



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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لا حول ولا قوة إلا بالله

أسماء الله الحسنى

THE MOST BEAUTIFUL NAMES OF ALLAH ENGLISH TRANSLATION

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INTRODUCTION

◉ The study circles are very valuable since these are the gatherings which Allah (سبحانه وتعالى) appreciates. When we remember Him, we will be grateful to Him and His blessings. The study circles are gatherings that are encircled by the angels.

VIRTUES OF THE STUDY CIRCLES

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "ما اجتمع قوم في بيت من بيوت الله يتلون كتاب

اللَّهُ، ويتدارسونه بينهم، إلا نزلت عليهم السكينة، وغشيتهم
الرحمة، وحفتهم الملائكة، وذكرهم الله فيمن عنده"

The Messenger of Allah (ﷺ) said, "Any group of people that assemble in one of the Houses of Allah to recite the Book of Allah, learning and teaching it, tranquility will descend upon them, mercy will engulf them, angels will surround them and Allah will make mention of them to those (the angels) in His proximity."¹

- No matter what decrees we go through, Allah (سبحانه وتعالى) is greater and more honorable.
- In this period of time, we learned the Names of Allah (سبحانه وتعالى) and no matter how many times we learn them, Allah (سبحانه وتعالى) always takes us and shows us different levels.

¹ Riyadh As Saliheen, Muslim, Book 8, Hadith 33

- Each Name of Allah (سبحانه وتعالى) has an impact on us and extracts different worships and devotions from us.

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
أَحْصَاهَا 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 Paradise².

² Sahih al-Bukhari 2736

- (أَحْصَاهَا) means to learn the Name, memorized it, understand it and apply it in our life, then we will enter paradise.
- When we learn the Names of Allah (سبحانه وتعالى), we will know about our weakness and the weakness of others. We will know about our neediness and the neediness of others. And this shows us that we are all slaves of Allah (سبحانه وتعالى) and are all in need of Him.
- And today we will see how through a complete picture, through the messengers and their stories, we will know about the nurturing of Allah (سبحانه وتعالى) and how He deals with each.
- And in order to be truthful in our faith and actions, we need to have a role model. If we

do not have a role model, then we will not be truthful in how to act in a certain situation.

SURAH AL HADID 19

وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ أُولَٰئِكَ هُمُ الصَّادِقُونَ

And those who have believed in Allah and His messengers - those are [in the ranks of] the supporters of truth

- We want to be among the truthful ones and that is by believing in Allah (سبحانه وتعالى) and following the messengers.
- We may have different role models in our life according to the phase we go through in life, but believing in Allah (سبحانه وتعالى) and following the messengers makes us truthful.

STORY OF ADAM (عليه السلام)

- We will first begin with the story of Adam (عليه السلام). Adam (عليه السلام) is not a messenger, but is a sample of our nature.

SURAH AL BAQARAH 30 TO 39

30

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ۖ قَالُوا أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۗ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

And [mention, O Muhammad (ﷺ)], when your Lord said to the angels, "Indeed, I will make upon the earth a successive authority." They said, "Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?" Allah said, "Indeed, I know that which you do not know."

31

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي
بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ

And He taught Adam the names - all of them.
Then He showed them to the angels and said,
"Inform Me of the names of these, if you are
truthful."

32

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."

33

قَالَ يَا آدَمُ أَنْبِئْهُمْ 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."

34

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.

35

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."

36

فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ ۖ 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."

37

فَتَلَقَّىٰ 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.

38

قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا ۖ فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبَعَ

هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

We said, "Go down from it, all of you. And when guidance comes to you from Me, whoever

follows My guidance - there will be no fear concerning them, nor will they grieve.

39

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

And those who disbelieve and deny Our signs - those will be companions of the Fire; they will abide therein eternally."

- Every person has gone through his story in their life with creation, having knowledge, then being tested, then slipping because there is a shaitan along the way and then how to pick up ourselves again. But what is the highlight in this story? The Most Beautiful Names of Allah.

ALLAH AR RABB – THE NURTURER (الرَّبُّ)

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ۖ قَالُوا أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۖ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

And [mention, O Muhammad (ﷺ)], when your Lord said to the angels, "Indeed, I will make upon the earth a successive authority." They said, "Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?" Allah said, "Indeed, I know that which you do not know."

- We first find the Name of Allah Ar Rabb mentioned in the story of Adam (عليه السلام).
- Ar Rabb is The Nurturer Who nurtures us from a state of shortcoming to a state of completion.

- He does not nurture us in one go and that we will not make a mistake from the start.
- Nurturing is to go forward in life, even if there are mistakes along the way. It is to be nurtured with knowledge and commands, and with people or without people. But why do we flee from our nurturing?
- Because we do not want to confront ourselves. We do not want to tell ourselves to apologize, to admit we are wrong. Confronting means confronting our sins, mistakes and faults.
- The one who does not want to be nurtured will escape, and will not look at their face in the mirror. They will only place the image of how they want to see themselves.
- And when someone gives them a mirror to look at themselves, they will push them away

because they do not want to see the reality of themselves. And what will happen in the end?

○ This person will want to be alone, they will say, “no one understands me, no one wants to be with me”. And this is a mercy from Allah (سبحانه و تعالی) when someone tells us our faults because it means this person is not just flattering us.

○ Allah (سبحانه و تعالی) can use anyone to nurture us. For example, if we do not get nurtured with our father, then we will get nurtured with our husband.

○ Sometimes we say, “I will nurture myself, I know I have a weakness and there is a goal I want to reach and this is what I need to do.” Sometimes we have a plan of how the nurturing needs to be, but will Allah (سبحانه و تعالی) leave us like that? No.

- Allah (سبحانه وتعالى) can make anyone nurture us, even a small child can nurture us. And when we take everything as nurturing from Allah (سبحانه وتعالى) then it will remove the sensitivities, and not take on the role of victim and everyone else is against me.
- And even if there is a struggle along the way, we are being rewarded for it, unlike being by ourselves and saying, “I’ll be better off alone.”
- We all want our nurturing to be quick and that is when we accept the nurturing of Allah (سبحانه وتعالى). Then the “file is closed” and we move on, but if do not accept His nurturing then we will always find ourselves going through the same problem.

- The more we draw closer to Allah (سبحانه وتعالى), the more we will see our faults because the one who believes in Allah (سبحانه وتعالى) will not think bad of Him. Unlike the hypocrite who lacks belief so their nurturing is limited and will only get tested once or twice a year.
- With Allah (سبحانه وتعالى), we never want our nurturing to end. We just want to be pleased with Allah (سبحانه وتعالى) as our Rabb.
- We will not focus on X, Y and Z, but we will be grateful to Allah (سبحانه وتعالى) for nurturing us and extracting the best worships from us.
- The first question of the grave is “Who is your Rabb” because that is a principle of our life. And what is the short-cut to nurturing? Knowledge.

WHOEVER TAKES THE PATH TO SEEK
KNOWLEDGE, ALLAH MAKES THE PATH
TO PARADISE EASY FOR HIM

فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " مَنْ
سَلَكَ طَرِيقًا يَطْلُبُ فِيهِ عِلْمًا سَلَكَ اللَّهُ بِهِ طَرِيقًا مِنْ طُرُقِ
الْجَنَّةِ وَإِنَّ الْمَلَائِكَةَ لَتَضَعُ أَجْنِحَتَهَا رِضًا لِطَالِبِ الْعِلْمِ وَإِنَّ
الْعَالِمَ لَيَسْتَغْفِرُ لَهُ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ وَالْحَيَاتَانِ فِي
جَوْفِ الْمَاءِ وَإِنَّ فَضْلَ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِ الْقَمَرِ لَيْلَةَ
الْبَدْرِ عَلَى سَائِرِ الْكَوَاكِبِ وَإِنَّ الْعُلَمَاءَ وَرَثَةُ الْأَنْبِيَاءِ وَإِنَّ الْأَنْبِيَاءَ
لَمْ يُورَثُوا دِينَارًا وَلَا دِرْهَمًا وَرَثُوا الْعِلْمَ فَمَنْ أَخَذَهُ أَخَذَ بِحِظِّ
"وَافِرٍ"

'I heard the Messenger of Allah (صلى الله عليه وسلم)
say: "Whoever follows a path in the pursuit of

knowledge, Allah will make easy for him a path to Paradise. The angels lower their wings in approval of the seeker of knowledge, and everyone in the heavens and on earth prays for forgiveness for the seeker of knowledge, even the fish in the sea. The superiority of the scholar over the worshipper is like the superiority of the moon above all other heavenly bodies. The scholars are the heirs of the Prophets, for the Prophets did not leave behind a Dinar or Dirham, rather they left behind knowledge, so whoever takes it has taken a great share."³

- When we learn and then come across a situation, we have the knowledge to recognize it is nurturing, and how we should act. Unlike

³ Sunan Abi Dawud 3641, Authenticated by Al Albani as Sahih

facing a decree with understanding that we are being nurtured.

- With the path of knowledge, we will be protected from many things that can harm us.
- And from Allah's nurturing is when He teaches us, and teaches us what specifically? (وَعَلَّمَ آدَمَ)

(الْأَسْمَاءَ كُلَّهَا) – The names of things. We go through a situation to know this is “taqwa”, this is “tawakul”, this is the Name of Allah Al Wadood.

- A child does not know the names to things, but has feelings that this is good so he loves it, and this is bad so he hates it. And when teaching a child, these feelings are labelled.
- Allah (سبحانه وتعالى) is The Nurturer and He nurtures the angels so that they sanctify and glorify Him.

Someone might think angels are already obedient, but they were nurtured when told (إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً) (Indeed, I will make upon the earth a successive authority).

- Nurturing is not just for desires, but even nurturing for our intellect. For example, the angels think that whatever is on the earth will shed blood, but Allah (سبحانه وتعالى) nurtured them to correct their thinking by showing them Who He is. He said, (إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ) ("Indeed, I know that which you do not know.").

- So the nurturing of the human is to learn the names of things with repetition and the nurturing of the angels is to know Who is Allah (سبحانه وتعالى).

HOW DO WE ACT ON WHAT WE LEARNED?

- When we know everything is nurturing, what should we do? Be pleased with Allah (سبحانه وتعالى) as our Lord.
- From Allah's nurturing is to teach us the names of things.
- The more we are pleased with Allah (سبحانه وتعالى) as our Rabb, the more we will be nurtured.

MAY WE BE PLEASED WITH ALLAH AS OUR RABB.

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