

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

SURAH ASH SHU'ARA 83 TO 89

83

رَبِّ هَبْ لِي حُكْمًا وَأَلْحِقْنِي بِالصَّالِحِينَ

[And he said], "My Lord, grant me authority and
join me with the righteous.

84

وَأَجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ

And grant me a reputation of honor among
later generations.

85

وَأَجْعَلْنِي مِنْ وَرَثَةِ جَنَّةِ النَّعِيمِ

And place me among the inheritors of the
Garden of Pleasure.

86

وَاعْفِرْ لِأَبِي إِنَّهُ كَانَ مِنَ الضَّالِّينَ

And forgive my father. Indeed, he has been of
those astray.

87

وَلَا تُخْزِنِي يَوْمَ يُبْعَثُونَ

And do not disgrace me on the Day they are
[all] resurrected -

88

يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ

The Day when there will not benefit [anyone]
wealth or children

89

إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ

But only one who comes to Allah with a sound heart."

- This is the dua of Ibrahim (عليه السلام) in Surah Ash Shu'ara. He asked Allah (سبحانه وتعالى) for judgement which is to distinguish between right and wrong, and a truthful tongue to speak truthfully and when others speak of him, they speak in truth.
- When a person is truthful and has a sound heart, then they will be worthy of judging, unlike the one who lies. Surely the one who lies does not have a sound heart so their judgement cannot be sound.
- Previously, we began with the Story of Adam (عليه السلام) in Surah Al Baqarah to see the way of

the divine curriculum, in Surah Al 'Araaf to show there is always a battle between truth and falsehood. And with the story of Musa (عليه السلام), we see how Allah (سبحانه وتعالى) is the Lord of the Worlds and how He nurtures all types of people, even if they reject His nurturing.

KNOWING ALLAH THROUGH THE STORY OF MUSA (عليه السلام)

SURAH AL BAQARAH

STORY OF THE COW

67

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقَرَةً ۗ قَالُوا
أَتَتَّخِذُنَا هُزُؤًا ۗ قَالَ أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ

And [recall] when Moses said to his people, "Indeed, Allah commands you to slaughter a

cow." They said, "Do you take us in ridicule?" He said, "I seek refuge in Allah from being among the ignorant."

68

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ ۚ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا

فَارِضٌ وَلَا بَكْرٌ عَوَانٌ بَيْنَ ذَلِكَ ۖ فَافْعَلُوا مَا تُؤْمَرُونَ

They said, "Call upon your Lord to make clear to us what it is." [Moses] said, "[Allah] says, 'It is a cow which is neither old nor virgin, but median between that,' so do what you are commanded."

69

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا لَوْنُهَا ۚ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ

صَفْرَاءُ فَاقِعٌ لَوْنُهَا تَسُرُّ النََّاظِرِينَ

They said, "Call upon your Lord to show us what is her color." He said, "He says, 'It is a yellow cow, bright in color - pleasing to the observers.' "

70

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ إِنَّ الْبَقَرَ تَشَابَهَ عَلَيْنَا وَإِنَّا إِن
شَاءَ اللَّهُ لَمُهْتَدُونَ

They said, "Call upon your Lord to make clear to us what it is. Indeed, [all] cows look alike to us. And indeed we, if Allah wills, will be guided."

71

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقْرَةٌ لَا ذَلُولٌ تُثِيرُ الْأَرْضَ وَلَا تَسْقِي الْحَرْثَ
مُسَلَّمَةٌ لَا شِيَةَ فِيهَا قَالُوا الْآنَ جِئْتَ بِالْحَقِّ فَذَبَحُوهَا وَمَا كَادُوا
يَفْعَلُونَ

He said, "He says, 'It is a cow neither trained to plow the earth nor to irrigate the field, one free from fault with no spot upon her.' " They said, "Now you have come with the truth." So they slaughtered her, but they could hardly do it.

72

وَإِذْ قَتَلْتُمْ نَفْسًا فَادَّارَأْتُمْ فِيهَا وَاللَّهُ مُخْرِجٌ مَّا كُنْتُمْ تَكْتُمُونَ

And [recall] when you slew a man and disputed over it, but Allah was to bring out that which you were concealing.

73

فَقُلْنَا اضْرِبُوهُ بِبَعْضِهَا كَذَلِكَ يُحْيِي اللَّهُ الْمَوْتَى وَيُرِيكُمْ آيَاتِهِ
لَعَلَّكُمْ تَعْقِلُونَ

So, We said, "Strike the slain man with part of it."
Thus does Allah bring the dead to life, and He
shows you His signs that you might reason.

- Our relationship with Allah (سبحانه وتعالى) should be based on magnification. The religion is more than just solving worldly problems. And we find they mocked the messengers, thus a command came to them where they thought they are being mocked at.
- Musa (عليه السلام) is Kaleem Allah (سبحانه وتعالى) and Banu Israel was for the longest time under the servitude of Firaoun, but Musa (عليه السلام) did not come down to their level. He always dealt with them in the most noble way.

- Even when they said, “are you joking with us?”, Musa (عليه السلام) took it to a higher level and said, “I seek refuge with Allah to be from the ignorant.”
- Sometimes we can see our reality through a sin we fall into, but in this instance, a person sees their reality through a command. We do not know what situation can reveal who we are. We will notice after the Story of the Cow, their hearts hardened.
- Hardening of the hearts is a punishment as a result of using the religion in a wrong way. We ask Allah (سبحانه وتعالى) to make our hearts sound and to not be tested in our faith.
- When a person goes to a messenger then there should be “we listen and we obey”. Musa (عليه السلام) told them to slaughter a cow, so what

should happen? Slaughter a cow, and to accept the command from the first time. A person does not want to disbelieve from the start, but to believe from the start.

SURAH AL BAQARAH 41

وَلَا تَكُونُوا أَوَّلَ كَافِرٍ بِهِ ۖ

and be not the first to disbelieve in it.

○ (قَالُوا ادْعُ لَنَا رَبَّكَ) (They said, "Call upon your Lord"): was mentioned three times, and then there is separation after that.

68

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ ۚ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقْرَةٌ لَا
فَارِضٌ وَلَا بُكْرٌ عَوَانٌ بَيْنَ ذَلِكَ ۖ فَافْعَلُوا مَا تُؤْمَرُونَ

They said, "Call upon your Lord to make clear to us what it is." [Moses] said, "[Allah] says, 'It is a cow which is neither old nor virgin, but median

between that,' so do what you are
commanded."

- We notice how they are immediate in saying, “call upon your Lord”, with no type of introduction whatsoever.
- If we are told to prepare a project, what will we do first? We will ask, “what kind, tell us more”, why? Because we want to make it easier on ourselves, we do not want to make mistakes.
- There is no person that comes in our life without a purpose, and the purpose is to know ourselves and to be nurtured in order to be elevated so that we may go to paradise.
- (ادْعُ لَنَا رَبَّكَ) is a command to go call on your Lord. So they commanded their Messenger to make dua to Allah (سبحانه وتعالى) and not themselves.

- And this can especially happen with someone who sees themselves as very distinct, for example to be seen they are chosen to be saved, so Allah (سبحانه وتعالى) must be pleased with them. So they delegated the commands to their messenger, as if he is there to serve them. And that the messenger needs to be nurtured, but not them by saying, “your Rabb, your Lord”. Though Allah (سبحانه وتعالى) is the Lord of all, and all need to be nurtured.
- Even before asking a question, the intention should be to increase in faith, and not make the other slip or to cause fitna.
- Nevertheless, Musa (عليه السلام) still answered their question and went along with them, but did not mention the Name of Allah (سبحانه وتعالى)

directly because he has great magnification of Allah.

- He could see there is disrespect towards Allah (سبحانه وتعالى) so he does not mention His Name to them. Musa (عليه السلام) said, (إِنَّهُ يَقُولُ) (He says), referring to Allah (سبحانه وتعالى).
- If a person is talking about Allah (سبحانه وتعالى) to another and he can see the other person does not magnify Him, he will not mention the Name of Allah (سبحانه وتعالى) so that the level of Allah (سبحانه وتعالى) is never brought down by anyone. Not everyone magnifies Allah (سبحانه وتعالى) so a person does not need to force it. Allah (سبحانه وتعالى) already says there is no compulsion in the religion.

- A person does not want to be a reason to cause others to mock Allah (سبحانه وتعالى).
- Musa (عليه السلام) is a messenger and never took on the role of ilah. He never said, "I say", but said, "He (Allah) said".
- We think asking many questions about the divine curriculum will make us efficient in fulfilling it, but it only tightens the matter.
- They first asked for the age of the cow, then they asked the color and Musa (عليه السلام) said, it is bright yellow. And they continued to ask by saying, "all cows look alike", though it is very difficult to find bright yellow cows in the first place.
- If a person does not magnify the commands of Allah (سبحانه وتعالى) from the start then the nurturing will be very difficult, there will not even be any

type of nurturing or advice from the messenger.

- A messenger is a mercy to the people and if a person does not accept the advice, then it can be very difficult because the nurturing can be very direct between them and Allah (سبحانه وتعالى). As if to say, “this is your test, I’m not going to help you.”
- From this we learn to magnify the commands of Allah (سبحانه وتعالى), not ask too many questions, and accept the nurturing from the start.

DIVINE NURTURING LESSONS

- *When a person is truthful and has a sound heart, then they will be worthy of judging, unlike the one who lies. Surely the one who lies does not have a sound heart so their judgement cannot be sound.*
- *There is no person that comes in our life without a purpose, and the purpose is to know ourselves and to be nurtured in order to be elevated so that we may go to paradise.*

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

REFERENCES

1. تفسير الشيخ السعدي – TAFSEER SHEIKH AS SA'ADY
2. تفسير ابن كثير – TAFSEER IBN KATHIR
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ADDITIONAL RESOURCES

PAST CLASS NOTES AND NEW POSTS ON TELEGRAM

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