

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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لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

عش مع الله العليم

LIVE WITH ALLAH AL 'ALEEM – THE ALL-KNOWER

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INTRODUCTION

- We can feel love, gratitude, happy, contentment and joy, and all these feelings are unseen, but Who will give us these feelings? The One Who is unseen as well.
- It would be unjust to only attain feelings from what is tangible because not everyone will be exposed to what is tangible. Someone can be in a palace and not have any feelings and someone can be in a desert and be full of feelings. It is unfair to think that feelings can

only be attained by what is seen. The feelings are all from Allah (سبحانه وتعالى).

SUPPLICATION TO HAVE OUR HEARTS JOINED

اللَّهُمَّ أَلِّفْ بَيْنَ قُلُوبِنَا وَأَصْلِحْ ذَاتَ بَيْنِنَا وَاهْدِنَا سُبُلَ السَّلَامِ
وَنَجِّنَا مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَجَنِّبْنَا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا
بَطَّنَ وَبَارِكْ لَنَا فِي أَسْمَاعِنَا وَأَبْصَارِنَا وَقُلُوبِنَا وَأَزْوَاجِنَا وَذُرِّيَّاتِنَا
وَتُبَّ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ وَاجْعَلْنَا شَاكِرِينَ لِنِعْمَتِكَ
مُتَّعِينَ بِهَا قَابِلِيهَا وَأَتَمِّهَا عَلَيْنَا

O Allah, join our hearts, mend our social relationship, guide us to the path of peace, bring us from darkness to light, save us from obscenities, outward or inward, and bless our ears, our eyes, our hearts, our wives, our children, and relent toward us; You are the Acceptor of Repentance, the Especially Merciful. And make us grateful for Your blessing and make us praise it while accepting it and give it to us in full.¹

¹ Sunan Abi Dawud 969

SURAH AL ANFAAL 63

لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَّا أَلَّفْتَ بَيْنَ قُلُوبِهِمْ وَلَكِنَّ اللَّهَ
أَلَّفَ بَيْنَهُمْ ۗ إِنَّهُ عَزِيزٌ حَكِيمٌ

If you had spent all that is in the earth, you could not have brought their hearts together; but Allah brought them together. Indeed, He is Exalted in Might and Wise.

- When we feel affinity and familiarity, then we feel we are flowing. And the opposite of affinity (الألفة) is feeling awkward (الوحشة).
- To have affinity is a great blessing from Allah (سبحانه وتعالى). The real blessing and favor are when we feel familiar with one another and are not strangers. And we feel united because of the hearts.
- Allah (سبحانه وتعالى) is Ar Raouf (The Most Compassionate) and He is The One Who places feelings of being familiar with one

another, regardless of what may happen from the outside.

- We are all different, what we get from the outside is different, and if we place what is outside into our hearts then we will be awkward with one another. But what will make the hearts connect and feel familiar? Faith.
- We can be with people of the same background, same nationality and same profession, but we can still feel awkward with them. And we can be with people of different backgrounds, nationalities and professions, but can still feel affinity with one another. And this shows it is not in our hands to make people feel familiar or awkward with us.

- (أَلَّفَ) is to make each other familiar and bonded and this is only the action of Allah (سبحانه وتعالى).
- To bond and be familiar with each other by heart is when we are selfless, and not about “I” and our ego. It is just like the clouds which Allah (سبحانه وتعالى) brings together (يُؤَلِّفُ) and even make them familiar with one another. And then there can be rain.

SURAH AN NOOR 43

أَلَمْ تَرَ أَنَّ اللَّهَ يُزْجِي سَحَابًا ثُمَّ يُؤَلِّفُ بَيْنَهُ ثُمَّ يَجْعَلُهُ رُكَّامًا فَتَرَى
الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ

Do you not see that Allah drives clouds? Then He brings them together, then He makes them into a mass, and you see the rain emerge from within it.

- If there is a group of a hundred hypocrites and one believer in a room, and another believer enters, he will find that one believer, even though no one knows the other. And this is because the hearts bond with one another.

SOULS EITHER HAVE AFFINITY FOR ONE ANOTHER OR DIVERGE FROM ONE ANOTHER

عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " الْأَرْوَاحُ جُنُودٌ مُجَنَّدَةٌ فَمَا تَعَارَفَ مِنْهَا ائْتَلَفَ وَمَا تَنَاكَرَ مِنْهَا اخْتَلَفَ "

Abu Huraira reported Allah's Messenger (صلى الله عليه وسلم) saying: Souls are troops collected together and those who familiarised with each other (in the heaven from where these come) would have affinity, with one another (in the world) and those amongst them who opposed each other (in the Heaven) would also be divergent (in the world).²

² Sahih Muslim 2638

- The believers will feel familiar with one another due to their faith. And that is why it is important to not feel awkward with Allah (سبحانه وتعالى). We want to feel familiar with Him. A believer should not feel any barrier between him and Allah (سبحانه وتعالى). And because the believer believed and trusted Allah (سبحانه وتعالى), Allah (سبحانه وتعالى) will test and try the believer more because He knows we are not made for this life. We want to have affinity with Allah (سبحانه وتعالى) and not to feel like a stranger with Him.
- On the Day of Judgement, there will be no mountains, rivers or clouds; it will only be a white land and all attractions will be removed, so all will see Who is Allah (سبحانه وتعالى).

- The believer will not feel awkward when this happens because he has faith in Allah (سبحانه وتعالى); it will not be strange for him. As for the disbeliever, he was only familiar with the tangible and if there is any change, it is difficult for him to adjust. So what will benefit us on the Day of Judgement? Our belief in Allah (سبحانه وتعالى).
- The believer will not feel affected when sceneries change, when he is in the grave, when he is resurrected and when he enters paradise – he will feel familiar and it will all be familiar to him because he believed.

SURAH MOHAMMED 6

وَيُدْخِلُهُمُ الْجَنَّةَ عَرَفَهَا لَهُمْ

And admit them to Paradise, which He has made known to them.

- It will not be strange to see the angels and messengers on the Day of Judgement because we believed in them. Faith will not make things strange because Allah (سبحانه وتعالى) told us there will be tests, He told us there will be a Dajjal, He told us of what will happen in the grave and on the Day of Judgement, so nothing is strange with faith.
- But what will make things awkward, uncomfortable and unfamiliar, what will spoil everything? The moment shirk enters.
- Shirk is very confusing, it is to turn to someone other than Allah (سبحانه وتعالى). Shirk is to give position to something else while that position belongs to Allah (سبحانه وتعالى). Shirk is unfair and unjust.

- Allah (سبحانه وتعالى) is not impressed with what we do from the outside because everyone can see this, but it is our heart which He looks at and what we believe and feel.
- Our heart is only for Allah (سبحانه وتعالى), but we deal with limbs with the people. Allah (سبحانه وتعالى) is worthy of being loved by Himself because of His perfect qualities.

SUPPLICATION TO BE PROTECTED FROM SHIRK

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أُشْرِكَ بِكَ وَأَنَا أَعْلَمُ، وَأَسْتَغْفِرُكَ لِمَا لَا
أَعْلَمُ

Allāhumma innī a`ūdhu bika an ushrika bika wa anā a`lam, wa astaghfiruka limā lā a`lam.

O Allah, I seek refuge in You lest I associate anything with You knowingly, and I seek Your forgiveness for what I know not.³

³ Sahihut-Tarhib wat- Tarhib 1/19

- When Allah (سبحانه وتعالى) tests us in this life, it is not to see how much we do because can be impressed with quantity, but Allah (سبحانه وتعالى) looks at our hearts.

SURAH AL MULK 2

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ۗ وَهُوَ
الْعَزِيزُ الْغَفُورُ

[He] who created death and life to test you [as to] which of you is best in deed - and He is the Exalted in Might, the Forgiving

SURAH AL KAHF 7

إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَّهَا لِنَبْلُوَهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا

Indeed, We have made that which is on the earth adornment for it that We may test them [as to] which of them is best in deed.

- There is life and death to test who is the most excellent in deeds, and not to see who is the most intelligent or who can do the most

because this can bring sicknesses of the heart from jealousy and arrogance.

- Iblis was a worshipper and when he was commanded to prostrate to Adam (عليه السلام), he refused because he was only impressed with his outer. He misbehaved with Allah (سبحانه وتعالى) and did not know his position that he should obey Allah (سبحانه وتعالى). And when Iblis made Adam (عليه السلام) slip, Adam (عليه السلام) did not blame Iblis, but went back to Allah (سبحانه وتعالى) and asked for forgiveness. And this is the difference between the one with knowledge and the one without knowledge. May Allah (سبحانه وتعالى) increase us in faith. Ameen.

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 AAL IMRAAN

SURAH AAL IMRAAN 71 TO 74

71

يَا أَهْلَ الْكِتَابِ لِمَ تَلْبِسُونَ الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُونَ الْحَقَّ وَ أَنْتُمْ
تَعْلَمُونَ

O People of the Scripture, why do you confuse the truth with falsehood and conceal the truth while you know [it]?

72

وَقَالَتْ طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ آمَنُوا بِالَّذِي أُنزِلَ عَلَيَّ الَّذِينَ
آمَنُوا وَجَهَ النَّهَارِ وَكَفَرُوا آخِرَهُ لَعَلَّهُمْ يَرْجِعُونَ

And a faction of the People of the Scripture say [to each other], "Believe in that which was revealed to the believers at the beginning of the day and reject it at its end that perhaps they will abandon their religion,

73

وَلَا تُؤْمِنُوا إِلَّا مَنِ تَبِعَ دِينَكُمْ قُلْ إِنَّ الْهُدَىٰ هُدَىٰ اللَّهِ أَن يُؤْتَىٰ
 أَحَدٌ مِّثْلَ مَا أُوتِيْتُمْ أَوْ يُحَاجُّوكُمْ عِنْدَ رَبِّكُمْ ۗ قُلْ إِنَّ الْفَضْلَ
 بِيَدِ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ

And do not trust except those who follow your religion." Say, "Indeed, the [true] guidance is the guidance of Allah. [Do you fear] lest someone be given [knowledge] like you were given or that they would [thereby] argue with you before your Lord?" Say, "Indeed, [all] bounty is in the hand of Allah - He grants it to whom He wills. And Allah is all-Encompassing and Wise."

74

يَخْتَصُّ بِرَحْمَتِهِ مَن يَشَاءُ ۗ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

He selects for His mercy whom He wills. And Allah is the possessor of great bounty.

- To have knowledge is a great blessing from Allah (سبحانه وتعالى), but can we only be secure with our knowledge or think we can pass trials only with our knowledge? Do we think knowledge ends with us?

- When Allah (سبحانه وتعالى) teaches us, we should teach others. When He guides us, we should be a means to guide others. And if we do not show the impact of this knowledge in our relationship with Allah (سبحانه وتعالى) and in our attitude and behavior with people then it will be a regret.
- On the Day of Judgement, there will be those who will go round with their intestines in the fire, and it will be said, “were you not the one who taught us?” and he said, “I told you to not do something and I did it”.

DOES NOT PRACTICE WHAT HE PREACHES

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " يُؤْتَى بِالرَّجُلِ
يَوْمَ الْقِيَامَةِ فَيُلْقَى فِي النَّارِ فَتَنْدَلِقُ أَقْتَابُ بَطْنِهِ فَيَدُورُ بِهَا كَمَا
يَدُورُ الْجِمَارُ بِالرَّحَى فَيَجْتَمِعُ إِلَيْهِ أَهْلُ النَّارِ فَيَقُولُونَ يَا فُلَانُ مَا

لَكَ أَلَمْ تَكُنْ تَأْمُرُ بِالْمَعْرُوفِ وَتَنْهَى عَنِ الْمُنْكَرِ فَيَقُولُ بَلَى قَدْ كُنْتُ
 أَمْرًا بِالْمَعْرُوفِ وَلَا آتِيهِ وَأَنْهَى عَنِ الْمُنْكَرِ وَآتِيهِ " .

I heard Allah's Messenger (ﷺ) as saying: A man will be brought on the Day of Resurrection and thrown in Hell-Fire and his intestines will pour forth in Hell and he will go round along with them, as an ass goes round the mill stone. The denizens of Hell would gather round him and say: O, so and so, what has happened to you? Were you not enjoining us to do what was reputable and forbid us to do what was disreputable? He will say: Of course, it is so; I used to enjoin (upon people) to do what was reputable but did not practise that myself. I had been forbidding people to do what was disreputable, but practised it myself.⁴

- And among the first to be thrown into the fire is the one who wanted to be known as a scholar, and just wanted it for a title and position.
- When a person has knowledge, then he should love Allah (سبحانه وتعالى) and fear Him more. It should make him humble.

⁴ Sahih Muslim 2989

SURAH FATIR 28

إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ ۗ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ

Only those fear Allah, from among His servants, who have knowledge. Indeed, Allah is Exalted in Might and Forgiving.

- Those with knowledge seek more forgiveness from Allah (سبحانه وتعالى) for themselves and for others. And those with knowledge should not look down on others or judge others. The knowledge which Allah (سبحانه وتعالى) grants us is an Amanah. Before we speak about it, we need to practice it ourselves and correct our relationship with Allah (سبحانه وتعالى).
- Those whom Allah (سبحانه وتعالى) are angry with are those who were given knowledge, but they decided on their own what to reveal and what not to.

- There are people of the book who did not want to reveal the knowledge they had out of fear of losing their position. Though Islam was spread with knowledge and good manners.
- When Allah (سبحانه وتعالى) gives us knowledge, then there is a debt on ourselves to apply it on ourselves first.

SUPPLICATION TO BE GUIDED AND GUIDING OTHERS

اللَّهُمَّ بِعِلْمِكَ الْغَيْبِ وَقُدْرَتِكَ عَلَى الْخَلْقِ أَحْيَيْنِي مَا عَلِمْتَ
 الْحَيَاةَ خَيْرًا لِي وَتَوَفَّيْنِي إِذَا عَلِمْتَ الْوَفَاةَ خَيْرًا لِي اللَّهُمَّ وَأَسْأَلُكَ
 خَشْيَتِكَ فِي الْغَيْبِ وَالشَّهَادَةِ وَأَسْأَلُكَ كَلِمَةَ الْحَقِّ فِي الرِّضَا
 وَالْغَضَبِ وَأَسْأَلُكَ الْقَصْدَ فِي الْفَقْرِ وَالْغِنَى وَأَسْأَلُكَ نَعِيمًا لَا
 يَنْفَدُ وَأَسْأَلُكَ قُرَّةَ عَيْنٍ لَا تَنْقَطِعُ وَأَسْأَلُكَ الرِّضَاءَ بَعْدَ الْقَضَاءِ
 وَأَسْأَلُكَ بَرْدَ الْعَيْشِ بَعْدَ الْمَوْتِ وَأَسْأَلُكَ لَذَّةَ النَّظَرِ إِلَى وَجْهِكَ
 وَالشَّوْقَ إِلَى لِقَائِكَ فِي غَيْرِ ضَرَاءٍ مُضِرَّةٍ وَلَا فِتْنَةٍ مُضِلَّةٍ اللَّهُمَّ
 زَيِّنَا بِزِينَةِ الْإِيمَانِ وَاجْعَلْنَا هُدَاةً مُهْتَدِينَ

O Allah, by Your knowledge of the unseen and Your power over creation, keep me alive so long as You know that living is good for me and cause me to die when You know that death is better for me. O Allah, cause me to fear You in secret and in public. I ask You to make me true in speech in times of pleasure and of anger. I ask You to make me moderate in times of wealth and poverty. And I ask You for everlasting delight and joy that will never cease. I ask You to make me pleased with that which You have decreed and for an easy life after death. I ask You for the sweetness of looking upon Your face and a longing to meet You in a manner that does not entail a calamity that will bring about harm or a trial that will cause deviation. O Allah, beautify us with the adornment of faith and make us among those who guide and are rightly guided.⁵

- If we want to be someone guided and guiding others then we should look at this supplication and what it entails.

**MAY ALLAH MAKE US GUIDED AND GUIDING OTHERS.
AMEEN.**

⁵ Sunan an-Nasa'i 1305

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