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Thursday

Title: [The Inheritors of Prophet Mohammed \(sal\)](#)

DVD title: Listen to The Inheritors of The Prophet Muhammad (sal)
The Best Examples of the Real Jihad al Akbar

Asalāmu aleikum. We all know that Allah Swt has told us, and Prophet Mohammed has told us and manifested that we are the human beings, the greatest creation of Allah Swt. But wheresoever we look in this physical world, we don't see such a good example of Allah's greatest creation. The admonition, the challenge to us, is that when we understand who we are, who Allah Swt has made into these human bodies with all the characteristics of human bodies, and with all the natural needs human beings have, we will somehow realize something much greater than our physical being.

Allah Swt has given us the means to understand the needs of the human being by creating us with an intellect to guide us, and a soul that has inclinations also. It can incline towards love, towards hate; towards repelling or towards attracting, or distracting. We are created to interact with our environment, the environment Allah places us in. But this One Who has given us this body and this intellect has also given us *ruh*, the spirit, and places within us a question: "What is the spirit, this command of Allah, to inhabit this body, which is indeed a kind of unique and secret essence with each human being?" He has placed within us a desire to understand and discover that essence. It doesn't matter whether we are a rich person or a poor person, an educated person or uneducated person, or whatever kind of person we are. We intuitively have a desire toward this *ruh*. Even a person who is a miserable human being or despised human being or a backward human being has this inclination.

The problem is that all of our difficulties, individually or collectively, are linked to our inability or our ability to discover that *ruh* that's within us. Allah Swt has also provided us with another characteristic and perfected it within us, and that is the *qalb*. [It is] not the heart of flesh, but the subtle essence that is manifest in that heart which receives from the *nafs ammāra* its inclinations. It also receives its higher inclinations from the *ruh*. It receives from the *nafs*, desires, hunger and wants, greed and lusts and desire for power. It also receives requests from the higher nature of the *ruh*, inspiration and spiritual yearning, spiritual desires, and the quest to understand who we are. That spiritual heart has the function of coordinating and unifying the things that are coming into it, and accepting and discarding those impressions and desires and attitudes and characteristics that come to it. The spiritual heart has the function of coordinating, prioritizing, leaning toward one or the other.

In a sense, we say our *qalb* makes us who we are. Which way we are going to turn? Are we going to turn toward what is good, or what is bad, toward what is destructive or constructive? That's why it is called *qalaba*, it turns. That's why we say in meditation: "*I turn my attention to my heart, and my heart turns toward the Divine essence.*" It's a *niyyat*. We have to develop our *irāda*, our will. It's the will of Allah that we discover this Divine presence within us; but whether we will or not, will depend on whether we will or not. So we have to ask ourselves, "Will you?" And the answer is to say, "You will." It makes us who we are in the physical being and who we are in the spiritual being. In the function of unifying and coordinating the essential happiness or sadness, the essential good or bad, the essential selflessness or selfishness, our attributes that live in the heart and give us our orientation, it often happens that certain circumstances come to our lives that are obviously necessary. For example, sleep is necessary. Hunger is necessary. They are part of the physical being.

But those things that are natural also are prey for the *nafs*, like excessive hunger or excessive sleep. Or the *nafs* may suddenly be prey to something. The ego, which could be balanced, might be prey to certain desires that would magnify negative qualities. So the intellect comes and tries to interpret or ask questions. We say to ourselves, “Should I be sleeping right now or working? Should I be afraid of this or confident? If I do this am I indulging my *nafs*? Is this constructive or not?” The intellect guides us to ask those questions. Sometimes it doesn’t work. We rebel, and we twist the intellect around and justify. We can be convinced sometimes; or if it fails to convince us, we choose what is not what the intellect is trying to tell us to do. Where has the intellect gone?

The intellect is telling us, “Really, you should reconsider this,” but we refuse. The *nafs* is too strong. The desire is too strong. So we say, “Next time. *Mañana*.” I recognize that I should not drink this drink, or smoke this smoke. I recognize I shouldn’t say these things or indulge myself in this. I recognize I shouldn’t cheat or steal; I know it’s wrong, but I choose to do it. Then we use the intellect to justify what we are doing. The ego says, “Even if the intellect knows there’s poison in that food, I’m going to eat it anyway.” We might not think the poison is arsenic; it could be chemicals we know are bad for us. Too much caffeine can be poison for the fetus. We have to understand that we are many different beings, so to speak, that make up this thing we call our self. There are many different voices speaking to us. There are many different aspects or qualities that Allah has given us that are trying to control us or dominate us.

Our country has many states, and the states have many municipal governments, and the municipal governments have many offices in them. We call it the United States of America, but it’s made up of many different, sometimes opposing agencies and interests. That’s just the government. Then there are all the interests that try to influence the government. Theoretically, we need all those offices and agencies to work cooperatively

and collectively together for the country to function properly, or in a system that can work properly. If the parts are working independently properly, then collectively they will work properly. The thing that most often is disquieting in our intellect or our consciousness is in situations of the influence of the unseen. That is to say the qualities of Allah have been lost. The attributes of Allah Swt in their most beautiful light have been lost or blocked in or by the *nafs*. When that happens, even the physical body is damaged by that lack of light. If the tree got no light, it would die. That happens when the objective is just to gratify our senses. If a diabetic craves sugar and eats it, it damages the body—or alcohol. The mind knows it's wrong, but the body craves it. The capability of discrimination is also damaged. It's not just the body that is damaged, but also the ability to discriminate. Consequently, as you go forward, everything that is associated with the intellect and our consciousness, operating at its optimal level, is compromised.

We have to understand that the source of our character, our honor, the source of our nobility, the source of our personal dignity lies in the proper operation of our consciousness and the adherence to what our intellect is telling us is right and wrong. As we compromise our body and intellect, our consciousness becomes dim, not receptive to the light. You can project this on a whole society. When reason is misused for greed... if you listened to the news today, you could really have thrown up a number of times. The news today was to egregiously disgusting. If you listened to the outgoing president speak on his revisionist history; if you listened to the conservative pundits, you listen to these people justifying. When you listen to these conservatives justifying torture, you want to throw up. Your body reacts to it. This is a perfect example: you really get nauseous. Not because you are liberal; but because it is an egregious, intellectual, mind-bending twisting of the truth of what happened over the last 8 years. You listen to a list of accomplishments this man says he made, and you realize, “God, if he believes that, how did we survive?” The problem is there are all these people who believe it.

What you see is a result of this dimming of consciousness, what I call “dumbing down,” and the abandonment of dignity and honor, which has happened in this country. The result of dignity and honor being abandoned—because character has been compromised, the consciousness dimmed, and the intellect misused—is that you have tyranny. The interesting parallel with that is, the founding fathers of the country said, “*When there is tyranny, it comes from within.*” Don’t look to the outside; look within. You can say that metaphorically about yourself. The tyranny comes from within, from the *nafs*. The collective *nafs* causes tyranny in the country. The only way it can be changed is from within. The only way you can change it is through revolt against it, like throwing up.

I am not preaching political or social revolution through weaponry, but through values, the weapon of the truth. This is the *jihad al akbar*. For that, you need transformational leaders. You do need to have charismatic leadership for that kind of revolution. I think the analogy to tyranny is a very good one. The only way—the founding fathers said, and Allah Swt says—that you can change a circumstance is by changing yourself, or from within. For that, you do need a charismatic leader. One of the amazing things about the *nafs* is that it is good at concealing our weaknesses from us. Our eyes often find it easier to see the defect in someone else than to see it in our own self. When we look at our self, it’s hard to list our defects. If I say, “List your defects,” you might give me a list of three or four. If I ask someone else to list your defects, they will give me subtleties. It takes us time: “Let me think about my defects.” But how long does it take for us to tell what’s wrong with someone else? It’s like that. We have the perceptive ability to tell you what’s wrong with a person in a second, or what that person’s weaknesses and defects are in second. How come we are so smart when it comes to someone else? We are so perceptive when it comes to someone else and we are so blind when it comes to our self?

This *nafs* Allah Swt has given us is also, in its essential self as the higher level of *nafs*, the seed of our urge to reclaim our spiritual rights. The problem is when the *nafs ammāra* is in control, it wants to claim more and more and more. “This thing will bring me pleasure; I’ll do more of it to have more pleasure.” “This thing will bring me money to live; I’ll do more of it to have wealth.” “This will allow me to influence someone to do something that’s beneficial to me and the community; if I do more of it I will have power.” “If I just had a little more wealth, a little more honor, a little more respect, a little more power.” That’s why the most miserable and depressed people, and sometimes the most suicidal people are the wealthiest people, the most powerful people. Or at least they are the most depressed. The ego within us is very important to understand if we really want to overcome our bigotry and prejudices, our racism and violence, and the inequity within our own self and within society.

After all, you may think, after twisting things around and having the right questions asked, and seeing how limited wealth and power are, and how limited pleasures are, that we would realize we are tired of it; but most people don’t. But there is a solution, and that is to restore the link we have with Allah Swt, the link we have with the *ruh*. For that we have to turn to the heart. The moment we turn on ourselves, we say, “I’m not happy following you, O *nafs*. It’s not making me happy”. It says, “Ah, yes. You’re right. All this material stuff is no good for you. This power wasn’t good for you. You should repent; no question. Discover Jesus! And embrace a new religion.” Or, many people embrace what Hazrat used to call spiritualism. People become spiritualists, because it gives to you spiritual experiences. It gives you all these things you can do: mumbo-jumbo here and there, and you can flip over cards, and read the future, and look into the ass-trology (spelled with two s’s) and do good for people. And you sometimes *do* good for people. You feel good about that, because you are doing all these good spiritual things for people. The more eclectic they are, the more interesting they are, and you don’t have

to attribute it to Allah. You attribute it to the universal reality, the absolute perfection, the total harmony, the spiritual whatever. We've been there. I've been there.

Then you realize again that the *nafs* has not been calmed, and you are still trapped in a cycle of fantasies and dreams, visions and *karamat*/power. The moment *can* come when Allah rewards us with ease. When we acknowledge our weaknesses and surrender, we like to think we are in command, but we don't really find serenity. We move from one view to another, one philosophy to another, one path to another path. There are signs that can help us to realize this, but we don't see them. We don't see the wars are a sign. We don't see the genocides are a sign. We don't see that the starvation is a sign. We don't see HIV-AIDS as a sign. We don't see the oppressing of other people is a sign, or the greed, or the begging in the street. That man, Madoff, made off with all kinds of money. Isn't that a sign? His name was Madoff! Would you give your money to a man with that name? Nobody thought about it. Allah is amazing. The guy's future is written like everyone else's. He's got his destiny... But greed blinds the mind.

When we acknowledge our weaknesses and surrender, Allah may reward us with ease. But we like to think we are in command. And as long as we think that, we don't find real peace, real *sakina*, real tranquility. We move from one idea to another. We don't engage properly with *nafs lawwama*, and we certainly don't get to the *nafs mutma'inna*. The fact is we are in hell. We are living on the outskirts, in the suburbs of hell. Yet Allah is telling us that every part of us has rights. The self has rights. The *nafs* has rights. The *ruh* has rights. The mind has its right. Consciousness has its rights. If we can balance our rights, then everything will be all right. We will find ease. Allah Swt has left us with help, helpers from our own kind, from among us. They are the *anbiyā*, the prophets; and the *awliyā*. When humanity listens to these people, humanity benefits. But humanity bifurcates, until a time comes when so long has passed, the previous message is lost. Five

hundred years after Jesus, Prophet Mohammed (sal) comes, a time when the world was filled with darkness.

Every society not built on spiritual foundations is built on strength, competition, and corruption; but one that is built on spiritual foundations will live. So Allah Swt sends us someone. He sent to us Prophet Mohammed (sal), a transformer of human beings and of society.

When the Prophet went to Mecca, he entered and no blood was shed because he waited a year. He was making tawaf around the Ka'ba. A man with real rancor and hate in his heart hid a poisoned dagger under his cloak. He was going to follow the Prophet (sal) around and plunge this dagger into his back. The Prophet turned to him and said, "Fudala, what are you conversing with yourself about? What is it you are saying to yourself?" Fudala said, "O Messenger Allah, I am doing tawaf and remembering Allah." So the Prophet turned his back on him and went on making tawaf. Then he turned back again and said, "O Fudala, what conversation are you having with yourself?" Fudala said, "O prophet of Allah, I am conversing with Allah and making tawaf."

Think for a moment what he was feeling and thinking. "I hate this man! When the right moment comes, I am going to kill him." He hated him. His heart was filled with hate.

The Prophet continued making his tawaf. Then for a third time, he turned to him and said, "Fudala, what message is going on in your mind?" He said, "Holy prophet, O Messenger of God, I am making dhikrullah and making tawaf." The Prophet turned again and continued. Then, just at the right moment, the Prophet turned around and put his full gaze upon him.

Do you know what that means, to direct his full gaze on someone? His entire being was focused on this man! The entire being of the Prophet (sal) is focused on this man.

He placed his hand on Fudala's chest. This is a breast that was filled with hatred and rancor, and which concealed a dagger which was poisoned, destined for the back of the Prophet. Fudala said later, "I swear by Allah that when he placed his hand upon my chest, there was no man on earth more hated by me than him. And when he removed his hand, there was no man on the face of this earth more beloved in that heart, by me to him."

My dear brothers and sisters, there are hearts like Fudala's in the world today. But we need people with hearts like the Prophet's (sal). We need to be the people of hearts like his, and put our hands on the chests of people with hearts like Fudala. The hearts of the people of Fudala await the inheritors of the heart of Prophet Mohammed (sal). There are people of Islam who say these kindnesses or this kind of love will "make us lose *jihad*." But this is the real *jihad*, the *jihad al akbar*. This is the true *jihad*. We have to nurture this and save it and elevate these attitudes. Allah Swt have mercy upon us. Don't forget Prophet Mohammed said, "**A kind word is a form of charity.**" There are people who call themselves Muslims who think this is a weakness. Who will we listen to? To the inheritors of Fudala, or to the inheritors of Prophet Mohammed (sal)? If you do listen properly, we have to take our part with our *nafs* (all of us), and we have to listen to our intellect in a proper way. We have to realize that Allah Swt has placed among us the inheritors of the Prophet Mohammed (sal). So listen to them, *Insh'allah. Asalāmu aleikum*.