

Names of Allah

(from the Stories of the Quran)

September 8, 2019

Ar-Rabb

Three values that bring out the best in us all:

- Sincerity (Ikhlas) - this is the foundation of everything. This is the purity of your intention, your deeds. This guides the rest of the journey, the progression and the end as well. It will bring you freedom for movement in your journey.
- Love (Mohabba) - There's a hadith that Nabi SAW when he said that we would not enter Jannah until we believe, and we cannot believe unless we love each other. We can increase love for each other by spreading salam, as per the hadith. With this love for the sake of Allah SWT, we will find happiness, and connection, support and progress in our journeys, subhanAllah.
- Steadfastness - When you have progress, you want to hold on it, be firm on it, protect it from anyone/anything. With this firmness, you will find success inshaAllah.

May Allah SWT keep us firm. Aameen.

Study circles are very noble, because the angels are present wherever the mention of Allah SWT and His Nabi SAW happens. In this study circle, we will be looking at the Names of Allah as they are mentioned in the stories of the Quran. The purpose of the stories in the Quran is to increase our understanding of how things work -

1. the sicknesses, diseases or the things that are/ can go wrong.
2. how Allah SWT deals with people.
3. the morals/solutions in them.

In this class, the story of the cow from Surah Al Baqarah (ayaat 67-74) will be discussed. Someone argues about a command that is given, and the simple lesson in this is that believe and obey and everything becomes easy, but when you disobey, then there are difficulties.

The Bani Israeel were given a lot of blessings and they witness these as well, like the parting of the Red Sea as a means of protection from Firawn. Allah SWT then gave them food from the sky - salty and sweet, as well as a bird that is easy to catch and eat, plus the messenger Musa AS and a tablet, the Torah for guidance.

A murder took place within Bani Israeel, and they approached the messenger to find the solution which was a shortcut rather than dealing with the justice system they had. We should never use the religion for our own desires. Once taken to the messenger, then belief comes into question and you have to take the solution whether you like it or not. We must respect the messengers.

The messenger asked them to slaughter a cow, and the people responded by asking him if they were being mocked by him. Those who persist in one action, think that people around them do it all the time as well. The messenger sought protection from Allah SWT from ignorance, and told them that whatever commands he gave were from Allah SWT, and that upon slaughtering the cow, they would know who had committed the murder. When a command comes, don't take it lightly, because in it is Allah SWT's nurturing.

The people agreed to follow the command, but did not want to do it willingly, and asked Musa AS to tell them what kind of cow they should slaughter. They were making things difficult for themselves, rather than taking the path of ease. To be obedient means to just follow, rather than ask too many questions or arguing.

The clarification then came, the cow should neither be too old nor too young. And even with this, the people had a problem, they then wanted to know what color it should be, and they were told that it should be a bright yellow cow, appealing to the eyes. Those who thought that asking endless questions would make it easy were wrong!

* When Allah SWT gives you a non-specific command, it is like a blank cheque, left to Allah SWT but when we ask for specificity then we limit ourselves, call ourselves to account, which is so difficult.

So the people now go back to Musa AS and ask him which yellow cow and they say they would inshaAllah not come back with more questions or clarifications. The answer came back that it should be a pampered cow - not used for work, and it is perfect in condition.

Religion is easy, we shouldn't make it difficult or forceful. This is why these people are *maghdhoob*, the ones Allah SWT is angry with because they're disobedient and like to make religion difficult. After a time of searching, they find this cow, and the person who owned the cow asked for payment in gold of the weight of the animal.

Not only was this tribe stubborn, but they also loved their money so this was very difficult for them. In this way Allah SWT brought out what they tried to conceal, when they wanted to just find who committed the murder and this is what the nurturing of Allah SWT does, it brings out the best from those who believe, and the reality of those who don't.

Part of the dead animal was meant to be struck against the dead man, and then he would rise and say who killed him. In this way, Allah SWT was reminding them He alone is the one who can give life, as well.

Whenever anything happens in our lives, and we don't understand them, Allah SWT is nurturing us through this. This should bring belief in our hearts, but for the Bani Israeel, their hearts became harder because their intention was not right.

The more *ayaat* we see from Allah SWT, we should be more kind, easygoing unlike the Bani Israeel who became more harsh, and hard in their hearts. And even stone was better than their hearts because water can cut through it, but their hearts were even harder than this. When our hearts are soft, we are easy to change, to reform - we are soft and gentle and kind in our behavior as well.

The issue addressed here is the hardness of the heart. Such a person is harsh - in talk, the way he looks etc - there's no humility, no mercy in him. When the heart is hard, that advice will not affect him, he will not feel his blessings, or find joy in them either. In a hadith, Nabi SAW described the people of Paradise as soft-hearted and humble and the people of Hellfire as harsh and arrogant.

In this story, the name of Allah SWT used is **Ar-Rabb** - the One who nurtures, upgrades, reforms, the Fixer of matters, the One who brings out the reality of people, the Master. He never leaves us alone, He is always with us, always nurturing us - mentally, physically, emotionally, socially, spiritually, from all directions - a balanced nurturing.

In Surah Al Baqarah, Allah SWT nurtures the Bani Israeel through the circumstances, through the messenger He sent them, through the many blessings He gave them. He nurtures people step by step, those who want the nurturing, all the way to Paradise, subhanAllah. We should be open to Allah SWT's nurturing, and obedient and accepting of it at every level.

There will of course be more obstacles, and sacrifices that we might have to make but Allah SWT will replace these with His Blessings.

When the command came down that wine was *haraam*, the sahaba went in and threw out everything so that the streets of Madina were full of wine. This is complete obedience. Another example is that of when the direction of the *qibla* changed, they followed Nabi SAW when he turned, subhanAllah. This is because of how accepting they were of Allah SWT's nurturing.

Another example is of Abu Bakr RA, who was spending on someone that slandered his daughter and he cut that person's spending. When the ayah came to not do this, he obeyed completely - forgetting his feelings that were hurt, his daughter everything for the sake of Allah SWT. Again this shows complete acceptance of Allah SWT's nurturing and this is what we should strive for as well.