

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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30 MARCH 2023 | 08 RAMADAN 1444 | CLASS #8

INTRODUCTION

- We all want to be in peace and we want a Ramadan with Peace. And peace is when we are sound from any harm and when are sound and peaceful with others.

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

2. SURAH AL BAQARAH – AYAT 207 TO 220

AYAT ABOUT WHY PEOPLE ARE DIVIDED

- No matter how much a hypocrite tries to impress others with his words, his behavior is

mischievous because he wants to spread corruption between people. And the hypocrite does not accept advice when advised by others.

- When someone mocks a believer then it indicates love for the duniya.
- And the believer is someone who does his best, but he also makes mistakes.

ALLAH AT TAYYIB (الطَّيِّب) – THE GOOD AND PURE

- Allah At Tayyib is the Most Pure.

ALLAH AT TAYYIB

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا فَضَيْلُ بْنُ مَرْزُوقٍ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ أَبِي حَزْمٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " يَا أَيُّهَا النَّاسُ إِنَّ اللَّهَ طَيِّبٌ وَلَا يَقْبَلُ إِلَّا طَيِّبًا وَإِنَّ اللَّهَ أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ الْمُرْسَلِينَ

فَقَالَ : (يَا أَيُّهَا الرُّسُلُ كُلُّوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ) وَقَالَ أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ) " . قَالَ " وَذَكَرَ الرَّجُلُ يُطِيلُ السَّفَرَ أَشْعَثَ أَغْبَرَ يَمُدُّ يَدَهُ إِلَى السَّمَاءِ يَارِبِّ يَارِبِّ وَمَطْعَمُهُ حَرَامٌ وَمَشْرَبُهُ حَرَامٌ وَمَلْبَسُهُ حَرَامٌ وَغُذِيَ بِالْحَرَامِ فَأَنَّى يُسْتَجَابُ لِذَلِكَ " . قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَإِنَّمَا نَعَرَفُهُ مِنْ حَدِيثِ فَضَيْلِ بْنِ مَرْزُوقٍ وَأَبُو حَزِيمٍ هُوَ الْأَشْجَعِيُّ اسْمُهُ سَلْمَانُ مَوْلَى عَزَّةَ الْأَشْجَعِيَّةِ .

Narrated Abu Hurairah: that the Messenger of Allah (ﷺ) said: "O you people! Indeed Allah is Tayyib (good) and he does not accept but what is good. And indeed Allah ordered the believers with what He ordered the Messengers. He (ﷺ) said: 'O you Messengers! Eat of the good things and do righteous deeds. Verily I am well acquainted with what you do (23:51).' And He said: 'O you who believe! Eat from the good things We have provided you (2:172).' He said: "And he mentioned a man: 'Who is undertaking a long journey, whose hair is dishevelled and he is covered with dust. He raises his hands to the

heavens and says: "O Lord! O Lord!" Yet his food is from the unlawful, his drink is from the unlawful, his clothing is from the unlawful, and he was nourished by the unlawful. So how can that be accepted?"¹

- We see this pattern in several hadiths - Allah is Al Jameel (The Most Beautiful) and He loves beauty; Allah is Ar Rafeeq (The Most Gentle Companion) and He loves gentleness. This shows us that He loves His Names and we draw closer to Him by what His Names entail.
- From the hadith above, we see the connection between food and purity. We might think when Allah (سبحانه وتعالى) commands the messengers it would be regarding something high like have taqwa, to worship but here Allah (سبحانه وتعالى) tells them about food.

¹ Jami` at-Tirmidhi 2989

- The start of matters is from eating good food, and lawful earning.
- We can have halal food but not to the point it weakens us to get closer to Allah (سبحانه وتعالى).
- The command to eat lawful, pure food for the messengers is also mentioned for the believers.
- Though there are many parts that may make us think this man's dua could be accepted, he is raising his hands and saying, "ya Rabb ya Rabb", but the start is impure.
- We want the start of matters to be with purity and not think as long as the end is good it is fine.
- The word (طيب) is mentioned in the Qur'an in several places- (الكلمة طيبة) good word, good women for good men (الطيبات للطيبين).

- A good tree grows because its roots are pure.

THE SOIL OF PARADISE IS PURE

وعن ابن مسعود رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "لقيت إبراهيم صلى الله عليه وسلم ليلة أسري بي، فقال: يا محمد أقرئ أمتك مني السلام، وأخبرهم أن الجنة طيبة التربة، عذبة الماء، وأنها قيعان، وأن غراسها: سبحان الله، والحمد لله، ولا إله إلا الله، والله أكبر". رواه الترمذي وقال حديث حسن.

Ibn Mas'ud (May Allah be pleased with him) reported: Messenger of Allah (ﷺ) said, "I met Ibrahim (عليه السلام) on the Night of Ascension (Al-Asra), and he said to me: 'O Muhammad, convey my greetings to your Ummah, and tell them that Jannah has a vast plain of pure soil and sweet water. It is a plain levelled land. The plants grow there by uttering: Subhan-Allah, Al-hamdu lillah, La ilaha illallah and Allahu Akbar (Allah is free from imperfection; praise be to Allah; there is no true god except Allah; and Allah is Greatest).'" [At- Tirmidhi].²

² Riyad as-Salihin 1440

- Jannah is a pure land and pure place. We want to be purified in life, how? To be pure and sincere for Allah (سبحانه وتعالى), to eat what is pure. This can grow good fruits.

SURAH AZ ZUMAR 73

وَقَالَ لَهُمْ خَزَنَتُهَا سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خَالِدِينَ

and its keepers say, "Peace be upon you; you have become pure; so enter it to abide eternally therein," [they will enter].

- In the end when they enter paradise the angels tell them - (طِبْتُمْ) meaning in life they purified themselves.
- We want to start with purity for Allah (سبحانه وتعالى). We want to go back to Allah (سبحانه وتعالى) and correct any intentions that are not right.
- Why are there conflicts, bad reactions or feelings? Because the weakness of the nafs comes in between.

- The good life is for the one who believes and does good following the way of the Prophet (ﷺ).

SURAH AN NAHL 97

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أَنَّىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَاةً
طَيِّبَةً

Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life,

- In the akhirah, those who are so pure enter Jannah and those who didn't believe enter hellfire. In the middle are those who need purification but in the end they will enter paradise. In the end there are two destinations that cannot mix with each other.
- While we are in life, Allah (سبحانه وتعالى) is purifying us. He wants us to be pure and go to the pure

land to be in the vicinity of Allah (وتعالى سبحانه) with pure people.

- We cannot enter paradise if our heart is not pure. We want the feelings of paradise and that is when we are happy for others more than for ourselves.
- And to ask for forgiveness and to make dua for others shows purity.

SURAH IBRAHIM 41

رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ

"Our Lord! Forgive me and my parents, and (all) the believers on the Day when the reckoning will be established."

ALLAH

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كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ
 وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا اخْتَلَفُوا
 فِيهِ ۚ وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا جَاءَتْهُمْ
 الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ ۚ فَهَدَى اللَّهُ الَّذِينَ آمَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنْ
 الْحَقِّ بِإِذْنِهِ ۗ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ

Mankind was [of] one religion [before their deviation]; then Allah sent the prophets as bringers of good tidings and warners and sent down with them the Scripture in truth to judge between the people concerning that in which they differed. And none differed over the Scripture except those who were given it - after the clear proofs came to them - out of jealous animosity among themselves. And Allah guided those who believed to the truth concerning that over which they had differed, by His permission. And Allah guides whom He wills to a straight path.

- Allah (سبحانه وتعالى) wants the people to be united, and they will be united when they are good hearted with one another.
- If our heart is not at peace with others then we will not be good. To have a good heart does not mean we do not make a mistake, but our heart is always good with each other.
- To be together does not mean we do not make mistakes, but we can always go back and purify our hearts.
- Transgression takes place due to the heart. Division takes place when there is impurity in the heart. But when there is belief, then Allah (سبحانه وتعالى) will guide and unite us.
- Allah (سبحانه وتعالى) guides the people to the Straight Path.

AYAT ABOUT TESTS

ALLAH

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أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ
 قَبْلِكُمْ مَسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَّاءُ وَزُلْزِلُوا حَتَّى يَقُولَ الرَّسُولُ
 وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصُرُ اللَّهُ ۚ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ

Or do you think that you will enter Paradise while such [trial] has not yet come to you as came to those who passed on before you? They were touched by poverty and hardship and were shaken until [even their] messenger and those who believed with him said, "When is the help of Allah?" Unquestionably, the help of Allah is near.

- We cannot enter paradise without going through trials or tests, and so we all need to have good feelings with one another in order to overcome the challenges together.
- It is not about going to paradise alone, but to enter all together.

- The believers expressed when is the help of Allah (سبحانه وتعالى) near, and Allah (سبحانه وتعالى) responded to them that His help is near.
- In the way to Allah (سبحانه وتعالى), we do not want the kind of attitude where a person just wants to do everything right while being selfish and putting others down. Surah Al Baqarah teaches us to consider everyone and for everyone to be successful.

AYAT ABOUT QUESTIONS

- The questions of the Companions came after going through tests and purification, so then the questions asked are pure, and not based on desire. But if questions are asked while there is impurity in the heart then there will be desires in the questions.

- If a person is unstable, how can there be increment and blessing? A blessed question is one that has so much goodness and benefit to others.
- The Companions do not go and ask one another, or say we will figure it out on our own, but they go and ask the Prophet (ﷺ).
- In the way of nurturing, it is to be a good example and to have a good impact.
- When they ask a question, the answer will direct them to another view so it is more nurturing for them. They might have missed out on an opportunity, but Allah (سبحانه وتعالى) will still direct them to it in the answer.
- A blessed question is when it opens more for the one answering. There are people who ask questions and it blocks the responder. May

Allah (سبحانه وتعالى) make all our questions blessed.

Ameen.

- Questions are needed in the way of learning, but purification is needed. They ask what to spend, is there fighting in the sacred month, they ask about spending again, and they ask about drinking. When Allah (سبحانه وتعالى) teaches the people, they will start to ask about matters that will purify them even more.

ALLAH

AL 'ALEEM – THE ALL-KNOWER

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يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ ۗ قُلْ مَا أَنْفَقْتُمْ مِنْ خَيْرٍ فَلِلْوَالِدَيْنِ
وَالْأَقْرَبِينَ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ ۗ وَمَا تَفْعَلُوا مِنْ خَيْرٍ
فَإِنَّ اللَّهَ بِهِ عَلِيمٌ

They ask you, [O Muhammad (ﷺ)], what they should spend. Say, "Whatever you spend of good is [to be] for parents and relatives and

orphans and the needy and the traveler. And whatever you do of good - indeed, Allah is Knowing of it."

- They ask what to spend, and this shows when a person goes through a great amount of nurturing and knowledge, he feels that he needs to give. When Allah (سبحانه وتعالى) gives us, we feel we want to give back.
- They asked what to spend and Allah (سبحانه وتعالى) is The All-Knower of what we give, so He did not highlight what to give, but He highlighted to whom we should give.
- So the highlight is not ourselves, but others. And the people highlighted are our parents first. We think of our children because they always ask us, but parents will not ask. And to give to those who are near, orphans, needy and those travelling.

- A person does not need to highlight what he does because that can lead to sickness of the heart and possessiveness.
- We do not need to highlight what we do because Allah (سبحانه وتعالى) knows about it.

ALLAH

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كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ
 خَيْرٌ لَّكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ
 لَا تَعْلَمُونَ

Fighting has been enjoined upon you while it is hateful to you. But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah Knows, while you know not.

- And here we see how Allah (سبحانه وتعالى) raises the bar by telling them to focus on what is ordained on them and that is to give

themselves from their time and energy. And Allah (سبحانه وتعالى) will use the person for Himself.

- A person thinks just to give money or do good from the outside, but to purify the self.

ALLAH

AL GHAFOOR – THE MOST FORGIVING

AR RAHEEM – THE ESPECIALLY MERFICFUL

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يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ ۚ قُلْ قِتَالٌ فِيهِ كَبِيرٌ ۚ وَصَدٌّ
عَنْ سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ
عِنْدَ اللَّهِ ۚ وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ ۚ وَلَا يَزَالُونَ يُقَاتِلُونَكُمْ حَتَّى
يَرُدُّوكُمْ عَنْ دِينِكُمْ إِنِ اسْتَطَاعُوا ۚ وَمَنْ يَرْتَدِدْ مِنْكُمْ عَنْ دِينِهِ
فَيَمُتْ وَهُوَ كَافِرٌ فَأُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ ۚ
وَأُولَئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ

They ask you about the sacred month - about fighting therein. Say, "Fighting therein is great [sin], but averting [people] from the way of Allah and disbelief in Him and [preventing access to] al-Masjid al-Haram and the expulsion

of its people therefrom are greater [evil] in the sight of Allah. And fitnah is greater than killing." And they will continue to fight you until they turn you back from your religion if they are able. And whoever of you reverts from his religion [to disbelief] and dies while he is a disbeliever - for those, their deeds have become worthless in this world and the Hereafter, and those are the companions of the Fire, they will abide therein eternally.

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إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أُولَٰئِكَ
يَرْجُونَ رَحْمَةَ اللَّهِ وَاللَّهُ غَفُورٌ رَّحِيمٌ

Indeed, those who have believed and those who have emigrated and fought in the cause of Allah - those expect the mercy of Allah. And Allah is Forgiving and Merciful.

- To fight in the sacred month is a great sin, but it is greater to be fought to lose one's religion. So in that case, they can fight in the sacred month.

- The disbelievers target the believers in the sacred months, but to be deceived in one's religion is greater than to fight in the sacred month.
- Those who believe and struggle in the sake of Allah (سبحانه وتعالى) are those who hope for the mercy of Allah (سبحانه وتعالى) because He is Al Ghafoor Ar Raheem and that is to keep us humble. We should not be impressed with ourselves because we make mistakes.

ALLAH

AL 'AZIZ – THE ALL-MIGHTY

AL HAKEEM – THE ALL-WISE

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يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ
وَإِثْمُهُمَا أَكْبَرُ مِمَّنْ نَّفَعِيهِمَا قُلْ وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ
كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ

They ask you about wine and gambling. Say, "In them is great sin and [yet, some] benefit for people. But their sin is greater than their benefit." And they ask you what they should spend. Say, "The excess [beyond needs]." Thus Allah makes clear to you the verses [of revelation] that you might give thought.

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فِي الدُّنْيَا وَالْآخِرَةِ وَيَسْأَلُونَكَ عَنِ الْيَتَامَىٰ ۖ قُلْ إِصْلَاحٌ لَّهُمْ خَيْرٌ ۚ وَإِنْ تُخَالِطُوهُمْ فَإِخْوَانُكُمْ ۚ وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمَصْلِحِ ۚ وَلَوْ شَاءَ اللَّهُ لَأَعْنَتَكُمْ ۚ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

To this world and the Hereafter. And they ask you about orphans. Say, "Improvement for them is best. And if you mix your affairs with theirs - they are your brothers. And Allah knows the corrupter from the amender. And if Allah had willed, He could have put you in difficulty. Indeed, Allah is Exalted in Might and Wise.

- At the time, drinking was still not prohibited, and when the Companions asked, Allah (سبحانه) did not outright tell them it is haram yet, but said there are is great harm in it, and just

some benefit, so it left them to decide. And for them to ask this question shows they can sense how can they be learning and drinking, they can sense it seems off.

- And then they ask again what to give, and Allah (سبحانه وتعالى) said (الْعَفْو) – which means to give what is easy and accessible, and to overlook and pardon others. So we should accept what others give and show us, and not be picky.
- If someone gives us half a smile one day, we take it, and if they give us 10 smiles one day, we take it. If we have chicken one day, we take it, and if we have veggies another day, we take it.
- To handle the money of the orphans is not easy, a person does not want to mishandle it

nor does a person want to make it so difficult on himself.

- If the money is mixed, then they are like your brothers, but Allah (سبحانه وتعالى) knows who wants to rectify and who wants to corrupt.
- Had Allah (سبحانه وتعالى) wanted it difficult for us, then He is Al 'Aziz Al Hakeem – The All-Mighty, The All-Wise.

MAY ALLAH PURIFY US. 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

TADDABUR SURAH AL BAQARAH 178 TO 220

ADDITIONAL RESOURCES

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

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