

February 20, 2010

Saturday

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Title: [How to Fall in Love with Rasulallah \(sal\)](#)

DVD title: Having Love in the Heart for the Prophet (saws)
Celebrating the Mawlid of Nebi Muhammad (saws)

Dinner blessing: Thank you Allah for the gift of the Prophet (sal), his example, his love, his majesty, his beauty. Thank You, Allah, for the blessing of service to You. Thank You, Allah, for the life through which we can give this service. Protect our families, our community, and our hearts from deception and distraction. *Amin.*

Suhbat: (Duas). Ya Sayyidi Rasulallah. The love of the Prophet Mohammed (sal) is something we need to learn how to feel in our hearts. If we don't feel it, and we don't know how to access it and practice it, then it's on our tongue. That's why Mohammed Ahmed Qadir mentioned a Hadith of Rasulallah (sal): ***“You will not achieve true belief until you love me. You have to love me more than you love your parents, yourself, your children, and the whole of community.”*** If we look at ourselves and ask ourselves, how do you do that? It's pretty hard. God forbid your child or loved one gets sick and has to go to the hospital, not only is your life turned upside down, but you have a hard time sleeping because of your feelings and worries. You keep saying, “Oh, Oh, my son, my daughter, my husband, my wife, my brother, my sister,” because you want to take care of that person.

Is the love we are to have for Rasūlallah (sal) the same as the love we have in our heart for our children or our family? If the love is there, then how do we make it so strong? **“Say, ‘If you do love Allah, follow me. Allah will love you and forgive you your sins, for Allah is All Forgiving and most Merciful.’”** (3:31) It's not the Prophet who said it; it's Allah who said it. **“Ya Mohammed, say to them, ‘If you love Allah, then follow**

me. Allah will love you.” Who is the verse for? Was it for the Prophet? It is for everybody. It is for the Prophet (sal), the Sahaba, the *taba'ain*, the *taba-taba'ain*, for the shuyukh, and for us. How do we love the Prophet? How do we follow the Prophet if we don't see the Prophet? How do we step in the footsteps that we don't see on the ground? Yet that verse is for everyone in the whole *ummah*.

There is a hidden meaning here, because the Prophet (sal) was with the Sahaba to guide them. That means his presence has to exist at all times for humankind to follow. Allah has given this to the Prophet (sal); the Prophet (sal) is given the charge by Allah (swt) to tell people and explain to people the love of Allah and the benefit of following. So it can't be just for one group. What do we have to find out? We have to find out that “the Prophet himself is within you (recites the Arabic).” He didn't say “*baynakum*/among you,” but “*fi kum*/within you.” It's different.

The Qur'an is very precise. Every letter and sentence and mark has a meaning. The Prophet (sal) is in us. Where is he in us? Is he in my pocket, my belly, my ear? What does it mean, he is inside of us? There is a voice inside of us, a light inside of us, a knowledge inside of us. There is a *majāz* inside of us. There is a tunnel, a tube, an optic fiber, whatever you want to imagine, that transmits the light. No light exists that hasn't previously existed. Light isn't being created. The elements are there, like water, it is not being created. The access is there, it has to be delivered to us. Every sound has its wavelength; frequency. Frequencies move throughout space. That's why we have those large dishes, telescopes, out in the desert pointing out to space to pick up the sounds and find out whose talking. They keep asking, “Who's out there?” And they keep getting the answer back: “Third base! Third base!”

Sounds, like light, never die, like my words. Unfortunately for the universe, my words are resounding from here. If you are outside the walls of this building, you can't hear it and think that it must not go that far. But it does; it goes forever. Just think of the

cacophony of sound out there. We know these wavelengths are moving through space. Every word I say is moving through space. If you have the right receiver you can hear it. If you don't, you don't hear it. In that sense, what we speak is eternal, as least as eternal as space is. Just like when we look at the sky, the light we are seeing (from the stars) is from thousands and millions of years ago, so too there are voices coming from the universe. Because we have certain types of receivers, we can hear certain types of signals. Some things we cannot hear.

The words of the Prophet (sal) are a big signal. How do we know? Because we are still hearing them. Go tell me what Marvin Rubenstein was saying in Germany in 1931. You can't tell me. We don't know what he was saying. The words are out there, but the signal was very weak. The Prophet's message we can find anywhere. It's still be written down in books. It's been passed down by words. Some things we can hear, and some things we can't hear, but we can tune ourselves to them. If you had the right equipment, you'd be hearing everything at one time. If Allah our Creator was not so clever, we'd be driven nuts by the sounds of our own bodies. We have all this R-64 insulation. "I have this ringing in my ears, it's driving me crazy!" You should be glad to have ringing in your ears. If you heard all the sounds of what all your organs were doing, you'd go nuts. If you had sounds for every neural synapse, you'd go absolutely crazy in a second. Look at all the autistic children who [are sensitive to that.]

When Nebi Mohammed (sal) read the whole Qur'an, that wave was ever-living; it never ended. If you want to look at it from the point of view of physics or systems, the voice is there but we can't hear it, because there is something wrong with our equipment. But there is a way to hear it. ***"My servant does not cease to approach Me through voluntary worship until I love him, and when I love him, I will become the ears with which he hears, the eyes with which he sees, the hands with which he acts, and the tongue with which he speaks."*** It is not just for Allah we are listening, but it is by Allah

that we hear and see. It is possible to meet and speak with and hear and get to know and fall in love with, and be terribly in love with Prophet Mohammed (sal).

“My servant approaches Me through voluntary worship until I love him.” The love of Sayyidina Mohammed is important. The Sahaba listened to him and said, “Yes, Rasūlallah we accept whatever you say.” The *munafiqīn* tried to create doubts in the minds of people. But the Sahaba said, on the night of Isra Miraj, “*Ya na’am, sadaqta, Ya Rasulallah.*” That love is important. It comes not because we are obligated to love him, or are supposed to love him, or because we remember him at the time of the *mawlid* each year. He said it’s through the voluntary worship and approaching of him that we love him. The obligations we have we should gratefully accept. If we don’t, there is another place waiting for us. It is an obligation indeed to follow the prayers and teachings and practices. We can’t reach the love of Allah through it only. We have to reach, not just through the *fard*, but through the *sunnah* and the *nafl*. We have to choose.

When a person falls in love with another person, we don’t tell them, “Now, you are supposed to go see that person every day because you love them. You are supposed to say nice things to them and bring them presents, flowers, some candy, some ginger.” That’s crazy. Nobody has to tell a person who loves someone to do that. They do it voluntarily and excessively and add a little more to it. Isn’t that right? It’s not an obligation. Even though you are obligated for the *fard*, the rest of it is voluntary. But if the servant loves Allah through the Nūri Mohammed, by means of the *nawafil*, the voluntary worship; then Allah loves him because it is a reciprocal relationship. It has to begin with us. Why? Because Allah already loves the ‘*abd*.

It’s up to us to find the connection. We might have the instrument, but now we have to find the plug in the wall to get the power. The plug in the wall is *muraqabah*, and the *khidma* and *tawakkul* and the *ikhlas*. They are what drives it and gives it force, power. (Shaykh reads in Arabic) It means, I am going to give you a special instrument to hear

with. You can hear it on a frequency that only the *walis* have. They own that frequency. Nobody can tune into it; it's blocked. Only a wali knows that frequency. I'm going to give that to you. I will tell you the frequency, but you have to tune to it. Who are you going to give it to? You are going to give it out to someone who can hear it, who has ears. Allah (swt) gave me the frequency to give to you. That's why you are here. Then you can hear the voices that the average person cannot hear, and see what the average person cannot see, and feel what the average person cannot feel.

If you believe the Qur'an, you remember that attribute of "*asami*," when Sariya heard Hazrat Umar's voice from Sham. "O Sariya, keep to the mountain." He was in Sham, and was able to hear it. Sayyidina Umar (ra) was able to hear and to see. He had only a voice connection; he didn't have enough broadband to get voice and video. Sayyidina Umar saw and spoke; he had the broadband. That's a technology that existed 1400 years ago—cosmic optic fiber since the time of the Prophet (sal). The *hadith* stated: "***I'll give him sight he can see with, and I'll be the eyes he can see with.***" How is that possible that the Prophet (sal) and Allah were talking about video and audio technology, virtually satellite! An uplink and a downlink.

You can see how the Prophet (sal) is, how he is moving, what he is saying, how he is acting. If you can't see it, then follow the ones who can see it. Not everyone can see; only a few can see. The *awliyā*, a *wali*, can see. Sayed Abdul Qadir Jilani (ra) could see. You have audio, you have video, and you have the beginnings of the love of Rasulallah (sal). Why? Because he is present. The Prophet is present, watching, participating. If you are attuned, if you are serious and sincere, you will be able to see, too. If not, you follow the one who can see. If you can't see, Allah says, follow one who can see. Allah says, "**If you are three, make one of you the leader.**" But the leader shouldn't be someone who is blind. It probably shouldn't be someone who is deaf; and definitely shouldn't be someone who is blind and deaf. It shouldn't be someone who is stupid and cannot read a map, or doesn't have a good sense of direction, and can't remember where

they are going or where they are coming from. It has to be a person who can see what? The footsteps of Rasūlallah (sal).

There is a story that a lady brought her son to the *tekkia*, the *zāwiya* of ‘Abd al-Qādir Jīlānī (ra) and she said, “Ya, Sayyidi. I know that you are the ghawth, the helper, the one who comes to give help. And I know, for the sake of Prophet Mohammed (sal) that you give and help people.” She was a very poor lady and she always tried to attend the *suhbat*. She would see all the students and people attending the *suhbat*, getting advice and doing *dhikr*. In front of each one, at the time they were eating, was a big chicken. They were eating and she said to herself, “*Alhamdulillah-Llāh*, I am poor and ‘Abd al-Qādir Jīlānī (ra) is rich in the *dunya* and in the *akhirat*. I will give my son so he can sit there with those people. At least he will eat morning and evening. He will have a good meal.” So she said, “I would like my son to be your *murīd*.” And he accepted the child. He was a very robust child and he told one *murīd*, Mohammed Ahmed, he said, “Send him to the basement and give him the *arad* for seclusion/*khilwa*. Give him one piece of bread and a couple of olives to eat every day.”

What did the mother think? That he was going to get chicken every day. But what did he get? A crust of bread and some olives. After a month, she came thinking she would see her son eating chicken. She saw all the *murīds*, sitting with all their beautiful *adab*, eating chicken. She asked the *shaykh*: “Where is my son?” He said, “He is in the basement eating special food.” “Oh!” she thought: “Special food. Since they are eating chicken, he is probably eating beef or lamb. *Alhamdulillah-Llāh*. This was the best decision I ever made!” So she went down to the basement. She saw her son and he was very, very thin, wasting away. But he was sitting and reciting, and reciting, and light was emanating from his face, *nūr*. She came up to him and asked, “What is this?” She picked up the bread. He said, “That is what I am eating, a crust of bread.” She went to ‘Abd al-Qādir Jīlānī (ra)

and said, “I brought my son to be with you....” And as she was speaking, the Shaykh ordered his *murīds*, “Eat!” Each ate the chickens in front of them—not the pieces only, not the meat only, but the whole chicken, the entire chicken, not leaving one bone. They ate the bones. Then he said to her, “If you want your son to reach the level of eating the chicken with the bones, then he has to go through *tarbiyya*.”

That *tarbiyya* is for raising and training the *nafs*, which is the most difficult thing. That is what is needed. Even after the light was on his face, he still had not come to the point where he could eat the chicken. So that is the story. (Duas) *Ya mubarak, mawlid Nebi Muhammad!*