

# أَسْمَاءُ اللَّهِ الْحُسْنَى

## 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

## أَسْمَاءُ اللَّهِ الْحُسْنَى

### THE MOST BEAUTIFUL NAMES OF ALLAH ENGLISH TRANSLATION

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## INTRODUCTION

- We all want to go forward in life, and how can we do that? When we seek forgiveness and repent. Why does it make us go forward?
- Because we have committed a sin, but we know we have a Lord that forgives. And this is far greater than someone who just worships and does not make mistakes, and is impressed with themselves.

- Someone might make mistakes all the time, but repents each time, and Allah (سبحانه وتعالى) elevates them in ranks.
- This is not an excuse to commit sins, but whether we commit sins or even when we worship Allah (سبحانه وتعالى), we always have to seek forgiveness. Notice after completing the prayer, which is a worship, what do we say?
- PUT DUA ASTAGHFAR ALLAH, SALAM

## SEEKING FORGIVENESS AFTER PRAYER

وعن ثوبان رضي الله عنه قال: كان رسول الله صلى الله عليه وسلم: إذا انصرف من صلاته استغفر ثلاثا ، وقال : " اللهم أنت السلام ومنك السلام تباركت يا ذا الجلال والإكرام

Thauban (May Allah be pleased with him) reported: Whenever the Messenger of Allah (صلى الله عليه وسلم) concluded his prayer, he would beg

forgiveness from Allah thrice and then would recite: "Allahumma Antas- Salamu, wa minkas-salamu, tabarakta ya Dhal-Jalali wal-Ikram (O Allah, You are the Grantor of security, and security comes from You. You are Blessing, O You Who have majesty and nobility)!"<sup>1</sup>

- Imagine right after the prayer, we are seeking forgiveness because our prayer is not complete and Allah (سبحانه وتعالى) deserves the best.
- After a gathering, we also supplicate to Allah (سبحانه وتعالى) seeking forgiveness from Him.
- We seek forgiveness after worships as protection from being impressed with ourselves

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<sup>1</sup> Riyadh As Saliheen, Muslim, Book 16, Hadith 1415

because Who opened the door of worship for us in the first place? Allah (سبحانه وتعالى).

- And at the same time, we should not despair and say, “I have so many sins, how can I ever be forgiven?”. We have to know that we have an Ever-Forgiving Lord.
- Allah (سبحانه وتعالى) always nurtures us and never leaves us. In the story of Adam (عليه السلام), we see an example of someone who slips, but returns to Allah (سبحانه وتعالى) and then He is elevated by Allah (سبحانه وتعالى).
- We will not know how Allah (سبحانه وتعالى) deals with us until we go through decrees and are tested. Our reality is revealed in the tests. The goodness within us is revealed, or the evil within us is brought to the surface.

- Allah (سبحانه وتعالى) tells us how He nurtures us. He first teaches us and then tests us with what we know. Allah (سبحانه وتعالى) does not nurture us and test us with what is beyond our capacity or is too easy for us either.
- The angels are not nurtured with tests because they do not disobey and do not have recompense, but they are nurtured to know and have matters clarified for them.
- As for mankind, we are nurtured with knowledge, and the knowledge has names and labels to it. And then we are tested with commands or decrees.

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

- Previously we learned the Name of Allah Al 'Aleem Al Hakeem – The All-Knowing, The All-Wise. These two Names together show us more of the beauty of Allah (سبحانه وتعالى). Allah (سبحانه وتعالى) teaches us and when He teaches us is according to His perfect wisdom.
- The angels showed submission to their Lord by saying:

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قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ

الْحَكِيمُ

They said, "Exalted are You; we have no knowledge except what You have taught us. Indeed, it is You who is the Knowing, the Wise."

- Allah (سبحانه وتعالى) will teach them, but through who? Adam (عليه السلام).

## SURAH AL BAQARAH 33 TO 37

33

قَالَ يَا آدَمُ أَنْبِئُهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ  
لَكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمَاوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا  
كُنْتُمْ تَكْتُمُونَ

He said, "O Adam, inform them of their names."  
And when he had informed them of their names, He said, "Did I not tell you that I know the unseen [aspects] of the heavens and the earth? And I know what you reveal and what you have concealed."

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وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى  
وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ

And [mention] when We said to the angels, "Prostrate before Adam"; so they prostrated,



except for Iblees. He refused and was arrogant and became of the disbelievers.

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وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ

And We said, "O Adam, dwell, you and your wife, in Paradise and eat therefrom in [ease and] abundance from wherever you will. But do not approach this tree, lest you be among the wrongdoers."

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فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ

But Satan caused them to slip out of it and removed them from that [condition] in which they had been. And We said, "Go down, [all of you], as enemies to one another, and you will have upon the earth a place of settlement and provision for a time."

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فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ

Then Adam received from his Lord [some] words, and He accepted his repentance. Indeed, it is He who is the Accepting of repentance, the Merciful.

- We should not claim to know something, but when we submit that we do not know, then Allah (سبحانه وتعالى) will teach us.
- Angels cannot teach, nor can the jinn, but humans can express and teach.

## SURAH AR RAHMAN 1 TO 4

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1.

الرَّحْمَنُ

The Most Gracious (Allah)!

2.

عَلَّمَ الْقُرْآنَ

He has taught (you mankind) the Qur'an (by His Mercy).

3.

خَلَقَ الْإِنْسَانَ

He created man.

4.

عَلَّمَهُ الْبَيَانَ

He taught him eloquent speech.

- And Allah (سبحانه وتعالى) has taught the human what he did not know.

## SURAH AL 'ALAQ 5

عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

He has taught man that which he knew not.

- As humans, we learn through mistakes and when making mistakes, we discover our faults.

- Tests either come through commands or a decree. Among the angels, there was Iblis as well who was from the jinn.
- The angels spoke, but Iblis did not speak. The nurturing of someone who speaks and expresses what they feel is far easier than someone who hides what they feel.
- Look at the nurturing of the angels after speaking, unlike the nurturing of Iblis who did not speak.
- Iblis was a great worshipper, more so than the angels, but was proud and arrogant. So a test came as a command which was to prostrate to Adam (عليه السلام).

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وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى  
وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ

And [mention] when We said to the angels, "Prostrate before Adam"; so they prostrated, except for Iblees. He refused and was arrogant and became of the disbelievers.

- The angels submitted, but Iblis said, "You created me from fire and him from clay."
- Allah (سبحانه وتعالى) knows what we reveal and what we conceal. Through this test, we see the nurturing of the angels is through knowledge and then they submitted. And Iblis was shown knowledge as well that Adam (عليه السلام) was created, and was tested, but failed to act.
- And we find in life that sometimes we act as the angels did by submitting, and sometimes we act as Iblis did by being proud and arrogant.

- And this teaches us that if we have a doubt, it is not wrong to say, “this is what I think”. Though Iblis did not speak, he did not want to bring down his standard. But Allah (سبحانه وتعالى) says he was among the disbelievers. Imagine he is worshipping, but he does not believe in Allah (سبحانه وتعالى) but believes in himself. We ask Allah (سبحانه وتعالى) for the well-being. Ameen.
- Iblis was expelled and is among the dwellers of the fire, but he does not want to go alone. He wants to take the children of Adam (عليه السلام) with him because he sees Adam (عليه السلام) as the cause of his expulsion.
- And this shows that the one who does not accept the nurturing of Allah (سبحانه وتعالى) will transgress.

- It is a blessing to be nurtured by Allah (سبحانه وتعالى) and to be shown our faults and mistakes. We want the special nurturing of Allah (سبحانه وتعالى) at all times so that we may be elevated.
- Allah's nurturing to the human is constant. Adam (عليه السلام) was taught by Allah (سبحانه وتعالى), but it is not enough to just be taught and then to be honored by having others prostrate to him. This was not an end, but a beginning for Adam (عليه السلام). What was the nurturing that followed?

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وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ

شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ

And We said, "O Adam, dwell, you and your wife, in Paradise and eat therefrom in [ease and] abundance from wherever you will. But do

not approach this tree, lest you be among the wrongdoers."

- Allah (سبحانه وتعالى) nurtured Adam (عليه السلام) by a command. What was the command? Dwell in paradise and eat whatever you like.
- And similarly when we nurture our children, give them a “home”, give them a suitable place that they can always return to. And there should be no prohibition from the start. Imagine if we tell them from the start, “you cannot eat this or that”, what will happen? They will want to eat all that has been prohibited. And this shows how Allah (سبحانه وتعالى) nurtures us with vastness and not tightness.
- Then Allah (سبحانه وتعالى) told Adam (عليه السلام) to not come near to one tree and whoever does so



will be a wrong doer. And this shows how Allah (سبحانه وتعالى) nurtures us with accountability and that everyone is responsible for their actions.

## HOW DO WE ACT ON WHAT WE LEARNED?

- Allah (سبحانه وتعالى) honored the human being among all creation and that is by His special nurturing for them.
- To clarify any doubts and not be someone who is proud and thinks they know and will not slip.

MAY ALLAH MAKE US AMONG THOSE WHO WILL SUBMIT TO HIS TESTS, COMMANDS AND DECREES. 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

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