



[Being Satisfied with what Allah Gives](#)

Make the Right Effort

In the Holy Qur'an, Allah reveals about those in contrast. He says:

And if they meet those who believe, they say, "We believe." And if they are alone with the evil one, Shaytan, they say, "We are with you. We were only mocking." Allah will mock them, and leave them wandering blindly in their brazen insolence.

They are those who have purchased misguidance at the price of guidance, and neither has their bargain brought them any gain. Nor have they found right guidance elsewhere. The likeness of them is like the likeness of those who kindle a fire and as soon as it illuminates the space around them, Allah takes away their light and leaves them in darkness unseen. Deaf, dumb, and blind, and they cannot go back.

The quality of what is called *radha bilk khada* has been cultivated within the people who have the sweetness that comes from faith / *iman*, and is implemented under any condition that exists. They have the sweetness and faith under any and every condition. Yesterday there was a story about the lady who talked the gunman down in the school. She said to him, "You know, I love you sweetie, and I'll help you," and all this other stuff. One of the top FBI profilers said, "We don't need more guns in schools. We need more people like this to be trained. She could train the FBI agents." This came from her love, her heart, and her faith. It is not that she was not trying to save her life; of course she was, but also saving the life of others.

When the question was asked, is there any stage higher than *ikhlas*/ sincerity, Hazrat Maulana Abdul Hani replied, "*Ikhlas is a very high state. I cannot think of anything higher than that.*" Then one of *shuyukh* of the Order said, "*Higher than even ikhlas is radha bilk khada: that you be satisfied with what Allah ta'ala gives you.*" That means not food on the table, or jewels in your pocket, or a car, or an umbrella. It also means the qualities He has given us. It doesn't mean a person can do the wrong thing and expect Allah Swt to decide in their favor. And we can't blame our fate, *taqdir* for our mistakes, either. If a person takes a weapon and harms another person with that weapon, you can't say that's *taqdir*. But if someone else takes a weapon, and touches you with it, you can say maybe that's your *taqdir*. If you commit a crime, you cannot say, this is your *taqdir* to do that. If something happens to you, it was your fate.

So it was her fate that this person came into that place with a weapon, because she had a quality to change the circumstance. He made a series of bad decisions and had a mental problem, so we cannot say it was his fate to do that. This is a subtlety that you will struggle with many times in your life to understand.

There was a man who (a typical practice among some Hindus and Muslims and others) gave a very young daughter in marriage to a very not good person, for money. It happens often—dowry. He pressured that daughter. She was unwilling and unhappy, but was left no choice. As you would expect, a lot of problems happened. When the matter was brought before one of the shuyukh of the Naqshbandi line, the father said to the man, "What happened to your brain? Did your intelligence disappear to arrange such an unsuitable marriage for your daughter, whom you obviously have no concern for?" And the father answered, "Taqdir!" The Shaykh got very angry and said to him, "You made a terrible error, and now you blame taqdir / fate! We should not deliberately do

something that is wrong, for the wrong reasons, so that you can turn around and blame taqdir!"

Using the means available to us, the right efforts should be made. If you have the means to make a good decision, to do something right, then you should try to do what is right, and then accept whatever transpires from that. Handing all matters to Allah Swt, resigning oneself to the decisions of Allah Swt, and believing there is great wisdom in those decisions creates peace in one's life, as I spoke in a more subtle way last night. Allah Swt mentioned in *hadith quds*, through the lips of the Prophet Mohammed (sal),

Some of My slaves are keen to offer special types of optional prayers. But I do not let them do so, for it may lead to vanity. Some of them are such who can have sound faith only when in good health. If I destine sickness for them, they are adversely affected. There are others who can maintain their faith only in sickness. If I order health for them, they may go astray. I give orders benefiting the affairs of my slaves, because I know all that which is in their minds.

So if He wants to protect the *iman* of His servants, Allah Swt out of His infinite kindness and mercy, grants some people favorable circumstances; and other He blesses with wealth and prosperity or whatever, and keeps them happy. If He afflicts them with poverty and difficult conditions, then they might become disbelievers. On the other hand, to some people Allah gives more poverty and less material wealth, because He knows fully well that if He were to give them plenty of wealth, instead of coming toward Him, and making *ibada*, and being thankful and *shukr*, they would spend their money in a bad way and squander it in things that are *haram*. Allah

holds back from certain people wealth, so that their *iman* may stay intact. Or He gives the opposite, for the same reason.

That's the *hikma* / wisdom that is hard to understand at times and accept. Due to the fact that we are deficient in understanding, we don't accept, or recognize, or acknowledge, or appreciate benevolence, and loving kindness, and *fadl*, and blessings that come upon us the way we should, because sometimes it doesn't look like that's what it is. Even if it looks like that's what it is, sometimes it intoxicates us and we think we deserve it; it's an entitlement. So Allah knows what you don't know. Allah says in Qur'an, **"You may dislike a thing that is good for you, and many a time you love a thing that is bad for you, and Allah knows what you do not know."**

All of us have to understand that we are slaves or servants of Allah Swt, and that the Master will grant us only what is good for us, unlike a human master, who might do the opposite. Our purpose and duty is to strive in a way that we supplicate and ask Allah Swt to make the correct efforts for us, the *tadbir*, and leave the final decision to Allah Swt; to give us the ability to make the right effort, and leave the decision to Him. This brings peace, happiness, contentment, and fulfillment into our hearts. Allah Swt grants the sweetness of *iman* together with certain conditioning, or accompanies us with conditions of peace, tranquilities, and happiness to those who are faithful and sincere. Supposedly, if the rulers/leaders of this world knew of the condition of the heart, that people have the potential in their hearts to be tolerant and patient, some of these rulers would take even more advantage than they take now. Because people of faith, in strange ways, accept what happens to them.

On the other hand, people who are ignorant, when they gain knowledge find ways to reject the tyranny and arrogance of the leaders, which we see is happening in the

world today. And we see to what extent people will go to maintain their control over others. At the same time, the backstory of that is, how many people will say, "Pray for us." I wrote to my friend and brother Dr. Faruq Akbik yesterday because I was concerned about the gas attack. I couched what I said, because I assume everything is being read. He wrote back to pray, keep them in our *du'ā*. To understand that which Allah gives to us, He gives to whom He chooses to give to. It's a very, very difficult thing. It doesn't mean we don't pray for change, or don't wish things were different. It doesn't mean we don't make *du'ā* if there is need or poverty or illness. Of course we do. In fact, at the end of this *khutbah*, we need to make *du'ā* for Raheel's mother who is undergoing surgery today. But, we have to make an effort.

The pre-condition for acceptance, indeed, is making an effort. If we know we have made the effort, then we can better accept what comes to us, if we are honest individuals. The effort is directed more in suppressing our doubts and our attractions to what is commonly called *haram*. In comparison with finding enjoyment in *ibada* / worship, if we can see the joy that comes from accepting and surrendering, and the blessings that come from worship and service, we can then suppress the *nafs* much easier than if we don't see that. Sometimes of course we get enjoyment from, I hope, *dhikr*, and *sawm*, and *umrah*, and Hajj, and *salat*. But the real test is in suppressing the *nafs*. In doing this, Allah Swt puts light in our hearts through the light of *iman*.

We see like in California all the hundreds of thousands of acres are on fire, and they are running out of federal money. Billions have been spent already. They are only down to 50, 60 million dollars left, and it costs \$12,000 an hour to put one of those planes up in the air to spray the fire, and pay for all of this. This is what's happening in the world right now. Due to the damage, the government says, this is a disaster

area. So it supplies through FEMA the materials and things that are necessary. Then after all that, maybe even if it's a natural disaster, they may supply money for rebuilding. It's possible.

In the same way, negative things, evil things make their way into our hearts. They destroy the foundation for the pleasure and joy of the path. Or temptations come into our hearts and make us forget all the benefits of the path, the benefits of the *suhbat*, the benefits of the community, the benefits of the loved ones, of the care and concern. We take it as an entitlement. It becomes a very adolescent mentality. We take things for granted. Then, when this heart becomes shattered, we have to rebuild it. You build it on the foundation of pain, estrangement, grief, or whatever the loss may be.

I got a call this morning from someone because a family member is quite ill, and has been ill for quite a number of years. The person said, "I have all this fear. I don't know what to do. I can't sleep. I'm so concerned." I said, "Of course you are. We made *du'ā* and all that." They said, "I made *du'ā*, but I can't get rid of the fear." I said, "The fear is you can't change it. You have no control over it. You have to submit. You have to make your *du'ā*, and submit. Maybe for the first time in your life, there's nothing you can do—zero. The person who is ill is providing you with an opportunity to learn something about your own self, so you have to be grateful for that. There is no possibility for doing anything, only what you are doing medically. There is nothing to do but pray." With that pain and grief, a lesson is learned. The heart gets reconstructed, refurbished, renovated. It's renovated with love and sweetness that comes with submission and trust.

When a person experiences this, that's when you really understand what it is. Whatever you are doing – eating, drinking good things, a nice strawberry smoothie,

talking with friends, laughing, having a good time, your heart is always connected to Allah. You can't equate not having a good time with spirituality, nor equate poverty with spirituality. What is the intention in the heart? It is said that "*...while occupied with the world, he still is with Allah. And in spite of being with everyone, he is still away from everyone.*"

So we have to pray to Allah that He gives us this *tawfiq*, the *tawfiq* of practicing upon the teachings of the Qur'an Sharif and the Hadith, the *tawfiq* to follow the lifestyle of those who are near to Allah, of Nebi Mohammed (sal). [We pray] that Allah blesses us with implicit trust and faith in Him. We have to pray that Allah strengthen our *iman* so that we accept all decisions made by Him that are best for us. I hope you are saying "Amin" in your hearts. And may He give us the understanding that He is the Creator of the means, the *wasila* that I spoke about last night. After adopting the means, we may not just trust in those means to gain us our desired objective, but [understand] they are the means to trust in Allah. We pray to Allah to grant us success in what we strive to have success in. May Allah Swt forgive us and bless us in this world and in the next.

In this light, we have to understand the value of benefiting from the *suhbat*, the company of the pious people, the friends of Allah, the *salihin*. There is a lot of misunderstanding about the company of pious people. We have the idea that brief visits, and occasional listening to *suhbats* (or *dars* or *waz* or *bayan*) is all that is needed. It's not that this is not beneficial; it is. People think that gaining spiritual benefit from those people is restricted to only long prayers, hundreds of *rak'as*, an hour of *du'a*. But it's really the state of mind. In a momentary meeting or accompanying pious people, you can get a tremendous blessing. The light of the heart of the Ahl al Bayt, of the *taba-taba'in*, of the Companions of the Prophet, was all that was needed.

For us in the world we live in today, we need to have regular meeting and gathering with one another, and the people who have the spiritual capability to see will benefit. It is not only in meeting the friends of Allah Swt, not only being in the company of good people, not only perhaps from a single glance from someone. But you have to know where you are, and who you are with. Did you ever shake someone's hand, and it was cold or hot or wet? Because you had the contact with them, you could feel that. It's like that. They shake your hand, and they know something about you. You have made a physical contact.

The lights are on in this room. Are we benefitting from the light? But the light is not telling us anything, but we are benefitting from the presence of it. The carpets in the room, are you benefitting from them? Of course. We can benefit from just being in the company of good people. We don't have to hear words from them, or have a deep discussion. We can benefit from it. At the same time, we have to choose to be in that good company. It's not like just being in a room where there is a light bulb, or a fan, or a floor, or a carpet. Most of us get to choose the company we keep, to some degree. You might be in a job where you don't get to choose the person you are working next to, but you don't have to go out to lunch with them, or spend time with them. You may be in a classroom with people, some of whom you like and some you don't, but you don't have to go to lunch with them or visit them in their home.

To understand the linkage between where I began and where I'm ending is that the means are there for us, the *wasila*. We have to choose, seriously, maturely, and sincerely who we are with, and how we spend our time, and how we focus, and what tools we have to help us focus. Hazrat once told me a story about Mohammed Syed Khan (ra). There was a man who had a really bad temperament. He would come and sit with Maulana Mohammed Syad Khan (ra) and he wouldn't say anything. And

Maulana would not say anything to the man, nothing. He would just let him sit there on his veranda. He would come for a little bit of time every day, then he would get restless and he would go. Over time, the man's temperament totally changed, until he became a *murīd* of him. And he became a well-trusted *murīd*, whose temperament became totally changed.

Of course, Mohammed Syed Khan was patient and persevering, and his qualities manifested on that individual. *Schwei, schwei* (slowly, slowly), that man's heart changed in that accompaniment. There was no long talking. There were no deep *dars*. There was just the accompaniment / *maiyyat*, and in this case, the *maiyyat al hubbi*. With that, we develop certain wonderful characteristics and character, which perhaps I'll go into another time, *inshā'a-Llāh*.