



ISLAM,
JERUSALEM,
AND
WORLD PEACE
EXPLANATIONS OF A SUFI

A ni'mah, a gift,
from the Messenger of God ﷺ

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al-jihād fī sabīllāh
the struggle on the path to God

We must wage the *jihād*, the struggle, on the path to God inside ourselves, inside this body, inside this *qalb* against the primary enemies there: the enemies to truth, the enemies to goodness, the enemies to *īmān*, the enemies to our good actions, the enemies to good thoughts, the enemies to prayer. Dwelling in our bodies are four hundred trillion ten thousand of these vampire-like *spiritual* enemies.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God,
the Most Compassionate, the Most Merciful

April 26, 1982

THE STRUGGLE ON THE PATH TO GOD

My brothers and sisters in Īmān-Islām! We have recited the *kalimah* and we have faith in God. We have *īmān* in the message brought to us by Rasūl ﷺ. We accept and believe with certitude that what he brought to us is just and true. We believe this truth to be the eyewitness for our lives and the eyewitness for the *ākhirah*, the kingdom of God. That state is Islām. To establish that state is Īmān-Islām. We must think of this.

Thus, we must have faith in Allāh and say the *kalimah* to Him, accepting Him and His representatives with *īmān*. We must bow down before Him and worship Him, knowing without the slightest doubt that Allāh is One.

We must worship Him and act with His actions within ourselves according to His principles and laws, ultimately living and doing duty as His slaves.

This is the *qudrah*, the power, that has dawned from within the beauty of Islām. This is the wealth of Allāh's power. Brothers and sisters, we must reflect upon this.

After reflecting, we must understand: who is the primary enemy to the meaning of the principles we accept?

We must understand and know who is the enemy to truth, and begin to fight the primary battle, the *jihād* on the

path to God.

We must go on that path and battle the forces that are the enemies to the principles we accept. This is the primary battle undertaken by the *kalimah* of the *īmān* that is Islām. For *jihād* on the path to God, we must fight the first and primary battle to discover the first and primary enemy to truth.

Allāhu akbar! Allāhu akbar! Lā ilāha illAllāh Muhammadur-Rasūlullāh: God is greater! God is greater! There is no deity other than the One God; Muhammad is the Messenger of God. The first war we must fight is *jihād fī sabīlillāh*, the struggle on the path to God inside ourselves, inside this body, inside this heart against the primary enemies there: the enemies to truth, the enemies to goodness, the enemies to *īmān*, the enemies to our good actions, the enemies to good thoughts, the enemies to prayer.

Dwelling in our bodies are four hundred trillion ten thousand of these vampire-like *spiritual* enemies.

Existing there are satan, satan's qualities, his foul words, jealousy, envy, vengeance, corruption, deceit, and treachery, mantras, magic, "I, you, mine, yours," intoxicants, lust, theft, murder, falsehood, and the countless other qualities and actions like these that belong to satan.

The enemies that separate us from God and God's truth are arrogance, karma, illusion, desire for land, desire for sexual pleasure, desire for possessions—and anything that divides the brothers and sisters who are the children of Adam ﷺ, anything that destroys the state of peace and tranquility, anything that separates us from God and truth.

The first *jihād* on the path to God must be fought with these enemies. It must be accomplished and ended within ourselves.

Within us is an immense city containing a mysterious world. This enormous secret world contains the eighteen thousand universes that exist inside the heart in this body. In that world, there are eighteen thousand universes that

exist in the mind of the heart. There are two places: the mind is one place and the heart is the other.

The mind contains fifteen realms that possess the nature of the mind and that are connected to the mind. Existing at the very edge of the eighteen thousand universes, the mind is a world connected to earth, fire, water, air, and the ether that is illusion. The fifteen realms operate in this state.

Earth, fire, water, air, and the ether that is illusion predominate in this interconnected world. They exist wherever we look. This interconnectedness exists between the earth and the sky we see outside and it also exists inside the body.

This is the creation-world. The fifteen realms within it are connected to creation and form. The fifteen realms make up the world that is connected to form. This world consists of seven hells below, seven heavens above, and the central realm that is the mind. The war takes place in these fifteen realms in the world dominated by the mind.

Their energies are earth-energy, fire-energy, water-energy, air-energy, and the energy of the ether that is illusion. These energies exist in the fifteen realms of the body: seven worlds above, seven worlds below, and the mind that exists in the central world. This is where the mind spins. Here, it travels up and down. Here, all four hundred trillion ten thousand *spiritual* beings, differences, miracles, and energies operate.

These are the energy-miracles. The fifteen realms work through fire-energy, air-energy, and the other elemental energies. We need to use so many strategies when we fight against them. "I, you, I, you" is the war. We must make war on the separations created by the energies that move about randomly in the fifteen realms.

After the war is over, that which is known as the heart will lie beyond it.

That is God's kingdom. God is there with His representatives, His prophets, His Qutbs, His angels, and His

Light, the pure soul, the pure *rūh*, the Light that exists in the soul.

That exists as His kingdom in one point, one atom of the heart. His power exists there in one *nuqtah* [·], one atom, one point in the heart. That is the secret of this world—this dot is the *dhāt*, the essence of God's grace. This is His kingdom, the kingdom of truth, the sacred kingdom of absolute purity, the kingdom of heaven.

The eighteen thousand universes in God's kingdom exist as He does, and prevail there. That world is the kingdom of truth, the kingdom of knowledge, the kingdom of Light, the kingdom of the soul, the kingdom of *'ilm*, the kingdom of justice, and the immeasurable power that contains His three thousand divine qualities, His ninety-nine beautiful qualities and actions, His actions and codes of conduct, His compassion, peace, unity, and tranquility. That is the kingdom in which peace is achieved.

That *qalb* lies beyond the war. That heart is the kingdom of *īmān*, the kingdom of justice, Allāh's kingdom.

Until we reach that kingdom, the *jihād fī sabīlillāh*, the war on the path to God, will be within us, within this body.

For us, my brothers and sisters in *Īmān-Islām*, cutting away these evil qualities and differences is *jihād* on the path to God. The war is to fight against and to cut away the qualities opposite to Allāh's truth. This is our *jihād* on the path to God. May we reflect upon this.

Each one of us must think of this and endeavor to accomplish this on the path to God. After we do this and move beyond the war, we will be one family, the children of Adam (ﷺ), one group. Then there will be only One God for us, only One to whom we pray. Then we will understand—only that One is worthy of our worship.

After this, there is no war. After this, slaughtering others, spilling blood, and killing simply do not exist. This war of *īmān* is fought and completed within oneself.

No matter for what cause or how many warriors are

arrayed against him, anyone who fights within himself and successfully ends the war by eradicating those warriors within himself will find peace. He will obtain inner peace and tranquility by cutting them down with determination, certitude, *īmān*, patience, gratitude, trust in God, and giving all praise to God.

If we bring an end to the war with those qualities, we can find peace and tranquility within ourselves.

There is no other enemy to Allāh. The enemy to Allāh is within us. As it approaches us, it takes various forms. As it approaches us, it takes the form of four hundred trillion ten thousand miracles.

What comes at us from the inside exists within all human beings. Thus, the people are not our enemies. Our enemies are the qualities of satan inside the people. If each of us fights against those qualities within ourselves, the enemy will be cut away and we will see only brothers and sisters. *That* is Islām.

This is what the prophets came to accomplish: to tell us to fight the war that cuts away the evil qualities within the self. This is *īmān*; this is the *kalimah*; this is firmly established faith in Allāh.

The Qur'ān, the ancient histories, the prophets, and the Qutbs all came to tell us to fight correctly and to successfully complete this war within the self, telling us, "You must wage war within yourself."

When everyone finds peace within himself after winning this inner war, what wars will there be in the world? What battles, what separations, what differences will there be? We who are *insān*, we who are human beings, must reflect upon this.

After we reflect and then complete the entire *jihād* on the path to God within ourselves, *that* will be Islām.

First, we must fight the enemies within ourselves with the *jihād* on the path to God. *Jihād fi sabilillāh* does not spill blood. We must use the wise sword of faith, certitude,

determination, and *īmān*, the sharp sword of wise justice, to cut down the divisiveness of those internal forms that continuously change their shapes as they attack us. We must reflect upon this.

This is the first war we must fight. This is *jihād* on the path to God. We must fight the enemies to our *īmān*, the enemies of faith, the enemies of prayer. After we finish waging the war against them within ourselves, we will reach peace. When everyone attains that peace, our lives will have the peace and tranquility of heaven.

We must reflect upon this. After reflecting, each child must fight against each of those qualities within himself.

We have within us both *halāl* and *harām*, what is permitted by God and what is forbidden by God. We have good and evil. We must use the good to battle the qualities that attack truth. That is what must be done. We Muslims need to think about this.

If after thinking in this way, we act in this manner and finish the war, each one of us will be capable of ruling Allāh's eighteen thousand universes. Then each one of us can see the kingdom of God's *rahmah*, His mercy, in peace. This is the Heart within the heart.

If we can overcome the world of the mind, we will see the kingdom of God that exists as the sacred kingdom of absolute purity, the kingdom of the soul, the Heart inside the heart.

The mind is illusion's kingdom and the heart is God's kingdom. The mind is creation's kingdom and the heart is God's kingdom—the kingdom of Light, the kingdom of resplendence. We must know this. We must overcome the kingdom of illusion known as the mind and then see the kingdom of God, the luminous kingdom of the soul inside the heart.

The mind is one thing, the *qalb* is another. The mind randomly travels throughout the fifteen realms. Wisdom looks at the other world. Wisdom, truth, and justice look

at the world of God's kingdom. This is what we must understand.

There are two parts. A human being has two forms. He has taken one form in the world ruled by the mind. The other body of absolute purity lives in the kingdom of God, God's world, the soul's world, and exists within him as the absolutely pure body of wisdom.

The qualities of both bodies are within the human being; both forms are within him. One form—this form that has taken shape out of earth, fire, water, air, and ether—randomly travels throughout the fifteen realms. The other form has taken form from the Light of God, resplendence, and justice. It has taken form from the absolute purity of God's resplendence.

A human being has two forms and that is the reason he has two types of qualities. In one form he says good things, in the other form he says evil things. These are his qualities and the two forms existing with him. One is inside, existing formlessly. The other is outside, existing as his form, his shadow, functioning there.

Both forms have discrete qualities and duties. We must think of this. After thinking, we must wage this war correctly, using our *īmān*, *ilm*, justice, and conscience.

Then we can go beyond to the kingdom of God, and reach peace in the kingdom of Allāh, the kingdom of justice, the kingdom of the soul that is the sacred kingdom of absolute purity.

We who are Muslims, we who have accepted *īmān*, we who have accepted Allāh, must reflect upon this. If after reflecting we wage war and finish the *jihād* on the path to God against the qualities and actions within ourselves, we will have peace in our lives. Each one of us will have peace and tranquility in our lives. May we reflect upon this.

As-salāmu 'alaikum wa rahmatullāhi wa barakātuhu. Peace and the mercy of God and His blessings be upon you.

Allāh is the One who is sufficient.