

SUMMER IMMERSION LIGHT UPON LIGHT



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Al-Malik, Al-Maalik & Al-Maleek

- Allah is The King of all kings. Malik al-Mulk. He is the King of this world and the hereafter.
 - Abu Hurairah reported Allah's Messenger (ﷺ) as saying:

"يَنْزِلُ اللَّهُ إِلَى السَّمَاءِ الدُّنْيَا كُلَّ لَيْلَةٍ حِينَ يَمْضِي ثُلُثُ اللَّيْلِ الْأَوَّلِ فَيَقُولُ أَنَا الْمَلِكُ أَنَا الْمَلِكُ مَنْ ذَا الَّذِي يَدْعُونِي فَأَسْتَحِيْبَ لَهُ مَنْ ذَا الَّذِي يَسْأَلُنِي فَأَعْطِيْهُ مَنْ ذَا الَّذِي يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ فَلَا يَزَالُ كَذَلِكَ حَتَّى يُضِيَءَ الْفَجْرُ".

Allah descends every night to the lowest heaven when one-third of the first part of the night is over and says: I am the Lord; I am the Lord: who is there to supplicate Me so that I answer him? Who is there to beg of Me so that I grant him? Who is there to beg forgiveness from Me so that I forgive him? He continues like this till the day breaks. (Sahih Muslim)

- Allah reminds us of His mercy, then His might, power and ownership in Surah al-Fatiha.

مُلِكِ يَوْمِ الْدِينِ

Master of the Day of Judgment.

- A person can be a king and not be an owner; one can own something but not own anything. But Allah is The King, The Owner, The Sovereign of the heavens and the earth and everything in between.
 - Allah said:

EDUCATION | PRESERVATION | APPLICATION

قُلِ اللَّهُمَّ مُلِكَ الْمُلُكَ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعَزِّزُ مَنْ تَشَاءُ
وَتُذَلِّلُ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

Say (O Muhammad SAW): "O Allah! Possessor of the kingdom, You give the kingdom to whom You will, and You take the kingdom from whom You will, and You endue with honor whom You will, and You humiliate whom You will. In Your Hand is the good. Verily, You are Able to do all things.
(3:26)

- If we understand the meanings of these names our dua's will be different because we will be honored by our king through our servitude.
- Once we acknowledge that we are servants of Allah, we will eliminate the makhluq, and build a relationship with Allah directly.
- The prophets understood the might and power of Allah as Malik, Maalik and Maleek.
 - Musa AS experienced different levels of fear before his meeting with Firawn. And in spite of his speech impediment, it was the 'izza of Allah that he had in his heart that allowed him to overcome his difficulty.
 - Similar to Ibrahim AS when he was thrown into the fire and the Prophet (ﷺ) when he was faced with adversities with the people of Makkah.
- We should never seek honor from Allah's creation. If a person attaches themselves to people, it would not benefit them in any way, shape or form.
- No one is greater than Allah in this world. When the world comes to an end, Allah will call upon the oppressors who claim to be the kings of this world.
 - Narrated Abu Hurairah: The Prophet (ﷺ) said,

"يَقِيضُ اللَّهُ الْأَرْضَ، وَيَطْوِي السَّمَاءَ بِيَمِينِهِ، ثُمَّ يَقُولُ أَنَا الْمَلِكُ أَيْنَ مُلُوكُ الْأَرْضِ ."

"Allah will take the whole earth (in His Hand) and will roll up the Heaven in His right Hand, and then He will say, "I am King! Where are the kings of the earth? " (Sahih al-Bukhari)

- Even the jinn cannot cause harm to us, as they are unable to do so
 - they have no power; they have ibtila', but Allah is the controller.
 - o Abu Dharr reported Allah's Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) as saying that Allah, the Exalted and Glorious, said:

"يَا عِبَادِي أَيْ حَرَّمْتُ الظُّلْمَ عَلَى نَفْسِي وَجَعَلْتُهُ بَيْنَكُمْ مُحَرَّمًا فَلَا تَظَالَمُوا يَا عِبَادِي كُلُّكُمْ ضَالٌ إِلَّا مَنْ هَدَيْتُهُ فَاسْتَهْدُونِي أَهْدِكُمْ يَا عِبَادِي كُلُّكُمْ جَائِعٌ إِلَّا مَنْ أَطْعَمْتُهُ فَاسْتَطِعُمُونِي أَطْعِمُكُمْ يَا عِبَادِي كُلُّكُمْ عَارٍ إِلَّا مَنْ كَسَوْتُهُ فَاسْتَكْسُوْنِي أَكْسُكُمْ يَا عِبَادِي إِنَّكُمْ تُخْطِئُونَ بِاللَّيْلِ وَالنَّهَارِ وَأَنَا أَغْفِرُ الذُّنُوبَ حَمِيعًا فَاسْتَغْفِرُونِي أَغْفِرُ لَكُمْ يَا عِبَادِي إِنَّكُمْ لَنْ تَبْلُغُوا ضَرِّي فَتَضْرِبُونِي وَلَنْ تَبْلُغُوا نَفْعِي فَتَنْفَعُونِي يَا عِبَادِي لَوْ أَنَّ أَوْلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ كَانُوا عَلَى أَتْقَى قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ مَا زَادَ ذَلِكَ فِي مُلْكِي شَيْئًا يَا عِبَادِي لَوْ أَنَّ أَوْلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ كَانُوا عَلَى أَفْجَرِ قَلْبِ رَجُلٍ وَاحِدٍ مَا نَقَصَ ذَلِكَ مِنْ مُلْكِي شَيْئًا يَا عِبَادِي لَوْ أَنَّ أَوْلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ قَامُوا فِي صَعِيدٍ وَاحِدٍ فَسَأَلُونِي فَأَعْطِيْتُ كُلَّ إِنْسَانٍ مَسْأَلَتَهُ مَا نَقَصَ ذَلِكَ مِمَّا عِنْدِي إِلَّا كَمَا يَنْقُصُ الْمُحِيطُ إِذَا دَخَلَ الْبَحْرَ يَا عِبَادِي إِنَّمَا هِيَ أَعْمَالُكُمْ أَحْصِيَهَا لَكُمْ ثُمَّ أَوْفِيْكُمْ إِيَّاهَا فَمَنْ وَجَدَ خَيْرًا فَلِيَحْمَدِ اللَّهُ وَمَنْ وَجَدَ غَيْرَ ذَلِكَ فَلَا يَلُوْمَنَ إِلَّا نَفْسُهُ ."

"O My servants, I have forbidden oppression for Myself and have made it forbidden amongst you, so do not oppress one another. O My servants, all of you are astray except for those I have guided, so seek guidance of Me and I shall guide you, O My servants, all of you are hungry except for those I have fed, so seek food of Me and I shall feed you. O My servants, all of you are naked except for those I have clothed, so seek clothing of Me and I shall clothe you. O My servants, you sin by night and by day, and I forgive all sins, so seek forgiveness of Me and I shall forgive you. O My servants, you will not attain harming Me so as to harm Me, and will not attain benefitting Me so as to benefit Me. O My servants, were the first of you and the last of you, the human of you and the jinn of you to be as pious as the most pious heart of any one man of you, that would not increase My dominion in anything. O My servants, were the first of you and the last of you, the human of you and the jinn of you to be as wicked as the most wicked heart of any one man of you, that would not decrease My dominion in anything. O My servants, were the first of you and the last of you, the human of you and the jinn of you to rise up in one place and make a request of Me, and were I to give everyone what he requested, that would not decrease what I have, any more than a needle decreases the sea if put into it. O My servants, it is but your deeds that I record for you and then recompense you for. So let him who finds good, praise Allah, and let him who finds other than that blame no one but himself." (Sahih Muslim)

- If someone acknowledges Allah as The King, the more they will acknowledge themselves as an abd.
- The more understanding we have of The King, the more we understand ubudiyah (true submission) to Allah.
- A person is not honored by their status but because they are servants of Allah. No one has might or power over us except Allah.
- This is why the greatest honor of the Prophet (ﷺ) was being called an abd of Allah.
 - Allah said:

فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ

And he revealed to His Servant what he revealed. (53:10)

- When we feel alone and incapable, and when we need to be empowered, we should call upon Allah with these three names.

Al-Quddus & As-Salam

- Quddus means pure and perfect. This is why the Prophet (ﷺ) would make du'a using this name.
 - Aishah reported: The Messenger of Allah (ﷺ) used to recite in his bowing and prostration:

"سَيِّدُ الْمُلَائِكَةِ وَرَبُّ الْرُّوحِ"

You are the Most Glorious. The Most Holy. You the Rubb of the angels and of Jibril (Sahih Muslim)

- Khalid said: Shu'bah narrated to us, he said: Salamah and Zubaid informed me, from Dharr, from Ibn 'Abdur-Rahman bn Abza from Abdur-Rahman, that

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقْرَأُ فِي الْوَتْرِ { سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى } وَ { قُلْ يَا أَيُّهَا الْكَافِرُونَ } وَ { قُلْ هُوَ اللَّهُ أَحَدٌ } ثُمَّ يَقُولُ إِذَا سَلَّمَ "سُبْحَانَ الْمَلِكِ الْقُدُّوسِ" وَيَرْفَعُ بِ "سُبْحَانَ الْمَلِكِ الْقُدُّوسِ" . صَوْتَهُ بِالثَّالِثَةِ . رَوَاهُ مَنْصُورٌ عَنْ سَلَمَةَ بْنِ كَهْيَلٍ وَلَمْ يَذْكُرْ ذَرَّاً .

The Messenger of Allah (ﷺ) used to recite in Witr: "Glorify the Name of your Lord, the Most High;" and "Say: O you disbelievers!;" and 'Say: He is Allah, (the) One.' And when he said the taslim, he would say: Subhanal-Malikil-Quddus (Glory be to the Sovereign, the Most Holy) three times, raising his voice with Subhanal-Malikil-Quddus the third time. (Sunan an-Nasa'i)

- We need to purify ourselves from any animosity, hatred, tension etc.
- We should call upon Allah by this name if we experience the challenge of internal impurities.
- Whenever we seek excellence, seek Allah; whenever we seek purity, seek Quddus.
- Why are Quddus and Malik next to each other?
 - People who get closer to people of power in this world have made some form of compromise in their life/tainted themselves to get to where they are.
 - People who get closer to Allah will only experience more Quddus. If a person is close to Allah, they have to demonstrate their deen to gain closeness.
- The closer we are to Allah, the purer, the more ikhlas we have the more we are showered with his forgiveness and mercy. This is why the angels are pure, because they are close to Allah.
- If knowing Allah does not allow us to remove impurities within ourselves, then our closeness to Allah is incomplete.
- We are the only ones that can determine our relationship and closeness to Him – and when it is related to impurities, we call upon Quddus.

- Salam is not only the giver of peace; He is the source of peace.
 - On one occasion, Jibril AS relayed to the Prophet, “O Messenger of Allah, Khadijah is coming with a bowl of soup (or food or drink) for you. When she comes to you, give her greetings of peace from her Lord and from me, and give her the good news of a palace of jewels in Jannah, where there will be neither any noise nor any fatigue.”
 - The narration of Anas ibn Malik states her reply as:

إِنَّ اللَّهَ هُوَ السَّلَامُ، وَعَلَى جَبَرِيلَ السَّلَامُ، وَعَلَيْكُمُ السَّلَامُ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ
Allah is salam, to Jibril peace, and to you peace with the mercy and blessings of Allah.

- Khadijah RA had adab in her response. She understood who Allah is; the source of peace and from Him is peaceful.
- Everything in the world that we see that is peaceful, it is Allah.
- When we say “Assalamu 'Alaikum”, we are granting people the peace that Allah has called Himself with.
- We should not take our salam lightly and betray its meaning. Our salam reminds us of a common bond and reminds us of peace.
- If we say salam and then we say something bad about the person afterwards, it is wrong. We will have to shoulder the responsibility as we had just given a person greetings of peace.
- Even after salah we say salam. And it is the sunnah of the Prophet ﷺ to recite the full salam dua after taslim at the end of prayer:

اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْكَرَامَ
“O Allah, You are As-Salam, From You is all peace, blessed are You O Possessor of majesty and honor”

- A person who understands salam will always respond to evil with goodness because they understand their salam.
 - It was narrated from Abu Hurairah that: The Messenger of Allah ﷺ said:

"الْمُسْلِمُ مَنْ سَلِمَ النَّاسُ مِنْ لِسَانِهِ وَيَدِهِ وَالْمُؤْمِنُ مَنْ أَمْنَهُ النَّاسُ عَلَى دِمَائِهِمْ
وَأَمْوَالِهِمْ"

"The Muslim is the one from whose tongue and hand the people are safe, and the believer is the one from whom the people's lives and wealth are safe." (Sunan an-Nasa'i)

