

April 8, 2011

Khutbah

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Title: [Living Allah / Living the Attributes](#)

DVD title: Relying on Allah is Relying on His Attributes  
Seeing His Attributes as Conscious

Opening du'ās. Allah says in the Holy Qur'an:

**For there are angels following one another, before him and behind him, who guard by the order of Allah. Truly, Allah does not change the condition of a people until they change what is in their selves. When Allah intends evil for people, there is no keeping it back. And besides Him, for them there is no protector. (13:11)**

Allah also says:

**Though the noblest of you in the sight of Allah is the best in conduct, for Allah is the Knower and He is All-Aware. (49:13)**

Our Holy Prophet (peace be upon him) is reported to have said:

***He who would like to be the noblest of all people, let him devote himself piously to Allah. And he who would like to be the strongest of all people, let him put his trust in Allah. He who would like to be the richest of all people, let him be reliant on what is in the hand of Allah rather than relying on what is in his hand.***

For us this means not just relying on some distant god, but it means relying on those aspects, qualities and attributes of a good human being. If you think about that, and say

you'd like to be the noblest of all people, you'd have to manifest certain attributes of nobility, generosity, patience, and mercy, for example. If you'd like to be the strongest of all people, again there are attributes to manifest. If you want to be the richest of all people, not just rich in material wealth but in spiritual realms, then you are also going to manifest certain aspects and qualities. That is relying on Allah (swt), Who is as near to you as your life vein itself.

So I submit to you that all of us – especially in times like we are facing in the world, in our community, in our health, in our finances, with our well being, with our own spiritual journey, in our private lives – might contemplate this *hadith* and think about the real, heart-felt expression that comes from it, when we really pray to Allah (swt) and say, “*Inshā’a-Llāh*,” and when we praise Allah and say, “*Subhāna-Llāh*.” Perhaps, it is really important that every time we meet and greet, every time we plan a meeting, every time we try to solve a problem, every time we move on this property or leave this property, every time we undertake new work (whatever it may be... even going on an errand), we should make a *du’ā* and say with real heartfelt love and trust and belief, “*Inshā’a-Llāh*, let good things come, *subhāna-Llāh*,” and really mean it.

[It is important to] understand what we mean and not just thank Allah somewhere off in the distance. But [we should be] thanking Allah for the qualities that “made this successful,” for the “attributes I have absorbed in my own being,” for the “character that has been developed in me to allow there to be success.” If there is no success and there is difficulty, [it then is important] to be able to say, “*Alhamdulillah-Llāh*” and analyze it in the same way. When we or others say, “God willing,” or “If Allah wills,” or when we say, “Things are in the hands of Allah,” or when we say to ourselves, “I have to rely on Allah,” or “I have to seek refuge in Allah from the accursed Shaytan,” when we have needs and say, “Allah will provide for us, for our success,” somewhere inside of us we need to believe this very truthfully and sincerely. It is a simple message, but one that eludes us. I think the only way we cannot think about it, the only time we can be safe and

secure in not bringing this to our conscious mind as often as possible, is if we were totally submitted to Allah (swt). Then it will just be there.

I don't think any of us are seeking fame. We may have some infamy, but not fame. Even if we are seeking fame and prestige in the *dunya*, or hope for it in the Hereafter, we would still have to devote ourselves piously to Allah (swt), because He said, **“The noblest among you in the sight of Allah is the most devout.”** Devout means what? To a lot of people it means how many times you put your heads down on the ground or how many *du'ā* you know, or how many *'āyāt* you know. That's all good. But we know that does not define the most devout. The most devout are those who manifest those qualities. As long as Allah allows me to stand before you, sit before, or lie on my side and talk, or groan, I will say this again and again and again—if not for your benefit, then for my own.

We have to manifest those qualities. That is our devotion. The ones who are devout are the ones who strive to be devout, strive to be sincere, try to understand, try to explain, in the context of Islam and in the context of our life, and to work on our own private plan, our own private ideology, around this Haqq/Truth. Our status, nobility and success resides in the piety of our devotion to Allah (swt), in our embracing of these equalities and attributes, in our striving to manifest them, in our repenting when they are missing. Our losses and degradation and deterioration lies in disobedience to Allah, in abrogating those qualities in some way in our life. If someone wishes for strength, then he or she will put all their trust in Allah – total trust/*tawakkul* – and that will strengthen our hearts and our *iman*.

It is as though our hearts are yearning for this, and yet there are blockages that I spoke about last night in *qalb* that we have to overcome. Through our hearts we will guide our work, and through our work we will serve Allah, and we will serve humanity. It is through our hearts that we will guide our minds and our emotions, and that is where we will find real success. We cannot rely on money or some material goal or reward; we

will just become weaker if we do that. If we go chasing after the things of the material world, we get tired. We have to put all of our trust in Allah (swt). *Inshā'a-llāh*, if we do that, we will be able to do that more and more, because Allah (swt) alone is the One Who will strengthen us, Who will assist us, Who will guide us and treat us with respect and kindness, even if we are sinners. It is from Allah (swt) that all the opportunities come, and it is for Allah that we should work, because Allah (swt) is the source of everything.

The assistance comes from the attribute itself. Patience has assisted you many times in your life, I'm sure. Love has assisted you many times in your life. Trust has assisted you many times in your life. It is not that someone comes and gives you trust. The truth is we cannot measure the bounty of His source and light, just like we cannot look at the sun or see the air we breathe (unless we live somewhere polluted). We can't imagine any end to His miracles, because when we pray with all sincerity and put our heads on the ground in the privacy of our own pains and sufferings, it is Allah's miracles that come to us. It comes to us in submission, in patience, in tolerance, in perseverance and in hope. That's Allah's help coming to us.

We could never imagine when we were at the source of a problem what the end of it would be, necessarily. If I hadn't been to Calcutta first, I never would have understood the power of the Ganges. If I had gone to the source first, I would have seen it was just a few drops of water dripping off rocks in the Himalayas. We should pay very little attention to this world, and attend to it only because what we need in the physical life comes from it in the physical sense. We should pay very little attention to the movement of those goods to us (providing for our needs), other than to know that they are coming from Allah (swt), and we should facilitate their arrival. Go on to your computer and track your benefits, and see at what time they left Allah. Now they are in Chicago, and then they are in Roanoke warehouse, and will be delivered on such and such a day. You can track where things come from in almost the same way we do with UPS.

We should pay attention to Allah (swt) and to the goal, and then we will be like Shaykh Abdul Qadir Jilani said, we will be of the strongest of people. If we put all of our wealth and social status in the material aspects of our life first, we will be exposed to all of the loss you could possibly have in life. Just like we are told in the Injīl, the Torah and the Qur'an, Allah is a Jealous God in some form—wrathful or jealous. What does that mean? It means Allah doesn't want to see our hearts containing anything other than those qualities.

Think of those qualities and attributes as having consciousness. That would be an easier way to understand Allah (swt). Think of patience having consciousness, of perseverance having consciousness, of love having consciousness. We know *we* are conscious of them, but think of them as having consciousness. If at the moment you should have it, you reject it, then that conscious patience rejects you, or doesn't make itself available to you. Think of it that way. If we think only of attributes, then we have to think of a separate entity that has attributes. If you think the attributes themselves are manifestations of Allah, then give it consciousness and you will understand it better. When I say, "Allah doesn't want to see our hearts containing anything but Him," it means if we reject in our hearts those Divine Attributes, then that consciousness rejects us.

Allah (swt) requires very little of us. *Wuqufi qalbi* is remembering three times, "Allah, Allah, Allah." It's our responsibility individually to look for and see Allah (swt) in everything, in every circumstance. If we recognize that Allah (swt) is everything, is in everything, is reflected in everything, and remember Allah, it doesn't mean you just see the good. You see the response of those attributes and qualities to the thing that is part of the everything. Seeing Allah (swt) sometimes means you see pain and suffering. Sometimes we say, "Allah!" when we see something beautiful, or when we are in pain. There is an awful lot we put into the name Allah.

If we begin to recognize this Divine Presence, just as we recognize the influence of someone on our life or our history, we start to see this Divine Presence and the influence that it has on us, then it adds to us and makes us feel and become what we were created to become: a reflection of those attributes our self. If a person would like to have riches in this world, then a person would have to devote themselves and all their energy to getting rich. If they want to have name and fame, then you know you have to move to Washington. If they want to serve and devote themselves to the exclusion of everything else than service, then that's how you spend your life. We have to stand at the door, feeling unworthy to approach that door (let alone knock on it), lower our eyes, lower our heads; be patient and wait, and keep Allah in mind. That means to look into our hearts, and look with our inner eye into the *latā'if*.

We have to learn to rely on and understand what we really have. We have to rely on what is in our hand. We have to rely on that all reliance itself is based on reliance of Allah (swt). Whatever we have in our hand, we realize can drop from our hand; and whatever we have in our mind can fade from our mind. If what's in our heart is deep and pure and understanding, then even in our worst state there will be some trace of that, a light coming from us. If we abandon our reliance on Allah (swt), and what He placed in our hands, what He placed in our hearts, Who filled our minds with good thoughts and goodness, then that will be with us and accompany us. When we become overly confident, we become poor. When we become more and more disappointed, like when our appointments aren't fulfilled. Allah says:

**O you who abandon pious devotion, you have been deprived of honor in this world and the next. O you who put all your trust in creatures and material means, you have been deprived of strength and empowerment in this world and the next. O you who rely on what you have in your hands, you have been deprived of enrichment through Allah in this world and in the Hereafter. O**

**young man or woman, if you wish to be devout, trusting, and confident, you must learn patience, for it is the basis of everything that is good.**

If you think about that, you know it is true. You also know the payoff for patience is very, very deep. Sometimes you have to be patient for things that really, really disturb you, and it really molds your character and personality and faith. “I didn’t know I could be that patient.” Or, “I’m supposed to be patient with this, but to heck with it. I just want to leave it.” If you leave it, you are just the same person. If you are patient, it molds you and changes you. You realize one day that if you had acted then, this could have happened, or that could have happened. I would have been involved in this, destroyed by that, distracted by this—patience, patience. When there is patience, there is forgiveness, love, tolerance, understanding, compassion; all kinds of wonderful things come out of patience.

If our intention is to be patient, and it’s genuine and you practice it *fī sabīli-llāh*, the reward to you is His nearness. Compassion, mercy will enter your heart in this world, and remain there in the next. Patience and compliance with the Lord of Truth, compliance with His decree, patience and tolerance in the acquisition of knowledge is established as the view of those who are absolutely convinced believers, those who have seen and know how true these statements are. We bear witness with patience that whatever Allah (swt) has decreed for us of our own choice is not from just sheer necessity, but from love and mercy and patience. If we are patient at the first stage, then at the second stage that patience will be automatic. When you come to the point where you make a choice in your life, and you know it will be difficult for you, but you come back to the truth and turn back toward Allah (swt), you will know that what you have invested before now you can draw from. If you get distracted, and you look for the way back, there is a track back.

Many of us had to learn and re-learn and re-learn this lesson. But when we learn the lesson, we should be willing to stand on the threshold of our door and let every passerby hear, see and know what the qualities and attributes of a real believer are. As Shaykh Iskandari (ra) said, “*Because those are walking by our doorway, it is our qadr to meet them and greet them and give Allah our takbir.*” It means the footsteps that pass by our door (our door being our heart), our physical door, our community, our life, those who pass by, will benefit, and will be enlivened by those whose hearts are pure. And those of pure heart and good mind have a responsibility and duty to others. Allah has said, and the Prophets have said:

***What is my prescription to you? How much have I prescribed, and yet they do not take the medicine? How much do I elaborate and expound and explain yet you fail to understand it? How much do I offer but you do not take, and how much do I admonish you but you do not heed it? How hard are your hearts! How great is your ignorance, and how great is your fear of submission!***

Allah does not change a people until they change what is in themselves, and that means for us at least today to become aware of those attributes, characteristics, and qualities of the perfect human being, a good man or woman who witnesses their own life and strives to make changes, and strives to share what little knowledge or abilities they may have. When that happens, Allah assists, *inshā’-a-llāh. Asalaamu aleikum.*

**SECOND KHUTBAH:** O Allah, we ask You for Your Mercy, Your Love, Your Peace and tranquility of a believer’s heart. We ask You, Allah, to pour Your Attributes and Names upon us, especially upon those who are in need of Your Healing and Your Mercy. We ask You, Allah (swt), to raise us all up whole in this world and in the next world. We ask You, Allah (swt), to strengthen our hearts and give peace to the people of peace in this world, to end the tyranny of this world, and to replace it with love. How important it is Allah (swt) that all the symbols of war and misery are so known to everyone, but the

symbols of Your Love remain elusive. Waken people's hearts, Allah (swt), to that Divine Presence. *Amin.*