

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.

[www.markazalsalam.com](http://www.markazalsalam.com)

[t.me/markazalsalam](https://t.me/markazalsalam)

[+97150 8008875](https://www.whatsapp.com/+971508008875)

[info@markazalsalam.com](mailto:info@markazalsalam.com)

[t.me/dropletsofdew](https://t.me/dropletsofdew)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

## عش مع القرآن في رمضان

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### INTRODUCTION

SUPPLICATION TO MAKE THE QUR'AN  
THE SPRING OF OUR HEARTS

اللَّهُمَّ إِنِّي عَبْدُكَ ابْنُ عَبْدِكَ ابْنُ أُمَّتِكَ نَاصِيَتِي بِيَدِكَ مَاضٍ فِيَّ  
حُكْمُكَ، عَدْلٌ فِيَّ قَضَاؤُكَ أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ سَمَّيْتَ بِهِ  
نَفْسَكَ أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ، أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ أَوْ  
اسْتَأْثَرْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ أَنْ تَجْعَلَ الْقُرْآنَ رَبِيعَ قَلْبِي،  
وَنورَ صَدْرِي وَجِلَاءَ حَزْني وَذَهَابَ هَمِّي

“O Allah, I am Your slave, the son of Your slave.  
My forelock is in Your Hand. Your judgment of  
me is inescapable. Your trial of me is just. I am

invoking You by all the names that You call Yourself, that You have taught to anyone in Your creation, that You have mentioned in Your Book, or that You have kept unknown. Let the Qur'an be the delight of my heart, the light of my chest, the remover of my sadness and the pacifier of my worries."<sup>1</sup>

- This supplication is for removal of worries and anxiety but it ends by asking Allah (سبحانه وتعالى) to make the Qur'an the spring of our hearts.
- We are a slave, our parents are slaves, and our forelock is in the Hands of Allah (سبحانه وتعالى). Everything Allah (سبحانه وتعالى) decrees for us is the best. We ask Allah (سبحانه وتعالى) by all His Most Beautiful Names, and as we go on this journey to Allah (سبحانه وتعالى), we are not looking at our deeds, but remembering Allah (سبحانه وتعالى).

<sup>1</sup> As Silsalah As Saheeha 199, Authenticated by Al Albani as Sahih

- After asking Allah (سبحانه وتعالى) by all His Names we know and do not know, we ask Allah (سبحانه وتعالى) to grant us vastness because to go with the Names of Allah (سبحانه وتعالى) and the Qur'an is not something easy, but only Allah (سبحانه وتعالى) can make it easy. May Allah (سبحانه وتعالى) make us enjoy knowing Him through His Words. Ameen.
- We need to be like a slave who is waiting for his Master to know Him. We ask Allah (سبحانه وتعالى) to make the Qur'an the spring of our heart so that our heart flourishes, and the light of our eyes, so we see what is right and to remove all worries.
- We all need Allah (سبحانه وتعالى) and understand that we are a slave and cannot do anything by our might and power.

## SURAH FUSSILAT 1 TO 3

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1

حم

Ha, Meem.

2

تَنْزِيلٌ مِّنَ الرَّحْمَنِ الرَّحِيمِ

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

3

كِتَابٌ فَصِّلَتْ آيَاتُهُ قُرْآنًا عَرَبِيًّا لِّقَوْمٍ يَعْلَمُونَ

A Book whose verses have been detailed, an  
Arabic Qur'an for a people who know,

- We need to know Who is Allah (سبحانه وتعالى) and we need to know faith and the Qur'an from Allah Ar Rahman Ar Raheem, we ask Allah (سبحانه وتعالى) to have mercy on us.

- We are waiting for the mercy of Allah (سبحانه) and always hope from His mercy, and we need mercy until the end.
- The Qur'an is gathered into a Book which consists of surahs, and the surahs consist of ayat and there are topics. And then we can go into more detail, and the Qur'an is in Arabic, so we can feel the meanings and this will make us express more.
- When someone speaks very eloquently, it moves our feelings and changes. The Qur'an is not only clarity in the Book, but in our feelings. But this is for those who know, but those who do not know will not feel these feelings.

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

## 2. SURAH AL BAQARAH – AYAT 102 TO

141

- When someone thinks too much then it can make it more difficult to submit, and we ask Allah (سبحانه وتعالى) to make use our mind so that we submit to Him and not that our thinking is against us.
- Allah (سبحانه وتعالى) favored Banu Israel with many blessings. He granted them constant worldly and deen blessings. There was never a time when they did not have a messenger. Allah (سبحانه وتعالى) gave them provision and gave them a Book, but they kept it behind their back. Anyone who leaves things behind will be tested with something.

- If we do not use our time in goodness, then we will be tested by using our time in evil. They left their Book so they became tested with magic.
- Imagine someone has knowledge but keeps it behind him, so then a person goes to sorcery and something that separates between people. The one who does not submit to the truth and unity will submit to falsehood and separation.

## ALLAH

102

وَ اتَّبَعُوا مَا تَتْلُو الشَّيَاطِينُ عَلَىٰ مُلْكٍ سُلَيْمَانَ ۖ وَمَا كَفَرَ سُلَيْمَانُ  
 وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنزِلَ عَلَىٰ  
 الْمَلَائِكَةِ بَبَابِ هَارُوتَ وَمَارُوتَ ۖ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّىٰ يَقُولَا  
 إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ۖ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ  
 الْمَرْءِ وَزَوْجِهِ ۖ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ ۖ  
 وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ ۖ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ

## فِي الْآخِرَةِ مِنْ خَلْقٍ وَلَبِئْسَ مَا شَرَوْا بِهِ أَنْفُسَهُمْ لَوْ كَانُوا يَعْلَمُونَ

And they followed [instead] what the devils had recited during the reign of Solomon. It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic and that which was revealed to the two angels at Babylon, Harut and Marut. But the two angels do not teach anyone unless they say, "We are a trial, so do not disbelieve [by practicing magic]." And [yet] they learn from them that by which they cause separation between a man and his wife. But they do not harm anyone through it except by permission of Allah. And the people learn what harms them and does not benefit them. But the Children of Israel certainly knew that whoever purchased the magic would not have in the Hereafter any share. And wretched is that for which they sold themselves, if they only knew.

- No separation and no magic can take place without the permission of Allah (سبحانه وتعالى).

## ALLAH

103

وَلَوْ أَنَّهُمْ آمَنُوا وَاتَّقَوْا لَمَثُوبَةٌ مِّنْ عِنْدِ اللَّهِ خَيْرٌ لَّوْ كَانُوا يَعْلَمُونَ

And if they had believed and feared Allah, then the reward from Allah would have been [far] better, if they only knew.

- Those who go into magic have disbelieved in Allah (سبحانه وتعالى) and have followed their desires, so what should be done? Believe in Allah (سبحانه وتعالى) and have taqwa.

## ALLAH

## RABBAKUM – YOUR LORD

105

مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَا الْمُشْرِكِينَ أَنْ يُنَزَّلَ عَلَيْكُمْ مِنْ خَيْرٍ مِّنْ رَبِّكُمْ قُلْ وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

Neither those who disbelieve from the People of the Scripture nor the polytheists wish that any good should be sent down to you from your Lord. But Allah selects for His mercy whom He wills, and Allah is the possessor of great bounty.

- They hate it when the religion is opened for others. They want all the messengers to be from them, they want all deen blessings to be for them.
- And this teaches us not to fall into these characteristics. We should love it when any good is opened for others. When Allah (سبحانه و تعالی) opens for someone to memorize the Qur'an, then we should be happy and pleased. We should not think good deeds are only for us and hate it when good deeds are opened for others.

- Allah (سبحانه وتعالى) chooses where His mercy will be placed and when we believe in Allah and Ar Rabb then it will remove these feelings. Allah (سبحانه وتعالى) is the Owner of Great Favors and we ask Allah (سبحانه وتعالى) of His favors.

## ALLAH

### AL QADEER – THE ALL-ABLE

106

مَا نَنْسَخُ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِمَّنْهَا أَوْ مِثْلَهَا أَلَمْ تَعْلَمْ أَنَّ  
اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

We do not abrogate a verse or cause it to be forgotten except that We bring forth [one] better than it or similar to it. Do you not know that Allah is over all things competent?

- Out of Allah's ability, He can abrogate verses and this teaches us flexibility and to not be rigid.

- They do not like for things to change and it might appear as being punctual, but this is not submission to Allah (سبحانه وتعالى).
- Allah (سبحانه وتعالى) can teach us by showing us something we know and then it can be abrogated. This may not be easy, but it teaches submission.
- We should submit and not try to figure it out because it is Allah's ability to teach us something and then abrogate it by bringing other verses that are better or similar to it.
- When we see changes in the way or a pattern, then this is from the impacts of Allah Al Qadeer.
- From the story of Banu Israel, Allah (سبحانه وتعالى) mentions all the challenges that da'ees and students of knowledge go through but are shy to express.

## ALLAH

107

أَلَمْ تَعْلَمْ أَنَّ لِلَّهِ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ قَدْ وَمَا لَكُمْ مِّنْ دُونِ  
اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ

Do you not know that to Allah belongs the dominion of the heavens and the earth and [that] you have not besides Allah any protector or any helper?

◦ It is important to submit to Allah (سبحانه وتعالى).

## ALLAH

## AL QADEER – THE ALL-ABLE

109

وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُمْ مِّنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا  
حَسَدًا مِّنْ عِنْدِ أَنْفُسِهِمْ مِّنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ فَاعْفُوا  
وَاصْفَحُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ قَدْ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

Many of the People of the Scripture wish they could turn you back to disbelief after you have believed, out of envy from themselves [even] after the truth has become clear to them. So pardon and overlook until Allah delivers His

command. Indeed, Allah is over all things competent.

- They do not want others to believe and if there is any extension of the religion, they want it to be from among them. They do not like it that the religion was extended to Prophet Mohammed (ﷺ).
- If someone is jealous of us, they will pressure us so that our level becomes less. But a person should pardon and overlook, and Allah (سبحانه و تعالی) will handle them and He is able to do all things.

ALLAH

AL BASEER – THE ALL-SEEING

110

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَمَا تُقَدِّمُوا لِأَنْفُسِكُمْ مِنْ خَيْرٍ  
تَجِدُوهُ عِنْدَ اللَّهِ قَدِيرًا إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ

And establish prayer and give zakah, and whatever good you put forward for yourselves - you will find it with Allah. Indeed, Allah of what you do, is Seeing.

- There are people who can stop us, but we should continue to do the good we are doing because we will find it with Allah (سبحانه وتعالى).
- And Allah (سبحانه وتعالى) sees what we do, so we should not stop that goodness.

ALLAH

AR RABB – THE NURTURER

112

بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ  
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

Yes [on the contrary], whoever submits his face in Islam to Allah while being a doer of good will have his reward with his Lord. And no fear will there be concerning them, nor will they grieve.

- In our way to Allah (سبحانه وتعالى), we love for everyone to go to paradise and when Allah (سبحانه وتعالى) opens good deeds for them.
- Here we find the equation of success and salvation:
  1. The one who submits his face to Allah (سبحانه وتعالى); it did not say the one whose actions submit to Allah (سبحانه وتعالى), but the face submits to Allah (سبحانه وتعالى) and does not look at others
  2. While he is muhsin, he only looks at Allah's beauty. He does not look at the actions of people and what they do.
- Whoever does this, then his reward is with Allah (سبحانه وتعالى). It is not about being someone who just does things what others do.

- Allah Ar Rabb nurtures us and He recompenses us. And they will have no fear or sadness.

## ALLAH AL MUHSIN (المحسن) – THE MOST EXCELLENT

- Ihsan is the highest level of religion, after Islam and Iman (faith).

### WHAT IS IHSAN?

فَأَخْبِرْنِي عَنِ الْإِحْسَانِ. قَالَ: أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ.

Then he (the man) said, "Inform me about Ihsan." He (the Prophet) answered, "It is that you should serve Allah as though you could see Him, for though you cannot see Him yet He sees you." <sup>2</sup>

- A person reaches the highest level after going through submission and faith.

<sup>2</sup> Hadith 2, 40 Hadith an-Nawawi

- If one is looking at others, then he cannot do his best. We can do our best only when we see His Beauty, Majesty, Perfection in every Name and in every nurturing from Him.
- Allah (سبحانه وتعالى) is Al Muhsin and loves ihsaan (excellence) in all matters.
- We see this pattern with other Names and this teaches us that He loves his Names and to see the impact of His Names on His slaves.

### ALLAH HAS ENJOINED GOODNESS TO EVERYTHING

" إِنَّ اللَّهَ كَتَبَ الْإِحْسَانَ عَلَى كُلِّ شَيْءٍ فَإِذَا قَتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذَّبْحَ وَلِيُحِدَّ أَعْنَاقَكُمْ شَفْرَتَهُ فَلْيُرْخِ ذَبِيحَتَهُ "

Shaddid b. Aus said: Two are the things which I remember Allah's Messenger (ﷺ) having said: Verily Allah has enjoined goodness to everything; so when you kill, kill in a good way and when you slaughter, slaughter in a good

way. So every one of you should sharpen his knife, and let the slaughtered animal die comfortably.<sup>3</sup>

- We want matters to end with goodness and we ask Allah (سبحانه وتعالى) for a good end.
- We want to die in a state when we are believing in Allah (سبحانه وتعالى) and our face only turns to Allah (سبحانه وتعالى).

### THINKING GOOD AT TIME OF DEATH

عَنْ جَابِرٍ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ  
لَا يَمُوتَنَّ أَحَدٌ مِنْكُمْ إِلَّا وَهُوَ يُحْسِنُ الظَّنَّ بِاللَّهِ ."

It was narrated that Jabir said: "I heard the Messenger of Allah (ﷺ) say: 'No one of you should die except thinking positively of Allah.'"<sup>4</sup>

- At the time of death we want to think good of Allah (سبحانه وتعالى) and not doubt or question Him. Ups and downs can happen but in end

<sup>3</sup> Sahih Muslim 1955a

<sup>4</sup> Sunan Ibn Majah 4167

we want to highlight Allah (سبحانه وتعالى) and not look at anyone else.

- ◉ Knowing Allah Al Muhsin makes us want to do our best while looking at Him, to do ihsan to our parents and to other people in general.
- ◉ Allah (سبحانه وتعالى) deserves to see the best from our hearts.
- ◉ In the moments of tightness in heart, we want to fight the negativity with goodness.
- ◉ If we deal with Allah (سبحانه وتعالى) with ihsan, surely He will deal with us in the best way.

## ALLAH

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وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصَارَىٰ عَلَىٰ شَيْءٍ وَقَالَتِ النَّصَارَىٰ  
لَيْسَتِ الْيَهُودُ عَلَىٰ شَيْءٍ وَهُمْ يَتْلُونَ الْكِتَابَ ۚ كَذَلِكَ قَالَ الَّذِينَ لَا

يَعْلَمُونَ مِثْلَ قَوْلِهِمْ ۚ فَاللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ

The Jews say "The Christians have nothing [true] to stand on," and the Christians say, "The Jews have nothing to stand on," although they [both] recite the Scripture. Thus the polytheists speak the same as their words. But Allah will judge between them on the Day of Resurrection concerning that over which they used to differ.

◉ We should submit to the judgement of Allah (سبحانه وتعالى).

## ALLAH

114

وَمَنْ أَظْلَمُ مِمَّن مَّنَعَ مَسَاجِدَ اللَّهِ أَنْ يُذْكَرَ فِيهَا اسْمُهُ وَسَعَى فِي خَرَابِهَا ۚ أُولَٰئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ ۚ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ

And who are more unjust than those who prevent the name of Allah from being mentioned in His mosques and strive toward their destruction. It is not for them to enter them except in fear. For them in this world is disgrace,

and they will have in the Hereafter a great punishment.

- A person cannot engage in business in the masjid because it distracts people. This will lead people to only go to a masjid to get customers.
- Anyone who tries to corrupt the masjid by trying to distract the people, then Allah (سبحانه) will make him enter it in fear.

ALLAH

AL WAASI' – THE MOST VAST

AL 'ALEEM – THE ALL-KNOWING

115

وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ ۚ فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ ۚ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ

And to Allah belongs the east and the west. So wherever you [might] turn, there is the Face of Allah. Indeed, Allah is all-Encompassing and Knowing.

- The Face of Allah (سبحانه وتعالى) is The Most Beautiful.

- The one who is jealous will make matters so tight on us such that we cannot continue. They want to make restrictions, but Allah (سبحانه وتعالى) is The Most Vast, The All-Knowing.

## ALLAH

116

وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا قُلْ سُبْحَانَهُ ۖ بَلْ لَّهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۗ كُلٌّ لَّهُ قَانِتُونَ

They say, "Allah has taken a son." Exalted is He! Rather, to Him belongs whatever is in the heavens and the earth. All are devoutly obedient to Him,

- It is important to believe in Allah (سبحانه وتعالى) and if people try to say bad things about Him, but the reality is everything belongs to Him and everything submits to Him. This is a message for us to not stop or get affected by it.

- We do not want the jealousy, misbehavior or insult of anyone to stop us. But to have faith in Allah (سبحانه وتعالى) and continue.

## ORIGINATOR OF THE HEAVENS AND THE EARTH

117

بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ ۖ وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ

Originator of the heavens and the earth. When He decrees a matter, He only says to it, "Be," and it is.

- Allah (سبحانه وتعالى) is The Originator of the heavens and earth.

## ALLAH

118

وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا اللَّهُ أَوْ تَأْتِينَا آيَةٌ ۚ كَذَلِكَ قَالَ الَّذِينَ مِنْ قَبْلِهِمْ مِثْلَ قَوْلِهِمْ ۖ تَشَابَهَتْ قُلُوبُهُمْ ۚ قَدْ بَيَّنَّا الْآيَاتِ لِقَوْمٍ يُوقِنُونَ

Those who do not know say, "Why does Allah not speak to us or there come to us a sign?" Thus spoke those before them like their words. Their hearts resemble each other. We have shown clearly the signs to a people who are certain [in faith].

- And now they want Allah (سبحانه وتعالى) to speak to them and this shows how much they skip the messengers.
- And if anyone says anything bad, it is not the first time; it has been said before because their hearts are the same.

## MESSENGER OF ALLAH – BREARER OF GLAD AND TIDINGS AND WARNER

119

إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَلَا تُسْأَلُ عَنْ أَصْحَابِ

الْجَحِيمِ

Indeed, We have sent you, [O Muhammad (ﷺ)], with the truth as a bringer of good tidings and a warner, and you will not be asked about the companions of Hellfire.

- In the way to Allah (سبحانه وتعالى), we need to be pure and not judge others.

## ALLAH

120

وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ ۗ قُلْ إِنَّ هُدَىٰ اللَّهِ هُوَ الْهُدَىٰ ۗ وَلَئِنِ اتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ ۖ مَا لَكَ مِنَ اللَّهِ مِن وَّلِيٍّ وَلَا نَصِيرٍ

And never will the Jews or the Christians approve of you until you follow their religion. Say, "Indeed, the guidance of Allah is the [only] guidance." If you were to follow their desires after what has come to you of knowledge, you would have against Allah no protector or helper.

- People who are jealous will try to make the other person fail, and they will never be happy until the person fails.
- If we seek the pleasure of people then it can make us lose our path. Ihsaan is to seek the

pleasure of Allah (سبحانه وتعالى) and not someone else.

- And if a person follows their desires while knowledge and guidance was brought, then he will not have a companion or supporter.

### STORY OF IBRAHIM (عليه السلام) – AYAT 123 TO 141

- The story of Ibrahim (عليه السلام) is an example of a successful story. When there is submission, there will be ease, there will be being established, there will be progression and goodness for the offspring. But when there is no submission, then matters take long and there is only argument and twisted thinking.
- Submission to Allah (سبحانه وتعالى) takes us higher. Banu Israel was tested, but did not complete it,

so they were tested again and again. But with Ibrahim (عليه السلام), he immediately submitted, and only words from Allah (سبحانه وتعالى) are sufficient.

- When a person accepts the nurturing of Allah (سبحانه وتعالى), then He will see more of the Names of Allah (سبحانه وتعالى). But if a person does not accept the nurturing of Allah (سبحانه وتعالى), then his heart will not be able to see Who is Allah (سبحانه وتعالى).
- We will notice many Names of Allah (سبحانه وتعالى) with regards to the story of Ibrahim (عليه السلام):
  1. Ar Rabb
  2. Allah
  3. Ilaah
  4. At Tawwaab Ar Raheem

## 5. Al 'Aziz Al Hakeem

### AR RABB – THE NURTURER

124

وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ ۖ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ  
إِمَامًا ۗ قَالَ وَمِنْ ذُرِّيَّتِي ۖ قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ

And [mention, O Muhammad (ﷺ)], when Abraham was tried by his Lord with commands and he fulfilled them. [Allah] said, "Indeed, I will make you a leader for the people." [Abraham] said, "And of my descendants?" [Allah] said, "My covenant does not include the wrongdoers."

- And since Ibrahim (عليه السلام) passed his tests, then he will be a role model and good example for others.
- Ibrahim (عليه السلام) passed the tests and then Allah (سبحانه وتعالى) chose him. In our way to Allah (سبحانه وتعالى), we should never feel disconnected from His nurturing.

## AR RABB – THE NURTURER ALLAH

126

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ  
الثَّمَرَاتِ مَنْ آمَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ قَالَ وَمَنْ كَفَرَ فَأُمَتِّعُهُ  
قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ وَبِئْسَ الْمَصِيرُ

And [mention] when Abraham said, "My Lord, make this a secure city and provide its people with fruits - whoever of them believes in Allah and the Last Day." [Allah] said. "And whoever disbelieves - I will grant him enjoyment for a little; then I will force him to the punishment of the Fire, and wretched is the destination."

- After Allah (سبحانه وتعالى) gave him the house, Ibrahim (عليه السلام) asked Allah (سبحانه وتعالى) to provide food to the people.

## OUR RABB – OUR NURTURER AS SAMI'E – THE ALL-HEARING AL 'ALEEM – THE ALL-KNOWER

127

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا  
 إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

And [mention] when Abraham was raising the foundations of the House and [with him] Ishmael, [saying], "Our Lord, accept [this] from us. Indeed You are the Hearing, the Knowing.

○ Allah (سبحانه وتعالى) hears our supplication and He is The All-Knower.

OUR RABB – OUR NURTURER  
 AT TAWWAAB – THE INITIATOR AND  
 ACCEPTOR OF THE REPENTANCE  
 AR RAHEEM – THE ESPECIALLY MERCIFUL

128

رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا  
 مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ

Our Lord, and make us Muslims [in submission] to You and from our descendants a Muslim nation [in submission] to You. And show us our rites and accept our repentance. Indeed, You are the Accepting of repentance, the Merciful.

- Ibrahim (عليه السلام) asks Allah (سبحانه وتعالى) to always submit to Him and that his offspring submit to Him.
- Allah (سبحانه وتعالى) is The One Who accepts repentance and He is The Most Merciful.

OUR RABB – OUR NURTURER  
 AL 'AZIZ – THE ALL-MIGHTY  
 AL HAKEEM – THE ALL-WISE  
 MESSENGER ( ﷺ )

129

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ  
 وَالْحِكْمَةَ وَيُزَكِّيهِمْ ۗ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

Our Lord, and send among them a messenger from themselves who will recite to them Your verses and teach them the Book and wisdom and purify them. Indeed, You are the Exalted in Might, the Wise."

- And Ibrahim (عليه السلام) invoked Allah (سبحانه وتعالى) that a messenger will be among them, and

that is the Prophet (ﷺ). Ibrahim (عليه السلام) was always looking ahead so that things will remain.

- Only Allah Al 'Aziz Al Hakeem can place things in the right order. And Ibrahim (عليه السلام) invoked for a messenger that will come centuries later who will recite the ayat, teach the book and wisdom and purify the people. And how this will happen only because Allah is Al 'Aziz Al Hakeem.
- He did not set up a plan of who will come later, but he made dua to Al 'Aziz Al Hakeem Who will set everything in its right place.

AR RABB

131

إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمُ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ

When his Lord said to him, "Submit", he said "I have submitted [in Islam] to the Lord of the worlds."

- It is important to submit to every situation from the Nurturer of the World. Even if our pen does not work, we submit.

## ALLAH

132

وَوَصَّىٰ بِهَا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ يَا بَنِيَّ إِنَّ اللَّهَ اصْطَفَىٰ لَكُمُ  
الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ

And Abraham instructed his sons [to do the same] and [so did] Jacob, [saying], "O my sons, indeed Allah has chosen for you this religion, so do not die except while you are Muslims."

- And at the end, Ibrahim (عليه السلام) did not tell them to take care of the vision because he invoked Allah (سبحانه وتعالى). He told his children to take care of their faith, and do not die except

in a state of Islam. He is thinking of the rights of Allah (سبحانه وتعالى) more than anything else.

- ◉ We do not want our life to end while thinking of what needs to be done.

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

133

أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ  
 مِنْ بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ وَاللَّهُ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ  
 وَإِسْحَاقَ إِلَهًا وَاحِدًا وَنَحْنُ لَهُ مُسْلِمُونَ

Or were you witnesses when death approached Jacob, when he said to his sons, "What will you worship after me?" They said, "We will worship your God and the God of your fathers, Abraham and Ishmael and Isaac - one God. And we are Muslims [in submission] to Him."

- ◉ At the deathbed of Yaqoub (عليه السلام), he asked his children what they will worship after him, and they said, "your Ilah" and the Ilaah is

the One Who is perfect and our heart sinks and drowns in His perfection.

ALLAH

AR RABB – THE NURTURER

136

قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ  
وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ  
النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ

Say, [O believers], "We have believed in Allah and what has been revealed to us and what has been revealed to Abraham and Ishmael and Isaac and Jacob and the Descendants and what was given to Moses and Jesus and what was given to the prophets from their Lord. We make no distinction between any of them, and we are Muslims [in submission] to Him."

◦ Faith needs to be declared again.

ALLAH

AS SAMI'E – THE ALL-HEARING

AL 'ALEEM – THE ALL-KNOWER

137

فَإِنْ آمَنُوا بِمِثْلِ مَا آمَنْتُمْ بِهِ فَقَدِ اهْتَدَوْا ۖ وَإِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي  
شِقَاقٍ ۖ فَسَيَكْفِيكُمْ اللَّهُ ۚ وَهُوَ السَّمِيعُ الْعَلِيمُ

So if they believe in the same as you believe in, then they have been [rightly] guided; but if they turn away, they are only in dissension, and Allah will be sufficient for you against them. And He is the Hearing, the Knowing.

- If we believe and people still disbelieve, then challenge is there will be separation. And when there is separation then it will lead to enmity. But Allah (سبحانه وتعالى) says He will be sufficient for you.
- If someone tries to make separation, we need to know Allah is The All-Hearer, The All-Knower.

## ALLAH

138

صِبْغَةَ اللَّهِ ۖ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً ۖ وَنَحْنُ لَهُ عَابِدُونَ

[And say, "Ours is] the religion of Allah. And who is better than Allah in [ordaining] religion? And we are worshippers of Him."

- We want to be dipped in the "color of Allah" and even if people oppose us or try to change us, we do not want "our color" to change.

ALLAH

OUR RABB AND YOUR RABB – OUR  
NURTURER AND YOUR NURTURER

139

قُلْ أَتَحَاجُّونَنَا فِي اللَّهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ وَلِنَا أَعْمَالُنَا وَلَكُمْ  
أَعْمَالُكُمْ وَنَحْنُ لَهُ مُخْلِصُونَ

Say, [O Muhammad], "Do you argue with us about Allah while He is our Lord and your Lord? For us are our deeds, and for you are your deeds. And we are sincere [in deed and intention] to Him."

- Allah (سبحانه وتعالى) is the Rabb of everyone, but they want good deeds only for themselves and paradise just for them.

## ALLAH

140

أَمْ تَقُولُونَ إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطَ  
كَانُوا هُودًا أَوْ نَصَارَى قُلْ أَأَنْتُمْ أَعْلَمُ أَمْ اللَّهُ قُلْ وَمَنْ أَظْلَمُ مِمَّن  
كَتَمَ شَهَادَةً عِنْدَهُ مِنَ اللَّهِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ

Or do you say that Abraham and Ishmael and Isaac and Jacob and the Descendants were Jews or Christians? Say, "Are you more knowing or is Allah?" And who is more unjust than one who conceals a testimony he has from Allah? And Allah is not unaware of what you do.

- If Allah (سبحانه وتعالى) makes us witness to something then why do we hide it.

MAY ALLAH MAKE US AMONG THOSE WHO SUBMIT TO HIM  
WILLINGLY. AMEEN.

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



## RELATED RESOURCES

TADDABUR SURAH AL BAQARAH AYAT 106 TO 141

## ADDITIONAL RESOURCES

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

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