

Khutbah

Title: [Follow the Scent of the Fa'īd](#)

DVD title: Assign Our Selves to “the Overseer of His Servants”:
Be Sensitive and Follow the Scent of the Fa'īd

Opening duas. Allah Swt tells us in many places in the Qur'an and especially in this ‘āyat in *Suratu-l-Ghafir* (or *al-Mu'min*) (reads in Arabic). You know my brothers and sisters, [part of] this is what we say in our meditations.

“Without doubt, those to whom you call me have no capacity to respond to any supplication, whether in this world or the final world. For indeed, our final return is to Allah. And they who have recklessly wasted what Allah has given them are companions of the Fire. So then you will remember what I am saying to you. I commit my affair to Allah. Truly Allah is the Overseer Who sees His worshipers.” (40:43-44)

It's a reminder of where we are all headed, and an admonition to those who believe or consider what has been revealed a lie or the truth. The example of Firown in the first ‘āyat (40:43) gives the context for the next ‘āyat.

There are many lessons to learn from this simple ‘āyat. One of the stories you may remember is of Amir Khusroe, when he smelled the scent of the sandal of his *shaykh*, while walking through the marketplace. All of a sudden he caught the scent of the sandal of Nizammudin Awliyā (ra). His whole purpose in life immediately change in that moment. He was just walking through the marketplace, then he ran towards the scent

from the shoe, until he found the man wearing the sandals. He berated him for stealing the sandals, and the man said, “No, no he gave them to me.” This took place in Damascus while Nizammudin (ra) was in India. The point we should remember today is that no matter what we are doing, there should always be another dimension to our life.

There was another dimension to Amir Khusroe’s (ra) life, though it was not manifesting always. He was a great Persian poet and saint. In that moment, the underlying purpose of his life was his *munasabat*; his relationship with his Shaykh, his *wasila* to the Prophet (sal). The[re is a] recognition that [comes] once we have tasted the *fa’id*. Then we are receptive to where that *fa’id* flows from and to, from where all experiences really originate, in the heart of Prophet Mohammed (sal) and in the heart of our *shuyukh*. Our life takes on another dimension. He was a great poet and *wali*, and as such, he had obvious sensitivities to things around him. We can assume that he was engaged a great deal in ‘ibāda/worship. The focus of his ‘ibāda becomes intensified just by the scent. It’s like, if you search for Allah Swt and catch the scent, and you run toward the place where you smell that scent, the only time you can make real progress quickly is when your attention is in that state when you are running towards that scent, towards Allah Swt.

We have a wonderful opportunity now in the spring time where we can actually catch the scent of the creation in the flowers. We see the bees running toward the scent and the color. The realization in this ‘āyat is there is no coming to this world a second time. You have to pick up the clues as they are, and remember that you are in the company of the Divine Presence, and you try to stay in the company of others in *suhbat*. You remember the question Prophet Mohammed (sal) was asked by Uways Qarni. He wasn’t in the Prophet’s presence, but he asked the question and this answer came to him. “Is it possible for one who is near to you and another who is far away to be equal?” The question was asked because he failed to see Prophet Mohammed (sal) in his life; hence, the word

“uways” comes from this relationship. The response came to him: “One who is close and one who is far away are held unequal in all other paths of *tariqah*; yet *suhbat* (being together) is the basis of *our* path. This is not the basis of our other paths.”

The message is that a disciple or seeker who is sensitive enough will receive the *fa’id* and *bāraka* emanating from the heart of his *murshīd* and from the *shuyukh* and from Prophet Mohammed (sal) in proportion to the degree of love he has for them, regardless of the distance between them. That’s due to the spiritual connection, *munasabat*. He or she receives the *fa’id* coming from him even across great distances. This is what happened to Amir Khusroe (ra). Yet, *suhbat* is an indispensable condition for attaining *marifah* and enlightenment. Allah Swt blesses us with receiving this *fa’id* that is gushing out of the hearts of those who are superior to us. Religious knowledge comes from many places in fact. But the true spiritual knowledge comes from *Rasulallah* (sal) in two forms: one is knowledge pertaining to the physical world, and the other is knowledge pertaining to the spiritual heart.

Knowledge pertaining to the physical world is *Shar’īah*, and is learned from people and from books. Knowledge pertaining to the heart is *marifah* or *fa’id*, and comes from the transmission. This *marifah* and *fa’id* are a kind of mystical knowledge that emanates from the hearts of the *awliyā* and flows into our heart. The problem comes when we try to put this intellectual ability that is necessary for understanding and living life (*Shar’īah*), into understanding the *fa’id* and *bāraka* of the *murshīd*, of the *shuyukh*, and of the Prophet Mohammed (sal). There is a kind of illuminosity that comes with *Shar’īah*, a clarity. It helps us live our life and judge where we are, and contemplate what we need to do to change, and to fulfill our physical and ethical responsibilities in this world. *Shar’īah* is not just seen to be laws and rules, because there is also *nūr/light* that goes along with that. Why? Because it is transmitted by Allah. People are attracted to the light of

Sharī'ah. *Sharī'ah* begins to, in the eye of the Sufi, direct one toward *Tariqah*, toward *Marifah*, toward seeing and feeling and understanding the presence of this *fa'īd*, unending blessings from Allah Swt.

Ahmed Farooqi Sirhindi (ra), Alif Thani Shaykh, wrote,

This (process of understanding this relationship) requires obeying the luminous Sharī'ah and sticking to the way of Mohammed (sal). We should love the guide who guides us in this way and adapt ourselves to him. At times of disasters and afflictions, we should submit ourselves to the will of the Eternal Predestination of Allah Swt and comply with His doing. Remember and help the dead by praying. Give alms; do acts of charity. Wait for the deceased murshīd's fa'īd and bāraka. Visit his grave and beg him for fa'īd. We expect that friends will enrich that blessed Sidi and hold firmly to the way guided by the deceased and continue with their dhikrs and duties. Serve your guests well. Try to please the deceased's children by serving them. Do not fail to teach your children their religion. Train them in compatibility with Islamic manners and education. Perform the prayers of namaz at the allotted time and in jamat. Keep on saying the adhan and reading the Qur'an Karim without any ostentation.

The message of this is to understand that Allah sees, and He measures the sincerity of His servants. He is the Seer of all of His servants: *basirum bilibad*. To the Sufi, this is how life should be spent—[with] an attitude, not just [doing] things. Life should not be spent just doing things, but doing those things that have to be done with the proper demeanor, the proper attitude and intentions. We really see our lives as being a series of encounters with *fitrah*, but in our lives, we can see the unfolding of *fitrah*. We have encounters with

Things happen because of the attitudes we bring to our lives. If we bring fear, then things that may be fearful (but don't necessarily have to be fearful) will cause us fear, worry, anger; joy and happiness, contentment. We have to learn how to see if we are inviting danger or success, poverty or wealth, illness or wellness, and develop those high levels of trust in our attitudes. One of the best ways to do that is to remember that Allah Swt is the Overseer of His servants. Everything in this universe is measured and has a result, whether you see it as God on High looking at His creation, or you see it in terms of the interfaces between the different systems and encounters in life.

We know how fickle we can be. Even in our little children, one minute their behavior can be very good, and the next minute, a little mischievous. (Not these children, of course). We wonder why some of those other people's children behave like that! It's because children are very transparent. Things come to them, and they respond. They don't think, "I should do this in a different way. If I do this, it will provoke something." If you could describe what is going on in a young child's mind, it would be partially a series of memories that determine their actions, and partially a response to all the *bāraka* that is coming toward them, all the *fa'īd*. They are seers of the *fa'īd*. They pick up on the verbal and non-verbal cues, and there are few barriers there.

If the child wants to play in water, then she walks right over to the water and plays in it. It doesn't matter that it is muddy, and they have their clean new shoes on and clean clothes on. And they don't play until they are just a little wet; they play until they are soaked. They don't think, "Mommy's going to be made at me," until they hear, "Yahya! What are you doing!" So we teach our children by setting up boundaries. It's what we have to do in society and in ourselves. But the natural inclination is to engage in

something, until something outer stops us, or fatigue stops us, especially with the children. We have to teach them that there are moral and ethical boundaries.

The person who is *majdhub* is like a child, indulging in the ‘ibāda of Allah Swt. We look at it as: you worship God in this form and in this manner, until this point, and then it is over. We remember this one *majdhub* in Turkey was leading prayer. It was the strangest prayer you ever saw. He stands up for 5 minutes, the does *ruku* for a minute. Things are out of order, but it was prayer. The whole thing was worship. He was worship; *he* was prayer. Someone could pick a fight with him and say, “You’re not praying correctly!” He’d probably laugh and keep going, because he was totally abstracted—*majdhub*. That’s because the effulgent *fa ’īd* is flowing through him. It is flowing always through all of us, but we have all these restrictions place on us: social, ethical, moral, family, intellectual. Some of which are obviously necessary to live in a social society. We can’t choose not to have those, but we can understand them. Can you imagine? Ahmed Farooqi Sirhindi (ra) said, in another one of his letters:

What a shame. A whole lifetime has gone by without me having done anything useful. It has only now become clear that the world is a faithless liar. Life in it has become a mere vision, yet its fitnas and cares still hold on. Friends and acquaintances are dead, gone. With all these palpable facts in front of our eyes, we do not wake from our slumber nor take any warning, nor do we make any tawbah. The oblivion abides, adding sins to our sins. Allah Swt declares, in ‘āyat 126 of Sūratu Tawbah, “Do they not see how calamities and afflictions befall them once or twice yearly? They still will not make tawbah nor do they feel remorse.” What kind of iman is this? Is this how A Muslim should be? They will not take advice either from the Book or from the Sunnah, nor do they learn any lessons from the

disasters or other events. And let them think about their friends and acquaintances with whom they have lived together, ate and drank together, went out together, and even slept together for many years. Do they not see what happened with those people, with whom they sympathized, enjoyed themselves together, and helped one another? Is there any trace left of them? Are there any people to inform you of them? Their lives like husks have been winnowed away by the wind.

Then he said, *Ya Rabb! Do not deprive us of the rewards and fa'īd.* How do we receive it? His letters on the subject are too long to contain in this simple *khutbah*, but I recommend them to you, and I'll provide them for you. Basically, he's telling us to have *tafwīd*. We are always told that Allah says to us in Qur'an, "**I assign all my affairs to Allah. Verily, He is the seer of all His servants.**" At the end of the day, that is the means. Rasulallah (sal) said, "**When you rise in the morning, do not contemplate in your heart about the evening. And when it is evening, do not contemplate about the morning.**" How much of our lives do we spend worrying about what is coming next? What Allah Swt is telling us is that we assign ourselves to Allah. And He can do with us as He desires. The whole object of our lives is to see Allah in everything we are doing, and receive the *fa'īd* of that Divine Presence.

We assign ourselves to Allah, and Allah has assigned to us the things we are doing and the things we are facing, because it has been written and because it will make us become aware. Our will to make changes and how we do things is either going to speed up our journey and our awareness, or delay it. Our will has only that ability to speed up or delay. You are going to arrive at the station as a conscious human being or some time later, after death. If you have no money and you are on a train in a foreign country in war time, and you have no language, and the only way to get where you are going is to stay on the train,

the last thing you want is to be kicked off the train. That's the way it is. You are safe and secure in the vehicle of Islam and *tariqah*. Once you are off the train, you have nothing—no way, no language, no means, no money, no nothing. You are in a foreign land; you are in hell. To get anywhere in hell, you have to learn the language of hell. Remember the sign? “Hell is full of believers.” You still have to get on some track.

When you assign yourself to Allah, it means our hope is in Allah. The means we use in our work, our institutions, our family; the relationships with our family and our children, and our brothers and sisters; the agency we have available to us, the result of it lies with Allah Swt. It doesn't mean that we shun our responsibilities in the world and give up. It means with confidence, hope, aspirations, and good intentions, we direct all of our actions toward Allah. The result will then be that we will know how to employ the means that are before us. To a child, the workshop up the hill is a very dangerous place. They not only do not understand, but they can understand enough to make it even more dangerous. “That button turns the machine on.” It's one thing if the child walks in and doesn't know where they are or what the switch is. But if they know even a little bit, it becomes a very dangerous place. They don't know what to do once the machine goes on. They don't know how to turn it off. Maybe they think, “I should stop that thing going around with my hands.” *Astaghfirullah!* That's why it has to be locked. And you have to have permission to enter. You have to know what you know and what you don't know, and who you should ask. You should call Allaudin, “What is this machine?” Then you have to learn how to use it, and only if you are qualified.

We have to learn how to employ the means and the agencies, the institutions and mechanisms, the ideas and principles of *Shari'ah* and *Tariqah*, and of *Marifah* in that order. Allah Swt has given us this means. At the same time, if we don't know how, then we have to be in submission, in Islam. We have to leave it to Allah. “I don't know. I

tried my best. I don't know how to do that. I'm not a fool; it's in Allah's hands." Every mystic that we respect, from the Prophet Mohammed (sal), Ibn Araby, Ahmed Farooqi Sirhindi, Abul Hasan as Shadili, Abdul Qadir Jilani (may Allah send His blessings on all of them), and others whose names I haven't mentioned, somewhere in their speaking, writings, and teachings tell you that planning and scheming is a source for all worry and upset. All the worry and problems you have are because you have to plan and create things, and you think you are the planner and the creator. Of course there are things we have to plan. We have to plan our lives, in our work, what we say at times and how we say things. But we are also told at the same time, "Trust in Allah."

Plan with Allah present. Keep Allah Swt present in your planning. Keep Allah present in your worship, your words, your prohibitions, your prescriptions. When things interrupt that, and you start to feel frustration and confusion, then again turn to Allah Swt. Let's remember that we have to assign ourselves to Allah Swt. At the same time we plan, we have to plan with Allah, not just turn to Allah when the planning doesn't go right. Whether it's our work and our community, with Legacy or with your work whatever it may be, keep planning with Allah in mind. Allah sits on the planning committee. He's the chairman. He calls the meeting and ends the meeting. His executive director is Rasulallah. There is much more that can be said, but we will leave it to be said at another time, *insh'allah. Du'ās.*

SECOND KHUTBAH *Du'ās.*

