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Khutbah

Title: [One Must be Prepared to Receive the Fā'id of Allah](#)

DVD title: Prepare to Receive the Fā'id of Allah:  
Divest the Self of Distraction through Tafakkur

Open *du'ās*. In the Noble Qur'an, Allah Swt tells us,

**And We leave behind those who take their religion as a game and vain idle talk, and whom the worldly life has deluded. Remind them by it, the Qur'an, lest the self be given up for destruction as a result of what it earned in this life. Other than Allah, one has neither protector nor intercessor. Even though on the Day of Judgment one may offer every compensation for wrongdoing, yet it shall not be accepted. Those are they who are given up to destruction for what they have earned: a drink of boiling water and a painful punishment is waiting for them because they covered up the truth. Sūratu-l-An'am (6:70)**

Allah Swt also says in Sūratu-r-Ra'd,

**And it is He who spread out the earth and placed in it mountains firmly set, and flowing streams, and all the fruits. He made pairs and causes night to cover the day. Truly in that are signs for people who reflect.  
(13:3)**

In the science of Islam, as we have been trying to describe it in terms of the dynamic reality of Islam in the systems; in the phenomena of reality of the expressions of the Divine Presence, it has been firmly established that every being has the preparedness to receive the *fā'id* of Allah, and cannot be deprived of it when that readiness exists and any other obstacles are absent. It would be like running between raindrops in a heavy storm. You can't avoid getting wet. The only way to avoid getting wet would be to have an umbrella, and even that is questionable. As I can attest to the other day: I was perfectly dry in the heavy rainfall walking through the rain, but when I put the umbrella in the car, I got soaking wet.

One can seek the benefit of the *fā'id*, the Divine Effusion, only when we know two things: first, we should have developed a level of belief. We should have convinced ourselves of a level of belief and faith free from doubt in the existence of that *fā'id*. I don't say we just believe it because it is said. But by the perceptions we have been talking about, and by seeing what is obviously presented to us in Allah's Creation, we have freed ourselves of the doubt of the existence of that *fā'id*. Second, we should know that the very existence of this *fā'id illahe* in every human being will lead to the refinement and perfection of that human being. Again, we can see in Allah's miraculous creation this kind of cause/effect principle in the physical reality. This is a transition point between the outer and the inner.

For example, we know that if it rains you are going to get wet. This is a cause/effect reality. If we have established the way to accept this *fā'id*, the effect will be a further refinement of our perceptions, of our being, of our character. The knowledge of these two issues or points is not just something you have the knowledge of and then forget about. It's essential that it is your active knowledge, because it's part of our preparedness for receiving that effusion. I'll use the airplane analogy. You can know that you have a

checklist, and it is a well thought out checklist. Just because you've done it a hundred times, doesn't mean you should not do it a hundred and one times. It has to be an active part of your participation in flying. Every time you don't use it, you increase exponentially some chance of a problem. If we can train ourselves to do things, like a surgeon trains herself to do certain things in the procedures of being surgeon, or the captain of a ship, or pilot of an airplane or countless other examples, then we need to prepare ourselves also for this journey. That's why I like the analogy of the ship or the plane, because you want to arrive.

If we understand this preliminary information or fact, it could be stated that the seeker of perfection or refinement, after acquiring the skills of preparedness – which obviously comes from knowing they exist and making the intention to acquire them, and then to test them and make sure they are active – is now obliged to remove what the obstacles are that might stand in the way of receiving this shower, this *tajalli*, this *fā'idillahe*. The biggest of these obstacles perhaps are the unnecessary engagements that direct our soul's attention toward other than Allah, and keeping it from attending fully to our real goal.

These preoccupations pertain either to our external senses, or the inner perceptual faculties of our *latā'if*, or some of the vital faculties of our body, or the illusory deceptions, thoughts, distractions. In Arabic it is called the "*afkhari majāzi*" as opposed to the "*waradat al haqqiq.*" With regard to the outer senses, the preoccupation with the outer senses lies not just in attraction but in habituation and infatuation with seeing attractive things, forms, shapes, and listening to beautiful sounds and other objects of smell, taste, and touch; which many Muslims have taken therefore as things that are prohibited. [This] of course is an extreme, negative and defensive position; rather, we have to learn to see that all these things are gifts of Allah to be used to attune ourselves and refine our perceptions.

If we don't allow ourselves to ponder the beauty of nature, because "we are pondering something in the outer," there's no guarantee that doing that would make you ponder anything in the inner. You'd still be treating the Qur'an, as many of the Muslims do, as if it were a thing, as opposed to a real stimulus for understanding Allah Swt. If you didn't enjoy the taste of things, the beauty of things, or the form of things, then the natural question is: why would Allah create them? Should we say then they are created by Shaytan? Rather, they are reminders to us. They are 'āyāt/signs. They are not to increase our fear but to increase our perception, confidence, and belief. *Astaghfirullah*, many Muslims wander astray on this point. It's divesting oneself of personal responsibility, i.e., preparedness. We cannot just take these things as distractions for everyone.

If a person is prepared, removing the distraction is to remove every element of those things that don't remind us of Allah. Consequently, one can engage in the love of all the things created by Allah, in love of one another, intimacy with those things, intimacy with one another, if we understand what that relationship is ultimately designed for. As for the inner perceptual faculties, the preoccupation with those lie in imagining forms and states that absorb our attention, or imaginary things that are unreal. It can be power/*karamat*, or it can be, as Hazrat used to say, spiritualism. [It can be] exaggerations of happiness and delight, or exaggerations of grief and loss. You can imagine things are in order that are disordered. You can imagine this to be in disorder that really are only stimuli to bring order out of your own chaos, and to ask of each one of us more focus, more attention. It can be some memory of a past situation, or it can be absorption and fixation on some object of desire like wealth or status. These can be some of the non-physical, inner, yet *dunya* aspects.

As to the essential faculties and capabilities and our preoccupation with them, they can be caused by grief or fear or jealousy or anger or shame, or some feeling of entitlement, or the hope of overpowering some enemy, or avoiding something painful. As to the illusory thoughts, preoccupation with them lies in reflection on things that are just not significant, and devoting oneself to things that are not beneficial, or on fixating on things that are transitory, or preoccupation which keeps one from completing your goal. These are all things that have to be removed so we are prepared for that *fā'id*. It can be the difference between going swimming in a bubble that keeps you dry, or going swimming.

Again, Allah Swt provides us with opportunities, analogous situations to these subtle states. For example, if you are a person on *tariqah*, you know about *khilwa*, which is nominally, retreat from the world and turning your attention only on Allah; but to understand there is a walking *khilwa* also. There is a state one can attain; indeed, a *maqam*/station of *khilwa*. That would be avoiding of these obstacles. A person seeking *khilwa* should try to be free of the inner and outer sensory distractions and preoccupations, and discipline their *nafs* so it doesn't divert him or her to things, which potentially are compatible with our perceptions, but prompt us to avoid that which is not attuned to them or in resonance with them. Such a person should refrain from, or discipline their thoughts with the goal of attaining things that are good for life, but at the same time, not to be absorbed in attaining things for this world or even for the hereafter.

The things of this world are ephemeral and transitory. The good things of the Hereafter should not be under the guise of attaining thing for the hereafter that appeal to the ego. In other words, one develops trust in Allah. As we move along and try as Muslims to remove the outer obstacles and free our inner self from these preoccupations with anything other than Allah, we should direct our attention, care and concern to being attentive—watchful over the happenings of both what is obvious to us and what is in the

unseen world, being vigilant over our intuition. This is called *tafakkur*. Allah says of *tafakkur*:

**Have they not reflected within themselves? Allah has not created the heavens and the earth and all that is between them save by the truth and for a determined time. Truly, most people cover up the truth concerning their meeting with their Lord. (30:8)**

There is so much double entendre in this reading. Here's the proof: the proof is that Allah created this world. Why would He be telling us not to engage in it or look at it? Why would that be told to us? At the same time, He switches the meaning and says, **“And truly most of the people cover the truth concerning their meeting with their Lord.”** What “meeting with their Lord”? Not later; now. We don't see what is in front of us. We could be meeting with Allah Swt every minute by looking at the creation, by engaging in what has been created by Allah, by looking at our self and our capacities to reflect upon things. [It is] not to make judgments about looking at the beauty of the world, seeing its magnificence, listening to the music and sounds of the world, and the voice of the human being. That's all so superficial. It is here to be seen and heard, but in the right state of mind. Although many meanings have been ascribed to the term *tafakkur*, the essence is that contemplation is an inner journey for humanity, from the preparatory or preliminary to the goal (*maqasid*).

The same attitude is described in the term *nadhari* by the scholars. *Hadari, nadhari, mai*. None can make the transition from being unprepared to perfection without undertaking this journey. It has been said that the most essential obligation is contemplation and reflection and thought. This is the quality that Allah Swt has given to his human creation. The emphasis and encouragement in Qur'an for contemplation and reflection are

countless. For example, what I told you earlier: **“Truly in the signs are for people who reflect.”** [He says this] after He describes to us the mountains and the streams and causing the night to cover the day. Why? These are for people who make *tafakkur*.

This is the process of divesting our self of the distractions and of all the lists of things I gave, but not divesting our self of the opportunity to look at them in another way. This is of course a classic problem with monasticism, and why in Islam there is no “monkery.” If you try to divest yourself of everything of the world, except you sit in a cave, you can only get so far. You never really learn to appreciate the *ayatulillah*. That is not to say some people haven’t achieved high states of awareness and realization with that. But even among the monks in Hinduism, Buddhism, or Christianity – even if they are Trappist monks and only speak through recitation and chanting – there is still voice and sound. They are not divesting themselves of that. The Tibetans are doing rituals, and the Hindus do rituals, even if they set themselves against the world. There is no teaching among any people that say not to engage in the world in some way. For Muslims, we try to engage fully in it, but reflectively, seeing the Divine presence in it. At least, that’s what we are enjoined to do.

Allah Swt reveals in a *hadith* through the Prophet Mohammed (sal), **“An hour’s contemplation is better than 70 years of worship.”** This is the value of *tafakkur*. We should know that the starting point from where this journey should commence is exactly where you and I and we all start when we prepare ourselves by awareness of the *latā’if*. When we have repented, where do we start in this expanding journey, in this spiral of openness until we come to the point of inner awareness and perfection? Where do we start? **“We shall show them Our signs on the horizons and in themselves, until it becomes clear to them that this message is the truth. Is it not enough that your Lord is watching over all things?”** (41:53) But Allah finishes that whole *sūrah* by saying

this: **“Without a doubt, they are in doubt concerning the meeting with their Lord.”**  
Hence, we become distracted by other things. **“Without a doubt, He encompasses all things.”** (41:54)

As to the signs on the horizons, which many of you have sat in [transmissions] for months in a number of Orders, they pertain to the knowledge of all the existence apart from Allah as they really are, and the wisdom in each being. [They are] perceivable in accordance with the human capacity, such as disclosed by the science of astronomy: the study of the heavens and stars and motions and the configurations of all of them; the measurements and dimensions of the bodies; the properties of all these things; the science of the lower world; the composition of things in respect to the form and quality of things; the formations and dispositions of the minerals, plants and animals; the formations of the celestial and terrestrial spirits and the sources of the motions of each of them that occurs in them and caused by them in relationship to each other; those things that are constant, and those things that are contrary (opposites as well as the specific common properties that they share); and the relevant science of numbers and quantities that pertain to everything.

That’s what the signs on the horizons encompass: *per ser a’ faq*. Only when you really fully realize that, can you understand what exists *per ser anfus*, in this world. As to the signs within the soul, they pertain to the science of the bodies and souls known through the study of our bodies, tissues, bones, muscles, nerves, veins, systems, and what benefits them; [through the study of] our organs and how they interact with each other, and all the things that serve those organs, and all the way those organs exist; [through the study of] the food chain, the air, the water and all the miracles you see in the world as they pertain to your own life. And [you] make a link between all the things of this world and the world you have inside yourselves, the members of our body, and the study of our

consciousness and faculties, and the actions of each one of those faculties. Not just health and disease, but [you look at] the science of the soul, of character, of actions, of mutual actions between individuals, the deficiencies and strengths of individuals, our perfections and imperfections, and the factors responsible for our worldly communications and our miscommunications, and our other worldly desires, sins and good actions. These constitute the preliminaries of the journey of *tafakkur*. That's why you start with that in the circle. It's not that you have to understand everything intellectually about it, but you have to be prepared to receive the message, the *tajalli bari ta'allah*. That's why we end the fourth circle with *tajalli bari ta'allah*. The destination and goal of this journey is well known. It is ultimately the degree of perfection a human being can attain to in the nearness to Allah Swt. These are things worth contemplating, *insh'allah*.

DUAS. SECOND KHUTBAH. Duas.