

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 MOST BEAUTIFUL NAMES OF ALLAH

عَنْ أَبِي هُرَيْرَةَ. رَضِيَ اللَّهُ عَنْهُ. أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ قَالَ " إِنَّ لِلَّهِ تِسْعَةً وَتِسْعِينَ اسْمًا مِائَةً إِلَّا وَاحِدًا مَنْ
أَخْصَاهَا دَخَلَ الْجَنَّةَ "

Narrated Abu Huraira (may Allah be pleased with him): Allah's Messenger (صلى الله عليه وسلم) said, "Allah has ninety-nine names, i.e. one-hundred minus one, and whoever knows them will go to Paradise."¹

¹ Sahih al-Bukhari 2736

- The greatest Name of Allah is “Allah” and He is the One Who is Perfect and Divine and is the One Worshipped (المألوه المعبود). And He is the Owner of Divinity and Perfection and the Owner of Being Worshipped alone over all the creation (ذو الألوهية وذو الربوبية على الخلق أجمعين). And the name “Allah” includes the meaning of all the other Names of Allah.
- The foremost see the perfection of Allah (سبحانه) before they see the commands (وتعالى).
- We do not want to be negligent of Allah (سبحانه) or forget Him, but remember how beautiful He is. There is no one worthy of worship except Allah (سبحانه وتعالى).

LIVE WITH ALLAH AL 'ALEEM – THE ALL-KNOWING

NAME OF ALLAH AL 'ALEEM IN SURAH AAL IMRAAN

- Here we will see how to handle failure because we can slip and leave with failure.
- In the Battle of Badr, it was clear success and afterwards in the Battle of Uhud, it was clear failure. But we will see how Allah (سبحانه وتعالى) handled this matter.
- We will slip when we say, “it is because of me we failed” or if we are told “it is because of you this happened”. Allah (سبحانه وتعالى) will teach us how to be firm and united.

SURAH AAL IMRAAN 120 TO 129

120

إِنْ تَمَسَّسْكُمْ حَسَنَةٌ تَسُؤْهُمْ وَإِنْ تُصِيبْكُمْ سَيِّئَةٌ يَفْرَحُوا بِهَا وَإِنْ
تَصْبِرُوا وَتَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا إِنَّ اللَّهَ بِمَا يَعْمَلُونَ
مُحِيطٌ

If good touches you, it distresses them; but if harm strikes you, they rejoice at it. And if you are patient and fear Allah, their plot will not harm you at all. Indeed, Allah is encompassing of what they do.

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وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَقَاعِدَ لِلْقِتَالِ وَاللَّهُ سَمِيعٌ
عَلِيمٌ

And [remember] when you, [O Muhammad (ﷺ)], left your family in the morning to post the believers at their stations for the battle [of Uhud] - and Allah is Hearing and Knowing -

122

إِذْ هَمَّتْ طَّائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا وَاللَّهُ وَلِيَهُمَا فَلَوْ عَلَى اللَّهِ
فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

When two parties among you were about to lose courage, but Allah was their ally; and upon Allah the believers should rely.

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وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ

And already had Allah given you victory at [the battle of] Badr while you were few in number. Then fear Allah; perhaps you will be grateful.

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إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَنْ يَكْفِيَكُمْ أَنْ يُمِدَّكُمْ رَبُّكُمْ بِثَلَاثَةِ آلَافٍ مِّنَ الْمَلَائِكَةِ مُنزَلِينَ

[Remember] when you said to the believers, "Is it not sufficient for you that your Lord should reinforce you with three thousand angels sent down?"

125

بَلَىٰ ۚ إِنْ تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُم مِّن فَوْرِهِمْ هَذَا يُمِدِّكُمْ رَبُّكُمْ بِخَمْسَةِ آلَافٍ مِّنَ الْمَلَائِكَةِ مُسَوِّمِينَ

Yes, if you remain patient and conscious of Allah and the enemy come upon you [attacking] in rage, your Lord will reinforce you with five thousand angels having marks [of distinction]

126

وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلِتَطْمَئِنَّ قُلُوبُكُمْ بِهِ ۗ وَمَا النَّصْرُ إِلَّا
مِنَ عِنْدِ اللَّهِ الْعَزِيزِ الْحَكِيمِ

And Allah made it not except as [a sign of] good tidings for you and to reassure your hearts thereby. And victory is not except from Allah, the Exalted in Might, the Wise -

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لِيَقْطَعَ طَرَفًا مِّنَ الَّذِينَ كَفَرُوا أَوْ يَكْبِتَهُمْ فَيَنْقَلِبُوا خَائِبِينَ

That He might cut down a section of the disbelievers or suppress them so that they turn back disappointed.

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لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَالِمُونَ

Not for you, [O Muhammad (ﷺ)], but for Allah], is the decision whether He should [cut them down] or forgive them or punish them, for indeed, they are wrongdoers.

129

وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ ۗ وَاللَّهُ غَفُورٌ رَّحِيمٌ

And to Allah belongs whatever is in the heavens and whatever is on the earth. He forgives whom He wills and punishes whom He wills. And Allah is Forgiving and Merciful.

SUPPLICATION TO MAKE THE QUR'AN THE SPRING OF OUR HEART

اللَّهُمَّ إِنِّي عَبْدُكَ ابْنُ عَبْدِكَ ابْنُ أُمَّتِكَ نَاصِيَتِي بِيَدِكَ مَاضٍ فِي حُكْمِكَ، عَدْلٌ فِي قَضَائِكَ أَسْأَلُكَ بِكُلِّ اسْمٍ هَوَّلَكَ سَمَّيْتَهُ بِهِ نَفْسَكَ أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ، أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ أَوْ اسْتَأْثَرْتَهُ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ أَنْ تَجْعَلَ الْقُرْآنَ رِبْعَ قَلْبِي، وَنُورَ صَدْرِي وَجَلَاءَ حَزْني وَذَهَابَ هَمِّي

“O Allah, I am Your slave, the son of Your slave. My forelock is in Your Hand. Your judgment of me is inescapable. Your trial of me is just. I am invoking You by all the names that You call Yourself, that You have taught to anyone in Your creation, that You have mentioned in Your Book, or that You have kept unknown. Let the Qur'an be the delight of my heart, the light of my chest, the remover of my sadness and the pacifier of my worries.”

- The more we are with the Words of Allah (سبحانه وتعالى), the more it is cure, guidance and mercy.
- We want our heart to always be happy and excited with the Words of Allah (سبحانه وتعالى).
- Previously we mentioned that Allah (سبحانه وتعالى) is All-Knowing of what is inside our chests and there are those who have great hatred towards us inside their hearts. And the one with hatred will constantly think of how to plot and mislead the believer, but Allah (سبحانه وتعالى) says to not be affected by their hatred.
- Allah (سبحانه وتعالى) says do not let their plots and harm affect your values, but be patient and have taqwa by not reacting with their plot.
- If someone is already going through failure, how does Allah (سبحانه وتعالى) deal with them?

- After the success of the Battle of Badr, the standard become very high, but then in the Battle of Uhud, they faced failure.
- In the time of war, the Prophet (ﷺ) gave each person their position and he told the archers to go to a higher place so they can see the battlefield from above. The Prophet (ﷺ) told them to not leave their positions.
- In the Battle of Uhud, the number of believers was greater, but 'Abdallah ibn Salool (the head of the hypocrites) pulled out and those who are hypocrites listened to him and pulled out from the battle as well, and this consisted a third of the army. And this is the role of the hypocrite who enters and says he will support, but in the time of battle, he escapes and leaves. And surely this causes shakiness among

the people. There was a tribe that wanted to leave as well as a result of this, but Allah (سبحانه) kept them firm.

- In the time of battle, the archers saw the believers as defeating the disbelievers, and they could start see traces of war booty left behind such as the swords of the disbelievers.
- So the archers assumed the believers had won and the disbelievers left. The archers said to each other, “look at the war booty and let us go instead of sitting here”. As if to say they will have a more beneficial role to gather the war booty than to just remain in their place.
- But there was a head of the archers which the Prophet (ﷺ) assigned and his name was ‘Abdallah ibn Jubair (رضي الله عنه). He told them,

“no do not leave, the Prophet (ﷺ) told us to not leave”, but still they did not listen. So they disobeyed the Prophet (ﷺ) and the head of the archers. Obeying the leaders is a means of firmness. When Allah (سبحانه وتعالى) places a leader, it is for us to listen to him.

- Most of the archers left their position, only the head archer and a few remained.
- Khalid bin Al Waleed (رضي الله عنه) was a disbeliever at the time of this battle. He was observant and saw the archers left their places, so he said to attack them from behind.
- Someone thinks, “oh they are believers and Allah will make them win if they just sit”, but a person needs to make an effort and obey.

Allah (سبحانه وتعالى) will give victory to the just disbeliever over the unjust believer.

SUPPLICATION TO BE PROTECTED FROM ALL DIRECTIONS

اللَّهُمَّ احْفَظْنِي مِنْ بَيْنِ يَدَيَّ وَمِنْ خَلْفِي وَعَنْ يَمِينِي وَعَنْ شِمَالِي ، وَمِنْ فَوْقِي ، وَأَعُوذُ بِعَظَمَتِكَ أَنْ أُغْتَالَ مِنْ تَحْتِي .
Allāhummaḥfaznī min bayni yadayya, wa min khalfī, wa `an yamīnī, wa `an shimālī, wa min fawqī, wa a`ūdhu bi`aẓamatika an 'ughtāla min taḥtī.

O Allah, guard me from what is in front of me and behind me, from my left, and from my right, and from above me. I seek refuge in Your Greatness from being struck down from beneath me.²

- Due to disobedience and leaving our positions, we will end up getting attacked from another direction.

² Sahih Ibn Majah 2/332

- The defeat in the Battle of Uhud was a great affliction and great chaos, many believers died, many fled, and only a few remained together with the Prophet (ﷺ).
- And the Prophet (ﷺ) fell in a hole, his head and teeth were injured, and no one could find him. Then rumors spread that the Prophet (ﷺ) had died, so the situation became even worse.
- This was not an easy situation, because there are feelings of blame, accusations, feelings of worthlessness. So many thoughts come to mind, to blame the archers, the leader blames himself for choosing them, and so forth. But only Allah (سبحانه وتعالى) is The All-Knower and only He can judge.

- Firmness is not about not making a mistake, but firmness is how to keep up the values after failure.

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وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَقَاعِدَ لِلْقِتَالِ وَاللَّهُ سَمِيعٌ عَلِيمٌ

And [remember] when you, [O Muhammad (ﷺ)], left your family in the morning to post the believers at their stations for the battle [of Uhud] - and Allah is Hearing and Knowing -

- The role of the Prophet (ﷺ) was to place the believers in their place for battle. And this is to emphasize that they are all believers, even if they make a mistake.
- A person will try to choose the best, but each is responsible for himself.
- Allah (سبحانه وتعالى) praises the Prophet (ﷺ) for leaving his family in the morning and posting

the believers in their places. And Allah (سبحانه) is The All-Hearer and All-Knower of what the believers say to each other, what the hypocrites say to each other and what the disbelievers say to each other.

- This teaches us to do our job, and not focus on tracking what each person says about us.

122

إِذْ هَمَّتْ طَّائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا وَاللَّهُ وَلِيَهُمَا ۖ وَعَلَى اللَّهِ
فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

When two parties among you were about to lose courage, but Allah was their ally; and upon Allah the believers should rely.

- This ayah refers to the believing tribes and not the hypocrites. Allah (سبحانه وتعالى) kept these believing tribes firm, and let the believers place their trust in Allah (سبحانه وتعالى).

- When a difficult situation happens at home, and people did not listen, the talk is all about the problem and not about seeing a bigger picture. When the talk is only about the problem then it will cause separation. And it is important to remember the good times when we do through difficult situations.
- Allah (سبحانه وتعالى) and the Prophet (ﷺ) will not expose the sins of the people directly. When the Prophet (ﷺ) wanted to address someone and their wrongs, he will say “what is the matter of some people who do so and so?”, without mentioning names. And by hearing this, each person will know himself.

SUPPLICATION FOR HELP TO REMEMBER
ALLAH, BE GRATEFUL TO HIM AND
WORSHIP HIM IN EXCELLENCE

" اللهم أعني على ذكرك وشكرك، وحسن عبادتك "

*Allahumma a'inni 'ala dhikrika wa shukrika, wa
husni 'ibadatika,'*

(O Allah, help me remember You, expressing gratitude to You and worship You in the best manner)".³

- Allah (سبحانه وتعالى) reminded them of how He gave them glad tidings and sent angels as means, and this is to remind them of their previous victory.

128

لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَالِمُونَ

Not for you, [O Muhammad (ﷺ)], but for Allah], is the decision whether He should [cut them down] or forgive them or punish them, for indeed, they are wrongdoers.

³ Riyadh As Saliheen, Abu Dawud and An- Nasa'i , Book 1, Hadith 384

- This ayah frees the Prophet (ﷺ) from judging, accounting and scolding them, though he has position, authority, receives revelation and is a Messenger of Allah, so what about someone else? Subhan Allah.
- The command for the Prophet (ﷺ) is very great because the reforming begins from the top.
- For example, a mother gets blamed if her children are not smart or are naughty, but she has taught them, though the result is not in her hand.
- Allah (سبحانه وتعالى) even forbade the Prophet (ﷺ) for making dua against the disbelievers because afterwards Khalid bin Al Walid (رضي الله عنه) and Abu Sufyan (رضي الله عنه) accepted Islam.

129

وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۚ يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن
يَشَاءُ ۚ وَاللَّهُ غَفُورٌ رَّحِيمٌ

And to Allah belongs whatever is in the heavens and whatever is on the earth. He forgives whom He wills and punishes whom He wills. And Allah is Forgiving and Merciful.

- Allah (سبحانه وتعالى) will forgive whomever He wills and will punish whomever He wills. Allah (سبحانه وتعالى) is Al Hayy Al Qayyoom and He will give life to everyone and reform them in the way that is good for them. And this shows truly there is no one like Allah (سبحانه وتعالى).

SURAH AAL IMRAAN 132

وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ

And obey Allah and the Messenger that you may obtain mercy.

TO BE SUFFICED WITH THE MERCY OF
ALLAH ALONE
TO HAVE ALL DEBTS AND
RESPONSIBILITIES FULFILLED

قال رسولُ اللهِ صَلَّى اللهُ عليه وسلَّم لمعاذٍ ألا أعلمُكَ دعاءً
تدعوه لو كان عليك مثلُ جبلِ أُحدٍ دينًا لأدّاه اللهُ عنك قُلْ يا
معاذُ اللهمَّ مالِكِ الملكِ تُؤتي الملكَ من تشاءُ وتنزعُ الملكَ ممَّن
تشاءُ وتُعزِّمُ من تشاءُ وتُدِِّلُ من تشاءُ بيدِك الخيرُ إنك على كلِّ
شيءٍ قديرٌ رحمنَ الدُّنيا والآخرةِ ورحيمَهُما تعطيهِما من تشاءُ
وتمنعُ منهما من تشاءُ ارحمني رحمةً تُغنيني بها عن رحمةٍ من

سواك

Allaahumma maalikal-mulki tu'-til-mulka man
tashaa-u wa tanzi'ul mulka mimman tashaa-u,
wa tu'izzu man tashaa-u wa tuthillu man
tashaa'-, bi yadikal-khayr, innaka 'alaa kulli
shay-in qadeer, raHmaanad-dunya wal-
aakhirati wa raHeemahuma, tu'teehumaa man
tashaa-u wa tamna'u minhumaa man tashaa',
irHamnee raHmatan tughneenee bihaa 'an
Rahmati man siwaak.

The Prophet (صلى الله عليه وسلم) said to Mu'adh: "Shall I not teach you a supplication if you invoke by

it, if you have debt like the Mountain of Uhud, Allah will relieve you of it.” Say, “O Mu’adh: “O Allah, Sovereign of all, You give dominion to whomsoever You will and You take dominion away from whomsoever You will, You exalt whomsoever You will and You bring low whomsoever You will. In Your hand is all goodness and You are able to do all things. Most Merciful and Most compassionate in this world and in the Hereafter, You give them to whomsoever You will and withhold them from whomsoever You will. Bestow mercy upon me in such a manner that I have no need of the mercy of anyone but You.”⁴

MAY ALLAH HAVE MERCY ON US. AMEEN.

⁴ At Targheeb wal Tarheeb 3/55

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1. الجامع أسماء الله الحسنى - ماهر مقدم
2. فقه الأسماء الحسنى - عبد الرزاق البدر
3. النهج الأسى - د. محمد النجدي



ADDITIONAL RESOURCES

LISTEN TO THE CLASS – FOR WOMEN

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TO REQUEST ACCESS TO THE RECORDING:

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