

أَسْمَاءُ اللَّهِ الْحَسَنَى مِنْ قِصَصِ الْأَنْبِيَاءِ

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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Al Salam Islamic Center

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

20 SEPTEMBER 2022 | 23 SAFAR 1444 | CLASS #33

INTRODUCTION

SURAH TA HA 25 TO 26

25.

قَالَ رَبِّ اشْرَحْ لِي صَدْرِي

[Musa (Moses)] said: "O my Lord! Open for me
my chest (grant me self-confidence,
contentment, and boldness).

26.

وَيَسِّرْ لِي أَمْرِي

"And ease my task for me;

- In the previous class, we said how there are allies (awliya) of Allah (سبحانه وتعالى) and allies (awliya) of the shaitan.

SURAH AAL IMRAAN 13

قَدْ كَانَ لَكُمْ آيَةٌ فِي فِئَتَيْنِ الْتَقَتَا ۖ فِئَةٌ تُقَاتِلُ فِي سَبِيلِ اللَّهِ وَأُخْرَى
كَافِرَةٌ يَرَوْنَهُمْ مِثْلَهُمْ رَأْيَ الْعَيْنِ ۚ وَاللَّهُ يُؤَيِّدُ بِنَصَرِهِ مَن يَشَاءُ ۚ إِنَّ
فِي ذَلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ

Already there has been for you a sign in the two armies which met - one fighting in the cause of Allah and another of disbelievers. They saw them [to be] twice their [own] number by [their] eyesight. But Allah supports with His victory whom He wills. Indeed in that is a lesson for those of vision.

- Baseerah is not about being able to see what is outer, but to see the real unseen.

- The shaitan not only whispers an idea, but he makes us forget the consequences of it, as a result we love the idea and are determined to do it.
- When the person falls into the sin, then the shaitan retreats and says, "I am free of you, I fear Allah".

SURAH AL HASHR 16

كَمَثَلِ الشَّيْطَانِ إِذْ قَالَ لِلْإِنْسَانِ اكْفُرْ فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيءٌ
مِّنكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ

Like the example of Satan when he says to man, "Disbelieve." But when he disbelieves, he says, "Indeed, I am disassociated from you. Indeed, I fear Allah, Lord of the worlds."

- Someone might think, "how can someone disbelieve, how can someone be a

hypocrite?”, but there is some strong feeling inside that moves him.

- Now we are looking at the Names of Allah (سبحانه وتعالى) from the stories of the messengers because these are real and complete stories. There are lessons to be learned from these stories, but even greater is to know Who is Allah (سبحانه وتعالى).
- Surah Al ‘Araaf is about the battle between truth and falsehood. When the truth comes to us, there is an inner-battle of whether to submit to it or not.
- We should not think the struggle between truth and falsehood is something outer, it is an inner-battle between truth and falsehood, between what is good and evil. And what will be the

result of this inner-battle? Piety (taqwa) or following our desires.

- It cannot be taqwa if, “I feel it is this, I think it is this”, its foundation must be the truth.
- People will be on the ‘araaf because their good deeds equaled their evil deeds, why? Because there was a moment where a decision could have been taken or not. And it is not about getting it right from the first time. Even if we did not get it right, we can still go back and correct it, but not let it slip.
- There are such moments mentioned in Surah Al ‘Araaf when a decision is taken.

KNOWING ALLAH THROUGH THE STORY OF MUSA (عليه السلام)

○ Musa (عليه السلام) is Kaleem Allah, he speaks in times when others cannot speak. He can speak whatever he wants, and whatever we are thinking, he speaks it. For him, he would be in the right to speak in such instances, but not for others. So why does Allah (سبحانه وتعالى) allow him to speak? As nurturing for us.

SURAH AL 'ARAAF

MUSA (عليه السلام) ASKING TO SEE ALLAH

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وَلَمَّا جَاءَ مُوسَىٰ لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ قَالَ رَبِّ أَرِنِي أَنْظُرْ إِلَيْكَ ۚ قَالَ
لَنْ تَرَانِي وَلَكِنِ انْظُرْ إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ

تَرَانِي فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسَى صَعِقًا فَلَمَّا

أَفَاقَ قَالَ سُبْحَانَكَ تُبْتُ إِلَيْكَ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ

And when Moses arrived at Our appointed time and his Lord spoke to him, he said, "My Lord, show me [Yourself] that I may look at You." [Allah] said, "You will not see Me, but look at the mountain; if it should remain in place, then you will see Me." But when his Lord appeared to the mountain, He rendered it level, and Moses fell unconscious. And when he awoke, he said, "Exalted are You! I have repented to You, and I am the first of the believers."

- He asked to see Allah (سبحانه وتعالى), but when others asked, it was not right.
- Allah (سبحانه وتعالى) told him he cannot see Him, the mountain was leveled and Musa (عليه السلام) fell unconscious. When he was conscious again, he repented to Allah (سبحانه وتعالى) for

asking such a question. He said, "I am the first of the believers", then how did Allah (سبحانه وتعالى) deal with Him?

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قَالَ يَا مُوسَى إِنِّي اصْطَفَيْتُكَ عَلَى النَّاسِ بِرِسَالَاتِي وَبِكَلَامِي
فَخُذْ مَا آتَيْتُكَ وَكُن مِّنَ الشَّاكِرِينَ

[Allah] said, "O Moses, I have chosen you over the people with My messages and My words [to you]. So take what I have given you and be among the grateful."

○ Allah (سبحانه وتعالى) selected him to deliver His message and to speak to Him, so he should take what Allah (سبحانه وتعالى) has given him and be from the grateful ones.

MUSA (عليه السلام) THROWING THE
TABLETS AND PULLING ON HIS
BROTHER'S BEARD

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وَلَمَّا رَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَانَ أَسِفًا قَالَ بِئْسَمَا خَلَفْتُمُونِي
مِنْ بَعْدِي ۖ أَعَجَلْتُمْ أَمْرَ رَبِّكُمْ ۖ وَأَلْقَى الْأَلْوَا حَ وَأَخَذَ بِرَأْسِ أَخِيهِ
يَجْرُهُ إِلَيْهِ ۚ قَالَ ابْنَ أُمَّ إِنَّ الْقَوْمَ اسْتَضَعُّفُونِي وَكَادُوا يَقْتُلُونَنِي
فَلَا تُشْمِتْ بِيَ الْأَعْدَاءَ وَلَا تَجْعَلْنِي مَعَ الْقَوْمِ الظَّالِمِينَ

And when Moses returned to his people, angry and grieved, he said, "How wretched is that by which you have replaced me after [my departure]. Were you impatient over the matter of your Lord?" And he threw down the tablets and seized his brother by [the hair of] his head, pulling him toward him. [Aaron] said, "O son of my mother, indeed the people oppressed me and were about to kill me, so let not the enemies rejoice over me and do not place me among the wrongdoing people."

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قَالَ رَبِّ اغْفِرْ لِي وَلِأَخِي وَأَدْخِلْنَا فِي رَحْمَتِكَ ۖ وَأَنْتَ أَرْحَمُ

الرَّاحِمِينَ

[Moses] said, "My Lord, forgive me and my brother and admit us into Your mercy, for You are the most merciful of the merciful."

- Imagine being away from home, and then coming back only to find a party going on and there is a whole mess; everyone is just doing what they want. Musa (عليه السلام) dropped the tablets, and pulled on his brother's beard due to his anger when he saw Banu Israel worshipping a calf.
- Musa (عليه السلام) immediately asked for forgiveness for him and his brother, and this shows that a person wants to clear what is with people because people have feelings and get

affected, though Allah (سبحانه وتعالى) is As Samad
– The Most Solid.

- The Name of Allah (سبحانه وتعالى) mentioned is He is The Most Merciful of the merciful.
- Sometimes we cannot go forward because we are living in a circling of blame, but what is needed? Forgive me and others. The shaitan leaves us hanging with his whispers.

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إِنَّ الَّذِينَ اتَّخَذُوا الْعِجْلَ سَيَنَالُهُمْ غَضَبٌ مِّن رَّبِّهِمْ وَذِلَّةٌ فِي
الْحَيَاةِ الدُّنْيَا وَكَذَلِكَ نَجْزِي الْمُفْتَرِينَ

Indeed, those who took the calf [for worship] will obtain anger from their Lord and humiliation in the life of this world, and thus do We recompense the inventors [of falsehood].

- The Wrath of Allah (سبحانه وتعالى) is perfect, unlike ours which can be based on desire.

MAY ALLAH FORGIVE US AND HAVE MERCY ON US. AMEEN.

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