



عش مع القرآن في رمضان

LIVE WITH THE QUR AN IN RAMADAN

THE MOST BEAUTIFUL NAMES OF ALLAH

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

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INTRODUCTION

- Ar Rabb is the Nurturer Who nurtures us from less to more, whether it is knowledge, worship or feelings. And the nurturing means we are incomplete, disable and have faults, but Allah (سبحانه وتعالى) nurtures us to give us more. And with nurturing, we do not want to go less.
- How will we see the importance of nurturing if we do not see criterion, and see what our life was like before and after nurturing.

- It is part of our religion and part of our nurturing to have a companion for the sake of Allah (سبحانه وتعالى). When one companion passes away, the one who passed away asks Allah (سبحانه وتعالى) to not misguide his living friend, subhan Allah.

WHEN A COMPANION FOR THE SAKE OF ALLAH PASSES AWAY

وقال عبد الرزاق : أخبرنا إسرائيل ، عن أبي إسحاق ، عن الحارث ، عن علي ، رضي الله عنه : (الأخلاء يومئذ بعضهم لبعض عدو إلا المتقين) قال : خليلان مؤمنان ، و خليلان كافرين ، فتوفي أحد المؤمنين وبشر بالجنة فذكر خليله ، فقال : اللهم ، إن فلانا خليلي كان يأمرني بطاعتك وطاعة رسولك ، ويأمرني بالخير وينهاني عن الشر ، وينبئني أني ملائكتك ، اللهم فلا تضله بعدي حتى تريه مثل ما أريتني ، وترضى عنه كما رضيت عني . فيقال له : اذهب فلو تعلم ما له عندي لضحكت

كثيرا وبكيت قليلا . قال : ثم يموت الآخر ، فتجتمع أرواحهما ،
 فيقال : ليئن أحدكما على صاحبه ، فيقول كل واحد منهما
 لصاحبه : نعم الأخ ، ونعم الصاحب ، ونعم الخليل ..

Two close friends who are believers, and two close friends who are disbelievers. So one of the two believers passes away and he is given the glad tidings of al-Jannah, so he remembers his close friend – so he says, “O Allah! Verily my dear friend so-and-so used to command me with obedience to You and obedience to Your messenger, and command me with good and forbid me from evil, and inform me that I will be meeting with You. O Allah! Therefore do not misguide him after me so that you may show him the likes of [the good – i.e. the glad tidings of al-Jannah] what you have shown me, and be pleased with him as you are pleased with me.” So Allah will say to him, “Go, for if only you knew what I have in store for him, then you would laugh much and cry little.” Then the other died and their souls are brought together, so He

says, “This is due to the averting [of harm, through supplication] of one of you for his companion.” So each of them will say to his companion, “What an excellent brother! What an excellent companion! What an excellent close friend.”¹

- We see how the journey to Allah (سبحانه وتعالى) is very different when there are companions.
- ‘Umar bin Al Khattab (may Allah be pleased with him) said after the blessing of being guided to Islam, the best blessing after it is to have a companion.
- The believers are mirrors for each other; they do not cheat each other. They show the reality of each. The mirror always shows us what is best and how to make ourselves better. Recall we said this Ramadan is to be with companions

¹ [Tafsir ibn Kathir 7/238-239]

and alhamdulillah we have Qur'an companions.

- The meaning of “qadr” (decree) also means value and the decree shows us the value of matters. And it shows how much we should be grateful.
- We do not see Allah (سبحانه وتعالى), but we want to always be connected to Him. Even if we move on, we do not want to turn our eyes to turn something else. In the duniya, we can lose jobs or people, but there is always a replacement. As for the deen, we do not want our eyes to turn away from it. When Allah (سبحانه وتعالى) has given us something then we should be grateful and not lose it.
- When we are alone, we will only see ourselves, we will feed our ego, and we think we are

doing fine. But with a companion, we will see ourselves and we will see Who is Allah (سبحانه وتعالى).

- Allah Al Musa'ir shows us that our value is with feelings and faith. With nurturing He showed us the value of feelings and companionship. If Allah (سبحانه وتعالى) opened for us feelings and faith, we do not want to go to less.
- With our companions we do not feel the time or the struggle of life. Feelings for the sake of Allah (سبحانه وتعالى) never die and we never want to lose this. Any other task or work can be taken over by others.
- With a companion, we see three-dimension of everything and Allah (سبحانه وتعالى) makes us witness His signs. May Allah (سبحانه وتعالى) make us appreciate this companionship more and

more and not turn our eyes away from it. Ameen.

- There is a scholar who wrote a book about having a companion for Allah (سبحانه وتعالى) and when we read what has been written, we think, “what made him to write like this?”. But it is all to see what a great blessing it is to have a companion. May Allah (سبحانه وتعالى) always make us appreciate it. Ameen.
- If we do not appreciate the feelings, good companions, knowledge and what Allah (سبحانه وتعالى) has opened for us, then how can we appreciate Him?

NAMES OF ALLAH MENTIONED IN SURAH FUSSILAT - AYAT 1 TO 12

- The matter that makes us go between different chapters in life is tawheed. If we do not believe in Allah (سبحانه وتعالى) in the “chapters of our life”, then we will feel disconnected as we move from one phase to another.
- The disbeliever hides the perfection of Allah (سبحانه وتعالى), he hides the great ayat of Allah (سبحانه وتعالى), so he creates a barrier. However, Allah (سبحانه وتعالى) will not leave them, but bring more elaboration.

AR RAHMAN – THE MOST MERCIFUL

AR RAHEEM – THE ESPECIALLY MERCIFUL

SURAH FUSSILAT 2

تَزِيلٌ مِّنَ الرَّحْمَنِ الرَّحِيمِ

[This is] a revelation from the Entirely Merciful,
the Especially Merciful -

- It is important to understand that when the Qur'an was brought down, it was not as a whole, but according to decrees that took place. We may think there are gaps, but even if the Qur'an comes in stages, it is from the Most Merciful The Especially Merciful so there are no gaps. There is no disconnection from His Mercy - both general and special mercy, and this gives us a great amount of hope.

ILAAH – THE ONE WE ATTACH TO OUT OF
LOVE AND MAGNIFICATION
AL WAAHID – THE ONE

SURAH FUSSILAT 6

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ اللَّهُ وَاحِدٌ
فَاسْتَقِيمُوا إِلَيْهِ وَاسْتَغْفِرُوا لَهُ ۗ وَاوَيْلٌ لِّلْمُشْرِكِينَ

Say, O [Muhammad (ﷺ)], "I am only a man like you to whom it has been revealed that your god is but one God; so take a straight course to Him and seek His forgiveness." And woe to those who associate others with Allah –

- The Prophet (ﷺ) came to connect the people to Allah (سبحانه وتعالى), though he was a human like them. He came to connect them to their One Ilaah.
- Al Ilaah is the One Whom we always connect to emotionally. He is the One Whom we look at

all the time, our hearts go to Him, drowning in His Perfection and drawn to His Beauty.

- (لا إله إلا الله) Laa illaha illa Allah is the word of tawheed and this means He is The One we attach to out of love and magnification. It means He is the One we all connect to. He is always at the best standard. Nothing can make Him less.
- What do we need to do? Be steadfast and seek His forgiveness. We do not want to make an emotional gap or be disconnected to our sins.

AR RABB – THE NURTURER

SURAH FUSSILAT 9

قُلْ أَنتَكُمُ لَتَكْفُرُونَ بِالَّذِي خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ وَتَجْعَلُونَ لَهُ
أنداداً ذلِكَ رَبُّ الْعَالَمِينَ

Say, "Do you indeed disbelieve in He who created the earth in two days and attribute to Him equals? That is the Lord of the worlds."

- Rabb Al 'Alameen is the One Who nurtures us all – it is universal nurturing. We do not want to make any disconnection with His nurturing. If we think we are the only one being nurtured, then we will be disconnected because we disregard the nurturing of all other creations. Everyone is included in the nurturing. There is disconnection in life when we think, "that is their nurturing, this doesn't concern me".
- Why do we disbelieve in the One Who created the earth in two days and then make rivals with Him? And rivals are taken when there is disconnection with Allah (سبحانه وتعالى).

- Instead of going into shirk and causing disconnection, we go to the Nurturer of everyone.

AL 'AZIZ – THE ALL-MIGHTY

AL 'ALEEM – THE ALL-KNOWER

SURAH FUSSILAT 12

فَقَضَاهُنَّ سَبْعَ سَمَاوَاتٍ فِي يَوْمَيْنِ وَأَوْحَىٰ فِي كُلِّ سَمَاءٍ أَمْرَهَا وَزَيْنًا
السَّمَاءِ الدُّنْيَا بِمَصَابِيحَ وَحِفْظًا ۗ ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ

And He completed them as seven heavens within two days and inspired in each heaven its command. And We adorned the nearest heaven with lamps and as protection. That is the determination of the Exalted in Might, the Knowing.

- All the problems are on the earth and not in the sky. Just as the kitchen is the place in the house that is the most active and needs the most maintenance, the earth is the place of activity.

- On the other hand, the sky is a place that is very high, where no one can commit sins.
- The sky was created in half the time of the earth. The place where there is no sin, the angels live there - where everything is so easy.
- When someone has faults, then more time is needed with him.
- This (ذلك) (That) refers not only to the skies but to all the ayat before. Allah (سبحانه وتعالى) is the One Who estimated everything - all the activities, movements and silences. Everything is preordained.
- For example, we tend to change rooms and places depending on our needs. Like play rooms are converted into libraries or bedrooms once the children are older.

- Anything Allah (سبحانه وتعالى) created in the heaven and earth is His Decree. There are no gaps. It is by His Might and His Knowledge.
- Disconnection will only be if we disconnect from His Mercy, His Uloohiyah - connecting with Him emotionally or His Ruboobiyah - His nurturing.

LIVE WITH THE QUR AN IN RAMADAN – THE MOST BEAUTIFUL NAMES OF ALLAH

- Surah Al Baqarah begins by addressing the issues of the self to make it better. We can be very selfish when we only want to achieve, but Surah Al Baqarah teaches us to not be selfish or jealous. And now the upcoming ayat are about family which this is very important.
- Though Surah Al Baqarah is about the divine curriculum and the peak of high-level learning, we see that at the same time, the family is not neglected.
- Then ayat 243 to 283 are about guidance for the nation and this shows we not only care about the self or family, but also the whole nation.

2. SURAH AL BAQARAH – AYAT 221 TO 242

AYAT ABOUT GUIDANCE FOR THE FAMILY IN THE RELIGION

- These ayat are divided into two sections:
- 221 to 225: the rules to know before marriage and this is protection.
- 226 to 242: scenarios that can happen after marriage and this is also protection.
- This shows there is no perfect relationship and everyone is in need of guidance.

TOPICS IN THESE AYAT AND NAMES OF ALLAH MENTIONED

TOPIC	NAME OF ALLAH
1. Ayah 221 - Criterion	<ul style="list-style-type: none"> o Allah
2. Ayah 222- Purity & cleanliness	<ul style="list-style-type: none"> o Allah
3. Ayah 223- Relation	<ul style="list-style-type: none"> o Allah
4. Ayah 224- Oaths	<ul style="list-style-type: none"> o Allah o As Samie' (The All- Hearing) o Al 'Aleem (The All-Knowing)
5. Ayah 225- Unintentional oaths	<ul style="list-style-type: none"> o Allah o Al Ghafoor (The Most Forgiving) o Al Haleem (The Most Forbearing)

- Notice that all the sections are connected to Allah (سبحانه وتعالى).
- Before marriage we need these Names to attach to Allah (سبحانه وتعالى), to watch what we say and quickly ask for forgiveness.

ALLAH

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وَلَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّى يُؤْمِنَ وَلَا مَؤْمِنَةً حَيْرًا مِّنْ مُّشْرِكَةٍ
 وَلَوْ أَعْجَبَتْكُمْ وَلَا تُنكِحُوا الْمُشْرِكِينَ حَتَّى يُؤْمِنُوا وَلَعَبْدٌ مُّؤْمِنٌ
 خَيْرٌ مِّنْ مُّشْرِكٍ وَلَوْ أَعْجَبَكُمْ أُولَئِكَ يَدْعُونَ إِلَى النَّارِ وَاللَّهُ يَدْعُو
 إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ وَيُبَيِّنُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ

And do not marry polytheistic women until they believe. And a believing slave woman is better than a polytheist, even though she might please you. And do not marry polytheistic men [to your women] until they believe. And a believing slave is better than a polytheist, even though he might please you. Those invite [you] to the Fire, but Allah invites to Paradise and to forgiveness,

by His permission. And He makes clear His verses to the people that perhaps they may remember.

- The key word for choosing a spouse is (مؤمن) - believer.
- To marry a believer is equal to Allah (سبحانه) calling you to paradise.

ALLAH

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وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذَىٰ فَاعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرَبُوهُنَّ حَتَّىٰ يَطْهُرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ

And they ask you about menstruation. Say, "It is harm, so keep away from wives during menstruation. And do not approach them until they are pure. And when they have purified themselves, then come to them from where Allah has ordained for you. Indeed, Allah loves those who are constantly repentant and loves those who purify themselves."

- The Companions asked this question and this shows they always wanted protection.
- Allah (سبحانه وتعالى) commanded the Prophet (ﷺ) to answer them and tell them (الْمَحِيضِ) (menstruation) is harmful. They cannot have a physical relation with their wives in the time of their menses. Both men and women need to know this. And they cannot have a relation, until the lady has ended her menses.
- What is the sign of cleanliness after menses? There are two signs such that a lady can then perform ghusl, and then pray and fast.
 1. Complete dryness: there is no discharge after wiping.
 2. White discharge

- Sometimes some brown spotting can appear after this, and that is fine, as long as it not blood.
- Can the lady have a relation immediately after ending her menses and finding dryness? No. Once the wife's menses have ended, she needs to take ghusl (purity ritual bath) before having a relation.
- There are two ways to perform ghusl:
 1. **Sufficient ghusl**
 - Intention
 - Pour water over head once
 - Gargle mouth and sniff nose
 2. **Specific ghusl**
 - Intention

- Wash hands and private parts
 - Make ablution
 - Pour water over head three times
 - Pour water over the right side three times
 - Pour water over the left side three times
 - Make sure water goes everywhere
- When the command for the Battle of Ahzaab took place, some men quickly went without making ghusl after having a relation. So Allah (سبحانه وتعالى) sent rain to purify them.
 - After the purity bath, they can have a relation from where Allah (سبحانه وتعالى) commanded them and not from any wrong place. And notice it says, (فَأْتُوهُنَّ) – to quickly come to the

wife – and this is an important part of marriage to keep the connection. Allah (سبحانه وتعالى) knows what is needed.

- When the lady has menses there was a disconnection, but after she becomes pure the connection is a Command from Allah (سبحانه وتعالى).
- Allah (سبحانه وتعالى) reminds us about repentance when we disconnect and connect again.
- Allah (سبحانه وتعالى) loves people who return to Him and those who purify themselves.
- Allah (سبحانه وتعالى) mentions about natural disconnection before the topics of divorce comes to show He loves connection and returning. Similarly, when we sin we go far from Allah (سبحانه وتعالى), but with repentance we return back to Him.

- We do not want to do something with our hands that we cause disconnection and make an issue. And we see how everything is continued to religion.

MAY ALLAH HELP US TO ALWAYS CONNECT TO HIM.
AMEEN.

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2. تفسير ابن كثير – TAFSEER IBN KATHIR
3. تفسير الشيخ بن عثيمين – TAFSEER SHEIKH BIN UTHAYMEEN



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ADDITIONAL RESOURCES

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<https://vimeopro.com/markazalsalam/live-with-the-quran-in-ramadan>

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