

The Example of Musa

Austin ~ Thursday, August 21, 2008, in the afternoon

Lā 'ilāha 'illa-llāāāāāh, Lā 'ilāha 'illa-llāāāāāh, Lā 'ilāha 'illa-llāāāāāh
Allāhu, Allāhu, Allāh ~ Muḥammad rasūlu-llāh

Lā 'ilāha 'illa-llāāāāāh, Lā 'ilāha 'illa-llāāāāāh, Lā 'ilāha 'illa-llāāāāāh
Allāhu, Allāhu, Allāh ~ Ibrāhīm rasūlu-llāh

Lā 'ilāha 'illa-llāāāāāh, Lā 'ilāha 'illa-llāāāāāh, Lā 'ilāha 'illa-llāāāāāh
Allāhu, Allāhu, Allāh ~ Mūsā rasūlu-llāh

Lā 'ilāha 'illa-llāāāāāh, Lā 'ilāha 'illa-llāāāāāh, Lā 'ilāha 'illa-llāāāāāh
Allāhu, Allāhu, Allāh ~ 'Īsā rasūlu-llāh 'alayhim ṣalātu-llāh

Allāhumma anta-s-salām wa minka-s-salām
wa ilayka ya'ūdu-s-salām
tabārakta rabbanā
yā dhū-l-jalāli wa-l-'ikrām

My beloveds, may the peace and blessings of Allāh be upon you.

Oh Allāh, I direct myself toward You.

**I ask You by the reality of Your elevated essence
and by the reality of the presence of the great prophets,
Ibrāhīm (Abraham), Mūsā (Moses), 'Īsā (Jesus) and Muḥammad
(ṣalla-llāhu 'alayhim wa sallam).**

I ask You, please do not deprive any of us of happiness.

**Protect us and guide us
so that we can adorn ourselves with Your divine qualities,
so that we can die carrying the message of unity,
the message that says that there is no absolute existence but Allāh.**

I mentioned the message of unity in the previous teaching, the teaching about 'Īsā, and now we are going to talk about the reality of the Ibrāhīmī presence. The spirit of Ibrāhīm, we talked about that previously, also. We will also talk with you today about the reality of Mūsā's spirit and Hārūn's (Aaron's) spirit ('alayhimā-s-salām). They were people who came as descendents of prophet Ibrāhīm, 'alayhi-s-salām, because Ibrāhīm was the grandfather of all of the prophets.

These prophets were sent by Allāh as a mercy for humankind, as love, to spread mercy, justice, and freedom for all people. They were the true children of Allāh. Allāh caused them to grow in the right way and they all belong to and come from a blessed tree. That tree is, itself, well established on earth and its branches reach up to Heaven producing good fruits of all kinds all of the time, by the permission of Allāh.

The followers of these prophets are the ones who truly follow them in their actions and do not deviate from their ways with even one iota of deviation. They are always following in the prophets' footsteps. Allāh says in the Qur'ān:

It is He Who created you from a single soul,
and made his mate of like nature,
in order that he might dwell with her (in love).
When they are united, she bears a light burden (pregnancy) and
carries it about...(Qur'ān 7:189)

We are these offspring. I am pointing you toward your true fathers and mothers—those who ascend to this world to spread love and peace and to establish justice and freedom for all. They are our true fathers and mothers. They did not leave the world. They are still here. There is no location on this earth or in the heavens but that contains their spirits, because their spirits are now free from the limited physical world and can be here and there and everywhere.

Our master prophet Muḥammad, ‘alayhi-ṣ-ṣalātu-s-salām, said that the spirits are like troops. Those who meet in the spiritual world can recognize one other here, in this world and understand one another (Ḥadīth).

The spiritual world is real and all of the spirits of the prophets and messengers are controlling it. They can control this earth because they follow Allāh's commands and they follow what Allāh sends to them. We have to humble ourselves before them and bow our heads, saluting them. We have to learn to be their lovers, which means we should obey them, because the one who loves someone does his best to please him. Love is not just a flame.

You can say, “I am a follower of ‘Īsā,” or “I love ‘Īsā,” but you have to live as he lived and live as he asked us to live. Yet, people have deviated

from the way of the prophets. That is why there is a lot of suffering these days.

When ʿĪsā was alive, he did not leave anything or anyone to suffer any disease. They were all living with him in peace. People in the past who lived with the prophets had longer life spans because love was in good supply. Love is the thing that gives life.

Yet people claim that they are following this prophet or that prophet while they are not. If you truly want to relate to someone or be his follower then you truly follow him. How can you claim to be a Christian and then lie? How you can claim to be a Jew or a follower of Mūsā ('alayhi-s-salām) and then murder others? How can you claim to be a follower of Muḥammad (ṣalla-llāhu 'alayhi wa sallam) and then kill innocent people?

These are all deviations from the guidance of the prophets and the commands of Allāh, because Allāh's commands are clear to everyone and became very clear to those prophets for He purified them. Their fragrance still spreads everywhere. Their fragrance is still here. It did not leave the earth. Allāh says:

My mercy encompasses everything. (Ḥadīth Qudsī)

Where is His mercy? How can we reach it? We can feel His mercy when we pray like the prophets, when we chant Allāh's praises and glorify Him, when we follow the prophets' way. Then we will receive this mercy; we will feel it. All of the followers of this divine message pray for people. They pray for all of humanity. Allāh says:

And the Trumpet will be blown,
and all who are in the heavens and all who are on the earth
will swoon away, except him whom Allah wills.
Then it will be blown a second time,
and behold they will be standing,
looking on (waiting for judgment). (Qur'ān 39:68)

They will all stand in the Day of Judgment in front of Allāh to be questioned about what they did in this world.

The state of those rebellious ones is strange. It does not amount to anything because they lost their chance here. When Allāh called them

to come and receive His love and mercy, they turned away. Allāh wants us to live in love with each other, supporting and helping each other, not hurting each other. Rebellious people taste suffering here in this life and also later after they pass away. We need to reach the elevated station that the prophets reached. Muḥammad (*ṣalla-llāhu ‘alayhi wa sallam*) reached this high station, this first station. Then after that, we have had prophets since Nūḥ (Noah). The Prophet Ibrāhīm also came to people and we have to try to arrive at his station, the elevated station, and prove we are the children of all of the prophets.

Show me someone who can claim fully that he is a child of those prophets. The most beloved messenger, Muḥammad, ‘alayhi-ṣ-ṣalātu-s-salām, said:

All human beings are from Ādam and Hawwā’.
 An Arab has no superiority over a non-Arab
 nor does a non-Arab have any superiority over an Arab;
 also, a white person has no superiority over a black person
 nor does a black person have any superiority over a white person,
 except (as assessed) by piety and good action. (Ḥadīth)

We all are equal. We are all on an equal basis. We came from Ādam, and Ādam came from dust. He taught us. He guided us and Allāh showed us the light that can take us out of the darkness. Look at all of the corruption that appears on the land and on the sea because of what our own hands have earned.

Why have all of these new diseases emerged? New diseases are emerging...why? Why is there this depression and suffering everywhere? Why this destruction? Why is there this disobedience and fighting. People look and ask, “Why is this happening? Why is that happening?” Allāh answers them, He says:

Whatever you experience is a result of
 what your hands earned by your actions.
 And I pardon much. (Qur’ān 42:30).

But Allāh pardons and forgives, so we have to return to live in the Reality, and not continue to live in illusion, metaphors and fantasies. Some ignorant people want you to continue to live in illusion, because they talk from their rotten minds. They have deluded themselves but Allāh makes His message clear.

Allāh says:

Indeed! In the creation of the heavens and the earth,
and in the alternation of night and day,
there are indeed signs for men of understanding. (Qur'ān 3:190)

In the change of the day and the night is a sign for those who have intellects, who have hearts, who have common sense, those who remember Allāh and are conscious of Him all of the time. They do not forget His gifts and that He is the Creator who gives favor to His creation, but they praise Him and glorify Him and thank Him for that.

We should not be idolaters. We should not worship idols. Many people claim to be religious, claim to be following this religion or that religion, but they teach things incorrectly. They do not follow the original divine message that came through all of the religions and the prophets. Each person must use his common sense and sound intellect, because he is given these by God as a gift.

Do you know the first word that the child screams when he comes from his mom, from the mother's womb? He says, "Aaah," which is Allāh. This is the first thing he acknowledges—the Real. You can listen to it regardless of your language. This is the first letter of our language, "ah." No matter what language you speak, Chinese, French, German, any language, that is the first letter and it is the symbol of Allāh. It is Allāh's name.

This is the truth, we all say, "Aaah," as our first utterance. The child is pure and that is why he calls God, why he acknowledges the Real. He is free from backbiting, he is pure from stealing and hurting others and fighting with them. He is pure and that is why the name of God rolls off his tongue as his first utterance.

Look at how Allāh takes care of the fetus in the womb. Who provides him with food? Who helps him to grow? Does the mother really do it? Does she bring a spoon and feed him? She cannot. Actually, she is incapable of feeding herself in reality. Can you not use your sound intellects and contemplate this? The child comes to this world sad, angry and screaming, "Aaah." What made him sad, even though his mother and the whole family around him were rejoicing in his arrival?

Everyone is rejoicing except him. He is crying. He is screaming. They say He is crying, but in reality, it is his sarcastic way of expressing, “Why do people love a world that is full of diseases and suffering? Why do they hold onto it so tightly?” He just came from the pure spiritual world.

Now he needs to eat to make his body grow physically, but the mother cannot do anything to create this, it all comes automatically. The nursing process starts. She does not know how this milk forms, it just forms, and he automatically knows how to hold onto her breast and nurse. He knows automatically—no one teaches him, no one shows him, he just knows. He searches and he finds his natural place of feeding and he takes it.

These are signs you see with your own eyes that should make you contemplate. Who inspired him? Who made it that way? Yet, the ignorant people who do not have true knowledge think that they do these things, so I challenge them. Can you create even one drop of mother’s milk or any one of the fascinating creatures of the earth? You cannot. No one can.

This is a brief introduction, through which I want to allude to the Reality. I want you to contemplate how this tiny body of the baby is cared for by the most High, by God. Even when he is within the womb, Allāh is caring for him. He can even perceive music. If his mother plays some music, he will start to move, the fetus will start to move. Why? Because he perceives. He can hear. His sense of hearing is developed at that point. His feelings are developed too, so if the mother is sad, he feels sad, because he has a pure noble spirit.

He is higher than the angels are, because the angels prostrate to his ancestor, Ādam, the first human. That means he is more subtle and holy than the angels. You are holy. Why then do you break yourself? Why do you descend to a lower level?

I just want to say a brief word, to make an allusion to make you contemplate the Reality. I would like to introduce you to Mūsā, the child. Look and contemplate how Allāh takes care of His prophets and messengers. When his mother was about to give birth to him, Allāh cared for him.

Someone told Pharaoh that someone would come and take his kingdom from him, so he ordered that every male child from the descendants of Ibrāhīm should be killed. His mother was a pious woman, she was rich by Allāh, even though she appeared to be helpless in the world.

What, then, did she do? She knew her child would be killed, but she was inspired to build a small box, and she put Mūsā, after she gave birth to him, in that box, and locked it. Then Allāh inspired her to throw that box into the river, and Jibrīl (Gabriel) said, "Do not be afraid or worried about him. We will save him and bring him back to you and make him a messenger to those who submit to Allāh and an enemy to the oppressors." Allāh said that He would make him stand against the tyrant and confront him.

Mūsā's mother, look at her, that is her dearest child, just born, but she threw him into the river, trusting Allāh, trusting His care. He gives special care for His prophets and messengers. They are protected by Him. Mūsā's mother trusted Allāh and she put the box in the river. The current took it here and there, and look at what happened.

Pharaoh's wife, who did not have any children, she was barren, found that. It had a child in it. She saw the box and something called her to go in there and to fetch it. She heard the child saying, "Aaah," screaming, saying Allāh. She opened the box and she said, "I will take him and raise him as a son."

Mūsā's real mother sent Mūsā's sister to see where the box had gone. She saw that Pharaoh's wife had taken the child, Mūsā, from the river. The sister said to Pharaoh's wife, "I have someone who can nurse him and take good care of him." Pharaoh's wife said, "Bring her here," and the promise was fulfilled. Allāh told Mūsā's mother that He would return him to her.

Mūsā's mother came; the child had not eaten since they found him because he refused to nurse from any other woman. He was awaiting his mother. When his mother came, he recognized her by her fragrance; Allāh makes the child know the mother that way. Mūsā nursed from his mother. Do you see how Allāh protects his beloved? Do you see how He protects His prophets and His pious people, the righteous people? This care was not only for Mūsā or for ʿĪsā, it is for all lovers, for all pious, kind people. Allāh says:

My worshipful slave, my beloved, be to Me as I want you to be
and I will be to you as you need Me to be. (Ḥadīth Qudsī)⁶

Mūsā was raised there by his mother and people did not know that she was his real mother. He was raised by his mother in the tyrant's house, in Pharaoh's house. Allāh is the one who can do that. He made Pharaoh the slave and he fulfilled His purpose. He never made Mūsā the slave to the Pharaoh, because the prophets are His beloveds and He protects them. Our most beloved Prophet, Muḥammad, 'alayhi-ṣ-ṣalātu-s-salām, said:

There are two poisoned forests. Do not approach them. (Ḥadīth)

What are the two forests to which he was referring? The two gardens, or forests, are the prophets and the saints. Do not hurt them with your tongue, with your ear, or with your eyes. Do not violate them. Beware! Do not violate them. He who shows any enmity toward them will be stricken with affliction and disaster, because they are the people who love Allāh and He loves them. They are protected; their flesh is bitter and no one can eat it. No one can eat their rights or show any enmity towards them, because they are under the divine protection.

It is the same for all of the faithful believers who follow the divine commands. They come under His protection. That is why we must be polite when we talk about the prophets and messengers. A gnostic said, "Do not belittle dust, for mountains are made out of grains of dust." Is that not true? Do not belittle anything.

Now we are in the presence of the Prophet Mūsā ('alayhi-s-salām), his true presence, and his spirit. We are talking about his reality, not Mūsā the body. We are talking about the Mūsā who carried both the natural law and the Reality. All prophets and messengers carried and respected both the outer law, and the inner reality of it. For there is no salvation for people unless they follow the outer natural law that Allāh created. That is the only way they can realize the inner reality, the spiritual reality. Otherwise, they will only be looking at illusion. This world is the lower world, and if you look at only it, you will live in suffering. You will live in suffering in this lower realm, and struggle.

⁶ The origin of this quote could not be verified.

Even if you are rich and have a lot of gold or wealth, you have to keep working and struggling and suffering in this lower world. Some people become wealthy, but they continue to work just like machines without ceasing. They become like machines and they suffer from that.

We suffer in this era we live in. We want to travel out of it. We want to follow the gnostic who said, "My son, travel from the lower realm to the subtle spiritual realm." You must travel from the realm of the creation to the realm of the Creator.

How can you do that if you live in illusion, in fantasies and imagination and you hold in your mind pictures, and your mind interprets these pictures as it wishes, as your ego wishes, and you start to say, "I see, I hear," as if you know everything. How can you, if you do not read all of the Holy Scriptures sent through the prophets and if you do not follow them? Allāh says establish regular prayer, fast, and give charity.

You have to follow all of the prescriptions to purify yourself and arrive at the Reality. Now, back to our story. Mūsā was raised in Pharaoh's palace. He remained there 14 or 15 years and all the while Allāh was preparing him to travel to meet his guide and teacher.

One day Mūsā saw one of Pharaoh's subjects fighting with one of the slaves and Mūsā came to try and settle the argument, but Pharaoh's subject was rebellious. Mūsā's strength was greater, however, because Allāh gave him a strong body. Mūsā pushed him, and the man died.

Mūsā felt afraid to face the Egyptians because he feared they might kill him. Mūsā did not kill anyone on purpose. He went there to reconcile the argument. He was not a murderer. That was not his intention. It was the divine Will that caused that to happen so that he could leave Egypt and find his spiritual guide.

He went into the desert and kept traveling through all of these stages. He had only a little piece of bread, and even that he had already eaten. He arrived at a place and found people who had been taking care of sheep and goats. They were bringing water from the well to offer to the goats and sheep.

Mūsā saw that there were two women standing there waiting for all of the people to finish. There was a large crowd of men so they were

standing aside waiting for an opportunity to bring water from the well. Mūsā went and greeted them and said, “as-salāmu ‘alaykum,” and they greeted him back. He asked, “What are you waiting for?” They said, “We are just two ladies. We do not want to go into the crowds. We want to wait for all of these men to go away before we bring some water.”

Mūsā was suddenly inspired by Allāh to help these women. However, before the men left, they moved a huge stone to lock the well. They closed the well. Mūsā was only 15 years old but he was very strong. He lifted up the huge heavy stone as if he was lifting a tiny rock. He lifted that stone and he brought water to the women’s goats. They were women, but they were present, a reflection of the divine.

They were two divine realities there, so he served them, and he brought the water for them and said, “Go in peace.” They left him and he sat under a tree. They gave him two loaves of bread and a little bit of milk. Prophets do not accept charity but they take gifts. The women gave him that gift, and he accepted it and sat under the tree. He said, “Oh Allāh I am always in need of You in spite of all of the bounties and gifts You always bestow upon me.”

Look at how polite he was. He said, “I praise You Allāh, You always give me good things. After I was hungry, You fed me and You eased the way for me and brought food for me through those two women. Even though I praise You and You give me a lot, I will always be in need of You. You already gave me these gifts and I acknowledge it, but I am always in need of You and I will remain always in need.” All of this happened by divine inspiration to those women to give to Mūsā and to help him.

Later, the two women returned to their old father. He turned out to be the spiritual guide of Mūsā who raised him spiritually. He was the Prophet Shu‘ayb (Jethro), ‘alayhi-s-salām. He asked, “Why are you late?” They told him the story, that there was a big crowd and that they had to wait, but that they found a young man who had helped them. “He seems strong, truthful, sincere, and polite and he does not seem like the rest of the men,” they said. That was because he was a child of the Truth.

Then the father said to one of them, “Go and bring him back to me, for I have been waiting for him for a long time.” She went back to Mūsā and said, “Come. What is your name?” He said, “I am Mūsā.” People do not know what ‘Mūsā’ means. The name Mūsā has a great meaning, a deep

meaning, but I do not give this secret except to someone who truly knows Mūsā. Someone who truly follows him, truly follows his law, and his love. Mūsā was a divine soldier who carried the message of love and peace and security for all.

Mūsā is not as some people claim him to be. He was a complete, full, ideal human. Mūsā was very polite and when the woman invited him to their house he said, "Show me the way," but he asked her not to walk in front of him. He said, "Walk behind me and show me the way by throwing stones." He was not like those monsters. who like to take advantage of women.

He was very polite with her and he did not even look at how she looked and how pretty her body was. He was very polite. He did not want to put her and himself in that situation. He was noble and decent.

The father spotted them coming and he pointed at the woman and told her to go away. He addressed Mūsā and welcomed him. He said, "Welcome my son. My son, you are carrying the message of Allāh. Have no fear, for you have been saved from the ignorant people, the oppressed, tyrannical people."

That was the beginning of the divine journey for him. He stayed with his spiritual teacher about 10 years. He taught him during that period how to walk to Allāh. It was preparation for the mission that he needed to accomplish because the Prophet Shu'ayb, Mūsā's spiritual teacher, is a descendant of the Prophet Ibrāhīm ('alayhi-s-salām).

The Prophet Shu'ayb allowed Mūsā to marry his daughter, the daughter that was throwing rocks behind him to show him the way to their house, because he wanted Mūsā to show her the way to Allāh just as she showed him the way to their house. These are the ethics of the prophets and their manners. They are the beautiful manners of the truthful prophets and messengers.

Then Mūsā went back to Egypt with his family and arrived at the mountain of Ṭūr (Mount Sinai). It was a very cold that night so he said to his family, "Stay here and I will go seek some fire to warm you up." Then he heard some signs that called him to come, "Come, Mūsā, come, for I am your Lord." Allāh was talking to him. When he arrived at the fire, Allāh said:

Take off your shoes,
for you are standing in the Valley of Ṭuwa. (Qur'ān 20:12)

He was saying, “Mūsā, listen to Me. I am Allāh, the absolute Being. Worship me alone and establish regular prayer. Be conscious of me.”

What are the first words Allāh said to all of the prophets?

Listen.
Listen to what I will reveal.
Listen to what I will inspire.
For there is no god but Me
and I have no father, no son, and no wife.
I am transcendent.
I am beyond all of that which is attributed to humans.

There is nothing like unto Him. He is the Creator of everything. He is transcendent beyond everything. Allāh revealed to Mūsā the first words of the Holy Scripture:

I am Allāh. Carry My message and convey it to people.

Then He gave him the Ten Commandments. These are: worship Allāh alone, do not steal, do not murder, be obedient to your parents, and keep your purity...⁷

Mūsā said, “I listen and I obey.”

Allāh said: “There is no god but I so worship Me alone. For the Last Hour will come and I will bring people to accountability, so follow My commands.”

Mūsā one day said,
“Allāh I hear Your beautiful voice. Can I see You?”

He said: “You will not see Me, but look at the mountain.”

⁷ The Ten Commandments are: 1. I am the Lord your God who brought you out of the land of Egypt, from the house of slavery. You shall have no other gods before Me. 2. Do not make an image or any likeness of what is in the heavens above. 3. Do not swear falsely by the name of the Lord. 4. Remember the Sabbath day and keep it holy. 5. Honor your father and your mother. 6. Do not murder. 7. Do not commit adultery. 8. Do not steal. 9. Do not bear false witness against your neighbor. 10. Do not covet your neighbor's wife.

(see Qur'ān 7:143)

What mountain did he mean? We are not talking about physical mountains. We are talking about the mountain of the faithful believer, of the heart, the mountain of being.

He said, "Look at the mountain." (see Qur'ān 7:143)

Mūsā looked at the mountain, which meant the heart, the inmost heart. And Mūsā's humanity disappeared. He only appeared by His Reality. He saw his own reality. and that there is nothing like unto Allāh, and that Allāh is not created but He is the Creator.

When Mūsā realized this, he fell down thunderstruck by the Reality and prostrated himself to Allāh. Allāh showed him great signs and secrets of His secrets. Then he returned to his humanity and he said to Allāh:

Glory to You, I have been one of those who oppressed themselves
(see Qur'ān 7:143).

Allāh made him a noble messenger, one who carried the holy words and the holy message that was carried by all of the prophets and messengers.

I ask Allāh to make us firm and steadfast in following His religion, His way. I ask Allāh to make you firm and steadfast in following the religion of unity, the religion of love, the religion of justice, the religion of true oneness, where you live in unity, loving each other. Surely, Allāh has power over everything.

