

Beloved Musa, the Champion of Justice

Austin ~ Friday, August 22, 2008, in the morning

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, You are the source of peace and peace comes from you and peace relies on You. Glory to You, Lord of the bounties. May the peace and blessing of Allāh be upon you, my beloveds, my sons and daughters.

Oh Allāh, I direct myself toward You fully
and I ask You by the reality of Your essence
and by the reality of the essences of all the prophets and messengers,
the saints, and those who are bowing down and prostrating to You.
I ask You to please send peace and guidance to all humans.

Grant them peace and love and mercy and justice and freedom.
Bestow Your mercy upon the whole world.
Bestow Your love upon the world
and make people cooperate with each other,
and give them pure goodness.

Protect them from all disasters and afflictions
that are forced on them by the oppressors and tyrants of the world.

Please protect them and unite them
under the flag of unity
and protect all the faithful believers.

My beloveds, my beloveds who came searching for Allāh, searching for God, and who came to know true knowledge: you came because you wanted to walk the straight way. You wanted to know how the prophets and messengers arrived at the divine presence, how they traveled from the world of the creation to the world of the Creator and how they got consumed in Allāh and lived in devotion to Him.

They all rode in the ship of salvation. They are the prophets and messengers of Allāh who came with one and the same message: to teach people how to arrive at the divine presence, how to go through this journey and how to transform this world into gardens under which rivers flow, where there is safety, security and joy. They brought the message of how to travel from the temporary, perishable world to the eternal world. They submitted everything to Allāh and you should, too. You should submit yourself to Allāh in your bodies, your hearts and your spirits.

What I am conveying to you is of eternal knowledge, it is of the gnosis that came through all the prophets, starting with Ādam, then Nūḥ (Noah), then Ibrāhīm (Abraham), then Mūsā (Moses), ʿĪsā (Jesus), and Muḥammad (*ṣalla-llāhu ʿalayhim wa sallam*). They all brought the same message, the same knowledge. If you give Allāh everything and surrender to His natural law, then you will live the same way as the prophets lived and you will talk directly to Allāh, just as Mūsā talked to him when he stood in the valley of Mount Sīnīn (Sinai). Allāh spoke with him and said:

Take off your shoes for you are standing in the holy valley of Ṭuwa. (And I am your Lord.) (Qurʾān 20:12)

No worshiper can arrive at the divine presence unless he rids himself of all blemishes and purifies himself fully, physically and spiritually, and follows the natural laws, teachings and guidance that came though all of the messengers and prophets. Today I will continue the journey with you, the journey that I started yesterday. In order to continue on the journey, you must open your hearts. Do not stop with illusions and pictures and imagination. There is a great difference between induced

fantasy and illusion and the pure, spiritual realm of spontaneous epiphanies that comes through intuitions.

Be like Mūsā. Take off your shoes just like Mūsā did, which means: rid yourself of indulgence in the material world, purify your heart. Do as Mūsā did and emigrate; travel to arrive at the divine presence so that you can benefit yourself and others. Return to this world in complete purity and clarity, and you will then be able to serve humanity and offer them love, peace, and justice. You will have true knowledge, not false knowledge, and not illusory knowledge. You will carry the same message, the same knowledge that all of the prophets did, including ʿĪsā and Mūsā.

We must be guided by them and follow in their footsteps, so that we can arrive at that divine presence and know the Reality. You cannot travel from country to country, for example, unless you have someone show you the way. You require a guide, someone who already knows the way. Is that not true? You cannot travel through desert unless you have someone who knows the road and shows you where to go. Otherwise, you get lost. You cannot arrive at any station, or any country, or any destination you want to arrive at, unless someone who knows that road guides you. The prophets have traveled this road and have taught us the way. That is why Allāh says in the Qurʾān:

Whoever obeys the messenger, indeed has obeyed Allāh.
(Qurʾān 4:80)

This is also mentioned in all of the Holy Scriptures.

Allāh will call Mūsā by name, He will call ʿĪsā by name, and He will call Ibrāhīm by name and Nūḥ by name, because they were the noble people who arrived at the divine presence. They were His beloveds and they were sincere and honest in seeking Him.

Allāh refers to the believers in the Qurʾān, and also to us, when He says, “Oh, people who have faith, you who believe.” Those who do not have faith and believe in the illusions and pictures of this world, the metaphorical, physical world, and listen to those who have no true knowledge, get confused. A lot of people in the world are confused right now, and many teachers tell them things that are not based on true understanding of the Reality. Yesterday I began to explain how the

divine heir, the one who inherited the divine qualities, Mūsā, went on his journey. Today we will continue our journey with him.

The whole teaching comes from the holy books. I have read all of the Holy Scriptures. I have read the old Torah, the authentic one. I read the authentic gospel of ʿĪsā. Allāh taught me how to read it in its authentic way, through the knowledge of gnosis and the gnostics, the ones who came before who had knowledge of the Reality.

Here I convey that knowledge with honesty and sincerity, as it was given to me. Some teachers claim that they can see and they can hear things, but those who claim things and do not follow the way of truth are just making idle claims, they are living in illusion. In order to know the truth, you have to have a reference for what you say in the Holy Scriptures. You have to look at what the prophets and messengers said, because they had authentic knowledge and they were the true gnostics.

I have studied many languages, ancient languages like Syrian and Aramaic, and I have read the holy books in these languages. That is why I convey this knowledge to you, in order to help you to know the truth. I do not want you to listen to those who have no basis in knowledge and who spread illusion from their dark minds. We want to reach our highest potential, the white intellect, our highest intellectual capacity, in order to comprehend the Reality.

I want you to be like an innocent one, in your original spirit, and to be in the state of the prophets and the messengers. I want you to promise those prophets and messengers to be true children of theirs. I want you to take this knowledge seriously, to be honest in conveying it and to be sincere in following it, because whoever plays games with it will be separated and will not be able to feel the divine presence.

Everyone must renew his covenant with the prophets, with Ibrāhīm, Mūsā, ʿĪsā, and Muḥammad (*ṣalla-llāhu ʿalayhim wa sallam*); it is a covenant with Allāh. You must promise to follow their guidance and teachings, which is the only way to arrive at the divine presence. Otherwise, people indulge in illusion, ignorance and following falsehood. The true way to the Garden is to become a gnostic like all of the prophets, and to have true knowledge of the outward reality.

Allāh says in the Qur'ān:

What! did you then think that We had created you in vain
(as a game, haphazardly?)
and that you will not be returned to Us? (Qur'ān 23:115)

Allāh says, "We created you so that you can know Me, so that you can return to Me with full knowledge." You need to return to the state of your original spirit that knows God, and you need to ask the questions, "Why was I created? Why am I here?" Allāh says in the Qur'ān:

I was hidden treasure and I wanted to be known.
That is why I created the world. (Ḥadīth Qudsī)

Through your very essence, which is from God, you can know the Reality of God. I have explained to you the stages or stations and levels, and how to ascend beyond your selfish ego and individuality to the higher realms of unity. The Prophet Muḥammad, 'alayhi-ṣ-ṣalātu-s-salām said:

In the body there is a nafs,
and in the nafs there is a heart,
and in the heart there is a spirit (rūḥ),
and in the rūḥ there is a secret (kḥafī),
and in the secret there is a secret,
and in secret of the secret there is a secret,
and in this secret there is yet another secret,
and in the secret there is the spirit of God. (Ḥadīth)

This means: you are a holy one. Then why do you bury this and escape from God and indulge in the material world? Allāh says:

Escape to Allāh, your Guardian Protector. (see Qur'ān 33:48)

If you are ready to receive this knowledge and to fulfill your promise to Allāh and to the prophets, open your hearts and promise that you will be firm and steadfast in fulfilling it. And do not turn to anything other than God, because if you turn to any other, you will get lost. Why? There is no absolute existence except His. There is nothing that truly exists, except His existence. Everything is metaphorical.

Now let us get back to our story about Mūsā, may the peace of Allāh be upon him. He was the ideal human, who lived and fulfilled his duty and conveyed the message to the world.

Look at how his mother, in spite of her worries about him, trusted Allāh and threw him into the river. Allāh protected him. That is because she knew the reality that Allāh is the Protector. When Allāh ordered her to throw him in the river He also inspired her and said to her:

Fear not, nor grieve... (Qur'ān 28:7)

Because she was beloved by Allāh she communicated with Him, and she was one of those who took the pre-eternal covenant with God, as was Mūsā, when Allāh asked the spirits and said:

“Am I not your Lord?”

(The pre-eternal spirits said)

“Yes! Surely we bear witness (to that).” (Qur'ān 7:172)

Those who took the covenant are His followers and beloveds. In the pre-eternal world there was only He. There was nothing before Him and nothing after Him. He is not like a human. He is transcendent beyond everything we know. Allāh is the Creator and Originator of everything. He is transcendent beyond any form. Allāh says in the Qur'ān:

This, your (human) nation, is one nation,
and I am your Lord so worship Me (alone). (Qur'ān 21:92)

The evil ones and the ignorant ones make separation and worship many gods, but the true gnostic and prophet knows only one God. Allāh sent light for us to illuminate our intellects. Allāh says:

Indeed, there has come to you from Allāh a light
and a clear book (the Qur'ān). (Qur'ān 5:15)

Search. Search. Do you think you will find anything but Allāh in true existence? That is the ultimate existence and nothing else has real existence. I would like to ask the atheists, “Who brought you into existence? Who provided for you when you were in your mother’s womb? Who let the plants sprout and grow? Who created all of these marvels?”

Yet, of these great marvels, this lower material realm is but a tiny world compared to what Allāh created. The Prophet Muḥammad (*ṣalla-llāhu 'alayhi wa sallam*) told us that Allāh created one thousand worlds besides our world. He created many other worlds, but we cannot have knowledge of these worlds.

We are living on this earth and humans are trying to learn about the world beyond this earth with their inventions and science and scientific knowledge, and they start to wonder, “Is there water on those planets? Is there life on that star?” They spend a lot of money trying to know this, just to arrive at a tiny amount of knowledge. They went into outer space trying to find knowledge, but they had only a little bit of knowledge about what was there, what was really there. What they learned is merely one part of a million parts. They spent all of this money and wealth for a tiny amount of knowledge, leaving all of the poor, hungry, homeless people to suffer.

However, this is not what we are speaking about today. I just want to mention however, that these things do not benefit us. What benefits us is knowing that Allāh is One and living in unity and loving one another, supporting one another, spreading peace and compassion and mercy and justice and freedom to everyone.

We have to be grateful for what Allāh gave us on this earth. He gave us a lot and has provided all that we need. He has given enough to us here on earth. Why do we seek to spend all of this wealth on things that will not benefit people who are suffering? Well, let them play their games but they cannot arrive at true knowledge of the ultimate Reality, because they are not following the right way.

If they have such great knowledge why can they not prevent earthquakes, floods, or hurricanes? Why can they not stop the destruction and disasters on earth? Why can they not stop the diseases that make us suffer as humans?

Allāh says that for every disease there is a cure (*Ḥadīth*). We have to search for these cures. Why do they not expand their search in the cures for all diseases in order to help eradicate human suffering? They just play games. They want to play games of power. They take money from

people unjustly and then spend it on things that are not beneficial to those who are suffering.

I am not saying they should not do research and seek knowledge. I say, "Do seek knowledge and understand, and benefit people with your knowledge." However, do the people who are poor, hungry, homeless and suffering receive your help while you are doing so? Help those who are sick to find a cure and to remove their pain. Allāh says in the Qur'ān:

Say: "Are those who know equal to those who know not?"
(Qur'ān 39:9)

They are not. They are not equal. He ordered us to seek knowledge, to learn, to understand. He did not order us to lie, to deceive, to manipulate and to take things from people unjustly. No, He wants us to be wise and to put everything in its right place and to be one hand, one heart and one spirit. He wants us to cure ourselves from the spiritual diseases of racism and hate and discrimination. All people are equal (Ḥadīth). They were created equal to one another. There is no one created from gold while another is created from mud. We are all equal. We all came from the same source.

Now let us go back to our original subject. How did Mūsā go on his journey to arrive at the divine presence? How did Ibrāhīm emigrate to the divine presence? How did 'Īsā do it? We will also talk about how Allāh conversed directly with Ibrāhīm and Mūsā (*'alayhimā-s-salām*)

When Ibrāhīm was thrown into the fire by his people, he did not see any help but from God. Even when angel Jibrīl (Gabriel) came and said to him:

"Ibrāhīm, do you want anything? Do you need any help?"

He told Jibrīl, "I do not need anything from you. Allāh knows my state and He knows what I need."

We (Allāh) said: "Oh fire! Be cool and safe for Ibrāhīm."
(Qur'ān 21:69)

Allāh changed the laws of nature and quenched the fire; He even changed the burning wood beneath Ibrāhīm to be green again and water was running underneath of it. These rivers and the water that was

flowing beneath Ibrāhīm are still there. You can visit them in Iraq. You see the two rivers of ad-Dijla and al-Furāt (the Tigris and the Euphrates). They are still there.

I have visited the house of Ibrāhīm there, where he is buried, in a city called Ar. His house is still there and you can visit it. I have visited it. Many people from across the world visit it—Christians, Jews, Muslims. They all go and visit that holy place and pray in it. Do you not see how we are connected? We are one nation. We are all connected to our grandfather Ibrāhīm.

The ad-Dijla and al-Furāt appeared in the desert when the fire was built for Ibrāhīm, but Allāh changed it. Those rivers are still gushing forth water and trees grow on each side, everywhere, because it is the land of the prophets. That is why it is blessed.

These great miracles occurred by the power of Allāh. Look at the story of Nūḥ and the flood, which also happened in Iraq, because that is where Nūḥ (Noah) lived. Many other prophets lived and visited Iraq. This country that was visited by many prophets is a holy land. We do not want to go into history right now. We will be the children of the moment. I am the son of the moment.

I just mentioned a little bit of history because history tends to repeat itself, but we do not have an interest in looking back into history now too much. We just wanted to allude to an aspect of the stories of the prophets and messengers, the beloveds of Allāh, so that we can see how they traveled from the realm of material possessions and the physical dense world (Mulk) to the subtle spiritual world, or the divine dominion (Malakūt). We want to renew our covenant with God so that we can make this journey like theirs were, and we do not want to stop with our lower desires. We do not want to stop with the ṣhayṭān and all of the evil ones and illusions.

Now we will return to our story. Mūsā had found his spiritual teacher, the Prophet Shu'ayb, who is Jethro in the Bible (*'alayhi-s-salām*). When Mūsā arrived at the house of his spiritual guide, he was followed by Shu'ayb's (Jethro's) (*'alayhi-s-salām*) daughter. She was throwing the stones from behind him to show him the direction in which to walk to arrive at their father's house. She could not walk in front of him because

no one would be able to handle the luminous divine light that comes from a person who has devoted himself to God. It was a mercy for her that she had to follow him from behind, because if she had been in the front she would not have been able to bear that divine luminosity.

His spiritual guide, Shu‘ayb (*‘alayhi-s-salām*), was waiting for him. The same thing happened when Mūsā moved on to his next teacher, al-Kḥidr, *‘alayhi-s-salām*. Al-Kḥidr was waiting for him. One day Mūsā claimed that no one had more knowledge than he. He thought that he had a lot of knowledge, but his knowledge stopped with the outer law. He had not really arrived at the ultimate Reality and the complete presence of God. Allāh heard him saying that, and He told him to find his teacher.

When he went to his gnostic teacher, al-Kḥidr, he told Mūsā:

He (Kḥidr) said: “Truly, you will not be able to have patience with me! And how can you have patience about a thing which you know not?”

Mūsā said: “If Allah wills, you will find me patient, and I will not disobey you in anything.” (18:67-69)

This is because Allāh said that He gave direct knowledge, gnosis, to al-Kḥidr about which Mūsā needed to know.

If anyone had looked at al-Kḥidr, that great prophet who taught Mūsā, they would find him to be a simple man, walking as if he were insignificant. He was hidden but he was a gnostic, a great gnostic. If he said, “Oh, my Lord,” his Lord answered him immediately. It is the wisdom of Allāh to hide his gnostics so that He can teach us how to humble ourselves.

Mūsā promised to be patient, and he went on a ship with al-Kḥidr.

So they both proceeded, until,

when they embarked upon the ship, he (Kḥidr) made a hole in it.

Mūsā said: “Have you made a hole in it in order to drown its people? Truly, you have committed an evil act.” (Qur’ān 18:71)

Mūsā was speaking the truth, from his perspective, because al-Kḥidr did not own the ship.

Why did al-Kḥidr break the ship like that? Mūsā was very strong at heart, and very strong in speaking, as well. Because he was a prophet, he had to speak the truth in his heart.

He (Kḥidr) said: “Did I not tell you, that you would not be able to have patience with me?” (Qur’ān 18:72)

Al-Kḥidr said, “If you keep asking questions, you will not be able to accompany me. You have to be patient.” Mūsā said:

Call me not to account for what I forgot,
and be not hard upon me for my affair (with you). (Qur’ān 18:73)

Mūsā said this because he was a noble prophet and he really wanted to learn more.

They continued on their journey and arrived in a city where people refused them food. They were hungry and the people there refused to offer them food.

They said, “Can we buy some food from you?” The people replied, “You are strangers and we do not deal with strangers. Whether you pay or not, we cannot offer you food. We do not welcome people we do not know here. Please leave.” They were hungry and no one helped them. However, al-Kḥidr kept going on his journey in this city until they arrived at a particular house that was old.

There were two teenagers living there, about 12-13 years old, with their mother. She was a widow, living there with her two sons. The house was very old. Al-Kḥidr and Mūsā started to renovate it and strengthen it, because it was about to fall.

Again al-Kḥidr answered Moses, “I told you, you would not be patient with me.” He said, “It seems you are an impatient one, so you should leave me.” Mūsā said, “Oh please, excuse me again and I promise to be more patient. I do not understand and it is very difficult for me to endure this, to bear it.” Then they continued on their journey.

It was a divine journey. It was a divine journey, walking toward Allāh. The student, the seeker, must be patient with the walking. He must learn from the teacher, no matter how difficult the lesson is, because he

does not have the knowledge that the teacher has, so he must trust him and be patient and continue his walking. The teacher can tell you to do something and your ego refuses it saying, "Why should I obey this? Why should I do this?"

For example, your spiritual teacher, your guide, can tell you, "You need a retreat. You have to go for 10 days, or for 40 days and you should not eat any meat." He may make tough requests of you, as well as saying, "Do not do this and do not do that." You say to yourself, "Why is he asking me to do this?" You should not object because you do not have the same knowledge. He is trying to heal you and help you arrive at the divine presence.

Mūsā continued to walk with his spiritual guide until they came across a youth who looked handsome, but he was really a monster inside. What happened? Al-Kḥidr killed him.

Mūsā always followed the law and he wanted to understand why al-Kḥidr had killed someone. The spiritual guide said, "This is the point at which we have to separate, because you cannot tolerate this teaching." He continued, "However, I will explain things to you before you leave. I will make you understand why I did what I did. I will answer your questions."

Al-Kḥidr said, "In the first case, I made the hole in the ship because the owners were really kind, faithful believers, loving people, good people, and they were very poor. They always raised the flag of unity and justice and love and compassion for all. They were beloveds of Allāh and Allāh wanted to protect them. That is why I cared for them."

"What I did was care, because I knew that there was a ruler, a tyrant, an oppressor who takes everything from people. He was about to take every ship that was in good shape. He takes the ships to work for him and enslaves people to work for him. If he finds a new ship, he will take it and enslave the people to work for his benefit, depriving the poor people of their source of provision, because they fish in that ship. He would have taken it, so I made it look old and ruined."

“That is why I wanted to make this hole, so it would look old and the tyrant would pass by it and leave it for the poor people, so that they could continue to have provision (see Qur’ān 18:66-82).”

This is the way of the gnostics. They care for everyone, the poor and the hungry and the homeless, the suffering. So that is what happened. The tyrant came and he said, “This ship is of no use,” and he left it to the poor people. Later we will go back and we will fix the ship. It is easy to fix and that way they will keep their source of provision.

The gnostics always work to build, not to destroy, and to protect, not to deprive, because they are the beloveds of Allāh, they are the messengers of Allāh. They never deviate from His way. They never intend destruction. They intend to serve, to help people in any way they can so if the inspiration comes to them to do that...

That was a demonstration for Moses intended to help him understand more fully that he needs to help people in any way he can, to spread peace, justice, freedom, compassion, mercy and love for everyone, for all people, regardless of whether they are Arab, non-Arab, black, white, etc. Everyone is the same and the gnostic treats you all the same. The ship was just a demonstration of divine mercy.

Allāh can make something that appears harmful be beneficial, because al-Khīdr’s action saved the people on the boat and their source of provision. Al-Khīdr told Mūsā, “We have to defend the poor and the helpless. We have to make sure that justice and protection is granted for all who need it and cannot stand up for themselves.”

This is the true message of God. You are not created to just eat and drink and have pleasure and play. You are created to serve yourself and others, to serve God, and to fulfill your duty on earth. This is a lesson that teaches you how to walk, how the messengers walk. They are inspired by God to serve people and to protect them in the wisest way.

Then al-Khīdr went on to explain the second case. He said, “I repaired this house without asking for any salary from wisdom.” He continued, “Mūsā, you are foolish. We cannot ask for a salary from the owners of this house, because it belongs to a single mother with orphans. We serve them. We do not take anything from them. You saw how the other

citizens of this city were. They are misers. They will not take care of those orphans and that widow. They have no hearts, no mercy in their hearts. They have deviated from the humane way.”

“These two sons are orphans, and their father was a righteous and pious man who carried the message of unity, mercy, peace, justice, and love for all. That is why Allāh sent me to serve his family. The father hid some money and treasure for his sons underneath that wall. We had to build that wall, because if someone else finds it they will take it.”

Al Khidr continued, “They are evil people. They will take it. They will not care for the orphans or for the widow. They will take the wealth that their father left. We needed to protect that wealth for the orphans so that when they grow up they can have it, and the mother can have it.”

This is the way of the gnostics; they protect people from those who are willing to destroy their houses and unrightfully take their wealth and resources. The people of God serve those people and protect them. Al-Khidr protected those orphans so that they could grow strong and be able to serve and protect themselves.

Mūsā said, “Alright, I understand now some of what you did. Yet, what about the third case, where you killed that young man?”

Al-Khidr said, “That young man was an evil one. He was causing a lot of destruction and he was like a tyrant. He was terrorizing people. He was violating their rights and oppressing them, and I received a divine command to stop his transgressions, his aggression against people and his oppression of people. Should we just let one who wants to destroy humanity do it?”

If someone were coming to burn down your house and take all of your resources, would you just stand there helpless, with no one to defend you? Or does someone have to stop the oppressors and the tyrants? We should not be selfish and live only for ourselves. We should also serve the helpless and the poor. Otherwise, the tyrant will come to our house someday, too.

Al-Khidr informed Mūsā, "I did not perform that act from my selfish nafs. I did it because I was inspired by a divine command to protect the helpless and poor from tyrants and aggressors." Allāh commanded us to save the resources He gave us, to protect them, to purify them, to protect everyone and to stop people from polluting resources or taking them for themselves selfishly.

Allāh wants us to preserve all the good on earth and all of its resources, and to share them with each other. Two hundred years ago did you see airplanes bombing people and terrorizing them? Allāh gave us the knowledge to build airplanes so that we could fly across the world. This is a miracle He gave us. We have to use it in the right way. Allāh says:

Do they not see the birds held (flying) in the midst of the sky?
None holds them (up in the sky) but Allāh.
Truly, in this are clear signs for people who believe.
(Qur'ān 16:79)

This means: We will give them the knowledge by which they can fly with these airplanes and make it easy on them to travel from place to place. Without this knowledge that Allāh has given us, no airplane would be flying. We are also limited in what we have, because sometimes the wind becomes strong, and who can go against that?

It is Allāh who controls all of this. He can control the wind and withhold it, but we cannot, even though we have a great deal of knowledge now, scientific knowledge. It is something just to show us how we do not know anything. We have very little knowledge.

(Regarding the Bermuda Triangle) Allāh says, "I will put something here. See if you can discover it and cross it." We have been trying and even now, we have not been able to cross it. It is something simple that Allāh created in order for us to become aware that we do not have it all, that there is a powerful God. Allāh tells us that He sets limits for us and that we are miserable unless we return to Him and submit to Him. Because Allāh's Messenger, 'alayhi-ṣ-ṣalātu-s-salām said:

There is no refuge from Allāh, but in Him. (Ḥadīth)

He is the true Doer of everything. He is the Merciful, also. He is the Most Compassionate, the Most Merciful. He described Himself as that. He also

described Himself as the Avenger, as the Mighty, as the Powerful. He gave signs for people and explained things through the prophets and messengers to bring our awareness to the One to Whom the whole dominion belongs. It is to Allāh, the One and Only.

This is a lesson in walking. It is a lesson that Mūsā took and understood. After this conversation with al-Kḥidr the gnostic, Mūsā suddenly looked left and right, behind and in front. Al-Kḥidr had disappeared and Mūsā could not comprehend it. Was he human? No, he was not. He just took human form in order to teach him. Many people believe al-Kḥidr is eternal, that he is an eternal prophet.

I say, “Yes, he exists, and he comes to the gnostics, and he attends all the gathering of dḥikr,” because the gnostics live in another realm, and learn in another way. It is not a world like the United Nations world. The realm of Allāh, the divine realm, is something else. It has a lot of secrets that only the poor gnostics can know. Only by the command of Allāh do they release the knowledge that Allāh allows them to release. Allāh says in the Qur’ān:

Oh people, you are (the poor) in need of Allāh. (Qur’ān 35:15)

This especially applies to the beloveds, the lovers of Allāh. They are always in need of Him. They realize their poverty and that is why Allāh gives them a greater share of knowledge. Allāh gives knowledge to the heirs of the praiseworthy qualities from Prophet Muḥammad (ṣalla-llāhu ‘alayhi wa sallam) that is not given to everyone.

When those gnostics see suffering, hunger and homelessness, they go and pray for all of those who are suffering and they beg Allāh to rid the world of suffering, because in their hearts they know nothing but love. They do not discriminate between people. They are the elite of humanity, the special ones who are open to everyone and love everyone. They are the ones who weep on behalf of everyone and pray on behalf of everyone, begging Allāh in humbleness to bestow His mercy upon humanity.

It is through them and by their prayers that Allāh bestows His mercy upon people. They are in continuous prayer and conscious of Him all of the time. Whether they are standing, sitting, or lying down, they are always remembering, and supplicating, and invoking Him.

Allāh has 99 qualities and you can see the proof in your own hands. On your left hand you can see the number 18 in Arabic. On your right hand is the number 81, and the sum of both is 99—the 99 qualities of Allāh, the divine qualities. These numbers originally came from the Syrian language.



Figure 1: The number 81 in Arabic is shown on the lines of the left hand, and the number 18 in Arabic is shown on the lines of the right hand.

The knowledge of these numbers was given to Ibrāhīm and then sent to Mūsā, and all prophets knew it. Every letter has a meaning and a number corresponding to it. These numbers and letters have a connection with the stars and the cosmos, but I will not open this subject now. There is an ocean of knowledge and a lot of secrets, not all of which I can release now.

Mūsā, 'alayhi-s-salām, learned through the noble angel (al-Kḥidr). Many people think of al-Kḥidr as a human, but al-Kḥidr only appeared in human form. In reality he was not human. He told them, "I am not doing anything from my own ego." No, he did not do anything from himself.

He told Mūsā, "Realize that I am nothing. You are a messenger and I am not. You are a prophet and I am not, but I am still carrying the same message that you are carrying." Then he said, "I knew what I was informed about, but beyond that, I do not know." He was very polite with the messenger of Allāh. He was polite with everyone. He was polite with Allāh, and acknowledged that he did not know, except for what Allāh gave him.

Look at your hand again. It has five fingers and Allāh's name has five letters. You have five fingers, and Allāh's name is formed with five letters and this is the shape of the word, 'Allāh,' in Arabic. The word 'Allāh' is also originally from Syrian. It came to Prophet Ibrāhīm, the father of all the prophets and messengers. He passed this knowledge on and it was passed from one prophet to another.

I want to allude to the Reality here. If you look at the Hebrew and Arabic languages, you find that they are very similar. Their source is the same. "Alif, Ba, Ta." Hebrew and Arabic are very similar. There are 27 letters in Hebrew and 27 letters in Arabic. They come from the same source, Ibrāhīm's language, the Syrian language. The origin of both comes from Ibrāhīm.

Mūsā learned his lesson and knew how to walk to Allāh, so he was freed from the limitations he had, and he kept going until he reached the Holy Land. He reached the city of Elat⁸ and in Arabic it is Ayla.⁹ In Hebrew it is Ailat.¹⁰ It is where the Holy Land meets the Red Sea. After he landed there, he went south to the al-Hijaz area, to a city called Yunbar, away from Jedda and Mecca, in the middle of Saudi Arabia. That was the journey he took after he left Egypt.

Before he left Egypt, he had to go through a great challenge and confront Pharaoh. Pharaoh was a tyrant who killed and enslaved people and oppressed them, so Mūsā took the faithful believers with him. He freed those who believed in the message of Allāh from slavery, but before he was able to do so he had to go through a great challenge and trial.

Pharaoh used to tell people, "Worship me. I am your God." After Mūsā returned from his stay with the spiritual guide Shu'ayb, he confronted Pharaoh and said, "You are not God." He was a strong prophet who depended upon and relied upon Allāh alone. He had no fear. After he talked with God on the mountain of Ṭūr (Mount Sinai), he confronted Pharaoh according to the order of Allāh.

⁸ Pronounced "eee-lat" and it rhymes with "hat"

⁹ Pronounced "eye-lah"

¹⁰ Pronounced "eye-lat" and it rhymes with "hat"

Moses asked Allāh to support him with his brother Hārūn (Aaron) (*'alayhi-s-salām*), so that they could confront Pharaoh together. Know that when we say that Mūsā talked with Allāh, we are talking about something not like our language; it was something different. He talked spiritually. Allāh talked with Mūsā's essence. He did not talk with Mūsā the human, He talked with the very essence of Mūsā that was purified, prepared, and ready to receive this divine speech.

I have seen Mūsā's grave. If you look at the grave, it is about 5 meters by 4 meters because Mūsā had a strong build. This is Mūsā the human, but Mūsā the essence, the real Mūsā is something very different. It is a divine light. All of the prophets are divine lights. You, too, are light, divine light, because where did you come from? Allāh says:

When I finish forming him and fashioning him and breathe into him out of My spirit (My own light) prostrate yourselves to him.
(Qur'ān 38:71)

If a human being disciplines himself and purifies himself he becomes so refined and subtle and transparent that he can see his own essence, which is light from God. He can find his true self, his true, very refined, elevated self, with a noble moral code and divine qualities and light from Allāh.

This human body disappears, the human goes to another realm, a subtle realm. He goes to a transparent, refined realm. You came from Allāh and Allāh cannot perish. So you, too, cannot perish. You just shed your body, but you travel to another subtle realm. Allāh has absolute existence, and all of our existence derives from Him.

Mūsā asked Allāh to send his brother Hārūn with him to support him. He also asked Him to release his tongue, because Mūsā used to stutter and he could not speak clearly. Hārūn had no such problem; he spoke fluently. Mūsā asked for the support of his brother Hārūn, and Allāh said, "I will grant you it." (see Qur'ān 20:26-36)

Mūsā needed help to confront the tyrant because a human alone cannot do or achieve this end. He must be supported. People must help each other to achieve what they need to achieve. Mūsā was not saying, "I am the boss." No one should say, "I am superior. I am the boss." We all need

each other's help. We must be polite with one another. We must be kind to one another, loving, merciful and understanding.

Allāh gave Mūsā two miracles or signs as proof of his prophecy and his connection with Allāh (see Qur'ān 28:32). He said:

“When you arrive to the tyrant, Pharaoh,
and he claims, ‘I am God,’
say, ‘No, you are a liar. You are a liar. Allāh created you and me.
He created the rivers, the mountains, everything.’”

He said, “Pharaoh will ask,” and he did.

Pharaoh said, “Show me proof that you are a messenger
communicating with the God.”

Allāh showed Mūsā that sign or miracle before he even went to Pharaoh:

(Allāh asked) “And what is that in your right hand, oh Mūsā?”

He said, “This is my stick that I lean on and use to beat down
branches for my sheep, and for which I find other uses.”

(Allāh) said, “Cast it down, oh Mūsā!”
He cast it down, and behold!
It was a snake, moving quickly.

Allāh said, “Grasp it and do not fear.
We will return it to its former state.” (Qur'ān 20:17-21)

Allāh told Mūsā, “Fear not. You are the highest. You are higher than
that. You are with Me, not as the people think.”

Pharaoh said:

Bring it (proof of your Lord) forth then, if you are of the
truthful!” (Qur'ān 26:31)

Mūsā then threw the stick and it turned into a snake.

Another sign was when Allāh asked Mūsā to put his hand under his
armpit, and when it came out it was full of light like the sun.

And put your hand into your bosom,

it will come forth white without hurt. (Qur'ān 27:12 and 28:32)

However, Pharaoh still rejected the idea that Mūsā spoke with God. He said, "You are a magician. You are not anything else. I will bring other magicians to compete with you and defeat you,"

He (Pharaoh) said: "Have you come to drive us out of our land with your magic, oh Mūsā? Then truly, we can produce magic like yours; so appoint a meeting between us and you, which neither we nor you will fail to keep, in an open place where both will have a just and equal chance." (Qur'ān 20:57-58)

Mūsā said, "I am a messenger of God. And I order you to worship Him alone, to be polite, to be just with the people, to spread peace and love and justice and compassion between people, and to not be a tyrant." Pharaoh answered sarcastically, "Build for me a high building or tower." So they built pyramids. Haman, his minister built that. You can visit that building in Egypt, if you go to visit.

Pharaoh said, "If I go to the top of that pyramid, I might see the God of Mūsā." Pharaoh was saying, "We want a proof. You are probably just a magician." Then Pharaoh gathered all the clever, skillful magicians in Egypt. They were all professional magicians and he promised them, "If you defeat him and prove him a liar, then you will be one of my favorites." There was a day set for that competition. Mūsā came with his brother Hārūn on that day.

Hārūn was also a prophet and messenger of God. I visited his grave one day on the twenty-seventh day of Ramaḍān. I visited him and I stayed in retreat there for three whole days and nights. I drank from the well that is beside his grave. His tomb is in Jordan, in a city called Petra on the top of a mountain named after him. It is called Mount Hārūn. You will see the well. The well is very deep. You have to go down 26 steps to reach its bottom.

Now, back to our story. When all the magicians came, they all used their tricks and when they threw their sticks, many snakes appeared. Then Mūsā came and his brother was beside him and Allāh ordered him to throw his stick. Mūsā did and it became huge, bigger than any other snake and it swallowed all of the small snakes.

Then the magicians realized the reality of what happened, and they surrendered to Allāh and they said, “We believe in what Mūsā said. We believe in the one God, and we surrender to Him.” Pharaoh, on the other hand, was furious. He was so angry, he said, “You do not believe in me? You reject me as your god?” They said, “Yes, we do.” (see Qur’ān 20:63-73)

After that, Mūsā was ordered to free the slaves and take them out of Egypt. When they went they ended up at the sea where they could not go any farther, yet Pharaoh was after them. Look at the miracle, at the generous gift Allāh gave to Moses, because Allāh will never disappoint or leave His beloveds, His faithful believers, unprotected. He will always protect them. He will always protect and grant victory to those who are helpless, oppressed and suffering.

Allāh ordered Mūsā to strike the sea with his stick. His stick was a simple object. As Mūsā said, it supported him as he walked and took care of the goats. However, Allāh wanted to clarify that this stick was His. It belonged to Him and it was His against the tyrants and the oppressors. That does not mean that He hates Pharaoh, does it? No, He supports and defends the oppressed with it so that they can be free from oppression. It is the stick that will grant peace, safety, security, love, freedom and justice for all people. The message of the prophets is to grant happiness for humanity.

Allāh ordered Moses to strike the sea in the name of Allāh with his stick. When he said the name of Allāh, it was no longer his hand, but everything belonged to Him. When he said, “In the name of Allāh,” and he hit the water eleven times, every blow opened a pathway of land through the sea. Why eleven? Because there were 11 tribes and he made 11 ways, one for each tribe to pass. Allāh turned the water to land for them to protect them and to open the way for them to reach safety.

Then Mūsā and his people were in the middle of the sea and Pharaoh was coming after them. Mūsā and his troops saw the land that was open and they followed it. When Pharaoh and his troops were in the middle and Mūsā reached the other shore with his people, Allāh ordered the water to return to its original position; Pharaoh’s people were drowned.

Pharaoh and his people were drowned because they deviated from Allāh's commands. They wanted to hurt others. They wanted to violate the rights of others. They rebelled against Allāh's commands. They were thieves, tyrants, oppressors, transgressors, and they enslaved and abused people. That is why they had to experience the consequences of what they did. No matter where tyrants are in the world, they will be drowned somehow, just as Pharaoh was. Allāh said to Pharaoh:

But this day We save you (Pharaoh) in your body,
that you may be a portent for those after you. (Qur'ān 10:92)

Do you know what Pharaoh said when he was drowning? He said:

I believe that none has the right to be worshiped but He (Allāh) in
Whom the Children of Israel believe,
and I am one of the Muslims. (Qur'ān 10:90)

Allāh says:

Now (you believe) while you refused to believe before
and you were one of the evil-doers. (Qur'ān 10:91)

Allāh said to Pharaoh, "It is too late. You were so rebellious, you oppressed others, you hurt others, and so you have lost everything. You are a thief, you took people's resources, you used people and you enslaved them."

This is Allāh's message to everyone. You who are oppressing others, abusing others, and spreading this unfairness, you will have the same destiny. Because Allāh says that he has made oppression forbidden for Himself and for all of us, too, so do not oppress one another.

Allāh says:

Oh My servants, I have forbidden oppression for Myself and have
made it forbidden among you, so do not oppress one another.
(Ḥadīth Qudsī)

Oppression is not one of the attributes or the qualities of God. God's quality is mercy.

We have just talked about the station of Mūsā, the station of defending the oppressed, serving those who are suffering, spreading love and peace and mercy and justice and freedom for all who need it. Mūsā was full of mercy, and he arrived at the station in which Allāh wanted him to be. He became the Mūsā of his time and fulfilled the mission of his time, because he annihilated himself into Allāh and did not consider any other. He totally submitted to Allāh and was consumed in Him. He was a noble prophet and Allāh honored him greatly.

Allāh showed us through this story of Mūsā and Pharaoh, the oppressed and the tyrants. It is a story for all of humanity to learn from. It is an illustration of justice and injustice, love and hate. It is a story of those who carry the message of love, peace, mercy, justice and freedom for all, and those who are selfish, tyrannical, oppressive and abusive to others. They are the enemies of humanity. They deny the unity, the reality of the unity, and they refuse to follow the divine commands and natural law. Our Lord is One and we must live in unity. Yet, they reject that. Allāh says in the Qur'ān:

Oh people, We have created you from a male and a female,
and made you into nations and tribes,
so that you may know one another.
Truly, the most honorable of you with Allāh
is he who has taqwā. (Qur'ān 49:13)

The best among you is the most pious, is the one who is in service and beneficial to others. Allāh says, "To Whom belongs the real dominion?" It belongs only to Allāh, the One and Only, the Absolute Existence.

We must realize this and live up to that reality. We must surrender to His natural law, follow His commands and teachings, pray to Him, invoke Him, supplicate Him, fast and give charity. We must be honest, sincere, truthful, and we must be full of love, beauty and perfection. We must adorn ourselves with divine qualities and be polite with everyone.

