

# SUMMER IMMERSION LIGHT UPON LIGHT



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## Al-Rahman & Al-Raheem

- Allah reminds us of His Sacredness. Even when He reminds us to worship Him, He reminds us that He is the Most Merciful.
- In Surah Al-Fatiyah, we first call Him Allah, and then we remind ourselves by calling Him Al-Rahman and Al-Raheem.
- The anbiya' knew who Allah was. Thus, they always asked for His forgiveness.
  - Ibrahim AS complained to Allah about those who were worshiping idols:

رَبِّ إِنَّهُنَّ أَضَلُّلَنَّ كَثِيرًا مِّنَ النَّاسِ فَمَنْ تَبِعَنِي فَإِنَّهُ مَنِّي وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَّحِيمٌ  
*My Lord, indeed they have led astray many among the people. So whoever follows me - then he is of me; and whoever disobeys me - indeed, You are*

*[yet] Forgiving and Merciful. (14:36)*

- Nuh AS called his people to seek forgiveness from Allah:

فَقُلْتُ أُسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَارًا

*I said to them: "Ask forgiveness from your Lord; surely He is Most Forgiving. (71:10)*

- Isa AS prays to Allah saying:

إِن تُعَذِّبُهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِن تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

*If You should punish them – indeed they are Your servants; but if You forgive them – indeed it is You who is the Exalted in Might, the Wise.*

(5:118)

- The Prophet (ﷺ) asked Allah to forgive his people. Ibn Mas'ud reported:

كَأَنِّي أَنْظَرْ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَحْكُمُ نَبِيًّا مِّنَ الْأَنْبِيَاءِ، صَلَوَاتُ اللَّهِ وَسَلَامُهُ عَلَيْهِمْ، ضَرَبَهُمْ قَوْمٌ فَأَدْمَوْهُ وَهُوَ يَمْسَحُ الدَّمَ عَنْ وَجْهِهِ، وَيَقُولُ: "اللَّهُمَّ اغْفِرْ لِقَوْمٍ فَإِنَّهُمْ لَا يَعْمَلُونَ

*I can see the Messenger of Allah (ﷺ) look like one of the Prophets of Allah whose people beat and made him bleed while he was wiping the blood from his face and supplicating: "O Allah, forgive my people because they know not." [Al-Bukhari and Muslim].*

- It requires a deeper level of connection to know that Allah is the Most Merciful.
- Allah is more merciful than a mother is to her child.
  - Umar ibn al-Khattab reported:

قَدِمَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَبِّيْ فَإِذَا امْرَأَةٌ مِّنْ السَّبِّيْ قَدْ تَحْلُبُ ثَدِيَهَا تَسْقِي إِذَا وَجَدَتْ صَبِيًّا فِي السَّبِّيْ أَخْدَتْهُ فَالصَّقْتُهُ بِيَطْنَاهَا وَأَرْضَعَتْهُ فَقَالَ لَنَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَرَوْنَ هَذِهِ طَارِحَةً وَلَدَهَا فِي النَّارِ قُلْنَا لَا وَهِيَ تَقْدِرُ عَلَى أَنْ لَا تَطْرَحَهُ فَقَالَ اللَّهُ أَرْحَمُ بِعِبَادِهِ مِنْ هَذِهِ بِوَلَدِهَا

*Some prisoners of war were brought to the Prophet, peace and blessings be upon him, and a nursing woman was among them. Whenever she found a child among the prisoners, she would take it to her chest and nurse it. The Prophet said to us, "Do you think this woman would throw her child into the fire?" We said, "No, not if she was able to stop it." The Prophet said, "Allah is more merciful to His servants than this mother is to her child." [Al-Bukhari and Muslim].*

- In the Qur'an, Al-Rahman is mentioned 75 times, while Al-Raheem is mentioned 114 times.
- The difference between these two names:
  - Rahman is the essence; Raheem is the demonstration of His rahmah. Allah's mercy encompasses everything.
  - Raheem is how this rahmah is distributed. He demonstrates Raheem by being Rahman.
  - This was why Quraysh debated on the name Al-Rahman and they rejected it as it signifies someone that encompasses all mercy.
  - Al-Rahman is well positioned on the throne. Regardless of how much power He has, he reminds us he is still Rahman.
- Allah's mercy can also be experienced with the people closest to us.
  - For example, when Ibrahim AS spoke to his father, he reminded him of Allah's mercy. He said:

يَأَبْتَ لَا تَعْبُدُ الشَّيْطَنَ إِنَّ الشَّيْطَنَ كَانَ لِلرَّحْمَنِ عَصِيًّا

*O my father, do not worship Satan. Indeed Satan has ever been, to the Most Merciful, disobedient. (19:44)*

- We should never limit Allah's mercy when making du'a because Allah will shower us with His mercy.
- Allah will accept our du'as. Hence, we should not limit our relationship with Him because He is always there for us.
  - When we find ourselves alone in this world, we should make this du'a of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ):

اللَّهُمَّ رَحْمَتَكَ أَرْجُو فَلَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ، وَأَصْلِحْ لِي شَأْنِي كُلَّهُ لَا إِلَهَ إِلَّا أَنْتَ

*O Allah, I hope for Your mercy. Do not leave me to myself even for the blinking of an eye (i.e. a moment). Correct all of my affairs for me. There is none worthy of worship but You.*

- Call upon Allah in this manner as this was how the Prophet ﷺ taught his Companions.
- Allah's rahmah is a charity He gives to His servants; and we take what He gives us and distribute it to others.
- As human beings we have limitations, that is why Allah kept rahmah to himself. We will never be able to distribute rahmah equally and we would hold on to it out of fear of distributing it.
- We cannot ask Allah something that we are not ready to embody. Hence, we should aspire to become individuals that have mercy on others so Allah will have mercy on us.
  - Narrated Jarir bin `Abdullah: Allah's Messenger ﷺ said,

"لَا يَرْحَمُ اللَّهُ مَنْ لَا يَرْحَمُ النَّاسَ"

*"Allah will not be merciful to those who are not merciful to mankind."*  
(Sahih al-Bukhari)

- The Prophet ﷺ said we will not attain the highest level of iman if we do not have mercy.
- The Prophet ﷺ was sent as a mercy to mankind. Allah said:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِلْعَالَمِينَ

*And We have not sent you, [O Muhammad], except as a mercy to the worlds. (21:107)*

- It was out of his mercy that the Prophet ﷺ was able to capture people's hearts instead of their minds.
- This shows us that when we give da'wah, it requires more time, because we need to have mercy.
- The Prophet ﷺ displayed rahmah both in public as well as at home.
  - Al-Aswad reported: I asked Aisha, "What did the Prophet, peace and blessings be upon him, do in his house?" Aisha said,

النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَصْنَعُ فِي بَيْتِهِ قَالَتْ كَانَ يَكُونُ فِي مَهْنَةٍ أَهْلِهِ تَعْنِي خَدْمَةَ أَهْلِهِ فَإِذَا حَضَرَتِ الصَّلَاةُ خَرَجَ إِلَى الصَّلَاةِ

*"The Prophet would do chores for his family and he would go out when it was time for prayer." (Sahih al-Bukhari)*

- All the anbiya' demonstrated rahmah. This was why they were all shepherds at one point in their lives because they had mercy; taking care and protecting their flock etc. requires mercy.
- According to Ibn Abbas: Doubting Allah's mercy is greater than committing a sin in itself.
- We should not doubt Allah's mercy. We may not understand how Allah's rahmah is fully demonstrated, but we believe it. Hence, when we call upon Allah, we must know that He is the Most Merciful.