




عش مع القرآن في رمضان


LIVE WITH THE QUR'AN IN RAMADAN

THE MOST BEAUTIFUL NAMES OF ALLAH

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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بسم الله الرحمن الرحيم
لا حول ولا قوة إلا بالله

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INTRODUCTION

ISLAM IS BUILT ON FIVE PILLARS

وعن ابن عمر رضي الله عنهما قال: قال رسول الله صلى الله عليه وسلم: " بني الإسلام على خمس: شهادة أن لا إله إلا الله وأن محمدًا رسول الله، وإقام الصلاة، وإيتاء الزكاة، وحج البيت، وصوم رمضان "

The Messenger of Allah (ﷺ) said, "Islam is based on five (pillars): testifying that there is no true god except Allah and that Muhammad (ﷺ) is His slave and Messenger; performing of Salat (Iqamat-as-Salat); the payment of Zakat; performing Hajj (pilgrimage) to the House [of

Allah (Ka'bah)]; and Saum (fasting) during the month of Ramadan."¹

1. TESTIMONIES OF FAITH

- There are two testimonies of faith and Allah (سبحانه وتعالى) makes us witness His Oneness, Divinity and Perfection, and we bear witness that Mohammed (ﷺ) is the Messenger of Allah (سبحانه وتعالى). And we need this all the time so that we are pure to Allah (سبحانه وتعالى) and are not distracted with following others, but to follow the Prophet (ﷺ). And this makes us focused.

2. ESTABLISH THE FIVE PRAYERS

- We need prayer to connect to Allah (سبحانه وتعالى) and grow, so we have the five times prayer. The prayers are five:

¹ Riyadh As Saliheen, Al Bukhari and Muslim, Book 8, Hadith 85

1. Fajr – 2 units
 2. Dhuhr – 4 units
 3. ‘Asr – 4 units
 4. Maghreb – 3 units
 5. ‘Isha – 4 units
- The prayer reforms us and we recite Surah Al Fatiha 17 times a day. And we are to pray as the Prophet (ﷺ) prayed, and this shows we cannot connect to Allah (سبحانه وتعالى) without following the Messenger (ﷺ).

3. GIVE ZAKAT

- Zakat: which is to purify our wealth from stinginess and greed. And we are to give 2.5% once every lunar year for whoever is able, and Allah (سبحانه وتعالى) loves it because He ordained it. Zakat is good for a healthy society.

4. FAST THE MONTH OF RAMADAN

- Ramadan: is self-discipline from following desires so it makes us a better person, so we have taqwa, are more generous and are united. We all break our at the same time, and this is a beautiful feeling. In other times, everyone is eating at different times, and one can make us eat and stop at the same time except for Allah's perfect commands.
- There are two joys for the fasting person:
 1. One is when breaking the fast
 2. One is when meeting Allah (سبحانه وتعالى).

TWO JOYS FOR THE FASTING PERSON

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " كُلُّ عَمَلٍ ابْنِ آدَمَ يُضَاعَفُ الْحَسَنَةُ عَشْرُ أَمْثَالِهَا إِلَى سَبْعِمِائَةٍ ضِعْفٍ قَالَ اللَّهُ عَزَّوَجَلَّ إِلَّا الصَّوْمَ فَإِنَّهُ لِي وَأَنَا أَجْزِي بِهِ يَدَعُ شَهْوَتَهُ وَطَعَامَهُ

مِنْ أَجْلِ لِلصَّائِمِ فَرْحَتَانِ فَرْحَةٌ عِنْدَ فِطْرِهِ وَفَرْحَةٌ عِنْدَ لِقَاءِ رَبِّهِ . وَلَخُلُوفٌ فِيهِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمِسْكِ " .

Every (good) deed of the son of Adam would be multiplied, a good deed receiving a tenfold to seven hundredfold reward. Allah, the Exalted and Majestic, has said: With the exception of fasting, for it is done for Me and I will give a reward for it, for one abandons his passion and food for My sake. There are two occasions of joy for one who fasts, joy when he breaks it, and joy when he meets his Lord, and the breath (of an observer of fast) is sweeter to Allah than the fragrance of musk.²

◌ The Companions would not want to eat alone. They will even find someone and eat together because there is more barakah when there are more people. And we need to teach our children this as well because sometimes they just want to eat alone in front of the screen.

² Sahih Muslim, Book 13, Hadith 213

May Allah (سبحانه وتعالى) help us to carry this after Ramadan. Ameen.

5. PILGRIMAGE TO THE HOUSE OF ALLAH

- Hajj is a once in a lifetime nurturing that makes us accommodating and flexible with different types of natures and cultures. A Muslim is peaceful and stops his harm from others. He does not want to harm people in any way.
- Islam is customized for all humans and it can be applied by everyone. All pillars of Islam match all and we cannot find one program that peacefully reforms all human beings. Other lifestyles cannot be applied by all or it can benefit only to a certain extent, so people turn to something else.
- For example people try to bring up matters, but the pillars of Islam are complete:

- For the testimony of faith: people will say affirming words.
- For prayer, people say do mediation
- For zakat, people say give charity.
- For fasting, they'll say intermittent fasting
- For hajj, they'll say to be challenged by going somewhere far with different people.
- But what is accepted with Allah (سبحانه وتعالى) is Islam.

SURAH AAL IMRAAN 19

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

Indeed, the religion in the sight of Allah is Islam.

SURAH AL MAEDA 3

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ
الْإِسْلَامَ دِينًا

This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion.

- Allah (سبحانه وتعالى) completed the religion for us and He is pleased with Islam as our religion, so we are pleased with Allah as our Rabb, Islam as our religion and Mohammed (ﷺ) as our prophet.
- Islam is complete, not more and less, and it is the best for all and we appreciate this because the pillars are all to prepare us for paradise.

ALLAH AL HAKAM (الحكم) – THE JUDGE

- Allah Al Hakam is the Judge. This Name is also from the sunnah.

ALLAH AL HAKAM

إِنَّ اللَّهَ هُوَ الْحَكَمُ وَإِلَيْهِ الْحُكْمُ

Allah is the judge (al-Hakam), and to Him judgment belongs.³

- When we think of a judge, we think of courts. There are different kinds of courts based on areas, jurisdictions and rulings.
- Allah is Al Hakam Who brings the rules suitable for everyone. The pillars of Islam are perfect and suitable for everyone.
- His rules reform us 360 degrees. Human thinking can be very limited. For example, some people fast to detox, but when Allah (سبحانه وتعالى)

³ Sunan Abi Dawud 4955

commands fasting in Ramadan it is more than about abstaining from food. He teaches us generosity, unity, gratitude, to make us pure in our souls, hearts and thinking. This shows us that the rules of Allah and His Commands are perfect.

- We praise Him for placing these rules because they will reform us in the best way.
- Allah (سبحانه وتعالى) teaches us the rulings of divorce in Surah Al Baqarah. It is not just about money but something greater to remove the greediness of the self. It is something greater which is to attain taqwa.
- The rules of Allah (سبحانه وتعالى) upgrade us and make us better in every single way.
- Even the decrees He sets for us is judged by Him. When decrees take place, they are to

remove injustice and bring matter in their right place.

- Perhaps a person is going off the path, so a decree happens to bring him back to the middle path and not end up doing injustice.
- Allah Al Hakam is reforming our hearts, minds, selves, within our families, in society, in our relation with Allah (سبحانه وتعالى), the Prophet (صلى الله وسلم عليه الله) and with each other.
- And He is the Judge on the Day of Judgement. The One Who judges has to be the One Who knows everything, sees everything, knows the intentions of the people. So no one else is worthy to be the Judge except Him.

SURAH AZ ZUMAR 75

وَتَرَى الْمَلَائِكَةَ حَافِينَ مِنْ حَوْلِ الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ
وَقُضِيَ بَيْنَهُم بِالْحَقِّ وَقِيلَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

And you will see the angels surrounding the Throne, exalting [Allah] with praise of their Lord. And it will be judged between them in truth, and it will be said, "[All] praise to Allah , Lord of the worlds."

- This is a great and grand scene on that Day. The decision and judgement has taken place on that Day in Truth.
- In the end, everyone will say (الْحَمْدُ لِلَّهِ رَبِّ) ("[All] praise to Allah , Lord of the worlds.").
- The people of paradise know it is only the Favor of Allah (سبحانه وتعالى) that allowed them to enter paradise
- The people of hellfire see His Perfect Justice.
- And the angels see how this entire judgement has taken place.
- When we know Allah Al Hakam, we submit to Him willingly.

- May Allah (سبحانه وتعالى) grant us hukum (judgement).

SURAH ASH SHU'ARA 83

رَبِّ هَبْ لِي حُكْمًا وَأَلْحِقْنِي بِالصَّالِحِينَ

[And he said], "My Lord, grant me authority and join me with the righteous.

- Ibrahim (عليه السلام) made this dua, asking his Rabb to nurture him to have this judgement and a good reputation in the end.
- How did a person attain this? They were not unjust in their relations with Allah (سبحانه وتعالى) and with the people - this is what gives them that good praise.
- If we do not know what decision to take, we ask Allah Al Hakam to guide us.

- Allah (سبحانه وتعالى) is already Al Hakam and He knows when is the right time for matters to happen.
- In the Qur'an, we find the Names of Allah Al Hakeem – The Most Wise and Al Haakim – The Ruler, and in the Sunnah we find the Name of Allah Al Hakam – The Judge.
- If we feel off, we should remember that Allah Al Hakam has placed us, and He knows where to put us and when to put us, and He knows when to take us in or out.

SURAH AT TEEN 8

أَلَيْسَ اللَّهُ بِأَحْكَمِ الْحَاكِمِينَ

Is not Allah the most just of judges?

- Allah (سبحانه وتعالى) is The Ruler and He created humans in the best form, so either we go higher

with the revelation brought by Allah (سبحانه وتعالى), or we go lower by leaving the revelation.

- Allah (سبحانه وتعالى) has judged all the decrees that happen to us and we ask Allah (سبحانه وتعالى) to grant us good judgement, to speak good and to not say things that are out of place.
- We may do things, but Allah (سبحانه وتعالى) finalizes the judgement. We may do something, but we do not know how it will be formed and how it will progress.
- And when Allah (سبحانه وتعالى) judges, it closes-off the matter. He finalizes any open issues we may have, no matter how complicated it may be.
- And when Allah (سبحانه وتعالى) judges, then it will become (محکم) – solid and firm.

- The judgement and rules of Allah (سبحانه وتعالى) not only reform us from the outside, but it solves us internally and from the roots.
- Allah Al Hakam gently deals with us and He guides us and considers every part of us. With Allah Al Hakam, His judgment is perfect because it is not just word, it is completion.

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2. SURAH AL BAQARAH – AYAT 226 TO 227

- 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.

TOPICS IN THESE AYAT AND NAMES OF ALLAH MENTIONED

TOPIC	NAME OF ALLAH
1. Ayah 226- Oath to not have a relation with his wife	<ul style="list-style-type: none"> ◦ Allah ◦ Al Ghafoor (The Most Forgiving) ◦ Ar Raheem (The Especially Merciful)

2. Ayah 227- Divorce after oath to not have a relation	<ul style="list-style-type: none"> ○ Allah ○ As Sami'e (The All-Hearing) ○ Al 'Aleem (The All-Knowing)
3. Ayah 228-'Iddah period after first divorce	<ul style="list-style-type: none"> ○ Allah ○ Al 'Aziz (The All-Mighty) ○ Al Hakeem (The All-Wise)
4. Ayah 229- Second twice, can still return	<ul style="list-style-type: none"> ○ Allah
5. Ayah 230- Third divorce is final and cannot return to each other	<ul style="list-style-type: none"> ○ Allah

6. Ayah 231- Man who does not divorce the wife in order to torment her	<ul style="list-style-type: none"> ○ Allah ○ Al 'Aleem (The All-Knowing)
7. Ayah 232-Husband and wife want to come back to each other, but the families do not allow it	<ul style="list-style-type: none"> ○ Allah

AYAT ABOUT SEPARATION – 226 TO 232

- When a problem happens, a person goes to a judge to settle a case. But with Allah Al Hakam He has already set up the rulings for it and He considers all people and all feelings.
- And it will be difficult for us when we do not accept it from the beginning. The rulings will reform everyone's religion. Allah (سبحانه وتعالى) is the best judge for those who have certainty.

- In life, man-made rules are placed, but they always change according to situations. They cannot make a judgement considering every part. The judgement of Allah (سبحانه وتعالى) considers everything.

ALLAH

AL GHAFOOR (THE MOST FORGIVING)

AR RAHEEM (THE ESPECIALLY MERCIFUL)

226

لِّلَّذِينَ يُؤْلُونَ مِن نِّسَائِهِمْ تَرَبُّصُ أَرْبَعَةِ أَشْهُرٍ فَإِنْ فَاءُوا فَإِنَّ اللَّهَ
غَفُورٌ رَّحِيمٌ

For those who swear not to have sexual relations with their wives is a waiting time of four months, but if they return [to normal relations] - then indeed, Allah is Forgiving and Merciful.

- There are matters that are already fixed such as what Allah (سبحانه وتعالى) has ordained, the pillars of Islam and Faith, what He has revealed, His Most Beautiful Names, and this is from the

impacts of Allah Al Hakam. And with Allah Al Hakam, things can also change depending on the situation and decrees.

- So the Name of Allah Al Hakam teaches us flexibility with matters that do not change and matters that can change.
- (طَلَق): means separation, bullet and it also means contraction (labor pain).
- (يُؤْلُونَ) is when the husband takes an oath to not have a relation with his wife. So they must wait four months. Either they can return to each other before four months, and if they do not return to each other, then it shows they both do not want each other. It cannot be a marriage without a relation. And Allah Al Hakam knows that four months are needed so they can reach this conclusion.

- And the four months waiting is while being in the same house. It is not about moving out to another place otherwise there cannot be an opportunity for reconciliation.
- There are no perfect relationships; perfection is in paradise, but we follow the rules of Allah (سبحانه وتعالى) while here in this life.
- And if they return, then Allah is Al Ghafoor Ar Raheem, Allah (سبحانه وتعالى) forgives the sins because the husband gave an oath and words can be exchanged along the way, and Allah (سبحانه وتعالى) will show them both mercy so they do not feel the pain of separation. And He will shower them with mercy so they can handle each other.
- Sins can leave a “scar”, but with the mercy of Allah (سبحانه وتعالى), it heals it. Allah Al Hakam fixes

the faith and feelings of the people with His rulings.

ALLAH

AS SAMI'E – THE ALL-HEARING

AL 'ALEEM – THE ALL-KNOWING

227

وَإِنْ عَزَمُوا الطَّلَاقَ فَإِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ

And if they decide on divorce - then indeed,
Allah is Hearing and Knowing.

- If after four months, they do not return and decide to divorce, then they should know Allah (سبحانه وتعالى) is As Sami'e (The All-Hearing), Al 'Aleem (The All-Knowing) so they should watch out what they say about each other and He knows the intentions. Many times after divorce, the “dirty laundry” gets aired out.
- Marriage is not just a dream land because if it was perfect then no one will look forward to

the hereafter. And marriage is a way of reforming us and overcoming our ego.

- And when the operation side of the marriage starts to go up, the feelings can come down, and that is why taqwa is needed.
- The shaitan plays a big role in separating between husband and wife. He will always spoil the mood or bring up a topic to cause frustration.
- Iblis spreads his throne over the sea and calls on the other devils of what evil they have done. And the one who has separated between husband and wife is brought near to him and honored, astaghfar Allah.

IBLIS HONORS THE DEVILS WHO SEPARATE BETWEEN HUSBAND AND WIFE

عَنْ جَابِرٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّ إِبْلِسَ
يَضَعُ عَرْشَهُ عَلَى الْمَاءِ ثُمَّ يَبْعَثُ سَرَايَاهُ فَأَذْنَاهُمْ مِنْهُ مَنَزَلَةً
أَعْظَمُهُمْ فِتْنَةً يَجِيءُ أَحَدُهُمْ فَيَقُولُ فَعَلْتُ كَذَا وَكَذَا فَيَقُولُ مَا
صَنَعْتَ شَيْئًا قَالَ ثُمَّ يَجِيءُ أَحَدُهُمْ فَيَقُولُ مَا تَرَكْتُهُ حَتَّى فَرَّقْتُ
بَيْنَهُ وَبَيْنَ امْرَأَتِهِ - قَالَ - فَيُذْنِيهِ مِنْهُ وَيَقُولُ نَعَمْ أَنْتَ "

Jabir reported that Allah's Messenger (ﷺ) said:
Iblis places his throne upon water; he then sends
detachments (for creating dissension) ; the
nearer to him in rank are those who are most
notorious in creating dissension. One of them
comes and says: "I did so and so." And he says:
"You have done nothing." Then one amongst
them comes and says: "I did not spare so and so
until I sowed the seed of discord between a
husband and a wife." The Satan goes near him
and says: "You have done well." A'mash said: He
then embraces him.⁴

⁴ Sahih Muslim, Book 52, Hadith 60

- People might have been so close at one point and then they become enemies.

LOVE AND HATE MODERATELY

عَنْ أَبِي هُرَيْرَةَ، أَرَاهُ رَفَعَهُ قَالَ " أَحِبُّ حَبِيبَكَ هَوْنًا مَا عَسَى أَنْ
يَكُونَ بَغِضَتِكَ يَوْمًا مَا وَ أَبْغَضُ بَغِضَتِكَ هَوْنًا مَا عَسَى أَنْ
يَكُونَ حَبِيبِكَ يَوْمًا مَا "

"Love your beloved moderately, perhaps he becomes hated to you someday. And hate whom you hate moderately, perhaps he becomes your beloved someday."⁵

- If someone loves another too much without respect, then there can be transgression and then he can turn from loving too much to hating too much.
- Women have a tendency to forget the good times very fast, and that is why the Prophet (ﷺ) told the women to give charity because they

⁵ Jami` at-Tirmidhi 1997

can be quick to be ungrateful to those near to them.

- The Names of Allah (سبحانه وتعالى) make it easy for us to understand the commands.

MAY ALLAH GUIDE US TO ALL THAT HE LOVES AND IS
PLEASED. AMEEN.

REFERENCES

1. تفسير الشيخ السعدي – TAFSEER SHEIKH AS SA'ADY
2. تفسير ابن كثير – TAFSEER IBN KATHIR
3. تفسير الشيخ بن عثيمين – TAFSEER SHEIKH BIN UTHAYMEEN



ADDITIONAL RESOURCES

LISTEN TO THE CLASS – FOR WOMEN

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

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