

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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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

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INTRODUCTION

RECAP FROM SURAH FUSSILAT

- To be someone with feelings and flexible is important. Allah (سبحانه وتعالى) does not need to create people to show Who He is, He is The Most Rich and The Most Sufficient on His own.
- When we go through changes in our life, then we will realize who we are and then we will realize even more Who is Allah (سبحانه وتعالى).

- Allah (سبحانه وتعالى) created the heavens and earth for Him and we do not want to forget this. By knowing Allah (سبحانه وتعالى), it takes us out from being “frozen”, and someone frozen is cold and feelingless. Will Allah (سبحانه وتعالى) leave us in this state? No. If our heart wants to freeze, we cannot “freeze” our skin. In Surah Fussilat, from all the limbs that witness, the person will question the skin and ask, “why did it witness against him/”
- The name for the human being is (بشر) which also means skin. From all the limbs, we cannot control what our skin can and cannot feel.
- If we have that strong belief in Allah (سبحانه وتعالى), then anything wrong will not affect us and if anything is right then it will affect us.

- When Surah Fussilat was recited to Abu Al Waleed, he could not handle it and told the Prophet (ﷺ) to stop. Then he did not return back to the disbelievers to tell them what happened, but he went back home and locked the room. If he returned to them, then they will see he got affected and melted, subhan Allah.
- And the disbelievers knew Abu Al Waleed got affected since he did not return back to them, but in the end he did not believe. When we believe in Allah (سبحانه وتعالى), we will not be in denial. The Companions are very transparent; there is no room for them to hide.
- The ego can never be fulfilled and it is important to be accommodating and flexible. The tongue can lie, but the skin cannot.

- Even if a person does not want to hear or see, then the skin will still feel it. When a person passes away, then there is no soul, so they are cold. But why do we freeze ourselves while we are still alive? Subhan Allah.
- And the people of paradise will have soft and glowing faces, looking at their Lord. If we take the guidance from Allah (سبحانه وتعالى), then surely it shows on our face. One person went to the Prophet (ﷺ) and he then accepted Islam. And when he went back to his people, they said “your face has changed”. And we can see this affect when someone accepts Islam.
- It is important to be soft and gentle because our ego will not take us anywhere. Allah (سبحانه

(وتعالى) always guides us, but it is important to take the guidance from Allah (سبحانه وتعالى).

- No one came out of their mother's stomach knowing everything, and we need Allah (سبحانه وتعالى) to guide us. Allah (سبحانه وتعالى) is so forbearing and has the most beautiful attributes. How many times do we show frozen feelings to Allah (سبحانه وتعالى)?
- He shows us so much mercy, so many feelings. before any rules or commands. We need to feel a great amount until we show emotions to Allah (سبحانه وتعالى), but Allah (سبحانه وتعالى) is already The Most Merciful to us.
- If a mother only shouts and screams at her children, then they will not listen. But if she

shows feelings and mercy to them, then they will listen to her.

- Even when Allah (سبحانه وتعالى) tells us about commands and prohibitions, He mentions His Names at the end, and this shows so many feelings.
- We think if we need to teach someone, then we need to be rigid and not show any emotions. Allah (سبحانه وتعالى) shows us and teaches us and there is so much mercy with it.
- The three main names of Allah are:
 1. Allah which shows His divinity and perfection. We need Him in our life, but we cannot encompass Him.
 2. Ar Rabb shows His lordship and all His actions. How He teaches us, guides us and provides us.

3. Ar Rahman connects it all. We cannot enter paradise or do anything without the mercy of Allah (سبحانه وتعالى), and this is what makes us humble.
- Those who are arrogant reject the mercy of Allah (سبحانه وتعالى).

ALLAH AL HAADI (الهادي) – THE ONE WHO GUIDES

- Even before asking Allah (سبحانه وتعالى) for guidance in Surah Al Fatihah, we need His Names. We need mercy before guidance.
- Allah Al Haadi is the One Who sets the path to Him. He knows what is in this path, how to remain firm on this path and what will happen if we get off or reject this path.

- This is His path and He is the Most Worthy to guide us to this path and to keep us on it.
- The word (صراط) is inclusive of (طريق) which also means path and the siraat that is over the hellfire.
- Bridges can be scary as they do not have something under that is not solid.
- The siraat over the hellfire is sharper than a sword and thinner than hair and this shows how precious is the guidance of Allah (سبحانه وتعالى).
- Allah (سبحانه وتعالى) created us so surely He will guide us. Everyone will not only be guided to his purpose but guidance continues throughout.
- Allah Al Haadi sent us messengers as guidance, He gave us the Qur'an - every ayah in it is a

guidance. Even the decrees and blessings He gives us are all guidance.

- This is هداية البيان - Guidance of Knowledge and Direction.
- Then there is التوفيق هدايه - Guidance of Acting. After the guidance of knowledge and direction it is on the person whether he takes the way of Allah (سبحانه وتعالى) or remains on the way of his desires.

SURAH AL BAQARAH 142

يَهْدِي مَنْ يَشَاءُ

He guides whom He wills

- His guidance is not random but based on His perfect knowledge and wisdom.

SURAH AL MAEDA 16

يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ

By which Allah guides those who pursue His pleasure to the ways of peace

- The measure for guidance is seeking the Pleasure of Allah and not one's own desires.
- Following His guidance brings more guidance.
- There are many ways for the start of guidance. Either the guidance is from belief to disbelief. Then to reform outer actions. Like someone who is not praying will start praying or start wearing hijab.
- The next level is to be purified from sicknesses of the heart. To be freed of any attachments and to attach to Allah (سبحانه وتعالى) alone.
- Guidance can be from bad to good or from good to better.
- When we ask Allah (سبحانه وتعالى) for Al Firdaus in Paradise, Allah (سبحانه وتعالى) will guide us to the

path to reach it. This guidance needs correct divine knowledge and to act on it.

- We cannot be guided coming up with our own ways. Allah (سبحانه وتعالى) upgrades us with knowledge. It is not only about knowledge anymore but about loving Allah (سبحانه وتعالى) the Prophet (ﷺ) and each other.
- None of us knew what is the faith, who is Allah (سبحانه وتعالى) or what is in the Qur'an.
- We never want to stop taking His guidance.

SURAH AAL IMRAAN 8

رَبَّنَا لَا تُرِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً ۗ إِنَّكَ أَنْتَ الْوَهَّابُ

[Who say], "Our Lord, let not our hearts deviate after You have guided us and grant us from Yourself mercy. Indeed, You are the Bestower.

- We need mercy with guidance to be flexible and not be solid and frozen on the guidance.
- May Allah (سبحانه وتعالى) make us guided and guiding others.

SURAH MUHAMMAD 5, 6

5.

سَيَهْدِيهِمْ وَيُصْلِحُ بَالَهُمْ

He will guide them and amend their condition

6.

وَيُدْخِلُهُمُ الْجَنَّةَ عَرَفَهَا لَهُمْ

And admit them to Paradise, which He has made known to them.

- Allah (سبحانه وتعالى) will make them enter paradise that is known to them.

SURAH MOHAMMED 17

وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى وَآتَاهُمْ تَقْوَاهُمْ

And those who are guided - He increases them in guidance and gives them their righteousness.

- Taqwa is our garment and this is what makes us beautiful with people. When Allah (سبحانه وتعالى) brings the guidance, He will not only guide us from the outside, but guide us from all parts.
- It is important to appreciate Allah Al Haadi before we appreciate His guidance; to appreciate Allah Ar Razzaaq (The Provider) before we appreciate the provision.
- With the Names of Allah (سبحانه وتعالى), we want to reach the level of ihsaan – and that is to see Allah (سبحانه وتعالى). Before we ask for provision or guidance, we want our feelings to be elevated, and that is to worship Allah (سبحانه وتعالى) as if we see Him. We want to see Allah Al Haadi (The Guide) before the creation.

- Even the guidance that comes to us comes with layers of love and mercy. How did Allah (سبحانه وتعالى) guide us to come here, to become Muslim? There is so much mercy and feelings.
- It is not our path, but the path of Allah (سبحانه وتعالى), and it is important to take it to a higher level.

SURAH AL BAQARAH 38

فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

whoever follows My guidance - there will be no fear concerning them, nor will they grieve.

SURAH AL 'ARAAF 43

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ لَقَدْ

And they will say, "Praise to Allah, who has guided us to this; and we would never have been guided if Allah had not guided us.

Certainly the messengers of our Lord had come with the truth."

SUPPLICATION TO BE GUIDED TO THE BEST MANNERS AND DEEDS

اللَّهُمَّ اهْدِنِي لِأَحْسَنِ الْأَعْمَالِ وَأَحْسَنِ الْأَخْلَاقِ لَا يَهْدِي لِأَحْسَنِهَا إِلَّا أَنْتَ وَقِنِي سَيِّئَ الْأَعْمَالِ وَسَيِّئَ الْأَخْلَاقِ لَا يَقِي سَيِّئَهَا إِلَّا أَنْتَ

Allahummahdini liahsanil-amali wa ahsanil-akhlaqi la yahdi li ahsaniha illa anta wa qini sayy'al-a'mali wa sayy'al-ahaqi la yaqi sayy'aha illa ant.

O Allah, guide me to the best of deeds and the best of manners, for none can guide to the best of them but You. And protect me from bad deeds and bad manners, for none can protect against them but You.¹

☞ Allah (سبحانه وتعالى) knows how to guide us, but it is important to give Him His position.

¹ Sunan an-Nasa'i 896

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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 229- Second twice, can still return	○ Allah
2. Ayah 230- Third divorce is final and cannot return to each other	○ Allah

3. 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)
4. 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

ALLAH

229

الطَّلَاقُ مَرَّتَانِ صَلِّ فَإِمْسَاكٌ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَانٍ قَدْ وَلَا يَجِلُّ
لَكُمْ أَنْ تَأْخُذُوا مِمَّا آتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَنْ يَخَافَا أَلَّا يُقِيمَا
حُدُودَ اللَّهِ صَلِّ فَإِنْ خِفْتُمْ أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا
افْتَدَتْ بِهِ قَدْ تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا ج وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ
فَأُولَئِكَ هُمُ الظَّالِمُونَ

Divorce is twice. Then, either keep [her] in an acceptable manner or release [her] with good treatment. And it is not lawful for you to take anything of what you have given them unless

both fear that they will not be able to keep [within] the limits of Allah. But if you fear that they will not keep [within] the limits of Allah, then there is no blame upon either of them concerning that by which she ransoms herself. These are the limits of Allah, so do not transgress them. And whoever transgresses the limits of Allah - it is those who are the wrongdoers.

- We find the most repeated word here is (**حُدُودَ**)
الله) – boundary of Allah (**سبحانه وتعالى**). There are boundaries for the prohibitions and the obligations.
- We cannot go the level of excellence if there is no Islam. We cannot build on something that is not solid in the beginning.
- Allah (**سبحانه وتعالى**) tells us to not come near the prohibitions because if we come near then we can slip.

- Allah (سبحانه وتعالى) is The One Who sets boundaries for us; there is no compromise to it. It is not our boundaries, but the boundaries of Allah (سبحانه وتعالى) and this shows a great amount of respect. And when we follow the boundaries of Allah (سبحانه وتعالى), then we will not oppress people.
- Dhulm, injustice, is to cross the boundaries, and it is important to not underestimate the boundaries of Allah (سبحانه وتعالى).
- For anything that is obligatory, we should not exceed the boundaries.
- People going through divorce can exceed the boundaries regarding:
 1. The divorce itself: when the man divorces his wife, he cannot remarry her until she marries another man, and then if he

passes away or he divorces her, then she can remarry the previous husband.

2. A man cannot take back the dowry he gave his wife

o Those who are just will be on platforms of light.

MAY ALLAH GUIDE US AND HELP US FULFILL HIS BOUNDARIES. AMEEN.

REFERENCES

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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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