

# SUMMER IMMERSION LIGHT UPON LIGHT



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## Al-Mu'min

- Al-Mu'min can be connected with iman and tasdiq – to affirm to the truth of Allah's existence, to accept, and to believe.
- Another meaning of Al-Mu'min is the source of faith. Allah Himself bears witness Himself for His Oneness.
- It also means tasdiq because Allah is truthful – He does not break a promise.
- Iman connects to the truth; it is about being truthful.
- We see this example in Surah Yusuf where his brother said to Yaqub AS:

وَمَا أَنْتَ بِمُؤْمِنٍ لَّنَا وَلَوْ كُنَّا صُدِّيقِينَ

*"But you would not believe us, even if we were truthful." (12:17)*

- Al-Mu'min is also the giver of security. Allah is the one that gives us peace and security.
- A true mu'min will make their neighbors feel safe in their presence and their wealth.
  - Abu Shurayh reported: The Prophet (ﷺ), said three times, **وَاللَّهُ لَا يُؤْمِنُ وَاللَّهُ لَا يُؤْمِنُ وَاللَّهُ لَا يُؤْمِنُ** وَمَنْ يَأْمُنْ جَارُهُ **بَوَّابِقَهُ**

*"By Allah, he does not have faith!" It was said, "Who is it, O Messenger of Allah?" The Prophet said, "He whose neighbor is not safe from his harm."*  
*(Sahih al-Bukhari)*

- Allah fulfills His promise, He is truthful, He gives security and He does not oppress us. He also made an oath not to oppress.
  - In Surah Al-Imran, Allah said:

وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ

*and Allah does not like the oppressors (3:140)*

- A mu'min not only understands the meaning of iman. But being a mu'min requires belief and iman. It is all a part of the unseen.
- Making sense of belief requires faith. When we internalize it, we must believe that Allah will fulfill His promise.
- If we experience one difficulty after another, remember Allah is Al-Mu'min. He promised us with difficulty comes ease.

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٤٥﴾ إِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٤٦﴾

*For indeed, with hardship [will be] ease.Indeed, with hardship [will be] ease.(94:5-6)*

- The anbiya had iman, they firmly believed in Allah and trusted Him.
  - For example, when Prophet Musa AS was pursued by Firawn and his army, his response to Bani Israel was:

إِنَّ مَعِيَ رَبِّي سَيِّهُدِينَ

*Indeed, with me is my Lord; He will guide me." (26:62)*

- The Sahabah never asked when and never questioned the Prophet (ﷺ) during Hudaybiyyah. Even though they were promised to enter Makkah to perform umrah, things did not work out as planned and they were told to return to Madinah – this had left them upset. When he stood up to shave his head, they followed suit – and the following year, it turned out to be a great victory for Muslims.
- Being a mu'min requires tawakkul. We should exhaust ourselves in the path of Allah but place our affairs in the hands of Allah.

- Maryam AS experienced an unimaginably difficult test. She was alone when she gave birth, and when her pain was so great, Allah told her to shake the date palm tree so that the dates would fall – and then she conceived Prophet Isa AS.
- Prophet Musa’s mother put her child in a basket and cast him into the river, submitting to the will of Allah – and he was returned to her.
- Anytime we find life getting very difficult for us, Al-Mu’mín is there for us. He is there when we cannot see the light at the end of the tunnel. If we see no hope, call upon Him, “Ya Mu’mín, Ya Allah!”

## Al-Muhaymin

- Al-Muhaymin is the one that is observant, the witness, the present and the guardian.
- One cannot be muhaymin if they are not a mu’mín. There has to be iman before this power.
- Allah demonstrates muhaymin through mu’mín. Iman is the process, muhaymin is the end goal.
- Allah is also muhaymin before mu’mín. One cannot execute something if they do not have control over it.
- Allah has complete control over all things, and He executes everything. He allows for our du’a to be answered because he is Al-Muhaymin.
- Al-Muhaymin comes from the root ح-م-م. Haymana means complete control, and when it comes to Allah, it is one that is accompanied with protection.
- Al-Muhaymin has to always be in control. It is the executional process of making something happen. He is in control, and He protects.

## Al-Aziz & Al-Mu'izz

- Al-Aziz is the All-Mighty and Al-Mu'izz is the One who gives honor.
- As a mu'min, we have to reach a level of self-honor and self-respect. This cannot be demonstrated or understood unless we acknowledge Allah as Al-Aziz.
- Honor belongs to Allah and whoever wants nobility seeks it from Al-Aziz and Al-Mu'izz.
  - In Surah Fatir, Allah said:

مَنْ كَانَ يُرِيدُ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعًا

*Whoever desires honor [through power] – then to Allah belongs all honor.*  
(35:10)

- This is why the Prophet (ﷺ) became an abd of Allah. He was honored by Allah through his ibadah.
- عِزَّة (honor) is achieved through ibadah (sujood, ruku', du'a). The more we do, the more honor we have.
- The Prophet's ascension during Isra' and Mi'raj was the greatest honor he received from Allah.
- In Surah Munafiqun, Allah tells us who He honors:

وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَكُنَّ الْمُنْفَقِينَ لَا يَعْلَمُونَ

*And to Allah belongs [all] honor, and to His Messenger, and to the believers, but the hypocrites do not know. (63:8)*

- As believers, we should not experience hesitation about our religion because we are embarrassed by it. Instead, we should feel honored by Islam.
  - Allah speaks about these people:

يَا أَيُّهَا الَّذِينَ إِيمَانُوا مَنْ يَرْتَدِدْ مِنْكُمْ عَنِ دِينِهِ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٌ عَلَى الْمُؤْمِنِينَ أَعِزَّةٌ عَلَى الْكُفَّارِ يُجْهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ وُسْعٌ عَلَيْهِ

*O you who have believed, whoever of you should revert from his religion – Allah will bring forth [in place of them] a people He will love and who will love Him [who are] humble toward the believers, powerful against the disbelievers; they strive in the cause of Allah and do not fear the blame of a critic. That is the favor of Allah; He bestows it upon whom He wills. And Allah is all-Encompassing and Knowing. (5:54)*

- Honor does not mean that we should not be arrogant towards others, but we should be proud of who we are.
- The Sahabah were proud of who they were, and that is why they had that honor.
  - When Umar ibn Al-Khattab entered Baitul Maqdis, he wore a garment with fourteen patches. During the journey, Umar RA and his servant took alternating turns; riding the camel and walking.
  - It so happened that as he approached, it was the servant's turn to ride on the camel, so Umar RA walked alongside him. The servant had pleaded for him to ride instead, but he refused.
  - Abu Ubaidah advised Umar RA to wear luxurious robes befitting a Caliph, saying, "Today you have performed a magnificent deed before the people, perhaps you might....?"
  - Umar slapped him on the chest and criticized him saying, "I wish someone other than you, Abu Ubaidah, had said this. We were a humiliated people and Allah honored us with Islam. We were weak and He gave us strength"
- Strength and status is from our faith in Islam, and not from anything else. This is what gave the Sahabah honor.
- We are people who Allah has honored with Islam. We should not seek honor from anything else except Islam. What makes us noble is the Islam that we carry.

- What makes a mu'min stand out is that we suppress our desires. Without Islam, we are worth nothing.
- When the Prophet (ﷺ) gave his da'wah, the Quraysh tried to lure him with power, money and women – because they perceived that to be honor. But the Prophet (ﷺ) did not want any of those things because his mission was to call people to Allah.
- The Sahabah were people who took pride in their religion and people know it. Nothing could break them because they had honor.
- Abdullah ibn Hudhafah as-Sahmi
  - When Abdullah was captured by the Byzantines and brought forth to the Roman Emperor, he did not flinch one bit out of his honor of being a Muslim.
  - First, the emperor had purposely lowered the gate for his entrance, so he could bow down to him. But instead of doing so, Abdullah entered bending from behind.
  - After pressuring him and wanting to destroy his confidence, the emperor called for a pot to be brought which was filled with oil and was heated under a fire. He then brought two other Muslim prisoners and threw them into the boiling oil.
  - The emperor turned to Abdullah but he remained firm. He then ordered Abdullah to be thrown into the pot. As he was being taken away, he began to shed tears. The emperor thought that he had at last been broken and had him brought back to him.
  - He once more suggested that Abdullah become a Christian but to his astonishment, Abdullah refused. "Damn you! Why did you weep then?" shouted the emperor.

- "I cried," said Abdullah, "because I said to myself 'You will now be thrown into this pot and your soul will depart'. What I really desired then was to have as many souls as the number of hairs on my body and to have all of them thrown into this pot for the sake of Allah."
- The emperor then said, "Will you kiss my head? I will then set you free?" "And all the Muslim prisoners also?" asked Abdullah. This the emperor agreed to do and Abdullah said to himself, "One of the enemies of Allah! I shall kiss his head and he shall set me and all other Muslim prisoners free. There can be no blame on me for doing this." He then went up to the emperor and kissed his forehead. All the Muslim prisoners were released and handed over to Abdullah.
- Bilal ibn Rabah
  - When Bilal was tortured by his master Umayyah ibn Khalaf simply because he did not compromise on his faith. When Umayyah forced him to relinquish the new faith by calling Allah by anything other than Ahad, Bilal remained steadfast and kept saying "Ahad, Ahad." (Allah is One, Allah is One).
- Rabiah ibn Amir
  - Rabiah was wearing clothes that were very inexpensive and modest when he was sent to meet the Persian leader, Rustum. The Persians had laid out their carpets, and the throne set for Rustum and this throne was made of gold and he had a brocaded dress threaded with gold threads all over.
  - There were royal guards on both sides of the carpet which Rabiah was supposed to walk over. When he walked on the carpets, the guards tried to stop him, but he carried on with confidence and he went on to rip the carpets.

- When Rustum asked, "Why do you come to our land?" He answered: "Allah has sent us to deliver you from worshiping the creation to worshiping the Creator of the creation and to deliver you from the constriction of this world to the vastness of this world and the afterlife and from the oppression of the religions to the justice of Islam."
- These examples show us that a sign of respect is that when we are challenged by Allah's creation, we should never compromise our relationship with Allah.
- It is important to be reminded that those who completely rely on intellect will be misguided, those who rely on wealth will experience shortage, while those who rely on people will have people giving up on them. But when our reliance is on Allah, we will continuously have support because Allah is by our side.

## Al-Muzill

- Allah honors whoever He wills and He humiliates whoever He wills.
- Firawn called himself rabb and Allah preserved his corpse as a miracle until this very day. He degraded him and made it known:
 

**فَالْيَوْمَ نُنْجِيَكَ بِئْدَنِكَ لِتَكُونَ لِمَنْ خَلَقَكَ عَالِيَّةً وَإِنَّ كَثِيرًا مِّنَ الْنَّاسِ عَنْ عَائِتَنَا لَغَفِلُونَ**

*So today We will save you in body that you may be to those who succeed you a sign. And indeed, many among the people, of Our signs, are heedless (10:92)*

- The king during the time of Prophet Ibrahim AS, Nimrood, who challenged Allah was killed by a small insect. It entered his brain and drove him out of his mind. He had so much pain that others would beat on his head to kill the insect. This went on for forty nights and brought about his death.
- We must make sure that honor is given to Allah alone and it should not be taken over by the world.

- Only Allah gives honor and He can take away honor.
  - He tells us:

قُلِ اللَّهُمَّ مُلِكَ الْمُلُكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعَزِّزُ مَنْ تَشَاءُ  
 وَتُذَلِّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

*Say, "O Allah, Owner of Sovereignty, You give sovereignty to whom You will and You take sovereignty away from whom You will. You honor whom You will and You humble whom You will. In Your hand is [all] good. Indeed, You are over all things competent. (3:26)*

- How to seek honor:
  - Sujood – This is when we are closest to Allah
  - Ruku – This is also when we are close to Allah
  - Qur'an – Through constant remembrance of Allah
  - Being humble in front of the believers
    - It was narrated from Abu Sa'eed that the Messenger of Allah (ﷺ) said:

"مَنْ يَتَوَاضَعْ لِلَّهِ سُبْحَانَهُ دَرَجَةً يَرْفَعُهُ اللَّهُ بِهِ دَرَجَةً وَمَنْ يَتَكَبَّرْ عَلَى اللَّهِ دَرَجَةً يَضْعِفُهُ اللَّهُ بِهِ دَرَجَةً حَتَّى يَجْعَلُهُ فِي أَسْفَلِ السَّافِلِينَ"

*"Whoever humbles himself one degree for the sake of Allah, Allah will raise him in status one degree, and whoever behaves arrogantly towards Allah one degree, Allah will lower him in status one degree, until He makes him among the lowest of the low." (Sunan Ibn Majah)*

- The humbler we are while engaging with people, the more honor we will receive. This is a promise of Allah.
- Being humble does not mean that we have to humiliate ourselves. It means that we are tolerant and we can suppress ourselves while engaging with others.
- Humility does not make us weak. The Prophet (ﷺ) was not a weak person, he was a person of nobility. When he was required to be humble, he remained humble. But in moments when he had to engage with honor, he was tough.