

RAMADAN

IMMERSION



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Introduction

- This session will be focused on building a relationship with the names of Allah SWT.
- We often hear of Allah SWT having 99 names, but the names and attributes of Allah are innumerable.
- We will be breaking down the meanings of some Divine names, how to connect to them, how to actualize them, and how to see the presence of His names in our everyday lives.
- Actualizing the names of Allah means that we try to embody the names that we can in a human way.
 - Example: Allah is merciful, so try to be merciful.
- We should try to be like the Quran, as it is guidance, mercy and healing. We should try to be like the Prophet SAW by emulating his characteristics. Similarly, we try to be like the names of Allah that we can embody to some extent.

Duas

- Writing our duas can help bring presence to them, so that it isn't a mechanical thing that we partake in.
- One reason we learn His names is because we want to learn how to call upon Him with these names.

Our Relationship with Allah

- The foundational relationship that we have with Allah is that we are the 'abd.

- Abd doesn't just mean slave - it means that we rely upon something to exist, we are not self sufficient.
- Thus, every creation is an abd.
- Allah is الغنى - He is self-sufficient.
- When Angel Jibreel AS first comes to Prophet SAW in the cave of Hira, he introduces Allah as Rabb - اقرأ بسم ربك الذى خلق
- Rabb linguistically means:
 - Al Malik - the owner
 - Everything we have is being lendd to us to use - everything belongs to Allah. He is the absolute owner
 - Al Sayyid - The Master
 - You can own something, but that doesn't mean you have complete control over it. Therefore, He still sets guidelines and rules on what belongs to Him
 - Al Mudabbir - The One who arranges all matters
 - Al Murabbi - the Nurturer
 - Think of the way a mother nurtures and cares for her child
 - Al Qayyim - the Sustainer
 - Al Munim - the One who bestows favors and blessings
 - We shouldn't just recognize the blessings that we have, we should understand who the giver of the gift is in the first place.
- Allah is also the One who mends things, because He mends the conditions of His creation
- When we say Rabb, it has all of the above implications. This is what it means to say that we are the 'abd and Allah is the rabb.

Ayah 1-6

- We know things through their names

وعلم آدم الأسماء كلها

Adam AS was taught the names of everything. (Surah Baqarah)

- The way we learn characteristics and virtuous qualities is different from how we learn other things.
- When we call out to Allah, we need to know more than just Rabb and Allah. We should have in our hearts what His Divine names are.
 - To have effectiveness in knowing these names, we must understand the qualities.
- In our theology, we do not need to understand something in order for it to be true. We are only able to engage with our limited capacity.
- We don't have to understand everything. This is liberating as it doesn't overwhelm us.
- We want to know these names so that we can develop a positive relationship with Allah SWT
- Hadith Qudsi - Allah says - I am as My servant thinks I am.
 - If we believe Allah is looking for reasons to punish us, then that is how we will worship Him. If we believe Allah to be merciful, that is how we will worship Him.
 - Belief is in the heart. If we have not consciously thought about who Allah really is to us, then it is harder to connect.
 - The scholars of our tradition had a connection to Allah SWT based on how Allah describes Himself - not based on an unconscious assumption.

Al Rahman, Al Raheem, and other Names to do with Mercy

- Any names that have the root of ر ح م
- Al-Rahman الرحمان
 - The word Rahman is unique in terms of Allah's names.
 - This is the only name of Allah that is in the فعلان form - where an alif and nun is added to the verb.
 - There is an emphasis in this form. The verb mentioned is the prevailing characteristic, it is magnified.

- Al Rahman is paired up with the name Allah in the Quran.
- Prophet SAW talks about the best names to give for children - Abdullah and Abdul Rahman
- Al-Rahman is the name Allah mentions when His arsh is mentioned.

الرحمن على العرش استوى

The Most Merciful [who is] above the Throne established. (Surah Taha, 5)

- The word for womb in Arabic has the same root letters.
- رحم - womb
 - The womb is the first abode we enter into after the realm of the souls
 - All of Bani Adam bore witness that Allah is their rabb in the wombs before coming into this world.
 - As life grows in it, the womb expands. Mercy is expansive, not restricted.
- In linguistic dictionaries, the word rahima is identified as a verb: you can do mercy
- You can attach the name Al Rahman to any dua that you have.
- Sufyan at Thawri RA was so grateful that he would be meeting Allah on the Day of Judgment that he said that he was more grateful he would meet Allah than his own mother. He had such hope in the mercy of Allah.

The Repentance of a Man from Bani Israel

- During the time of Musa AS, Bani Israel experienced a drought. They asked Musa to make dua for rainfall. After making dua, Musa AS asked Allah why the rain was not coming down. Allah SWT replied that there was a man in Musa's community that had been sinning for the past forty years of his life. In order for rain to fall, that man was to separate himself from the community.
- This man was worried that if he did not separate himself, the people would be deprived of water, but he also didn't want to expose his sins from the past forty years by doing so. He then made dua to Allah SWT, and rain fell.

- Musa AS asked Allah why rain was falling when no one had left from the community. Allah SWT said that the man turned to Him in sincere repentance and so He accepted it. Musa AS asked who the man was, whose dua was so powerful that rain would fall. Allah replied, I have been covering his sins for the last forty years, why would I expose them now?
 - Allah divided His mercy into 100 parts and only one part is in the dunya. The other 99 parts are for the akhira.