

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

t.me/markazalsalam

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

info@markazalsalam.com

t.me/dropletsofdew

[f](#) [@](#) [v](#) Al Salam Islamic Center



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

عش مع القرآن في رمضان

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

27 MARCH 2023 | 05 RAMADAN 1444 | CLASS #5

INTRODUCTION

SUPPLICATION FOR THE LOVE OF ALLAH

اللهم إني أسألك حبك، وحب من يحبك، والعمل الذي يبلغني
حبك

O Allah! I ask You for Your Love, the love of those who love You, and deeds which will cause me to attain Your Love.¹

ALLAH AS SAYYID (السَّيِّد) – THE MASTER

◉ Allah is the Master and is in control of everyone and everything.

¹ At Tirmidhi Book 17, Hadith 1490

ALLAH AS SAYYID

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا بِشْرٌ، - يَعْنِي ابْنَ الْمُفَضَّلِ - حَدَّثَنَا أَبُو
 مَسْلَمَةَ، سَعِيدُ بْنُ يَزِيدَ عَنْ أَبِي نَضْرَةَ، عَنْ مُطَرِّفٍ، قَالَ قَالَ
 أَبِي انْطَلَقْتُ فِي وَفْدِ بَنِي عَامِرٍ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
 وَسَلَّمَ فَقُلْنَا أَنْتَ سَيِّدُنَا . فَقَالَ " السَّيِّدُ اللَّهُ تَبَارَكَ وَتَعَالَى " .
 قُلْنَا وَأَفْضَلُنَا فَضْلًا وَأَعْظَمُنَا طَوْلًا . فَقَالَ " قُولُوا بِقَوْلِكُمْ أَوْ
 بَعْضِ قَوْلِكُمْ وَلَا يَسْتَجْرِيَنَّكُمُ الشَّيْطَانُ " .

Narrated Abdullah ibn ash-Shikhkhir: I went with a deputation of Banu Amir to the apostle of Allah (ﷺ), and we said: You are our lord (sayyid). To this he replied: The lord is Allah, the Blessed and Exalted. Then we said: And the one of us most endowed with excellence and superiority. To this he replied: Say what you have to say, or part of what you have to say, and do not let the devil make you his agents.²

○ The Prophet (ﷺ) was trying to protect the man from exaggerating.

² Sunan Abi Dawud 4806

- This Name is a great protection for us from falling into shirk. We hear terms like masterchef, master tailor or maestro but Allah As Sayyid is the real Master and controller of everything.
- Anything that we want to happen but doesn't happen or vice versa is all because He is controlling every part of the universe.
- When you know this greatness of Allah (سبحانه و تعالی), we do not give power to anything else but we turn to Him and ask Him.
- The more we try to be in control of something, and try to surround it, the more it falls away because Allah (سبحانه و تعالی) will show us He is in control.
- This gives peace when we know that we are submitting to the Master.

- One of the meanings of Allah Ar Rabb is السيد المطاع (The Obeyed Master). He is our Master Who is taking care of us in the best way.
- Taqwa is to place a barrier between ourselves and the anger of Allah (سبحانه وتعالى). So we should accept the legislations Allah (سبحانه وتعالى) brings to us, just as we should accept the decrees Allah (سبحانه وتعالى) brings to us, why? Because He is As Sayyid – The Master.
- When we see changes and things come in between in our plans, we have to remember Allah is As Sayyid. We may want to break our fast and at that moment we get a phone call. We have to remember Allah As Sayyid.

- If we apply taqwa in the situations we face then we can have taqwa when it comes to legislations.
- When Allah (سبحانه وتعالى) tells us about the legislations, it is not to make us rigid, but to be flexible.
- Banu Israel made it difficult on themselves when they kept asking too many questions about the rules Allah (سبحانه وتعالى) gave them, so it became a burden.
- When we know Allah is The Master, then we do not want to misbehave and get upset if the traffic late is taking too long, or if someone arrives earlier than agreed. It is important to not ignore what The Master places in our life.
- In Surah Fussilat, the mushrikeen are those who do not purify themselves and do not give up

their desires in situations. They attach to their nafs.

- If we are the lady of the house and another person tries to take that position, then we become upset. And to Allah (سبحانه وتعالى) is the best example, Allah (سبحانه وتعالى) is The Master, so we should not be masters, we are slaves to Allah (سبحانه وتعالى) submitting to The Master.
- Out of Allah's kindness, He did not mention His Name "The Sayyid" in the Qur'an from the start, but it came in the hadith. People like to immediately force themselves and say, "I'm the manager, I'm the boss, I'm the ceo". But Allah (سبحانه وتعالى) first introduces Himself in the Qur'an with the Names Allah, Ar Rabb, Ar Rahman.

- Allah is The One Who is Beloved and The Most Majestic. And Ar Rabb is the One Who is always with us, taking care of us. We can always disregard “The Rabb” since He is always with us, but if we hear Master, we can become fearful.
- Allah Ar Rahman is The Most Merciful and His mercy precedes His anger. How many times do we ignore Allah (سبحانه وتعالى), how many times are we fussy and show that we do not like it when things happen to us, but Allah is Ar Rahman.
- The Names of Allah (سبحانه وتعالى) is what corrects people, but if we tell humans made of mud only rules then they will become so rigid like stone, but knowing Allah (سبحانه وتعالى) humbles us. What is the point of praying and fasting while

being arrogant? Subhan Allah. With taqwa, we will look our best.

SUPPLICATION FOR TAQWA

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.³

³ Riyadh As Saliheen, Muslim, Book 17, Hadith 1479

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

2. SURAH AL BAQARAH – AYAT 177 TO 195

- The rules mentioned are:
 1. Qisas: penalty when someone is killed, and this is protection of soul.
 2. Wassiyah: instructions for wealth after death, and this protection of wealth.
 3. Fasting Ramadan: is self-purification so we may have taqwa. Fasting manages the sensitivities we have.
 4. Hajj and Battle in the cause of Allah: both are struggles.
- Before going into the rules and legislations, the upcoming ayah is extremely important.

ALLAH

177

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ
 آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ
 عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ
 وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ
 بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ
 الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ

Righteousness is not that you turn your faces toward the east or the west, but [true] righteousness is [in] one who believes in Allah, the Last Day, the angels, the Book, and the prophets and gives wealth, in spite of love for it, to relatives, orphans, the needy, the traveler, those who ask [for help], and for freeing slaves; [and who] establishes prayer and gives zakah; [those who] fulfill their promise when they promise; and [those who] are patient in poverty and hardship and during battle. Those are the ones who have been true, and it is those who are the righteous.

- Birr is to be good in the heart and it is not by turning our face to the east and west, but to flexible, and not rigid or stubborn.
- Belief in Allah (سبحانه وتعالى) is what will grant us taqwa. To believe in Allah (سبحانه وتعالى) is to believe in His beauty, majesty and His Most Beautiful Names and Attributes.
- The (ب) in (بِاللَّهِ) means connected so there is constant attachment. We cannot disconnect from Allah (سبحانه وتعالى) or disconnect from believing in Him.

AR RABB – THE NURTURER

178

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ ۚ الْحُرُّ بِالْحُرِّ
وَالْعَبْدُ بِالْعَبْدِ ۚ وَالْأُنثَىٰ بِالْأُنثَىٰ ۚ فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ

فَاتَّبَاعُ بِالْمَعْرُوفِ وَأَدَاءٌ إِلَيْهِ بِإِحْسَانٍ ۗ ذَٰلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ
وَرَحْمَةٌ ۗ فَمَنِ اعْتَدَىٰ بَعْدَ ذَٰلِكَ فَلَهُ عَذَابٌ أَلِيمٌ

O you who have believed, prescribed for you is legal retribution for those murdered - the free for the free, the slave for the slave, and the female for the female. But whoever overlooks from his brother anything, then there should be a suitable follow-up and payment to him with good conduct. This is an alleviation from your Lord and a mercy. But whoever transgresses after that will have a painful punishment.

- There is a penalty when someone is murdered, but there is the option to pardon and show ihsaan, and this is even more purification for the ego.
- And this is a reminder for us, if there is pardoning for murder, so what about when people make a mistake? We are so quick to be harsh, subhan Allah.

- When a person is reformed out of fear then he will act, but he will never know himself. And if someone is given space, then he has to struggle against himself to do it, but then he can do it on his own and discover himself.
- When someone has so much knowledge then he will start looking at everything, “this is right and this is wrong”, but that is not the way. We have to remember “we listen and we obey”.

ALLAH

AS SAMI'E – THE ALL-HEARING

AL 'ALEEM – THE ALL-KNOWER

181

فَمَنْ بَدَّلَهُ بَعْدَ مَا سَمِعَهُ فَإِنَّمَا إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ إِنَّ اللَّهَ

سَمِيعٌ عَلِيمٌ

Then whoever alters the bequest after he has heard it - the sin is only upon those who have altered it. Indeed, Allah is Hearing and Knowing.

- A person may have given instructions before his death to someone, and that person changes the wassiyah (instructions), but Allah (سبحانه وتعالى) tells us He is The All-Hearing The All-Knowing, so we should not worry.
- Allah (سبحانه وتعالى) hears what the dying person has said and He is All-Knower of the one who changes it.

ALLAH

AL GHAFOOR – THE MOST FORGIVING

AR RAHEEM – THE ESPECIALLY MERCIFUL

182

فَمَنْ خَافَ مِنْ مُّوَصِّ جَنْفًا أَوْ إِثْمًا فَأَصْلَحَ بَيْنَهُمْ فَلَا إِثْمَ عَلَيْهِ

إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

But if one fears from the bequeather [some] error or sin and corrects that which is between them, there is no sin upon him. Indeed, Allah is Forgiving and Merciful.

- And here we find if someone writes something wrong in the instructions, and then someone corrects it then Allah is The Most Forgiving, The Especially Merciful.

ALLAH

AL QAREEB – THE MOST NEAR

185

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ
الْهُدَى وَالْفُرْقَانِ ۚ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ۖ وَمَنْ كَانَ
مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا
يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمُ
وَلَعَلَّكُمْ تَشْكُرُونَ

The month of Ramadhan [is that] in which was revealed the Qur'an, a guidance for the people and clear proofs of guidance and criterion. So whoever sights [the new moon of] the month, let him fast it; and whoever is ill or on a journey - then an equal number of other days. Allah intends for you ease and does not intend for you hardship and [wants] for you to complete

the period and to glorify Allah for that [to] which He has guided you; and perhaps you will be grateful.

186

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ۖ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ

And when My servants ask you, [O Muhammad], concerning Me - indeed I am near. I respond to the invocation of the supplicant when he calls upon Me. So let them respond to Me [by obedience] and believe in Me that they may be [rightly] guided.

187

أَحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ ۚ هُنَّ لِبَاسٍ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ ۚ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ ۖ فَالآنَ بَاشِرُوهُنَّ وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ ۚ وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ۚ ثُمَّ أَتَمُوا الصِّيَامَ إِلَى اللَّيْلِ ۚ وَلَا تُبَاشِرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ ۚ تِلْكَ حُدُودُ اللَّهِ ۚ فَلَا تَقْرُبُوهَا ۚ كَذَلِكَ يُبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ

It has been made permissible for you the night preceding fasting to go to your wives [for sexual relations]. They are clothing for you and you are clothing for them. Allah knows that you used to deceive yourselves, so He accepted your repentance and forgave you. So now, have relations with them and seek that which Allah has decreed for you. And eat and drink until the white thread of dawn becomes distinct to you from the black thread [of night]. Then complete the fast until the sunset. And do not have relations with them as long as you are staying for worship in the mosques. These are the limits [set by] Allah, so do not approach them. Thus does Allah make clear His ordinances to the people that they may become righteous.

188

وَلَا تَأْكُلُوا أَمْوَالَكُم بَيْنَكُم بِالْبَاطِلِ وَتُدْلُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا
فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ

And do not consume one another's wealth unjustly or send it [in bribery] to the rulers in order that [they might aid] you [to] consume a portion of the wealth of the people in sin, while you know [it is unlawful].

◦ These ayat are about fasting.

- Allah (سبحانه وتعالى) is The Most Near; He is not far away. When we finish our rituals, we can be distant from Allah (سبحانه وتعالى). He gave us Ramadan and then after it's over we forget Him? Subhan Allah. Though Allah (سبحانه وتعالى) is Al Hayiy to say, "if they ask you about Me, then tell them I am Near".
- Even if we finish fasting, we should not forget Allah (سبحانه وتعالى). It is not about engaging in worship and then forgetting Allah (سبحانه وتعالى).
- Allah (سبحانه وتعالى) knows we have desires and He considers the weakness of the human being. Someone might think how can a person go from fasting and then engaging in a relation, but it is not taqwa to just "close shop; everything is middle path.

- Taqwa is to know when to switch-on and switch-off. And in the time of 'itikaaf, there is no engaging in relations.
- Then the ayah after it tells us about taking money unlawfully and consuming it. This comes after the ayat about fasting because if we can hold ourselves from consuming lawful food and drink then we should surely stay away from consuming unlawful wealth.

ALLAH

189

يَسْأَلُونَكَ عَنِ الْأَهْلِ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَلَكِنَّ الْبِرَّ مَنِ اتَّقَىٰ وَأْتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ

They ask you, [O Muhammad (ﷺ)], about the new moons. Say, "They are measurements of time for the people and for Hajj." And it is not righteousness to enter houses from the back, but righteousness is [in] one who fears Allah.

And enter houses from their doors. And fear Allah that you may succeed.

- The start and end of Ramadan, and the start of hajj is dependent upon the sighting of the crescent. Taqwa is connected with success and success is when we wait for the ayat from Allah (سبحانه وتعالى).
- We are to enter the door from the front door. We should not think that going through back doors will bring us success.

ALLAH

AL GHAFOOR – THE MOST FORGIVING

AR RAHEEM – THE ESPECIALLY MERCIFUL

190

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ

Fight in the way of Allah those who fight you but do not transgress. Indeed. Allah does not like transgressors.

191

وَاقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ وَأَخْرِجُوهُمْ مِّنْ حَيْثُ أَخْرَجُوكُمْ ۚ
وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ ۚ وَلَا تُقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّىٰ
يُقَاتِلُوكُمْ فِيهِ ۖ فَإِن قَاتَلُوكُمْ فَاقْتُلُوهُمْ ۚ كَذَلِكَ جَزَاءُ الْكَافِرِينَ

And kill them wherever you overtake them and expel them from wherever they have expelled you, and fitnah is worse than killing. And do not fight them at al-Masjid al-Haram until they fight you there. But if they fight you, then kill them. Such is the recompense of the disbelievers.

192

فَإِنِ انْتَهَوْا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

And if they cease, then indeed, Allah is Forgiving and Merciful.

193

وَقَاتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ ۚ فَإِنِ انْتَهَوْا فَلَا
عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ

Fight them until there is no [more] fitnah and [until] worship is [acknowledged to be] for Allah. But if they cease, then there is to be no aggression except against the oppressors.

194

الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَاتِ قِصَاصٌ ۚ فَمَنْ اعْتَدَىٰ
 عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا اعْتَدَىٰ عَلَيْكُمْ ۚ وَاتَّقُوا اللَّهَ
 وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ

[Fighting in] the sacred month is for [aggression committed in] the sacred month, and for [all] violations is legal retribution. So whoever has assaulted you, then assault him in the same way that he has assaulted you. And fear Allah and know that Allah is with those who fear Him.

195

وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ ۚ وَأَحْسِنُوا ۚ
 إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ

And spend in the way of Allah and do not throw [yourselves] with your [own] hands into destruction [by refraining]. And do good; indeed, Allah loves the doers of good.

- To struggle is for Allah (سبحانه وتعالى) and not for ourselves.
- We may struggle for the sake of Allah (سبحانه وتعالى), but we should not transgress.

- The religion is for Allah (سبحانه وتعالى) and not ourselves.
- When we have taqwa, we will attain the companionship of Allah (سبحانه وتعالى). And when the other side stops, we need to stop as well.
- Even in battle, a person needs to do ihsaan, and we see the ihsaan even when things reach a conclusion and end.

MAY ALLAH HAVE MERCY ON US AND MAY WE ALWAYS
SUBMIT TO HIM. 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



RELATED RESOURCES

ENTER FROM THE RIGHT DOORS

ADDITIONAL RESOURCES

LISTEN TO THE CLASS – FOR WOMEN

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

TO REQUEST ACCESS TO THE RECORDING:

<https://markazalsalam.com/recordings-notes>

CLASS NOTES FOR WOMEN AND MEN

FOR STUDENTS OF KNOWLEDGE, TEACHERS AND DA'EES IN ENGLISH

<https://t.me/markazalsalampublicationsENG>

FOR STUDENTS OF KNOWLEDGE, TEACHERS AND DA'EES IN ARABIC

<https://t.me/markazalsalampublicationsAR>

FOR CHILDREN CLASS NOTES

<https://t.me/dropletsofdew>

FOR BEGINNERS TO ISLAM

<https://t.me/truthfulentry>