

# 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

13 AUGUST 2022 | 15 MUHARRAM 1444 | CLASS #29

## INTRODUCTION

- Allah (سبحانه وتعالى) nurtures us with decrees and commands. Stability is very important in the nurturing. If we are constantly changing places and seeing different people then we cannot benefit from that nurturing. We will find ourselves going through different paths each time.
- Banu Israel did not have a home before, but now Allah (سبحانه وتعالى) commanded them there

is a land and home for them, and they must enter this land, however, there are tyrants. This requires a great amount of courage because immediately the feelings of being under the tyranny of Firaoun will be a setback. Though Allah (سبحانه وتعالى) wants to free them from this fear.

- For example, we may want a certain job but there is a closed door which we can only open if we are courageous and face our previous fear.
- To say, “we will not enter unless they leave” shows cowardice and this will not benefit anyone so what happened? They got lost for forty years.
- They had fear, and not fear of Allah, but fearing to go through a similar past nurturing.

- There is an easy path and there is a longer path, for for both the outcome will be the same – to enter the land. And we want to take the commands with ease, instead of going through “forty years” of decrees while being lost.
- When a person is courageous, he will overcome his weakness, free himself from the fear that is disabling him, and he will be foremost in trusting Allah (سبحانه وتعالى). So he goes from being fearful to being from the mutwakileen – ever-reliant on Allah (سبحانه وتعالى).

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

## SURAH AL MAEDA

### STORY OF ENTERING THE TOWN

20

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يَا قَوْمِ اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَعَلَ  
فِيكُمْ أَنْبِيَاءَ وَجَعَلَكُمْ مُلُوكًا وَآتَاكُمْ مَا لَمْ يُؤْتِ أَحَدًا مِّنَ الْعَالَمِينَ

And [mention, O Muhammad (ﷺ)], when Moses said to his people, "O my people, remember the favor of Allah upon you when He appointed among you prophets and made you possessors and gave you that which He had not given anyone among the worlds.

21

يَا قَوْمِ ادْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ وَلَا تَرْتَدُّوا  
عَلَىٰ أَدْبَارِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ

O my people, enter the Holy Land which Allah has assigned to you and do not turn back [from

fighting in Allah 's cause] and [thus] become  
losers."

22

قَالُوا يَا مُوسَى إِنَّ فِيهَا قَوْمًا جَبَّارِينَ وَإِنَّا لَن نَدْخُلُهَا حَتَّى  
يَخْرُجُوا مِنْهَا فَإِن يَخْرُجُوا مِنْهَا فَإِنَّا دَاخِلُونَ

They said, "O Moses, indeed within it is a people  
of tyrannical strength, and indeed, we will never  
enter it until they leave it; but if they leave it,  
then we will enter."

23

قَالَ رَجُلَانِ مِنَ الَّذِينَ يَخَافُونَ أَنعَمَ اللَّهُ عَلَيْهِمَا ادْخُلُوا عَلَيْهِمُ  
الْبَابَ فَإِذَا دَخَلْتُمُوهُ فَإِنَّكُمْ غَالِبُونَ وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ  
مُؤْمِنِينَ

Said two men from those who feared [to  
disobey] upon whom Allah had bestowed  
favor, "Enter upon them through the gate, for  
when you have entered it, you will be  
predominant. And upon Allah rely, if you should  
be believers."

24

قَالُوا يَا مُوسَىٰ إِنَّا لَن نَّدْخُلَهَا أَبَدًا مَّا دَامُوا فِيهَا ۚ فَادْهَبْ أَنْتَ  
وَرَبُّكَ فَقَاتِلَا إِنَّا هَاهُنَا قَاعِدُونَ

They said, "O Moses, indeed we will not enter it, ever, as long as they are within it; so go, you and your Lord, and fight. Indeed, we are remaining right here."

25

قَالَ رَبِّ إِنِّي لَا أَمْلِكُ إِلَّا نَفْسِي وَأَخِي ۚ فَافْرُقْ بَيْنَنَا وَبَيْنَ الْقَوْمِ  
الْفَاسِقِينَ

[Moses] said, "My Lord, indeed I do not possess except myself and my brother, so part us from the defiantly disobedient people."

26

قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ ۚ أَرْبَعِينَ سَنَةً ۚ يَتِيمُونَ فِي الْأَرْضِ ۚ فَلَا تَأْسَ  
عَلَى الْقَوْمِ الْفَاسِقِينَ

[Allah] said, "Then indeed, it is forbidden to them for forty years [in which] they will wander throughout the land. So do not grieve over the defiantly disobedient people."

## TWO COURAGEOUS PEOPLE

23

قَالَ رَجُلَانِ مِنَ الَّذِينَ يَخَافُونَ أَنْعَمَ اللَّهُ عَلَيْهِمَا ادْخُلُوا عَلَيْهِمُ  
الْبَابَ فَإِذَا دَخَلْتُمُوهُ فَإِنَّكُمْ غَالِبُونَ وَعَلَى اللَّهِ فَتَوَكَّلُوا إِنْ كُنْتُمْ  
مُؤْمِنِينَ

Said two men from those who feared [to disobey] upon whom Allah had bestowed favor, "Enter upon them through the gate, for when you have entered it, you will be predominant. And upon Allah rely, if you should be believers."

- Allah (سبحانه وتعالى) tells us about two men who fear, fear who? Firaoun? No. They fear Allah (سبحانه وتعالى).
- So we have two types of people who fear, but there is a huge difference between one who fears Allah (سبحانه وتعالى) and one who does not.



- To fear Allah (سبحانه وتعالى) is a blessing and someone might think, “we fear Allah and let each one to themselves”, but they spoke words of truth. No one can be granted this success unless they are courageous and have trust in Allah (سبحانه وتعالى), and that is because they fear Allah (سبحانه وتعالى). What did these two men say?
- They said, “enter the door and you will be the winners”. They did not say, we need to resolve their past complex of Firaoun first so that they are ready to enter. Since it is a command from Allah (سبحانه وتعالى), they should trust Him and just do it.
- We fear facing others, we fear losing, but whoever places their trust in Allah (سبحانه وتعالى),

then He will be sufficient for them. We do not need to account things, if we start accounting things then Allah (سبحانه وتعالى) will not be our Haseeb. We will be stuck with our own calculations and accounts.

- Then they said, “if you truly believe then you will have tawakul”. And the opposite is true, if we do not believe then we will not have tawakul.
- It is a mercy from Allah (سبحانه وتعالى) in order to extract the worship of tawakul.
- There are thorns on the Sirat, so we should just go fast to not feel the pain. But if we stop and overthink then surely it will be painful to pass through any test.

MAY ALLAH MAKE US FEAR HIM AND BE FOREMOST IN  
PLACING OUR TRUST IN 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



## ADDITIONAL RESOURCES

PAST CLASS NOTES AND NEW POSTS ON TELEGRAM

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