

SUMMER IMMERSION LIGHT UPON LIGHT



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Al-Jabbar

- Al-Jabbar is the one who restores and one that repairs what is broken. It also means Almighty.
- Allah restores justice for those who are oppressed. This is why people call on Al-Jabbar in times of crisis and oppression.
 - For example, when the Prophet (ﷺ) was broken after he was stoned by the people of Ta'if, he complained to Allah about his weakness:

"اللهم إليك أشكو ضعف قوتي، وقلة حيلتي، وهوانى على الناس، يا أرحم الراحمين، أنت أنت رب المستضعفين وأنت ربى، إلى من تكلنى؟ إلى عدو يتجهمنى؟ أو إلى قريب ملكته أمري؟ إن لم يكن بك علي غضب فلا أبالي، غير أن عافيتك أوسع لي، أعود بنور وجهك الذي أشرقت له الظلمات، وصلح عليه أمر الدنيا والآخرة، من أن ينزل بي غضبك، أو يحل علي سخطك، لك العتبى حتى ترضى، ولا حول ولا قوة إلا بك"

"O Allah, I complain to You my weakness, my lack of resources, and my lowness before men. O the Most Merciful! You are the Lord of the weak and You are my Lord. To whom will You relinquish my fate! To the enemy who will misuse me? Or to a closed person whom You have given power over me? If You are not angry with me then I care not what happens to me. Your favor is all that counts for me. I seek refuge in the light of Your countenance, by which all darkness is illuminated. And the things of this world and the next are rightly ordered that your anger doesn't fall on me, nor your displeasure descends on me. To you is all supplications until You are pleased. There is no power and no might except in You."

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- Allah then responds to him, to fix the situation:

إِنَّ اللَّهَ تَعَالَى قَدْ سَمِعَ قَوْلَ قَوْمِكَ لَكَ، وَمَا رَدَا عَلَيْكَ، وَقَدْ بَعَثَ إِلَيْكَ مَلِكَ الْجَبَالِ
لِتَأْمِرَهُ بِمَا شَئْتَ فِيهِمْ

"Indeed, Allah, the Exalted, heard what your people said to you and the response they made to you. And He has sent you the angel in charge of the mountains to order him to do to them what you wish."

- One cannot repair something if it is not broken. Hence, when we call upon Al-Jabbar, He is there to restore whatever is broken.
- We have to experience brokenness for Allah for Allah to repair the brokenness.
 - For example, Musa's mother went through a process of brokenness. Allah tells us about it:

وَأَوْحَيْنَا إِلَيْنَا أُمَّ مُوسَى أَنْ أَرْضِعِيهِ فَإِذَا جَفَّتِ عَلَيْهِ فَأَلْقِيهِ فِي الْيَمِّ وَلَا تَحْزَنِي
إِنَّا رَأَدْدُوهُ إِلَيْكَ وَجَاعِلُوهُ مِنَ الْمُرْسَلِينَ

And We inspired to the mother of Moses, "Suckle him; but when you fear for him, cast him into the river and do not fear and do not grieve. Indeed, We will return him to you and will make him [one] of the messengers."

(28:7)

- Then, Allah restored the broken heart of Musa's mother by giving him back to her:

فَرَدَدْنَاهُ إِلَيْنَا أُمَّهُ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ وَلِتَعْلَمَ أَنَّ وَعْدَ اللَّهِ حَقٌّ وَلِكُنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ

So We restored him to his mother that she might be content and not grieve and that she would know that the promise of Allah is true. But most of the people do not know. (28:13)

- Allah restores us, and this is why we make the du'a when we pray:

اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَاجْبُرْنِي وَارْزُقْنِي

O Allah! Forgive me, have mercy on me, guide me, guard me against harm and provide me with sustenance and salvation

- When we are broken, He makes us feel good. Allah caters to people's emotions.
- As believers, we should do the same. If we see someone who is broken, we should do whatever we can to help and support them.
- Part of the sunnah is to make a fellow Muslim smile and restore their sadness with our presence.
- The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) was sensitive to people's emotions – he would notice and approach those whom he found in a state of grief.
 - Anas ibn Malik said:

إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدْخُلُ عَلَيْنَا وَلِيَ أَخْ صَغِيرٌ يُكْنَى أَبَا عُمَيْرٍ وَكَانَ لَهُ نُغَرٌ يَلْعَبُ بِهِ فَمَاتَ فَدَخَلَ عَلَيْهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ فَرَأَهُ حَزِينًا فَقَالَ " مَا شَأْنُهُ " . قَالُوا مَا تَنْعَزُهُ فَقَالَ " يَا أَبَا عُمَيْرٍ مَا فَعَلَ النَّفَّيْرُ " .

The Messenger of Allah (May peace be upon him) used to come to visit us. I had a younger brother who was called Abu 'Umair by Kunyah (surname). He had a sparrow with which he played, but it died. So one day the prophet (May peace be upon him) came to see him and saw him grieved. He asked: What is the matter with him? The people replied: His sparrow has died. He then said: Abu 'Umair! What has happened to the little sparrow? (Sunan Abi Dawud)

- Allah restores justice to those who are oppressed by the jabariyyah – those who deny free-will upon humans.
- This is why in the Qur'an, Allah refers to Firawn's nation as jabbarin:

وَإِذَا بَطَشْتُمْ بَطَشْتُمْ جَبَارِينَ

And when you strike, you strike as tyrants. (26:130)

- Al-Jabbar will take revenge for those who have been wronged by the jabbarin, those who claim to be powerful.
- When Al-Jabbar gets involved in such affairs, He will restore the lives of those who were oppressed and wronged.

- Al-Jabbar also repairs the broken hearts of people who have less by telling them He will reward them with more.
 - Allah states:

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضِعِفَهُ اللَّهُ وَلَهُ أَجْرٌ كَرِيمٌ

Who is it that would loan Allah a goodly loan so He will multiply it for him and he will have a noble reward? (57:11)

- We have the Divine support of Allah – He takes care of those in need. Hence, we have to make sure that we become the support for others in need.

Al-Wahhab

- Al-Wahhab is the bestower of gifts. Wahhab is one that gives without any compensation in return and one who gives without asking.
 - Allah tells us about Prophet Dawud AS:

وَوَهَبْنَا لِدَاوُدَ سُلَيْمَانَ نِعْمَ الْعَبْدُ إِنَّهُ أَوَّابٌ

And to Dawud We gave Sulayman. An excellent servant, indeed he was one repeatedly turning back [to Allah]. (38:30)

- The ulama summarized the Prophet's da'wah as doing good to people before talking to people.
- People experienced the Prophet's love and kindness before even receiving his message.
- Our hearts incline towards one that does goodness. That is why when Abu Bakr went to people during the early period of Islam, he did not have to convince them about Islam.
- People embraced Islam out of Abu Bakr's good character. For example, when he presented Islam to Uthman, Uthman accepted it immediately.
- Allah is the perpetual giver of gifts, and He gives with no account. He gives without recompense or interests.

- If we decide to count even one blessing of Allah, we will never be able to do so.

- In Surah Ibrahim, Allah said:

وَإِنَّكُمْ مِّنْ كُلِّ مَا سَأَلْتُمُوهُ وَإِنْ تَعْدُوا نِعْمَتَ اللَّهِ لَا تُحْصُوهَا إِنَّ الْإِنْسَنَ لَظَلُومٌ كَفَّارٌ
And He gave you from all you asked of Him. And if you should count the favor of Allah, you could not enumerate them. Indeed, mankind is [generally] most unjust and ungrateful. (14:34)

- When Allah gives, it is a form of tarbiyah (nurturing). We have to remember His blessings and be aware of them.
- Human beings are often negligent and ungrateful of Allah's gifts, and this can easily result in kufr.
- In difficult times, we must remember that Allah has given us more than what we have asked for. We have to develop the ability to understand His khayr.
- When Allah gives us, the impossible can happen. For example, when Prophet Zakariya AS made du'a for a child at his barren age, Allah granted him more than he asked – Yahya AS turned out to be a prophet as well.
- When Prophet Musa AS needed support to speak with Firwan, Allah divinely appointed for him Prophet Harun AS as his wazir.
- We have to keep in mind that it is the sunnah to give gifts. Giving allows us to gain someone's love and attachment. For example, we should give gifts to our spouses for the love to grow.
- The prophet used to give gifts and encouraged gifting each other.

- Abu Hurairah reported the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

تَهَادُوا تَحَابُوا.

"Give gifts and you will love one another." (Al-Adab Al-Mufrad)

- As we are seeking Allah's gift, we should try to give others gifts as well. It can be anything from helping someone to giving them a simple gift.
- Gifting others can make a difference in building relationships with them. Our gifts should come from a sincere heart.
- The greatest gift we can hope to receive is the rahmah of Allah. It is what will enter us into Jannah.
 - Narrated Abu Hurairah: I heard Allah's Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) saying,

"لَنْ يُدْخِلَ أَحَدًا عَمَلُهُ الْجَنَّةَ". قَالُوا وَلَا أَنْتَ يَا رَسُولَ اللَّهِ قَالَ "لَا، وَلَا أَنَا إِلَّا أَنْ يَتَغَمَّدَنِي اللَّهُ بِفَضْلٍ وَرَحْمَةٍ فَسَدَّدُوا وَقَارِبُوا وَلَا يَتَمَنَّنَ أَحَدُكُمُ الْمَوْتَ إِمَّا مُحْسِنًا فَلَعْلَهُ أَنْ يَزْدَادَ خَيْرًا، وَإِمَّا مُسِيئًا فَلَعْلَهُ أَنْ يَسْتَعْتِبَ".

"The good deeds of any person will not make him enter Paradise." (i.e., None can enter Paradise through his good deeds.) They (the Prophet's companions) said, 'Not even you, O Allah's Messenger (ﷺ)?' He said, "Not even myself, unless Allah bestows His favor and mercy on me." So be moderate in your religious deeds and do the deeds that are within your ability: and none of you should wish for death, for if he is a good doer, he may increase his good deeds, and if he is an evil doer, he may repent to Allah." (Sahih al-Bukhari)

- This is the du'a we should make to Allah when asking for the gift of His mercy:

رَبَّنَا لَا تُزْغِ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ

Our Lord, do not let our hearts deviate from the right path after You have given us guidance, and bestow upon us mercy from Your own. Surely, You, and You alone, are the One who bestows in abundance.

Al-Alim

- Al-Alim is the all-knowing, or the most knowing.
- Ilm is to uncover or reveal what is unclear or hidden.

- Allah's knowledge is comprehensive. He knows the external and internal – it extends to all that is seen and unseen, apparent and hidden, present and future, near and far.
- We call upon Al-Alim when we are seeking or asking for knowledge, and while we are learning knowledge.
- One of Allah's greatest gifts to the sons of Adam AS is ilm and ibadah; while the angels were only given ibadah. Hence, Allah asked the angels to prostrate to Prophet Adam AS.
- What gives us value is the ilm that we carry. This is why the ulama are the closest people to Allah.
- It is Allah that gave us all the knowledge we know, so we should be grateful for it. He reminds us of this blessing:

وَاللَّهُ أَخْرَجَكُمْ مِّنْ بُطُونِ أُمَّهِتُكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ الْسَّمْعَ وَالْأَبْصَرَ وَالْأَفْدَةَ
لَعَلَّكُمْ تَشْكُرُونَ

And Allah has extracted you from the wombs of your mothers not knowing a thing, and He made for you hearing and vision and intellect that perhaps you would be grateful. (16:78)

- Allah has ilm mutlaq (unrestricted knowledge). He is thoroughly informed and not limited in His knowledge. His knowledge precedes, and He is aware of all things, even before they happen.
- Allah created knowledge. Hence, the Qur'an is the Divine Speech of Allah and it is not created by Allah.
- The more taqwa one has, the more knowledge Allah gives to them. There is a special knowledge that only Allah gives to certain people; He gives some people more than others.
- If we are seeking knowledge, and we want to succeed, we need to surround ourselves with people of taqwa – people who are conscious of Allah.

- When we call upon Him Al-Alim, we need to stand in humility before Him while acknowledging that our ilm is very limited.
- We must know that we cannot understand everything. Everything we know is what Allah wills. He said:

وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمٍ إِلَّا بِمَا شَاءَ

and they encompass not a thing of His knowledge except for what He wills.
(2:255)

- Saying “سَمِعْنَا وَأَطَعْنَا” (we hear and obey), is not just submitting to Allah, but it is understanding and admitting our limitation.
- Knowledge is a journey that we seek but we have to recognize that we will always be limited in our understanding of everything.
- There are some things that only Allah knows about. For example, when they Quraysh asked the Prophet about the ruh, Allah said:

الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيْتُمْ مِّنَ الْعِلْمِ إِلَّا قَلِيلًا

“The soul is of the affair of my Lord. And mankind have not been given of knowledge except a little.” (17:85)

- If we try to make sense of everything Allah has created, we will never find the answers to them. Even if we keep asking, it will never give us all the answers to our questions. This teaches us why we say, “سَمِعْنَا وَأَطَعْنَا”.
- When we ask Allah for knowledge, we must know that we are asking for something that we do not know.
- For example, if we ask for something and Allah did not grant it to us, it may be that it would affect us in the long run.
- We must have the ability to know that Allah will only grant us something that is good for us even if it is not the outcome we desired.
- Knowing we do not know anything and Allah knows everything allows us to humble ourselves.