



عش مع الله العليم


LIVE WITH ALLAH AL 'ALEEM


SUMMARIZED ARABIC CLASS TRANSLATION


All praises are due to Allah. Anything good is from Allah and any mistakes are from ourselves and the shaitan. May Allah forgive us.




 www.markazalsalam.com

 t.me/markazalsalam

 +97150 8008875

 info@markazalsalam.com

 t.me/dropletsofdew

   Al Salam Islamic Center



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

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LIVE WITH ALLAH AL 'ALEEM –
THE ALL-KNOWER
SUMMARIZED ARABIC CLASS
TRANSLATION

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- FOMO is a modern term common on social media that means 'fear of missing out'. We see this trait in the mutawakiloon who race to Allah (سبحانه وتعالى) and are foremost in believing in Him and seeking His forgiveness - they do not want to miss out any opportunities to come closer to Allah (سبحانه وتعالى).
- Changes and opposites are all part of our nurturing.

- The way Allah (سبحانه وتعالى) deals with us is with balance. His way of nurturing is not only to the minds but also takes account of the feelings of people.
- All of us have levels of an IQ (intelligence quotient) and EQ (emotional quotient) and we need both when we deal with each other.

LIVE WITH ALLAH AL 'ALEEM

- When the believers were sad and dejected after the Battle of Uhud, Allah Al 'Aleem knew how to deal with each of them to strengthen them and to keep them firm at the same time.
- Despite what happened, Allah (سبحانه وتعالى) did not blame them and this shows us more that there is no one like Him.

SURAH AAL IMRAAN 135

وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ
فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرِ الذُّنُوبَ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَى
مَا فَعَلُوا وَهُمْ يَعْلَمُونَ

And those who, when they commit an immorality or wrong themselves [by transgression], remember Allah and seek forgiveness for their sins - and who can forgive sins except Allah ? - and [who] do not persist in what they have done while they know.

- Notice that when they do wrong, they remember Allah (سبحانه وتعالى) and not themselves. This shows ihsan.
- What is the meaning of علم? To know matters by their reality with evidence.
- Who is a متعلم? The one who is constant in knowledge, learning, memorizing etc.
- Who is an عالم? Someone who has the essentials of knowledge.
- Who is an علامة? He is on a higher level as he has deep knowledge in different fields. He has memorized not only the Qur'an and hadith but also more books of religion.
- Knowledge gives life and value to worships and preserves the religion.

- Then above everyone is Allah Al 'Aleem. There is no comparison.

SURAH AL ISRAA' 85

وَيَسْأَلُونَكَ عَنِ الرُّوحِ ۗ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِّنَ
الْعِلْمِ إِلَّا قَلِيلًا

And they ask you, [O Muhammad], about the soul. Say, "The soul is of the affair of my Lord. And mankind have not been given of knowledge except a little."

- Nothing is hidden from Him. Nothing is absent from Him. He never forgets. No one taught Him anything.
- In the next ayah from Surah Aal Imraan we see how Allah (سبحانه وتعالى) deals with the believers and the hypocrites in challenging times based on His knowledge.

SURAH AAL IMRAAN 154

ثُمَّ أَنْزَلَ عَلَيْكُمْ مِنْ بَعْدِ الْغَمِّ أَمْنَةً نُعَاسًا يَغْشَى طَائِفَةً مِّنْكُمْ ۖ
 وَطَائِفَةٌ قَدْ أَهَمَّتْهُمْ أَنفُسُهُمْ يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ
 الْجَاهِلِيَّةِ ۖ يَقُولُونَ هَل لَّنَا مِنَ الْأَمْرِ مِن شَيْءٍ ۗ قُلْ إِنَّ الْأَمْرَ كُلَّهُ
 لِلَّهِ ۗ يُخْفُونَ فِي أَنفُسِهِم مَّا لَا يُبْدُونَ لَكَ ۖ يَقُولُونَ لَوْ كَانَ لَنَا مِنَ
 الْأَمْرِ شَيْءٌ مَّا قُتِلْنَا هَاهُنَا ۗ قُلْ لَوْ كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ
 كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَى مَضَاجِعِهِمْ ۖ وَلِيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ
 وَلِيُمَحِّصَ مَا فِي قُلُوبِكُمْ ۗ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ

Then after distress, He sent down upon you security [in the form of] drowsiness, overcoming a faction of you, while another faction worried about themselves, thinking of Allah other than the truth - the thought of ignorance, saying, "Is there anything for us [to have done] in this matter?" Say, "Indeed, the matter belongs completely to Allah ." They conceal within themselves what they will not reveal to you. They say, "If there was anything we could have done in the matter, some of us would not have been killed right here." Say, "Even if you had been inside your houses, those decreed to be killed would have come out to their death beds." [It was] so that Allah might test what is in

your breasts and purify what is in your hearts.
And Allah is Knowing of that within the breasts.

- No matter what we are facing, in essence we are dealing with Allah (سبحانه وتعالى) alone. This should make us behave in His decree - am I pleased with faith or am I hiding displeasure inside?
- When we have the approach that we are dealing with Allah (سبحانه وتعالى) directly and not others this makes us balanced and foremost.
- Knowing Allah (سبحانه وتعالى) brings out the best from everyone. When a person has this strong connection with Allah (سبحانه وتعالى), He will inspire him to the best actions.
- This ayah is about the believers and the hypocrites. The believer is firm because his

belief is strong that makes his reactions balanced.

- On the other hand, the hypocrite cannot be firm in these times.
- In the times of challenges we want to return to what is muhkam in order to remain firm.

SURAH AAL IMRAAN 153

إِذْ تُصْعِدُونَ وَلَا تَلْوُونَ عَلَىٰ أَحَدٍ وَالرَّسُولُ يَدْعُوكُمْ فِي أُخْرَاكُمْ
فَأَثَابَكُمْ غَمًّا بِغَمِّ لَكَيْلًا تَحْزِنُوا عَلَىٰ مَا فَاتَكُمْ وَلَا مَا أَصَابَكُمْ ۗ
وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ

[Remember] when you [fled and] climbed [the mountain] without looking aside at anyone while the Messenger was calling you from behind. So Allah repaid you with **distress upon distress** so you would not grieve for that which had escaped you [of victory and spoils of war] or [for] that which had befallen you [of injury and death]. And Allah is [fully] Acquainted with what you do.

- In the above ayah we see that Allah (سبحانه) made the believers sleep after their defeat in the battle of Uhud. They were in distress and Allah (سبحانه وتعالى) made them sleep as a protection for them.
- Who were the other group? The hypocrites. Their focus was only on themselves. They could not sleep.
- In good times we want to focus on believing in Allah (سبحانه وتعالى) so it can help us in difficult times. Belief is what keeps us firm.
- They were thinking bad of Allah (سبحانه وتعالى), of the Prophet (صلى الله عليه وسلم) and of the religion out of their ignorance.
- This shows thinking good and positivity is from the traits of Islam.

- The hypocrites interpreted the defeat as a complete loss. When there are defeats we do not want to forget everything good that was there before.
- Ultimately, Allah (سبحانه وتعالى) responds to them saying the matter is for Allah (سبحانه وتعالى).
- Previously in ayah 128 we saw that Allah (سبحانه وتعالى) directly addressed the Prophet (صلى الله عليه وسلم) saying (لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ) (Not for you, [O Muhammad, but for Allah], is the decision). Here Allah (سبحانه وتعالى) directs the Prophet (صلى الله عليه وسلم) to say (قُلْ إِنَّ الْأَمْرَ كُلَّهُ لِلَّهِ) (Say, "Indeed, the matter belongs completely to Allah .")

- Then Allah (سبحانه وتعالى) discloses to us that what lies within the hypocrites is more than what shows outwardly.
- Then they go to the track of 'if only...' and this shows lack of magnification of the decree of Allah (سبحانه وتعالى).
- Then again Allah (سبحانه وتعالى) directs the Prophet (صلى الله عليه وسلم) to say to them - this shows firmness for him as well. قُلْ لَوْ كُنْتُمْ فِي بُيُوتِكُمْ (Say, "Even if you had been inside your houses, those decreed to be killed would have come out to their death beds.").
- This shows through whatever the means, death will reach everyone.

- To conclude, Allah (سبحانه وتعالى) tells us that everything is a test. The test is with mutashabih, unclear situations in order we return to what is muhkam.
- The focus is not on the defeat but everything is a test for what is in the chests of the people.
- This shows us that the test is on the chest which is the place of feelings. What are you thinking and feeling in this time of test?
- At the same time the test is to purify the hearts from the whispers of shaithan or bad thinking.

MAY ALLAH ADORN THE FAITH IN OUR HEARTS. AMEEN.

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



ADDITIONAL RESOURCES

LISTEN TO THE CLASS – FOR WOMEN

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

TO REQUEST ACCESS TO THE RECORDING: <https://markazalsalam.com/recordings-notes>

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