

May 28, 2010

Khutbah



Title: [Human Beings: Created by the Sifat of Allah Swt.](#)

DVD title: Our Human Nature is a Doorway
to the Infinite Sifat of Allah (Swt)

(Opening Duas.) Allah (swt) says in the Holy Qur'an:

And to Allah belong the most Beautiful Names, so invoke Him by them and leave those who blaspheme His Names. They will be paid for what they did.
(7:180)

I think it's interesting that the next *'āyat* follows, because often the Qur'an doesn't make a lot of sense when you think about logical order. But it makes a lot of sense when you understand it. What's the next *āyat*?

And from amongst those whom We created is a community that guides by the truth and establishes justice. (7:181)

Why are these two one after the other? It is the consensus among most people of Tasawwuf, of *ihsan* that Allah (swt) has infinite names, and beyond that, an unnumbered amount of attributes, *sifat*. Each name is a guide toward an attribute, and each attribute is a passageway or corridor (here we are back at *majāz* again) toward knowledge. Each one is a prehension of an appropriation of an aspect and attribute of the Divine. Each name demands a level of acquiescence or submission. How do you get there? Each name demands some trust, and with that trust, some acquiescence.

The situation comes about that we have to submit to compassion, that attribute and quality, and let it rule us in that moment. The Divine Command has decreed the selection of Ninety-Nine Names from an infinite ensemble of names. These names and their associated attributes fit the intellectual cognitive capacities or faculties of the human being. Each one is within the capability and possibility of the human being. Each human being can endure, tolerate, hold or utilize those attributes that are associated with those names. There is nothing beyond what a human being can do. The human being has the capacity to love, to be compassionate. I'm not saying divine capacity, but we have the capacity for tolerance, patience, perseverance, love, forgiveness, understanding. We have it. Wherever we cut it off, before our capacity— "I'll forgive you but only up until this point. I have the capacity to forgive you more, but I won't choose to do that,"— then we are in violation of the Divine command.

Each one of these names lift a curtain of the unseen to be presented on the stage, if you will, of what is perceptible in the outer; what can be manifest in the outer. What it is we can see of mercy, compassion, love, tolerance, patience, or whatever is seeable by the human being only because this veil can be lifted. The beauty of the *sifat*, the attributes of Allah (swt), within those perceptible regions of the outer manifest themselves upon the sight or vision of the one who is viewing it, the spectator, so to speak. On the stage of life, the spectator sees what is presented on that stage, not what's behind the stage. We see what is presented in the play, but not every element of the training. We see the result of the training of the actors, so to speak. We seeing it upon the screen of al-Hayyu al-Qayyum: the Ever-Living, Ever-Present, Ever-Manifesting Divine.

Each moment there is some light, some *nūr* piercing through the darkness that reveals this name, and renders our sight open to the beauty of some attribute. As those increase in us, there is what is called beatitude upon beatitude, one beauty upon another beauty that becomes manifest to us. One love upon another love, one passion upon another passion builds within us. Each moment, when the face of a new attribute/*sifat* is unveiled,

the heart is uplifted with that beauty. New desires, new passions, new attractions to the perception of that beauty are aroused within the heart of the lovers of Allah (swt). A parent casts their sight upon their child, and they see the beauty of the child. The child smiles, and that beatitude is upon the parent. Then the child says something, or shows some love. Light upon light comes; one opening upon another opening comes. One veil is lifted. That attraction becomes increased.

From beyond the absence, there are *isharat*/hints of something existing that is being transmitted and accrued to the receiver (the individual), until the day of awakening. The secrets of these names is not [held] just in the name compassion (for example), but there are many beatitudes in compassion. There are many lights in justice, in forgiveness. There are many dimensions to it. It is not just forgiveness or no forgiveness, love or no love, but there are many dimensions to it, endless dimensions if you put your attention on it.

It may be one name of one attribute, but within it there are countless, endless dimensions. That's why these ninety-nine are just assembled out of the countless names and attributes of Allah (swt). It's like if I said to you, name colors to me. You can name some basic colors and derivatives of those colors, but if you go to your computer it says it has 16, 250, 423 colors. Does each one have a name? There's red. How many reds are there? That's why there are endless poems of love and nature, and endless bird songs. Go to the forest in the evenings and the mornings, and there are endless bird songs. "Oh, that's a so and so bird! What's it saying?" "I don't know." The bird knows what it is saying.

Allah (swt) has far beyond ninety-nine names. We have to be very, very careful not to think that the Divine Names you have already heard are all there are, and that your understanding of those names is the total understanding. That's a warning. Many names are stored within the treasury, omnipotence and truth of Allah that are concealed in the secret places. No being, except Allah (swt) and the Prophet Muhammed (sal), has any

knowledge about the vastness of those names and attributes, let alone the origin of how they come about, and the void. But that knowledge does exist, and one can become more and more aware of those hidden names. The names are unnumbered; the attributes are infinite. As far as the Divine Names and Attributes that *have* reached us by the Divine Edict, they have been attributed and defined by Allah.

Don't think you understand the true meaning of what you have comprehended, any of us. We should not think we understand the completeness and fullness of the true meaning, and hence the Qur'an becomes unveiled again and again. However, the nature and essence of these names and attributes are our own corresponding nature and essence. Since no person is able to traverse the distance beyond human existence, there are limits to our cognitive abilities concerning these names and attributes. Each one of us is positioned in some way to have a certain portion of comprehension; nonetheless, it's incomparable to the true and infinite possibilities. Allah says in Qur'an:

But over all imbued with knowledge is One, Allah, All-Knowing and Wise.
(12:76)

Then He says:

But We raise some of those above others in rank. (12:76)

Who are those? Those are the people who seek out the knowledge, who submit to Allah, who take those attributes and names of Allah and delve into them and apply them. As the names are boundless, the meanings and essence of each name are limitless. The boundaries of comprehension [are limitless, so] each one who comprehends has a very personal and exclusive understanding, and the meanings are unique to each individual to some degree. The portion that a person acquires of each of these names is also personalized. This is Khaled's portion. This is Abul Hasan's portion. This is Sabreen's

portion. This is Hameed's portion. Each person can discover different capacities and characteristics of these names and attributes according to their life.

Since the Divine Benevolence has no beginning or cause, the mercy, grace, *fadl* and bounty that Allah has bestowed and endowed the children of Adam (as) with [is a] very finely crafted *sifat*.

I'll pause here. Does anyone know the answer to the question yet: why that '*āyat*' followed the other one? No. Keep working on it.

The uplifting exalted *sifat*, where some level of sublimity is translated into the names, are ennobled by names. People benefit according to their knowledge, their aptitude and their ability. To teach, for example, and give a cultural capability to an ignorant slave is not based upon the slave's *khayal*/imagination and inventiveness. But it's based on the capacity of the name that attaches to that individual's need, that '*abd*'s need. It is attributed by the attributes; or we say this attribute has attributed itself to that person. It has inscribed itself. We say, "Oh, that person is a very compassionate person." Or, "That person is always forgiving." "So and so is the most patient person in the world." They are inscribed with that quality. Their heart, their mind, their soul is inscribed with that quality. Everybody has some degree of patience and forgiveness, some degree of love and whatever name. But, "Oh, so and so is the most patient person." They are inscribed with that name.

Further, what we understand in Tasawwuf, is that each attribute from the Divine Attributes is an absolute truth. It's meaning is discerned from another attribute. Each one is, in and of itself, full and contained. Compassion is different than love. Love is different than forgiveness. Forgiveness is different than justice. Yet, at the same time, they have to be used in some way together to form the human being. Do you know about the ninety-nine superheroes? Each superhero is one of the names of Allah (swt). No one

attribute can overcome evil by itself; they have to work together. Some combination of the superheroes have to work together to overcome whatever the problem is. Yet, every one of these attributes and names of Allah (swt) are derived from the *dhat*, the Divine essence.

Do you know the answer yet?

We know for a fact that worldly issues, worldly paradigms and worldly knowledge, physical things can enter into relationship with the *sifat*. For example, I grasp this cover. This is the quality of grasping. If I say, “I grasp what you are saying to me,” that’s also a quality of grasping. Or, I see some beauty and I smile. You see a person looking up and smiling, so you look up to where they are looking. There are hints on our physical body, in our physical expressions and our words, things we do as human beings that are hints of those Divine Attributes. They are all hints of nature. That guidance is constantly coming to us and we are constantly responding to it. But we shouldn’t confuse these similarities as being the final testimony. The duty of human beings, of people is to believe in these attributes in spite of the fact that we can’t totally comprehend their nature; we can’t understand the inner workings of them; we can’t understand clearly how they are manifest.

In other words, we are comprised of those names and attributes. The answer, then, is what?

Allah (swt) says, “**And to Allah belong the most Beautiful Names. So invoke Him by them.**” What does that mean? Does it mean to just say, “al-Quddus”? Or does it mean how it manifests? “**And leave those who blaspheme His Names. They will be paid for what they did. And from among those whom We created is a community that guides by the truth and establishes justice.**”

Do you know the answer yet? How well did I do? Not too well.

This community that is spoken of is a community of the interaction of these names that we consciously and intentionally invoke, embrace, and search out subtle meanings of. Human beings are created by those qualities and attributes of Allah's nature.

Well, I didn't hear any "Oh!s" but maybe if you think about it you will appreciate it. Do you understand why those two 'āyāt come next to each other. Who is the community Allah is referring to in the second 'āyat? Those who invoke the names of Allah (swt). Not just by saying the names, but by beatitude upon beatitude revealing them. So in that lies a solution to problems. In that lies a possibility for change and for goodness. Allah includes in all of those names, not just compassion, mercy, love, patience, perseverance and understanding, but also the possibility for forgetfulness and error. So, there is forgiveness, justice. This is what we are comprised of.

If we could pull ourselves apart into the spiritual atomic nature of ourselves, this is what we would find: doorways to the infinite *sifat*/attributes of Allah (swt). Doesn't it make sense? (Duas).

SECOND KHUTBAH. Duas.