

# أسماء الله الحسنى من قصص الأنبياء

## THE MOST BEAUTIFUL NAMES OF ALLAH FROM THE STORY OF THE PROPHETS

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

## أَسْمَاءُ اللَّهِ الْحَسَنَى مِنْ قِصَصِ الْأَنْبِيَاءِ

# THE MOST BEAUTIFUL NAMES OF ALLAH FROM THE STORY OF THE PROPHETS ENGLISH TRANSLATION

08 FEBRUARY 2022 | 07 RAJAB 1443 | CLASS #15

## INTRODUCTION

○ The word (تطير) comes from the word (طير) which means bird. What is the connection between “birds” and “evil omens”? The Arabs before Islam would make decisions based on the direction a bird would fly. For example, when they want to make a decision, they will take a bird and see in which direction it flies. If the bird flew to the right then yes, and if the bird flew to the left then no.

○ Though notice how Allah (سبحانه وتعالى) changed this impression of birds being associated with making decisions or shirk to being examples of those who place their trust in Allah (سبحانه وتعالى) as mentioned in the hadith.

## TRUST ALLAH AND YOU WILL BE GIVEN PROVISION LIKE THE BIRDS

قَالَ سَمِعْتُ عُمَرَ، يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ ﷺ. صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ. يَقُولُ " لَوْ أَنَّكُمْ تَوَكَّلْتُمْ عَلَى اللَّهِ حَقَّ تَوَكُّلِهِ لَرَزَقَكُمْ كَمَا  
يَرْزُقُ الطَّيْرَ تَغْدُو خِمَاصًا وَتَرُوحُ بِطَانًا " .

“I heard the Messenger of Allah (ﷺ) say: ‘If you were to rely upon Allah with the reliance He is due, you would be given provision like the birds: They go out hungry in the morning and come back with full bellies in the evening.’<sup>1</sup>”

<sup>1</sup> Sunan Ibn Majah 4164

- Birds do not know where to go, but they go forward trusting Allah (سبحانه وتعالى) and He guides them to their food.
- (تطير) is a type of shirk because a person thinks they can direct and predict decrees according to what will happen based on scenes which has no connection.
- Complete trust in Allah (سبحانه وتعالى) will lead to complete provision. The opposite of tawwakul is being ominous thinking if I wear something then something bad will happen, if I go on this day then this will happen, if I see this person then this will happen.
- So how are we supposed to make decisions? Based on what Allah (سبحانه وتعالى) and the

Prophet (ﷺ) have told us and istikhara – to seek  
counsel.

## SUPPLICATION TO BE PROTECTED FROM SHIRK

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أُشْرِكَ بِكَ وَأَنَا أَعْلَمُ، وَأَسْتَغْفِرُكَ بِمَا لَا  
أَعْلَمُ

O Allah! I seek refuge in you lest I associate  
anything with you while I know it, and I seek  
your forgiveness for what I do not know.<sup>2</sup>

## KNOWING ALLAH THROUGH THE STORY OF MUSA (عليه السلام)

### SURAH AL BAQARAH

## SUPPLICATION TO BE GRATEFUL

رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ

deeds that will please You, and admit me by  
Your Mercy among Your righteous slaves."

<sup>2</sup> Al-Adab Al-Mufrad 716, Authenticated by Al Albani as Sahih

- When we receive any blessing, surely something that is required from us. Imagine being given so much and not doing anything for it.
- Allah (سبحانه وتعالى) wants that we worship Him. And if we do not worship Him, or are ungrateful Him, it will not affect Him, but we are the ones who will be badly affected.

57

وَضَلَّلْنَا عَلَيْكُمُ الْغَمَامَ وَأَنْزَلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلْوَىٰ ۖ كُلُوا مِن  
طَيِّبَاتِ مَا رَزَقْنَاكُمْ ۖ وَمَا ظَلَمُونَا وَلَكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ

And We shaded you with clouds and sent down to you manna and quails, [saying], "Eat from the good things with which We have provided you." And they wronged Us not - but they were [only] wronging themselves.

58

وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا  
وَادْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا حِطَّةٌ نَغْفِرْ لَكُمْ خَطَايَاكُمْ  
وَسَنَزِيدُ الْمُحْسِنِينَ

And [recall] when We said, "Enter this city and eat from it wherever you will in [ease and] abundance, and enter the gate bowing humbly and say, 'Relieve us of our burdens.' We will [then] forgive your sins for you, and We will increase the doers of good [in goodness and reward]."

59

فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَنْزَلْنَا عَلَى الَّذِينَ  
ظَلَمُوا رِجْزًا مِّنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ

But those who wronged changed [those words] to a statement other than that which had been said to them, so We sent down upon those who wronged a punishment from the sky because they were defiantly disobeying.

- After being given food, Allah (سبحانه وتعالى) then commanded them to enter a city and eat from whatever they want from it.
- Imagine being told to enter a place and to eat all that you want there. Notice before it was manna and salwa and now they can eat more.
- As humans we are simple and need a place and food. When a person is deprived of something from the start then they cannot relax or achieve.
- When they enter the town, they should enter from the door. Despite this being obvious, it is still mentioned to show there should be clarity in following the divine curriculum.
- Before they were enslaved by Firaoun in Egypt. They were under oppression for generations



and then came out of oppression with Musa  
(عليه السلام).

- They went from a state of enslavement under Firaoun to a state of being in the desert with complete freedom but worshipping the calf. These are two extremes, but then it comes to the Straight Path which is to enter in humility to Allah (سبحانه وتعالى). And we find this in life where we can go through two extremes until we reach the middle path.

58

وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا  
وَادْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا حِطَّةٌ نَغْفِرْ لَكُمْ خَطَايَاكُمْ  
وَسَتَزِيدُ الْمُحْسِنِينَ

And [recall] when We said, "Enter this city and eat from it wherever you will in [ease and] abundance, and enter the gate bowing

humbly and say, 'Relieve us of our burdens.' We will [then] forgive your sins for you, and We will increase the doers of good [in goodness and reward]."

- They are to enter the town in prostration and to say the word (حِطَّةٌ) which means to wipe out sins. A person should respect the commands and words of Allah (سبحانه وتعالى).
- Usually we seek forgiveness after committing a sin, but in this case, before entering anything, we want to enter purely, and this is be seeking forgiveness beforehand.
- Similarly, before entering the month of Ramadan or before going to hajj, we want to seek forgiveness beforehand and enter purely.
- When the Prophet (ﷺ) entered Makkah, he entered with humility and his head down.

- It is important when starting anything that we start it with humbleness and not being amazed with ourselves.
- We cannot start something new without closing off any previously opened matters. Otherwise there will be a mixture of things.
- What is the difference between (ذنب) and (خطأ)? (ذنب) are greater sins, (خطأ) is a lesser sin. Great sins stop and block us while minor sins tarnish.
- If they enter the door prostrating and say the word (حِطَّةٌ), Allah (سبحانه وتعالى) will not only forgive them, but increase the muhsineen. Who are the muhsineen?
- Allah (سبحانه وتعالى) does not mention what needs to be done, but makes one long to be from the muhsineen. Ihsan is to worship Allah (سبحانه وتعالى)

as if we see Him. We can be doing the same thing, but we do it with ihsaan.

- There are Pillars of Islam which are worships of the limb, Pillars of Iman which are faith of the heart and ihsaan which is open to everything.
- And this shows when nurturing, there are matters that are required to be done and there is encouragement to do more which will reveal those who want to do better. And this is ihsaan.

## SURAH AR RAHMAN 60

هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ

Is the reward for good [anything] but good?

- With ihsaan, it is to do the best we can as if we see Allah (سبحانه وتعالى). The reward for ihsaan comes immediately because Allah (سبحانه وتعالى) is more deserving to show ihsaan first.

- Allah (سبحانه وتعالى) forgives more than we forgive, Allah (سبحانه وتعالى) shows mercy more than we show mercy, Allah (سبحانه وتعالى) knows more than we know. And this makes us to drown in His excellence and not in ours.

59

فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَنْزَلْنَا عَلَى الَّذِينَ  
ظَلَمُوا رِجْزًا مِّنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ

But those who wronged changed [those words] to a statement other than that which had been said to them, so We sent down upon those who wronged a punishment from the sky because they were defiantly disobeying.

- But what happened in the end? They wronged themselves by not following what Allah (سبحانه وتعالى) told them. When we follow what Allah (سبحانه وتعالى) tells us then we will be in the right

place and if not then we have wronged ourselves.

- It would have been better to say they will not the command, instead of entered from their back and saying (حنطة) which means “wheat” instead of (حِطَّة). This shows complete lack of respect to Allah (سبحانه وتعالى) and mockery of His commands.
- And this can be taken at any level when we disrespect others because in the end we are dealing with Allah (سبحانه وتعالى).
- And for those who wronged themselves, a punishment was sent on them, but not for the those who followed the command. And this shows in a classroom, a person should not punish the entire classroom if it is just a few who did wrong.

- And the punishment came quickly due to the severity of the matter. It is not something that should be left alone.
- If someone is shown disrespect by someone below and it is left alone then that person who disrespects will feel strengthened to continue to do so.

## DIVINE NURTURING LESSONS

- *Usually we seek forgiveness after committing a sin, but in this case, before entering anything, we want to enter purely, and this is by seeking forgiveness beforehand.*
- *We cannot start something new without closing off any previously opened matters. Otherwise there will be a mixture of things.*

- *It is important when starting anything that we start it with humbleness and not being amazed with ourselves.*
- *Allah (سبحانه وتعالى) forgives more than we forgive, Allah (سبحانه وتعالى) shows mercy more than we show mercy, Allah (سبحانه وتعالى) knows more than we know. And this makes us to drown in His excellence and not in ours.*

MAY ALLAH MAKE US AMONG THOSE WHO MAGNIFY HIM  
AND HIS COMMANDS. 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



## ADDITIONAL RESOURCES

PAST CLASS NOTES AND NEW POSTS ON TELEGRAM

THIS IS OPEN TO BOTH WOMEN AND MEN

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