

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

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INTRODUCTION

○ Belief is absolute faith and trust in Allah (سبحانه) and to disbelieve in anything else besides Him. It is to believe only Allah (سبحانه وتعالى) is worthy of being attached since He is perfect and only He is worthy of being worshipped.

SURAH AL BAQARAH 256

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

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.

- A taghut is anything that is given some sort of excessiveness qualities and is not worthy of being worshipped due to its imperfection.
- We do not believe in our ability and knowledge because our ability and knowledge are from Allah (سبحانه وتعالى) in the first place, so we believe in Him.
- If someone holds on to the strongest handhold of (لا إله إلا الله), then will they worship something else, will they complain, will they ask many questions, will they ask to see Allah (سبحانه وتعالى)?

- Falling into association with Allah (سبحانه وتعالى) is a great injustice and will lead to falling into other sins, yet Allah (سبحانه وتعالى) will not stop nurturing such a person. For example, even if someone reaches a point of nearing death, it does not stop others from still taking care of them.
- Through the nurturing of Allah (سبحانه وتعالى), we find out Who is Allah (سبحانه وتعالى) and it draws for us a way of how to deal with others. How can we have commendable values of patience and forbearance? When we have the greatest example to look up to – Allah (سبحانه وتعالى).

ALLAH HAS NINETY-NINE NAMES
WHOEVER LIVES BY THEM ENTERS
PARADISE

عَنْ أَبِي هُرَيْرَةَ. رَضِيَ اللَّهُ عَنْهُ. أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ قَالَ " إِنَّ لِلَّهِ تِسْعَةً وَتِسْعِينَ اسْمًا مِائَةً إِلَّا وَاحِدًا مَنْ
أَخْصَاهَا دَخَلَ الْجَنَّةَ ".

Narrated Abu Huraira (may Allah be pleased with him): Allah has ninety-nine Names, i.e., one hundred minus one, and whoever believes in their meanings and acts accordingly, will enter Paradise.¹

- The Names of Allah (سبحانه وتعالى) are not just to be memorized or read or only learned, but to act by it by having feelings for Allah (سبحانه وتعالى) and then worshipping Him. Allah is Ar Raheem, so let us be merciful. Allah is Al Kareem, so let us be generous.
- Knowledge of the Names of Allah (سبحانه وتعالى) changes our life and our behavior because

¹ Sahih al-Bukhari 2736

there is no knowledge greater than it. Living with the Names of Allah (سبحانه وتعالى) makes us go forward on a path of light.

SURAH AL AN'AAM 122

أَوَمَنْ كَانَ مَيِّتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ
كَمَنْ مَثَلُهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِّنْهَا

And is one who was dead and We gave him life and made for him light by which to walk among the people like one who is in darkness, never to emerge therefrom?

○ The more we know from the Names of Allah (سبحانه وتعالى), the more we can interpret situations.

And it is not about judging others, but to purify ourselves. And this will give us soundness of heart because we know what we are going through is nurturing for us and not to take it against others.

○ And from the stories, we see how Allah is so Compassionate and Forbearing. And the stories are examples of the peaks of failure and the peaks of success which teaches us to not magnify anyone or any action, but to only see Allah (سبحانه وتعالى) and His nurturing.

KNOWING ALLAH THROUGH THE STORY OF MUSA (عليه السلام)

SURAH AL BAQARAH

TAQWA IN ALL MATTERS

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وَإِذْ قُلْتُمْ يَا مُوسَىٰ لَنْ نَصْبِرَ عَلَىٰ طَعَامٍ وَاحِدٍ فَادْعُ لَنَا رَبَّكَ
يُخْرِجْ لَنَا مِمَّا تُنْبِتُ الْأَرْضُ مِنْ بَقْلِهَا وَقِثَّائِهَا وَفُومِهَا وَعَدَسِهَا
وَبَصَلِهَا ۗ قَالَ أَتَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَىٰ بِالَّذِي هُوَ خَيْرٌ ۚ اهْبِطُوا
مِصْرًا فَإِنَّ لَكُمْ مِمَّا سَأَلْتُمْ ۗ وَضُرِبَتْ عَلَيْهِمُ الذَّلِيلَةُ وَالْمَسْكَانَةُ وَبَاءُوا

بِغَضَبٍ مِّنَ اللَّهِ ۚ ذَٰلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ
النَّبِيِّينَ بِغَيْرِ الْحَقِّ ۚ ذَٰلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ

And [recall] when you said, "O Moses, we can never endure one [kind of] food. So call upon your Lord to bring forth for us from the earth its green herbs and its cucumbers and its garlic and its lentils and its onions." [Moses] said, "Would you exchange what is better for what is less? Go into [any] settlement and indeed, you will have what you have asked." And they were covered with humiliation and poverty and returned with anger from Allah [upon them].

That was because they [repeatedly] disbelieved in the signs of Allah and killed the prophets without right. That was because they disobeyed and were [habitually] transgressing.

SUPPLICATION TO WORSHIP ALLAH IN
EXCELLENCE

"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)".²

- After the prayer, we always want to remember Allah (سبحانه وتعالى), be grateful to Him and worship Him in excellence.

² Riyadh As Saliheen, Abu Dawud and An- Nasa'i , Book 1, Hadith 384

- When we go through anything, it is all to make Allah (سبحانه وتعالى) One and that He is worthy of worship.
- With Banu Israel, we find there is a lack of submission. A person cannot learn and follow a curriculum if there is no taqwa and taqwa is a filter before doing and saying anything. They did not remember Allah (سبحانه وتعالى) in the first place, so there was the calf.
- It is not wrong to ask for different food, but the way of speaking to the Messenger shows following desires by saying, “invoke your Lord for us”. It shows using the “deen” for only solving their problems, but the deen is far greater than this. The deen is to elevate a person.

- The Messengers did not come to only give us food and drink, but they came as an example for us and book for us to follow so that we may go to paradise.

يُخْرِجُ لَنَا مِمَّا تُنْبِتُ الْأَرْضُ مِنْ بَقْلِهَا وَقِثَائِهَا وَفُومِهَا وَعَدَسِهَا
وَبَصَلِهَا

to bring forth for us from the earth its green herbs and its cucumbers and its garlic and its lentils and its onions."

- This manner of asking shows misbehavior and transgression in asking Allah (سبحانه وتعالى). When we invoke Allah (سبحانه وتعالى), we should say it in the best way and not being so specific by saying, "I want to marry so and so, from this country, this height, this age, this color eyes" and so forth.

- We will notice that Allah (سبحانه وتعالى) commands us and the Prophet (ﷺ) gives details. For example, Allah (سبحانه وتعالى) commands us to pray, but the Prophet (ﷺ) tells us the details of it.
- And this shows with Allah (سبحانه وتعالى), we should give Him His due right and not by asking details.
- Allah (سبحانه وتعالى) gave them manna and salwa, but if a person is not grateful for the blessings in the first place then it will lead to misbehavior.
- There are matters that are so simple that it does not require to go as far as asking the Messenger and telling him to ask Allah (سبحانه وتعالى). For example, it's like students in class telling the teacher to go talk to the principal in order to give them water though there is water

in the classroom already. They can simply get up and get it themselves.

- A person does not need to make a big deal for something so little, or escalate something so small.
- This shows bringing down the level of the Messenger and the level of the deen.
- They asked for cucumbers, onions, garlic and lentil because these are the foods they used to eat while under Firaoun. These are similar to “comfort foods”, but we cannot have taqwa if it is based on desires. And without taqwa, we will be unable to have ihsaan.
- The food of cucumbers, onions, garlic and lentil were suitable when under the servitude of Firaoun, but now Allah (سبحانه وتعالى) has given them manna and salawa, a higher-grade

food, because now there is a Book and a divine curriculum. Even cucumber, onions and garlic are plants that do not grow high.

- We can never build something based on desires. And this even teaches us to overcome our desires, even if it is through food, so that we can have discipline, which is actually taqwa.
- Or sometimes we can ask for lesser things showing as if we are humble, but Allah (سبحانه و تعالی) is elevating us by giving us better.

قَالَ أَتَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَىٰ بِالَّذِي هُوَ خَيْرٌ

"Would you exchange what is better for what is less?"

- Someone might say, "but it's all food" so what's wrong, but there is what is less and what is better.

اٰفِيْطُوْا مِصْرًا فَاِنَّ لَكُمْ مَّا سَاَلْتُمْۗ

Go into [any] settlement and indeed, you will have what you have asked."

- Allah (سبحانه وتعالى) gave them the highest standard but they placed their desires ahead of what Allah (سبحانه وتعالى) chose for them.

وَضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ وَالْمَسْكَنَةُ

And they were covered with humiliation and poverty and returned with anger from Allah [upon them].

- Due to following their desires, they became covered with humiliation and appeared as someone who will not give them a second thought because they appear as someone without value. And this is what following desires leads to, a person will look humiliated and broken.

- A person might say that is humbleness, but that is punishment for choosing what is less though Allah (سبحانه وتعالى) has given better. As a result, their resolution and ambitions became low.
- When Allah (سبحانه وتعالى) gives the deen to someone, He makes them even excel in their worldly life, unlike people of the duniya who are already running behind it.
- Someone in the deen should always choose the best from what Allah (سبحانه وتعالى) has given and give honor to the deen.

وَبَاءُوا بِغَضَبٍ مِّنَ اللَّهِ قَدِ

and returned with anger from Allah [upon them].

- In addition, Allah (سبحانه وتعالى) became angry with them. Someone might say, “it’s just food”,

but the concept is greater for choosing what is less when Allah (سبحانه وتعالى) has given what is better. And no one can handle the wrath of Allah (سبحانه وتعالى).

- When a person eats and dresses well then it will have an impact on their presentation, way of speech and behavior.
- Let us take the opposite, if a person accepts what Allah (سبحانه وتعالى) has given, what will happen? The person will be elevated, increase in faith, respect the messengers, be honored, be listened to and trusted by others, and attain the pleasure of Allah (سبحانه وتعالى).
- We want all that we do to be based on taqwa. Taqwa is not just a matter of halal and haram, but to choose what is better over what is less.

DIVINE NURTURING LESSONS

○ *Belief is absolute faith and trust in Allah (سبحانه و تعالی) and to disbelieve in anything else besides Him. It is to believe only Allah (سبحانه و تعالی) is worthy of being attached since He is perfect and only He is worthy of being worshipped.*

MAY ALLAH GRANT US TAQWA AND MAY HE BE PLEASED
WITH 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



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