

RAMADAN

IMMERSION



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Distinctions between Al Rahman and Al Raheem

- Al Rahman is a type of rahma (mercy) that is specifically for this world, whereas Al Raheem is for the akhira.
- Al Rahman is for all of creation, and Al Raheem is for the believers specifically.

Contextualizing Mercy

- Allah introduces Himself as Al Rahman and Al Raheem before any other way.
- Rahma is not just the aftermath of consequence, it is not to be rooted in a negative frame. We don't want to limit mercy to this.
- Prophet SAW on numerous occasions made comparisons between Allah's rahma and the rahma of a mother for her child.
 - After a battle, a mother was frantically searching for her child, and when she finally found her child, the Prophet SAW asked the sahaba if they thought that the mother would ever harm her child by throwing the child in a fire. When the sahaba responded no, Prophet SAW said, "Allah is more merciful to His creation than a mother is to her child."
 - Once the Prophet SAW was in a caravan and they stopped by at the place of some bedouins to have food with them. There was a woman who was cooking in a pot over flames. Her child tried to touch the pot, and she pushed the child's hand away. The woman asked the Prophet SAW, "are you the one that claims to be the messenger of Allah?" He said yes.

- She then asked, “the one who claims that Allah is more merciful than anything that shows mercy?” He said yes. “Even more merciful than a mother is to her child?” He said yes. Then she said, “then know that a mother would never let her child feel any type of pain.” The Prophet SAW shed tears upon hearing this.
 - Here, we aren’t speaking of mercy in the context of justice, like law enforcement having mercy on a criminal.
- Mercy includes compassion, tenderness, love, and softness
 - It is not limited to pardoning others’ wrongdoing
- We need to think about mercy contextually in order to better understand Allah’s mercy.
 - It helps to find illustrations of rahma in our own lives to reflect on how Allah’s rahma is even greater than whatever mercy we see.
- A mother goes through so much to take care of her child, and she gives it care that it doesn’t even remember once it gets older.
- We should call upon Allah with these names, understanding rahma in this way.
- Allah’s names of rahma can be applied to any dua.

Actualizing Rahma in our Lives

- Hadith: The Merciful One is merciful to those who are merciful, so be merciful in the earth and the One who is in the heavens will be merciful to you.
 - This is a conditional variable to receiving Allah’s rahma
- Umar RA said, “hold yourselves accountable before you are held accountable.”
 - We should hold ourselves accountable when it comes to showing mercy every day.
- Having specific goals for showing mercy, we shouldn’t leave it ambiguous.
- Prophet SAW was sent as a rahma for everyone.
 - This is a legacy that we should live.

Al Maalik, Al Malik, and Similar Names

- The root of these names is م ل ك
 - This usually denotes owning/possessing something
- The name المالك comes in Surah Fatiha.

مَلِكِ يَوْمِ الدِّينِ

Master of the Day of Judgment

- Another recitation of this ayah has the name الملك instead المالك
- The difference between Al Maalik (the Owner) and Al Malik (the King):
 - We can be the owner of something, but we don't always have complete control over it (owning things would be Al Maalik)
 - We can also set rules and guidelines but not own whatever those rules are for (setting standards for things would be Al Malik)
 - Allah is not limited to one or the other, He is both The Owner and The King
- A kaafir is not just someone who lacks faith, it is also someone who is ungrateful.
- Kanood is a form of ingratitude that is more emphatic than kufr, as it comes in Surah Adiyat.

إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ

Indeed, man is ungrateful to his Lord.

- We are being ungrateful when we are given a gift but don't use it in the way that was intended by the one who gave it.
 - We need to think if we are using our blessings from Allah in the way He wants us to.
- Ingratitude could also be using a gift, but failing to recognize the one who gave the gift.
 - There is nothing that we have that is not given to us by Allah.
- Allah is the Owner of the Day of Judgment.
 - Aisha RA was told by the Prophet SAW that on the Day of Judgment, no one will be wearing clothes.

- This surprised her, and she asked about the men and women looking at each other.
 - The Prophet SAW replied, it will be more severe than that.
 - Everyone will be saying, nafsee, nafsee - myself, myself.
 - In the midst of all this, the Prophet SAW alone will be saying, ummatee, ummatee - my ummah, my ummah.
 - There is only one possessor of that Day. When we call upon Allah with these names, we remember this.
- When Allah is Al Maalik, we are recognizing that He is the Owner of everyone
- When Allah is Al Malik, we are recognizing that He is the One that sets the standards.
- If we want to know our spirituality, we need to look at our choices.
 - There will be obstacles that prevent us from making the best decisions, which are:
 - The dunya
 - The nafs and the ego
 - Was wasa from the Shaytan
 - Hawa - desire
 - In Urdu and Hindi, hawa means wind. Desires are like wind because it can be gentle enough to just blow into the leaves of trees or powerful enough to knock over buildings
 - Our decisions will either be based on sharia or our desires.
 - Something can coincide with sharia, but otherwise, it is based off of our whims
 - Sharia is more expansive than we often think of it to be, but there are still guidelines, and we are not the ones who set them.
- There will be things that we find easy and things that we struggle with in our deen, as well as things we don't understand.
 - We yield to the idea that Allah knows best - He is Al Malik, and we are not.

- There are distinctions between all these names, but altogether they really show that Allah is the One in charge.

Surah Fatiha

- We start off by praising Allah, saying الحمد لله
- Then we say that Allah is رب العالمين
 - 'Alameen means that Allah is the rabb of all people in all places at all times.
- Then Allah describes Himself as Al Rahman and Al Raheem.
- Then He tells us that He is Maalik.
 - Before He tells us this, He tells us that He is Rahman and Raheem
 - This order is not coincidental, everything Allah tells us has a meaning behind it.
 - This tells us that the One who we will meet on the Day of Judgment is also Al Rahman and Raheem.
- Then we say that we only worship Allah
 - We thus have the elements of ibada in the first half of the chapter, and the dua and seeking help (istiaana استعانة) in the second half.

Actualization of these Names

- We all have possessions that we own and people we are in charge of.
 - The Prophet SAW said, "all of you are shepherds and all of you are responsible for your sheep."
 - We could be both a leader and a follower, but this hadith also tells us that we should not be the wolf, the predator.
- We should start with our inner selves, not just things outside of us.
- Taqwa comes from wiqaya, which is a shield.
 - There is a hadith that fasting is a shield
 - The word mihrab comes from harb, which means war
 - When one stands in the mihrab, they are at war with themselves. Every day, the nafs is trying to be in control, but we want the qalb (heart) to be sovereign.

- The Prophet SAW “Indeed in your body there is a morsel of flesh, if it is good, the entire being will be good, if it is not good, the entire being will not be good, indeed it is the heart.”
- In addition to our jasad (physical body), we have a ruh (soul), and an ‘aql (intellect), a nafs (the lower self), an iraada (sheer will and determination), and the qalb (the spiritual heart).
 - Oftentimes, we focus on the externals. We must focus on our internal elements as well.
- The dominion that is most important in our body is the heart, and we don’t want it to submit to a tyrannical nafs.
- Now we think of our possessions and those we have authority over - what type of owners do we want to be? What type of authorities do we want to be?
- Allah says that He is Rahman and Raheem before mentioning Malik, so we should also try to include mercy in our way of being authorities over people.