

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

SUPPLICATION TO BE FROM THE RIGHTLY GUIDED ONES

اللَّهُمَّ حَبِّبْ إِلَيْنَا الْإِيمَانَ وَزَيِّنْهُ فِي قُلُوبِنَا، وَكَرِّهْ إِلَيْنَا الْكُفْرَ
وَالْفُسُوقَ وَالْعِصْيَانَ، وَاجْعَلْنَا مِنَ الرَّاشِدِينَ

O Allah, make us love belief and adorn our hearts with it. Make us hate disbelief, deviance and rebellion. Place us among the rightly-guided.¹

¹ Al Adab Al Mufrad, Book 1, Hadith 699, Authenticated by Al Albani as Sahih

- We all want to be on the Straight Path, we all want to be patient, grateful, to believe and perform good deeds. But in order to be elevated with deeds, there needs to be purification first.
- It cannot be that a person has doubts and bad thoughts and then says, “I will be elevated”. It is important a person strives against himself in order to rid himself of the chains of bad thoughts and sins.
- When there is purification then there will be beautification.
- In the Story of the Cow, it shows Allah is Ar Rabb – The Nurturer, and whether we want His nurturing or not, He has to nurture us.
- Nurturing is not about getting the answers right, but nurturing is about the submission of our

heart, the ease of showing good manners and speaking good words. Nurturing is not only for our outer.

- No one can nurture us like Allah. We may say words and the one who hears us will get nurtured by either thinking good, thinking bad or taking it in and thinking, “why did she say that”.
- Nurturing is a mirror; it is not about looking at others, but about looking at ourselves. Nurturing is placing a mirror in front of us, so that we look at ourselves and our mistakes that we commit towards others.

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 بَقْرَةً ۖ قَالُوا
أَتَتَّخِذُنَا هُزُوعًا ۗ 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."

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قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ ۚ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقْرَةٌ لَا
فَارِضٌ وَلَا بِكْرٌ 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 فَاقْعُ لَوْنُهَا تَسُرُّ النَّاظِرِينَ

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 تَشَابَهُ 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 بَقَرَةٌ لَا ذَلُولَ 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.

- A person's words will be solid when there is purification and beautification. But if we are just taking in words without purification and

going straight to beautification, then what we say or do will still be off.

- So before just making dua first, we need to purify our thoughts, and then our dua will be correct.
- We do not just ask Allah to make us believers, but to love faith. And if we love, there will be no accounting.
- And we ask Allah to make us hate disbelief, transgression and disobedience, because when we hate it then we will not accommodate it in our heart.
- Banu Israel kept asking questions about the cow, and someone might think it is “rushd” to have discovered all its specifications, but it is not “rushd” – being rightly guided. Rushd is to submit from the start because Allah (سبحانه وتعالى)

said after they slaughtered it, their hearts hardened.

74

ثُمَّ قَسَتْ قُلُوبُكُمْ مِّنْ بَعْدِ ذَلِكَ فِيهَا كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً

Then your hearts became hardened after that, being like stones or even harder.

- 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.
- Nurturing does not mean that we need to get the right answer, but to accept things with ease and submit. That is belief.
- The strive is not to get it right, but the strive is to stop ourselves from overthinking or thinking that we must get it right. The strive is to submit and believe in Allah (سبحانه وتعالى).

- We find the Names of “Allah” and “Ar Rabb” mentioned in the Story of the Cow.
- The Name of Allah “Ar Rabb” is mentioned in the context of their questions – (قَالُوا ادْعُ لَنَا رَبَّكَ) (They said, "Call upon your Lord"). It is as if they have separated themselves from the nurturing of Allah (سبحانه وتعالى).
- The one who separates himself feels that with their questions, they will nurture and reform themselves. But can they be separated from the nurturing of Allah? Of course not, Allah will still nurture them and extract what is in their hearts.
- We need our Rabb to nurture us from the start to the end.
- The Name of “Allah” is mentioned in the context when Banu Israel said “in sha’a Allah,

we will be guided” and Musa (عليه السلام) mentioned the Name of Allah many times.

- The Name of “Allah” shows attachment and perfection. The Name of “Allah” baffles the minds in the first place, so it stops us from overthinking.
- Musa (عليه السلام) also sought refuge with Allah (سبحانه وتعالى) from being among the ignorant when he told them Allah (سبحانه وتعالى) commanded them to slaughter a cow and they said, “are you joking?”.
- Then they started asking questions thinking they know better, and in the end, they said, “the cows are all similar to us, by the will of Allah, we will be guided”.

- So when they reached a point of showing their inability, that is when Allah (سبحانه وتعالى) guided them to slaughter the cow.
- Anyone who seeks guidance from Allah (سبحانه وتعالى) then He will surely guide them.
- The cow that was finally slaughtered is reflective of opposite of who they are. It was a very relaxed and pampered cow, while they were taking it really hard.
- They could only find one cow with those specifications, and they had to pay to pay its weight in gold.
- They slaughtered it in the end, but with a forced heart and not out of goodness. Allah (سبحانه وتعالى) extracted what was in their hearts.
- Then they had to strike the flesh of the dead cow on the flesh of the one died, and Allah

(سبحانه وتعالى) caused the one who died to come to life and say the name of his murderer.

- And this is an ayah that Allah (سبحانه وتعالى) brings the dead to life and He is able to give life to the dead hearts.
- And the hearts will be softened from the start without overthinking, but with overthinking, the hearts harden.

MAY ALLAH MAKE US AMONG THOSE WHO SUBMIT FROM
THE START. 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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