



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

- ◉ Knowing Allah (سبحانه وتعالى) makes us truthful, giving and sufficient. It is a beautiful journey to know Allah (سبحانه وتعالى) and even more is the journey of the Names of Allah (سبحانه وتعالى) from the Qur'an.
- ◉ We proclaim the greatness of Allah (سبحانه وتعالى) for guiding us and that is how we show gratitude to Him. When we highlight Allah

(سبحانه وتعالى), we see ourselves as weak and disabled, and that we need His closeness.

AL WAASI' (الواسع) – THE MOST VAST

○ Allah (سبحانه وتعالى) is the Most Vast Himself.

Nothing can limit Him. No praise no dispraise, no actions can restrict Him unlike ourselves.

○ The Name is mentioned seven times but never on its own. It is mostly joined with Al 'Aleem (The All Knowing) and once with Al Hakeem (The All-Wise). And it is preceded by Allah in all of them.

○ It is not possible for us to take in the Vastness of Allah Al Waasi' because we are so limited.

○ Allah (سبحانه وتعالى) is Al 'Aleem and Al Hakeem in how the vastness will be shown to us.

- At the same time, this vastness can come through tests. Vastness is not limited to the east or west, it is not about the king we choose, it is not about how much we spend.
- When there is vastness, we want to submit and accept and not question 'why is there vastness here and tightness there?'
- There is a lot of favor and will of Allah in His vastness.

SURAH ADH DHARIYAT 47

وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ

And the heaven We constructed with strength,
and indeed, We are [its] expander.

- The sky already seems so vast. But Allah (سبحانه) can make the sky even more vast. Then surely He is All-Able to make anything else vast.

- Allah is Vast in His Names and Attributes. No matter how many sins all of humans commit, His vastness, forgiveness and richness remain.
- This Name is mentioned in relation to mercy and knowledge. With knowledge a person can become tight. He can feel, I know and went through experience, so listen to what I say. His knowledge can make him make matters tight on others. But then Allah (سبحانه وتعالى) will show us vastness, even with knowledge we need taqwa.
- Knowledge with desire will be a disaster.
- This Name is not mentioned specifically in the sunnah but the action of making vast is mentioned.
- There is a lot of dignity, highness and greatness in learning the Names of Allah from the Qur'an.

- The sunnah is wisdom; to live a good life as a human is with the sunnah.

ALLAH TESTS US WITH WHAT HE GIVES

إِنَّ اللَّهَ تَعَالَى يَبْتَلِي الْعَبْدَ فِيمَا أَعْطَاهُ ، فَإِنْ رَضِيَ بِمَا قَسَمَ اللَّهُ لَهُ بُورِكَ لَهُ فِيهِ وَوَسَّعَهُ ، وَإِنْ لَمْ يَرْضَ لَمْ يُبْلَرْ لَهُ ، وَلَمْ يَزِدْ عَلَى مَا كُتِبَ لَهُ

Allah Almighty tests the servant with what He has given him, so if he is satisfied with what Allah has apportioned for him, he will be blessed and it will be expanded, and if he is not satisfied, He will not bless him, and he will not exceed what was written for him.¹

- Allah (سبحانه وتعالى) will test the people with what He gives them. If they are pleased, Allah (سبحانه) will expand and bless it for them.
- But if he is not pleased, it will not increase from what has been written for him.

¹ Sahih Aj Jamie 1869

GHUSL

أَنَّ أَنَسًا مِنْ أَهْلِ الْعِرَاقِ جَاءُوا فَقَالُوا يَا ابْنَ عَبَّاسٍ أَتَرَى
 الْغُسْلَ يَوْمَ الْجُمُعَةِ وَاجِبًا قَالَ لَا وَلَكِنَّهُ أَطْهَرُ وَخَيْرٌ لِمَنْ
 اغْتَسَلَ وَمَنْ لَمْ يَغْتَسِلْ فَلَيْسَ عَلَيْهِ بِوَاجِبٍ وَسَأَخْبِرُكُمْ كَيْفَ
 بَدَأَ الْغُسْلُ كَانَ النَّاسُ مَجْهُودِينَ يَلْبَسُونَ الصُّوفَ وَيَعْمَلُونَ
 عَلَى ظُهُورِهِمْ وَكَانَ مَسْجِدُهُمْ ضَيْقًا مَقْرِبَ السَّقْفِ إِنَّمَا هُوَ
 عَرِيشٌ فَخَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي يَوْمٍ حَارٍّ وَعَرِقَ
 النَّاسُ فِي ذَلِكَ الصُّوفِ حَتَّى ثَلَتْ مِنْهُمْ رِيَا حٌ آذَى بِذَلِكَ بَعْضُهُمْ
 بَعْضًا فَلَمَّا وَجَدَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تِلْكَ الرِّيحَ قَالَ
 أَيُّهَا النَّاسُ إِذَا كَانَ هَذَا الْيَوْمَ فَاغْتَسِلُوا وَلِيَمَسَّ أَحَدُكُمْ
 أَفْضَلَ مَا يَجِدُ مِنْ دَهْنِهِ وَطَيِّبِهِ قَالَ ابْنُ عَبَّاسٍ ثُمَّ جَاءَ اللَّهُ
 بِالْخَيْرِ وَلَبَسُوا غَيْرَ الصُّوفِ وَكَفُوا الْعَمَلَ وَوَسَّعَ مَسْجِدَهُمْ
 وَذَهَبَ بَعْضُ الَّذِي كَانَ يُؤْذِي بَعْضُهُمْ بَعْضًا مِنَ الْعَرَقِ

'Amr b. Abi 'Amr and 'Ikrimah reported: Some people of Iraq came and said: Ibn 'Abbas, do you regard taking a bath on Friday as obligatory ? He said: No, it is only a means of cleanliness, and is better for one who washes

oneself. Anyone who does not take a bath, it is not essential for him. I inform you how the bath (on Friday) commenced. The people were poor and used to wear woolen clothes, and would carry loads on their backs. Their mosque was small and its rood was lowered down. It was a sort of trellis of vine. The Messenger of Allah (ﷺ) once came out on a hot day and the people perspired profusely in the woolen clothes so much so that foul smell emitted from them and it caused trouble to each other. When the Messenger of Allah (ﷺ) found the foul smell, he said: O people, when this day (Friday) comes, you should take bath and every one should anoint the best oil and perfume one has. Ibn 'Abbas then said: Then Allah, the Exalted, provided wealth (to the people) and they wore clothes other than the woolen, and were spared from work, and their mosque became vast. The foul smell that caused trouble to them became non-existent.²

◌ After making ghusl, so much goodness came to them, even their masjid was expanded. We

² Sunan Abi Dawud 353

do not know what Allah (سبحانه وتعالى) can use as means to expand for us.

- This hadith also shows the importance of both inner and outer purity.

SUPPLICATION FOR EXPANSION

اللَّهُمَّ اغْفِرْ لِي ذَنْبِي، وَوَسِّعْ لِي فِي دَارِي، وَبَارِكْ لِي فِي رِزْقِي

O Allah, forgive me my sin, and expand for me my abode, and bless for me that which You have provided me (Allāhummaghfir lī dhanbī, wa wassi` lī fī dārī, wa bārik lī fīmā razaqtanī).³

- With this dua we are asking Allah (سبحانه وتعالى) to expand our homes and bless our provision.

GLAD TIDINGS TO THE ONE WHO HAS CONTROL OVER HIS TONGUE

طُوبَى لِمَنْ مَلَكَ لِسَانَهُ، وَوَسَّعَتْهُ بَيْتُهُ، وَبَكَى عَلَى خَطِيئَتِهِ

³ Sahih Aj Jamie 1265

Glad tidings to the one who has control over his tongue, his house is expanded and cries over his sins⁴

- The word (طُوبَى) is also a tree in paradise and in this hadith it says 'tooba' to the one has control over his tongue. His house is expanded. A vast home is a means of protection from trials. If one is in a tight place, he might end up going outside where he is exposed to trials.
- Even when the dajjal comes, the Prophet (صلى الله عليه وسلم) said to remain in the homes. May Allah help us pass the tests and be pleased with what He has decreed of us.

⁴ Sahih Aj Jamie 3929

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

2. SURAH AL BAQARAH – AYAT 256 TO 286

JOURNEY FROM AYAT AL KURSI TO THE LAST TWO VERSES OF SURAH AL BAQARAH

TWO LIGHTS

عَنِ ابْنِ عَبَّاسٍ، قَالَ بَيْنَمَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
وَعِنْدَهُ جِبْرِيلُ عَلَيْهِ السَّلَامُ إِذْ سَمِعَ نَقِيضًا فَوْقَهُ فَرَفَعَ جِبْرِيلُ
عَلَيْهِ السَّلَامُ بَصَرَهُ إِلَى السَّمَاءِ فَقَالَ هَذَا بَابٌ قَدْ فُتِحَ مِنَ
السَّمَاءِ مَا فُتِحَ قَطُّ. قَالَ فَنَزَلَ مِنْهُ مَلَكٌ فَأَتَى النَّبِيَّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ فَقَالَ أَبَشِّرْ بِنُورَيْنِ أُوتِيْتَهُمَا لَمْ يُؤْتِيَهُمَا نَبِيٌّ قَبْلَكَ
فَاتِحَةَ الْكِتَابِ وَخَوَاتِيمِ سُورَةِ الْبَقَرَةِ لَمْ تَقْرَأْ حَرْفًا مِنْهُمَا إِلَّا
أُعْطِيَتْهُ.

"When Jibril was with the Messenger of Allah (ﷺ),
he heard a sound from above like a door
opening. Jibril, peace be upon him, looked up
toward the sky and said: 'This is a gate in
Heaven that has been opened, but it was never

opened before." He said: "An Angel came down from it and came to the Prophet (ﷺ) and said: 'Receive the glad tidings of two lights that have been given to you and were never given to any prophet before you: The Opening of the Book (Al-Fatihah) and the last verses of Surat Al-Baqarah. You will never recite a single letter of them but you will be granted it.'"⁵

- After the greatest ayah of the Qur'an, it leads us to magnify and attach to Allah (سبحانه وتعالى) because He is the Most High and The Most Great.

ALLAH

AS SAMI'E – THE ALL-HEARING

AL 'ALEEM – THE ALL-KNOWING

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لَا إِكْرَاهَ فِي الدِّينِ ۚ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ فَمَنْ يَكْفُرْ
بِالطَّاغُوتِ وَيُؤْمِنِ بِاللَّهِ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا
انْفِصَامَ لَهَا ۚ وَاللَّهُ سَمِيعٌ عَلِيمٌ

⁵ Sunan an-Nasa'i 912

There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong. So whoever disbelieves in Taghut and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is Hearing and Knowing.

◌ Allah (سبحانه وتعالى) is The All-Hearer, The All-Knower, He knows the battle we face with our nafs, and we want to choose Allah (سبحانه وتعالى).

AL WALI – THE LOVING COMPANION

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اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ
كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ
أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

Allah is the ally of those who believe. He brings them out from darknesses into the light. And those who disbelieve - their allies are Taghut. They take them out of the light into darknesses. Those are the companions of the Fire; they will abide eternally therein.

AL WALI (الولي) – THE LOVING COMPANION

- Allah (سبحانه وتعالى) is The Most Near to us and He is always with us by His seeing, hearing and support.
- He is the beloved, close Companion Who loves us.
- Allah (سبحانه وتعالى) is The One Who frees us and does not chain us, unlike being chained by others. Allah Al Wali frees us from our nafs, shaitan, expectations and desires.
- Allah Al Wali supports and helps us. If we forget to remember Him, He will help us to remember Him. If we forget to be grateful to Him, He will help us to be grateful to Him. If we forget to worship Him in excellence, He will help us to worship Him in excellence.

SUPPLICATION TO BE GRATEFUL

"يا معاذ، والله إني لأحبك، ثم أوصيك يا معاذ لا تدعن في دبر كل صلاة تقول: اللهم أعني على ذكرك وشكرك، وحسن عبادتك"

The Messenger of Allah (صلى الله عليه وسلم) held my hand and said, "O Mu'adh, By Allah, I love you and advise you not to miss supplicating after every Salat (prayer) saying: 'Allahumma a'inni 'ala dhikrika wa shukrika, wa husni 'ibadatika,' (O Allah, help me remember You, expressing gratitude to You and worship You in the best manner)".⁶

- Allah Al Wali said anyone who harms a wali of His, then He will declare war against him. The wali of Allah (سبحانه وتعالى) is the friend of Allah (سبحانه وتعالى), and Allah (سبحانه وتعالى) will not accept for anyone to harm him.

⁶ Riyadh As Saliheen, Abu Dawud and An- Nasa'i , Book 1, Hadith 384

- Allah Al Wali is The Bestower Who fills us with provision and gifts. Allah Al Wali Who is in no need of awliya, but this shows there is no one like Him.
- Allah Al Wali is As Sayyid – The Master – Who leads us, organizes us and chooses for us. He is the One leading us.
- Allah Al Wali is Al Hakim – The Ruler – Who will judge and settle a matter for us.
- Allah Al Wali never leaves us at the same level, but belief and taqwa are needed to be wali Allah (سبحانه وتعالى). Taqwa is to show our best to others even if we are in the middle of reforming internally.
- Allah Al Wali will not leave us at the same level. He will always take us out from darkness to light, but belief and taqwa are needed to handle

going higher. If there is no belief or taqwa then we hold ourselves back.

◡ Allah Al Wali is The One Who gives victory.

SPECIAL TREATMENT TO THOSE WHO COME NEAR TO ALLAH

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "إن الله تعالى قال: "من عاد لي وليًا، فقد آذنته بالحرب، وما تقرب إلي عبدي بشيء أحب إلي مما افترضت عليه، وما يزال عبدي يتقرب إلي بالنوافل حتى أحبه فإذا أحببته كنت سمعه الذي يسمع به، وبصره الذي يبصر به، ويده التي يبطش بها، ورجله التي يمشي بها، وإن سألني، أعطيته، ولئن استعاذني، لأعيذنه

Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (ﷺ) said, "Allah, the Exalted, has said: 'I will declare war against him who treats with hostility a pious worshipper of Mine. And the most beloved thing with which My slave comes nearer to Me, is what I have enjoined upon him; and My slave keeps on

coming closer to Me through performing Nawafil (voluntary prayers or doing extra deeds besides what is obligatory) until I love him, (so much so that) I become his hearing with which he hears, and his sight with which he sees, and his hand with which he strikes, and his leg with which he walks; and if he asks Me something, I will surely give him, and if he seeks My Protection (refuge), I will surely protect him".⁷

- This wali does all the obligations and then he will do more with the voluntaries. Then Allah (سبحانه وتعالى) will be his eyes, ears, hands and feet which means the person will see what Allah (سبحانه وتعالى) wants him to see, he will hear what Allah (سبحانه وتعالى) wants him to hear.

⁷ Riyadh As Saliheen, Al Bukhari Book 1, Hadith 386

- Someone who does not believe in Allah (سبحانه) and does not have taqwa will not attain the companionship of Allah (سبحانه وتعالى).
- And the more we believe and have taqwa, the more Allah (سبحانه وتعالى) will be our Wali, and He will not leave us to ourselves.
- Someone who is wali Allah (سبحانه وتعالى) will be taken out from darkness to light and someone who is not wali Allah (سبحانه وتعالى) will be taken out from light to darkness.
- We have three stories after this ayah:
 1. Namrud was given light, but he took himself out from light to darkness.
 2. The one who had doubt was shown Allah (سبحانه وتعالى) is able to do all things, and he

believed, so he was taken out from darkness to light.

3. Ibrahim (عليه السلام) wanted more light, so he asked Allah (سبحانه وتعالى) to see how the dead is brought back to life.

AL 'ALEEM – THE ALL-KNOWING

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أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ اللَّهُ الْمُلْكَ إِذْ قَالَ
إِبْرَاهِيمُ رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ قَالَ أَنَا أُحْيِي وَأُمِيتُ ۖ قَالَ
إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ
فَبُهِتَ الَّذِي كَفَرَ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

Have you not considered the one who argued with Abraham about his Lord [merely] because Allah had given him kingship? When Abraham said, "My Lord is the one who gives life and causes death," he said, "I give life and cause death." Abraham said, "Indeed, Allah brings up the sun from the east, so bring it up from the west." So the disbeliever was overwhelmed [by

astonishment], and Allah does not guide the wrongdoing people.

- ◌ In the story between Ibrahim (عليه السلام) and Namrud, we see how Ibrahim (عليه السلام) mentions his Rabb and then Allah.
- ◌ And then Ibrahim (عليه السلام) asked Allah (سبحانه) to show him how He brings the dead back to life.

ALLAH

AL QADEER – THE ALL-ABLE

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أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا قَالَ أَنَّى يُحْيِي هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا ۚ فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ ۖ قَالَ كَمْ لَبِثْتَ ۖ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ ۖ قَالَ بَلْ لَبِثْتَ مِائَةَ عَامٍ ۖ فَانْظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ ۖ وَانْظُرْ إِلَى حِمَارِكَ وَلِنَجْعَلَكَ آيَةً لِلنَّاسِ ۖ وَانْظُرْ إِلَى الْعِظَامِ كَيْفَ نُنشِزُهَا ثُمَّ

نَكْسُوهَا لَحْمًا فَلَمَّا تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ

قَدِيرٌ

Or [consider such an example] as the one who passed by a township which had fallen into ruin. He said, "How will Allah bring this to life after its death?" So Allah caused him to die for a hundred years; then He revived him. He said, "How long have you remained?" The man said, "I have remained a day or part of a day." He said, "Rather, you have remained one hundred years. Look at your food and your drink; it has not changed with time. And look at your donkey; and We will make you a sign for the people. And look at the bones [of this donkey] - how We raise them and then We cover them with flesh." And when it became clear to him, he said, "I know that Allah is over all things competent."

AL QADEER (القدير) – THE ALL-ABLE

- If anyone has doubts, then Allah (سبحانه وتعالى) will make Him go through that experience.
- Allah (سبحانه وتعالى) is The Most Powerful in the decree. Every decree is valuable because it has been precisely measured by Allah (سبحانه وتعالى).
- Nothing can stand in front of Allah (سبحانه وتعالى) and nothing can change what He wants.

ALLAH

AL 'AZIZ – THE ALL-MIGHTY

AL HAKEEM – THE ALL-WISE

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وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ ۖ قَالَ أُولَٰئِكَ تُؤْمِنُونَ ۖ
قَالَ بَلَىٰ وَلَٰكِن لِّيَظْمَنَنَّ قَلْبِي ۖ قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ

إِلَيْكَ ثُمَّ اجْعَلْ عَلَى كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ
سَعْيًا وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

And [mention] when Abraham said, "My Lord, show me how You give life to the dead." [Allah] said, "Have you not believed?" He said, "Yes, but [I ask] only that my heart may be satisfied." [Allah] said, "Take four birds and commit them to yourself. Then [after slaughtering them] put on each hill a portion of them; then call them - they will come [flying] to you in haste. And know that Allah is Exalted in Might and Wise."

◉ Here we see the nurturing of Ibrahim (عليه السلام).

When he said my Rabb brings life to the dead, Namrud did not believe. And now Ibrahim (عليه) wants to close that topic, so he was honest to Allah (سبحانه وتعالى).

◉ He knows Allah (سبحانه وتعالى) gives life to the dead, he has no doubt in this, but then Namrud said, "I give life to the dead."

- Ibrahim (عليه السلام) believes but wants to reach the level of being at rest because he was restless when someone else says, "I give life to the dead". And this shows how he is truthful and honest.
- We should never doubt the ability of Allah (سبحانه وتعالى) because He is Al Qadeer – The All-Able. With Allah Al 'Aziz Al Hakeem (The All-Mighty, The All-Wise), we need Allah (سبحانه وتعالى) to tell us. Allah is The All-Mighty and He is not affected by the input or feedback of anyone. He is strong and firm is not affected if someone understands or not.
- Ibrahim (عليه السلام) used the nurturing from Allah (سبحانه وتعالى), and now he wants Allah (سبحانه وتعالى) to nurture him more by invoking.

- Ibrahim (عليه السلام) does not have doubts, but he wants to see how the dead is brought back to life. And Allah (سبحانه وتعالى) will make him witness it, but by being a part of it, so he was told to cut the birds and call them.
- It is important to believe in Allah's ability and to be truthful in our feelings, and Who will give us the feelings of our heart being at rest? Allah Al 'Aziz Al Hakeem.
- No one will oppose Allah (سبحانه وتعالى), even if it is contrary to what others want.
- By the might of Allah (سبحانه وتعالى), we cannot reject Him and He will place everything in the right place because He is Al Hakeem.
- Sometimes we go through a situation that is constantly being repeated, so Allah Al 'Aziz Al

Hakeem will bring it to an end, and it will not irritate us anymore.

ALLAH

AL WAASI' – THE MOST VAST

AL 'ALEEM – THE ALL-KNOWING

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مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ
سَبْعَ سَنَابِلَ فِي كُلِّ سُنبُلَةٍ مِائَةُ حَبَّةٍ ۗ وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ ۗ
وَاللَّهُ وَاسِعٌ عَلِيمٌ

The example of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And Allah multiplies [His reward] for whom He wills. And Allah is all-Encompassing and Knowing.

- We do not want to give until we are guaranteed it is worth it, but when we know Allah is Al Waasi' – The Most Vast and how much vastness He has shown us, then we will not shy away from giving.

- To give is not limited to money, but to show good manners. The Prophet (ﷺ) was always smiling while facing the greatest problems. And he is Khalil Allah who would immediately get nurtured. If his heart turns, Allah (سبحانه وتعالى) tells him, He will punish him twice. Or if he shows a frown, he will immediately be nurtured.

ALLAH

AL GHANIY – THE MOST RICH

AL HALEEM – THE MOST FORBEARING

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قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَتْبَعُهَا أَذًى وَاللَّهُ غَنِيٌّ
حَلِيمٌ

Kind speech and forgiveness are better than charity followed by injury. And Allah is Free of need and Forbearing.

- When we give, we should not be miserly, or be poor while giving. We can be poor when giving by expecting a thank you or appreciation. But

it is not taking that enriches us, it is our giving that enriches us.

AL GHANITY (الغني) – THE MOST RICH

- Allah (سبحانه وتعالى) is Al Ghaniy – The Most Rich – and He enriches us when He tells us to spend, to do good and to say a good word. And this giving purifies our faith.
- When we give, it does not enrich Allah (سبحانه وتعالى), but it enriches us.
- Allah (سبحانه وتعالى) does not need a son, partner or slaves. He does not feel satisfied or enriched by people praising Him. But we are rich by believing in Allah (سبحانه وتعالى) and praising Him.
- Our richness is not from people, our richness is not when people praise us or when people give us.

- Allah (سبحانه وتعالى) is The Most Rich and richness is richness of the heart, and Allah (سبحانه وتعالى) will give us this when we are enriched by Him.
- Allah (سبحانه وتعالى) has enriched us by making us exist, creating us and giving us life.
- He enriches us when He gives us faith, gives us the religion, family and companions.

BE OCCUPIED WITH ALLAH AND HE WILL ENRICH YOU

عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِنَّ اللَّهَ تَعَالَى يَقُولُ يَا ابْنَ آدَمَ تَفَرَّغْ لِعِبَادَتِي أَمْلَأُ صَدْرَكَ غِنًى وَأَسُدَّ فَقْرَكَ وَإِلَّا تَفْعَلْ مَلَأْتُ يَدَيْكَ شُغْلًا وَلَمْ أَسُدَّ فَقْرَكَ "

Abu Hurairah narrated that the Messenger of Allah (ﷺ) said: "Indeed Allah, Most High said: 'O son of Adam! Devote yourself to My worship, I will fill your chest with riches and alleviate your poverty. And if you do not do so, then I will fill

your hands with problems and not alleviate your poverty."⁸

- If we are constantly busy with people, then we will always feel poor and see shortcomings.
- We should be busy with The Most Rich and He will enrich rich, but if we are busy with the poor then we will be poorer.

AL HALEEM (الرحيم) – THE MOST FORBEARING

- Allah (سبحانه وتعالى) has given us so much, but we are not always grateful and obedient. Though Allah is Al Haleem in being forbearing with us.
- Allah (سبحانه وتعالى) does not need us, but is still patient with us. Unlike ourselves who need others and are patient with them.

⁸ Jami` at-Tirmidhi 2466

- Something that nullifies the good deed is when a person follows it with harm afterwards or reminds of the favor.

ALLAH

AL BASEER – THE ALL-SEEING

265

وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَتَثْبِيتًا مِّنْ
أَنْفُسِهِمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ أَصَابَهَا وَابِلٌ فَآتَتْ أُكُلَهَا ضِعْفَيْنِ فَإِن
لَّمْ يُصِيبْهَا وَابِلٌ فَطَلَّ^{فَلَّهُ} وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

And the example of those who spend their wealth seeking means to the approval of Allah and assuring [reward for] themselves is like a garden on high ground which is hit by a downpour - so it yields its fruits in double. And [even] if it is not hit by a downpour, then a drizzle [is sufficient]. And Allah, of what you do, is Seeing.

- Allah Al Baseer sees our conditions and we ask Him to grant us insight to spend in the best way such that there is no need of maintenance after it.

- What will make our sadaqah sustainable?
When we do it for the sake of Allah (سبحانه وتعالى) and we are motivated to do it.
- Two people may give the same sadaqah, but one goes on and not the other. Allah (سبحانه وتعالى) knows whose intention is for the pleasure of Allah (سبحانه وتعالى) and he is motivated to do it.
He does not need someone to remind him to do it.

ALLAH

AL GHANIY – THE MOST RICH

AL HAMEED – THE MOST PRAISEWORTHY

267

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا
لَكُمْ مِنَ الْأَرْضِ صَلَواتٌ لَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِآخِذِيهِ
إِلَّا أَنْ تُغْمِضُوا فِيهِ ۚ وَاعْلَمُوا أَنَّ اللَّهَ غَنِيٌّ حَمِيدٌ

O you who have believed, spend from the good things which you have earned and from

that which We have produced for you from the earth. And do not aim toward the defective therefrom, spending [from that] while you would not take it [yourself] except with closed eyes. And know that Allah is Free of need and Praiseworthy.

- Allah (سبحانه وتعالى) is The Most Rich, The Most Praiseworthy and we should spend from what we like, and enrich the people with our manners.
- The One Who is rich does not make others feel poor, but He enriches them.

ALLAH

AL WAASI' – THE MOST VAST

AL 'ALEEM – THE ALL-KNOWING

268

الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُم بِالْفَحْشَاءِ وَاللَّهُ يَعِدُكُم

مَغْفِرَةً مِّنْهُ وَفَضْلًا وَاللَّهُ وَاسِعٌ عَلِيمٌ

Satan threatens you with poverty and orders you to immorality, while Allah promises you

forgiveness from Him and bounty. And Allah is all-Encompassing and Knowing.

- Allah (سبحانه وتعالى) promises forgiveness and favor. It is one thing to give while hoping for vastness after it. But it is another to give because Allah is Al Waasi' – The Most Vast, so a person gives. And this is to worship Allah (سبحانه وتعالى) with ihsaan.

ALLAH

271

إِنْ تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ وَإِنْ تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ
فَهُوَ خَيْرٌ لَّكُمْ وَيُكَفِّرُ عَنْكُمْ مِنْ سَيِّئَاتِكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

If you disclose your charitable expenditures, they are good; but if you conceal them and give them to the poor, it is better for you, and He will remove from you some of your misdeeds [thereby]. And Allah, with what you do, is [fully] Acquainted.

- For those who give charity publicly, then the charity will be the highlighted.

- But the one who gives charity in secret, then Allah (سبحانه وتعالى) will highlight the person because He is Al Khabeer, The All-Aware.

ALLAH

AL 'ALEEM – THE ALL-KNOWING

AL QADEER – THE ALL-ABLE

273

لِلْفُقَرَاءِ الَّذِينَ أُحْصِرُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ تَعْرِفُهُمْ بِسِيمَاهُمْ لَا يَسْأَلُونَ النَّاسَ إِلْحَافًا وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ

[Charity is] for the poor who have been restricted for the cause of Allah, unable to move about in the land. An ignorant [person] would think them self-sufficient because of their restraint, but you will know them by their [characteristic] sign. They do not ask people persistently [or at all]. And whatever you spend of good - indeed, Allah is Knowing of it.

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يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَنْتُمْ بِدِينٍ إِلَى أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ وَلْيَكْتُبَ بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ وَلَا يَأْبَ كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ

اللَّهُ ۖ فَلْيَكْتُبْ وَلْيُمْلِلِ الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا يَبْخَسْ
 مِنْهُ شَيْئًا ۚ فَإِنْ كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا
 يَسْتَطِيعُ أَنْ يُمِلَّ هُوَ فَلْيُمْلِلْ وَلِيُّهُ بِالْعَدْلِ ۚ وَاسْتَشْهِدُوا شَهِيدَيْنِ
 مِنْ رِجَالِكُمْ ۖ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّنْ تَرْضَوْنَ
 مِنَ الشُّهَدَاءِ أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا الْأُخْرَى ۚ وَلَا
 يَأْبَ الشُّهَدَاءُ إِذَا مَا دُعُوا ۚ وَلَا تَسْأَمُوا أَنْ تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا
 إِلَى أَجَلِهِ ۚ ذَلِكُمْ أَقْسَطُ عِنْدَ اللَّهِ وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنَىٰ أَلَّا
 تَرْتَابُوا ۚ إِلَّا أَنْ تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ
 جُنَاحٌ أَلَّا تَكْتُبُوهَا ۚ وَأَشْهِدُوا إِذَا تَبَايَعْتُمْ ۚ وَلَا يُضَارَّ كَاتِبٌ وَلَا
 شَهِيدٌ ۚ وَإِنْ تَفَعَّلُوا فَإِنَّهُ فَسُوقٌ بِكُمْ ۚ وَاتَّقُوا اللَّهَ ۖ وَيُعَلِّمُكُمُ اللَّهُ ۚ
 وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

O you who have believed, when you contract a debt for a specified term, write it down. And let a scribe write [it] between you in justice. Let no scribe refuse to write as Allah has taught him. So let him write and let the one who has the obligation dictate. And let him fear Allah, his Lord, and not leave anything out of it. But if the one who has the obligation is of limited understanding or weak or unable to dictate

himself, then let his guardian dictate in justice. And bring to witness two witnesses from among your men. And if there are not two men [available], then a man and two women from those whom you accept as witnesses - so that if one of the women errs, then the other can remind her. And let not the witnesses refuse when they are called upon. And do not be [too] weary to write it, whether it is small or large, for its [specified] term. That is more just in the sight of Allah and stronger as evidence and more likely to prevent doubt between you, except when it is an immediate transaction which you conduct among yourselves. For [then] there is no blame upon you if you do not write it. And take witnesses when you conclude a contract. Let no scribe be harmed or any witness. For if you do so, indeed, it is [grave] disobedience in you. And fear Allah. And Allah teaches you. And Allah is Knowing of all things.

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لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۖ وَإِنْ تُبَدُّوا مَا فِي أَنْفُسِكُمْ أَوْ
تُخْفُوهُ يُحَاسِبُكُمْ بِهِ اللَّهُ ۖ فَيَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ ۗ قُلْ
وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

To Allah belongs whatever is in the heavens and whatever is in the earth. Whether you show what is within yourselves or conceal it, Allah will bring you to account for it. Then He will forgive whom He wills and punish whom He wills, and Allah is over all things competent.

ALLAH

AR RABB – THE NURTURER

AL MOWLA – THE GUARDIAN

285

آمَنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ
وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا
سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ

The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers. All of them have believed in Allah and His angels and His books and His messengers, [saying], "We make no distinction between any of His messengers." And they say, "We hear and we obey. [We seek] Your forgiveness, our Lord, and to You is the [final] destination."

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لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ
 رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا
 كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا
 بِهِ صَوِّغْ لَنَا آيَةً وَأَنْتَ الْمَوْجِبُ لَنَا فَانصُرْنَا عَلَى
 الْقَوْمِ الْكَافِرِينَ

Allah does not charge a soul except [with that within] its capacity. It will have [the consequence of] what [good] it has gained, and it will bear [the consequence of] what [evil] it has earned. "Our Lord, do not impose blame upon us if we have forgotten or erred. Our Lord, and lay not upon us a burden like that which You laid upon those before us. Our Lord, and burden us not with that which we have no ability to bear. And pardon us; and forgive us; and have mercy upon us. You are our protector, so give us victory over the disbelieving people."

- The last two ayat are sufficient and the Prophet (ﷺ) is mentioned because we cannot be sufficed without (لا إله إلا الله محمد رسول الله).

- After believing, we say we listen and we obey, and we ask Allah (سبحانه وتعالى) to forgive us.
- Allah (سبحانه وتعالى) will not give us more than we can handle. Everyone has a capacity, we ask Allah (سبحانه وتعالى) to not take us to account for what we did wrong or forgot. Allah (سبحانه وتعالى) will not take us to account if we forget, but this shows submission.
- Anyone who does not submit will be shown more burden like the ones before.

AL MOWLA (المولى) – THE GUARDIAN

- Allah Al Mowla is the One Who gives more strength and victory in the companionship.
- Only He can handle all our matters, big and small.

- In times of difficulties, we should rely on Allah Al Mowla and in times of ease, we should rely on Him.
- We ask Allah (سبحانه وتعالى) to give us victory over the disbelievers so that we do not disbelieve. We ask Allah (سبحانه وتعالى) to help us defeat anyone who wants to change our faith or religion.

SUPPLICATION TO HAVE OUR NAFS PURIFIED

اللهم آت نفسي تقواها، وزكها أنت خير من زكاها، أنت وليها
ومولاها

O Allah! Grant me the sense of piety and purify my soul as You are the Best to purify it. You are its Guardian and its Protecting Friend.⁹

- We cannot battle our nafs, but Allah Al Wali Al Mowla can handle it. We want our nafs to be

⁹ Riyadh As Saliheen, Muslim, Book 17, Hadith 1479

purified, dignified and to rise above situations, and only Allah Al Wali Al Mowla can grant us this. Only He can handle us, so every time we will be a new “you”.

THIS IS THE END OF THE SERIES. ALL PRAISES ARE DUE TO ALLAH THAT BY HIS GRACE, GOOD DEEDS ARE COMPLETED. MAY ALLAH PARDON US, COMPLETE OUR LIGHT AND FORGIVE US. MAY ALLAH GRANT US A GOOD END. 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



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