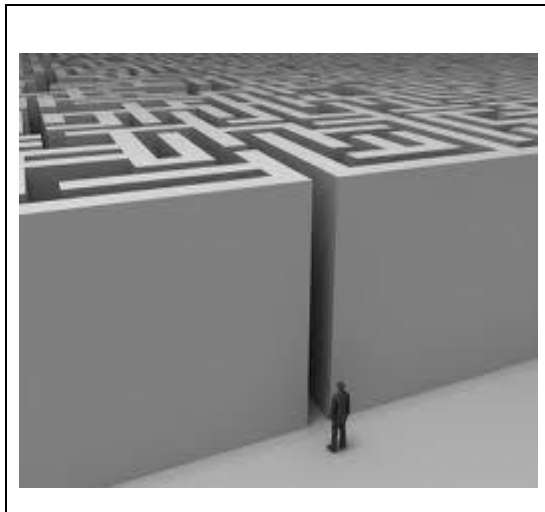


Human Destiny

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The destiny of human being is to know. What is to know? It is the Absolute or the Real, which is different with the relative or not or less real. Everything is relative to Allah *Subhanahu wa taâla*". Knowing the Absolute allows us for achieving certainty and having sense of the holy and sense of the center. These kinds of senses --except for minority elites who have the gift of His "*barakah*"-- are very weak for contemporary human being. In Islamic terminology, the Absolute is expressed in the first sentence of the "*tauhid*": "There no God but Allah".



Knowing the Absolute is very reason of being human. Without it we are not deserved to be called human being: "I am pay dirt; I wish be recognized and hence I create" (*Hadits Qudsi*). Creating what? Creating the entire universe --both cosmic and meta-cosmic-- where human being is being its quintessence. Everything in and within earth and heaven were refusing to accept the "*amanah*" except human being. The commitment to

accept the "*amanah*" was made by intention by each of us at a point of time during a primordial ages, "*alastu*" ages.

The Absolute has 99 beautiful names (*asmâul husna*); the most beautiful ones are expressed in the first two ayah of Al-Imran surah: "Allah, there is no god besides Him. He Lives and Self-Supporting". The word of Allah refers to his very Essence. It contains four letters: Alif, Lam, Lam and Ha (big Ha). This word is unique:

- if the letter Alif is eliminated it then becomes "lillâh" or "for Allah": "For Allah are what exist in sky and under the sun (Ayah);
- if hereinafter eliminated the first letter of Lam hence it become "lahû", exclusively belong to Him: "Belongs to Allah the empire of sky and earth (Ayah); and
- if hereinafter eliminated the second letter of Lam hence it become H which refers "Hua": He who created you from one soul.." (Ayah).

In short, even the letters that composes the name of Allah is separated; it remains referring to Him alone exclusively.

The primacy of Ayah Qursi, for example, lies in its covering the word of Allah and its entire His third pronounces: "Lahû", "Hua", "Hu", etc. Some Sufis follow a tradition to call Him using His third pronounce: Hua or Hu. For them, the only that is the Absolute is Allah, the third pronounce Hua or Hu must refers exclusively to Him; in their view, calling him using his complete wording Allah is a signal of questioning his Absoluteness.

Knowing the Absolute is absolute in character. Why? Because that knowledge had been built-in or inscribed within us; there is no possibility to eliminate it absolutely. We have heart (*qalb*) to serve as a mirror in accepting the divine radiation from the Absolute. The absolute knowledge is thereby identical with the self-knowledge --not physical, emotional and intellectual knowledge-- which is spiritual knowledge. For sure we are not

a being of a physical body with spiritual soul (*ruh*); rather, we are spiritual being that occupy a physical body for a while. What is evidence for this? Everything which is physical will never satisfying the thirsty of our soul except the Absolute.

The capacity of differentiating the Absolute with the relatives is made possible by intelligence (*'aql*); in fact, intelligence is made for that purpose and without it is nothing. To know the Absolute is then identical with utilization of the intelligence appropriately.

Pray

Knowing the Absolute is insufficient for our ultimate salvation. We need to follow by intention a correct implication of the absolute knowledge; otherwise, *munafiq* (hypocrite). The term *munafiq* is then can be viewed as inability to follow a correct implication of the absolute knowledge. As illustrated in a ayah, a *munafiq* person may pray but remembering God “only a little” during his/her praying: *walâ yadzkurûnallâha illâ qalîlâ* (ayah). Pray is then crucial for human being to be connected vertically with his/her primary Source: "I am human therefore pray ". Though praying we transcend our very being vertically.

Love

In short, the correct implication of the absolute knowledge is to link intentionally and vertically with the primary Source. However, there is a crucial aspect for the implication; that is, an intentional self-transcendence horizontally with all earthy creatures: “Love all earthly creatures; heavenly creatures will love you accordingly” (Hadits). Human being is obviously the quintessence of earthly and heavenly creatures. Human being is then the primary object of loving.

Loving something beautiful is spiritually natural for human being: “Allah is beautiful and love that is beautiful (Hadits). All that is beautiful is a reflection of His beautifulness. Here the term of beautiful should be in complying with His measure, not human measure alone. Beautiful is not

without connection with the truth: “Beauty is the splendid Truth” (Plato). A beautiful soul is required to have the capacity to love.

Synopsis

Human dignity is to know the Absolute, to follow intentionally the correct implications of the knowledge, and to do that whole heartedly. In the other words: *Iman*, *Islam* and *Ihsan*. This trilogy is made possible by utilizing intentionally and whole heartedly thee unique human capacities: intelligence, will and heart. Only by following the trilogy we are entering Islam completely in complying with His command: *Udkhulû bissilmi kâfah* (Ayah). At the final analysis, it is zero option not to follow our destiny before return to our final Destination, either directly by following our true destiny, OR must pass through a terrible purification process in the Hell; the Hell is always there for sure @ Kabul: 22/4/2013