




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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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

- It is essential to believe in Allah (سبحانه وتعالى), and when Allah (سبحانه وتعالى) brings a command or decree, is there an option to believe or not after that? No, subhan Allah.
- And not only belief, but to submit and go forward. If we do not submit willingly then we will come to submission by force, so it is better to come to Allah (سبحانه وتعالى) willingly.

## SURAH FUSSILAT 11

ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ ائْتِيَا طَوْعًا  
أَوْ كَرْهًا قَالَتَا أَتَيْنَا طَائِعِينَ

Then He directed Himself to the heaven while it was smoke and said to it and to the earth, "Come [into being], willingly or by compulsion." They said, "We have come willingly."

- When Allah (سبحانه وتعالى) brings a command, it is not a choice if we like it or not, but to accept it willingly. Because if we do not, then by force we will accept it. If we do not come forward in purifying ourselves willingly, then we will come to purification by force. Even after exiting the bathroom, we say: (غفرانك) (Your forgiveness) – because we cannot remember Allah (سبحانه) while in the bathroom, but we still seek forgiveness.

## SURAH AL FAJR 14

إِنَّ رَبَّكَ لَبِالْمُرْصَادِ

Indeed, your Lord is in observation.

- While being nurtured, we can be on the path but then something feels off, so it is important to rely on Allah (سبحانه وتعالى) and ask Him to guide us what to do.

## SURAH AAL IMRAAN 7

وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِّنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ  
إِلَّا أُولُو الْأَلْبَابِ

But those firm in knowledge say, "We believe in it. All [of it] is from our Lord." And no one will be reminded except those of understanding.

- We want to ask for forgiveness all the time, and not just wait for something to happen and then seek forgiveness because that is coming unwillingly. The Prophet (ﷺ) would always seek forgiveness in every sitting throughout the day.

Thus, we want to praise Allah (سبحانه وتعالى) and say tasbeeh before waiting for something to happen.

- Allah (سبحانه وتعالى) is Al Lateef, The Most Gentle in bringing matters, He is kind to us, but we should not be deceived by His kindness in going forward. We want to be a slave who receives willingly from His Master, and not be someone who asks Allah (سبحانه وتعالى), “why did you do this?”.

### SURAH AL ANBIYAA 23

لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ

He is not questioned about what He does, but they will be questioned.

- Allah (سبحانه وتعالى) accounts everything and knows exactly the percentage of how much we need or do not need something.

## ALLAH AL WAKEEL (THE TRUSTEE)

- We see the concept of trusteeship in life. We entrust lawyers with our cases because they have knowledge of the law.
- There are some high-profile celebrities who entrust many people to take care of their affairs. They would have people to take care of their meetings, their diet, their social media, their style - each one being a specialist in their field. This is not easy and they can make mistakes.
- To Allah (سبحانه وتعالى) belongs the highest example - Allah (سبحانه وتعالى) has full access and knowledge. He can take care of every single part of our lives in the best way.

- For example, He has full access and full knowledge of what food we need, or what furniture we need.
- We underestimate how much Allah (سبحانه وتعالى) can help us with so many matters in our lives.
- We trust Him out of belief in Him. He is perfect, He has full access to the hearts of the people and He can change situations.
- He can open closed doors, or any rejection we face.
- When He takes care of matters, He takes care of it with wisdom.
- We can hand over matters to others, but they may not have wisdom.

- Allah (سبحانه وتعالى) has complete wisdom, nothing will be harmed. Only He can push away all harm and bring all goodness.
- Tawakkul is to take means we have in front of us, but at the same time to have full trust only in Allah (سبحانه وتعالى) alone.
- For example, only Allah (سبحانه وتعالى) can guide the surgeon to what hand movements, what to do. The cure is not because of their knowledge of experience but only He is Al Wakeel.
- Ibrahim (عليه السلام) was Khalil of Allah (سبحانه وتعالى) and had the highest faith when he was thrown into the fire. his faith is absolute.
- Even when Jibreel (عليه السلام) came he said (حَسْبُنَا ) (الْوَكِيلُ وَنِعْمَ اللَّهُ  
the best Disposer of affairs.")



- The word (حَسْبُنَا) denotes that every part is considered and accounted.
- Allah (سبحانه وتعالى) made the fire cool and peace. Cold alone can harm but only Allah (سبحانه وتعالى) Al Wakeel can take care of matters in the best way and make the fire cool and peaceful.
- The mutawakilloon as sabiqoon. They do not doubt Him.
- They are not trusting Allah (سبحانه وتعالى) and at the same time thinking of scenarios where it can get stopped.
- They are muhsineen. They only see Allah (سبحانه وتعالى). The black out everything else and only see Allah (سبحانه وتعالى) . May Allah (سبحانه وتعالى) grant us this.

## THE MUTAWAKKIL

عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " يَدْخُلُ  
الْجَنَّةَ مِنْ أُمَّتِي سَبْعُونَ أَلْفًا بِغَيْرِ حِسَابٍ، هُمُ الَّذِينَ لَا  
يَسْتَرْقُونَ، وَلَا يَتَطَيَّرُونَ، وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ "

Narrated Ibn `Abbas: Allah's Messenger (ﷺ) said,  
"Seventy thousand people of my followers will  
enter Paradise without accounts, and they are  
those who do not practice Ar-Ruqya and do  
not see an evil omen in things, and put their trust  
in their Lord.<sup>1</sup>

- They do not ask for ruqya. It is not haram to ask but they do not want anything in between them and Allah (سبحانه وتعالى) . They want the pure connection between them and Allah (سبحانه وتعالى).
- They do not use branding. Anything that can have heat is effective but they are scared their

<sup>1</sup> Sahih al-Bukhari 6472

heart can turn to someone beside Allah (سبحانه  
وتعالى)

- They do not have superstitions- no black cats, no unlucky lucky matters, or charms which are all unfair.
- They know their Rabb is nurturing them every step of the way. Every decree that comes is from Him.
- The feelings of tawakkul comes out in difficult moments. To go beyond what we see, to believe in Allah (سبحانه وتعالى) and all good is from Him. May Allah make us from the sabiqoon and grateful ones. Ameen.
- It is important to know who is Allah (سبحانه وتعالى), though people are exposed to the deen before knowing Allah (سبحانه وتعالى), people are

exposed to the sins before knowing Allah is The Most Forgiving, people are exposed to tawakkul before knowing Allah is Al Wakeel (The Trustee). We never want to miss out on the nurturing of Allah (سبحانه وتعالى) and knowing Him.

- In Surah Al Fajr, Allah (سبحانه وتعالى) says:

### SURAH AL FAJR 3

#### وَالشَّفْعِ وَالْوَتْرِ

And [by] the even [number] and the odd

- We are all (وَالشَّفْعِ) – pairs, but Allah (سبحانه وتعالى) is Al Witr – (The One, The Odd) – He does not need anyone to complete Him.
- In life, we find two people who can be very similar, but then there will not be much action until there is a third person who thinks from a different angle and considers something that is

not considered by others. And we find this in teams or brainstorming sessions where someone thinks differently from the rest.

- In the incident of the captives, the Prophet (ﷺ) and Abu Bakr (رضي الله عنه) had the same opinion of what to do with them, but 'Umar bin Al Khattab (رضي الله عنه) had another opinion, and this did not stop him from saying what he thought. He did not say, "oh the Prophet (ﷺ) and Abu Bakr (رضي الله عنه) already think the same, so I will not say anything." He said what he was thinking and then Allah (سبحانه وتعالى) revealed an ayah confirming what 'Umar bin Al Khattab (رضي الله عنه) said.

# LIVE WITH ALLAH AL 'ALEEM – THE ALL-KNOWING

## NAME OF ALLAH AL 'ALEEM IN SURAH AN NISAA

- In Surah Aal Imraan, the Name of Allah Al 'Aleem knows what we need in order to remain firm in the religion. Allah (سبحانه وتعالى) knows what we need after knowledge and if we end up slipping, Allah Al 'Aleem knows what we need after it. We can easily fall down after knowledge and making a mistake after it.
- And now we are looking at the Name of Allah Al 'Aleem in Surah An Nisaa – The Chapter of Women – and we will not find another chapter in the Qur'an named “The Men”.
- And the word (نساء) means women, but there is no singular form for the word, and this shows women are together.

- In general, women are very observant, they have many “sensors”, they can multitask, and are emotional.

### ENTER FROM ANY DOOR OF PARADISE

قال رسول الله صلى الله عليه وسلم: إذا صلت المرأة خمسها وصامت شهرها وحفظت فرجها وأطاعت

The Messenger of Allah (صلى الله عليه وسلم): If the lady prays her five prayers, fasts Ramadan, guards her chastity, and obeys her husband, it will be said to her enter Paradise from any of the eight doors you wish.<sup>2</sup>

- Whoever prays her five prayers, fasts the month of Ramadan, guards her chastity and obeys her husband, then she can enter from any door of paradise. We may find the last point difficult, but it is all purification for us and it will make us better.

<sup>2</sup> Sahih Aj Jami'e 661, Authenticated by Al Albani as Sahih

- Also in terms of worship, the man is obligated to pray in congregation and in the masjid, but not the woman, though if she wishes to go and pray in the masjid then that is fine. The man is obligated to spend on the household, but the woman is not, and if she wishes to, she can.
- And not any man can look at the woman and she does not need to do hard labor, and this is the great position Islam has given to the woman.

### DO NOT BREAK A WOMAN

فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "رُوَيْدًا يَا أَنْجَشَةَ لَا  
تَكْسِرِ الْقَوَارِيرَ".

Anjasha, drive slowly; do not break the vessels of glass, meaning the weak women.<sup>3</sup>

<sup>3</sup> Sahih Muslim 2323



- We can be fragile and sensitive. We can quickly cry, we can talk much or talk little. And Allah (سبحانه وتعالى) considers our feelings because when our feelings are in place then we can go forward. The theme of Surah An Nisaa is justice and mercy to the weak in society, and weakness can be anything whether the young, elderly, women in certain situations, sick, orphans and sinners. And in the end, all humans are weak, even men.

### SURAH AN NISAA 28

وَخُلِقَ الْإِنْسَانُ ضَعِيفًا

and mankind was created weak.

- And the weakness of each person is different, and Allah (سبحانه وتعالى) treats each person in the way suitable to make them strong.

- When we deal with someone very weak, we can be overly emotional and end up spoiling them. But spoiling them too much will only further weaken them instead of strengthening them. And they will just ask for things from people instead of searching and seeking on their own.
- As humans we are weak, but does Allah (سبحانه) deal too firmly with us or overly spoil us? No. Allah (سبحانه وتعالى) gives and takes and stretches and withholds in order to strengthen us, so mercy and justice are needed.
- It cannot be firmness all the time or softness all the time. We can be extreme, whether overly firm or overly soft, but there are things that are right and there are things that are wrong.

- Surah An Nisaa comes to solve the issue of weakness, without making the weak person a tyrant due to excessive softness and without eating his rights either due to excessive firmness. So Surah An Nisaa nurtures the weak to become strong.
- When the shaitan wants to ruin matters, he will target the one who is weak at home because this will irritate the strongholds at home. For example, the shaitan will irritate the children or helpers so that the parents are affected and the home becomes chaotic. Thus there is no progression or peace at home.
- So it is important to take care of the orphans, children and women because the whole ummah can be defeated if they are not taken care of.

- So Surah Aal Imraan is firmness in the deen and Surah An Nisaa is to fill the gaps through the weak in society.
- Allah (سبحانه وتعالى) nurtures us with mercy and firmness in order to make us strong. We cannot deal only firmly with people because we will break them and we cannot deal only softly because we will spoil them.

MAY ALLAH GUIDE US AND KEEP US FIRM. AMEEN.

HOMEWORK: FIND THE NAME OF ALLAH AL 'ALEEM IN SURAH AN NISAA

## REFERENCES

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

<https://vimeopro.com/markazalsalam/live-with-allah-al-aleem>

TO REQUEST ACCESS TO THE RECORDING:

<https://markazalsalam.com/recordings-notes>

CLASS NOTES FOR WOMEN AND MEN

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

<https://t.me/markazalsalampublicationsENG>

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