه وتعالى).
- We praise Allah (سبحانه وتعالى) because He made us upright. And while in prostration, we are in the greatest amount of comfort. The prostration cannot be unless all parts are resting, and we are in the closest position to Allah (سبحانه وتعالى) at this point where we glorify Allah (سبحانه وتعالى) The Most High.

- In each part of the prayer, we connect to Allah (سبحانه وتعالى) before asking Him to give us. Our connection is not about perfecting our prayer. The prayer is connection and connection is to focus on loving Allah (سبحانه وتعالى) and praising Him.

SURAH TA HA 14

وَأَقِمِ الصَّلَاةَ لِذِكْرِي

...and establish prayer for My remembrance.

- We have to establish the prayer for the remembrance of Allah (سبحانه وتعالى) and not to remember something else. Allah (سبحانه وتعالى) knows how we will remember Him in the best way.
- We will find rest and peace in our connection to Allah (سبحانه وتعالى). Imagine we are

connecting to The Most Great and then when we exit the prayer, we will go back to seeing others.

- Imagine it is a great transition to connect to the Most Great and then to see others, so what is needed to make the transition easy? “Peace be upon you and the mercy of Allah”.
- We can tell if there are feelings of love or not when connect to someone. Allah (سبحانه وتعالى) knows everything we feel and what is inside our heart. And we always want to be transparent and clear with Allah (سبحانه وتعالى), and when we are, He will make us more truthful in life.
- When we are truthful, then we can do ihsaan. The foundation for excellence is truthfulness. And the foundation for love is truthfulness. If we

are not truthful, then whatever comes out will be off and we have to start all over again.

- There are relationships that are based on falsehood, whether it is marriage, work or friendship, but will it last? No.
- If the foundation is not truthful, then no matter how much we try to adorn it or conceal the faults, it will not grow or be excellent.

LIVE WITH ALLAH AL 'ALEEM

NAME OF ALLAH AL 'ALEEM IN SURAH AL BAQARAH

- Knowing Allah Al 'Aleem helps us to be truthful. If we continue with something where we know is not truthful, Allah (سبحانه وتعالى) will not leave us. May Allah (سبحانه وتعالى) make us truthful and may He make all our connections truthful. Ameen.

- We ask Allah (سبحانه وتعالى) to increase us in knowledge and may He protect us from any knowledge that will not benefit it. Beneficial knowledge is knowledge that will change us truthfully.

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

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 يَفْسِدُ 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 أَنْبِئِهِمْ 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 Allah (سبحانه وتعالى) commanded the angels to prostrate to Adam (عليه السلام), He did not just say, "they are angels and obedient, so need to tell them what is happening."

- For example, if a teacher has obedient students, she'll assume there is no need to tell them before they have to do something because they are obedient already, but is this right? No because this is not wisdom.
- We cannot push someone to do something without telling them, even if they are obedient and do not have desires.
- The angels are obedient and do not have desires, but Allah (سبحانه وتعالى) told them, "I will place successors on the earth", and the angels had the space to react and express what they thought.
- Then Allah (سبحانه وتعالى) told them "I know what you do not know". He did not just say, "prostrate to Adam because I know and you do not know."

- Allah (سبحانه وتعالى) taught Adam (عليه السلام) the names to everything and then He asked the angels to tell Him the names. And it is all out of Allah's wisdom because He knows who to teach and what to teach.
- The angels did not say, "but You taught Adam and not us, so how can we answer?". 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."
- Then Allah (سبحانه وتعالى) told Adam (عليه السلام) to teach the angels the names to everything, but Who will teach them Who He is? Allah Himself.
- Allah (سبحانه وتعالى) knows knowledge of the unseen in the heavens and the earth. So it is not about Adam (عليه السلام) being better, but it is

about knowing Who is Allah (سبحانه وتعالى) and connecting to Him in the best way because He is The Knower of the Unseen.

- Every decree and situation we go through is to know Who is Allah (سبحانه وتعالى) and to connect to Him.
- To know that Allah (سبحانه وتعالى) is The Knower of the Unseen will make us clear in our hearts so that we do not have any issue to submit to His commands.
- If we have correct knowledge then it will surely produce correct actions – there will be submission. If there is knowledge, but no actions then these are the ones whom Allah (سبحانه وتعالى) is angry with. There is no truthful submission.

- And those who just act with no knowledge are misguided, so there is no truthful submission.
- Then the command came from Allah (سبحانه وتعالى) to prostrate to Adam (عليه السلام), and to prostrate to him does not mean to worship him, but to submit to whatever the command of Allah (سبحانه وتعالى) may be.
- The command to prostration is to show submission to Allah (سبحانه وتعالى). Alhamdulillah we do not have the command to prostrate to anyone because in the previous nations they used to prostrate to someone in a high position, but the Prophet (ﷺ) forbade prostrating to anyone.
- The way of truthful submission is to know Who is Allah (سبحانه وتعالى), and to especially know that

He knows what is inside us, so we should be clear and transparent with Him.

- We do not want to command anyone, whether it is our kids or others, without giving them the space to know.
- Allah (سبحانه وتعالى) has full authority to do anything without asking anyone or telling anyone, but He considers the point of telling the angels of placing successors on the earth. And this preparation with knowledge makes it very easy for people to submit, and so they can grow naturally.
- If we just command without telling, then either they will submit out of force, or they will rebel and transgress.
- Anyone in the path of knowledge is in the path to Allah (سبحانه وتعالى) and that is already a

worship. People think they need to study until they can act on the religion. People think I need to know everything until I can become Muslim or I need to learn everything about the prayer until I start praying, but it is not like this.

- Unlike in the worldly life where a person cannot get hired unless they present a university degree.

SUPERIORITY OF THE SCHOLAR OVER THE WORSHIPPER

فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " مَنْ
 سَلَكَ طَرِيقًا يَطْلُبُ فِيهِ عِلْمًا سَلَكَ اللَّهُ بِهِ طَرِيقًا مِنْ طُرُقِ
 الْجَنَّةِ وَإِنَّ الْمَلَائِكَةَ لَتَضَعُ أجنحتها رِضًا لِطَالِبِ الْعِلْمِ وَإِنَّ
 الْعَالِمَ لَيَسْتَغْفِرُ لَهُ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ وَالْحَيَاتَانُ فِي
 جَوْفِ الْمَاءِ وَإِنَّ فَضْلَ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِ الْقَمَرِ لَيْلَةَ
 الْبَدْرِ عَلَى سَائِرِ الْكَوَاكِبِ وَإِنَّ الْعُلَمَاءَ وَرَثَةُ الْأَنْبِيَاءِ وَإِنَّ الْأَنْبِيَاءَ

لَمْ يُورَثُوا دِينَارًا وَلَا دِرْهَمًا وَرَثُوا الْعِلْمَ فَمَنْ أَخَذَهُ أَخَذَ بِحَظِّ^۱
 "وَافِرٍ"

'I heard the Messenger of Allah (صلى الله عليه وسلم) say: "Whoever follows a path in the pursuit of knowledge, Allah will make easy for him a path to Paradise. The angels lower their wings in approval of the seeker of knowledge, and everyone in the heavens and on earth prays for forgiveness for the seeker of knowledge, even the fish in the sea. The superiority of the scholar over the worshipper is like the superiority of the moon above all other heavenly bodies. The scholars are the heirs of the Prophets, for the Prophets did not leave behind a Dinar or Dirham, rather they left behind knowledge, so whoever takes it has taken a great share."¹

- No one will understand the beauty of the study circles unless they are in it. While we are

¹ Sunan Abi Dawud 3641, Authenticated by Al Albani as Sahih

learning, there is a great amount of mercy from Allah (سبحانه وتعالى).

- Whoever takes a path of knowledge, Allah (سبحانه وتعالى) will make the path of paradise easy for him. Unlike in life where a person may learn, but in a rough way.
- Knowledge is a shortcut and a fast-track. It is smooth and makes everything easy. The Prophet (ﷺ) did not ask for increment in anything except in knowledge. If we are increased in knowledge then we will be increased in mercy.
- When we come to the study circles, we will be included in attaining mercy, tranquility, forgiveness and elevation. Even if someone just passes by or sits for a little while, they will attain the same as well. And this shows a great

amount of purification when someone gets the same reward as someone sat longer. Just as the messengers went through nurturing and great struggles, but we get the cream of their lessons with ease without having to struggle.

- Imagine a person is worshipping their whole life and they are struggling, but we love them, then we will be with them.
- All of this brings a great amount of purity because we love for others what we love for ourselves.

YOU WILL BE WITH THOSE WHOM YOU LOVE

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ. أَنَّ رَجُلًا، سَأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ السَّاعَةِ، فَقَالَ مَتَى السَّاعَةُ قَالَ " وَمَاذَا أَعَدَدْتَ لَهَا ". قَالَ لَا شَيْءَ إِلَّا أَنِّي أُحِبُّ اللَّهَ وَرَسُولَهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. فَقَالَ " أَنْتَ مَعَ مَنْ أَحْبَبْتَ ". قَالَ أَنَسٌ فَمَا فَرِحْنَا بِشَيْءٍ فَرِحْنَا

بِقَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَنْتَ مَعَ مَنْ أَحْبَبْتَ ". قَالَ
 أَنَسٌ فَأَنَا أَحِبُّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبَا بَكْرٍ وَعُمَرَ،
 وَأَرْجُو أَنْ أَكُونَ مَعَهُمْ بِحُبِّي إِيَّاهُمْ، وَإِنْ لَمْ أَعْمَلْ بِمِثْلِ
 أَعْمَالِهِمْ.

A man asked the Prophet (ﷺ) about the Hour (i.e. Day of Judgment) saying, "When will the Hour be?" The Prophet (ﷺ) said, "What have you prepared for it?" The man said, "Nothing, except that I love Allah and His Messenger." The Prophet (ﷺ) said, "You will be with those whom you love." We had never been so glad as we were on hearing that saying of the Prophet (i.e., "You will be with those whom you love.") Therefore, I love the Prophet, Abu Bakr and `Umar, and I hope that I will be with them because of my love for them though my deeds are not similar to theirs.²

² Sahih al-Bukhari 3688

- We do not need to do so much to catch up with someone, but we just love them and we will be near to them.
- We love Allah (سبحانه وتعالى) and love the Prophet (ﷺ) and that is why we are learning about them so that we have feelings for them and can be with them.
- We love the messengers, we love the Companions, we love the righteous, and to love is a great short-cut to attain the highest levels.

MAY ALLAH KEEP US ON THE PATH OF KNOWLEDGE AND INCREASE US IN LOVE. AMEEN.

REFERENCES

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



ADDITIONAL RESOURCES

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