

August 13, 2010

Khutbah



Title: [Place Allah on the Throne of Your Heart](#)

DVD title: Fasting makes us Sensitive
and Awakens the Consciousness to Inner Disease

Opening *du'ās*. In the Holy Qur'an, Allah gives us some guidance for today's *khutbah*.

And among the people are those who take the objects of worth as rivals to Allah, loving them as Allah should be loved. And those who securely believe are stronger in their love of Allah. Those intent on obscuring the truth will only see, and if they are suffering, they will see that all the power is with Allah and that Allah is severe in punishment. (2:165)

Then also, Allah says in Suratu-l-Fusilat,

So if they are arrogant, remember those who are in the presence of your Lord and exalt him by night and by day, and they are never weary. (41:38)

We have spoken so many times on the seed of our consciousness in our beingness is not in the mind but in the heart. What this fasting state has provided for many who describe their experiences is to begin to bring certain faculties of the consciousness to the forefront or online. Fasting is akin to stilling the rough waters of the mind, so that the various faculties within your being begin to even out or layer out. You begin to reach an awareness within yourself that alters your perception of your own self/*nafs*, and alters your perception of what affects you, and how it affects you, your intentions and your behavior. Of course, it is useful to remember that this process is important. At some point we will stand before Allah (swt) and be judged only according to our intentions and how those intentions directed our actions.

There are some observations by people who have undergone fasting. This doesn't mean that everyone feels the same way, or experiences the same thing. But without certain insights, fasting is worthless. There are simply some manifestations of fasting that can help us. So I will quote to you a few accounts I have found of people who have fasted, and maybe you can identify with them.

Suddenly, stimuli from the external world that used to bother me or distract me have a blunted reaction on me. They have become very different, less powerful or inciting. I am still aware of them, and they are still problematic and bothersome, but they don't cause the dysfunction or disruption within me that they used to. Moreover, other things that bothered me don't seem to bother me at all. It's like I face the world and stresses with a different buffer system.

Another person wrote,

Stimuli in the outside world that seemed to penetrate my psyche and prompted to anger, malice, envy, lust, gluttony, vanity, pride, harshness, sloth, haste, selfishness, and greed (thank God none of you have ever experienced any of these) have become so much more apparent that I can easily detect these stimuli. I have become over sensitized to the existence of those stimuli in the world external to me, and sensitized to the impact upon me. I have come to witness that the stimuli that were prompting me to anger, malice, envy, lust, gluttony, vanity, pride, harshness, sloth, haste, selfishness and greed were doing so all along, and were present in so much of my daily routine and experience, all without me barely even perceiving this process of assault on my inner, and without me perceiving how so much of my volitional behavior, deeds, and actions were tainted, despite their seeming outward normalcy or even goodness. I can see why the saintly companions of the Prophet Muhammed (sal) were always examining themselves

and asking forgiveness from Allah and asking the Prophet (sal) if he detected in them any defects despite their immaculate compliance and their noble behavior.

Moreover, I can more clearly see how in the past these malignant entities have penetrated the courtyard of my inner heart. Yet even further, I can see how they have scarred and occupied, and taken up shop within my heart, disturbing the peace that should ordinarily reside and emanate. I can see and actually feel that the lodging of these malignant qualities in my heart is such that my intentions and behavior can easily be co-opted by them – co-opted by anger, malice, envy, lust, gluttony, vanity, pride, harshness, sloth, haste, selfishness and greed. But I still succumb to their various effects. I have become palpably aware of such instances that prompted me, and continue to prompt me, to act on behalf of these spiritually malignant qualities, and I realize how polluted my inner space was and remains from these processes.

He said further,

The stimuli I have gathered which induces my tainted behavior does indeed originate externally, but the prompting and impact on my psyche which pushes me toward expressing behavior tainted with these qualities is inductive prompting, which I have begun to notice, is actually transmitted through something within me, although the original stimulus is truly external. But oddly enough, although this impact from the external stimuli seems to come from within me, it seems there is something within me that incites and prompts me to anger, malice, envy, lust, gluttony, vanity, pride, harshness, sloth, haste, selfishness and greed.

This prompter is not truly me. It is not my true being; how can it be? I mean, I see it operating upon me, but how can it be me? I encompass it with this insight which fasting empowers me with. Hence, though internal to my being, it cannot be me. I am my heart. This, although an envelope, is not truly me. It is an outsider with my

envelope. Rather, it seems that anger, malice, envy, lust, gluttony, vanity, pride, harshness, sloth, haste, selfishness and greed originate in stimulus in the external world, and then hammer into my true consciousness through a secondary messenger that is internal to my composition and resides within my envelope, but is not essentially me. Through the clarity gained through fasting, I realize that this newly identified prompter is not part of my inner being at all.

In other words, the envelope I commonly refer to as me has other components to it, one of which is a secondary messengers which tends to incite my inner towards these malignant entities of anger, malice, envy, lust, gluttony, vanity, pride, harshness, sloth, haste, selfishness, and greed. And this secondary messenger within me, which is not actually me, is something that grabs the outside stimulus, transmutes it into one of these malignant qualities, and tries to catapult it into the arena of my consciousness, my heart, my psyche, like any hostile army laying siege to the ramparts of my soul using outside stimulus as its ammunition.

That's a wonderful piece, isn't it? As I read to you, if the prompting or incitement from Shaytan stirs you, Allah (swt) says in Qur'an, **"Seek refuge in Allah. He is the All Awakening and the All Knowing."** Then again, Allah says in *surah* 50: **"When We did create a human being, We know what whispers in his soul and We are nearer to him than his jugular vein."**

There is this secondary element, Shaytan, which is whispering. But Allah is saying but I am as close to you as your jugular vein. This process is going on. It's like any city; our body is like a city. There are places that are very safe in the city and very quiet and peaceful. Everything is going along harmoniously. Then there are parts of the city where there is danger and crime happening. There are different factions within that city, like in New York where factions are fighting over the *masjid* of the Corboda Center, fighting for

control over not just property, but people's minds and values. It's like the twin cities: the heart and the will

It's only the true Muslim, the true *wali* of this tradition who has the right to utter "I." The one who can say "I" is one thing. The rest of us have to say, "My name is many." Very few people can say "I" with nothing else going on inside of them but "I." As we progress in this fasting state, you shouldn't be surprised that you get these insights into yourself. You begin to heighten your sensitivity toward the actual spiritually noxious air or circumstances that are in this external world that we become so used to that we don't know. For example, we are consuming food with GMOs. We don't know what the effect is going to be. The food doesn't taste any different, but it's genetically modified food. We have no idea. So many years, people were eating eggs with stimulants and hormones in them until finally you find out that it affects you. When you are fasting, you become very, very sensitive often to things in the external world.

For many things in the external world, you don't even know. You think things are fine. Not only that, but you can put it under the rubric of spirituality. A person who pays their *zakat* or prays 5 times a day, who fasts during Ramadān and makes Hajj – all these things are going on, but inside there is this greed and malice and envy and all the rest that are having their effect. Then what happens is, you become sensitive to these stimuli and you begin to see to what extent they occupy your consciousness. Then, with some clarity, one hopefully, *inshā'a-llāh*, begins to see the mode in which they gain access to you.

Who is the secondary messenger? How is the secondary messenger getting to you? In most usual non-fasting states, in the midst of day-to-day life and its demands, while you are busy with the rat race of day-to-day life, this secondary messenger gets in between and gets inside, gets through the defenses into your consciousness. Through fasting, we can begin to feel the presence of this secondary personality or messenger. One realizes that it is not actually your own true self, but something that is external to your heart. It

resides somewhere internally within you, and it operates in a sense in tandem with external stimuli and effectuates things in your heart and your soul.

This usurper, this unwelcome resident, is the one that grabs this external stimuli from the world and tries to inject it into the arena of your consciousness with the attempt to incite us (you or me) to these kinds of spiritual disease in order to induce a certain kind of behavior in us. When the mass of people are being influenced by that, well, you feel perfectly comfortable and in good company, because everyone else is like that. It's also a resident who you might begin to notice is able to actually penetrate its way into your being, and actually strip away beautiful qualities, and make you impatient, unforgiving, or arrogant. It's like a parasite that comes in and takes over and lives off of your goodness and your health. In reality, the attempt of this entity is to create distraction and muddy the waters of your psyche, either by injecting toxic ideas or removing beautiful qualities, so that the rays of the *fadl* and *nai'ma*, the grace of Allah that keep your heart in a state of openness and spirituality and light, become covered and unable to illuminate your life.

All this is done like a stealth weapon. It is partly our fault, because, partly we are heedless of developing, or we are heedless of prioritizing, or we are heedless of understanding the nature of our own condition, and of the nature of the condition of other people in this sphere that we live in. The tragedy is that we become insensitive to these disease-causing elements; and the darker the water is, the better able these disease elements are to live in that darkness where they multiply. Those who choose to be neglectful of remembrance of the Mercy of Allah (swt), Allah says, **“We assign a Shaytan that becomes their *karīm*”** – their yoke to their identity. Indeed, these Shaytan bar all such from the True Path making them think they are rightly guided.

There is a *hadith* that describes the Prophet's (sal) wife entering his presence in an angry mood, whereupon the Prophet (sal) said, approximately, “Easy, easy. I see your Shaytan

has arrived here ahead of you.” That is what he says to her. When the Prophet (sal) explained that we are all afflicted with the company of Shaytan, he was asked, “What about yours?” And, remember, he said, “I have made mine a Muslim.” This is sort of a glimpse of the psycho-dynamic reality of fasting. Fasting does mean to stop eating food *fī sabīli-Llāh*, to experience certain things in your life, to purify yourself, but this is the psycho dynamic of it. There are far more indications of this in Qur’an.

It is through the grace of Allah (swt) that it is unlocked during Ramadān. These certain verses experienced by us, if we pay attention to them, allow us to purify ourselves with the verses of Qur’an, and to gain proximity to the way of the Prophet (sal). Only if we strengthen our will, our *himma*, and if we accept the grace that flows to us can we rise above this disease. There are certain verses, or portions of *‘āyāt*. For example, **“For indeed my Lord is most gracious, a fount of love.”** Or **“Whereas those who have attained to faith, consciousness, love Allah more than all else.”** Or **“If you love Allah, follow my way and Allah will love you.”** (3:31) And **“Allah desires that you complete this period of fasting so as to magnify, extol Allah over His being, your guide, so that the gratitude emerges within you.”** (2:185)

You don’t hear a lot about love from the *minbar* in the *masajid* during Ramadān. You hear people shout out the warnings and the gates of hell, but really, the message is one of love. We shouldn’t shy away from thinking how powerful the love of Allah is. It is not just a metaphor. Of course, as we travel through the *‘ālam al-mithāl*, it is something we can imagine, but it is also something that is real. There are many, many indications to us that this malignancy can grow inside of us and blind us, and make us even think that we are spiritual beings when we are still being assailed tremendously by those other forces (discussed in the writings). We can understand that there are more subtleties.

When it says, **“al-takbīr-allah,”** (2:185), it literally means to magnify Allah or to make God great. We are told in Qur’an that Allah is already Akbar—the Greater, or the

Greatest. Who are we to make Allah great? The only arena where this is possible to make God great, where we can place Allah on the throne (because Allah is already on the throne) is inside of our self, in our own heart. The heart of the believer is the throne of the All Merciful. We are either going to allow those malignant ideas dethrone Allah, or we are going to put Allah on the throne and follow what the One on the throne tells us to follow.

When we think about what it is to magnify something, love is the ultimate magnifying glass. Nothing is more magnified in our hearts than someone whom we love—nothing. We are enslaved by those who we love. Even if we resist it, we are enslaved. We might be angry at someone you love, but because you love them, you do what they ask you even if you know that it is wrong, or even if you know that it is difficult, or even if you know that it is painful. You do it. We become the ‘*abd* of those whom we love. For those who have been touched the romantic forms of love, we understand that love is present in everything. Allah (swt), enthroned in our heart, we allow ourselves that love. Then we can fight those dark tendencies or those malignancies, those diseases. But we have to work hard at it, tirelessly, with effort.

We have to strive hard in the way of Allah. Allah says, “**Nor are We ashamed in our devotion for our beloved.**” How many smitten have told their annoyed parents or friends, “I don’t care what you think. I love so and so.” So Allah says, “**Who do not fear or blame the opinions of others in their devoted service to their beloved.**” This is the state that we have to be in. We become sensitive. Fasting makes us very sensitive. We allow ourselves to become sensitive and we see that these are the things inside of me and I don’t like them. How did they get inside of me? We see that there is some secondary messenger that has brought them inside of me.

While we were distracted with the world, our desires, worries, fears, opinions, power and money (or whatever it is), it sneaks in and takes form, hiding behind our worship, good

actions and good thoughts, until finally it darkens us. We become arrogant and unforgiving. We don't want to submit to anything, and we form a bubble around us that we are in control of. Then all of a sudden, the fasting takes you to a level where you see how you have done that. You see how you have done that and it strikes fear in you, and you say, "How did I do that?" You realize that you did that because you did not place Allah on the throne of your heart. Although you have the experience of love, you have not placed Allah on the throne of your heart and that is the way to cure that disease.

Asalaam aleikum,

Closing duas.