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# IWDM Study Library

# Light - Movement from Genesis to Revelation

### By Imam W. Deen Mohammed

0:00:10 Sheikh Shabazz: My pleasure at this time to give way and bring before you the chief Imam of the World Community of Islam, the honorable Warith Deen Mohammed.

[foreign language]

0:00:22 Sheikh Shabazz: Thank you.

[applause]

0:00:23 Imam W. Deen Mohammed: Thank you Sheikh Shabazz. People of muslim with the name Allah most gracious, most merciful, I greet you in peace, as-salamu alaykum. I'm a little late this afternoon on this fourth Sunday. When I saw this it was during the month of fast, that our patience would be a little longer today.

[laughter]

0:00:57 IWDM: We can hold on. But if you are tired of that position, it might be good to stand for a few minutes. Those who would like to stand for a few minutes, it's okay, you can stand for a few minutes. I don't think we'll be here too long, too late this afternoon. I think the mic you turned it up just a little bit too high, turn it down. If you keep it like it was for Sheikh Shabazz, I think we can make it alright. My voice will begin to rise after a little while so don't worry.

[laughter]

0:01:47 IWDM: First, I would like to quickly answer or reply to some letters and messages I received. So if you care to stand longer it's okay. After I finish with these brief comments on the messages I received then maybe you'll be ready to rest, sit down and rest. I received a while back a list of letters, a number of letters from students that were brought in to see our community, in fact to witness the Jummah prayer service. They were brought by their teacher, Ms. Seagal. I read their letters and I want sister Elaine Abdullah, who sent them to me, and the teacher of these students Ms. Seagal to know that I found their letters and their comments to be sweet as most of the things that children do tell us are sweet and refreshing to me.

0:03:17 IWDM: I love their frankness and naturalness that they expressed. And a liveness that was expressed in the words that they wrote for their teacher, Ms. Seagal, commenting on their visits with us at the Jummah prayer service. I won't read all of these comments, I have them here, but I'm gonna return the letters to sister Elaine Abdullah, so she can return them to Ms. Seagal. I won't read all these comments, in fact, I won't read any of them, but they cover a wide range of feelings and thoughts that the students had while they were here. One made a comment and said, "For a while I was confused because I couldn't understand anything because it was in the Arabic language. But when they began to speak English, so then I began to understand."

0:04:27 IWDM: Some of them praised us for being sincere, they said they could feel the sincerity. Some praised the sisters, they said they loved the sisters, they found the sisters to be nice, the sisters to be nice. And I hardly found any bad comments, any comments that we would think of as being bad comments, they all were very nice comments. And if children can come among us and go back with good feelings and good compliments for us, then you should know that you have a pretty good society.

0:05:03 IWDM: Because children are very good judges of the contents of human beings. In fact, you can fool a lot of adults faster than you can fool children. So I really love those comments, I enjoy them and I have them here to return to sister Elaine Abdullah. Now I have a question here concerning the eating of meat not killed with the name Allah. Not killed with the name Allah being pronounced and with the throat, I guess, it means being slitted, the proper way to kill an animal in order for it to be Halal. Halal is a term in Islam that is I would say the same as kosher, for the devoted Jewish people. Halal, and Halal means that the conditions have been met, all of the conditions have been met that make this meat or this food lawful and acceptable as given or instructed in the Quran.

0:06:29 IWDM: Now, I'm glad this question came up because I received some beautiful products, I haven't tasted them yet, but they look very beautiful, from brother Brady's, brother Brady's meat packaging service, sales. And I saw in one of the packages it said, "Halal." And the meat that was in the package was beef sausage... Yeah, beef sausage. Ground, beef sausage. And it said, "Halal," and I wondered, I said, "Well, if this brother has the facilities and everything for making Halal beef, that should be in the Sun Times newspaper, in the Tribune newspaper. And certainly in Bilalian News newspaper." And I want someone to inquire and see if Halal is used legitimately or is it used just to attract Muslims to buy the meat.

0:07:43 IWDM: If it's used, if it's really for real, that his beef is truly Halal, then he ought to get a lot of publicity because there are a lot of Muslims from overseas who are attending colleges and universities here as students. And there are a lot of Arabs, who are residents of Chicago and other places nearby, who have told me that they don't have a place for Halal meat. In fact, the Syrians wanted to come together with us and slaughterhouse... Make a Halal lamb and poultry market, of what used to be the lamb packing house. I'm sure some of you know about that. And a lot of discussions went on with the Syrians, but nothing was made of that. Nothing was finalized. But there's still hope and I'll never give up hoping that we, one day, have our own slaughterhouse. At least for lamb and chicken. As lamb and chicken is not that big a problem.

0:08:45 IWDM: But when you're talking about cattle, beef, you're talking about a big job. That's a lot of meat to handle, you know? And Halal means that the blood has to be drained properly from the vein, from the main artery. It has to be slit and Muslims have to kill the animal with the sharpest instrument and quick as possible, so as not to cause unnecessary suffering to the animal. And the Muslim drain, cut the animal main artery, so that the animal is struggling, and most of the animals that we eat, when you kill them, they struggle a lot. And they found out, the people who study this found out, that by struggling, what they do is push the blood, they force the blood out of their vein. It makes the blood forced out of their vein. If they didn't struggle like this, a lot of blood would remain in the body, but because of this struggling, the blood is just jetted out of the vein.

0:09:54 IWDM: So it serves many purposes. So the animal, you know, the blood carries the life and it also carries the germs. So if you bleed the animal well, most of the germs are taken out from the animal. Although the meat carries some germs too, but the serious germs are mostly in the blood. And if you get germs in the blood, filthy blood, into your system, you start to get sick, disease, maybe seriously. So the animal has to be killed in this proper way; quick, with the sharpest instrument, so that it has the least suffering to the animal and with the name Allah mentioned. In fact, say, "Bismillah," which means, with the name Allah. "Allahu akbar," means Allah is the greatest. And when the one who's slaughtering says this, it makes them conscious all the time that this life belongs to G-d. And that he should be aware of this, when he recites, "Bismillah," it makes him aware of G-d. And G-d's power, "Allahu Akbar," over him.

0:11:04 IWDM: So it keeps the person aware that life belongs to G-d. G-d is the giver, G-d is the taker. In fact, the Quran says that, "Allah gives life, and Allah gives death." So we think with our own stoke, we kill. But we don't kill, Allah allows it to happen. Whatever happens. And if he doesn't want it to happen, it will not happen. Life is taken only when Allah permits it. And life is given only when Allah permits it. We have no power to decide the second, the time or the kind of life that's gonna come into existence, and we have no power to decide the time or the kind of life we're gonna take out of existence. It's all in the power of Allah. So when we say, "Bismillah, Allahu Akbar," it serves to protect the nature, the mind, the psychological nature of the human being from being influenced by killing and blood.

0:12:02 IWDM: See, the human being is a creature that is formed by habit. I want you to think on that a little bit. I don't want to say anything right behind that. The human being is a creature that is formed by habit. The habit of killing all the time, can make the human being a senseless killer. But if he says, "Bismillah, Allahu Akbar," every time he kills, this reminds him that, "I'm not a killer, G-d permits me. G-d allows me to have this power over this creature." So Halal food does not always mean just free... I mean in fact, it doesn't mean free from pork only. It means free from pork, free from any objectionable thing. If an animal is killed by a blow to the head, a hammer as they slaughter the cows in the market are, some of them... They kill the animal... They prod them first, right? There's some kind of shock they give the animal. Electric shock and then, they kill him. Well, this is not proper. You say, "Well, can I eat that kind of food?" Certainly, you could eat that kind of food. It's not pork, you can eat it.

0:13:12 IWDM: But you're not fulfilling the full requirement for you as a Muslim, you should eat food that is acceptable and killed properly. But if you can't find food killed properly, it is acceptable that you eat the food that is acceptable. The food is acceptable, but the way it was killed was unacceptable, we should have both. But if we can have one, and in a society like this, I think we should be happy. 'Cause it's hard just to avoid pork products in a society like this. And we shouldn't give up striving and working for our own slaughtering facilities so we can also slaughter our meats properly. Believe me, they even taste different.

0:14:01 IWDM: If an animal is slaughtered properly, the Jew's meat tastes better than the Gentiles meat. I don't mean the Jew's cooking, you might not like the Jew's cooking, but you get his meat that he's prepared and you cook it yourself and it tastes better than the meat that he's prepared and you cook it yourself and it taste better than the meat that the so-called Gentile has prepared. The concept is it's cleaner, it's housed better, it's cleaner, and the Muslim way is the best.

0:14:29 IWDM: But to put Halal on something that's not Halal is false advertising. And false advertising is worse for Muslims than it is for non-Muslims, so be careful. Now, time is passing, there are some hungry people here. No, maybe y'all are fasting. Some of them, they fast at lunch. They've missed their lunch and they got here early and couldn't get that lunch. And they're sitting right here now smelling whatever they got on the stove or in the oven at that special restaurant they wanna run to. Maybe they wanna eat something else, I don't know. See we can't take for granted that everybody in our society is like us. We have to have respect for everybody. So we're gonna try to rush out here for the sake of the few that's not like us. I was asked a question and it really is about not exactly spying on each other, but just being watchful for the protection of the society. Now, I thought I should say a few words on that.

0:16:03 IWDM: In the Quran it says, surely some suspicion is a sin. And the Quran say do not back bite, spy and back bite on your brothers and sisters. So really spying is against Al Islam. We are not to spy on each other. If a thing is existing in the society that is bad or wrong, the best way to deal with it is the natural way. And that is wait until you see evidence of it and then investigate. If you spy, what you do is force the crooked people to devise more subtle and skillful ways to carry out their wickedness.

0:17:00 IWDM: In the Western world, you have a lot of spies; CIA, FBI, all kinds of organizations spying on the people. And what has it done? It has made the people become more sophisticated, more skilled, more subtle in their wickedness. They're harder to catch. And who pays the burden of expenses for all of the increase in sophistication that the intelligence departments have to do to keep up with the beat? We pay it. The innocent people pay it. So we're paying for crime, we're paying for protection against crime. We're just paying and paying and paying and we can't see the benefit of our tax dollars and our monies in our own life, for a good of our own life for paying for things needlessly.

0:17:46 IWDM: What we really need in America is Islamic law. Not only in America, we need it all across the world. We need it everywhere, Islamic law. We need it in Egypt. We need it in most of the Muslim world. We need Islamic law. [chuckle] And by 1977 court, not by 1907 court or 1807 court. We don't need the whole leadership who haven't been able to appreciate the words of the Islamic teachings, Quranic teachings and law. We need wide awake understanding intelligent leadership. In fact, you may not know it, but the Western world, especially America, adopted a lot from the Quran.

0:18:48 IWDM: The democratic system we have here, the government reflects a lot that we find in the teachings of the Quran, and one day, inshallah, it will increase its use of Islamic instructions to improve the lives of American people. Now, I wanted to talk to you a little while on different things, I have a subject. I'll get to the subject last and finish it up maybe in five or 10 minutes. I'll say a few words on the fast, fasting.

0:19:21 IWDM: When we fast, we should always be aware that we are fasting for Allah. Don't fast to lose weight, fast for Allah. Don't fast to gain some kind of keen insight or sharp vision into things, fast for Allah. And if you fast because Allah said you fast. Allah, He says in your Quran, that every abled male and female should fast. Those who are in... Their health is good enough to allow them to fast, they are in their sane mind, they should fast. And G-d has said to all of us that we should fast. And look how wonderful Al Islam is. Those who violate an injunction or a law in Islam, they're made to pay in some way. And the way that the Islamic society punishes violators, is given in the Holy Quran; most violators are punished by sacrificing something from themselves to help needy people. So if I miss a day of the fast, I can make up in the next month by fasting next month or I can feed a needy person for that day that I missed the fast, a meal for that day I missed the fast. So who gets the benefits? Those who need get the benefits. So I've done wrong, I pay, I pay by feeding. So it's charity, you see? If a person breaks the fast intentionally, then he should fast for 60 days I believe it is, two months, two consecutive months.

0:21:25 IWDM: That means with no excuse, he just broke the fast intentionally, so you should fast, I think it is 60 days, two consecutive months. But if you just 'cause of illness or some other legitimate reasons you couldn't make the fast, if it's a natural excuse, then you don't have to do anything but make up for the number of days. The sisters during their menses, they can't complete the 30 days, so during the time of their menses, during those days of their menses, they make up for those days in the next month, and it's no punishment, they just take those days, so they end up making 30 days. And all of this is great with them, all of it is divine, only G-d could have given this kind of guidance to a man. Prophet Muhammad, peace and blessings be upon him. So it's a sister now, she should... G-d could've made it a week, two weeks, and maybe most of the women and the men could keep the fast together. But there was no change, just 30 days. So the woman during her menses, she's not fasting, her children get the break. When a woman is fasting, she's under pressure, she's trying to keep herself devoted to G-d and to her fast, she's subject to become irritable. But this won't last too long because after a week or three weeks, the mother is gonna have her menses, most likely, and then the baby will get a break.

0:23:08 IWDM: The baby will get a break and the mother will get a break. Mother needs a break too. If you had to take care of little ones while you were fasting too, you'll see how hard it is, and you'll say, "Well, G-d should give her a break," you'll appreciate the break that G-d gave the woman. So sisters, don't think you're getting anything you don't deserve, you're getting something you deserve, it's for your good, for the children's good, and for the family, for the husband, for this whole society's good. So during your menses, don't try to keep your fast. Soon as you discover that you're on your menses, menses have started, break your fast and go back to normal life. And as soon as you're free, go back into the fast. And if it's the next month, then you finish the fast in the next month. After we men have completed our fast, the month of fast has gone, we'll still find women fasting, is that right? This is wonderful. We've completed our fast, but we're not gonna forget the fast so suddenly because there's gonna be some women who are gonna be fasting in the next month, you see. And it won't be the men, it will be the women.

0:24:18 IWDM: Then we'll be looking at the women. See those women had to break their fast because of their menses and look at them, the fast month has passed but they're fasting. That makes us respect the women, we respect the great strength that the women have. It's just wonderful in so many ways. When we fast, we get, as you know, physical benefits, mental benefits, spiritual and moral benefits. The fasting benefits us all the way around, all the way around. But G-d says, in His Quran, "Fasting is for me." And I don't know of another thing, another duty that G-d require of us that He says, "It's for me," although Hajj is for G-d too. The Hajj is for G-d. But I can't find... I don't remember... Recall finding in the Holy Quran when G-d has spoken of any other duty like He spoke of the fast and in such a personal way with the fast. He said, "Fasting is for me." And G-d says that the breath of the fasting person is more pleasing to Him than the smell of fine perfume. This is what G-d says in the Quran, that the breath of the fasting person is more pleasing to Him than the smell of the fine perfume. So we should think about these things. So how am I benefiting G-d? What I'm I giving to G-d by fasting? It benefits me but what is it giving to G-d?

0:25:55 IWDM: When you say your prayers, praying for something, most likely you're praying for yourself, you're praying for your community, you're praying for the success of the society, for blessings on the society. When you make Hajj, most likely you're doing it for your spiritual gratification, for your own pleasure and whatnot. And when you do all of these things, they result in benefits to the society, and it's not such a pain directly to you. For the wealthy, they're the only ones that are supposed to sacrifice great gifts in charity. The poor are not supposed to sacrifice great gifts in charity, so the poor don't feel any burden of the Zakat. The Zakat is not a burden on the poor, the Zakat is a burden on the rich. And the rich who have much... What is the burden on them to give something into the Zakat? Two something... 2%, 2.5% into the Zakat, that's no great burden. To make Hajj once in a life, this is not a duty binding on a poor man who can't make his rent every month. This is a duty binding on the people who can afford it, who have the money to do so, so the man who can afford it, what great sacrifice is that on him? Except going there, making the rounds, and there he's in a big society. He's in the company of a lot of Muslims.

0:27:10 IWDM: There's a whole lot of joy, so he's paying something, but he's being given so many joys, so many blessings at the time he's doing it. And praying, the same thing, you pray in a group with other people. But fasting is a kind of lonely thing, you know it's hard to fast with other people. You can think that all of us are fasting, but when you feel those pangs, you know I'm fasting. Then I'm fasting. And I mean, it stays with you all the day long. It starts sometimes when you wake up. Sometimes when I wake up, you know, you get up and get a little water, a little honey or a little something light. A little this, go back to bed. You wake up. There they are, they're right back. So you go all day long with this. So it's a constant thing. It takes... It puts more of a burden directly on the individual, the individual is pained constantly himself. He's aware of fasting constantly himself, it's not a quick thing like giving in charity or doing this, or making a... Not a group thing where everybody shares... Not a whole lot of other things happening. You're hungry and you're thirsty. Now, I don't know about you all, but I get so thirsty sometimes until water would do me more good than a meal. And G-d says, for this and look... When a man fasts he weakens himself.

0:28:43 IWDM: When a woman fasts, we all weaken ourselves. But the other duties, we don't feel the strength going out of us, the physical strength, that is, when we perform those other duties. But a man, he doesn't have the physical strength during Ramadan that he has in other months. His patience is tried... Everything is tried. So the average person can't do this for anyone except G-d. And G-d says, "This is for me." We have the odd people among us who do it, like I said, for sharp insight into things, for mental telepathy power, for physical health and other things. But most of us, in normal societies, we don't care to go through this rigorous, painful [chuckle] 30 day period for anything except for G-d. And a lot of listeners know that this not for you, certainly you're gonna benefit. That society is gonna benefit, but G-d says, "This is for me." Now, for me in what way? G-d says, "I need nothing. I don't need sustenance, I don't need anything. I'm free from all need." Then why he wants this for him? What does it mean? That this is for him, then? It means this: That you don't have to... For your happiness, you don't need the degree of spiritual development that G-d wants you to come to. G-d could meet you half... With spiritual development, much short, far short of the mark that he demands of us.

0:30:30 IWDM: But we don't know the real blessings. We can't imagine, we can't see into the future kingdom, into the future life that G-d has designed for us, so we don't... We don't have... If we don't know it, if we can't see it, how can we sacrifice for it? We can't sacrifice for that. G-d says, "Fasting is for me." Meaning that you don't need all of this. I know you, the majority of you will say it's... All of this is not required, but I know the blessings that you will come into, I know the good life that I will have for my human beings if all of you do is what I'm asking you to do. Only G-d knows the great blessings. Who knows the great blessings that will come to us once, if we successfully complete the month of Ramadan fast? Nobody knows. Everything is not taken, I haven't been able to anticipate the blessings. My wife and nobody in my family said, "Daddy, do you think you're gonna be blessed with this because of your fast?" Nobody anticipate it. And every time, when it comes, oh, it's just what I needed. It's just what I needed. It's the best I could dream or ever hope for. And I didn't anticipate it, couldn't anticipate it. No member in my family, no friend, nobody could tell me. This is a special blessing of Allah. And Allah says, "Do it for me."

0:32:00 IWDM: Not that you're gonna help me. But you need me, as an inspiration, so don't do it for yourself, don't do it for the world, do it for G-d. Fasting is for me. So let us remember that. And if we do it for Allah, with the love for Allah and the proper respect for Allah, let me tell you, you will do it. The doctor will have to tell you to break your fast. A sister, a brother would have to remind you, "Look, I think you're torturing yourself too much. You're sick or under this condition, the holy Quran exempts you." Somebody will have to caution you, remind you that you are exempted. You will be going on through with reasons to be exempted, you'll be going on through the fast anyway.

0:32:44 IWDM: I know, 'cause I had a temperature. I was sick with a cold just the other day. I said, "I'm not gonna break it." I had a legitimate reason to break it. Because the Quran say, "If you're sick, you get to make it up another day," but I felt that I wasn't that sick. The temperature was slight, I was feeling weak and the cold was there, but I said if them sick them are because it's not right for you to ignore the provisions that G-d give you either. If G-d says, "If you're sick you are excused." You shouldn't go on sick and needing to go to the doctor and keep fasting. Respect the provision that G-d has given you. If you're sick break your fast, continue it, but I said to myself, "It's not that bad. If I'm sick tomorrow, I'll break it." Before that sun set, I was feeling like a champ. I was ready go out and work out with Muhammad Ali.

[applause]

0:33:38 IWDM: I felt good, felt good. So I know Allah's power, is the power. And if you live and sacrifice and do your duties for Allah's sake, service. At last, oh, you'll have all the strength you need to overcome. At the end of this fast, inshallah, we hope to celebrate with other Muslims in the Chicago area. We hope to come back to our homes and to the Akihabara Center and dine together, feast together in the spirit of the fast, in the spirit of Ramadan. Those who can afford should help pay the meal tickets for those who can't afford. This is the spirit that Ramadan wants to create in us. A spirit to help those who are unfortunate, misfortunate people who are unfortunate and who are suffering the basic needs that we are not suffering from. So if we can help others during that one day. And you who had to break your fast, don't lose count. Give to a poor person a meal for every day you miss, plus make up the fast. Fast the days in the next month and give too. That would be extra blessings for you. Now, you don't have to do that, but if you've got money, shouldn't you do that? That will be extra blessings. You got money and that's extra blessings to you. Alright.

[pause]

0:35:25 IWDM: Now, I have discovered a sister among us who is what I call a sister with Intelligence Agent Qualifications. This sister could be a good intelligence agent. In fact, she's so good that I just have to hire her part time or full time, so I'm gona have to keep her part time anyway, just to help me watch out for things that I need to watch out for. Now, if I can just train her not to have a CIA, a FBI's mind, not to use any intelligent searching devices, not to spy in without an evidence that there's something wrong going on first, everything will be alright. And not to go into private quarters, just bring information back that's leaked out from private quarters. The FBI they get under your blankets. Now, I ain't joking. You think I'm joking? You see those movies, those movies ain't lying to you. They get under the sheets with you. Get all in your family and everything. Yeah, marry into your family. Yeah, maybe they won't do it, but some trained person by them will marry into your family, become your wife or your husband, just to get evidence. Just to watch you.

0:37:06 IWDM: We don't want anything like that, that's immoral. We don't want anything like that. The American people and the government really are trying to get the intelligence department, the agencies away from that. They wanna make it right like it should be. So we don't wanna get into that, we wanna stay where we are, Muslim. But this sister is very sincere and she is helpful. But most people won't like her, her name is sister Lavan Muhammad. I thought I would hear a laugh.

[laughter]

0:37:42 IWDM: Everybody's shocked. I didn't get that laugh. Well, it's amusing to me and it's serious too. It's more serious than it looks amusing. But she seems to be dedicated and we need somebody like that, it helps us to keep us on the job, make us more alert, more conscious of our duties. Now, I'm gonna quickly say a few words on our subject for this afternoon and call this meeting to a close. I believe there might be a few brief announcements to the members. But except for that, I hope to be through and have you on your way to your destinations in about 10-15 minutes. Now, my subject for this short period of time is The Movement in the Bible. That is, what is the Bible trying to say? What is the Bible saying to us? What is the Bible showing us from Genesis to Revelation?

0:39:16 IWDM: In the beginning of the Bible, we see a Genesis called the beginning of man or human society. The human being or the man, this special society, are created, made or created and put into a garden, so that Genesis says. And advice is given to this new creation or new human being of society. I say human being of society because in verses that come later in Genesis, we find that Adam is used in the plural sense as it was used in the single of this sense. G-d says He created male and female and called them or named them Adam. So Adam is used also to name the collective body of people as well as to name of an individual person. In fact, the creation or the making of man in Genesis is the making of a society more so than it is the making of the individual. The individual is the leader of that society. He has to be made first, and that's the prophet or messenger of G-d. But the object is to make a society. So the Genesis tells us about the creation or the making of a society, a religious body of people, human beings. Now with this appearing in Genesis, what does that say to us? It tells us that according to the Bible, the original creation of G-d or the natural creation of G-d is a G-d-fearing society and not a sinful society.

0:41:33 IWDM: If G-d is a creator, if he gave direction from the very beginning to the first creature he created, then that tells us according to the Bible that G-d... The natural world or natural society of human beings is a G-d-fearing Society. And the other society developed later that is the sinful, Godless society, is that right? This is a position of the Bible and this is the position of the Holy Quran. The Holy Quran even goes further to tell us that the human being by nature, whether a prophet comes to you or not, by nature you're Godly. By nature you're G-d-fearing, by nature you are a Muslim. And it's only when we ignore this nature in us that we become other than Godly, G-d-fearing, or other than Muslim. The man was created and put in the garden, so the Genesis says, and was told to avoid a certain tree that was in the midst of the garden. Said the tree of the fruit of good and evil. But according to the Bible, in symbolic or allegorical language, a serpent approached the woman, Eve, a term used the name the collective body, the society. Adam then being the leader of that society, the leadership and Eve being the following of the collective society.

0:43:21 IWDM: So the serpent speaks to the society. Now, this is a symbolic teaching in the Genesis, but it is true and all of us will admit to have some sense that this is exactly the way human life is brought down. Evil doesn't come to the righteous leadership. Evil go to the society. Where do you find all the evil first? In the streets. Then from the streets, it come into the school and to the government, and finally into the churches or houses of worship. Is that right? And if you examined what has happened over the... In the United States, over the last year, the late years... Last decade or two, you'll see that the corruption has spread from the criminal elements that we identify as criminal elements to the streets, to the common people. Then to the general society, touching everybody. Then into the institutions, the schools and other institutions. Then into government. There's some corruption all the time. I'm talking about the big explosive thing that we have seen. Then in the government, and lastly, into the church. The government was exposed for its corruption, and it wasn't long behind that we saw a church leadership coming out boldly licensing corruption, allowing it into the church.

0:45:13 IWDM: Priests sitting down on the ground meditating, Catholic priests, meditating with the skull of an animal before them, practicing the worship of non-believers and wanting it to be accepted and being accepted. It wasn't no great noise made over him doing that. So that's how this corruption comes. So the serpent whispers into Eve, and Eve, not having a power... What power does society have to protect itself against the greatest evil, the most subtle evil forces in the society? The serpent represents those most subtle evil forces in the society. The ordinary people can't protect themselves, the ordinary educated or learned person can't protect themselves, but G-d has prepared or conditioned some special people to protect themselves against the subtleties of satan, and those people that He has conditioned and prepared are called prophets, imams, ministers, great leaders in the...

[pause]

0:46:37 IWDM: Great leaders in their religious circle. If they fall to sleep like Adam did, it said after he was created, he was then put to sleep, under deep sleep, and while he was under deep sleep, Eve was created. Who is this Eve? This is a society. What kind of society? A weak society. This is not talking about something outside of human society, outside of ordinary life, the Scripture is speaking of something about ordinary life. Religious leadership comes from G-d, good and strong. But if it doesn't keep up its strength, keep up its discipline, keep up its exercises, the spiritual and mental exercises, that society grows religiously or spiritually weak. When it grows weak then a new society is born out of the body of that society.

0:47:46 IWDM: Look at communism. What body was it born out of? It was born out of the body of Christianity. Christianity dominated Russia until the Bolshevik revolution took over control from the czars, is that right? They threw out the Christian leadership. It was a spiritual influence there before, they threw it out. So what was born out of that corrupt leadership? Communism. The corrupt way of life that we have, that we resent, the moral decadence that we have in our society today? What was it born out of? Out of what body did it come? Out of the Christian body. Nobody imported it from somewhere else. The terms that we use to express our wicked thoughts and to get our wicked thing over, they're American terms. They're not foreign terms. This thing wasn't imported. It grew up right out of our own body. Is that right?

0:48:50 IWDM: So out of Adam comes an Eve. An Adam that was put into a deep sleep, that G-d put him into a deep sleep. Now G-d tells it in the book holy Quran that I don't wrong you, you wrong yourself. Even the punishment, G-d says he punish you alright, but G-d tells us again, in the same breath almost, that we punish ourself. So what does this mean? G-d punish us, we punish ourselves. G-d need to put man into a deep sleep, let man neglect himself and cause himself to fall into a deep sleep. It means this, that it's our fault, but G-d has already set the laws of nature up so that if we don't obey the laws that G-d has designed for our good welfare, those same laws will deny us the blessings of G-d and we will fall into sleep, slumber, corruption and punishment. You see, we caused it, G-d set up the law. But we didn't have to go against the law. We could have respected it, so we punish ourselves, G-d leaves the law. So the Bible says G-d put the man into a deep sleep. And while the man was asleep, he made the woman from a rib of the man. And you look at the Bible, speaking to the Genesis people today.

0:50:11 IWDM: You'll look at the Bible and you will find that the Bible brings that... Put's that right before your eyes. A rib of the man. If you were reading with any kind of attention to what you're reading, you can't miss, a rib of the man. What does the... What do they teach you 'a' means in english? It's general, is that right? It's general. It means any rib of the man. If it was a particular rib, then it should be... It should say, He created the woman, Eve, from the rib of the man, is that right? But if there was not to much difference in whether you take it to be the fifth rib, the third rib, fourth rib, the bottom or the top rib, then He won't make any point of saying the rib or special rib, just a rib of the man. What is a rib? The ribs are encasement about the lungs and the heart. So what is it that serves us as a kind of shield, our guard, for our heart and the lungs? The lungs is breathing. What does the breathing do? It was identified as spirit, breathing, the breath symbolizes the spirit.

0:51:50 IWDM: The heart symbolizes the sentiment. So a rib of the man, that's symbolic of that nature in us, that is basically, naturally or fundamentally made a sentiment, characteristic upon me, of sentiment and emotions. Sentiments and emotions. We, even today, refer to emotions as winds, the winds of emotions. Is that right? So we still have the language from those people. So, a rib of the man means some sentiments and emotions. So what is Genesis doing? Genesis is criticizing false religion.

0:52:40 IWDM: The religion that comes about when proper leadership is asleep, you understand? That is a religion that has as it's substance, as it's strength, as it's foundation, sentiments and emotion. If that doesn't describe the church, tell me what does describe the church? The church is a body of congregation that is orientated and grounded upon sentiments and emotion. Genesis is telling us that here is a creation that is about to come into existence that's going to be the woe of human society. It's going to be the woe of human being. So they named that particular society Eve, a woe man. The woe to man. Woe-man. The original meaning was not woe man. This is what it was all about. The original meaning was the the correct pronunciation of that word, woman. Do you know most of us don't pronounce the word correctly now? The correct pronunciation of W-O-M-A-N is not woe-man, a woman, woman, it's woman, woman. Don't believe it? Check it in your dictionary. Woman, womb of man, a womb of mind. Not my mind as an individual, but the society's mind is first born in the lap of a mother, around the skirts of a mother. Isn't this a fact?

0:54:34 IWDM: Where does a society get it's first teaching if it's not in the lap of a mother and around the skirts or the apron's tail of a mother? Then we come out from her influences and her knowledge that she give us, we call mother wit or common sense into the world of intelligence or into the world of light, so called rational light. Isn't that right? Alright, so I know my time is running out, I'mma let you go. So we have a movement here and it starts in Genesis and it doesn't stop until Revelation. It moves from one end of the book to the other, from cover to cover going all the way through. And it's a continuous moment, just like civilization, the rise of civilization. It's a hinder sometime, it's setback sometime, but it picks back up and gets started again. Alright, so what does the book say? It says that the man was warned against eating the fruit of this tree. The man didn't eat the fruit of this tree, the proper leadership didn't eat the fruit of this tree, even in its slumber, even in its sleeping state, it didn't eat the fruit of this tree. Now, I'll remind you G-d says that he put the man into a deep sleep to make the woman from a rib. It never says that He woke him up from that deep sleep. Check it out for yourself.

0:56:08 IWDM: I don't think that I'm somebody special. I just read it with a little more observance, with a little more attention than you have. Okay, let's keep on moving now with Genesis. G-d has blessed me with insight too. I can't deny his blessings. Now, we move on and you'll find that it wasn't the man, it wasn't the proper leadership even in its slumbering state that did the act. It was the society that did the act. Now, who invented communism? Who invented materialism? Racism? It wasn't proper leadership in the church or in the synagogue or in Christianity, it was the fringe society, the society outside of their circle, it was the general of society or the public, it was the common public, the general public, the so called learned people of our society who invented communism, materialism, rationalism from people who have believed in a cold and dry rationalism.

0:57:26 IWDM: They become so cold and dry as rationalists that they look deader to us than the communists. They look desolate, just cold and dry people. Who invents these people? It's the so called people outside of the proper religious leadership. But who have given them that burden? Aren't they born of that leadership? Certainly they are. Their ideas grow right under that leadership and right on that leadership. The leadership didn't come out and attack the communists, individual churches came out, but what pope, what Jew representing the authority in the religion? I hate to say it, but even what Muslim leader has come out and attacked the communist society for abusing the wisdom that G-d gave the learned people in religion? I'm not a special genius, but I can trace the precious gem of Marxism back to religious revelation of scriptures, religious teaching, scriptures.

0:58:45 IWDM: I can trace the fundamental philosophy that we call the American philosophy back to the teachings of religion and to the scriptures. And I don't hold my tongue, I tell you. They say there's one truth, one knowledge, all of the rest is either grafted, artificial, or copied. I'll tell you that. But how many others have come out and done this? They haven't done it. They don't like to attack the communists, but I didn't even have this knowledge, I was following the honorable Elijah Muhammad. I told them then I would go to communist China, communist Russia. You know, communist Russia at that time was the big problem for everybody, seemingly.

0:59:30 IWDM: I'll say it then that I would go to communist Russia and challenge them and defend my faith. I felt then it was shame that religious... The Christian, the religious world wasn't challenging communism. Don't challenge what Russia's doing to Christians. Challenge the philosophy that is unacceptable in the human society if it's unacceptable. Challenge that philosophy. But they'll say, "Oh, be careful of communist influence. We have to protect democracy from the communist world." Why don't they teach the people the weaknesses of the communist philosophy? Of Marxism? Of Leninism? Of communism? Point out the defects in it. Expose it to the American public. Challenge it. They haven't done it.

1:00:30 IWDM: Why they didn't do it? Because they feared that if they attacked it, that people's eyes would come open to more secrets in the doctrine than they were ready to give the common masses. So, a religious leadership that wants the common masses as their half-doped slave is not gonna meet any great challenger with knowledge because they don't wanna let their secrets out of their bag. Do you understand? You wanna be successful? Come to the Quran. Join the congregation of Imam W. Deen Mohammed and never leave it. Don't go to anything else. Everything else misused us, misdirected us, preserved us for slavery. I'm telling you what they did, all of them. If they couldn't perpetuate slavery, what they did was subtly acted upon the society to influence the society for the preservation of slavery. So, yeah, the masses are free right now today to shout and holler and rebel against us. But it'll take us only another decade or less, and we'll have them right back in the prison camp. The leadership has feared to give knowledge to the masses. And this fear have made them rule as Satan rather than as religious people fearing G-d and obeying G-d. And that's what Jesus said, in his day, that the world was ruled by Satan.

1:02:37 IWDM: Well, you study the history of Jerusalem when Jesus charged that it was ruled by Satan and then study the history of the modern world. And if you don't tell me that this modern world has been ruled by Satan, there's something missing in your head. And remember now, when we're talking about Satan... When we talk about Satan, we don't mean some invisible spirit lurking around here in the dark, sneaking and peeping at us and we can't see it. We're talking about a spirit that manifests outwardly, openly. Quran says, "Satan is your open enemy," it didn't say your secret enemy. It says, "Satan is your open enemy. He is where you can observe him." You don't have to go behind a door, or sneak behind... Go into his private holy chambers to find him. He is out in the open, and he can take any color he wants to take.

1:03:46 IWDM: Now, got to hurry up and get you out of here because time is pressing on... Pressing us... I'm being pressed to let you go today. The man was told to avoid a certain tree that was the fruit of good and evil. Now think about this, here was one tree that bore two fruits. How many of you think about that? I saw a lot of you come to attention then. How many of you think about? See, the preacher doesn't think about it. The language is there, but they can't see it. One tree bearing two fruits; the fruit of good and evil. So, if I go to a tree that's bearing oranges and poison berries, and the oranges look just like the poison berries and the poison berries look just like the oranges. They say this fruit have oranges and poison berries, but it's in one fruit. I don't want any fruit from that tree, or the fruit that I pick just might be the poison berry. So G-d... So, Jesus is telling us that a corrupt society can't be trusted. Don't eat any knowledge from that tree.

1:05:24 IWDM: That's all it's telling us. Now, isn't that simple? Once you discover it to be a corrupt tree, a fruit of good and evil is a corrupt fruit. So once I discover... And tree, look in the whole Bible, tree means people. They call the family, the family tree. The nation is a family nation. It is a tree nation. It's a tree. It's described as a tree. And right today, we call pages in a book leaves because they bear print or knowledge, is that right? So, a leaf of a book, symbolically a leaf of a tree. So, the nation had its leaves or its knowledge that it has accumulated.

1:06:25 IWDM: In its structure or in its organization or its order, that's like a tree. It springs up out of materialism and it grows into spiritualism and it gains the light of understanding and it feeds upon moral guidance as well as knowledge, water, air and sunshine. Is that right? Morals, spirit, and knowledge. You see, the light of knowledge. So, they use the tree as symbolic pictures of the society, what it's made of, how it operates. And its leaves is symbolic of its knowledge. And Adam was accused of putting clothes on himself that he shouldn't have on himself, was he?

1:07:07 IWDM: Now you think it was a leave that was used for covering his groin or his sex organ. Leaf means knowledge. He was accused of taking knowledge from the forbidden tree and associating it fundamentally or principally with his sex organ. G-d created man in sin. In order to redeem man, G-d must have a virgin woman to bear a child without the agency of a physical man. If that religion is not sex based, tell me what is it?

1:07:50 IWDM: Alright, Christians, you better say Allahu Akbar and say I'm a Muslim today. 'Cause the best model of the Christians is standing right before you now, and I'm a Muslim. So if you wanna really be a good person like Christ that lived on this Earth about 2000 years ago, become like the good Muslim. For the man was told to avoid the tree but the leadership couldn't stand after the society fell down. Don't you know society leads and stands upon me. Leadership leads and stands above society, but for leadership, society is support.

1:08:51 IWDM: Without any support from the society, leadership can't stand. Leadership will die out. Leadership must have some support from the society. You don't see any leader until there is some support for him. A man could go by himself forever, nobody would ever see him, but once there is some support from the society and that support begins to grow, then you see that leadership come up. Is that right? Not that he needed leadership to bring his knowledge up or to bring moral or spiritual or intellectual powers up, but he needed that leadership as a platform, as a vehicle, as a body for him to move in and win.

1:09:32 IWDM: Is that right? And until you get that, you don't have any real support from society. If the leadership dies, the society has to..., pardon me. If the society dies, the leadership has to give up or either revive that society. If you can't revive that society, then leadership come and it dies without ever being seen. Is that right? How many great leaders equal perhaps to Dr. King, to Fredrick Douglas, to Marcus Garvey? Perhaps even the honorable Elijah Muhammad. How many great leaders have come up and passed away, we don't even know them because they didn't find strength in the society? They found no support. Is that right? Yes.

1:10:21 IWDM: The leadership finding no support in the society, what happens? It got weak and weak and weak until it followed the society. Became so weak that it began to lead the scum. It became the spokesman for the society. Is that right? Look, the Adam, the same man or the same society Adam that refused to bite the forbidden fruit, Eve bit it then gave it to the man, is that right? Then they say the man bit it. Say he bit it and gave it to the man. The Bible didn't say the man bit but he didn't reject it. Whether you bite it or not, if you don't condemn it and reject it, you're guilty. We assume you're gonna eat it. So the Bible didn't say he bit it but it didn't say he rejected it either then. Alright, so it says, the book goes on to say that G-d called for man's attention, the man's and the woman's attention. He said, "Have you eaten the fruit that I forbade you not eat? Who told you you were naked?" In other words, who are you listening to now? Are you listening to G-d or somebody else? I didn't prescribe this knowledge that you were based in a sex concept or in a sensuous concept. Sensuous meaning of the sex.

1:12:01 IWDM: Fiery sex, tempting, inviting [chuckle] like the sex. "I haven't advised this. I haven't prescribe this. Where did you get this leaf from that you have now connected with your sex and wear it proudly down there on your groin?" Now, excuse me for using this language, but this is the picture, I'm speaking from the picture you find in Genesis, and I'm speaking plainly. I'm not using the twisted up language.

1:12:44 IWDM: Well, I'm not asking you to give me any special attention or to shine a spotlight on me. No, I'm just asking that the spotlight be directed and shone on the facts and that we admit facts, then we can get out of our problems. Alright, so the man, so the scripture says, was tempted by Satan to eat the forbidden fruit desiring that his eyes come open, is that right? Now, here we come to the opening of the eyes. So what is the book telling us when it says that G-d put the man under a deep sleep? The book is telling us that G-d blinded the man. And doesn't the holy Quran say, "If you turn away from my guidance, I will leave you to go on blindly wondering in your confusion." Isn't that what Allah says in the Quran to Prophet Muhammad?

[foreign language]

1:14:04 IWDM: "Peace and blessings be upon the Prophet." G-d says to Prophet Muhammad in the Quran that when people rebel against his clear guidance and turn away from it, that he leaves them to go on blindly in their confusion.

1:14:22 IWDM: So the creation of a man in Genesis, brothers and sisters, is not a good thing. This was done on the sixth day. Study six in the Bible, it means the unlucky thing. This was the terrible time. This is a terrible thing happened on this day, according to Genesis, a bad thing happening. The creation of Adam in Genesis is not a good thing, it's a bad thing. It's a punishment. G-d is telling us that he put a man in the garden, meaning he put a certain type of leadership on the earth or in the conscience of man in the society. And that as long as it obeys G-d, G-d left it there, but when it got weak and neglected G-d and disobeyed G-d, then G-d causes it to fall under a deep sleep, meaning that he blinded the spiritual eye that won't keep his eye attentive to the guidance or to the instructions of G-d. He caused him to go blind, so this Adam we read about in the Bible, is the Genesis of a blind Adam. And the proof that he's blind is that G-d put him in a deep sleep and never says, according to Genesis, that he woke him up.

1:15:38 IWDM: And the proof again is that he wanted outsiders to give him sight. Satan said, "Oh, if you eat this fruit, your eyes will come open." So they were tempted and they ate the fruit. Is that right? So their eyes would come open. Didn't G-d want their eyes open in the very first place? Yes. But G-d punished their eyes to close. So what does this mean? That G-d gave the punishment to a disobedient society, the punishment of being spiritually confused and blind. Then the learning of the world comes to that weak religious society and say, "Disobey G-d and I'll make you wise. You don't know enough. I'll teach you about physics, chemistry, politics, sociology, psychology, calculus, sex, and everything. Forget about what G-d told you to read from your book. You know you need some knowledge, come on and follow me so your eyes will open up."

1:16:54 IWDM: Not a serpent but a side-winding, sneaking, low-crawling, under the grass, creeping subtle mind. Not a snake. Out of the society of so-called learned people. Tempt the religious so-called religiously learned people to leave their guidance. G-d say, "If you if fall under ignorance, if you fall under the burden of darkness, pray to me." If you will just remember me in your days of trial and tribulation. He says, "I'll look after you." But that society that doesn't have faith that G-d can't revive knowledge and understanding among them, they begin to grow impatient and see the gain materially or material-wise that they will get by following the learning of the world. So they compromised their religion and followed the leadership of the world. Is that right? And soon, they are preaching a strange doctrine from the pulpits, they call the pulpits of G-d. That's all that Genesis is telling us. Alright, I'm trying hard to let you go.

I'm trying hard to let you go. Alright now. So what do we have now? This movement of society under the cover of darkness, or under spiritual ignorance. This movement of the society with... Under spiritual ignorance, trying to establish itself as a government or as an authority for the world. So greedy for world dominance, it can't wait for the guidance of G-d to come to a blessed son among them. But, inspired person or prophet, they can't wait for it. Say, "Let's get the goodies, while the goodies, are to be got. We can't wait for the religious world to be blessed by G-d with new inspiration and new guidance. Let us take the tools of the world and build the kingdom for G-d."

0:01:00 IWDM: This is the beginning of Satan. They tried to build the kingdom of G-d with the tools of the world, that is the tools of people that were not guided by G-d. And they built a church, they built a synagogue, and now, we look at the Muslim world, we even see that we have built a mosque, that needs reviving, cleaning and reordering. Yeah. G-d says in the beginning, he made the light and separated the light from the darkness. And all of the leadership, the sky, the picture of the sky with a great light, the sun, a lesser light, the moon, and the stars, many lights shining in the deepness of that dome or canopy. It's symbolic of leadership. Leadership stands over society.

0:02:04 IWDM: Or is seen as being above society, is that right? So, G-d gives us a picture of the dome, the heavens, with lights in it, to give us a picture of society, of leadership. G-d wants leadership to be knowledgeable, G-d doesn't want a dome that's dark, with no lights in it. Doesn't want leadership, a head, dark, with no lights in it. G-d want leadership with all the natural lights in it. What are the natural lights? The big one that lights the day is the sun. What is that big one? How does the sun affect life? See, this is how you arrive at the truth. Use your logical mind. Use your rational faculty. The Quran appeals to man to think. Oh men who ponder, oh men who reflect, oh people who are of rational mind, oh men of logic. This is how the Holy Quran addresses us, to make us think. So that's what we have to use.

0:03:18 IWDM: How does the sun, the light of day, that comes from the sun, serve us? What main job it does for us? It opens the way so we can use our physical being, our physical sight. Is that right? It opens the way so we can use our physical sight. And that's the big light of day. If you ask the people, "What is the greatest, the most used knowledge?" They always say, "Common knowledge, rational knowledge." Right? But a few will say, "Spiritual knowledge." So we have a lesser knowledge, not smaller in value, but smaller in its manifestation. The moon doesn't appear to be that much smaller than the sun. In fact, sometimes the moon appear to be bigger than the sun, in size. Isn't that right? But its light is not as strong, it's not as obvious. Not felt by the people like the light of the moon, is that right? It's a soft light, a quiet light.

0:04:27 IWDM: The sun when it rises, it affects physical creatures. You'll see physical movements when the sun comes up. Isn't that right? You hear physical sounds, the birds, "Chirp, chirp, chirp, chirp, chirp, chirp, chirp, chirp." The dogs, "Woof, woof, woof, woof, woof." That right? The rooster [imitates sound]." Right? Oh! It's day, the sun is out. We hear the activities of the physical world. But when the sun go down, light is being reflected of same the nature now, but it's been transformed. The rational light has been transformed by a quiet object in the heavens. Isn't that right? And it comes to us softly. And when it comes out, it doesn't wake up, it doesn't affect physical life like that. But when a human being look at it, it make them think more than the sun. When we look at the sun, the sun don't make us think. Sun make us act. When we look at the moon, the moon make us think. Isn't that right? Yeah.

0:05:45 IWDM: So, under the lights of the heavens, the dark that the lesser light and the stars, we get the influence to think. Our mind is influenced to think, and we begin to think. We think deeply. Isn't that right? So, G-d is telling us, that he wants all of the precious knowledge to be active, present, ordinant and present in our lives. He want the rational knowledge, the common knowledge, to light the world of our physical activity. But don't apply to spiritual nature, don't apply to moral nature. It has to be translated. It has to be interpreted. It has to come softly, to the quiet recesses of the soul and the mind from a divine emission faucet. Or from a moon in the heavens. Do you understand?

0:06:43 IWDM: Which is symbolic of prophecy. Now we know that those learned men in the Christian church, they tell us that the Bible is divided into three main sections or classifications. One is prophecy, one is law, the third is wisdom. If you're a preacher, maybe you've been taught that. A lot of you preachers don't get taught anything.

[laughter]

0:07:16 IWDM: The Bible is broken down in these three divisions, law, prophecy and wisdom. They represent the light of the heavens at night. That's the light to guide us under the darkness of the world. When physical light is not able to guide us, that is the light of the sun, or the light of the physical day, when it's not able to guide us, we need the light of revelation. We don't need revelation every time we move, do we? But we should be conscience of G-d, because we might slip. So the Muslims should do everything with bismillah. But if you get ready to take your money out of the pocket, you don't have to say, "What does the Holy Quran say about taking my money out of my pocket?"

0:08:01 IWDM: That's a physical activity, that's a physical movement, it doesn't require any revelation. Just reach in your pocket and take it out. Now if you're gonna reach in your pocket and do something else before you take the money out, then you better reflect upon the revelation, it might be a moral issue involved.

[laughter]

0:08:27 IWDM: So we see the dome in the heavens is symbolic, its light is symbolic of these branches of knowledge that is found in the Bible. The moon represents prophecy. The sun represents rational knowledge, or common knowledge. The stars represent wisdom, wisdom. The stars also represents the saints. Why are they called saints? Because they are taken to be people with the gem of spiritual wisdom. You understand? See, saints in the common churches that you may visit, are not necessarily saints in the Far East, in the Middle East, and other places. The saints in other places, especially in the Muslim land, and even in the Christian land in the East, means wise people in the religious doctrine, in the secrets of the religious doctrine. They are called the saints. You see? So these are the lights. G-d is telling us in the very beginning of the Bible, that he intended that man's conscience is also a dome. Isn't your head like a dome? See, they make churches and mosques like a dome, right? Why? Just like your head.

0:09:51 IWDM: And like the sky, it appears to be a dome, rounded like your head. The highest thing in the sky is not the sun, not even the moon. The highest thing in the sky is the light of the stars. Now, you're gonna look slow because you need to. Alright, but I don't, I'm on the right track, haven't missed a thing. Now let's go on. The Scriptures say the saints shall judge, is that right? Why? Because they shall have wisdom. That's why. The book only say that two different personalities shall judge. One is the saints, I mean, other than G-d, G-d's judge to all of them. One is the saints, the other is Christ.

0:10:52 IWDM: Is that right? It says Christ shall judge, and also it says the saints shall judge, they shall sit in judgment. Do you see? Why? Because of their wisdom. Fools don't sit in judgment. Those that sit in judgment have to be above others in knowledge. Alright? Alright. Now, so we see the stars are highest in the dome, but they are the smallest in the physical hierarchy. When those men learned those things, do you think those men that preach these symbolisms and preach this doctrine, do you think... Or this teaching, do you think that they had the scientific knowledge that the present world has?

0:11:33 IWDM: Now the present world know that many of those stars that appear to be small, in the depth of that dome, or in the heights of the canopy, are much, much larger than our sun and our moon. But they just appear that way to those with limited scope and limited vision or limited penetration into the darkness. Is that right? Yeah. They appear smaller than our rational eyes, they appear smaller than our prophecy, but the greatest knowledge is not in the rational mind, it's not in the prophecy, the greatest knowledge is outside of that, that knowledge that G-d gives directly. So we find the prophet, he's given in the symbol of the moon, he's compared with the moon. Prophecy because he gives prophecy, he prophecies. But then we find the prophet also symbolizes a star, piercing star and the star when it appears... Is that right. One chapter of the Quran refers to the star as knocking.

0:12:44 IWDM: The piercing star when it knocks. You know a star don't come down from the sky and start knocking on our doors. That's a saint, a wise person in religion, that's a special prophet. Prophet Muhammad, he is described or pictured, not only as a moon, but as a star, and as the Hadith says that Prophet Muhammad pointed to the moon and caused the cracks to come in it. What does this Hadith mean? It means he put an end to prophecy. That's all it means. It meant that the coming of prophets and prophesying was ended with Prophet Muhammad. But with that symbol destroyed, there's another symbol for the prophet.

0:13:39 IWDM: He is that learned, inspired mind that appears to the world to be smaller than the rational mind, appears even to the religious world to be smaller than prophecy. How many religious people in Christianity and Judaism see Prophet Muhammad as being equal to their prophecy? They see the moon of prophecy as being greater than Prophet Muhammad. But G-d describes Prophet Muhammad as a star, piercing star, with brightness that penetrates the darkness. Look how close the moon is to us. Its no big thing that its light reaches us, but look at that star that appears to be small but it's way way further away from us than the moon. We see its light, its light penetrates through the darkness and come all the way down into mine. All praise is due to Allah, Allahu Akbar.

[applause]

0:14:44 IWDM: And again, the Quran says the Prophet Muhammad that he's not only a...

[pause]

0:15:04 IWDM: And again, the Quran says the Prophet Muhammad that he's not only a moon or like the moon, although it doesn't describe him as a moon because he's not the ..., he's not prophecy. He's a prophet, but he comes to put an end to that symbolism. Prophesy comes in symbolic language. The prophets that prophesied to us, did they prophesy in clear language? They prophesied in parables and in symbols, isn't that right? The Quran says of Prophet Muhammad that he said...

[foreign language]

0:15:36 IWDM: That he is a lamp or a light giving off lamp, like a lamp, an origin, like a sun. Like a sun, pardon me, giving light. Just throwing out light. Describes him as a sun, describes him as a sun.

0:15:52 IWDM: And he puts an end to prophecy. [chuckle] Now, if I had the time we could cover it all, but we can't cover it all today. But let's move on a little bit with it now and try to close it out. Here we have the beginning of this Bible, Genesis, and I wish the Pope could get a copy of this tape so he can learn how to preach the religion in 1977. See, the Pope, he wanna tell more, but he just doesn't know how to explain it so the common people will be able take it and not get upset or misguided or confused. If he will listen to me, he will find the answer. "Oh. You're greater than the Pope?" I'm greater than all the popes you ever had put together.

[laughter]

0:16:58 IWDM: The whole order of the Pope don't represent anything but a chair for somebody to sit on. Listen, the Pope Order didn't inherit knowledge, they inherit symbolism, allegory, parables, a literal traditional thing, ritual and a chair. The leadership that they inherited is in a chair, called Peter's chair. They still have it. On the back of the Pope's chair, you'll find the name Peter. Peter's chair, so he's sitting in a chair, but he doesn't have anything to put in it but himself and he ain't got nothing.

[applause]

0:17:57 IWDM: All praise is due to Allah, he's getting something now. In his language, not in Arabic, in English, for me, Imam WD Mohammed and you who belong to my flesh and my community ought to be shouting. All praise is due to Allah. Now, let's go on with this now. The Genesis is telling us that G-d wants knowledge to rule, not flesh. G-d don't have to do something special with flesh to make flesh able to rule. G-d created knowledge to rule, and he's the one who gives knowledge, he reveals, he enables interpretation of science, interpretation of the physical things that come to our mind. G-d is the one who gave us the intelligence, the intuitive power and the spiritual guidance and then blesses us with a special gift from himself to interpret these things. He is the one who orders and establishes knowledge. Knowledge should rule, not flesh! Alright. That's what Genesis is telling us.

0:19:14 IWDM: But the knowledge, the knowledge has to be of two classifications, not one. A man is not made to walk on one leg, a man is made to walk on two legs. So, the knowledge must be of two classifications. He must have rational knowledge that is the sun for physical activity in his life, and he must have revealed knowledge, the knowledge that G-d revealed to special men, special people, so that he will be able to improve upon his moral and spiritual life. He must walk by the leg of rational sense or common sense and he must walk by the leg of divine guidance.

0:20:01 IWDM: The learned men of old, the prophets and the wise people, they're often pictured in the old Scriptures with a cane or stick. You don't need a third leg. G-d has put that stick naturally in you. It's naturally one of your own legs. I hope you're getting the message. In the Quran, G-d puts the word in the prophet Muhammad's answers to ask him to look at the comparison to compare the people, is one equal to the other? One walking on two legs evenly and one going along wobbling down the road. How can they be equal?

0:20:47 IWDM: All praise is due to Allah. Okay. Now let's bring it on up. If I was to do this rightly, I'd be here like I used to be here. I don't want to hold you like I used to hold you. I'd be here for the next two hours. But I'm not gonna do it, I'm gonna let you out. Alright. Let's bring it on up now and close it out. We come up a little further in the Scripture, and we don't find an ordinary serpent, tempting people. We find a fiery, flying serpent. That's what the book called it, that's the Bible.

0:21:24 IWDM: Now this ain't the Bible here. It's black, but it's the Holy Quran. We don't care what color cover we put on this book, it's golden and silver, pure gold, pure silver all the way through. And I ain't gonna leave you in confusion, gold stands for knowledge and silver stands for purity. Knowledge is heavy, isn't it? Knowledge is a little bit heavier than purity, isn't it? Listen, knowledge is heavier than purity, isn't it? In this world, isn't it? Alright, don't load yourself down with purity without having knowledge. And if you weigh 100 pounds in gold, you gotta get a whole lot of silver to balance that. Alright? The more you increase in knowledge, that lets you know, you got to get a whole lot of purity.

[applause]

0:22:28 IWDM: You see how Allah blesses us? For fasting in Ramadan. I haven't had the spirit to talk to you like this in a long time.

[applause]

0:22:40 IWDM: And you haven't had the spirit to listen to me like this in a long time. So you see how Allah blessed both of us in this past month? Now let's go on with the book. And I pity those who left us, stop attending, they ain't around here, they're missing the goodies today and they'll miss them tomorrow.

[laughter]

0:23:10 IWDM: All praise is due to Allah. Now, let's go bring it on up. You find this serpent now, he has developed a little more. He's more together. He's more sophisticated. He's a greater preacher. He's not just crawling without light, he's burning and he's got light. And he grew legs and wings and light, a flying, fiery serpent. That's how the Bible describes it. What is this flying, fiery serpent? The books says, "And Satan, that old beast, that old enemy, the devil was transformed an angel of light." That's what the book says. Transformed an angel of light. What is this telling us? Tell it to the Pope. Tell it to the president of the Baptist Convention. Tell it to the biggest Blacks and biggest whites, the biggest spooks and biggest angels, I don't care what you want to call those folks. Tell it to them and tell them to get on with it in the presence of WD Mohammed and I'll make them back up until judgment day.

[laughter]

[applause]

0:24:44 IWDM: But the guide is Allah, not with my power. I don't have anything. I was guided just like you were guided. I was guided into this, and Allah blessed me with understanding. It's not because of me, it's because of the blessings of Allah in me. What I'm giving you now, you can write it down, but don't make a mistake, put it down word for word like I did. If I see an ain't, or use a verb wrongly or made some alterations that shouldn't have been there, a lot of it, you leave it messed up like I gave it to you. And I guarantee it that if you don't mess with it but leave it exactly like I gave it to you, you can take it to the highest man in Mecca, to the highest man at Azhar University. You can take it all over the world among the saints, the secret societies. Take it to the Pope, and when they look at it and read it, you will see by the expression on their face... On their faces, pardon me, that dynamite was in what I gave you.

[applause]

0:25:57 IWDM: Alright. You want a test? You want to test the water? See if it's real? You want to test the light to see if it's a miracle? Take what I have given you today word for word, don't tamper with it one bit, tell it to the most learned of any country in the world. Watch their expression when they read it, their very expression will tell you that there was dynamite in that message. They ain't fools, they are not completely dumb. They will recognize wisdom when they see it. You wanna know where the keys are? There they are, right here in this book. In this Quran are the keys, but the Holy Quran, in the Holy Quran Allah says none will be blessed with the hidden meaning except those that G-d guides. You can read it. But for those special hidden meanings, don't you know G-d wouldn't be fair if he gave everything to everybody? He give us something to earn. And if you don't earn with your sincerity, with your righteousness, you ain't gonna get it. The keys to the Bible are in the Holy Quran. I discovered that, and I didn't stop working until I unlocked the lock. [chuckle]

0:27:46 IWDM: Now, let me continue and try to hurry up and get you out of here. In the beginning G-d tells us about light, then darkness comes. And then G-d tells us that another light comes into existence. It starts with Adam being tempted, says your eyes will come open. What does that mean? It means you'll see the light but not G-d's light. You're not gonna see the light that G-d ordered in the heavens in the beginning of Genesis, you're going to see the light of confusion. The light that G-d calls darkness. He doesn't even call it light. He calls it darkness, and that means confusion.

0:28:36 IWDM: Okay. So the book tells us that a fiery serpent rose off the earth. What does the book tell us also? That the men, the people were trying to build a Tower of Babel. What does Babel mean? A tower of Doctrine. A tower of Philosophy. Babel comes from two, from the word... The origin meaning Book. A tower of Book. A tower of Philosophy or Doctrine. They wanted to build it until it reached the heavens. What does that mean? They wanna build it until it replaced revelation. And wasn't that the object of lying false society to compete with G-d's forbidden truth and build their doctrine and make it more colorful and more attractive and fascinating, until the world accept theirs and reject G-d's? This is what the book is telling you. This is the story. The donkey slipping away, the man marrying the wife, the city at war and all of that? That's just extra thrown in. I'm giving you the goodies.

0:29:47 IWDM: Alright. Let's continue. Again, the Book says... This is in... Well, it's in Daniel, but the words and verses that I'm referring to now I believe are in Ezekiel. One man is taken... Oh, not one man, really is an angel, a messenger or the inspiration of G-d leading a prophet to see what is gonna happen to the world. There he led him, he says, "Son of man, do you see the corruption all about the walls of this city?" So he took him into the city. "Son of Man, do you see all the corruption in this city?" Took him in the religious quarter. "Son of man, do you see the corruption in these religious quarters?" Took him in the sacred chamber, the Holy of Holies inside the religious quarter, and there He found the abomination of abominations. So, what does it tell us in plain English? That in the end you will find the worst sins, the worst corruption, the biggest devil will be in the heart of religious order, will be in the heart of the church, will be in the leadership of the Religious World Order.

0:31:27 IWDM: I'm giving you the plain truth from your Scripture. Allahu Akbar. Now, let us go on. Call up a little more. See, I don't go in one place. I was accused by Reverend Jack Evans of not proving what I say with Scripture. He says I give Scripture but I don't back it up with Scripture. He says it can't stand because the rule is you have to back up your interpretation with Scripture. A lying coward. Anyone who listens to me, you'll see that I back up interpretation with Scripture, then I back up that Scripture with more Scripture to show you that it's so dominant in the book that you just can't ignore it. Alright. We're going up a little bit more in the book, and what does the book say? Says that G-d gave the world his only begotten son. Is that right? For what? G-d is bringing the cold now to that old Genesis world that went to sleep.

0:33:05 IWDM: The sign of Christ is a sign of the end of that world we saw moving from Genesis all up through Revelation. The real sign of the end comes with Christ. Says that he gave the world his only begotten son, not S-O-N, S-U-N. Alright? And you will find theologians and authorities of Scripture who will bare witness that before they changed it to S-O-N, it was written, S-U-N. Not the S-O-N of G-d, but the S-U-N of G-d. And let us see from examining what Jesus gave us as a picture of himself to see if he should be called, S-O-N flesh of G-d, or S-U-N, sun of G-d, meaning light of G-d. Alright? Oh, the boss is on the platform today. Not me. Not me, truth is plainly in control this afternoon. You just... Just have faith and we're going to let you go in a few minutes.

0:34:47 IWDM: In the New Testament, Jesus takes up two of his disciples up into a mountain. Dr. King says, "I've been to the mountaintop." What does that mean? Mean that, I have been on high. I have been in the corners of the learned people of this society. That's what Dr. King was telling you. Dr. King said, "I've been on the mountaintop." Dr. King meant that, I have been up in the high quarter of the governments of this world, and I've seen what they have in store for tomorrow. See all the freedoms haven't been given yet, but I know because I've been up there with the world leadership. I know their plan is gonna come. The enemy forces can't stop it. It's the decision of those on high. Dr. King wasn't speaking to us only, he was speaking to us, meaning church people, religious people, and he was speaking to the wise of government. And he was letting them know that I'm ready to die rather than back up off the stand I've tooken... Taken. But I have been with you, and I know that the majority among you are in accord with what I'm advocating. And it's gonna come whether you fight it or not. That's what Dr. King was telling the people.

0:36:25 IWDM: Now, common people thought he meant that he had seen revelation. Those preachers thought he meant he was saying he was a prophet. Dr. King wasn't saying he was a prophet. He was saying that he had been blessed to rise up off of the ground of the South to talk with presidents and leaders of the world and to learn what they have planned for the future. Alright. Now, Jesus took... He got the language from the Scripture. Jesus said he took... Bible says "Jesus took two of his disciples up into the mountain." What does that mean? He took them up into higher understanding of Scripture. He took them up into higher understanding of his religious message. When you get up on a mountain, don't your vision expand? Don't you see more? Low and high? You get closer than it is up, and you get a better focus on that that's down. Isn't that right? Alright. And what did he show them up there in that high conversation into the deep knowledge? He showed them, I think it was Elijah, and the other, Moses.

0:37:56 IWDM: That is right. Showed them Elijah and Moses. And they saw Elijah and Moses, and they were confused. They thought he was telling them that Elijah and Moses must come, or Elijah and Moses are men that they should look to too. So what happened? He then calls Elijah and Moses to vanish as physical persons and be transformed into light. And the light came together into one light, and they saw Christ. Alright? This is called in the Bible, in the New Testament, configuration, I think. Transconfiguration, they called it too. Alright? Transfiguration or configuration. Alright. What is this telling us? This is telling us that Christ, the real... Amen, the real identity of Christ is not in flesh. That's why I'm driving home with the removal of a physical image for Jesus. Because I know if they listen and examine their own knowledge, they'll come to the conclusion that Christ was never meant to be seen in flesh. Christ was never meant to be seen as any one individual. Christ is not one individual, Christ are many individuals. And you don't look to the individual to see the true Christ, you look to the light that those individuals shed on a dark society to see the true image of Christ.

0:39:55 IWDM: Jesus of Nazareth was a Christ. Why is he called the Christ? Because he was the one who changed the... Shifted the gears or brought about a great change in the order of the religious society. Before, the instances were all secrecy. You know what the building of the ark is? The putting of knowledge in secret language, so people can't get to it. Only those that ride in the Ark of Secrecy. The water reminds that the world has to stay outside of the ark, and once the watery mires of the world come inside the ark, the ark sank. Alright, let's keep going. Study the book, study the description of the ark, and you'll find that the ark was made so that water couldn't come into it. It wasn't just made of wood, but they put tar over the wood. They filled it with tar. What color is tar?

0:41:09 IWDM: It's symbolic of darkness. They filled the knowledge with darkness on the outside, so you couldn't see beneath that darkness into the light. What is water symbolic of? Water is symbolic of traditional knowledge. The knowledge that people leave to society. A tree is born young, right? And wet, with sap, with light, are green. Is that right? We don't use it, green trees, to build homes, we cut the tree down and dry it out. We use all season trees, and then we dry them out. And we use that wood to build homes and arks or ships. Is that right? Alright. The leaves represent the knowledge that comes freely to everybody. You don't take a carpenter to gather leaves, or to build something of leaves. The primitive people used to build their huts of leaves. But you take a carpenter to build homes and castles of wood. Isn't that right?

0:42:31 IWDM: Wood represents that higher knowledge that enables the leaf to grow from that higher knowledge. The leaf grows by stem of the branch. Is that right? You'll find from the woody bark of the tree, leaves coming out on the end, right? So that bark or that body of knowledge, that other worldly knowledge spring off from, is the precious knowledge that we call the Ark of G-d. Alright? Okay, let's carry it across the world, carry it to Jupiter, Neptune and Mars. If anybody up there understand anything they will say, "He told you the truth." Alright, so they keep the knowledge from us, we're still talking about the light. The knowledge represents the light. Wood represents the light, because wood represents knowledge, you understand?

0:43:31 IWDM: Alright. They filled it with dark pitch. Pitch, tar. Blackness of darkness. Confusion, lies. The Holy Quran says they have clothed G-d's knowledge or dressed the revelation with falsehoods. That's the putting the pitch over the Ark of G-d, sealing it, so the human, ordinary human mind, which is symbolic of water, can't get to it. But G-d can get water into that ark, can't he? Because he's able to rain water down from the clouds, right? Oh, they can build a great ark to keep the water from coming into it, and seal it, so no penetration will... But all of a sudden, they say, "The ark is full of water." Say, "Where it came from?" The heavens is raining it down. So water is symbolic of that knowledge that reached human minds and human conscience, the rational moral conscience of the human being. If people twist knowledge and cover it up with falsehoods, they can make it impossible for your ordinary rational mind to get to it. You understand?

0:44:45 IWDM: But with revelation from G-d, with the guidance of G-d, you can unlock it. Or you can come down above it, meaning you come with a higher knowledge. And you'll drown the boat. So let's go back now to the two disciples that went up to see the miracle that Jesus showed them. And they saw Elijah and Moses. And Elijah and Moses was formed as light, two bodies of light. And those two bodies of light emerged into one body of light. And they saw that one body of light as Christ. Alright. Now what is Christ then? What did Moses teach? The law. Is that right? What did Elijah teach? Interpretation. It's given in symbolic language. But study the words of Elijah, he was one that performed miracles. Worked magic, performed miracles and depended upon miracles. Meaning that his gift was the gift of interpretation because it's interpretation that performed miracles. That's what performed the miracles. Correct interpretation of knowledge performed miracles before the fool. And even the so-called learned. Says that he challenged... Elijah challenged the false prophet. Is that right? He said, "Pray for rain!" They prayed, right?

0:46:40 IWDM: They couldn't get any rain. Elijah prayed for rain, and rain came, if I remembered it correctly. Then he said his G-d can not only make it rain, but his G-d can bring fire down from heaven. What is the meaning of this? Making it rain means give guidance to the people. Give Scripture, guidance... Scriptural guidance to the people. The Holy Quran refers to the revelation as rain that comes down from the clouds. So rain that comes from above is pure guidance for the people, which means divine revelation, Scripture that hasn't been tampered with. Alright? Elijah said, "Not only will my G-d bring rain down from heaven, my G-d will bring fire down from heaven." What is the meaning of fire? The Holy Quran says of the society that Prophet Muhammad was preaching to, describing them as a tree... Says, "Out of a green tree sometimes come fire." So fire here is symbolic of interpretation. Understanding of the knowledge. The fire comes out of the wood, right? The wood is a body of knowledge, right? If it burns, it gives light, right?

0:48:26 IWDM: See, many people can read knowledge in one sense and in one form, but they can't get that penetration, so that they shine it as a bright light. They can't transform the ordinary knowledge into light, firey light. So, the light there, a fire that... Pardon me, that Elijah received from heaven on prayers to his G-d means only the light of interpretation. Interpreting Scripture. Elijah was given the gift from G-d to interpret Scripture or to transform wood and water into light. Wood... I will go back again to the first thing I told you about wood. The first definition I gave you for wood was traditional knowledge, is that right? Where does the traditional knowledge come from? It comes from those learned men in religion who passed down the knowledge of the prophet. We have right now the Hadith but we don't have only traditional knowledge. We have the traditional knowledge of Muhammad, the Hadith, and we also have the Quran, the original water that came from heaven. Is that right? The pure water that descended from heaven. We have this and we have the wood.

0:49:48 IWDM: The Hadith can be called rightly by the symbols that's given in the Bible, wood. Also the Quran, if you understand it. Alright now. Elijah was given the power from G-d, the power of interpretation, of understanding and interpretation, to interpret... To translate the traditional knowledge into fire and also to interpret Scripture and make it fire. The proof of this is in what happened, the miracle. He brought fire upon the altar, didn't he? But he says, "Not only will G-d burn the altar, set the altar afire for me, meaning the gospel that I preach... Not only will he give me an interpretation and understanding of it, but bring your wood. Bring your water." You understand? G-d will even have given me the power to interpret the knowledge that you have in your possession. He said, "Bring the water. Bring barrels of it." And they brought barrels... Brother reads that Bible too. They brought barrels and they poured it on the altar. And Elijah prayed. And G-d struck the altar. Set the altar on fire. The fire licked up all the water...

0:51:20 IWDM: Alright. Now. Go back and see, can't we see the same miracle happening before, at least in great part. See, Moses challenged the four prophets. And they threw down their rods, and their rods became moving snakes. Is that right? And Moses threw down his rod, and his rod became a moving snake. It means active knowledge. Alive. Able to attack and do business against falsehood. See, he threw down his, and his ate up theirs. So in this parable, or in this symbolic language of the miracle performed by G-d through Moses, we have a repetition in what he performed through Elijah. The serpent licked up, ate up the other serpents, the fire licked up their water. You see? Meaning the same thing.

0:52:28 IWDM: So, Elijah was blessed with the gift of interpretation to interpret divine knowledge, then to give the understanding of divine knowledge, makes all other knowledge simple. You can easily interpret the other knowledge because that knowledge, that the world has, branches off from divine knowledge. You understand? Now, I'm not talking about Einstein's theory of relativity. That's dealing with concrete. I'm talking about knowledge dealing with human beings and human life. What are those? The societies and the welfare of society. Whatever knowledge they have, we can lick it up. Eat it up. Lick it up. Put it to flight. Not yesterday, not in the day of Moses, not in the day of Christ either, not in the day of Father Muhammad. Right now. Alright.

0:53:31 IWDM: Do you think G-d has let us all grow weak? We should be stronger then we were yesterday. G-d is not weakening his forces, he is strengthening his forces. Alright now, let us continue, and I'm gonna get you out of here. I've been trying like the dickens. And believe me, I'm skipping much and shortening it quite a bit. Don't think I'm not hearing it, I am hearing, I'm leaning over... I'm looking at blocks and I'm breaking them down into small blocks that will do. Alright. Don't forget the subject, the subject is light, the movement, the language of the Bible from Genesis to Revelation. Alright, don't forget.

0:54:32 IWDM: Alright now, so what does Elijah represent then? He represents the gift and power of interpretation, not only to interpret scriptural knowledge but also the traditional knowledge that the world has, that has branched off from scriptural knowledge. Where is this evidence existing again in the New Testament? Jesus fed the people with loaves of bread and fish. The fish represent worldly knowledge, the ordinary knowledge of the people. The loaves of bread represent divine knowledge. Knowledge that G-d gives. I don't have time to cover this and explain this and establish it with explanations and support from Scripture, I'll go on, but if you read a lot, you'll find it yourself.

0:55:28 IWDM: Alright. So Jesus... Now, Elijah then, in Christ, represents the power to interpret this, revelation, our ordinary Scriptures, and also to interpret or translate the traditional knowledge that is with the so-called learning. What does Moses represent? Moses represents law plus knowledge, but not that kind of knowledge. He represents divine law and rational knowledge. In Moses, G-d brought about an agreement that Moses saw but didn't establish, it wasn't time for it. An agreement between... With... Between and with rational knowledge and divine revelation. Where do we find this in the Bible? The Bible says, Moses and the Jews, saying of that miracle that G-d gave them, performed for them, or the gift that G-d gave them, says never have G-d done so great a thing on earth. Never before have G-d done such a great thing on earth. Brought fire out of the earth.

0:56:51 IWDM: Have you read that? It's in the Bible. Moses saw fire in a burning bush. But keep reading the Bible, later in the Bible, they marvel over G-d doing something for them that he hadn't done... This ever before on earth. And that was, he brought fire out of the earth. Fire out of the earth. What does that mean? Light out of the earth. It means divine understanding out of material knowledge. In other words, rational knowledge and divine knowledge came together. He saw that divine knowledge doesn't only come from the heavens or by revelations, but divine knowledge also comes by the right interpretation of material knowledge.

0:57:44 IWDM: And who is the leader of the Jews? Moses. Who is their emancipator? Moses. What does the Jew stand upon? What has made them great as a people? That knowledge that you don't have to have revelation or inspiration from the heavens. You can go to medicine, you can go to chemisists, you can go to anatomy of the human being, to physics, to physiology. You can go to geography. You can go to the rivers, the lakes, the mountains, the wind, the water, the stars, the physical body. You can interpret out of these physical signs and symbols, rational knowledge that will be in accord and in a true sense divine knowledge.

0:58:40 IWDM: Prophet Muhammad gives the answer to the Scripture that says, "I will raise up one like unto Moses. "What does G-d say to Prophet Muhammad in these Scriptures? What is the great work of Prophet Muhammad? It says G-d directed his attention to the heavens after establishing or setting the earth in order, then he directed his attention to the heavens. And he said, "Come you together, willingly or unwillingly." This is a fulfillment that heavenly knowledge and worldly knowledge or material knowledge must come together and agree, willingly or unwillingly.

0:59:38 IWDM: Meaning with your support or without your support. That's the great work that G-d gave Prophet Muhammad. All through the Quran the prophet is told by G-d to say to the men of learning, say to the men of knowledge, say to the men of rational mind, say to the men of logic, say to those who have good senses. The appeal is to the rational mind of the human being, to bring that rational mind to see that you can see with the rational eye the divine guidance. They agree in one body. A sign of that was in what Jesus showed his two disciples, that Elijah and Moses blend together in one body. Elijah representing mainly the knowledge of interpretation, which is given by divine inspiration, and Moses representing the ability to see the guidance in the material world and in the material knowledge. Jesus showed them the two bodies of light come together in one body, and they saw that that one body was Christ. Alright.

1:01:02 IWDM: What is this light? Light that G-d ordered to be two lights. A sun ... and the moon representing the higher wisdom and divine and prophecy. They had to come down and kiss the sun, and the sun had to kiss them, and they merged together...

1:01:34 IWDM: They merged together like the images of Elijah and Moses merged. You understand? And become one light for the world. If these emerged into one light, what happened to the old sun and moon? What happened to the old star? The old star vanished away. The heavens are folded up, rolled up like a fold, and too old to use, put it aside. Is that right? Says that they will be guided neither by the sun nor the moon, and the prophet saw the star come down and become lights in the cloud of the new leadership. Saw the sun take the form of his cloak, from when sun has arose. Isn't that right? It had the star destined as head. Isn't that right?

1:02:33 IWDM: So the whole macrocosm finally become the microcosm. The stars of the outer dome come down into one leadership. The moon disappears. The sun vanishes as sun to light the world and become a dress for the new leadership. Alright. What is the book telling us? It's telling us that rational knowledge symbolized as a physical sun, will one day become a protection for you. G-d did not make rational knowledge to guide you in your path of evolution, social evolution. He created rational knowledge to protect you. It's self-preservation under present conditions and circumstances. It's a robe you should wear constantly every day. Isn't that right? Oh, yeah. Can we live without applying our rational senses?

1:03:34 IWDM: This is a protection I have to use all the time. But I shouldn't depend on it to light the way in the road ahead, to show me in the horizons of darkness. I should have enough faith in G-d, who has performed miracles already before my time, and have left signs of them in the prophets, and in prophecy. I could I have enough faith in that to trust G-d, and plead to G-d, and beg G-d. G-d, guide me where I cannot see and shine a way where I cannot walk, so I can make progress. Isn't it right? But at the same time, G-d, I'm not going to take off this natural garment you gave me for self-preservation, the light and bright robe of rational sense. Alright? Okay. Let's go on now.

1:04:29 IWDM: Two prophets, two prophetic figures, great prophetic figures, Elijah and Moses, come together in one light, in one body of knowledge, meaning that the prophets and the prophecy had been divided. There were men who were inspired and they could prophesy, but they didn't know how to apply rational sense to overcome the forces of Satan. But there's coming a time when there is gonna be a man on the scene like Moses. And that Moses is gonna come together with a man like Elijah, do you understand? And they are gonna emerge and agree with each other and they are gonna become one weapon of knowledge, one body of light, and Christ said that's me, Jesus said that's me. And if that's what Jesus said, Jesus didn't come about when Jesus the Christ of Nazareth was born. And Jesus said, "I am before," isn't that what he said? Not I as a flesh and blood person, not I as a personality in the prophet's prophetic office, but I as a body of life from G-d, as a body of knowledge from G-d. I was before the foundations of this world.

1:06:00 IWDM: You're trying to trace my lineage back to Abraham, back to David? No, you wanna trace me back to Abraham? No. One likened to Melchizedek, he had neither father nor mother. Had neither beginning nor ending of days. Who is this Melchizedek? That's not a person. Melchizedek is Christ. Not Christ flesh not Christ the human mind, Christ the body of knowledge that combines spiritual knowledge intuition with rational sense under the guidance of G-d and light the whole world. Do you understand?

1:06:47 IWDM: No, that Christ came out of due season in Jesus of Nazareth. Isn't that what Paul said? And according to what happened, isn't it a fact? Didn't Paul correctly translate and interpretate that? But Jesus said, "I come to a world that receives me not." In other words, he was out of time, they weren't ready for him, so he had to go away and pray that G-d will send them another comforter, and when another comforter comes, perhaps they'll be ready. So Paul was right, according to Jesus' own words, Paul was right. Jesus was the light... Of inspiration, of divine guidance and rational interpretation or rational understanding, he was that light into one body, Elijah and Moses symbolically speaking. He was that, but he was a little ahead of time, the world was not yet ready for him. So he prophesied, he said, "As long as I am in the world, I am the light of the world." And he said, "It is expedient that I go away, for if I go not away, the comforter will not come unto you." Do you think the Holy Ghost that you've seen in the church making people babble and speak in foreign tongues is the comforter that Jesus was talking about? That would succeed him, come after him and succeed him or establish what he couldn't establish at that day and time? No, indeed. What did Paul say of that Holy Ghost? That I'd rather have a few words of testable doctrine than to have a thousand in a foreign tongue.

1:08:54 IWDM: And the presence of that kind of babbling and carrying on in the church, if you study the history of the church you will find that it has been a problem. The people who babble like that, they don't open up any great avenues of understanding in religion, they keep the people in darkness under the influences and forces of sentiment and emotions. Am I speaking the truth?

1:09:22 IWDM: Alright then. Allahu Akbar.

1:09:26 IWDM: Okay. Now, dear believers here is the conclusion. G-d brought light, but he didn't create the light in one body agreeing with itself. He separated the light, he created knowledge to rule the world the same way or on the same pattern and order that he created the amoeba, the dog, the mule, the elephant, me, you, trees everything even light and darkness, heat and coal, electricity, negatives and positives, everything he had created in this way. He has created everything according to the Quran in pairs. Not that pair is his objective, one man is his objective, but by working with pairs, he brings about oneness. He created male and female not so he could have pairs, male and female. He brings male and female together so that he could have oneness. He wants children that are in their hearts, in their moral makeup, in their social mind and nature, not male and female, not sex oriented, but one mind, one spirit, one soul. Quran says your real direction, your death and your resurrection, or your creation and your resurrection, pardon me, is as the creation and resurrection of one soul.

[foreign language]

1:11:10 IWDM: As the resurrection of one soul. G-d wants one soul, one society, one life, meaning one conscious, obeying him. One flesh obeying him. We will be in different bodies, but we'll be under one leader, one G-d, you understand? The book says that David's men obeyed him. Said that and they came to him and they followed him as one man. They were many, but because their flesh were in agreement, they moved as one man. This is the aim of G-d to make us one. So we have G-d creating knowledge in two classifications. He separated the light from the darkness, and He established a light to rule the physical activities, a rational mind. Then he established the light, divine revelation, to rule the night when rational minds go into confusion and can't find their way out.

1:12:11 IWDM: A prophet come and guide your way with divine knowledge, or divine revelation. Is that right? But He don't want these two to remain separate. He doesn't want the scientists to stay at odds with the prophets or with the religious man or with the priest or the preacher or the Imam. He wants the scientist and Imam to walk hand in hand. He wants the scientist and Imam to come together like Elijah and Moses did in the configuration, and become one knowledge, one light to lead the world. Can you understand? This is not me talking, this is Scripture talking. Alright, let's go on now. We at the conclusion. We just can't wrap it up fast enough. Again, in Revelation, says a city came down out of the sky. It didn't say it was made of wood, it wasn't made of iron, steel, it was made of light. So what does this mean? A city of light comes down from heaven?

1:13:29 IWDM: Again, speaking to the same object, bringing divine understanding and material understanding or rational understanding together in one mind so that they agree. That way you can understand. That's seen clearly, isn't it? Alright. So if there's a city of light came down out of the sky, meaning that G-d will reveal that order that earthly or worldly society should take. And when he reveal it, the ground will show the light of G-d, the buildings will reflect the light of G-d, the people will reflect the light of G-d. That description in Revelation shows light coming from everything. Everything is light. The ground reflects light, the rivers reflect light, they are rivers of light. The building structures reflect light, the garment worn by the leadership is light. Lights in the head of it and light went out before the people. Say that they had lights that went out before them. Referring to that physical vision, the rational mind will have in it also the divine guidance. They will be in agreement. People won't be looking through rational eyes and through spiritual eyes. They will see through one vision. They will see that rational and spiritual come together and agree in the guidance of G-d. You understand? All right.

1:15:16 IWDM: So they say two or three in one. Is that right? They preach a Trinity, two agree in one, and they all, or three, pardon me, in one. How can three agree in one? Is this G-d? G-d is not divided. G-d is no split personality. You think G-d is a... What's that woman's name? That fictitious woman they... No, she was supposed to have been real. Sybil, no Sybil. The Three Faces of Eve, I'm talking about Sybil. She had 16 persons in her. But science says only one of those persons are real. All of the other 15 or 16, if all of them... If sometime all the 16 to come forth, and you have to rediscover the real one. So, only one is real. All the rest of them are problems. [laughter]

1:16:20 IWDM: This is what science says of personality conflicts in human beings. And then religion makes G-d a split personality. One suffering personality conflict, G-d, Father, Son and Holy Ghost. This is not talking about G-d. G-d's image, G-d's identity. G-d has no image like that, and we can't identify him like that. G-d is different from creation. This is talking about us. And again, I ask you to hear what I say to the most learned of this world, in religion, and you find that they will agree with me. If they don't agree with their mouth, their expressions when you tell them what I said will tell you that they know it and you will know that it's true. Why is that? The Bible is not talking about the true G-d, only in hints and in some descriptions that go and can be found in the Scriptures. And the Bible is not talking about the true human society. It is talking about a slumbering or confused human society that went off the track, the natural track and the divine track.

1:17:42 IWDM: And it's talking about a G-d that had been falsely formed to take the real G-d's place. Okay? So, the trinity is not talking about the real G-d, the trinity... If you wanna apply that kind of concept, you have to apply it to the false G-d. Who is the false G-d? Man. But wicked man. Sinful man. From Genesis to Revelation, he is struggling and competing and striving to take G-d's place, the real G-d's place. And according to the Bible, he eventually succeeds in taking G-d's place before the people of the world. According to the Bible. Okay. So the three in one is not the real G-d, that's the false G-d. Three in one... That concept is only applicable to the human being, to the human nature. We are three in one. And three agree in one. What does it mean? Mind, spirit and flesh agree in one body. Don't we have minds? Don't we have spirits? Don't we have emotions? Which is symbolized as flesh. And those three agree... Must agree in one, in order for us to rule, not in order for G-d to rule.

1:19:14 IWDM: If we are to be a ruler on earth, our three must agree in one. You must bring your emotional makeup, which is symbolized as flesh, that's your sensuous and emotional make-up is symbolized in flesh. You must bring the emotional make-up of yourself, the spiritual make-up of yourself, which is that G-d fearing, that self in you that loves beauty and peace and righteousness... That's the spirit... That's the true spirit of the human being. You must bring that, the emotional make-up and the rational mind into agreement. If you can make those three agree in your one form, you would have come to your maturity. You would become one. So G-d starts out as one, doesn't he? I'm interpreting to you now the symbolic religion... Symbolic teachings of Scripture that apply to the human G-d, that is a false G-d, but applies also to every human being. Alright? He starts out as one. Something happens, he becomes three. Right? He stays three until Christ, then Christ preached three in one. Is that right?

1:20:42 IWDM: So who is this Christ? Who is the human being that will really rule the world and govern the world? Not a spook. A human man, a person. But not false human beings. Not Satan. Satan also transformed himself as G-d. He manages emotional make-up. He brings them into agreement to serve his purpose, but his light is not true light. His knowledge is not true knowledge. His knowledge is false. So the rule by man on the world before Christ is the rule of Satan. They killed Satan. I mean, pardon me, they killed Christ. Satan ruled again. Is that right? Christ has to re-appear. What does it mean? Men, society, not an individual man, but individual, more importantly, society, has to again bring the emotional make-up of the human being, and the spiritual or G-d-fearing make-up of the human being, and the rational make-up of the human being into harmony and agreement within the individual, and within the leadership of the society in order for the kingdom of G-d or the kingdom of peace, order and peace to reign on this earth.

1:22:00 IWDM: Study what I'm telling you. Carry it to the psychologists, carry it to the philosophers, carry it to the doctors of science, and they will tell you, "The man is speaking clear wisdom, clear truth. If you followed it... If we followed it, our world would be in much better shape. In fact, our world would be saved if we did that." But it takes tremendous muscle, tremendous moral and spiritual muscle to bring those three forces in the human make-up together and make them agree. Sometime, your emotional make-up becomes so fired up, it drowns and just burn up your rational senses. Is that right? Sometime, your beautiful spirit, that's the godly spirit in you that loves beauty, peace, cleanliness and righteousness. Sometime, it becomes so fired up that we become unconscious and lose our rational balance, lose our rational sense. Is that right? The human being is a creature that's put into an environment that tests him but work to make him a giant in creation.

1:23:22 IWDM: If he will accept that challenge, if he will fight those forces until he bring them into agreement and make his emotional make-up agree with his rational make-up and his spiritual make-up... If he make them form together in one body, he will become the Christ. We don't need a man to raise up from the dead. Christ said that the kingdom is within you. And he said, "I in you. I in the Father, the Father in me. I in you, and you in me." Isn't that what he said? How is the Father in Jesus? The Father's knowledge that he inspired him with is in him. That's what guides him. That's what supports him. That's what gives him his vigor and his salvation.

1:24:14 IWDM: Then he said, "I in you." What does he mean by that? Doesn't mean that you were gonna get the knowledge that G-d gave Christ. He was speaking then of his personal make-up. They didn't see Jesus as they were supposed to see him. Study the Bible. Those that saw Jesus saw Jesus as a flesh and blood person, one of them, or either they saw him as a G-d, right? Okay. So Jesus said, "I in you." Then he adds, according to the New Testament, "You in me." So there won't be any doubt. If I in you, okay, that means Jesus' righteousness or Jesus' teachings in me, but I'm in Jesus? What does that mean?

1:25:03 IWDM: You will wrassle, and wrassle, and wrassle, and perhaps you'll never come up with the understanding. It means that Jesus was saying, the same Christ nature that I have, you have. But G-d has brought that nature together in me. He has matured it. He has formed it and made it right. He has filled it and ordered it, and brought into agreement the three forces of my being. The emotional make-up, the rational make-up, and the divine spirit that G-d has given me. He have brought these three righteous... They're the righteous force, and the rational mind, and the emotional make-up of the flesh. He have brought them into harmony and into agreement. The same thing he has done for me, he can do it for you.

1:25:52 IWDM: Now, I'm going away. I can't be here with you to help you no more. The kingdom is within you, meaning, I'm leaving it with you. If you will do for yourself with the help of G-d, what I have done for myself with the help of G-d, they put out my light. They're driving me away because of experience, but the kingdom will come back on the earth in you. What you got to do? Same thing he did. Give all of your forces to G-d. Give your whole will to G-d. Obey him with your total being and be sensible. Don't be a drunken spiritual fool, thinking this shouting and hallelujah, then falling, and falling, and rolling gonna bring you into some light. Stand up. Does the book tell you Jesus fell out in the ground and shook, and shift, and rolled all over the place? Did he fall down like he had the Holy Ghost? But it say that he lift people up that was acting like that. And he said they had demons in them. Is that right? A lot of people came to him with the same kinda movement and disorderliness about them, disconcertedness about them that the holy rollers, and sanctifiers, and people have, shouting people have.

1:27:16 IWDM: They came before him... And Jesus said, "Be still, Satan." He didn't say, "Bless you, child," said, "Be still, Satan." Stop with all this funny commotion and listen! When some sense come into your head, it will settle your crazy being. But then Jesus left, and here come a bunch of people making people act crazy. Jesus never made anybody act crazy. They come and make people act crazy. He stopped people from acting crazy. People came to him acting crazy, shaking and babbling... And he stopped them from acting like that. Now, this world, their healer, take people to choir, then make them act like they got demons in 'em.

1:28:23 IWDM: Okay. In Revelation, it says that there were certain riders on certain descriptive horses. One rode, I believe, a red horse. One rode a black horse, and one rode, not a white horse, a pale horse. Why did the book use pale? To open our eyes. If it had used white, it wouldn't open our eyes enough. They can't because Revelation is designed not only to tell what had to be told, but also to clear up the problem. It's the most confusing book in the Bible to the Christian leadership. But to those that understand, it's the clearest book in the Bible. To me, it's the straightest talking book in the Bible, Revelation. But you have to understand the symbolism.

1:29:39 IWDM: Okay. What does it mean, "A rider on a pale horse?" Says, "And that rider on that pale horse was death." Is that right? Again, not light. Couldn't use light because, in Revelation, light is going to rule supreme. Revelation ain't gonna talk about no false light and true light. Revelation is gonna talk about only one light, and that's the true light. So Revelation doesn't call the light of falsehood... The false light of falsehood, light, anymore. It calls it pale.

1:30:20 IWDM: A pale horse, not white light. White means purity. To keep from confusing you or to give the right message, they use pale because pale does not mean purity. You understand? It said, "A rider riding on a pale horse." Now, we know that in the earliest parts of the book, in fact, all the way up to that part maybe, white is not called death. Black is called death. Is that right? But here in this part of the book, in the latter portion, the last of the book, Revelation, death is not called black, it's not called darkness, it's called paleness. What does it mean by paleness? It means an attempt to feign or display purity. See, pale is not white, and paleness is not white. We don't use pale as we use white. We use pale in a negative way. We use white in a positive way. Is that right? So this translation used pale to tell us the light, not darkness. Don't look for this death; don't look for this Devil; don't look for this Satan, this wicked ruler to be riding the forces of darkness. His horse won't be darkness. It won't be blackness. It will be paleness. Now, I know they don't like to hear it, but I got to tell it to you.

1:32:10 IWDM: The paleness there is to tell you two things. Look for the Satan. See, the rider who rides death is the Devil, Satan. Satan is carried by death, not by light. His rule is based on death. He progresses, he travels, he make advances upon death, not light. You understand? The forces of death is his horse and his kingdom, his support, his transportation. That's what it means. So what does a pale horse mean then? It means, the pure light will come... It will be G-d's light, but there will be a whiteness, somebody feigning or pretending purity. It won't be white. It won't be purity. It will be pale. This is Revelation. It will be pale. So look among those people, not those people who preach sin. Sin is symbolized in blackness. Don't look for the sinful ruler to be riding sin, the black horse. Don't look for them to be riding death, and destruction, and corruption, the black horse. Don't look for them to be riding the red horse, sex. See, the red horse is symbolic of the passions of the flesh, sex, and all of the other connecting, related forces, related to sex.

1:33:39 IWDM: Don't look for them to be riding the red horse. Look for them on the pale horse. On that horse that looks... Trying to look white. Trying to feign and pretend purity. Look for them in the church. Believe it or not, that pale horse represents the church, something close to white but it ain't white. Something close to purity, but it's not purity. Something pretending purity, feigning purity, but it's not what it makes out to be. And on top of that false doctrine of paleness... See, paleness is a whiteness that has a dullness. Listen good and understand what I'm saying. Paleness is a whiteness that has a dullness. The purity of the Christian doctrine is dulling on the mind and spirit of human beings. Flesh is born in sin, and G-d had to perform a miracle to have a virgin woman that a man never touched have a holy child. And a child not touched by man, have to become the liberator for all men. That's a purity that is awfully dulling on my spirit. It's paleness. Alright?

1:35:08 IWDM: Okay, now look. I've shown you from Genesis to Revelation that the movement in the whole Bible is the movement of two forces, or two classifications of knowledge. Inspired revealed, or revealed inspired or revealed and the worldly are rational. And G-d, in the beginning, had them in agreement. G-d did not give humanity, the world, any spiritual guidance or any revelation that disagrees, or was not in agreement and harmony, with rational or natural truth. It was in agreement with nature and with rational and with scientific knowledge. But the old... The new world, a wickedness came in, that's Genesis. And it separates the knowledge into those classifications, the rational and the spiritual, or the rational and the revealed. And the movement is to bring them together. They're in conflict with each other until the end. Is that right? The prophet comes to end the conflict and to bring them together. They struggle one behind another to do that job. And Jesus... The end of victory for Satan was pronounced. From Jesus' time on, there would be great successes for G-d, and more and more defeats for the forces of Satan.

1:36:38 IWDM: But that Christ movement does not die in the individual, the person called Jesus of Nazareth. It continues with the righteous persons that comes after him. And in the Hadith, it says that in the end, Muhammad and Christ will be together. There's a Hadith that says this. What does it mean? It means this, that in the end, the people will see that Prophet Muhammad was the fulfillment of Christ and the establishment of the kingdom of Christ. Not only the fulfillment, but in him, the kingdom of Christ is established. So, you will see in the end that Christ and Muhammad agreed, just as Elijah and Moses was made to agree, in one body of light, in the transfiguration or in the configuration, transconfiguration, Prophet Muhammad and Christ will be seen in one body of knowledge in the end of time. It'll be seen that, really, Christ was the word. And that's what the books says, Bible and Holy Quran. The Bible says, "In the beginning there was the word. And the word took on flesh." Meaning, that word or that body of knowledge, manifest or took a place in the real world, in the person of the flesh, body, and man, Jesus of Nazareth. You understand?

1:38:09 IWDM: Then the word took on flesh. And the Holy Quran says, "the likeness of Jesus is the likeness of Adam, and Adam was made from G-d." Says with G-d, it is only "Be, and it is." And again, along the same line of discussion, the Holy Quran says that, "Jesus was a word from G-d."

[foreign language]

1:38:35 IWDM: A word from G-d. Okay, so Jesus is the word, not Jesus the flesh person, but Jesus as we should understand him in that concept called Christ. Jesus is the word or body of knowledge from G-d. In the end, the knowledge that G-d gave Jesus, and the role that Jesus is was to serve as the Christ, would truly be served in the days of Prophet Muhammad because it's gonna be established on earth for all people. In Prophet Muhammad, the heavens and the earth are gonna come together, willingly or unwillingly. The rational are gonna meet the spiritual, willingly or unwillingly.

1:39:16 IWDM: And there's gonna be established on this earth, one kingdom under one light and in one body of truth, or in one light, whether the people like it or not, willingly or unwillingly. So we see, in the prophecy of Prophet Muhammad in the Hadith, that in the end, Christ and Muhammad will be together, meaning they will agree. People will see that Christ is not absent. Jesus of Nazareth is absent. Jesus of Nazareth is gone, but Christ is present, not in flesh of Nazareth, not in the flesh of that man, but in the knowledge that was given to that man that has been both saved and preserved in the Quran through Prophet Muhammad, and has been established now against the opposition of Satan. Do you understand? Never, never to be sent away or buried again.

1:40:12 IWDM: No. Allah says in this Quran that he has protected it. That it is protected by unseen forces. No combination of forces can organize to destroy this Quran. It's here to stay. It has been preserved for... 'bout 1400 years now without a word or letter being changed in its text. I'm not talking about the English, the German, and other foreign languages that it's put into, I am talking about the original text, Arabic, that it was revealed in to Prophet Muhammad. Hasn't been changed, not a word, not a letter. And in this book, the Quran, you can see the true body of Christ. By body, I mean the true substance, the true work of Christ which was his knowledge and which is his knowledge. In this Quran, you can see that knowledge.

1:41:21 IWDM: In this Quran, you get the formula for bringing about the revival of light in the human being. Also, you get the various doctrine that settled in order the human being, so that he and his division of forces is not at war in or with himself. In this Quran, the emotional make-up of the human being is brought into agreement with the rational make-up and the spiritual make-up of the human being, so that the human being does not walk in pieces, but walk as one whole. In this Quran, it is given. This Quran made Christs, not of one man, this Quran makes Christs of every human being.

1:42:17 IWDM: And that is the meaning of Scripture, when it says in the end, "Not only Christ will be wearing the light, not only will the leadership be wearing the light, but even the people will have light going off from them." The light won't only be with the leadership; the light will be with all the people, and that light will guide them. They won't need the leadership light. They can walk out in the dark. They got that light running from before their faces, alright? This is the teaching. Okay, and my final words to you. Where was the light that came together as one light? That light that was Elijah and that light that was Moses? Where was it when it was seen as Jesus? It was in his robe. As-salamu alaykum.

[applause]

1:43:15 IWDM: Up there. Up there. Up there. Up there. Up there. Up there.

[applause]

[background conversation]

1:44:53 IWDM: As-Salaam Alaikum again. Alright. This will just be very quick. If it wasn't so... Excuse me. If it wasn't so late, I would take time to tend to some matters that... But I think that because of the lateness, and how long you've been here and sitting, and staying yourself in the position there, that I'll just put it off and hope that we'll be able to tend to some of these things in the future.

1:45:20 IWDM: Now, a couple of things that I just want to mention because I feel that it might be problems for maybe, many of us. I received a note from a brother from out of the Chicago area. It's says, "Dear Brother Warith." Says, "I'm not much of a letter writer, but I want to write," he said, "And ask you this question. And the question is," he said, "What did you mean by you don't believe, but you know there is life after you leave this life physically?" Said, "I may have it worded wrong, but could you answer my question?" Now, I wanna answer this brother before all of you, so in case that the others had the same problem here understanding what I was saying, it'd be clear.

1:46:22 IWDM: I don't believe I said that I don't believe there is life... He says, "That you didn't believe but you know." You can't... If I don't believe, how can I know? You see. So I don't think I said that. But just in case I did make the mistake and my words got away from me, then I wanna correct it now. I believe that there is life after physical death, that is, I believe there's life for me after the physical death of my physical body. I believe that.

1:47:08 IWDM: But it's not the old kind of belief that we once had. We used to believe that this physical body was coming back. I don't believe that this physical body is coming back. I don't believe... There's no resurrection for this physical body except to go back in the earth, if it be given to the worms and the forces of creation. There's no resurrection for this physical body except the resurrection back into the cycle of life, back into the physical cycle of life. That's the resurrection for my physical body. But G-d began me from a physical body. I'm not... G-d didn't... G-d made a physical body and then he began my creation. Is that clear?

1:47:57 IWDM: G-d first made a physical body in my mother. And then after he made a physical body in my mother, he began my creation then. After, not with. After he made this physical body, he began my creation. Where do we find it? In the Quran. Says, "He created in the womb of your mother step by step by step." Says, "Enclosed the body with flesh, completes the physical fetus of a physical body in the womb of the mother." Says, "Then... "

[foreign language]

1:48:28 IWDM: Says, "Then he brings about a new creation." So I'm not the first creation, my flesh was created first for me. I'm then created in the flesh. I don't believe the flesh will have a resurrection except but to come back into the physical world that it is of. But now, I am a life. I don't only feel with my skin, in my meat, in my bones, I feel with my mind, I feel with my heart... Not just the flesh of the heart, I feel with the sentiment. I have been created forces. I've been made invisible forces that feel, that experience, that see, that think. I'm a life. I'm a new life made in this body.

1:49:15 IWDM: I believe that that new life will live again. I don't believe that physical death, the death of the physical, means that the death of this new life that has been created out of the physical. And I believe it because the Quran says it. And after believing it for so long and following the Quran, I've seen so many evidence, so many plain evidence, that point to the belief... To support for the belief that I really feel free to say I know it, and I think that's what he heard me say. That I don't just believe it, I know it. When my body is deadened, they put deadening in my jaw, they put deadening in different parts. They take out the heart and transplant and give me somebody else's heart, still I'm the same inside. So if they can operate on this physical and take away some of it, it doesn't take away any of me, if they can deaden part of it, it doesn't deaden any of me... Until they put me... The whole thing asleep. They can have a way to reach the part that reaches the mind, they can deaden those and then they put you to sleep.

1:50:25 IWDM: But even in sleep I'm active, I can dream. Right? Alright. So if I'm still alive and unaffected while the physical body is put to sleeping parts, our member's lost from the physical body, then why shouldn't I believe that this that has come alive in this body can live after this body is dead. And if Allah has said it, I have to believe it if I'm a Muslim. Now, if I find myself rebelling against it... I don't wanna believe, it's because I have not yet become a full Muslim. A full Muslim is one who completes his sole being to the will of G-d... Who submits, pardon me, his sole being to the will of G-d. Now, there's something of me that haven't submitted to the will of G-d, if I read the Quran, where Allah says that... He says, "They say that after they have dead and rotten in the ground become rotten bones or dust," says that, what is there? There's only one life for us, we live and we die.

1:51:30 IWDM: Say where's any proof for this? This is what the Quran says. Say where's any proof for this? Say, we haven't known anything, and our forefathers never told us of anything like this, of people coming back to life. This is... Read the Holy Quran, you're reading it now, so you'll see this, this is the language of the disbeliever. This is not the language of a Muslim. The Muslim is supposed to believe. See? So don't go astray, don't go into misunderstanding. The understanding is here now, we're straightening out the confusion, so read and understand that Muslim's supposed to believe because Allah says he will do it. He didn't say that you can do it. He says, "I will raise you up into a new creation." Khalq al-Jadid, which means a new creation. He says, "Don't you think that the one who was able to make the first creation is able to make another?"

1:52:27 IWDM: So G-d has made this physical creation and has manifested me, has created me in this physical creation. I should also believe that G-d can make a new creation and manifest me in that new creation. If I'm dead, am I lost? But I'm dead, am I lost? I go to sleep, but when my body wakes up, I wasn't lost, my body had to find me. I didn't have to find my body. Is it right or wrong? When I wake up, my body had to find me. I don't have to find my body. I wait for my body to wake up and become aware of me. So if G-d has made a body in which I can live and to which I can express myself, can't G-d make another body for me to appear again in, so he can create the conditions, the environment for me to come back alive in and wake up just like I woke up in this physical body? And that's what G-d is saying. This physical body is a proper environment for this life, this biological life that I have.

1:53:43 IWDM: So in this physical body I can go to sleep and wake up again. G-d says that after this death comes to the physical, that death that has been fore-created out of the physical, he has the power to create the right kind of environment for it to wake up again in. That's rational, nothing spooky about it. It makes sense, it's rational. And you will find many people used to be scientific-minded and against this kind of belief, who are saying now that there is scientific evidence that there can be life after physical death. Here is the key, we are not saying that there's physical life for physical dead matter except through the cycle of life for physical matter. What we are saying there is life for a new life that has been created in the physical body after the physical is dead. Now, I could talk about this, we could talk again for two or three hours 'cause there's so many things that have been said by different people on this subject. And if we brought all of those things out here... I mean, if you are a disbeliever, I'll ask you to go to the disbeliever, they're probably gonna convert you before we can.

1:54:58 IWDM: Because see, you're set against us. See, a disbeliever is set against that that he doesn't believe in it. So you ain't listening to us, you ain't reasoning, your rational mind ain't working freely and right because you are already set against it. You're closing out the idea, you're refusing to see and understand it. So go and talk to disbelievers, you'll find materialistic kind of people who will give you evidence or hearsay of an existence of soul outside of physical body and after physical body. They say they found some evidences, maybe they have, maybe they haven't. I found truth from G-d. That's enough for me. And really to say that a person thinks that he lives and is separated from his loved ones, separated from the goal that he's drove all his life, separated from his ambition to become a better person and have no more chance, that's insanity. It is, it's madness. We believe in the continuous growth of life, we believe that we will have a higher level after the physical level has ended.

1:56:16 IWDM: One more comment. I just picked out two from a stack. A sister in Michigan, Kalamazoo, Michigan, she wrote me a letter expressing her desire to go to Riyadh, the Saudi Arabia, Riyadh, to study, take Islamic studies. Not only this sister but any sister or brother who wants to go abroad to study, if you have the means and if you really have the desire, if you are strongly moved to do so, don't go half-cocked, half ready, half desiring, but if that's your strong desire, if you strongly desire that, and you desire that more than you desire doing things at home, continuing your affairs at home or advancing yourself at home, then I say, go on. I encourage you, and that's a blessing, may Allah bless you. And you will be blessed if that's your strong desire and you're sincere and convinced in your decision.

1:57:17 IWDM: The sisters, if you're invited by sisters, the sisters in Riyadh, don't worry, you'll be given the best of care. You'll be with sisters, with good Muslim sisters, you'll be protected from harm, from any harm. Don't worry. But a sister just coming up on her own and telling us, "I would like to go to Mecca, Riyadh, Saudi Arabia, Pakistan, Egypt or somewhere to go to school, in Islamic country," I would caution you against it. Because we don't know what kind of accommodations you have, we don't know what kind of facilities, what kind of help you'll have to manage. And it's difficult if you don't have some people waiting on you to receive you, and to guide you, and show you around, and help you until you can get going.

1:58:04 IWDM: The sisters who are here and they are still here in the States going around helping the sisters with the Islamic studies, if they invite you, the invitation is already there, accommodations are there, people will be waiting to meet you and receive you, your home, everything will be there. You'll have room and board and everything. Nothing to worry about. So, no problem at all. I had planned to take 15-30 minutes to talk to you on the laws about Islam. Now, I won't go into it, but I'll just tell you, if any of you are committing adultery, or fornication, and I mean physical... They say the Imam interprets, so we can interpret. Well, I'm interpreting to bring you to understand the clear understanding, if you interpret clear understanding back into confusion, you're working against me.

1:58:53 IWDM: Now, if you are committing physical fornication, physical adultery, you are guilty of breaking the laws of Islam, and here we prescribe one year restrictive membership, that means you are only allowed to come here and participate in prayer meeting and listen to the teachings, but you have no right to become an Imam or to be nominated for any position or to influence the court or direction of our work here in this community, you just only have a right to come and be taught, pray, and be taught, but no other right to influence or to hold positions of authority. And you have no right to express yourself freely in this community in the Masjid. What I mean by that, a person on restrictive punishment should not be engaging themselves in conversation with other members, off somewhere talking and discussing things with them.

2:00:00 IWDM: You're on punishment, you should be ashamed of yourself, you should just come here and pray, listen to the teachings, and say As-salamu alaykum, peace be onto you, sister, peace be onto you, brother and get your faith on out of here until you've paid your price. So don't sit around on conversations, you might be spreading your bad influences, we don't know. So if we find such persons on restrictive punishment, huddling together with different people and talking, we going to inquire about your conversation, and might just ask you without even inquiring at all, to excuse yourself, and you might not have the right to come back here again until your whole time period is over, maybe a year. Now, it should be very clear that wrongdoing, injustices, evil, filthy things are unacceptable. We should be the cleanest, the most upright, the best society, and don't come and ask us, is something that's allowed among us, and you know it's not even allowed among good Christians, you shouldn't even ask the question.

2:01:07 IWDM: So be good to each other. And I understand that there's some brothers with more than one wife, some brothers go out commit adultery, come back home, and give the sister gonorrhea, and the sisters complain about it, brothers tell us, "Well, you know, accidents happen sometimes. We make mistakes sometimes. Accidents happen sometimes." And the sisters say, "Well, what about me? I got the gonorrhea. What about my baby?" Ones that's expecting a baby is given the gonorrhea by her husband. "So, What about my baby? I'm expecting a baby." Well accidents happen sometimes, you know, things happen like that sometimes. You can't always be right. He should be apologizing and praying to Allah every day for forgiveness and apologizing to his wife and doing everything he can to make his wife feel confident again that he's gonna be a good husband and not gonna do those things. That's the least he should do. And any Imam knowing of these things existing in our society, they should bring those people before the society, not on a Wednesday or some small day or some small gathering, bring the majority of the people out on Sunday, your biggest day.

2:02:17 IWDM: Bring them out. Bring them before the people and say these people are guilty of such and such, and they have to be put in restrictive and under punishment, their membership is restricted and that's it. The punishment is to expose those persons and also the protection from those persons is to expose those persons. If we don't know them, we are not protected. My daughter might be talking to the man, thinking he's a good man, and he might be getting ready to give her some gonorrhea, and getting his brains blown out by me later. And I'm telling you, I'm so sane that I look a little crazy sometimes.

2:03:05 IWDM: I don't mind you doing certain things, but if you go too far with my children, I get upset and I don't know what I'll do. I don't wanna take the law in my own hand now, but you never know what a man gonna do when you start messing with his daughters and his wife. A brother have more than one wife, if you can go and live in a Muslim country, where polygamy is protected by the law. Here it's condemned by the law. Now let me explain something to you. The Quran does not establish polygamy. Alright. The Quran does not legislate or protect polygamy. Nothing in the whole Quran to protect polygamy. Polygamy is a condition that's tolerated under certain strict strict rules. Strict rules that you have to follow. It's a condition that is tolerated, it's not a condition that's desired.

2:04:19 IWDM: The Holy Quran says, one wife is best if you but knew. That's clear. Now, this polygamy is not something that the Quran wants for us, it's something that the Quran wants to restrict and wants to control. Something Allah wants to control so that it doesn't get out of order, so that abuses is not made on the innocent women and on the society. So this is a condition that the Holy Quran teaches us to tolerate under certain strict, strict, strict rules or conditions, and it works to curtail it, to get rid of it. Alright? In a society now that outlaws it, that have a law against it, I have no right to practice it. Alright? In a society that makes it against the law, I have no right to practice it because already in my holy Quran, it's not a condition that is desired, it's a condition that is tolerated under certain very, very, very, very strict conditions. Alright?

2:05:27 IWDM: So in a society that says, "No, this is against the law," I cannot practice that because my religion also teaches me to respect the law of the authority that I am living in or under, as long as that law or authority doesn't deny me the right to practice my religion. Okay? So restricting polygamy to one wife does not deny me the right to practice my religion. My religion doesn't tell me that a man should have two wives, or three wives, or four wives. So the country that tell me you can't have but one is really telling me what the Holy Quran says. That one is best for you if you but knew. The only thing where the Holy Quran makes it tolerable for me to have two if I can prove the justifications for them and prove the ability to manage both of them as their provider and provider for their children, then it is tolerable. It's tolerated in a Muslim society.

2:06:27 IWDM: The Christian society does not allow it, so it's not a question of whether it's tolerated in Islam, the question is, it's against the law in the land that I'm living in, and my religion accepts it as a tolerated thing, as a thing to be tolerated and not as a condition that is desired. So I have to give it up. That's the plain teaching. Now, I know what I said to you before. Before, you were just heavily caught up in this thing, all of you around here looking for what? "Hey brother, you can have more than one wife? Man's supposed to have more than one wife. Brother so and so got two." "Yeah, man, and hear about Brother so and and so got three," "Did you hear about so and so, that brother got four?" "Yeah, I'mma get me another one. I can take care of her, if the believers start donating a little heavier." Any believer that's giving more so an Imam can have more that one wife, you're committing a sin.

2:07:34 IWDM: You are helping him to live a sinful life and an unhappy life. Ain't no man happy with two or three wives. I used to have two or three girl-friends, it was hell. It was. It was hell. It was a lot of fun, but that fun didn't justify the hell that I caught. Oh, I enjoyed running out of the one house, telling them a lie and running home. Before she got back into what she was doing, I was into something I shouldn't have been doing. Then gone to another house. She ain't forgotten me yet. Just got through talking with her, she still got me on her mind. And I'm there telling a lie to another one. It makes it hard for you to live a truthful life, so why want a condition like that? It's hard, brother. Don't ask for more trouble. Be good Muslims, one wife, As-salamu Alaykum.