

Ramadan Session

November 30, 2001 Through December 2, 2001

Topic: The natural bases for the beginning of Society, its role in civilization or in Ethical Society; the role of man and the role of Humanity

Imam Warith Deen Mohammed

At Masjid Taqwa Chicago,

Illinois



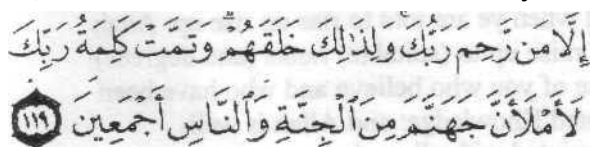
11-30-2001 Jumah: The natural bases for the beginning of Society; its role in civilization or in Ethical Society; the role of man and the role of Humanity.

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Again Muslims, believers, As Salaam Alaikum. We praise G-d. We witness that He is One and we witness that He has no associates, or helpers, or partners with Him on the throne. And we witness that Muhammad (pbuh) to whom the Qur'an was revealed over 14 centuries ago is His servant and His Messenger and the human model and leader for all people if they will accept him. Allah, highly glorified is He, the Most' High, He is the Owner of everything in the skies and on earth, or in the earth.

Q. 11.119; Man created for Allah's mercy



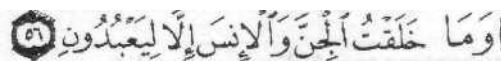
"Except those on whom He hath bestowed His Mercy: and for this did He create them: and the Word of thy Lord shall be fulfilled: "I will fill Hell with jinns and men all together."

Q. 23.14; Allah is the Creator is the best of creators

"Then We made the sperm into a clot of congealed blood; then of that clot We made a (fetus) lump; then We made out of that lump bones and clothed the bones with flesh; then We developed out of it another creature: so blessed be Allah the Best to create! "

Nothing existed before Him and nothing can exist without Him and He created human beings for His mercy. He says, in our Book, the Qur'an, the Book He revealed to Muhammad the Prophet (pbuh) for all of us, "Lillaahe maa fes samawaate wa maa fil ard", to G-d belongs what is in the heavens or skies and what is in the earth. "Wa huwa khaalequ kulle shay" and He is the Creator of everything, even though we create because He says also of Himself, that He is the best of creators. That is telling us that He recognizes human beings also have been created with free will, imagination, reasoning, rational ability, etc., and they can engage this creation with their intelligence and they can also create things supplied by Him, by G-d with the creation. So He says of Himself, "and G-d is the best of creators, "Ahsanu khaaleqeen".

Q. 51.56; Men jinn created to serve Allah



"I have only created jinns and men that they may serve Me. "

We witness that Allah (swt) has created us to be His servants and G-d says "I have not created jinn or men or human beings except for them to worship Me, serve me." It's the same meaning for the same word. Actually, serve and worship in Al Islam are from one and the same word.

If we who want sincerely to have a good life and believe in G-d, if you want to have a good life, you are in the condition or situation to have, also, faith. It is people who want the good life that are ready to receive faith.

All Muslims are not Believers

Q. 49.14; Say not you believe but you have submitted

The Qur'an says: The desert Arabs say, "We believe." Say, "Ye have no faith; but ye (only) say 'We have submitted our wills to Allah.' For not yet has Faith entered your hearts. But if ye obey Allah and His Apostle He will not belittle aught of your deeds: for Allah is Oft-Forgiving Most Merciful."

All Muslims are not believers. You know that. No one has to tell you that. And Allah (swt) has made us aware of that in the time of Muhammad, the Prophet (pbuh) in the Qur'an, speaking to those who were accepted as Muslims, but they had not shown the behavior that would make believers comfortable with them as believers. So to them G-d says, "Say not that you are believers, when faith has not yet entered your heart."

You see G-d did not say, "You who do not believe, you who are not believers, stop calling yourselves Muslims. Muhammad (pbuh), see that they get from among you". So I follow the Qur'an and I follow Muhammad (pbuh). And I wish with all the power of my essence that you would see that you are really cutting yourself out of the wonderful life and future that G-d wants for you by not opening your heart to true faith.

When you become true believers your life opens up and you expand into greater dimensions of life, your whole being, your intelligence, your heart, your sensitivity, everything. And it looks like something before had it cramped and when you take the band of disbelief off of it, how wonderful it is. Yes I am trying to make you have an appetite for it. It is delicious, faith in G-d. It's easy to have faith in yourself when you have faith in G-d and it's easy for you to follow the faithful leader when you have faith in G-d, wonderful G-d. Now for a few words on His servant and Messenger Muhammad (pbuh).

Muhammad, the Prophet (pbuh) is a sign like Jesus Christ was a sign. Jesus Christ was a sign of many things. Muhammad, the Prophet (pbuh) is also a sign. He's a sign that Allah (swt) was merciful to man before He even gave man Revelation. When Muhammad (pbuh) was asked what accounted for him being good, being Muslim, he said the mercy of G-d, because he had already explained to them that if someone was good or Muslim it was because of G-d's mercy. So they said, "What about you Messenger of G-d?" And he replied, "Yes, I too". He included himself. That says that he was telling them that he was a good person, a Muslim, because of G-d's mercy.

How are we to understand that mercy for Muhammad, the Prophet (pbuh)? When we understand that answer that he gave those questioners we will also understand a big, big truth in the Qur'an and in the life of Muhammad, the Prophet (pbuh) and in Al Islam. But it is the same in Christianity, or I would say, in Christ's teachings and message, peace be upon him.

When Muhammad, the Prophet (pbuh), was called by Allah (swt) he was called because he was calling for help. He was asking for help and he was not a sinner before he even was urged to call on G-d for help. He was not a sinner. He was never a sinner and he lived among idol worshipers, tribal people who are called people of the age of ignorance. "Jahiliyyah" means the age of ignorance. So he was not among people who were civilized. He was not among people who were following Scripture, Bible or Qur'an. He was among people who thought up their own religion. They didn't say G-d revealed this. They never claimed G-d revealed anything.

Q.58.11; Assembly make room

"O ye who believe! When ye are told to make room in the assemblies (spread out and) make room: (Ample) room will Allah provide for you. And when ye are told to rise up rise up: Allah will raise up to (suitable) ranks (and degrees) those of you who believe and who have been granted Knowledge: and Allah is well-acquainted with all ye do."

For the sake of those who will get this tape later, this is no miracle happening here, no rolling waters. That's what it sounds like. I have not created a river or a lake or something here. No miracle has happened, it is the sound of this paper. They are moving up towards me to give more room to those who are in the rear, so more can be seated and they are obeying Allah (swt) and Qur'an where He says, "make room for those who come to pray", praise be to Allah (swt).

Muhammad, the Prophet (pbuh), he lived among such people and he was a child belonging to the most honored tribe in his land, the tribe of Quraish. And of the Quraish, he was the most beloved person or child or son of the Arabs, of the Quraish. Before Allah (swt) called him, they called him, they knew him to be El-Amin.

G-d did not give him these names, El Amin. G-d gave them an awareness that G-d knew him as such and was putting them on the spot saying "Why are you're rejecting the man that you yourself lifted up? You lifted him up."

So his name was El-Amin, meaning the trustworthy one, and they trusted him. I won't give everything, because we want to cover a lot for today in this khutbah. They also called him As Saadiq, meaning the truthful one and the Arabs say, "The one who never told a lie". That is what the Arabs say of him. So here is a human being, born in the most unfavorable circumstances, keeping his human excellence to such an extent that his friends and countrymen thought his character was flawless, impeccable. And he said it was not his doing. He did not deserve credit for it. He said it was because of G-d's mercy, after he received Revelation and understood G-d and G-d's ways. He didn't take credit for his own excellence. He said it's because of G-d's mercy.

Q. 18.110; I am a human like you

Say: "I am but a man like yourselves (but) the inspiration has come to me that your Allah is one Allah: whoever expects to meet his Lord let him work righteousness and in the worship of his Lord admit no one as partner."

John 14.20; I in you and you in me

"At that day ye shall know that I am in my Father, and ye in me, and I in you."

So that tells us that the human being's essence, in their purity, if they grow with you grow with your years, they will establish you as Muhammad (pbuh) was established in human excellence. You would be established the same

way. We all have the same excellence, essence and that's the meaning of this statement. Jesus said to his followers, "I in you and you in me". That's what he said. I know he said something else that has nothing to do with this khutbah and you probably got it on your mind. Muhammad, the Prophet (pbuh), said the same when he told his followers who were asking the question, "I'm no different from you. I have no power to make myself as I'm made and as I was made before Revelation. That was a mercy to me from the Lord of the worlds". That is what he said. He's saying the same thing that Christ Jesus said when he said "I in you, you in me". Allah (swt) says of Muhammad (pbuh), addressing what Jesus said in the Bible "I in you, you in me". Allah (swt) says to Muhammad (pbuh), "Tell them, say to them 'I am a mortal person just like they are.'" It did not just say "I am a mortal. He's a mortal", but the statement was made so there would be no doubt, no need to question it any more. Say to them "Ana basharum methlukum," I am a human mortal "methlukum" now that's different. I can be a human mortal but not like you. "Methlukum" means, like you. I can be a human mortal and also be an angel or divine having divinity at the same time, or at least claiming it.

Allah (swt) told Muhammad (pbuh), the wonderful model of human excellence for all of us to emulate, He told him "Say, 'Qul' means say, that's imperative, that is instructional to say, 'Qul Ana basharun methlukum' I am a human mortal like you".

Spiritual extremes leads to man thinking he's god

There is a real serious danger for guidance in Religion if you do not address the human excellence and also the human limitation, because men become self deluded, self hypnotized when they engage the spiritual truths and the spiritual realities. Those realities have such power to influence their mind and nature that if they do not have divine checks on them they will think that they are not just human but they are also god or divine being with super

powers or supernatural powers, that they are species above the human species.

So we are protected. The Qur'an came to correct and to explain and to preserve the Word of G-d from being changed for as long as the earth exists or abides, as Scripture says. Wonderful man given to us for us to see the human creation, you hear that? Please, you students and you master teachers, please take notes. This is not to criticize you. This is to recognize that you are a master teacher. Please, masters take notes!

Muhammad (pbuh) is given to us for the same reason that Jesus Christ, peace be on him, in the Gospel is given to his followers, to show the wonderful creation that G-d did. G-d did it. He created it a wonderful human being, a human being that does not necessarily have to have a good family to live in.

Prophet Muhammad (pbuh) did not even have a family. He lost his family. His father died, mother died. His uncle took care of him. He had help from a family but he was not supported by a family. He was supported by just an uncle from the family, but not a mother, the normal family. He never enjoyed it but look what he turned out to be. Look at the wonderful, perfect human model he turned out to be. So that is telling us in spite of circumstances, what G-d Wills shall come about and what He created is stronger than what He did not create. He did not create idolatry. He did not create the ignorance that was their culture. He created the human being and the human being has proven to be stronger than their culture, stronger than their false religion, etc.

Muhammad is what Allah created all men to be

So really you know what that says, too? None of us has an excuse, "Oh, I didn't come up, my circumstances were not good you know. I had bad circumstances in my life man. I couldn't turn out anyway but this". I heard those words, "I couldn't turn out anyway but this man". Well, what about Muhammad (pbuh)?

He's the witness for you and against you, for you in this day and against you in the judgment. He is the witness for you in this life, because all you have to do is embrace him and you will be saved. You will be embracing what Allah (swt) created you to be. And if you have that awareness, you can be saved. Man has to believe in himself. The standards for human life are raised when people have a great appreciation for the value of the human person.

In the United States of America we have a history of the worst treatment of human life in the pages of history. But, on the other side, we have devoted servants that have been around here all the time when the worst things were happening to us and other people on these shores, in this country. There were people hating it, planning to work against it and planning to be more effective working against it. They never accepted it and they were people who believed in G-d, followed Scripture. I have been doing this for 25 years or more, much longer. I usually can do my writing. I do my writing right up here, inside on the tablet in here, but I've got to go to my notes. I've been doing very well following this, but now I've got to go to my notes. Praise be to Allah (swt).

The learned scholars especially the pious learned scholars, the philosophers who have philosophical minds as well as pious nature and rational mind, they have called Muhammad (pbuh) the perfect man, "Rajulun tarn". And I agree. The model that G-d gives us is a perfect man, perfect human being, in that he is the complete human being, the complete man.

Abraham also had that, but Abraham acquired it. Muhammad (pbuh) was born with it and never lost it, not for one moment in his life. Isn't that wonderful? Who else do we have in Scripture like that? No one else but Jesus the Messiah, peace be upon him. Of Jesus, the Messiah, it is said he was born and from conception and birth, development in the womb and birth, he retained that essence. And when he was born into the world, he retained that essence and he died having that essence according to the Bible, keeping and retaining that essence according to

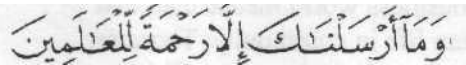
the Bible and according to the Qur'an. He never lost that essence.

Luke 2.7, 12-4; Jesus born Manger "And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn."

And where was he born, according to the Gospel? He was born among animals and you'll see the picture of the nativity soon if you haven't already seen it. It shows a child, little infant, among animals, praise be to Allah (swt).

Double portion of mercy Prophet and Revelation

Q. 21.107; Prophet mercy to all the worlds



" We sent thee not but as a mercy for all creatures."

Q.57.28; Mercy double portion

"O ye that believe! fear Allah and believe in His apostle and He will bestow on you a double portion of His Mercy: He will provide for you a light by which ye shall walk (straight in your path) and He will forgive you (your past): For Allah is Oft-Forgiving. Most Merciful:"

Of Muhammad, the Prophet (pbuh), Allah (swt) says, "We have not sent you to be other than a mercy to all the worlds". His creation was G-d's first mercy and then G-d gave Revelation to show that creation how to build world society, to satisfy, suit, accommodate that model, the ideal society. The best of community life was revealed to Muhammad (pbuh). Then when we have a community supporting that kind of life, we have the second portion of G-d's mercy. And He says, "I'll give you two portions of My mercy". This is what He said to people before the Qur'an. It's in the Bible and I am identifying with the help of G-d those two mercies.

Your own good nature is G-d's first mercy to you. Some say, "Lordy have mercy. What have you done poor soul?" Listen to the better part of yourself and you'll have G-d's help.

That is G-d's help if you will just listen to the better part of your own self, the better part of your own soul, the better part of your own spirit, the better part of your own mind, the better part of your own human sensitivity. Embrace it. Embrace the better. And G-d says, "And take the best there of. That's human nature when you have a sane, sound mind and you're not sick in the head. It is human nature not to choose the worst, not to choose the second best. If I have the opportunity, I want the best. I have the opportunity to eat the fried skin and I have the opportunity to eat filet mignon. "Hey, don't get me upset. Give me the filet mignon, man. Didn't you say I had a choice?" Well, that's what we are we are, creatures of choice and we choose to have better. We don't want to choose the worst. It's our nature to choose the better, not the worst.

Al Islam in accord with human nature

G-d is not giving us any Religion that is not in accord with our own human nature and G-d is not giving us any excellence to go after that is not already in our capacity as human beings. He has created us for that. He said, "I created the human being for My mercy"; the first mercy and also the second mercy, if we do as Muhammad the Prophet (pbuh) did, build on the excellence of human life.

Education problems

You know that's a failure of many of our schools and many of our so-called teachers. They get a student and they start being critical of the student. They start seeing flaws and defects in the student, short comings and problems.

They should be looking for the good in the human and build on the good, first, to give that child faith in himself, let him know, firstly, that he has some good, that he is to be respected as a human person; and that "You have something

that I'm pleased with. You have something that makes me smile when I reflect on it". Then that makes that child feel good. That makes that child positive. That makes that child strong to go after what you're going to offer, to deal with its flaws, with its short comings, etc.. You don't go to the negative to build positive. You go to the positive to eliminate negatives.

Khaira good that Allah made when He created mankind

Q. 3.110; You're the best community evolved for mankind

"Ye are the best of peoples evolved for mankind enjoining what is right forbidding what is wrong and believing in Allah. If only the People of the Book had faith it were best for them; among them are some who have faith but most of them are perverted transgressors."

Allah (swt) says of the community, "You are the best community." You're not a community without people. Community doesn't produce itself. People produce community. Allah (swt) says, "Antum, you are, Khair ummatan of the best community". Khara" means, the best, but it's not the best like good, better, best, not like that. You are to understand that G-d is saying that you are the best in the history of the development and rise of communities, life. That's what G-d is saying.

G-d didn't say something to make me think arrogantly. The Muslim ummah is better than all other ummah. Ummah doesn't mean anything but society, community. "It is better than all other communities?" No, He did not give it to us for us to do that. When it says "Khaira ummatan" it's talking about the "Khair" that He created when He created human beings. And that "Khair, that good, has established itself.

And when it says you're "Khaira ummatan" that's not to reflect bad on any other society if they are also established on that "Khair" that G-d created for us to be established upon and to build upon.

It's not a description like Akbar, "this is better than this". It's not that kind of expression. We have to be able to produce audio tapes like everybody else produces. If they can produce audio tapes without problems, we can too.

Best, khair. Really, in the Arabic language, the rules logic are not exactly designed as in other languages. It's not exactly the design in other languages, especially those Western languages. It's a different design. So it's hard to explain what "Khaira" means. I have explained it to you, but it's very hard to explain like you explain "this is superlative, this is this in grammar". It's hard to explain it like that, because this kind of expression is not in English.

Khaira are goods that supports human life in community

I find it more in the business world. You know goods in the business world means that, that supports human life in community. Those are the goods; goods and services, etc. This "Khaira" is like that and understand that Muhammad (Pbuh) was a business man before he became the Messenger of G-d also. That was his profession. So perhaps these terms that are found in the Qur'an when the science of business and economics was developed, perhaps they borrowed "Khair" from the Qur'an, from Islamic language and used it in the business world. I believe that's a strong possibility that happened. Don't you know the West had no civilized system before Al Islam?

G-d says, "You're the best community." I hope you understand now what we mean by best; not in comparison with other communities, but based upon the fact that you're evolving upon the best that G-d made in the human being. That's what it's saying. "You are the best evolved community upon My pattern that I set for the human being when I created you." That's what G-d is saying.

Al Islam complements our nature

And what is our Religion? Is it something that comes separate from our creation and is given to us to save our human life? No, it is our human

life that can save us, the human life that G-d gave us and that G-d has created us for, not the world, G-d. There's a difference between what the world has made of us and what G-d created us for. All human life has a directional life and all life has a direction. The direction of all life is to go from lesser to greater, to go from weaker to stronger, to go from inferior to better, superior. This is the direction in all life.

Our life begins as nothing but a little worm. That's what our life is. We have doctors here. They can help me with this if I need their help. Our life begins as nothing but a little microscopic worm. And look what the worm is in the scale of the evolution of life. The worm is way down there at the bottom. But that life that appears to be nothing but a worm develops and matures in the womb of the mother for nine months and comes out a marvelous creature with no sin and no tendency to sin. You hear that? I'd like to kiss you, brother, right on top of your head and make you illuminate, all through your body light.

Q. 5.3; I completed My favor and given Islam as Religion

"This day have I perfected your religion for you completed my favor upon you and have chosen for you Islam as your religion."

Q.95.4; We created man in excellent mold

Psalm 51.5; Born in sin and iniquity of womb

"Behold, I was shapen in iniquity; and in sin did my mother conceive me."

So look at your beginning. G-d didn't destroy your picture of your beginning. Science can show it to you, a worm. And then you develop as G-d created you to develop, a human person, new baby born to mama and daddy with no sin and no tendency to sin until the world influences it and shows it something different from its nature.

Allah (swt) says, "This day I have completed My favor on you". G-d is saying, "That life I created to be Muhammad (pbuh), I owe it a favor. The favor of showing it and giving it, its

environmental life where it will be in a situation like paradise. I owe it to this creature to give him a situation to be in a virtual paradise in My material creation." I'm not questioning the Hereafter. I believe in it. I'm not questioning the end of this creation, this material world. I know it. Science says it has to happen. I know it's going to happen.

And I am not questioning G-d's Word when He says, "Can't you see or imagine that the One who did it one time can do it again?" I believe that the G-d Who did this creation the first time can do it again. So I am a believer in that, that is billions of billions of light years away. But what I'm talking about is right here right now and what I see that G-d is saying to us is He wants us to have a virtual paradise on earth.

So G-d says, "This day", announcing the completion of the Religion, the Revelation and the Religion, "I have completed My favor on you." Don't think it's just for Muslims, on mankind, on all human beings, but through Muhammad (pbuh) and through the ummah, his following.

Al Islam your Religion G-d needs no Religion

"This day have I completed My favor on you and this day have I perfected for you your Religion". G-d didn't say, "This day have I perfected for you My Religion". G-d doesn't need Religion. You have a small picture of G-d if you think G-d needs Religion. "This day have I perfected for you your Religion and completed My favor on you and I have chosen for you Al Islam as Religion." It didn't say Islam as My Religion. It didn't say Islam as your Religion. It says Islam as Religion. It means after this, nothing will qualify to be called Religion unless it's in this nature and in this excellence. If you don't have it, you don't have the Religion, not from G-d. You don't have the Religion from G-d.

Islamic Religion begins in pure human nature

And if it's a Religion from G-d, it begins growing when He put a human being in the world because that's the first mercy and that's the first development of his religious life. G-d didn't have to reveal to man a religious life. He created man to have the nature to grow into a religious life. He just had to reveal to man how to complete that life, how to complement that life, how to complete that life and have the external world supporting that wonderful life. That's His second mercy. "I have completed My favor on you".

Q. 30.30; Religion of nature

"So set thou thy face steadily and truly to the Faith: (Establish) Allah's handiwork according to the pattern on which He has made mankind: no change (let there be) in the work (wrought) by Allah: that is the standard Religion: but most among mankind understand not.

And Allah (swt) we're making connections. That's what Al Islam is all about, making correct connections. Allah (swt) says that, "This Religion is the Religion of the original nature, 'Din Al Fitra', the Religion of the origin." This Religion grows out of the origin. What origin? I can tell you that quickly. The baby that's born this minute, this second, is the gift of the first mercy and that is the origin. If you will give that baby the environment and help that it needs to stay in its innocence, to stay in its good human obedience like I was favored to have, you would have a wonderful adult that you would love and be proud of.

So that is the origin of our Religion. Human nature in its purity, human nature in its innocence is the beginning of our Religion. Then G-d wants to help us with that growth and development so we can see how to establish a human environment pleasing to that beautiful life that He created before it was spoiled or touched by the world.

So He says, "Deen Al fitratul ladhee, the Religion is the origin which, Fataran naasa alaiha, He patterned the human society upon it". Now isn't that simple and easy to understand? Look at the innocent baby life and if you keep giving it additional life and growth that complements that original pattern, its innocence, don't give it something that will go against its innocence, don't give it something that will go against its purity, don't give it something that will go against its natural curiosities, etc., you will be building as G-d has built upon human life. Allahu Akbar. I am speeding. You don't know it, but I'm speeding. I'm trying to go as fast as I can with this.

Man created weak, didn't say who did it Q.

4.28; Man created weak

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"Allah doth wish to lighten your (difficulties): for man was created weak (in flesh)."

Human beings are tested by hunger, fear, from the natural world or human world. We also are weak, "Khuleqa daeefa, man or humans were created weak". It didn't say G-d created you weak, like I had a discussion years ago with someone. It says human beings were created weak. It didn't say who did it. It sure cannot mean that the human creation is a weak creation. It can't mean that because man didn't have to get a Revelation to know how to conquer the jungles, conquer the wilderness, the animal world. So He sure established him as the better creation. He established himself as the better creation without Revelation.

Pygmies drugged the biggest animals

The biggest animal in the world, he's already able to take him down before any Revelation came to him, take down the biggest animal walking the planet, take him down, find a way to drug him.

Pygmies blow a dart and put him to sleep. The pygmies are not considered to be civilized people. They're considered to be primitive

people. And the pygmies had a drug that they could blow out of a blow dart and take the biggest animal down, put him to sleep. They could go and sit on him while he's sleep. So don't tell me human beings are weak creation. No, the human being is a strong creation.

Man created by himself, environment weak

Q. 93.6-7; Found you wandering then guided

اَوَوَجَدَكَ ضَالًّا

فَهَدَىٰ ۖ وَوَجَدَكَ عَائِلًا فَأَغْنَىٰ

6. Did He not find thee an orphan and give thee shelter (and care)?

7. And He found thee wandering and He gave thee guidance.

Ezekiel 16.6; Polluted in your own blood

And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee when thou wast in thy blood, Live; yea, I said unto thee when thou wast in thy blood, Live.

So G-d does not mean in that sense, that you are created weak, you are created by yourselves weak, you are created by the environment to be weak. Well, I'll give it to you because I find something similar from Qur'an, in the Bible. Speaking of the chosen people, G-d wants to remind them that "You weren't so great when I selected you to be My people. He says, "I found you wallowing in your own blood,". That's the Bible, a bad condition. But did G-d create you to wallow in your own blood? No, but G-d says He found, speaking to a certain people, I found you wallowing in your own blood. This is Bible. You can reject that if you want to because we're Muslims, but now let me come to the Qur'an. Speaking of Muhammad (pbuh), the perfect model, the perfect human being who did not lose the quality of life that G-d created him to have and gave him and blessed him with at birth, or as a creation...

Of Muhammad (pbuh) it is said, "You were found drooping, straying, missing and G-d guided you." That's saying exactly what it said

in the Bible, "I found you wallowing in your own blood", because blood is one of the stages in the evolution of man, isn't it? The clot. And instead of going to the next stage they were wallowing in the blood, un-clotted. And G-d found Muhammad (pbuh) missing, "Daalan, fa hadaa" and guided him.

The evolution or the stages in the guidance, if you get lost in one development and start wandering in that development, if it is that level of blood, you are like someone wallowing in the blood, the blood of your nativity. It is saying the same thing.

Now the Qur'an, who does it guide? Or I should say who does it guide aright? Because when you go into it with bad intentions, it will guide you, but it will not guide you aright. It will guide you to hell where you're suppose to go, because you went into forbidden territory with bad intentions. Whom does it guide aright? The regardful, the Qur'an says, "This is the Book. There is no doubt, defect in it"; no short coming, nothing to make you doubt, guidance for the regardful. It is guidance for the regardful.

Now we can translate it and say it is guidance for the pious. It is guidance for the G-d fearing. It has all those meanings, but the essence of all those other meanings is regardfulness. It is because G-d not only says, "Attaqellah", the same word, but only as in instruction, as an order now. It is a verb. They translate it "fear G-d, reverence G-d". And G-d says "Attaqen nar, fear the fire", using the same word. So this can't be used in every context and reference, if we say G-d fearing or something like that. But, I guarantee you if you say, "be regardful", that is its essence. That's the essence of the word. You can use it and that meaning will satisfy every reference in the Qur'an and every context.

So it is guidance for the regardful. Regard means respect; have respect for your human life, have respect for your mother. G-d says, "Attaqellah", have respect for G-d and "Wai Arham", and the close family ties, beginning with your mother, your father, your brothers and sisters in your family, etc.

It is also guidance that will guide aright, those who earn forgiveness. You see, you don't have to be like Muhammad (pbuh) and have never sinned. You can sin and fall victim to a life of sin. But if you earn forgiveness, G-d will guide you aright. G-d will bless you with the Qur'an, bless your heart and your mind to receive it and it will be guidance for you to take you into the beautiful, virtual paradise on earth and preserve your life for the new creation that is billions of light years away.

Now understand this, too. Our Religion teaches us that this life is a journey. Muhammad, the Prophet (pbuh), said it and we know we use the language path of G-d, "Sabilallah". A path takes you from one place to another. A path supports your need to go from one place to another and Muhammad (pbuh) said that this life for him is only a journey, passing through it. Wonderful picture, wonderful concepts, a revealing picture and concept of what life is in at least this one aspect or from one view point and interest. This is what life is, a path, a journey.

Now when you are on a horse or a donkey or dog sled in the ice countries or a fine automobile Or a 747 jet (I don't care what it is) or on a rocket going somewhere, you cannot be in that vehicle or on that ride with your mind not ahead of you in that road, or in that direction. Your mind has to be going to the goal, to the destination, to the object. Then you can get there. If you do not, the extent that you get off the target is the extent to which you're going to get lost, stray. When you drive a car, can you drive a car looking that way, looking back? When you are driving a car you have to look ahead. If you are going to New York from Chicago, you've got to keep New York in your mind. You get Milwaukee on your mind and you will be a long way from New York when you stop.

After life not Hereafter

So Allah (swt) tells us we are to what? Believe in the "After". It doesn't say Hereafter. We say that. It says "After". Later means coming lastly or after. It does not say "Here". No "Here" is in it. We have to believe in the "Akhira". It simply

means the later. "Awwala" means the beginning, the first. "Akhir" means the last, the end. So we have to believe in the end. And that means we have to believe in the new creation that Allah (swt) promises us when this creation has done what science says it will do. It will collapse upon itself or by some other theory, it will be non-existing one day. It will exist then only as energy in the space, but the forms will be gone. So says science not just Revelation, that this is billions of light years away.

I am in my striving to please Allah (swt) to focus on that end, though it is billions of light years away. I am to focus that on end. That's my end journey, billions of light years away. What am I doing in the mean time? I'm making progress. If I'm not, I've got to get off the road, or I'm going to have trouble, get sick and die in the road; and then you'll be off the road. You can't die on this road. You really can't get sick on this road. You get sick, you die, the road disappears for you. Yes it does. I'm not talking about the kind of sickness that the body has. I'm talking about the kind of sickness the spirit, the soul, the mind has. When you get sick, you're off the road.

So whom does it guide? Also, those who earn forgiveness. Whom does it not guide? The oppressors, those who want to make slaves of people; those who want to make people answer to them before they answer to G-d; those who will close their eyes and their ears to the urging of their own good nature and by so doing they oppress the good human essence of themselves; of their own life. So they become the oppressors of themselves. Or those who go out on their own, trusting their ability and not realizing that their life is such a complex thing, such a hard to understand creation that they need help and must have help from Whoever created it.

Abraham was such a person. He went out trusting his own mind, trying to find G-d. But he had good intentions, that was his salvation. He saw things. He was observing the heavens and he saw things and he said, "That must be G-d". He tested it with his rational observation and he concluded, "No, that's not G-d". And he kept

on going. The sun was the last thing that he observed and he tested it and he said, no, he couldn't conclude that, that was G-d. He concluded after trusting and studying his own search, he concluded that, "No, none of these things that I can visualize in the material system or scheme can be G-d. There must be a cause that created this great effect, the worlds up there and the world down here".

Then he said that One is G-d and when he realized that what did he say behind that? "Enne thalamtu nafse, surely I have oppressed my own soul and I confess my faults." Then he pleaded to G-d and asked G-d to guide him to the best of character saying, "Wahde be ahsane khalaq, guide me to the best of the characters or to the best of creation, best of created form, or character." This is Abraham, the one that G-d made father of the many, father of the nations.

Psalm 51.5; Born in sin and iniquity of womb

"Behold, I was shapen in iniquity; and in sin did my mother conceive me."

And whom does it not guide? It does not guide those who have a disease in their hearts. G-d says He will not guide those who have a disease in their hearts. The baby does not come here with disease in his heart. Male and female, they do not come here with disease in their hearts. They get the disease after being in the world and influenced by the world, by the negative world and negative persons. They get disease in their heart and G-d says He does not guide such people. Now many of those with disease in their hearts they think they are going aright and G-d says, "And He revealed the Book, some of it allegorical and some of it basic. Those in who heart is a disease prefer the allegorical over the basic."

The Qur'an and Al Islam is a common sense Religion, common sense teaching for common sense person or people. I heard one man say. I was on Larry King's show and it gave us good exposure, although I did not get a chance to say that much, because they had several persons on the show coming from different states, my self in Illinois and others from different parts of the

country, Washington, New York. And this individual said, "The person knows good from evil. They know when they're doing wrong." That's what this person said. Yes, that is right, Allah (swt) gave us this nature to know harm from help, something harming me, something helping me.

Mind can't distinguish between harm and good

Q.101.1-3; What is the noise

Q. 27.4; Made their evil deeds fair seeming

"As to those who believe not in the Hereafter We have made their deeds pleasing in their eyes; and so they wander about in distraction.

We are created to know the difference between harm and help. "This thing is hurting me or harming me. This thing is helping me." All of us are created with that common sense to know that. But the intellect or the rational mind can pursue something to an extent that its own nature, the nature of the mind changes and it no longer can distinguish between harm and help. It no longer can distinguish between disease and health. It no longer can distinguish between evil and good. It reaches that extent by pursuing something that's against its own human nature.

That thing that it pursues, that is against its own human nature, that will eventually take it out of its human nature and out of your human nature and you will then perceive evil as good. You perceive hate as love. You perceive sickness as health. You perceive stupidity as wisdom etc. That's what has happened to much of the leadership of the Muslim world.

Muslim world leadership has become fixated

The Muslim world leadership has become fixated. They are just compelled to dwell on the "ugly West, the ungodly West, the cruel West". Dwelling on that generation after generation has taken them out of their human nature. Now when they read the Qur'an, it does not guide

them except deeper and deeper into their deviations, more and more into their deformities.

Hell fire twist its subjects out of their forms

Hell twists the thing out of form. The fires of hell are so severe it twists a thing out of form. On some it has the effect of freezing and it freezes them to a certain extent that the freezing breaks up the body. This is the Qur'an and I can go on and on and on describing to you what the Qur'an says happens to you when you continue to go astray from the beautiful creature Allah (swt) made you to be.

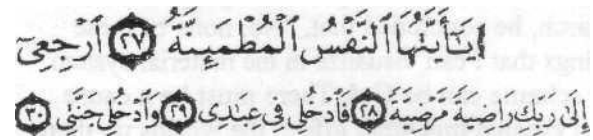
In concluding this part of the khutbah I want to say to you that if you understand your Religion and if you accept the way I have presented it to you, you understand your Religion. If you understand your Religion you are in a very, very excellent condition to go after the best life for yourself without frightening other people and making them fear that what you're after is going to take their good life from them. If you go as I have shown you with the light of Qur'an and Muhammad (pbuh) you are going to be successful anywhere you live, in any nation, even with those who oppress. Because what I have shown you is the light of Al Islam and the light of Al Islam is also the light of wisdom. You will have the wisdom to survive even the environment of the oppressors. Yes, you **will**.

And you will not have to be shamed by the learned. I don't care where they come from or what their Religion is, you will never have to be shame. If you keep the mind that I present to you that should be the Muslim mind with Al Islam illuminating it, brother, you are in the best life and you are situated for the best future on this earth and after.

So we thank Allah (swt) for His great mercy and we pray that He guides us always, for without Him we would never have found guidance. Ameen.

Second part of the khutbah

Q. 89.27; Return to Allah pleasing and pleased



27. (To the righteous soul will be said:) "O (thou) soul in (complete) rest and satisfaction!
28. "Come back thou to thy Lord well pleased (thyself) and well-pleasing unto Him!
29. "Enter thou then among my Devotees!
30. "Yea enter thou my Heaven!"

Dear believers, there is a verse in Qur'an that I mentioned on the Larry King show and this verse tells us everything we need to know-yes, it does-to situate our life, to go forward and achieve what we have been created to achieve, if we would just accept it, what this verse says. This one portion of the ayat, it says, "Oh soul at rest" "Mutmainnah" is the Arabic term. "Oh soul at rest", at peace, that's what it means, found peace, "return to your Lord", return to G-d, "return to your Lord" But why didn't it just say, "Return to Allah (swt)"?

It said, "Return to your Rabb, the Lord", because that attribute of G-d has you recognize G-d as the One Who has created you for growth, after growth, until you reach fulfillment or completion. And He has been all the time right there with you though you didn't know it, waiting for you to earn His special help, to keep you going from one progress to another progress, or from one phase in the road of your progression to another, so that you get to that end goal, complete, as G-d wants you to be. That's what it means by Rabb, Lord.

Return to your Lord, how? "Pleasing, Raadeyan, pleasing Him, return to your Lord". That means you have been making an effort in your life to please the best and certainly the best is G-d, isn't it? But if you don't know G-d, if you just know He revealed to man. If man would just do what Muhammad (pbuh) did, continue and do not deviate at all from the effort

to please the best in my nature. G-d is really the salvation. If we will know G-d, then we will be fulfilled, the life becomes complete.

So He has been striving to please his Lord, "Raadeyan mardeeyah". The same word but one is a verb in the active present tense and also a future tense verb, "Raadeyan". He is striving to please his G-d. That's his position. That's the position he took in life, that he will keep striving to please his G-d, "Raadeyan". Because you've been striving to please your G-d, you are pleasing to yourself. "Raadeyan mardeeyah, pleasing to your G-d and pleased." So what is this saying to us and what does He say? "Fadkhule fee ebaadee enter you among My workers, enter you among My worshipers, among my servants, among My workers." "Wadkhule jannate" and therefore enter you My garden of paradise.

Now, "Jannate", G-d's garden of paradise. So what is G-d's garden of paradise? A garden is something that needs cultivating. A garden suggests that care is given it and it is developed. It is cultivated and it has been made beautiful because of the work on it or the work for it. And to keep it like that you have to continue the work. So He says enter you among My workers. It's a garden. It is G-d's garden and in the Hadith Qudsi, which means G-d inspired this in the Prophet (pbuh). Qudsi means Holy. It is believed that G-d inspired Muhammad (pbuh) to say those things that he said. They were not just ordinary conversations of Muhammad (pbuh), I believe this is one of them.

He said that, "There is a piece of land that no one is to come into with their plows to plow it or to work in it. It is reserved exclusively for G-d." That is the sanctuary of the human spirit and soul that is supposed to know right from wrong.

In fact, it always knows right from wrong, that sanctuary of the human spirit and soul. G-d says that, that is for Him only to plow or to cultivate for Him only.

Q. 2.272; Allah guides to faith

"It is not required of thee (O Apostles) to set them on the right path but Allah sets on the right path whom He pleaseth. Whatever of good ye give benefits your own souls and ye shall only do so seeking the "Face" of Allah. Whatever good ye give, shall be rendered back to you and ye shall not be dealt with unjustly."

Q. 12.103; Can't make man believe

"Yet no faith will the greater part of mankind have however ardently thou dost desire it."

Muhammad (pbuh) in the Qur'an was told "You cannot make them believe no matter how ardently you desire to do it, no matter how much you strongly, passionately, with all your spirit and soul want to make them believe in Me and be Muslims." Muhammad (pbuh) was told by G-d, you cannot do that, only G-d can give them faith, that's the real faith; Not the faith in wearing an F.O.I suit or something, or the nun's garb or the priest's robe; not that kind of faith. It's bigger than that. What I'm saying is, not faith in the dress of Religion, but faith in the essence.

Bukhari 2.440; Every child born a Muslim

Abu Huraira, narrated that the Prophet said, "Every child is born with a true faith (i.e. to worship none but Allah Alone) but his parents convert him to Judaism or to Christianity or to Magainism, as an animal delivers a perfect baby animal. Do you find it mutilated?"

So in my conclusion here, I want to say to you that you are created with good human life and that's what Muhammad (pbuh) was telling us when he said everyone, every human being is born a Muslim.

You are created with a good human life and if you follow the best urges in that human life, you will get better and better until you present yourself as a beautiful, perfect human being. You may not know how to solve the problems of

the world like Muhammad (pbuh). He was the complete human being, but he did not know how to solve the problems of the world, not even the problems of the peninsula called Arabia, now. He couldn't even solve those problems.

It took the second portion of G-d's mercy, Revelation from Himself, communication, guidance, knowledge, teaching from Himself to Muhammad (pbuh), to situate Muhammad (pbuh) to lead the people into that beautiful community life without problems that man will have without the guidance of G-d.

G-d says, "Oh soul at rest, who has found peace, return to your Lord pleasing and pleased". If you strive to the best that is in you when you get help from G-d and you keep that, don't stop that. The Religion is to continue that. The Religion is to complement that. The Religion is to give that additional help, not to go against it. That's why it says, "Patterned on that which the human society has been patterned upon." You don't reject the first mercy. You have nothing to put the second mercy on. You have no pattern to adjust the next mercy to. The next mercy has to be patterned or fitted in, adjusted to, the first mercy. You see now how people have bad Islam and good Islam, human Islam and demonic Islam, demon Islam. You see how they can have that? When they don't pattern it to the best of the human nature that G-d created, everything is lost.

So if you just remember that G-d is saying to you, "I created you with a nature to go after the best and if you do that, if you go after the best, when you get My help and Me, you're going to please Me and you are also going to be pleasing to yourself So what is the requirement for me having my own life satisfying to me? I'll be pleased with it. I'll be satisfied. I have given it to you plainly. "Enter you My paradise." But look at the language...

Jannatee man's spiritual creation Garden

"Wadkhule jannatee" the same sound that I make when I say, "My garden". If I say, "my garden of paradise", I say, "Jannatee". But when

the preposition goes before garden in Arabic grammar, it changes "Jannatun to Jannatee" and the "Jannatee" is a hint that, "Man, you're only entering your own garden. It's the garden of your own spiritual creation". Allahu Akbar, we have been blessed and not just in Ramadan. We have been blessed all along the road of our trials and tribulations, our hits and misses. But in the road of our good intention we have been blessed.

So I conclude with that and I ask G-d to make us strong in the faith, to make us determined to live this Religion always and die not except as believers and Muslims, Amin.

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11-30-2001 **Ramadan Session I**
Masjid Taqwa Chicago, 111
Friday 6:45p.m.

Imam Warith Deen Mohammed

Ramadan Mubarak

The session started when I began the khutbah today, that's when it started and we will be continuing in that progression for the rest of the Ramadan session, tomorrow and also Sunday up until noon. Just before noon we will end it. It will be the last, en sha Allah. I hope to spend all morning Sunday with whoever is here. I hope to lead you in Fajr prayer and after Fajr I hope to get good rest tomorrow night, en sha Allah and after Fajr prayer. I hope you, if you intend to come, please get good rest.

Prayer is better than sleep

The call to morning Fajr prayer says , prayer is better than sleep. So you think it means just sleep in the bed. For some of you, it means the rest that you need and that you like for your personal your body, that's what it means. So you could be resting your body watching TV. You could be resting dancing. You could be resting singing, that is, the rest of your body, that is resting your body, resting your personal life, your mortal life, your carnal self. So the pleasures of the carnal self, that is what it means, just like sleep and eating and a number of things that we have to have for this physical body. But when you are attending those needs it is like sleep. The spirit for G-d sleeps when you are doing those things, just like your body sleeps at night in the bed.

Prayer in Al Islam is the highest education

Matt 14.19; Two fish and five loaves of bread

"And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude."

Prayer is better than sleep and what is prayer? We just think prayer is prayer. No, prayer in Al Islam is the highest education you can get. It is the two fish and the five loaves bread. It is enough to satisfy the multitudes. I just wish you were where we are going. G-d has blessed me to already be where we are going. And He did it for no other reason than I could be prepared as one of you to take all of us where we should go. Praise be to Allah (swt).

I was on the Larry King Show as one of the guests and I felt honored really to be on Larry King's show. He had me on his radio talk show maybe five or six years ago, now, in Ohio. Imam Clyde Rahmaan, I think, arranged that and I understand from the producer at the studio where I was that Larry King still has the radio show. And when I saw him on TV. I just thought he had gone into television and that was finished. But I think he still has, I am told by the producer in the studio where I was at a location in Chicago that Larry King still has his Larry King Radio Show, too. He's a radio talk show host.

And we had a good time and I met him there and knew who I was going to be with for the CNN Larry King Show. I knew who I was going to be with. A-man that wants to know, "Where is this G-d you all are talking about? How come He does not do something about these bad conditions? And what about you Religious people? You know your Religion is what has messed this world up. Wouldn't we be better off without these Religions?" I knew the kind of fellow that I was going to be with, so he did not pop any surprise on me. But I sure wish I could have popped a surprise on his guest; his guest almost sent me back to the age of 25 years or 26 years old when I was blasting for the Honorable

Elijah Muhammad. I'm telling you G-d has really made me over. Allah (swt) has made me over.

I'm amazed at my own discipline, that I was able to contain myself and not come out of my peace mode into the war mode. Most people in the world they don't know Scripture. Allah (swt) says in Qur'an, talking about the people who think they know Scripture, the average person in the religious society, He says, "They do not know the Book except by faith". That is what Allah (swt) says in the Qur'an. If you're reading the Qur'an in Ramadan you're going to read that, you're going to come to that. They do not know the Book except by faith. That means they don't have a student's grasp of the Book. They don't have a professor's grasp of the Book. They don't have an educated grasp of the Book. They only know it by faith and that's most of us. We only know the Book by faith. We do not know the Book as a learned student of the Book.

Nation of Islam members were made studious

The followers of the Nation of Islam under the Honorable Elijah Muhammad, we were made students the moment we joined or came in contact with the Nation of Islam or with the Honorable Elijah Muhammad. So I do not remember a time in my life when I didn't have the mental disposition to not just hear what the Bible is saying or hear what the Qur'an is saying, or hear what the Minister is saying, or the Imam is saying, but to want to understand what is there, what is coming to the ear, what is before the eyes. If the Nation of Islam and the Hon. Elijah Muhammad did no more than that for us, it is worth everything that we have paid to have what we have. Yes, if it did no more than that, make us brave enough to want to know what we are seeing, what we are hearing even if it means I won't like it. You have to take that chance.

Some men love their women so much they won't be honest in a relationship with them, afraid that they may hurt the lady, may hurt her

feeling and she may see me as a person that hurts her. "I don't want her to see me as a person that hurts her. I want her to see me as a person that only makes her feel good." Some of us have that relationship with our Religion. We have that relationship with our Bible, our Qur'an. We have that relationship with our G-d. We should have it with G-d. We should always be highly respectful of G-d. But you have to, just like a woman I guess every man and woman have had this experience, if you are as old as I am, there has been at least one lover in life that you finally got to see well enough to convince you that you made a mistake. When you get to that point you don't have to respect them any more. Well people have presented G-d in different ways to the world. And the way that G-d was presented to me I got to the point that I said to myself, I got to know it well enough, to see the picture well enough to say, "I made a mistake. If you are G-d, I am not going to believe in you and in the judgment. If I find you there judging me, I'm going to ask you some questions." Now I'm not joking. I was dead serious. This is the way I was talking, speaking in my mind, when I was a young man. I said, "Well if this turns out to be true of you and you have me in your court, I'm going to ask you some questions, because I believe you need to be put on trial."

The Scripture says, "Those who live in glass houses should not throw stones". Now I'm invited to be on Larry King's show and here is what I'm told. I'm invited to be a part of, "to see how people of different Religions can be friends, live together and to address violence" and you know what violence it is referring to. It has to be referring to September 11 and what has happened since then and to address violence. So I'm going on there thinking—and it was I believed that a dialogue for the purpose of getting closer together in these troubled times and offering the viewers something from these so-called leaders of Religion that will give them a better picture of the people of Faith; and to help allay some of their fears of what possibly can happen because of us having these differences; that this terrorism that we experienced on September 11th is not the face of Islam as our President said.

I didn't care much for the man before I saw him in a little more detail, just like that girl I saw here in enough detail and said "no baby". Well it's just the opposite with President Bush. The more I see of him in detail, the more I like him. But still I will wait for his four years to be up and I'm going to try to see what Democrat will be running. Don't you all tell him that, because I got a feeling he's going to invite me to the white house sooner or later. Some Muslims and religious leaders arranged for me to be at the White house on September the 11th. We were supposed to meet with the President at 3:00.

I took a plane. I was there. I never got a chance to get from the airport to the White House. In the car going in that direction we learned of the great shock and we decided, the security brother said, we shouldn't keep going in that direction. He said, "We might get in there and might not be able to get out." And that's true, we could get in there and the police could block off certain areas of traffic and we could have been locked in. So we, I and my guest with me, we followed the security brother's suggestion, Brother Officer Shakir, a very good security officer in Washington that meets us practically all the time. He's with Imam Yusuf Saleem at the Masjid there and he works directly with the Imam Yusuf Saleem to see that my visits are comfortable and safe and I return home without problems.

So I said, "I wouldn't want to go too far away" I said, "Can we go to Philadelphia?" You see, I used to live in Philadelphia I said "can we go to Philadelphia and find a hotel there and stay there until we find out what's happening and how serious this is and should we stay?". So as we thought it over he said, "No this is too big. This is not going to be over in a day or a week". He said, "It's best to get home, no airplanes". So we drove. The brothers were good. Happily, they volunteered anyway and said they were happy to take me home and they did. I had that escort. The brothers took me home and I was at home safe, thank Allah (swt).

We came through some real tense atmosphere. It wasn't until we got well out of that area, like in

Ohio, before we felt normal atmosphere. We would walk in the service station and the tension was so strong. It was something. I digressed. I got away from what I was getting at.

If you have a glass house **don't throw any stones**

The Bible says, "Those who live in glass houses should not throw stones". The Protestant Christian, it seemed that his only reason for coming on that show was to make people fear and dislike Islam and Muslims. He made a statement, quoting Qur'an and didn't know what he was quoting. No he didn't and most of the people who read the Qur'an in English and know no more than the English they read, they don't know what they are reading, unless it's just plain ordinary talk. But if it's issues, they shouldn't try to make issue with the Qur'an's when they can't even read the Arabic.

A professor, a lady that I know, I've been with her a couple of times in conferences and I think once on a show too, once on a program. And she was very good, a professor from Georgetown University. She beautifully handled their attacks upon Qur'an and upon Muhammad, the Prophet (pbuh) and upon our Religion. She beautifully handled it.

Women you all are in your time

Sisters, you all are in your time. This is your time. And I don't care if you are a white man, a black man, or any other colored man, men do not fear women like they fear each other. So I knew the sister could handle it and I knew they'd much rather hear her talk than me. They are more relaxed hearing a woman talk than hearing a man talk, Larry King and his promoter, whoever. And she did a beautiful job. I sure wanted to come into it. I said, "You all don't know how fortunate you are to have this changed man. This is Minister Wallace on your program. He knows how to kick "A". I would have had that glass falling down on them. They would have all been chopped up by the falling glass. It's a shame that they will attack us.

I just want you to know that Allah (swt) has blessed me and has blessed you all with a new man, because I would have caused that program to be burning. They're going to cut me off now, but, I know how to get my stuff in quick. They would not have let me say any more, but I would have done enough to bring the glass tumbling down, cracking and shattering and coming down on them and cutting them to bits.

So the one statement was, this is the Jew coming to back up the Protestant Christian. But the Catholic participant was beautiful. He wanted peace. He was there for the same reason I was there and a few others were there, like the sister, Professor from Georgetown. One of them, the Jew, the Rabbi, he followed the Protestant up to show that the Qur'an was a troublesome Book. And he said, "I can give you example. In the Qur'an, it says, 'Do not take Jews and Christians for friends'. But we're on the show to encourage friendship, embracing each other. That's why we're there, to encourage friendship among Religious people and between us.

Q. 5.51; Do not take Jews. Christians as protectors

And he's saying that our Book says plainly "Do not take Christians and Jews for friends". So that stops the whole dialogue. It ends right there, if that's so. But the professor, she handled it extremely well. She said some other things to show that Al Islam is not promoting enmity or hostility or the rejection of these people of the Book, Christians and Jews, but recognizing them. And not only them, she said, "And even other groups that's not even named." She said it says, "Any who believe in G-d and last day have their reward with G-d and should not fear or grieve. And then finally she said that "What you're reading, it does not say that". If it does not say that, then how come it's in the translation? I'm saying this. This is me speaking now (W. D. Mohammed). If it doesn't say that then how come we have that in the translation if it's not right? Why don't the Muslims put pressure on those printing the Book to correct the printing, if that's not right?

So you see how we are "Johnny come lately" and right on the spot? And the world is looking at us and now here it is. When we're going to say, "It's not correct"? All this time we had to look at it and knew it wasn't correct. Why haven't we done something about it? Now we in America, we are not as much to blame as they are, because the Book came from their side, not from the West side. That translation came from the Eastern side not from the Western side. When we do our Book, I guarantee you, it's not going to say, "Don't take Christians and Jews for friends". It will say exactly what the Arabic says, "Do not take Jews and Christians as your protectors, as your patrons and protectors". Well that makes common sense.

"Umami" means mother wit

Now, why did that have to be said? Because the Arabs came from paganism. They came from idolatry. They didn't know revealed Scripture. That's why they are called the "ummi", or unlettered, just like the Prophet Muhammad (pbuh) was called unlettered. And the Arabs of that area where Muhammad (pbuh) was missioned and lived were also called the "ummiyun and the "Ummeyeen", plural for "Umami", which means you don't have education. You have nothing but what your mother gave you. It's from "Um" It's from mother. Many of you sisters you know what "Um" means. It means "mother". Well, "Ummeyee" that's what Prophet Muhammad (pbuh) is called, it means what we say over here in English, "He has mother wit". It means he's a child with only mother wit, not educated in the world knowledge.

And those people weren't educated. They didn't have education. They had no system of education. They didn't have learned people meeting and discussing wisdom like most civilizations had when they were starting to rise. They didn't have that. They never had that. They were roaming clans and tribes.

When we translate the Qur'an, we will say "Do not take Christians and Jews for your patrons or protectors", because they are patron and

protectors of each other; and they are. We know that. The world knows that. If you do, you make yourself look stupid before the world. If you put your interest in other people's hands, you make yourself look stupid before the world. Now why were those Arabs willing to put their interest in the hands of the people of Book? For the same reason many of you are willing to after knowing that you're suppose to be at one with the Islamic world. "Oh is that so? Are we suppose to be? Well, we're Muslims with all other Muslims then, aren't we? Well let me go over here to brother so and so, sheik so, and so Masjid so and so and let me pray with him and let me have him teach me the Qur'an and the sunnah". You are putting your interest in their hands when they are not your patrons and protectors. They are patrons and protectors of each other, of one another. And you make yourself look cheap when you go from your leader to them and say, "Okay, my leader told me that this is the way. Please take over from here on out."

So it's not something that happens once in a lifetime, or once in the history of man. It happens every time weak- minded, uneducated, unenlightened people have to be tested to see if they will stay with the one that got them to see where they should go, or leave him as soon as they find out that they are to go where others are going. "Let me have others show me the way". So it's the same.

You are not suppose to put your interest in the hands of others. The Ummah of Muhammad (pbuh), we are not suppose to put our interest in the hand of Jews and Christians. We would be stupid to do so and we won't have their respect if we do so.

They won't respect you. They'll say, "These people are putty minded. They've got a beautiful Book, That's their Book and they come to us to understand it." And some of you do that. You go to them to them to have them teach you Arabic and the Qur'an. You tell them that Imam Mohammed says, "Before you teach one of us Islam, he said he wants to come to you and have you teach him Islam"" and see if they're willing to do it. They know me you

don't. See if they're willing to teach Imam W. Deen Mohammed. You can't hardly find anybody on the planet willing to teach Imam W. Deen Mohammed. I'm not bragging believe me. I want no attention to myself, G-d knows that. But I want you to believe in the G-d that has helped me get where I am. That's all I want, not that you look at me or see me. You don't have to ever see me again. Don't give me credit for anything. I just want you to see that G-d that has gotten the son of the Honorable Elijah Mohammed where he is today.

Q.16.43; Ask the people of the Book

"And before thee also the apostles We sent were but men to whom We granted inspiration: if ye realize this not ask of those who possess the Message."

Don't you know that's the way Prophet Muhammad was guided to handle it? He said , "Ask people of the Book." You don't have knowledge to evaluate me and what G-d has given me. You don't know Scripture, so ask the people who received Scripture. They will tell you, and I've told you all, not that I'm a Prophet, don't think that. But whatever has happed to the Prophet (pbuh), if you are sincere in following his way, what G-d revealed to him and the way he lived it and did it, you're going to experience some of what he experienced. Yes, you will.

What I'm saying is that Muhammad, the Prophet (pbuh), also had to tell them, "Ask the Christians. Ask the people of the Book". And I tell you, "Take what I give you and go give it to those you think really know". Give it to the Pope, anybody. I'm not saying this to put anybody down or to take anything from anybody. Take it to the highest person you know. Take it to the highest Priest, the highest bishop, the highest preacher, the most learned that you know. Take what I give you of Scripture to them and look at their faces. They may lie to you but their faces can't lie, because when you tell them exactly what I say and whatever they do, you are going to know that you hit a chord. You're going to know that you struck a chord.

And most of them they will just say, "Is that your leader? I hope one day I meet him". They might tell you, say, "He's a great leader". How many have talked to higher ups and they said, "Your leader is a great leader?" And the higher up they are the stronger compliments they pay to your leader, right? That should tell you something.

If you don't believe in me then what good am I? Allah (swt) has not blessed me to go to these people who already have Scripture and know their Scripture and are educated in their Scripture. G-d has blessed me to bring you to where you should go, those who do not know Scripture and you don't know Scripture. Don't fool yourself you do not know Scripture. The preacher that goes to these seminaries, they teach him how to play games. They teach him how to enchant the audience. They teach him how to stroke himself, but as far as real insight, they don't have it to give him. They don't even have it to give him.

This kind of knowledge is not given by institutions that set themselves up to educate. This kind of knowledge is given directly from G-d. G-d has to inspire this in you. There is no way I could have gone to some school and gotten what I have. That's why Allah (swt) wouldn't even let me go to some school, didn't even let my father. My father told me, he said, "Wallace, I wish I had sent you overseas". He sent my youngest brother to the finest university, perhaps, for Islamic Studies on the planet, the university that's called Azhar. He sent my youngest brother, Akbar, to Azhar. And my father said, "I regret I didn't send you instead of him". Thank Allah (swt) he sent him and not me, because I might have thought that's what he wanted me to do and I might have come back with their mind instead of the mind that Allah (swt) wants us to come into.

I'm not taking this wedding ring off because I don't like it. My fingers are just like my neck. I've got a memory back to slavery days. I just don't like things squeezing me.

I have received about ten proposals in Ramadan from women old enough to dust up your floors, but I love them. And since I've dusted up the floors a little bit myself, if I could stand the squeezing, I might be married right now.

But I'm old enough to be excused. You don't need me to populate and I sure don't need to have the experience. I've had it, plenty of it. So I'm not looking for my other half of the Religion. I've got about four quarters of it already. I am the most unlucky man I know when comes to marriage. I take loneliness, mental sickness, to be love. I see a sister with loneliness on her face, "Oh she needs me. She loves me and she needs me". I see a little mental sickness, "Oh she needs me. She loves me".

Now to keep from having bricks thrown in my back window tomorrow, two of them were sane, and if they get this, I'm going to tell everyone of you all there were only four, not at one at one a time, one at a time. I want to tell all four of you all, "It was my fault, sweeties."

Q. 3.28; Allah cautions with His soul

"... Allah cautions you (to remember) Himself for the final goal is to Allah."

Q. 3.45; Mary inspired

Behold! the angels said "O Mary! Allah giveth thee glad tidings of a Word from Him: his name will be Christ Jesus the son of Mary held in honor in this world and the Hereafter and of (the company of) those nearest to Allah.

Q. 20.38-9; Moses mother inspired

38. "Behold! We sent to thy (Moses) mother by inspiration the message:

39. " "Throw (the child) into the chest and throw (the chest) into the river: the river will cast him up on the bank and he will be taken up by one who is an enemy to Me and an enemy to him': but I cast (the garment of) love over thee from Me: and (this) in order that thou mayest be reared under Mine eye.

Allah (swt) says in the Qur'an, "Yuhadheru kumullahu nafsahu" "It is G-d, Himself who cautions you" He didn't say the angels. He didn't say someone else. "Nafsa" means Himself. "It is G-d Who cautions you, Himself." That's what it says. Some may ask, "G-d cautions me Himself?" And He revealed to the mother of Moses and He revealed to the mother of Christ Jesus. "I thought G-d only talked to Prophets." G-d talks to all human beings. You don't have to be a Prophet to have G-d inspire you. You don't have to be a Prophet to have G-d communicate something He wants you to know. Praise be to Allah (swt).

I would be a liar and I would not be doing all I could do for this job I have to do, if I told you G-d does not communicate to me. G-d has been communicating to me for a long, long time. And G-d communicates to me often and I follow His communication and it's His communication that opens up this darkness for me and opens up the secrets forms. It's His communication that does that. You do not have a person like this, often, in the history of a people.

Moses was brought from his people and put in the oppressor's house and not only put in the oppressor's house, adopted by the wife of the chief oppressor. She became his mother and the chief oppressor became his father. But it was that child, that man, that belonged to that people, that G-d wanted, that G-d chose to come against the house of the oppressor; and to lead people out of the oppressive society to freedom, to the promised land, out of bondage. The bondage wasn't chains. Have you ever read where Moses wore chains or where his people were wearing chains?

They walked. They did not have chains on them. It wasn't like us in slavery. Many of us had chains until they could trust us, then they took the chains off. They said, "They take care of my horse better than I do. Take those chains off that boy so he can get around a little better and clean up my house, or clean up my horse, or whatever, or the stable. Take those chains off. He doesn't need those chains on him". But did the removal

of chains remove the status of slave? You're still a slave to these people and we were enslaved, though we were so-called freed by Emancipation Proclamation; but we were still slaves.

You were slaves because you did not know how to go on your own and you were not getting help to go on your own. You were getting help just to follow whatever the ruling people and the ruling order wanted you to do. "Blend in with us. Do as we do". You were not getting help to be free, really, as a human person, but to blend in or be as they are. And many of you still choose to do that. I could never be satisfied with their mind, until my mind can grasp their mind and live with their mind, or live away from it.

I have to get in a situation where I can have a free choice, to choose independently, whether I want to be like them or whether I want to pursue a different course in life. I'm a person created for freedom G-d knows that, created for freedom. I cannot be anything but free.

Q. 90.2; You are a free man in this city

And thou art a freeman of this City

True freedom is to have life under authority of your Creator when your life is not under the U.S., the police department, the law of the land as much as under the Creator. When the Creator is the authority above all other authorities, you're free and I'm not speaking from my knowledge alone and from my experience alone. I'm speaking from Scripture. Do you think when the Honorable Elijah Mohammed told us "Islam is freedom", do you think he just got that with no basis,- that there was no basis for it in Qur'an?

Muhammad (pbuh) was told by G-d to tell them, "I am a free man in this town". Muhammad (pbuh) declared freedom for himself and Muhammad (pbuh) was inspired by G-d to tell the public that, "I insist that I am free. You are not my masters. You are not my owners. I'm a free man here." But you know G-d is the best to guide. G-d guided him in such a way that he didn't have to mention the Qur'an. They didn't

have to see the Qur'an. "Was not I born here in Mecca, like you? So where do you get the legal rights? Where do you get the land rights. Where do you get the political rights to choose slavery for me and freedom for you, when I was born in the same land you were and I was born free here, too, just like you?"

So actually the challenge was coming to them from what they respected and recognized. But the higher meaning is for all human beings. When G-d has you, nobody can enslave you. You are not their slaves. You are not to have your freedom denied by any except G-d. And G-d makes me safe for an intelligent, safe, healthy society. G-d is best to make me safe for such a society. I don't eat pork. I don't drink whiskey. I will not take something that takes over my mind, drugs or whatever. I will not lie. I will not steal. I do not violate the rights of my neighbor or my friend. I'm the best. I'm the safest in your society.

Prophet Muhammad had no police force is man's future

Your law has not the power to discipline me and make me safe for your society like G-d has. That's why Muhammad (pbuh) did not have prisons, no police force, no prisons. He ruled, himself, for 11 years. He was with the people helping them, guiding them to the way for 21 years. No police force, no honor guards, no militia, nothing, just G-d and the people, that's the future for humanity. It may not come in our time, but the future for humanity is just what happened for Muhammad (pbuh) and his followers. The future of humanity is that a time is coming when the people will be under G-d and they will be so respectful of G-d and what G-d wants for them. And by that time they will be so blessed and they will know their blessing came from their Creator, from the G-d. They will be so blessed that they will be so grateful to that G-d, so thankful that they will not offend their Lord. They will not offend their G-d. They will not want to disappoint their G-d.

Jeremiah 31.33; Law written on their hearts

"But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people."

So their law will be written upon their hearts as it's said in the Scripture before the Qur'an came, the law will be written on their hearts. It means that it will become their own heart's desire to live in peace, not be bad, not be criminals, not be injurious to the healthy order of society. That day is coming. It's going to be a virtual paradise on this planet earth. It's coming!

1 Kings 4.25; Every man under his vine and fig tree

"And Judah and Israel dwelt safely, every man under his vine and under his fig tree, from Dan even to Beer-Sheba, all the days of Solomon."

There are other people just like me, Christian, Jews and others, who want to see this day come and we believe it's coming. We see signs that it is coming,. We see the light of the heaven down the road, like a rising sun for new order of creation. Yes, we see it!

Each individual self responsibility no police in future

Q. 35.18; No can carry the burden of another

The Qur'an says, "Nor can a bearer of burdens bear, another's burden. If one heavily laden should call another to (bear) his load not the least portion of it can be carried (by the other) even though he be nearly related. Thou canst but admonish such as fear their Lord unseen and establish regular Prayer and whoever purifies himself does so for the benefit of his own soul; and the destination (of all) is to Allah.

Bukhari 2.18: Every person is responsible

'Abdullah bin 'Umar had said, "I heard Allah's Apostle saying, 'All of you are guardians and responsible for your wards and the things under your care. The Imam (i.e. ruler) is the guardian of his subjects and is responsible for them and a man is the guardian of his family and is responsible for them. A woman is the guardian of her husband's house and is responsible for it. A servant is the guardian of his master's belongings and is responsible for them.' I thought that he also said, 'A man is the guardian of his father's property and is responsible for it. All of you are guardians and responsible for your wards and the things under your care.'"

Scripture says, "Every tub shall sit on its own bottom". "Every man shall have his own vine and fig tree". What is that saying in the Scriptures that came before Qur'an? What is it saying? That there is coming a time when men will not be secured by the police department, by the law of the land, etc. The responsibility for their own safety and security will be in their own hands and they should be left free to manage for themselves their own security. And every man will be able to manage for himself his own security.

Look, government is going to grow and develop, evolve as it is doing and the more it grows, develops and evolves, the more it's going to realize that it cannot control people, cannot hold people. It cannot keep people safe for society. It has to give that responsibility to the individual and trust the individual with it. That time is coming closer and we want to hurry it up, by showing that we've got G-d, now, as our Master. G-d is the One Who enforces behavior for me and G-d is a loving, wonderful, beautiful, Divine, Perfect Master. He gives me choices. "I created you and everything, all of these things, that I created and didn't I give you life and free mind or free will, the ability to think and go astray if you want to? Didn't I give them that? "The sun and the moon, 'Yasjudan', make sajda". That's what G-d says.

Q.33.72; Offer trust of heavens to angels, man rushed to it

"We did indeed offer the Trust to the Heavens and the Earth and the Mountains: but they refused to undertake it being afraid thereof: but man undertook it. He was indeed unjust and foolish"

After He created everything, He said, "Who will accept responsibility for this as an atlas, to carry My creation on his back? Who will say, 'I will take charge, G-d. Give the responsibility to me'? Who is going to come forth as the Atlas to carry My creation on his back? Who is going to come as the one and say, 'I'll take charge G-d. I can manage this creation of Yours, give the responsibility to me'?" The mountains said, "We can't handle it G-d". The angels said, "We can't handle it". Foolish, cocky, hasty man, dumb man, rushed up and said, "I'll take it G-d". And he's still seeing himself as the boss over creation and over the rest of the human beings-man. Man thinks a man is supposed to be boss over creation and boss over all other human beings. Man is still trying to do that.

It helps when he says, "Let's do it democratically. Let's have a collective body to set in this position of authority, absolute authority". It helps, but it's still not the answer. The answer is what this government has, but does the life of the society give testimony to that or give witness to it? No. One nation under G-d, right? One nation under G-d with liberty and justice for all. But when they're deciding the future of economics, the future of science and technology, the future of culture, are they consulting with G-d, are they consulting Scripture? Then, how is it one nation under G-d then, if they're doing these things independently and making these big blunders and hurting the life of mankind?

So they have a beautiful proclamation, a beautiful announcement, but the way they operate does not testify to it. This is not satisfying to all of the beautiful Americans.

This is not just my concern. It's the concern of Jews, Christians and Buddhists and many others, that we say what we do not do. "Why do you say that, that you do not?" This is what we have, isn't it?

I believe that my Imam, Warithudeen Mohammed, is guided by G-d. I believe that my Imam, the Imam of Warith D. Mohammed (I was named Wallace D. Mohammad as a baby when I was born), the Imam over Wallace D. Mohammad, I believe that, that man is as much in G-d's hand as any man ever was. That's what I believe. And I believe there is no job for a leader of a community that I cannot do. I can do any job that's for a leader of community life, any job. G-d has blessed you with a man like Moses. I can take you to the promised land. I can help you establish your life in community. I can help you take your community life all the way to the destination and you'll be the envy of the nations, if you will just have faith in me who is yourself.

You see, if G-d wants to bring the numbers forward, G-d doesn't take each one and work on him separately. We all belong to the same number. G-d takes one and works on that one and in that one He gives every one His best. You want to have a virtuous life? Follow Imam W. Deen Mohammed, because Imam W. Deen Mohammed has kept me with a virtuous life.

We should start the Tarawih prayers. I'm going to ask you to excuse me today, but tomorrow, en sha Allah, I intend to be with you from the morning session. I might not get here for Fajr prayer, but for the morning session it should start before sunrise. It should start like about seven, a quarter to seven maybe. The sun is just coming up about seven, I think, isn't it? What time is sunrise? Anyone look in the paper? What time does the paper say? Six fifty-eight? I knew it was close to seven. So we would like to start about 6:45 and if I'm not here, don't wait for me to do the Dawn, Fajr Prayer. Do the Fajr Prayer. I hope to be here to join you for Fajr Prayer, but if I'm not, do the Fajr prayer. I will be with you soon after and we want to start the session right after Fajr Prayer.

And we will go up until about 10 O'clock.. We might get some breaks. We will go until about 10 O'clock. We can go home and relax; or if your resting place, home, is not close by, you should stretch out on the floor or somewhere and just relax for a while. And then we will have Thuhr Prayer. Right after Thuhr prayer we will have another session. So there will be a morning session, there will be an afternoon session. We will have Maghrib Prayer, not Asr. There will be no session in that time. We will have Maghrib Prayer. Write this down because this is going to make some modification. We'll make changes on there.

Iftar with natural fruit of nature

We'll have Maghrib Prayer, although we'll have Asr, too. But we won't have any session. We'll have Maghrib Prayer and after Maghrib Prayer we will eat. You're suppose to break fast before you say Maghrib Prayer. I think all of you know that, that's what you have to do.

We can't do what we want to do and obey the Ramadan Fast. To obey the Fast of Ramadan you've got to do it as it's suppose to be done. For instance, you can't wait and say, "I'm not hungry. I'll take something at 6 O'clock". No, as soon as you know it's time to take something, obey Allah (swt) by obeying His Messenger (pbuh).

Allah (swt) says, "Obey G-d and obey His Messenger" (pbuh), do exactly what the Prophet (pbuh) did. As soon as he knew it was time, he took something, a date, some water. So take something.

Now you're suppose to take something preferably that is not changed from the way G-d produced it. The date is just like G-d produced it, so you wash it off and eat it; or any fruits, grapes, banana, orange, apple, anything that you take that hasn't been changed, hasn't been cooked or changed, that is just like G-d made it. There's wisdom in that. There is revelation in that. Take it and you break your fast with that.

Then after that, you eat what has been prepared by man. Do you see the wisdom?

So these are not just things for us to look at and say, "Oh yes, this is how we fast". Your fast is also teaching. Your fast is also enlightenment. Your wudu is also enlightenment. I'm using nothing but sound sources of authority. I don't come from myself. And I know the Prophet said that. I'm not saying that. But I do not come from myself and I never wanted to come from myself even before G-d helped me. I should say, before G-d made me know He was helping me. He's helping me all the time.

I never wanted to come from myself. G-d is my witness I always wanted to know that G-d approved before I did the thing. So there is teaching, education, revelation, guidance, enlightenment in everything we do, the wudu, the salat, everything. What I'm teaching you now is adhan. You didn't even know I was on the subject, but what I'm been teaching you for a long time now is nothing but the adhan. Hayya ala salat, Hayya ala Falah, qad qamtis salat all of these teachings that I'm giving you and you don't know where I'm coming from. Allahu Akbar, that's the first thing and the adhan goes to the end. I'll save the best for last.

After we eat we'll have a session and the session will have to be short, because as we see the Eshaa and the Tarawih prayers come quick. So we will have a short session in the evening, like 20 - 30 minutes, and the only reason why I'm spending this long time with you is because I have to go and I won't be here for prayer. And because of the long khutbah today, we missed a session. I was hoping that we would have 2 or 3 sessions today. We weren't able to do that. So en sha Allah we will have better control tomorrow and we will see how we can handle it. Thank you. En sha Allah, we pray for G-d's mercy, forgiveness, His mercy and His guidance, always, for if He had not guided us, we would have never found guidance. Ameen.

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12-1-2001 **The spiritual material establishment, how are they to work in Al Islam**

Ramadan Session II
Masjid Taqwa Chicago, 111
Saturday 7:00 a.m. Morning

Imam Warith Deen Mohammed

Ramadan Mubarak. If you have your schedule, the topic is "The Spiritual and Material Establishment: How Are They to Work in Al Islam". So we will begin with the spiritual establishment.

Q. 16.98; Qur'an seek refuge when read it

"When thou dost read the Qur'an seek Allah's protection from Satan the rejected one."

Do you say, "Auudhu billahe menash shaytan ner rajim"? Do you say that? Whenever you're going to seek Allah's (swt) help, whenever you're going to read Qur'an, this is a rule. It's in Qur'an. Allah (swt) says, "When you read Qur'an, first, ask Allah's protection from the rejected enemy," or shaytan, satan. So that's a rule we should follow. You don't hear us saying that, but those who know it, we're saying it. You don't have to say it aloud. I don't like to say shaytan's name too much, aloud. I don't like to give him that much attention or that much credit that I should say his name aloud. I mostly say it inside, but I say it when I'm suppose to say it and that's when you're going to read Qur'an, or before you start reciting your prayers, because our prayer is the Qur'an.

And when I'm wanting Allah's (swt) help and guidance like right now for this morning's session, I do it also. I ask His protection from the satan.

And when you ask me a serious question sometimes I do the same thing before I reply. I ask Allah's (swt) protection from the satan. Not that you're the satan but the satan might get in me, might get in you.

The satan wants to thwart, block us from getting where we want to go with our good life within and also with our good intentions without. So we should always seek Allah's (swt) protection from the rejected enemy of mankind, satan, shaytan.

Q. 103.1-2;

First, we want to look at the Surah Al 'Asr. Now look, we're talking about the spiritual establishment, right? Concerning the hour, this hour, we want to understand it. It's not **an** ordinary hour. It's not "Sai", the ordinary word for hour. If you want to say to me, "The hour is ten O'clock or seven O'clock like it is, you don't say, "Asr". It would be ridiculous. Nobody would understand what you were talking about who speaks Arabic, if you said, "Asr".

So it's not that time and the translator of the Qur'an in his commentary makes that clear. How many of you read not only the translation but also the notes that goes with it? Raise your hands. More of you should read it. When you read the Qur'an, just don't read the translation. Read the notes. The commentary helps you understand the translation and you need that understanding from the commentary, or from the translation.

Qur'an benefits its early morning study

"Wai Asr". This is a good time for reflecting on Qur'an. This is what the best of the teachers tell us, the world over, that after the Fajr prayer if you will spend time reflecting on Qur'an, studying it, you get great benefits in the early morning, like this.

We have a little problem (sound in the background). It's going in and out. I guess it's the satan. He's busy. He's not going to stop. The more we progress, the more he's going to step up his efforts. It isn't spooky. It's real. "Surely the

whole of humanity", all people, "are hopelessly lost". So what is this hour?

So this "Asr", we have to understand what is "Asr". "Asr" sounds just like the Arabic word for juice. "Asr" is juice. If I go and say to the waitress in the restaurant in an Arabic speaking country and I want a glass of orange juice, I will ask them for "Fenja or Ka-sen", for "a glass". In the Arabic language, the adjective, description goes before the noun practically all the time in Arabic and in Spanish and in some other languages.

So we don't say orange juice we say "juice orange". The thing you're talking about has to be said first and then what it is describing it comes after.

So you say, "Asr burtuqal men fadle". Translated it is "Juice orange please". So this is "Asr", the same exact pronunciation as "Asr" for the prayer so what is the connection? Some of you may know. You should be making notes. This will help you, if you're really students. What I mean by that is, if you really want to help us. But if you just want to learn for yourself, then you don't have to take notes. But if you want to help us, please take notes.

In the Qur'an Allah (swt) tells us what the Qur'an is, what the Qur'an is doing, why the Qur'an is being revealed. Allah (swt) gives us all of these answers, all are in the Qur'an, plainly. So in the Qur'an, this is what you should know. Allah (swt) says, "Fee" translated "in it". It, means, in the Qur'an. He did not say the whole of the Qur'an is this, "Fee". "In it", is "kutubun qayemah", translated as "Books upright", that have been corrected, or Books in their corrected form.

So what does this tell us? The Qur'an contains some books that were not correct before. What do you think these books are? Just raise your hand, anyone. I'm going to pick somebody, sister?

Comment: Inaudible

Q. 3.64; Let us come to agreement

Say: "O people of the Book! come to common terms as between us and you: that we worship none but Allah; that we associate no partners with Him; that we erect not from among ourselves Lords and patrons other than Allah." If then they turn back say: "Bear witness that we (at least) are Muslims (bowing to Allah's will)." Imam W.D. Mohammed:

Yes, they are books that were revealed to the people of the book before, the Jews and the Christians. That's what they are. The are the Revelations, the Books, that were revealed to the Jews and Christians before. Do you think it would be intelligent of G-d—and G-d is intelligent perfectly all the time. He does not indulge foolishness, ever.

So do you think it would be intelligent to give a man a message addressing Jews and Christians and inviting them to make changes, to come to Al Islam or at least recognize the need for serious changes, in the Qur'an? It says, "Let us come and agree on terms that respect us, you and us". That is the invitation.

So this is a challenge isn't it? To the Jews and the Christians. There are some things that we are not pleased with, so the challenge is there. Let us come and agree on terms that respect us and you" and I won't complete it. I think some of you know that, that's not for this morning. That will take us into something we don't want to go into right now. We want to stay on the road we're on right now.

Q. 29.69; We will guide to our paths

The Qur'an says, "And those who strive in Our (Cause) We will certainly guide them to Our Paths: for verily Allah is with those who do right."

Did you know Muslims are to travel many paths, but obeying and keeping on the main path the "Seratal mustaqeem" and the "Sabeelillah"? But we are to practice "Sabre". That is translated as patience. Say, "Oh G-d, You are the One who

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guides us to 'Subulnaa' our paths". They are more than one.

Path is really a discipline

So path is really a discipline. The disciplines of science are many and it is G-d who guided Muhammad (pbuh) and his followers to the discipline of the sciences and the result was established universities and a return of the devotion to knowledge, the creation and the sciences. The intellect got busy again in the world. It had gone to sleep. It was the dark ages.

So this "Asr" we want to really understand it. I'm really establishing the basis that justifies us pursuing this as I am pursuing it. I shouldn't tell you what I'm getting ready to tell you if there is no basis for my reasoning in the Qur'an or in Muhammad's (pbuh) teachings. If it's in Muhammad's (pbuh) teachings, it's in the Qur'an. Maybe we don't know how to go right to it, but believe me, it has to be there. He didn't speak unless he was speaking the Words of G-d, or speaking something that has already been established for him to address in the Qur'an, in the Word of G-d.

"Asr" is not sounding like juice for nothing. There's a reason why it sounds like juice, that you say "Asr" to the grocery man, or to the restaurant waitress and she knows exactly what you want and she goes and get you a glass a juice. You don't have to do anything but say "Asr". She might ask you, "What kind, please?" But they will definitely think you want some juice. They won't think you're saying, "Let's pray 'Asr Prayer'", because they don't think you should come in their business and tell them when to say Asr Prayer. You have to say Salarul 'Asr, then they'll know what you're talking about is 'Asr Prayer.

Arabic language perfect for the Religious message

This 'Asr, let's look at this word. The Arabic language is so revealing and Allah (swt) chose to have a Messenger from the Arabs speaking the Arabic language, because the Arabic

language is the best language for introducing and conveying the message. It is perfect for the Religious message for G-d's communication to man. Well too much to say about that, but sometime, en sha Allah, we will take the subject in nothing but Arabic. Why Arabic? The correct pronunciation is 'Arabeeyah, and the correct pronunciation is not Arab, but 'Arab.

I just wanted to make sure we know the correct pronunciation. Let's look at the word "Asr". We're talking about the spiritual establishment, how we are going to establish ourselves. We cannot spiritually establish ourselves in a good condition that Allah (swt) wants us in just taking Al Islam out of the air from Saudi Arabia, from Egypt and other places, Pakistan. It will not work. It's not working for them and it won't work for us, right?

So this is the dawning of a new day on this earth for Al Islam and there are others having discussions just like we are having right here, in different parts of the world. Serious minded Muslim thinkers are sitting down with their associates in the effort and they are having discussions just like I'm having right now. Don't think I'm the only one doing this. The Religion has to come back to where Allah (swt) put it in Muhammad's time (pbuh).

So let's look at the word "Asr". See how revealing it is even as a word, even as a phonetic sound, "Asr"? It's difficult. It isn't easy to say. And "Asr" is in the throat. So the letter "Ain" is a letter, that is the first letter, the letter "A" of 'Asr is not the soft "a". It's a constricting word. It causes the neck to constrict, get tight.

The neck tightens up for many reasons. The stiff necked, they have tightened up muscles in the neck, the stiff necked and rebellious people. So this can be good and it can be bad. We tighten up the throat to get something out of it and the stiff necked people tighten up because their spirit of rebellion tightens up their neck. But this is the good tightening up. It's good tightening up that chokes out what should not be there.

"Wai 'Asr", by the hour". The translator says, "By the token of time". It doesn't say all that and "Wai 'Asr" means I" swear by". A good translation is, "I swear by the hour or by the token of time". These expressions are good both of them are good.

Token of time, a token is something that represents something else, something that's used for something else? Like a token is not money, is not U.S. currency, but you can use your token and get on the transportation and whatever. So it represents the real thing.

By the token of time, this is something that's not exactly time, but it represents time so, therefore, you can also say "by the hour", surely the whole of the people (mankind means all of the people) are hopelessly lost". It just doesn't mean lost, hopelessly lost, no possible way to get out of the lost, except those who have faith. Faith is first.

Now let's make the connection. I have already established the approval for me to pursue it like this, when I say it is in the Qur'an. It says, "Feehe", translated, "in it". It means in the Qur'an is "Kutubun qayyemah", books corrected. So in the Qur'an are Books corrected. Where are these Books? Did G-d give Muhammad (pbuh) Books and then said "Oops I made a mistake, Muhammad (pbuh). Let Me correct them for you?" It is not talking about that. The sister answered it very correctly. It is talking about the Books that came before, that was revealed before.

In the Qur'an are Books that were revealed before to the people of the Book, called Jews and Christians, today. Does it make any kind of sense for us to read the Qur'an and not try to make a connection with that? That verse suggests we make a connection with something that is in the Bible or in the Books that came before? That would be stupid. Ahmed Deedat, how many of you know the preacher? He's the confrontational Daee', dawa person. How many, sisters? I wanted to see the brothers, first. Yes, so you're familiar with the learned sheik, Ahmed Deedat, of South Africa.

You know that he does a lot of work addressing the Bible. Now if he was not correct to address

the Bible, if that was forbidden, like some of those who wear the dress, like the Afghanistan women wore before the army went in, you dress like the Afghanistan women. We can't see your eyes, can't see your face, can't see anything. You're just covered all over, as our singer says. He can sing, too. That man can sing. He's got a spirit and a beautiful voice and a beautiful soul.

Some will say, "It's Bidah. He's got the Bible, the Qur'an. Brother stick with the Qur'an. It's Bidah". "Bidah" means innovation, something that's condemned by G-d in Qur'an. "Bidah", stick with the Qur'an brother. If you're an Imam, you're Muslim you have to stick with the Qur'an not the Bible". Well how is it that Deedat does it and you do not go over there and challenge him? You aren't going to South Africa. You're not going to even send him a message, a letter. But poor me, you're ready to jump on me anytime for nothing but your bad spirit. That's the only reason why you jump on me. You've got a bad spirit. Your spirit is not your own, so you attack me with foreign spirits.

'Asr is the time of the whole lifetime of humanity

So this is the hour or by the token of time down through the ages. The Scripture says, "One day with the Lord is as a thousand years". I think it says one day in the Lord's estimation is as a thousand years of our estimation of time. So this hour, or this time length, or duration is the whole life of mankind on this earth. That's what its referring to, Our whole lifetime on this earth. So it's not "Sai", the common word for hour. It's "'Asr".

And "'Asr" takes our mind to juice. It's intentional. The word is to signal our mind to the word juice. And see how important it is now for you to learn how to read the Qur'an in Arabic? You have to learn Arabic, at least the teachers for us that are going to teach us Al Islam whether it's in this school or in the Masjid, you have an obligation to learn how to read Qur'an in Arabic and understand the meanings of the words. Not just recite it, that's not knowing it. You have to know the meaning of the words just like I know 'Asr means juice. I know 'Asr

means time down through the ages, but I also know 'Asr directs me to understand that G-d wants me to get juice in my mind.

And as I said, it's difficult to say 'Asr. It is not easy like "as". I'm giving you the approval for me to give you that explanation now. Allah (swt) says in the Qur'an, "Enna ma'al usree yusraa". There is a difficult word. It tightens up the muscles in the throat, "surely with difficulty". And that's difficult to say in the throat especially for any of you who do not speak Arabic. Even for an Arab, he has to tighten up his muscles in his throat to say "usree, surely with difficulty 'Yusre' comes ease."

So Allah (swt) is telling us the pronunciation of the word conveys to you the meaning that I want you to get, "usre" is difficult and the word means difficult".

See how that Arabic word "'Asr", translated "difficult" strains you and see how the Arabic word "Yusre" translated, "ease", relieves you? So if G-d has made the language like that in the Qur'an, then that's the approval for us to keep that knowledge and use it when we are trying to understand the Qur'an. So it should be applied also to "'Asr". What time is 'Asr the prayer? Because 'Asr is a prayer too, the pronunciation is the same, the sound is the same. If you look at "Sod" the heavy "S" and the soft "S" in the Qur'an sometimes the translator puts a soft "S" where the hard "S" is to let you know, don't pronounce it hard. Pronounce it softly.

Now that's actually changing the ruling of the letters, right? But they put them in there. I don't do that. There is no grounds for it that I know of. But for some reason certain pronunciations are difficult for the people to say. So to make it smooth, easy for them and they have smooth, easy, nice sounding reading. You know the Indians even changed the letter from "Th" to "Z". Instead of saying "Wai lad dhaal leen", they would say, "Wai lad zaal leen". Sometimes, instead of saying "Dhalekal ketaabu", they will say "Zalekal ketaabu". But the one letter that they really change mostly is the heavy "Th" and

the "Dh". So they are actually changing the letter because it's too difficult for them.

Now I don't think that's acceptable, but they do it. Many of their teachers, learned leaders, don't do that. They speak perfect Arabic. They don't change the letters, the pronunciation like that. But most of them do, Indians, Pakistani and some other groups in the East.

Isaiah 63.3; Tread the winepress alone

"I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment."

This 'Asr is difficult and we go to the book of the people of the Book, now. Let's go to their Book. Where do you find juice? "I will tread the winepress alone". What is treading the winepress? The old way to get the juice out of the grapes was to put the grapes in a container and the juicer would clean his body, wash his feet good and then he would stand in the container and walk, jump, his weight and his feet are pressing the grapes and the juice is coming out.

So he would get the juice out of the grape by stepping on those grapes. It is said of Jesus Christ—we don't have to buy it because it's not in the Qur'an—that he is the one who pressed the grapes. And tread means he did it just like the people did it in those olden days. He did it with his feet, pressing.

Now the juice from the grapes, if it gets on you, you may look like you were bleeding, especially if they're red grapes, dark grapes. You'll look like you're bleeding. So what does the grapes have to do with?

It has to do with blood, too. Just like I was telling one of the Imams, I said, "There are people who are just like me. They see language and they know that a lot of language carries two meanings. It's a meaning that everybody understands and another meaning that is a hint to

the wise or to the learned who know that language".

Rumsfeld Blood field

So I said, "I don't feel comfortable..." And you should not discuss these things that I discuss with you, without my permission, outside of here. I said, "I'm not comfortable with the name of the secretary of defense". What is his first name? Donald Rumsfeld. What is rum? What color is it? If it gets on you and stains you, what does it look like? Rumsfeld.

When you look at the word Rumsfeld, you might make the mistake and say Rumfield. So some people are going to read his name and they are going to see Rumfield. But his name says Rumsfeld. So if rum looks like blood on your garment, now let's read his name again, "Blood field". So I don't think he knows this, but I think he was selected by those who know what I'm talking about and they want him to have that meaning in their plan, in their history. When the people read about what happened in this time, they want to be able to, say, they want their students generations to come to be able to identify this person in his role that they gave him for this time.

There's nothing wrong with our country having a plan. They're suppose to have it. Our country is suppose to have foresight and suppose to have plans ahead of time, ahead of the need when they know the need is going to be there.

I'm not criticizing that. I'm not condemning the government or what the government is doing or had to do. I'm not condemning that, but I'm telling you that there are crazy people who also know this kind of language. There are diseased, perverted minded people who also know this kind of language and they take these things and it helps them become more and more wicked. So I don't like the name. I don't dislike the man. I think he's a good man, but I don't like his name, Rumsfeld, because that's not what we want to say. We don't want to say, "spill blood".

We don't want to say, "We're getting ready to spill blood". This is good. If you're a student of mine, you should know these things. If your leader knows it, you should know it. And you see what's happening, now, blood is being spilled. There is a blood field and blood has fell. Blood has fallen and you use the term "spill blood, blood field".

Juice can mean blood

So when we look at the Bible, then we see "Asr", juice, can mean also blood. What are the grapes then? Well look at grapes. Grapes grow in bunches but grapes also grow on vines. You usually think of grapes as vines, grape vines and it's a flimsy body.

It's not a strong body, it's a flimsy body. It's not strong and solid like a tree or even some bushes that have strong bodies. The vine has a very flimsy body and because it's flimsy that's why it has to climb up on something else, to get support from something else, so it can go up you see.

Elephant symbol of an order of human beings

If Allah (swt) talks about an elephant in Qur'an, He's not only talking about an elephant, He's talking about a human being or an order of human beings. Like when the Republicans use the elephant, it's not talking about elephant in the zoo. It's talking about a group of people who are symbolized as the elephant; the same thing for ' G-d. In fact, G-d taught Adam all the names. That should be enough for that thought.

Vine rep a people needing support to climb up

When Allah (swt) talks about grapes, He's not just talking about grapes. He's talking about people, about something in the life of people. This is a picture of something in our lives. Some of us are so spiritually weak we can't go up without clinging on something that is strong. We have to find some body or some structure in the society to get support from in order for us to take our weak spiritual life up.

It's not bad. Whatever G-d has created is good. He created the grapes. The grapes have a good purpose. Sometimes you're not strong enough yet to stand on your own and it's good that you climb up on some other stronger structure with your spirit, for spiritual support and help. So it's a good tool. He will tread the winepress alone. But this juice, now, it's used also to intoxicate. If you drink it fresh, it's okay. But people value the grapes more for its intoxicating agent, or power, than they do for the soft drink, right? Many more dollars are made off of wine than off of grape juice. And man values that grape in the world. Not us, we're not wine sippers. Man values the grape because it has that nice taste and it can be made a wine, intoxicant, make you feel good, as they say and I'm sure they feel good. The doctor gave me something before he operated on me. Oh, I felt good. I felt so good. I was smiling. He was getting ready to cut on me and I was smiling.

I had a hernia problem and they had to operate on me while I was in prison and they gave me something and it sure felt good. But my Religion is so strong I would never want that experience again unless it's absolutely necessary and a doctor is administering it.

I'm a believer, been one all my life. But I have also had to deceive my enemies and talk their language and laugh with their jokes and accompany them in their indulgences, when I actually was not a part of that and didn't want to be touched by it. I have done that to defeat my enemies that were really intending to be my enemies and my enemies that weren't intending to be my enemy. But because of their mind and life and spirit, they were harmful to me and what I wanted to accomplish, you see.

We're on the 'Asr, still, and that clock is right in my face and I'm going to be looking at it. We hope to get the best of the time.

You didn't come here to waste your time. You came here to see Imam Warithudeen Mohammed and to hear what he has to say because you put value on me and what I have to say and I thank G-d for you wonderful people.

Grapes are symbolic of spiritual people

The grapes then can intoxicate. But before they are left to spoil or bacteria to set in, they don't intoxicate, nice, safe drink. These are the spiritual people that started out with nice, common sense religion or spiritual doctrines, but they got away from their natural origin in G-d's scheme.

Like you take the grape from the tree, now you have separated the grape from the natural place that G-d gave the grape is His material scheme for the life of the grape.

So you've taken it out of there, and you leave it out of there and don't eat it. It is going to get strong and pretty soon it's wine, right? It will be sour and sweet, too, but it will become wine and it will intoxicate you. You don't have to make the juice, just leave the grapes. The grape itself, you chew it, you'll get high if you leave them out. And so they find ways to speed up this process and ways to make it better, refine it and they make wine. They can make some delicious wine to intoxicate.

So the mysteries in the Religion, the beautiful mysteries in Religion, there are spiritual people that devote themselves just to that. And they do it over a length of time and they become so much involved or absorbed by these mysteries that, that's their whole orientation. Their whole spiritual life as students and teachers, it's just dwelling on the beauty of G-d, the beauty life that G-d created and the mysteries. They detach themselves from the social responsibilities that G-d assigned to all men in the world. They become detached. They don't involve themselves in those things any more, so they are totally absorbed, submerged in this new spiritual pursuit of theirs. And it's sweet to them. And because they are not attached to the daily, practical responsibilities of human beings on this earth that G-d assigned to you, firstly, they lose the natural senses and they take on unnatural senses. They take on unnatural senses and they are detached from the natural reality. So their spirituality begins to spoil and the more it spoils the more it intoxicates them and the more they love it.

Isn't that a good description of what happened to these mystics who leave the reality? But those people, if you can get them to come back to the root, get them to come back and be planted in G-d's reality, in His earth, they can be very powerful for advancing G-d's cause.

Matt 26.28; blood is the New Testament

"For this is my blood of the New Testament, which is shed for many for the remission of sins."

So Jesus Christ had an interest in them and he said, "I will tread the wine press alone. I'm going to be the leader of these mystics. I'm going to be the one teaching them." And what is the blood? What is the flesh? The flesh is bread. What is the flesh and the bread? It's the doctrine, the logic, that's what the New Testament says. It's not me speaking. It's me telling you what the Scripture says. I'm just giving you the Scriptures to help us out. And what is the blood? The spirit. And the wine then is also the spirit, because the wine and the blood are the same. They are synonymous. It's the spirit of the New Testament. That's what the New Testament says, not me saying that.

Q. 4.171; Jesus a word and spirit of G-d

"Christ Jesus the son of Mary was (no more than) an Apostle of Allah and His Word which He bestowed on Mary and a Spirit proceeding from Him: so believe in Allah and His Apostles."

So he said he's going to tread the winepress alone and understand this, that he is a spirit and a word from his Lord according to the Bible and also according to the Qur'an. Do you all love me like I love you? Do you think I came here because I want money? Do you think I came here because I want to be seen? I'll get down under the table and talk to you if you think that.

I'll put the microphone under the table. I have no interest for myself at all. G-d knows that and I couldn't be this man if G-d had not made me this man.

Juice from grapes represent people

Q. 103.1; By the time

By (the Token of) time (through the Ages)

So, "Wai 'Asr". Now we know it's talking about the juice. And we know the juice comes from the grapes and we know the grapes are spiritual people and spiritual leaders who are intoxicated by their own doctrines.

John 2.7-9; Jesus turned water to wine

"Jesus saith unto them, Fill the water pots with water. And they filled them up to the brim. [8] And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. [9] When the ruler of the feast had tasted the water that was made wine, and knew not whence it was:"

Vine is ego climb up on somebody else's back

And we know Jesus said he will make the water wine. That was one of the miracles. So the wine didn't come from that grape vine, not his wine. It didn't come from the grape vine that wants to climb up, get higher and higher, ego, climbing up on somebody else's back, somebody else's achievements. These mystics, they can't even talk without using what the sane and sober minded scientists and leaders use. They have to start with what we use.

And they climb up on what we use and get high up in the world, go up so high they are in the clouds. And all they have to do is climb up on the Sear's tower and when the clouds are low, they will be in the clouds, won't they?

Sears tower represents money

And some of them climb up on the Sears tower. They do.

The Sears Tower represents money. They climb up on the money structures. They do and they become rich. They climb up on the money

structure, the structures of wealth, money, material wealth and they become very rich. Some of these mystics are very rich. They have a lot of money. Some of them are good business people, too. But their working for money is just to serve, put their money into their life that they have chosen for themselves.

Mystics reject yet cling to our world

So, "Wai 'Asr, concerning the hour, down through the ages." Now you see why mankind is lost, right? Surely mankind is hopelessly lost, because these people that drink the juice are dominating the religious world. In the time of Muhammad the Prophet (pbuh), the Christian population, their leaders in their population was still up in the clouds, but very flimsy structures like the flimsy grape vine, clinging on our world and yet rejecting it. They have to have money.

They have to have our sciences, etc., clinging on our structures and yet rejecting them. The grape vine doesn't help the structure it grows up on. It gets heavy and it may even break the structure it grew up on, depending on how strong the structure is. If the structure is not strong enough to hold all those ripe grapes with the juice in it, it will break what it grew up on. It's funny to me to sister. And you know vines eat into even the mortar that holds bricks together and spoils the structure. Well that's enough for these mystics.

Salih means fair and open Matt 26.55;

Jesus why you arrest me at night

" In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me."

Surely mankind is hopelessly lost except for those who have faith, who stick to faith. But that's the first step. That's the first condition for you to be saved, faith. "And their deeds are righteous deeds".

But what is also "Salih"? "Salih" is not just righteous in the way we understand righteous. Yes, I want you to answer. "Salih" is also fair and open. A man who is righteous, "Salih", is fair and open. He won't have secrets. He won't be sneaking around and doing things in the name of G-d among the people. He will be doing things openly and that's why it is said of Jesus Christ, peace be upon him, "Why do you arrest me in the night when I have done all my works in the open?"

So he was "Salih". He was righteous and that's one of his names isn't it? The righteous teacher is one of his names, Jesus Christ, peace be on him and peace be on us, too, because right now buddy if there is any body Christ it's right here. Faith is first, then righteous deeds, "Wa amelus saehate wa tawaasau bel haqqa". Now if you're going to be righteous and open, not sneaky and secretive, then you are in position to cooperate with men who stand for real truth; truth that stands up in the scheme of G-d, His universal scheme, truth that stands up in the scheme of matter.

So you're now are in position to join and cooperate with men who want to advance truth and reality for the world. So you are going to be a support with them. You are going to be cooperating with them for that purpose.

Fasting begins when distinguish white, black thread

Light is first in the heaven then on a level plane

Q.2.187; Fast begins when distinguish white, black thread

Matt 24.27; Lightning shine from East to West

"For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be."

In a world of darkness and superstitions and mysteries you can't do that right away. You have to gradually. It says, "As the light shines out of the East even unto the West". The light comes slowly. And do you know where light first appears? Some of you think on the horizon. No, the first sign of the day break is straight up over our head. It comes from the heavens first. It is in heavens first and then it appears on a level plane, down on the earth. And that's when we begin to fast, the day, when the black light and the white light of dawn, the black of night and the white of the dawn stretched out, paralleling each other as two perfect levels joining fast to each other.

The black is not over the white. The white is over the black. The black is not adjusted to the white, the white is adjusted to the black and level, on the level, horizontal, not that way (horizontal). First, it goes that (vertical) way up to the heavens, then it goes that way on the level, praise be to Allah.

Q.37.47; A drink that will not intoxicate us

"(A drink) Free from headiness; nor will they suffer intoxication therefrom."

So now we have done some commentary on Suratul 'Asr and it's too strong a drink for you to go out and start giving it to the world. We can drink it. Allah (swt) will give us a drink in the hereafter and it will be a wine that will not intoxicate us. That's in the Qur'an. The thing will not intoxicate us because we've got our feet on the ground. But it will make some people drunk out there. You want to make some sloppy drunk people, you just discuss what I discussed with you out there. They are not grounded yet.

Get down from here refers to Gnostic Order

Q. 2.36; Get down from here

The Qur'an says: " Then did Satan made them slip from the (garden) and get them out of the state (of felicity) in which they had been. We said: 'Get ye down all (ye people) with enmity between yourselves. On earth will be your

dwelling place and your means of livelihood for a time."

We cannot establish the spiritual establishment if we are going to detach ourselves from the real world G-d created for us.

G-d says and in earth you are to be, He said "Get down from here". Something was wrong. That wasn't the right place for us up there. We had not yet matured for G-d's purpose. And there we are, way up there in the heavens, up in the heavens with the angels. It said, "Get you down from here". That's the Gnostic Christian order that I had a reference to earlier when I said Muhammad, the Prophet, (pbuh) in his time, when he came. I didn't complete it. When he came, they were up in the sky and looking down on us hopeless animals. That's what they were saying of the public; the people, the public, the masses of people, "hopeless animals. They have not the divine spark".

So they were just to be used. Women were denied their freedom, uneducated people denied their freedom and if you were uneducated you were in danger. If you didn't subscribe to their ideas and thinking, you were endangered. Look at what they did to Galileo, a scientist, locked him up and Socrates, made him drink the poison. They did both of them. One is Galileo. They locked up and the other one, Socrates, they made him drink the poison. That's how they executed him.

So this is the order of religion that Muhammad (pbuh) came to address. Except for a very few, that was the world. And because the many of the leaders were like that, the people were treated like animals. You don't read history. You should read history, too. You want to help us with the work, you should go to school, learn something about world history, especially the world history of religion and religious communities.

Study these histories so you will better know what Allah (swt) is saying in the Qur'an. He's addressing what has happened to man on this earth, in this life as religious communities and as disbelievers, etc.; mainly the religious people.

The focus is Religion and the role of Religion in the world, what it has done to the world good and what it has done to the world that is bad.

They call them the "Gnostics". I have to spell it for those who don't know. Most of you don't know how to spell gnostic and don't tell me you do. You can look the word up in the dictionary sometime so you will know more about it. We don't want to take up all the time on these things. Time is going. What's happening to that clock?

That clock has been at 8 O'clock too long, I got my watch in my coat pocket and it's spooking me up. I've been talking a long time and it's still...it was like ten minutes to 8 and it looks like it's been a hour and it's still two minutes after 8. Don't spook me up, angels, please.

Q. 36.36; Worlds you know that you know not

"Glory to Allah Who created in pairs all things that the earth produces as well as their own, (human) kind and (other) things of which they have no knowledge."

Jinns and angels can work on you. You don't believe in these invisibles, do you? I believe in the invisibles. Allah (swt) says in the Qur'an, "There are worlds that you know and worlds that you know not".

We are still on the part of the theme, "How we are to establish ourselves in Al Islam". Isn't the question answered? We are not to go their route. We are not to be taken away from Allah's real world. Now we know the real world in the language of the Qur'an and the Bible, etc., the symbolism is not real at all. But that doesn't mean gold is not gold in our world. In our world gold is gold. It doesn't mean wheat is not bread that feeds my physical body. In our world wheat is bread.

**Grass reveals to you where it came from Wheat
is the spirit that can stand straight up Q.**

56.63-64; The seed do you cause it to grow

63. See ye the seed that ye sow in the ground?
See ye the
seed that ye sow in the ground?
64. Is it ye that cause it to grow or are We the Cause?

Isaiah 51.12; man as grass

"I, even I, am he that comforteth you: who art thou, that thou shouldest be afraid of a man that shall die, and of the son of man which shall be made as grass;"

In the Qur'an wheat is the spirit that can stand straight up on little or nothing, little blade of grass stands straight up and then carries a heavy head of seeds.

And it reveals its beginning like the grasses do. The grasses show you their beginning. Most plants, they don't show you their beginning. The seed is always hidden in the earth and you get just the plant. You only discover their beginning if you dig it up. Say, "Oh, I caught it before the seed got eaten away or dissolved. This is where you come from plant". The grass reveals to you where it came from. That's why the Bible says, "And what is the son of man but grass". He's not going to hide the origin. He's not going to hide the essence. He's going to reveal what the mystics want to hide.

Even our first teacher, who wrapped us up like a mummy to preserve us until we could have the formula, read and come back to life, but I hope we won't fit in those mummy wraps when we comes back. He (Fard Muhammad) must have loved referring to himself as the son of man, because he refers to himself as the son of man in the lessons.

"And they had no help until the coming of the son of man in the person of W. D. Fard". How

many remember that? I know some have been around here for a while now. Good, I'm glad to know you're still here.

Isn't this a wonderful time for us? Aren't we there where the Hon. Elijah Muhammad said we're suppose to be. Aren't we there? He told us we were going to get here, praise be to Allah (swt).

We're leaving 'Asr. Forget about 'Asr. You've got your notes on 'Asr and actually, the first part, I've given you the most important information for the first part, how to establish ourselves spiritually in Al Islam. I've given you the answer. Thank G-d.

Matt 26.39; Jesus sajdah

"And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt."

I usually make sajdah when I'm at home, when G-d blesses me to accomplish something, wonderfully, like this has been done. This is wonderful. This is not me. This is G-d through me. When something is accomplished like this, so wonderfully, I have to go and put my forehead and nose to the floor, make sajdah.

And I will do it when I get home. I won't forget to make my sajdah for this achievement right here this morning, when I get home. And Jesus Christ did that. I'm familiar with the New Testament. It says, "And he went away a distance from his disciples and he prostrated and put his face to the ground. He made sajda.

Mystics, gnostic **didn't intentionally go wrong**

So what I wanted to say was this. We shouldn't condemn the holy people, the mystics. This is not to condemn them. They didn't intentionally go wrong. They are not the "Maghduub". They are the "Daaleen". They strayed but they did not have a mind to stray from G-d's way. They really love G-d. That's why I say if we can

bring them back home, they will be powerful for what we have to do as human beings serving our Lord.

Q. 2.36; Get down from here in the earth Then did Satan make them slip from the (garden) and get them out of the state (of felicity) in which they had been. We said: "Get ye down all (ye people) with enmity between yourselves. On earth will be your dwelling place and your means of livelihood for a time."

Q.41.10; He made the earth enough for you

"He set on the (earth) Mountains standing firm high above it and bestowed blessings on the earth and measured therein all things to give them nourishment in due proportion in four Days in accordance with (the needs of) those who seek (sustenance)."

So we have to understand Al Islam is a message for man to live in a real world and to accept his responsibility in the real world. I go back to what I started with earlier and didn't complete. It said, "Get down from here into the earth where you will find fulfillment for all of your needs. And He has made the earth to be enough for you". This is the Qur'an, to fill your needs, He made the earth.

Q. 20.55; From the earth to it and resurrected from it

"From the (earth) did We create you and into it shall We return you and from it shall We bring you out once again".

And He says, "And out of the earth He brought you." You came out of the earth and to it you will return and there will be a resurrection. This is the teaching of Al Islam, G-d, in the Qur'an. And there will be a resurrection.

"There you will be gathered." Isn't that what it says? So Allah (swt) is going to gather us together on this earth. Those who have achieved as we're suppose to achieve with this life and these resources, He gathers us together for

paradise, for heaven, the greatest reward. And those who have neglected their lives and have rebelled against His way, He gathers them together for hell fire, for destruction, to do away with them. Time is here now, you can't be now in the middle any more. You're going to either be with those that's going to hell or you're going to be with those that's going to heaven. The world has changed its nature and it will take those to hell that's not attached to G-d.

Q. 5.6; G-d wants not difficulty but to purify you

Allah (swt) said, "I do not want difficulty for you". G-d wants us to know that He's a kind, loving, gentle G-d. "It is not that I want difficulty for you, but that you be purified".

So let us not reject the righteousness of these that went astray, these holy people. Let us reject only their deviations that took them astray from what Allah (swt) intended for mankind on this earth. But do not reject their love for G-d. Do not reject their spiritual devotion to G-d in the right sense and do not reject their love for purity, the cleansing of the soul, the cleansing of the mind, the cleansing of the heart etc., the cleansing of the sensitivities.

Salat, charity, fast, pray to purify Q.

94.5; With difficulty comes ease I

Samuel 17.40; David took five stones

" And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, even in a scrip; and his sling was in his hand: and he drew near to the Philistine."

Stones is spiritual logic

The waters have even become polluted and filthy and will kill you. The cleaning of the sensitivity, the cleaning of the whole life, prayer, is "that you be purified". That's why we have salat, to purify us. We have zakat to purify us.

We have charity to purify us. We have fasting to purify us. We have Hajj to purify us. "And David took five stones from the waters", made clean and polished pure, the spiritual logic; took five stones from the water and from the five he took one of them and fired it into the head of the oppressor.

Goliath killed with his own s-word, secret word

And the little boy, 12 years old, brought the big giant soldier down and then took the soldier's sword, S-word, secret word, and he severed his head from his body so he would not be able to oppress any more. And G-d taught Adam the names, all of them, the angels.

So G-d, He wants that we be purified, but when we are in a corrupt world it's difficult to keep yourself clean, to get clean and to keep yourself clean. It's difficult. It's not easy. So He says, "He does not want difficulty for us". But it is of a necessity that you have to accept the difficulty to get the purification, "Enna maial usre usraa, surely with difficulty comes ease".

And after a while practicing, resisting corruption over a long stretch of your life, you get like me. It isn't difficult, it's easy. It isn't difficult for me. It's difficult for me to accept corruption. It's easy for me to resist it. It used to be hard, especially when I was 14 years old and looking at that fine young girl. Oh, it was difficult.

Intention matters are judged by it

Narrated by Umar ibn Khattaab, I heard Allah's Apostle Saying, "The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended. **So** whoever emigrated for worldly benefits or for a woman to marry, his emigration was for what he emigrated for."

Though we have dealt with this theme and we have really completed it, there is something that we need to know now about our own selves.

The faithful teachers of this Religion, they say everything begins for the one on the path who wants to go to G-d, wants to fulfill his obligation to his G-d, his Lord, everything begins with "Enneyah". It means good intentions. And Muhammad, the Prophet (pbuh), said matters are judged by intentions and he explained it. He said those who came out in the way of Jihad from Mecca to Medina... You see when they left Mecca they went to Medina a place that accommodated the Prophet's (pbuh) mission, the work he had to do. He said whoever came with us out here that was Jihad. Now the Jihad was starting. There was a struggle in Mecca, but it was a struggle to survive. Now the real, mighty, powerful Jihad is going to start. Now it's the struggle to establish the Religion and the community. So He said whoever came out here for a woman then that was your intentions. But whoever came out here in the way of G-d, then that's his intention and matters are judged by intention.

How does intention help the spiritual establishment

All of us are created to have good intentions. Every baby is born with good intentions. No baby comes here with ugly, bad intentions. Every baby comes here with good intentions. All of us are given good intentions by nature. We have good intentions, we just don't follow our good intentions all the time. The more we don't follow it the more corrupt we get. The further we get from righteousness the more we get into crime and corruption.

Good intentions, that is what has saved my life. That is what has saved this community that is with me, good intentions. I don't care what we thought of what the Honorable Elijah Mohammed taught us. Now that we know the correct Religion, he had good intentions and we had good intentions. And good intentions saved us for this day of enlightenment in the real Al Islam.

How intentions help your spirituality and your spirit

How does good intentions help your spirituality and your spirit? Good intention is what G-d created to give good direction to the spiritual life and to the spirit of man, that means woman, too, sister, the dictionary says that. You look up man, brothers and it says man and it says all people, men and women. That's in the English dictionary. That's the Western dictionary.

The ugly West tells us that, tells us about other good things, too. I pity people that just won't wake up.

Q. 5.54; Allah will raise up a new people

"O ye who believe! if any from among you turn back from his faith soon will Allah produce a people whom He will love as they will love Him lowly with the believers mighty against the rejecters fighting in the way of Allah and never afraid of the reproaches of such as find fault."

Q. 22.40; One people checked by another

"... Did not Allah check one set of people by means of another there would surely have been pulled down monasteries churches synagogues and mosques in which the name of Allah is commemorated in abundant measure."

The United States of America is doing the job of the ummah until the ummah wakes up and takes its own responsibility into its hands. And G-d says if you don't do it, I will raise up another people. And sometimes He'll raise up your enemy, one to check the other.

Q 39.3; gods we worship to bring us near Allah they say

"Is it not to Allah that sincere devotion is due? But those who take for protectors other than Allah (say): "We only serve them in order that they may bring us nearer to Allah." Truly Allah will judge between them in that wherein they differ. But Allah guides not such as are false and ungrateful."

Q. 53.19; have you seen Lat, 'Uzza god

Have ye seen Lat and Uzza

So good intention in the soul and in the spiritual body gives direction for the spirit. Hence, the Qur'an says, when Muhammad (pbuh) was replying to those who insisted upon staying with their physically formed gods that they formed themselves and said that "we know this physical thing has not power, but it houses the spirit". So Allah (swt) revealed to Muhammad (pbuh) to say to them, "Have you seen Latt and Uzzah? So why you keep asking me like the disbelievers asked Moses "Show us G-d in physical body".

So they were pressing Muhammad (pbuh), too, those disbelievers who believed in the material world and those idols that they made of material and claimed that they had some kind of divine power inside; that the gods were dwelling inside of those bodies that they made for their gods. He said, "Have you seen Latt and Uzzah these mighty gods of yours?"

Q. 53.7-11; Prophet on highest horizon

7. While he was in the highest part of the horizon:
8. Then he approached and came closer
9. And was at a distance of but two bow-lengths or (even) nearer;
10. So did (Allah) convey the inspiration to His Servant (conveyed) what He (meant) to convey.
11. The (Prophet's) (mind and) heart in no way falsified that which he saw.

Then it goes on to say that he did meet G-d on the far horizon. It did not say he saw Him, but it said he met Him on the far horizon. And it was as two arrows were fired from one bow, going parallel like that, like I do my fingers when I say "Ash hadu an la elaha illallah". Then I follow some of the spiritual teachers in Al Islam. I then say, " Wa Ash hadu anna Muhammadan abduhu wa rasuuleh". From his firm conviction, united senses go out, his spirit as the Messenger of G-d going out to do his work in the world.

Kabah sign of pure origin of all humanity

Where is he going? He's going into the center for all mankind, the Kabah. He's going there bringing all mankind with him, all the races and nationalities, all the people with their different interests and pursuits, bringing them to their original origin, their original nativity. Bringing them there to witness their pure origin that G-d created for them, the place that will make them one if they all acknowledge that they will become one, if they acknowledge their pure origin; the first house built for all people, built for the worship of G-d for all people, "Buneya len nas".

Q. 17.1; Prophet night journey

"Glory to (Allah) Who did take His Servant for Journey by night from the Sacred Mosque to the Farthest Mosque whose precincts We did Bless in order that We might show him some of Our Signs: for He is the one Who heareth and seeth (all things)."

Muhammad's (pbuh) spirit was pure and his intentions remained pure. So it gave direction to his spirit and took his spirit to his original origin, his pure origin. G-d raised him up from that place (Kabah) up into the heavens and took him on a journey to the far Mosque, Al Aqsa, in Jerusalem. After that he went to Medinah and established the ummah, the community of Al Islam, Muslims in Al Islam.

Get ye down from here

Q. 2.36; Get down from here

Then did Satan make them slip from the (garden) and get them out of the state (of felicity) in which they had been. We said: "Get ye down all (ye people) with enmity between yourselves. On earth will be your dwelling place and your means of livelihood for a time."

Isaiah 14.12; Lucifer how thou fallen son of morning

:How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!"

Luke 10.18; Lucifer beheld satan fall like lightening

"And he said unto them, I beheld Satan as lightning fall from heaven."

Luke 20.17; Cornerstone became head stone

"And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner? "

So first he had to be established there in his origin. His origin is the origin for all people. His pure origin, the pure essence of man is there. It's for all people.

It represents the landing of the man that G-d said, "Get ye down from here into the earth". He was illuminated up there like a bright star, shining. But when G-d said, "Get ye down from here", he fell like a falling star and he lost his light that he had up there, thank G-d, and he cooled, back down here, thank G-d..

So the black stone is there and the Bible says, "Let the rejected stone be the corner in the construction of the building.

Now who rejected the stone, really? G-d said, "Get ye down from here", meaning "What's going to happen to you I know it and it's good for My plan You have no place here. I know what you are. You're not divine. Get down from here. Get on back down in the earth.

So He sends them all back down there. So the common man and inside them is the common man, so the mystic and the common man are falling down to the earth together, because G-d said "Get ye down from here". And down here in G-d's earth, a place that He made for man,

they lose, shed off that false divinity, that false life, that didn't represent man that they had up in the sky. In the Bible —this is Bible, too— lucifer that bright star, that fallen angel, calls it also that bright star, and what star?

Jinn posing as an angel

The Morning star was made to fall to the earth, "Get ye down from here". "Qubad" is the word. It means all together. So here G-d rejected that order, not individuals, don't think of individuals, think of an order, G-d rejected that order of rule for man that was in the sky. He rejected that order and when He rejected it He's telling us what the problem is with it. The problem is you have a jinn posing as an angel and you have him leading you, the angels. So that's the problem for the angels.

Jinn devolved to become satan

The problem for the angels was that they had a jinn posing as an angel and leading them and all of them were deceived. The jinn was deceived. He had become self deluded and the angels were deceived to believe that he was suppose to be their leader. But when G-d revealed that he has problems, they rejected him. And G-d said to all of them, "You're in the wrong place. Get ye down from here all together".

The satan, who was not satan at that time, he was just Iblis, a jinn, he became more and more wicked when he took up the job, the work of proving mankind to be unfit to lead the human community. So that's what made him get more and more away from G-d's Will and he became the shaytan, the satan, the devil.

Earth is hell for satan

Now for the satan in the earth is going to be a hell for him. He's going to be doing his wicked work, but actually he's in hell, because he's now working against G-d's purpose in man. He's working against that. He declared himself the adversary, the enemy, that he's going to oppose man to the end. He avowed to do that so he became the shaytan, satan, the devil, the head of all devils.

Now also there was the woman, too, all sent down into the earth, the deceiver, the man and the woman. The devil's place, the Bible gives it saying, "He was cast down to have the life of a serpent confined to the dust, to bite the dust and to struggle in the dust.

You see, because of the way that the snake is made his form is a heavy burden on him. He has to pull his body along the earth or through the sand. He can't walk, at least not like the other things that have feet. He pulls himself. He walks with his skin. But because he has to struggle so hard he has pure muscles. Some snakes like the cobra can sit straight up, strong muscles. So don't think satan doesn't have strong muscles. You don't want to underestimate him.

The fate of the woman is the fate of the man. Their fate is the same. They are to be cast down into the earth, but G-d says "And on it, the earth, you will be gathered, you will die. And from it you will get all of your needs". To fulfill all of your needs, you will get it from the earth. Doesn't the earth also awaken us to the belief that there is a G-d? Abraham he was a man of the earth. Adam was a man of the earth, and we know he, Abraham studied the heavens, but he was a man of the earth.

And these two great fathers were guided to find G-d, the first one was created by G-d and then deviated and came upon a word. Who knows what that word was and who knows how many words were in that one word?

Yes, we don't know. And Abraham, we know that he studied the heavens and everything and he decided that the G-d is not this that we look at, but the One Who created and designed all of this.

So the place of man then is in the earth and he now has to wake up from the order of the strayers who went up in the heavens thinking they were gods. Yes. In some of the theologies of the Christians you have this language "Up to G-d down to the dog". Now you can see what the spelling g.o.d. says. It means if you go up,

you become one with G-d, if you go down you become one of the lowest animals, man's dog.

Isis crossed her father and made a cross

Isis transformed herself into a snake

Where do they get this dog from? In old Egyptian myths Isis is the one who broke the rule of her father Osiris and got the rule in the earth. This is Egyptian religious myth. She made herself a snake she transformed her body.

This is myth. It means imaginary but addressing things that are real with imaginary language. She made herself into a snake and she put herself across his path as he was going from the East to the West. She put herself in his path she made a cross didn't she? This is the bad cross. There is the holy cross and there is the wicked cross.

She put herself in his path and made a cross and he died. This is in Egyptian myth. To save a lot of time, she's later seen in this myth holding the cross in her hands and also the leash of the dog. The dog is on the leash and the cross, the leash of the dog, is one her hand. She was up in heaven wasn't she? In the myth, she was up in heaven with Osiris, her father, the god in this Egyptian myth. She was up in heaven with god. She was his daughter. And also in the myth she was also his wife and that's how the myth is. The myth is confusing. And there are records of nations who ruled and the ruler mated with his daughter to have a child more pure for him, more directly from him, purer from his own essence, whatever.

Isis, look at her name, "Isis". Do you think she's older than the word, ice, or is the word ice older than she? She formed herself into a snake to do what she did. A snake is a cold-blooded animal. Her name means cold. So hence the term ice. We get ice from Isis.

Isis killed Osiris social religion by cold spiritualism

How did she kill him? She blocked his path with her cold body. With her cold spiritualism,

she blocked his social-based Religion and killed him as a knowledge body. She survived as a knowledge body to rule people and she took the common people and made them her dog on the leash.

And she controls them with the leash that holds them and with the cross, her secret science of how she got her power, the cross. So you hear the Christians talk about ancient Egypt and the modern world, the modern world, modern Egypt, the modern world and modern Babylon, right? So these are old orders, but we also have people who think that we're living in a time of the old orders. They've just been changed to work in our world, today. Ancient Babylon, ancient Egypt, we still have these influences and whatever in our life in this modern world and in this modern time.

You don't have to think very hard and strain your mind too hard to identify Isis, her cross and her dog on earth now. There was one on the program on Larry King with me. A Protestant, Christian, he was Isis and there was another one on there who was the jinn. And I can't tell you his name or anything but he was the jinn. He was on there and the Protestant Christian preacher he was from the order of Isis. He may not know it, but that's where he's from, the order of Isis.

The snake breaths with his tongue. He tests the air to see if the air is alright for him with his tongue. He tastes the air with his tongue, smells with his tongue. He tastes the air to know what's in the air with his tongue. He has a lot of characteristics that we should know about.

Some shed their skin. So he leaves something that looks like his body, lying there. That's not him. He's gone. He's in another skin. He has a new skin. And his teeth doesn't grow out like most creatures. Our teeth don't go in, they stick out a little bit. His teeth go back this way, so when he bites something he hooks it. It gets hooked and cannot come back out. The more you pull out the more you get hooked.

Some of them kill you with their poison and some of them kill you by choking off your wind, choke off your breath, like the boa constrictor. He wraps himself around you and squeezes you so much that you cannot breath. And some bite you and they leave their spirit in you and you're gone. And some play with you la, la, la. We should study these things? Didn't G-d say to us, "In the heavens and in the earth are signs as well as in yourselves"? And didn't He say, "Most people don't heed these signs. They go on heedless, not paying attention to them"? So G-d is telling us to think about these things and He says, "Reflect, for surely in reflecting is great benefit"... "And reflecting on G-d is the greatest".

Now we have two main words for "path" in Al Islam, "Seratul mustaqeem" and "Sabeel". When the people went out to struggle in the way of G-d against the persecutors who were trying to prevent Al Islam from being established, understand that Muhammad (pbuh) never fought a war...

Now you're going to see the Larry King show, en sha Allah, at 8 O'clock and they're trying to say that Al Islam is a Religion that's violent and promotes violence. That's what the one from the Daaleen and the Jinn are promoting on this show, tonight.

Sabeel path represents the horizontal struggle

Now when the people were asked to go out from their homes and leave their homes and come out to the path of G-d to establish His Religion against the persecutors, against the oppressors, to free the Religion for G-d, that's how it's put in the Qur'an. What is that path called? It's not called Sabeel.

Now "Mustaqeem", where does the word "Mustaqeem" come from? We know we're right in the theme, still, although we've given the substance and the understanding for this discussion. "Mustaqeem" comes from the word, to stand up straight like this, the Arabic word, "Istaqeem" it means to do this. It comes from the same word. The Arabic phrase, "Ana

Qaayeem" means I am standing, from the same word, and "Seratal mustaqeem" means the way of uprightness, the way of Abraham, the upright in faith. So it is the way of uprightness.

Mustaqeem, Sabeel forms cross upright Jihad

Q. 4.157; They killed Jesus not

"That they said (in boast) "We killed Christ Jesus the son of Mary the Apostle of Allah"; but they killed him not nor crucified him but so it was made to appear to them and those who differ therein are full of doubts with no (certain) knowledge but only conjecture to follow for of a surety they killed him not."

Now science has borrowed from Religion and one of the names for the human species in his ascended life is homo erectus, standing erect. So what do you get? What's the picture you get? Mustaqeem and Sabeel, I'm not saying it. You're saying it. So what is the figure doing when it's saying Sabeel and Mustaqeem? No, he did not die on the cross but, it appeared that way, to them. The uprightness and the Jihad continues. He's not dead. He did not die on the cross.

So the Sabilallah means the path of Allah (swt). If you follow the Sabilallah then you are going to be active. You can't stay at home, brother, and just read the Qur'an and say your prayers and go to your job just to take care of yourself or your family and retire and do that day in and day out year in and year out. You are out of Al Islam. Al Islam is not a Religion for sleepers and resters and cows that just eat from the earth and chew. They are not doing anything but just eating from the earth and chewing and giving milk for babies.

If you're a Muslim brother you have to be in the effort to establish the Muslim community life and G-d says and go out in His path with your wealth and with your own souls, "Fee sabeelillah". Allahu Akbar.

Grape vine is gnostic G-d said get ye down from here

Now it is time to make this shift in the gears now or to open up to include the world, the material establishment, to open the subject up to include the world, the material establishment. So this one takes us up like the grapevine goes up. The grapevine went up and detached itself from the earth and the grapes got strong and intoxicated the body. And they became Gnostics and they were ruling the Religious world and G-d said to them, "Get you down from here into the earth" and you know the rest of it, right?

Grass rep science of origin of life

The original life of man is told in Scripture in many ways. What is the son of man but grass. The original life is not existing to hide the great wisdom. It exists to share it. So life can grow and be multiplied and the people can be fed with the knowledge of the life. When you give the origin of life, how it begins to form, its origin from which it develops, you are giving the science of life. You're teaching people life. Can you understand that? Is that clear? It should be. You're teaching people life and the study of man goes back to his origin and we study man from many different angles and many different viewpoints.

We view man as life with all other life. So we study his biology. We study his physiology. We study his anatomy etc., but we also view man as a social creature. So we study his history in the progress for social life in community. So we study his history as a family or as a nation or as a tribe or whatever. We study him that way, too, but he's also a soul. He's strongly spiritual. **So** we study him as a religious creature, too, as a spiritual creature and political creature. So we study him. And we always try to go back to his origin. Religion tries to take us back to his origin. Science tries to take us back to his origin. So from the origin we can build knowledge of his life until we construct his whole life and we have the science or the teaching or the education on his life. Is that clear?

Al Hadith 2p.738#8; Use five before you loose five

Amr ibn Maimun Al Aodi reported the Prophet (pbuh) said: "Get hold of five things before five leave you. Your youth before you old age, your health before your sickness, your wealth before your poverty, your leisure time before you're occupied and your life before your death."

John 4.18; Woman had five husbands

[18] For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.

Muhammad the Prophet (pbuh), he mentioned five that will be lost and will become destructive if you neglect to keep your vital life before you and take care of these things in time, on time. He mentioned five and he said if you don't do that, if you don't have consideration to take charge of your life with its vital concerns, he said five will be your undoing or will bring you down, destroy you. That's what is meant by your undoing.

What are these five. What are they talking about, five? We know you can say the five he mentioned, that's true, while you've got time to take care of your life. If you don't try to do it, you're going to lose your life.

So he mentioned these five and we know that if you don't do it, yes. But he didn't say these five, if you don't then these five will be your undoing. He didn't say that. He said five will be your undoing. So if you don't keep conscious control of your life the satan will take your five senses away from you and when the satan takes your five senses away from you, you are left to self destruction.

Those who want the life of violence, satan and his world order has taken their five senses away from them. Those suicide bombers, whether they know it or not, yes, they believe they're doing the great jihad for G-d, but satan has influenced them and have taken their five senses away from

them and they have become self destructive and destructive of others for their cause.

Woman five husband

In the Bible it says Jesus came upon a woman at the well and he said, "Woman you have had five husbands and the one you have now is not yours". And I'll carry it a little further for you in the name of truth and openness. The one that she had that was not hers was Iblis, satan but she didn't know it. She didn't know satan had replaced the rule of man. The five husbands are not five, they are one. What are they? They are personifications. That means a picture given in an imaginary language of the five senses. He simply was not talking of a woman but a community. The woman is a personification of a community. He's telling that community that he hopes to bring into his following that you have left the rule of your five senses for another rule that's not yours, the rule of the grapes that intoxicates. So he's going after them as he said he would. He's going after them to bring them to the right way.

This is wisdom. This is not just the story of Jesus' mission in the world or on earth. This is also wisdom. Muhammad (pbuh) mentioned five and our Religion is established upon five. It's no accident that our Religion is established upon five. There's a purpose to establishing the Religion upon five.

Al Hadith 3p.701#605w; Qur'an explicit and implied

Ibn Mas'ud reported the Prophet (pbuh) said," The Qur'an has been revealed upon seven dialects. For every verse there is an explicit and implied meaning."

Isaiah 29.11; Book read learned man can't read its sealed

"And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed:"

Now let's look at the five--and just like Muhammad (pbuh) said five and five. He also said for the Qur'an and for his teaching there is an obvious meaning. It's explicit. It means obvious, easy to see and understand and also an implied communication. The communication is not readily seen, it's implied.

That means you have to find the connections in order to see it, the second reading. This isn't anything new. The Bible says, "Darkness prevailed everywhere and a man came upon a little book and he tried to read it. He couldn't read it. Why would he try to read and darkness was everywhere? Did he have light, a lamp? Was the moon bright outside or something? The moon couldn't have been bright, because the darkness was prevailing everywhere. That means no light. The moon wasn't even casting light on the earth, but he's reading. So that's a different kind of darkness it's talking about, right?

So he takes this book up and he tries to read it and he says "I cannot read this. I'm not of letters" meaning I haven't been educated in language or in reading. So he takes it to someone and he says please read this for me. And the first person says, "I cannot read, I'm not a man of letters". So he took it to another person in his same situation.

He went on and he finally took it to another person and he said, "Read this for me" and the man said, "I can't it. It is sealed, locked up. I can read the letters, but what you want is the communication and I can't communicate it to you because it's not my language. It's sealed.

Rev. 5.7; Lamb book took

"And he came and took the book out of the right hand of him that sat upon the throne."

The same book says and a little lamb reached up and took the book in his hand and he read it and a voice in the heaven said, "It is done".

"Mukhleseena lahud Deen", they are those who carry the matter to the conclusion and they say for G-d is Religion. Do you know Pharaoh had religion? But it wasn't for G-d. It was for his

rule. It was for that bad Pharaoh I'm speaking of.

We're on the subject of the five. The first of our pillars is to witness one G-d, that there is one Cause behind all of this, the Originator of the heavens and the earth. And we use to say that, too, didn't we, in the Temple? We used to stand up like this and say, "Surely I've turned myself to Thee of Allah, Who originated the heavens and the earth". Isn't that what we said?

We didn't say to God, who came in the person of W. D. Fard. We didn't say that. We said to Allah Who originated the heavens and the earth. So actually while we were given darkness, we were also given light and thank G-d He brought us to see the light and reject the darkness.

So the first is shahada, to witness that there is one G-d. Tell me with what do you witness a thing? With your five senses, don't you? You witness something with your five senses, your touch, your feeling. You witness it with your eyes. You witness it with your nose, your taste. You witness it with your smell. You witness it with your hearing, your eyes, your sight. This is how you witness something. When you're sitting on the witness stand and the judge asks you a question, he does not want you to tell him about what you saw in a dream. He does not want you to tell him about what your psyche picked up. He wants to know what your five senses can testify to. Did you hear it. Did you see it? That's what he wants to know.

Sense of feeling made man believe in G-d

So the main function of the five senses that we need more than we need any of the others is seeing and hearing. That's why the Qur'an and Scripture mentions, so much, seeing and hearing, deaf, blind, the hearing and the seeing, the deaf, the blind. So the first sense is to witness that there is a G-d. But how did man, what sense did man have that made him believe that there was a G-d? His feelings. Life starts with feelings. His feeling was the first sense that made him believe that he was not the all and all, that there is a G-d. He felt G-d, that's number one, shahada.

Number two is salat, isn't it? After you feel G-d then you want to pray to that G-d, don't you? You feel G-d and you want to have communication with that G-d. And what is that communication? You want to see your G-d. When you feel G-d, next, you want to see G-d. So feeling then seeing, right? Then what is the next one? The next one is charity, right?

Which of those senses can we compare with charity, feeling, seeing, hearing, smelling, tasting? I would say all of them but if I had to select one of them I would say after feeling and seeing, tasting. Tasting is to know if it's good or bad, if it's acceptable in the body or harmful. You feel G-d. You want to see G-d. You can't see Him, so now you want to know. What I'm trying to get at "is it good or bad"? You want to taste it. Is it good. Is it acceptable for me to take into my body for the good health of my body, tasting?

Q. 3.185; Every soul shall taste death

"Every soul shall have a taste of death: and only on the Day of Judgment shall you be paid your full recompense. Only he who is saved far from the fire and admitted to the garden will have attained the object (of life): for the life of this world is but goods and chattels of deception."

Q. 4.159; Jesus believe in him before death

"And there is none of the People of the Book but must believe in him before his death; and on the Day of Judgment He will be a witness against them."

Luke 2.26; He not die before he see the Lord's Christ.

"And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ."

The Qur'an says everyone shall have a taste of death. And you think that's talking about your physical body. It's not. This should be connected with the saying in the Qur'an "And no one will

die until they acknowledge him". No one will die until they acknowledge who? Jesus Christ. No one of who? No one of them who claim that they are his followers.

Jesus you are to taste him mentally

Matt 26.26-29; Jesus take bread and wine

[26]And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. [27] And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; [28] For this is my blood of the new testament, which is shed for many for the remission of sins. They will not die until they acknowledge him. How are they to acknowledge him? By putting him in their mouths, tasting him, seeing if your Jesus tastes good in the mouth. Don't just feel him now, taste him. Does he taste good? Is he good for your body. Is he good for your life?

No, your Jesus is still dead. He is carrion. He is dead flesh in your mind. You don't understand what he said. He's bread. He's wine, but in your mind he's also dead, a dead body. Taste that dead body. Does that taste good? Bread taste good, yes. But the dead body, does that taste good? No, you don't want to put dead flesh in your mouth, so you have to see him correctly. And straining to see him, you should taste the bread of knowledge, taste the blood of knowledge. Wouldn't you rather have wine than blood in your mouth. Wouldn't you rather have bread than dead flesh in your mouth?

Bread is doctrine blood is spirit of New Testament

So you should reject that idea and see the bread as doctrine and see the blood as the spirit of the New Testament. How did Jesus Christ...we're on the subject. Don't think I'm not. I have to go back and get my dead brother out of the road and take him where the breath of life can be put into him. I can't keep going in the road and I know I left some dead brothers and sisters back

there. That wouldn't be nice. That wouldn't be a brother.

Matt 17.1-3; Jesus transfiguration

And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, [2] And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. [3] And, behold, there appeared unto them Moses and Elias talking with him."

How does the Bible say to see Jesus Christ? Jesus Christ took his followers up to see him. Do you know that's in the Bible, in the New Testament? He took them up on the mountain to see him and when he took them up there, they saw the transfiguration. They saw and what is that transfiguration? They saw the light of Elijah and they saw the light of Moses. They saw the light of Jesus Christ.

Jesus Christ to be seen as light and enlightenment

Now tell me I preached this before I became the Imam, because I saw this in the Bible and I said, "Look this is the plain language telling his followers how to see him". You're not suppose to see him in physical, human image, in a body.. You're suppose to see him in an enlightenment, a knowledge that gives light and enlightenment. That's how you are to see Jesus Christ. And that's how you are to see Moses, obviously, because that's what he brought together, configuration and also Elijah.

Now let's quickly look at these Prophets. People thought Jesus was Elijah they said to Jesus Christ, according to the New Testament, "Are you that Prophet?" Meaning Elijah. So they actually thought he was that Prophet, didn't they? But he showed them the three: Elijah, himself and Moses. So that meant that he was not Elijah, because he made distinction between them in what he showed them, himself and Elijah.

And distinction also between himself and Moses, but at the same time he was them; not

them but also in another focus or perception he was them.

Elijah fought false prophets and healed people

Elijah in his life was one who challenged the false prophets, didn't he? And he brought healing and life, miracles, healing and life. So Jesus was that, but he was not that Prophet. And Moses told his people "Build a cross and put a serpent on it at the top of the cross like the medicine people do. Put a serpent up there. But the serpent is on the horizontal, at that location in the cross that Moses told them to build, a brazen serpent, a serpent of brass. Now you who has gone to high school or had at least college English I, had college English 101 and started college English 102. And if you have gone that far, then you should understand brazen.

Tinkling brass is lost of rational intelligence

Your vocabulary should be that big. Brazen means shameless. Brass and brazen means it is of brass; brazen and brass also means shameless. And why do they use that metal to say shameless? I'm a welder. I'm a combination welder, so I braze. I can take a wire made of a metal and I can take a gas welding torch and put it on my wire. And I heat the base metal and I weld the wire into the welding, mending, putting back, restoring the form, whatever. So I know what happens to brass, if you make the temperature too hot and keep it on brass. It destroys all the quality of the brass.

So the brass mentioned is like people who have lost that quality of their rational minds, their intelligence and it speaks of them as tinkling brass. And when you hit it, it is a dead sound. That's what it means and I weld so I know how it sounds. You hit it and it's a dead sound. If you bum the quality out, it's a dead sound. It doesn't have the ringing sound. It's a dead sound.

Moses right, left arms raised war control human nature

So why was that put up like that in the Bible. Why is that given to Moses? In the Bible it says

that Moses asked one man or they volunteered and one man went under one of Moses' arms and he became the support under one of Moses' arm. And the other man went under the other arm and became the support under the other arm. And when they raised one arm the army advanced When they raised the other arm the army retreated, forward and backward. This is in the Bible.

So this is why Jesus is associated with this? This is a science. I won't go into that, it's too much. This is a science of the nature of human beings. His left is one way of getting into his life to influence him, through his left. His right is a different nature, but yet the same human being, just a different aspect of his total human nature. The right is another way that you can get into him and you can use these two ways to get into him. You can influence his life in the world, or on the path, on his path, or anybody's path.

Moses arms is a cross

This is what was controlling the battle for the people of Moses, the raising and adjusting of these two arms. So here you have the cross, right?

Jesus is teacher of the science of the human family

Q.20.18-21; Moses rod what is that in your hand

And what is that in thy right hand O Moses?"

Jesus Christ is not just the teacher of faith Jesus Christ is the teacher of science, the science of the spiritual life of the human family. Moses had that science. It was given to him by G-d. He didn't have it in the beginning. It was given to him by G-d. When G-d asked him "what is that in your hand?" And he said this is what I use to support myself and to knock the brush away in the path when I'm walking through the brush". And G-d said "Throw it from you" and Moses threw it from himself. When it became detached from him (meaning he was no more influenced by it; he detached himself from it), he saw it as a

frightening snake, crawling and looking in every respect to be a snake. This is what Allah (swt) says in Qur'an.

And Allah (swt) told him "Don't be afraid and he grabbed it again". And when he grabbed it again, it became as it was before, a staff that he could use. But now he had been given the science of it by G-d. When G-d told him to grab it again he had shown him what it was, **so** now he grabbed it, again, with knowledge of what it is.

And it remained his staff and when he went against the magicians and against the witch doctors, the magic workers, they didn't know that G-d had already did it to him and they didn't see it.

Moses rod means his science is greater than falsehood

So they threw their little stick and they became serpents and they thought Moses was going to be frightened and get the holy ghost, I guess, and become a believer in ancient Egyptian false religion. But Moses threw his big staff and it turned into a serpent and swallowed all of theirs up. It means the more powerful and bigger science consumed all of their falsehoods, ate up all of their falsehoods. It doesn't mean it ate them up, like you're eating a thing. What it means is that it had mastery over their weaker sciences and it just picked it apart, like your teeth bite something and take it apart. It just picked their deceits apart and left their deceits as nothing but chewed up garbage. Allahu Akbar.

Now when it is said of Jesus Christ in the New Testament that the bread, meaning his flesh, referring to his flesh, is the doctrine of the New Testament, the doctrine means that, that gives you speech and language. You can communicate this; that, that has the reasoning and the logic

Jesus is to be seen spiritual knowledge body

Matt 5.17; I come not to destroy the law

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill.

It is the doctrine of the New Testament and he says that blood is the spirit of the New Testament. And he told them to take bread and wine in remembrance of him, right? When he's telling them that, he's telling them how to see him. When he took his disciples up and showed them the figures in the configuration, he was telling his disciples how to see him, as a spiritual knowledge body.

And didn't he say when they said, "Do you come to change the law of Moses"? He said, "No, but to fulfill it." Isn't that what he said? So that connects him with Moses' teaching, too, then, right?

So it's plain for the Christians, if they can see what Muhammad (pbuh) saw. Allah (swt) showed Muhammad (pbuh) these things and revealed to him the Qur'an for us, knowing that those people would never change and they wouldn't believe in him.

Muslims are the chosen people

Q. 6.7; Book sent down called magic by disbeliever

The Qur'an says: "If We had sent unto thee a written (Message) on parchment so that they could touch it with their hands the unbelievers would have been sure to say: 'This is nothing but obvious magic!'"

Allah (swt) says if you would bring a book down from the sky and they see it with their own eyes, they will say "enchantment". So Muhammad (pbuh) couldn't change them and it wasn't G-d's intention to force any change in them. So anew group of people had to be chosen. Muslims are the chosen people and we are not lost. Allah (swt) has found us, we are not lost. So we see the spiritual establishment I'm sure, now, how we are to establish ourselves.

We, the spiritual establishment, we see that we are already growing in that establishment.

Nation of Islam fell because spiritual life not established

We have been growing in that establishment. Every since the beginning of the Nation of Islam under the Hon. Elijah Mohammed, we have been growing in this spiritual establishment. Our engaging in the material world before we got our spiritual life clearly before us is what made us fail in our material pursuits. We would have been successful, if we had been established in our spiritual life. We are going to be successful this time, no doubt. And I'm not speaking, en sha Allah. It was Allah's will and it is Allah's will and it's going to stay Allah's will.

Spiritual body houses the soul and expresses it

Now Allah (swt) gave us a material body. He didn't just put us down here as soul. They call us soul people. What do you mean, soul people? G-d gave me a physical body, not just a soul. And my spiritual body houses my soul. My spiritual body not only houses my soul. My spiritual body is the instrument that my soul plays upon. It's my bugle. It's my piano. It's my drum. But it's even more than that. It's the means for my expressions. What I feel spiritually is taken over by my body and my body begins to express what the spirit wants to do.

I want to move, so the body starts expressing it, right? I want to communicate to you, so the body starts expressing it. "As Salaam Alaikum my brother happy to see you, haven't seen you in a long time, blessed Ramadan". That's the needs of my spirit. My body doesn't need to talk to you like that. That's the invisible me inside needing to talk to you like that. So Allah (swt) didn't give us souls and minds and spirit and etc.—the invisible part which is the most important part it is the real life—He didn't give us this to be body less.

Soul is not limited to the body

So if He didn't give me a soul and a spirit and intelligence to be body less, I need my body to communicate this intangible life inside me. Then what about my wants, my spirit that goes beyond my body?

G-d didn't confine me to this body. He just put me in this body for expression and communication, but He didn't limit my movement to this body. My life moves outside of this body to perceive you. See how powerful these five senses are to listen to you to look at the sky and wonder about it, to hear the thunder and wonder, to smell the scents in the air and enjoy them and pursue these scents if I want to, to touch with my hand and know the difference between rough and smooth, between hot and cold etc.? So He gave me these five senses not just for my own body, but He gave me these five senses for my freedom and progress in this world, five senses.

Fifth day birds created means freedom

Genesis 1.21-23; Fifth day fowl created

[22] And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. [23] And the evening and the morning were the fifth day.

And I believe in the Genesis it says "And on the fifth day He created the birds to fly in the heavens"; on the 5th day, freedom. If you don't have any wings, you don't have the freedom to go up off the earth unless you've got a plane and it isn't anything but an imitation of the bird.

So freedom, what is it saying? Man cannot be free without life for his five senses. You have to have life for your five senses in order to be free, brother. And Islam is freedom, justice and equality; freedom first, justice and equality.

So you see how important the five senses are? I'm going to conclude this in a few minutes. For this material world, we're in this material establishment now where the five senses must be

brought to life. We talked about shahada. we talked about salat. We talked about zakat. We talked about fasting, Saum, what we're doing now or Siyam. And we talked about Hajj a little, but just to compare them, or relate them to the five senses.

How many educators , or principles, or school teacher, or persons working with children to help them be educated, how many of you are here? Raise you hands, please, for me. Wonderful. I'm happy to see you here, happy to know you're here. I'm a teacher, too. I love teaching. I taught in the university of Islam. I was a student there. I was taught there, myself. But I also taught in the university of Islam and when we established the school under my leadership on Stony Island at Muhammad's Mosque No 2,1 also taught there. I have years of teaching experience with children. I love it. I'm not a preacher, really. I love to teach. The spirit makes me preach, but I love to teach. That's my groove, teaching.

If you all listen to this very carefully, if you don't already have this perception and method, I would say of helping a student, yourself, firstly, it's going to help you a lot.

And it's something so simple. Mr. Fard said it. He said, he hinted to it, "Think five times before you speak and maybe you will be correct". He said maybe, which means the five senses are not a sure guarantee, but you need to use them, first.

Perception and five senses are one

There is a saying in philosophy that all the five senses are one and they say perception is one combining all the five senses. So the greatest utility for perception is when you use all your five senses as one operation and that the intent is to understand, to perceive and understand, to have perception.

Sixth sense is intuition, perception combined senses

I really don't think there is a sixth sense. They say the intuitive sense, but I can accept that the

language can be used that there is a sixth sense. I think really the power of intuition, the psychic power, all that is nothing but all the senses united into one power, into one energy force, one energy source and one energy force. That's what they are, I believe.

And they help you have perception. If you don't hear well and you're trying to see truth, you're going with four, so you're going to have problems. If you hear well and don't see well you will have a problem. If you feel and can't see or hear, you're in serious trouble.

Fish went straight in channel Q.18.61-

63; Moses fish straight in channel

"But when they reached the Junction they forgot (about) their Fish which took its course through the sea (straight) as in a tunnel."

Now when I want to do something, I just shouldn't do it unless I have already been established in respect for the five senses of the human being. If I'm not established in the respect for the five senses of the human being, if I'm a product of this present time...The present time we live in is the time for mankind's intelligence and I mean women too.

It is the time of spontaneity, improvisation, rote activity. Meaning that it has been done so often that you don't have to think about it. You have repeated it so many times you don't have to think about it, habit, etc. That's the time we're living in. That has characterized that fish in the soul and the intellect of man, has become our life now. You know fish is a jerky creature like lightening in the sky, that's how the fish go. It is a very special one that goes straight, that's the one Moses was looking for, right? But he missed it, because he couldn't find the wise man in that pursuit. It was spiritual and Moses wasn't for the spiritual. Moses wanted to get back on the land. He wanted to get back in the community of men and do battle with Pharaoh and his magicians and get his people on where they had to go. He wasn't ready for the spiritual school. He

couldn't follow the wise man to learn many wonderful things about the sciences of the spirituality of human beings.

Education teach a child to pay attention to what he hears

Spiritual reality can take over the attention of the mind

Q. 101.1-2; What make you realize what is the noise?



1. The (Day) of Noise and Clamor:
2. What is the (Day) of Noise and Clamor?

Our time is this reflex thing, moving on reflex. You have difficulty with your children at home. You can't talk to them any more. They can't hear you. They can't see what you want to show them. All their five senses seem to be gone crazy or astray, awry. We have to orientate our children and ourselves firstly to respect the five senses. "Hey, listen to what you hear" Isn't it mystifying that G-d gave us an open ear but when my mind isn't with you I can't hear a thing you're saying? And it's open just like it was when I was giving you attention.

Nothing has changed, only my interest has changed. My interest has changed. I don't hear a thing you're saying. You can shout loud as thunder during an electric storm and maybe you'll get my attention. "I didn't hear you, I'm sorry". How come you didn't hear me, your ear is open? Ok, you're a materialist that doesn't believe in the spiritual reality. Your ear is open. Nothing changed in it, how come you don't hear me? Because there is a spiritual life that man cannot know in its deepest depth or in its entirety. It will leave us mystified a bit. We cannot know. That's why psychology is not an exact science, because there are things that they cannot know about the inner life of man.

We need to give this understanding to ourselves, first, that we are not the man that was the man of the land. The man of the land had his five

senses. Now the world of Aquarius and the water, etc., have taken us from being attached to the land. And in this world that is floating above the air we are detached from our five senses, from the powers of our five senses.

So now we have to recognize this and condition ourselves and our children. It should be part of your curriculum.

You should put this interest there so that somewhere in your subjects you will have something to help our children overcome this levitation, this floating of our senses in the air and attach our senses back down to basics, the land; get our senses back rooted in basics, in reality, in land away from this floating culture that we have called the popular culture today.

Adhan means to pay attention

We need to tell our children to pay attention to what you're hearing. Isn't this how we start our worship of G-d, our prayer? First, before we say anything and it's called adhan, which comes from the verb adhna which means to pay attention. And the instruction, if I want to tell you "pay attention", I say "Astadhnan" from "Udhan". From "Udhan" comes adhan or from the verb to pay attention comes "Udhan". They say Arabic words come from verbs, not from nouns. The root is a verb, not from the noun. So if that's true, then "Udhan", ear, came from the verb to pay attention. And Adhan also comes from the verb that means to pay attention. And we put our hands to our "Udhanain" two ears or one, some of them call with one, they are styling, but the regular way is to put both hands to our ears like this and it's called Adhan from "Udhan", the ear.

You know an animal, like the dog and others, when something gets their attention, you see that ear move. They're on the alert. We need to teach the children to pay attention to what they're hearing, because if you don't pay attention to what your ears are hearing, you're just like a deaf person that's all absorbed in

something else so the hearing doesn't work for you. They have to be trained to do that, because they have lost that. They are born in this world that lost that. So they have to be trained to do that now. It was natural for man because man was formed of the earth and then he became detached up there and loses his natural ability, natural form and natural abilities, so they can't hear..

You can be looking at something and don't see it. Isn't it something how the senses work, you can be looking at something and somebody has to tell you, "Hey, don't you see that, man? You're going to run into it". You didn't see it. You had something else taking all of your energies.

Now one thing, Sigmund Freud, I think he's a fraud. I still believe he's a fraud, but one thing Sigmund Freud said I think is true. He said, "All the energies in the body are actually one energy source". That's what he said. He called it a reservoir. There is one source and this one source is expressed in all these other needs or avenues of human energy and expression. I believe he was right. That explains then how, if I concentrate so much on one thing all my energies, all my consciousness will have been taken and concentrated right there on that one thing. If that thing is outside the matter at hand, I'm lost before the matters at hand. I can't see. I can't hear. I can't smell. I can't even think, because you need those five senses to even think.

Ears hear but mind not paying attention

Tell children like I tell mine, "Please pay attention to what you're hearing. Respect what you're hearing. If you don't respect me, at least respect your ears. Your ears have been given to you by your Creator to hear communication, sounds. Please pay attention to what you're hearing." You are talking to them and they are not paying attention to what you're saying. And because they are not paying attention to what you're saying, the ears are hearing it. And when you get their attention they say, "Well yeah, I did hear you". You heard me, but you couldn't respond. Isn't that something?

It lets us know that Allah (swt) created something that's too big for us to manage, alone, and just keeps reinforcing that. Allah (swt) created something that's too big for humans to manage alone. We need G-d. We have to have Allah (swt) to reveal to us these things and show us the way, enlighten us so we can walk the path that we can see and go to where we know we should go.

Once I get over these complex things in the path it will be very easily and quickly wrapped up. Isn't that something? Our language is something, too. "Wrap it up. Ok, ready to wind it up now man. Can't you wind it up? Cut it off? That's kind of beautiful, isn't it?"

"Ok, that's a wrap". It shows how much we are living in the world of darkness. This world is darkness, that's what Scripture says, the Bible.

Teach yourself to first pay attention to what you're hearing, especially if it's important. Somebody is speaking and you wouldn't be there to hear them if it wasn't important, unless it's a show. If it's a show give it respect too. Keep your eyes on it and listen to what's happening so you'll enjoy the show. You pay \$75.00 for a ticket to see the show and you're sitting up there with your mind somewhere else. Sometime we're going to have some fun brothers and we'll leave the sisters out.

Now these brothers can put their whole mind in a small place, do you know that? This goes for all senses. Somebody can be hitting you and you can't feel it. They say, "Hey man, I'm almost about to break your arm man. I'm trying to tell you something" and your mind is so engrossed you aren't paying any attention to them. They are saying "Hey man, hey, hey". So all your senses can be cut off by you absorbing yourself in something separate from the matter at hand that your senses should be engaging.

Q.65.12; Seven created seven above for you similar

Allah is He Who created seven Firmaments and of the earth a similar number. Through the midst

of them (all) descends His Command: that ye may know that Allah has power over all things and that Allah comprehends all things in (His) Knowledge.

That is great, great insight and great, great help for teachers and also for us to get our people to come back to life, come back to their hearing, to the good condition of their five senses. That's what we have to do. We have to bring the life back to the five senses. Now we know we have a higher spiritual life, too, but to live in this world. When you go up there it is seven, right? Up to seven, down to something else.; up to heaven. Seven up to heaven, I think that's how they put it, the saying, in English, seven up to heaven. Seven up, it means seven up to heaven.

But five down here where you have to live. You need five. That's why our Religion emphasized the five "buneyal Islamu iala kamsen" Islam has been established upon five. It didn't say five senses. It didn't even say 5 pillars. It says five and those who have passed it on to us say five pillars, five principles. They say that but the original saying of our Prophet (swt) is just Islam is structured or built upon five.

Q. 3.36; Female different not like female

وَلَيْسَ الذَّكَو كَالْأُنثَىٰ

"..and nowise is the male like the female...."

Five works as ten, right? Because five works to have perception, to know what's there, to know what I'm hearing, what I'm seeing, what I'm feeling etc. But five also to works to know what I am to do with this, how I'm to carry this further. So to carry it further I have to think on it or reflect on it. And the male is not like female. The thinker is not a woman. That artist who made that figure of the thinker, that isn't a bad reflection on you at all sister. He has the male resting his head on his hand or his fist, thinking. That's the symbol of the thinker, right? In the Qur'an Allah (swt) says " The male is not like female" and the dhakir is one who doesn't just have five senses. He has five senses and

reflects to carry the matter further, to progress the matter further, reflection.

Now, this is the history of man. This is not talking about the, ability of men and women. It's talking about the history of man. Man has become the reflector and the thinker and the scientist because he had to go out from the body into the material field, the world. He went out there and because he went out there, his five senses had to utilize the benefits and the utility in the material world. Doing this over generations and generations, for centuries and eons of time, man has become the thinker, the scientist.

Woman is catching up with man

But now the world has all been discovered, the wilderness has been tamed, traveling is comfortable and the woman is catching up with man, because G-d gave her the same capacity He gave us. That's why He tells us we are the male and He uses the term dhakir to say that you are typical of this kind of activity in the mind or in the human being. It's not to say that you are the only one like that. So that we will know that we are not the only one, the female has this capacity too, this gift from G-d, this mercy, wonderful gift, brother and she should be recognized for having this.

Q.33.35; And the women who reflect

"..and for men and women who engage much..."

And the women who reflect in the surah giving the believers and showing you going from one to the other, from the male to the female and it says, "The men who reflect and the women who reflect", saying that she has this same activity that you have. She has the same gift that you have. But because of her physiology she bears your children and she stays at home and you go out in field and out in the field you have sharpened your five senses.

This is in the Bible. There were two brothers. One, his name means the right hand, Benjamin,

son of my right hand; Benjamin and his brother, Joseph. Jacob married to get two sons from Rachael and Rachael's sons are Joseph and Benjamin. Jacob brought the mandrake. It's a plant for Rachael and he fixed her something to be taken in from the mandrake. The mandrake is a powerful root. For its body it has a big root and even looks something like a human being in form. It's a fat, strong root in the earth. And he gave it to her for her to take something into her system of the mandrake and she conceived after taking that. And she gave birth to Joseph.

And later she gave birth to Benjamin and it says of Benjamin that he was a man of the field. What is this talking about? One was a man of the field and she gave birth to two children. One was a man gifted with great spiritual insight or psychic powers. And the other one was gifted with the ability to handle the world because he was a man of the field, Benjamin. And they both came from the big root in the earth, right? The mandrake.

We cannot establish our material community like we are suppose to establish it unless we follow the Qur'an and Muhammad's (pbuh) way, tradition. And we will not be able to follow the Qur'an and Muhammad's (pbuh) tradition in these dark hours for the ummah and the world, spiritual hours, unless we have one inspired, guided by G-d. Now when we have the business meeting we're going to take on that part of this subject that's dealing with the present realities that we are already in and doing.

We will go from this session to the session with our investors. I won't say distributors because we know distributors are investors.

We will go into a session for our investors in the CPC, Comtrust operation, business that we have going here. But understand that this is not a CPC/Comtrust meeting. But I want you there because we're going to be discussing business and how we can take advantage of the big opportunities that we have to make the business bigger and bigger and bigger as Muslims. And I'll be addressing just how we're to do this as Muslims and it is a religious duty, do you know that? It's a religious duty for us to build our

community up materially. Prayer, you're to pray. Zakat is to focus for not only charity. Zakat is the focus for economics.

It is also the focus for the economic system of Muslims. So it's not just charity. It's an obligation on those who have to help those who can't help themselves. It's an obligation. And it's an obligation on us to help with the vital needs of our community and you can't do that unless you have money, finances, production, business. We have to have it!

And that's what Allah (swt) did. He put the man in the ground, didn't He and He formed him of the earth and G-d says, "Get ye down from here. Down here you will find that, that satisfies your hope, your aspirations. It's the meeting place for you; the place where you're going to die and out of it you'll be brought again."

Sajdah - Two bring to life

And you know when you make sajdah you make two. The first one leaves you dead. You went in the earth and you died, but you were resurrected. You come up again. Then you go back into the earth and you come out with the ability to manage the material reality. So G-d brought us out of the earth when he formed Adam and we came from our parents, our mothers and fathers. As a community we're going to die again in this material world but G-d is going to bring us up again like He formed Adam from the earth. He's going to bring us up again from death in the world of materialism. And believe me that's what this world is. It's the world of materialism.

And the last recourse for the rulers is to bury us. Some of us are buried dead. Some of us are buried alive. But the last recourse for the rulers is to bury us. You could see a pattern, a cycle, where the people are out for material greed and for a long time the trends are away from material greed. And after a while the world gets really bad. The behavior gets bad. Everything gets bad and then you see the material greed come back in the picture. And the people are all slaves to money, slaves to material things and then they

go so far there and rain comes down on dead ground soften it and up comes life again.

Luke 12.56; Season can't read sign of Times

"Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?"

This is the way of the world. Don't think this is just spiritual teaching for the resurrection or for the after life. No, this is the way of the world. We have our changes here. Christ Jesus said you can look at the sky and see the signs and say it's going to rain, but you don't see the signs of the seasons, when it's a whole season of cold, a whole season of hot, a whole season of in between at the end and in between in the beginning, the whole season.

It is the material greed that brings winter, freezes up the human society. It brings winter. We don't care about each other. We are so rude and disrespectful of one another's life. We put no value on it and we become very cold and greedy for the material things. And then you get started again when it's not cold and it's not hot. Spring time is not in extremes and when the warmth is coming back and the rains are coming then the life starts to come back out of the dead earth.

So we should understand these things that Jesus addressed when he told the people you can read the signs of the sky, but you can't read the signs of the seasons. These are material-based changes. Our social life, our cultural life etc., all are based in the material realities. I'm going to leave in a couple of minutes here, so you all can do something else while I'm gone. Take care of your business but please don't waste your time.

I don't want my students engaging each other in nonsense talk, getting away from this interest we have in our community to make our community better, wiser, more efficient, more productive. I don't want you to leave that.

If you discuss what I have been giving you and believe me the session started with the adhan for Jumah prayer and with my khutbah that I gave, thanks to Allah (swt).

I was then addressing the theme for these days, in this time that we have here together, Friday, Saturday, up to noon tomorrow. That's what I was doing. I asked Allah's (swt) guidance and I carefully wrote the direction, the steps in my khutbah to give a big, big advance or step for this Ramadan session that we're having.

So you who took notes, you should reflect on those notes. You should look back, recall those notes, think about those notes and see if you can go from my khutbah and keep a continuous line of thought and concern to the end, which will be tomorrow, en sha Allah, just before Thuhr prayer time. The notes you've taken today, reflect on them, because at some point-which most likely will be either before or right after we have the meeting on business. It might be before. Just to close out this part of it, I'm going to invite you to make comments and or to ask questions.

Now it's so many of us, it will take too long. So we're going to have a limited time on the comments and questions. And we're going to take you at random, so it's not slighting anybody. But we just can't have everybody.

So we're going to take you at random and since the brothers are still out in the field though you all are catching up with them out there, sisters, I'm going to favor brothers. Two brothers can ask to one sister; two brothers, one sister, until the time runs out.

And I hope you will express your concern to me and if there is a question, please ask the question. But don't ask a question on problems you're having at your local Masjid or school. Please ask questions only on what has been going on since you came here, what I have said during the khutbah, Friday, and what I been saying to you at this session; only on these things.

But if there is an urgency or something that's going to spoil your visit here if you don't have it said or have your question answered, you can ask me how many toes does a monkey have. I'll do my best and try to answer you. I don't want you to go back home in a bad condition.

I wish I could have everybody with me tomorrow. We have a customer, B.J.'s Diner, B.J.'s Restaurant. It's like a buffet. He has two, maybe three and this is owned by an African American. He's a big customer of ours. Sister Ijlal, our terrific sales lady, she got him and others. He's a big customer of ours and we want to show these people that we care about them too. So every time we come for the Ramadan sessions, if they're here or somewhere else, I want to find some supporter of ours who is in the restaurant business and has a place to accommodate us and we want to go there and support their business by having lunch or dinner. It's Ramadan, now, we can only have dinner, so en sha Allah, we'll have sixty of you. We can take only sixty.

And I would like to see fifty from the promotion of the Dawa, Islam, Religion, Imams and dawa people and school teachers, or people in schools who are interested in teaching Al Islam better to our children and having them come up with the knowledge of Islam, Islamic studies, learn Qur'anic Arabic. I'd rather have you all there.

So I want at least 40 and I'm hoping fifty of you all will be with me. We want five from the teaching, from the schools, teachers, principals, whatever and we want five from the business people. We want the five to be those that we know here in Chicago to be big investors in business development here with CPC/Comtrust, purchase of other products or investors in CPC or big business people. But not investors in CPC for some reason or another. If you're interested in what we're doing, this community and the direction that we have and you have wealth, you have money. I won't say wealth, that's a big word. You have money and you're pretty comfortable, financially, and your business is going well for you. But you're not CPC. You're not Comtrust but you would like to make

contributions to what we are establishing. I'd like to you there, too.

So we can leave from here, I think, about 5:30 and get to B.J.'s, which is on the Southwest side, about 88th and Stoney Island. So it's right on the corner or near the corner, so we can leave from here. Brother Bilal's bus is going to take us. En sha Allah, we have to pay him something for the round trip and we should. That's our brother.

I'm happier paying my brother than I am paying somebody that's not making any charity here, not doing anything, not helping our community. I feel good when I have a brother, a member of our community. I feel real happy to spend my money with him. That's the way we're suppose to feel. And if we don't feel that way, it's either something wrong with the brother or something wrong with us and that's sisters, too, in business.

We should be spending with members of our community, be happy to spend with them. And if it's in the interest of this community we should feel better spending that dollar than spending a dollar that has no connection with the community. That's just good sense. But as a strategy, we should also have some business with those outside. That's a part of our strategy. But we're not going to hurt ourselves inside to have that with the people on the outside. We make sure that we are taking care of home before we go out there and do good propaganda, good promotion with those that are going to take that dollar away from here. And it is never going to come back here. No part of it is coming back here. But at least we will have a friendly relationship and we're doing that. We don't have to buy from them, but we can't really survive without seeking their help. We've got a chemist, now, from a big company. That's for the business meeting. We'll give you that later, but we can't survive without their help. That's the point. We have to have a relationship with Christian business people and other American people and others of the world, in fact. And that's enough to show that we want that kind of relationship with non Muslims.

But when it comes to buying consumer items, I don't see any reason why we should buy

consumer items that we can provide and we're providing it at the cost that you expect to pay in the market or on the market, and it's the quality you expect to get. If everything is satisfying you, it's crazy for you to buy somewhere else.

Purchase products from CPC within reasonable cost

But if we got to ship it to you in Arizona or something and the cost is too much, wait until you can find a way to come here and pick up your order, your goods, in a truck of your own and drive it back there once a month or so to cut down the expenses. Wait until it's practical.

Now we're prepared to make these prices practical for you but we cannot deal with the great distances. We can't handle that because we have to hire a transportation company. Even our brother that does it, he says put ten cent on the pound and that's relatively cheap.

Our driver, sometimes, he can't do it. He's tied up for some reason and he can't handle it. So we have to send it by Fed-Express or something. It doesn't make sense. So please, I don't care how much you want to support us and love what we're doing and love me or our leadership, don't do the ridiculous thing and give the transportation company as much money as you're paying for the food that you buy. That doesn't make any sense at all.

I'm going to have to run home and then to the post office. I should be back right after Thuhr prayer, en sha Allah, and we will continue our session. I don't have time for questions or comments at this time. That's why I'm saying I'm coming back and when I come back, we're going to try to have the comments and questions before starting the business session, so we can wrap up this first part of it and go into the business session. Thank you.

Tapes of the Ramadan session

Brother Imam Mikal Ramadan, he is asking something that I have to share with you right now. The last time we did the tapes for the

sessions we had problems getting all of you your tapes and there are a lot of tapes, the sessions are long. This time we can do it, because they gave you a receipt that shows that you were here and that you paid the \$10 which is just a nominal, a symbolic payment, that's all. You think I accept \$10 for what I'm doing? If I put a price on it, it would be much bigger than this. It would be too much for us. I'd have to go to the big boys upstairs and give it to them and have them pay me.

So we have receipts. All you need is this to get your tapes. Show this and you can get your tapes. And those who will be receiving these tapes, when they give you this. You've got to destroy it. You've got to take it or either destroy it.

Once they get the tapes, you take it and rip it. If they want it,, they have to sew it back together or put tape on it.

This is because we have people who will do wrong things and they will be back with that same receipt, or they'll get yours, get some more tapes and start hustling'tapes, selling tapes. And some are going to make copies. Yes, they do this. You can't stop them. Some are going to make copies of the tapes and they will be selling the tapes.

The radio broadcast will be from here this Sunday, sponsored by the Harvey Islamic Center. So, en sha Allah, I'll be back in a couple of hours. As Salaam Alaikum.

Question and answer Session Q.

26.49; Crucify on cross on opposite sides

Said (Pharaoh): "Believe ye in him before I give you permission? Surely he is your leader who has taught you sorcery! But soon shall ye know! "But sure I will cut off your hands and your feet on opposite sides and I will cause you all to die on the cross!"

Question:

.... I was reading Qur'an a little differently, I know when Allah (swt) says something like that it's deeper than what it appears to be. I was hoping you could explain it.

Imam W. Deen Mohammed:

Yes, thank you and welcome. I recall reading that more than once and I recall being stopped by it, too. It stops you. It says on opposite sides, horrible mutilation, that's the way it appears to be. It is horrifying that someone would cut limbs off on the opposite sides. Man walks and he balances himself with the swinging of his arms. It keeps your balance. It makes your balance easy when you walk, when you are swinging your arms. Now here you have lost an arm on the right side or the left side and a leg on the other side. How are you going to walk?

These limbs are symbols. I have a physical right arm, but I also have a spiritual right arm and Religion has taken up the issues of man's life on this planet in society. Religion didn't come and start from nowhere. G-d did not send revelation until man's life needed help from Him. He created man, then He revealed when man's life needed help from Himself. There were pure persons pleading to G-d or helpless persons who needed G-d to come to them. So G-d responds to man and these ideas were with man before G-d addressed them.

I was visiting Cairo, Egypt, the monuments there, the relics there and I saw in their pictures, their mythology as we call it; it might have been their Religion but to us its myth. In their mythology I saw headless people and also cows up in the sky. Now we know cows can't exist in the sky, but these people are ancient people and they drew stars and the cow was up in the sky with the stars on the body of the cow. A cow is up in the heaven. He has stars all in his body and headless people are up there. So these things were done by men first.

And in another mythology I saw—this is from Europe, cold country—I saw a man on skis and this is Religious mythology. He is on skis and he's sliding on the snow, on the skies. Another one, now, in a different picture is seen with just two sticks and he's standing up on the ground and no legs. The sticks had replaced the legs. But this is not suppose to be a person who had bad luck, an accident or something. This is suppose to be a symbol in their Religion.

Cross is symbol of man in balance

We were talking this morning about the cross and many things and also Egypt. This is where the Qur'an goes back to for the cross. And this, though it doesn't look like a cross, it is associated with the cross. It is the same thing as the cross. A cross actually has one leg but it is suppose to be a symbol of a man. You don't see the two legs, but the two legs are suppose to be in such harmony and such agreement that they give one leg. And the balance, when you stand on two legs in balance, you may start to feel that actually your balance is one, not two separate balances. I know I have two legs but the balance seems to be one when you put your legs together close like that.

These men, their plight is they are punished by Pharaoh. He threatened them that he would cut their legs off on opposite sides. How do you get it—what are you going to cut them with? What are you going to cut their legs off with? What kind of cutting is this? He is going to cut limbs off on opposite sides, a leg off over here (left side) and an arm off over here (right side). Do you know during the six day war I think it was

the Israelis actually did that to the Egyptians? They cut some of their limbs off. It was in the news. They cut a leg off on one side and an arm off on the other side. They did exactly what is in the Scripture to some of them.

Right is symbolic of conscious effort

Like I said, Benjamin is called "My right hand". He is not the only one called, "My right hand". So the right hand is symbolic of something. It is symbolic of your conscious effort. Most people are right-handed and the right hand usually does what your mind wants it to do. It is unconscious sometimes but it is used more to carry out your conscious biddings or your thoughts, what your conscious needs. You say for example, "I think I'll get me an apple". You reach and pick up the apple with your right hand, if you are right-handed. So it is the side for your conscious actions and work.

Now it did not say which side (right or left). It just said on opposite sides. If the (right) arm is cut off, then I'm deprived of my conscious, deprived of the tool for me to carry out what my conscious desires and wishes, if it is cut. I believe it was cut off on the right arm and the left leg, that is what I believe, why? Because we use—that is most people use—the right arm. So I believe although it says opposite sides, I believe we are suppose to use our own reasoning and see the right arm missing and the left leg missing. So if the right arm is missing, so then is the ability to use the support for this mind to help this mind do what this mind wants to do.

Leg symbolic of unconscious activity

Now the leg is always involved in unconscious acts. It is automatic. It is the unconscious actions or activities. But this is the left leg. What is the difference between the left leg and the right leg? The right leg is more conscious than the left leg although both of them are, most of the time, doing things unconsciously. The right leg is more conscious than the left leg because when you want to kick a football and you are right handed, which leg do you use? The right leg. So then this whole side represents the

conscious side. Although the right leg is not used that much, it represents the conscious side.

So it is not getting you (crucified) on both limbs of the conscious sides. If both of your limbs are crucified on the conscious (right) side you might be alright. You might be happy. But if he cuts or severs the conscious arm here (right side) and then the unconscious (left leg) and leave consciousness over here (in the left arm) that is horrible.

There is consciousness in the body, but the body has been deprived of its main (right) arm and it's right-handed, too, which is the delicate tool and it is only left with this left arm. This figure is a collective figure, a type that looks singular but it is representing those people, altogether. So cutting off their right arm means they will not be able to do art. They will not be able to do skilled work. They are missing their right arm.

Cut left leg rep deprivation of ignorant masses

Cutting off their left leg means that they will be deprived of their ignorant spiritual masses to support them. So the left side (arm now) has no support under it, they have a left arm left there but no support under it for what you want to do, unconsciously. This unconsciousness here means that it is over the head of the ignorant people, because these are bad people. What you want to do with your ignorant masses you can not do it now because you do not have any leaders any more. These are the leaders up here (represented by the arms). These are the followers down here (represented by the legs) and we say "Foot soldiers".

So this is the order of these people and we are being told what Pharaoh threatened to do, i.e., cut them off from conscious work. The (right) arm carries out the building of the civilization, the script, writings and everything. It draws, makes art. It does all of the things for the civilization. So Pharaoh deprived them of this one (right arm) and leaves them with the people that can do that, but now they have no leaders. So how can you organize? In the higher part are

the leaders and in the lower part are the followers, so how can you organize? They have been cut off from having freedom to do these things and that happens to people? Oppressors come in and they take over the people and they deprive them of having any leadership for art, etc.

The ignorant masses are left (represented by the left leg) but the followers that use to work with the intelligent, skilled, educated leaders, carrying out, writing for them doing those things, the support for these people are gone.

And if you have leaders in art, leaders in sciences, leaders in culture, you have these leaders here (arms) and the government is here (represented by the head). You have those leaders and they need their workers (represented by the legs). Now the workers are left and the leaders are gone.

So the workers are leaderless, right? You see that is the picture. The workers are leaderless and over here (the left leg). You've got ignorant masses but you have leaders (left arm) for the ignorant masses, right?

Left arm represent religious people

Now the leaders have been deprived of their subjects on this side (left leg) and who is unconscious most of the time? The religious people, they are the unconscious people in the body of the government and they don't work with the conscious. They work with only the spiritual. This is the type that Pharaoh had. He had an order that was mystified. The evidence of all this is still there and it is in the Qur'an, too, if you understand it. He had a religious order that kept the people in check with high level, very complicated mysteries and a lot of symbolic rituals.

And everything in their religious service was without speaking, almost. That was the ancient religion of these people, very much like (please don't say this to anyone) very much like Catholicism used to be and to some extent still is. They show you a lot of pictures of the dead, of angels and they chant in Latin. They're

stopping that now. It is changing. They chant in Latin. It is a dead language. If it is dead, why use it? Only the leaders use it. The people don't know it and they are chanting this language. So it was much like that scene there that we get when we go to the Catholic church. That is how ancient Egypt was.

So the leaders of that, aren't they like the left hand? They are not doing the work that all of us understand in the world like the right hand does. They are doing the work that we can't read, so we can not deal with it with our conscious minds. So they are like the left hand and left arm. Now they are still living, but they have been deprived of their supporters and the industrial people and the cultural people they are gone, destroyed and left their workers still living.

So the government body is like this. There is no (right) arm over here and no (left) leg over here. That is horrible. So the key is to know that it is not talking about an individual. It is talking about the whole society with its head as the government, although they did it to the individual, too. You see when they have a concept they enjoy actually carrying it out as they give it to you. So the people that have such horrifying ideas, if you give them trouble, they will actually do to you what is in their Scripture. Pharaoh is also in the Qur'an. He threatened to crucify them or cut their limbs or to crucify them, or cut their limbs off on opposite sides, which is the same effect. The thing is almost the same.

Q. 56.79; Our' an only the pure can touch

- 77. That this is indeed a Qur'an most honorable
- 78. Which none shall touch but those who are clean:
- 79. Which none shall touch but those who are clean:

Question:
Touching the Qur'an only in the state of purity?

Imam W. Deen Mohammed:

This sister has asked a good question and I heard this question answered by a Pakistani Imam and professor. And I am going to give you his answer because it is a good answer and that is the one I think I should give you. But first, let's see where this comes from that you shouldn't touch the Qur'an unless you are in a state of purity. It comes from the saying in the Qur'an "And none can touch it except the purified ones".

Now the ignorant people think that it means touch it with their hands. But it means none can touch it with their souls, none can touch it with their spirit, none can touch it with their minds except the purified ones. That's what it means. And touching means you reach it for your soul. Touching is a feeling. It means you reach it and it registers on your soul, the whole life, not just in the head, not just in your thinking, that is touching it.

When you have that kind of experience reading the Qur'an when it touches your soul, it just goes all through you. Then you have been blessed with some understanding.

Bukhari 1.296; Prophet recite Qur'an Aisha menses

Aisha narrated that "The Prophet (pbuh) used to lean on my lap and recite Qur'an while I was in menses."

Muslim Vol I p.175#587-8; Aisha bring mat from Masjid

Aisha narrated that the Prophet (pbuh) ordered me that I should get him the mat from the Masjid. I said, "I am menstruating." He said: "Do get me that, for menstruation is not in your hand."

Now this Pakistani Professor and Imam he said "Some of us go to extremes. We don't even want a woman to touch the Qur'an when she's on her menses." He said "The Prophet (pbuh) was in the Masjid and he asked his wife, she was outside. He said 'Will you bring me the Qur'an?'" She was on her menses and she did not want to bring him the Qur'an in that state and he said to her "Are you going to put that impurity on the Qur'an?" And she went and got his Qur'an.

That's the leader we need back in Al Islam. We need the real Muhammad, the Prophet (pbuh), back in Al Islam as our leader. They have made the Prophet so mysterious competing with the Christians. They want to make Muhammad the Prophet (pbuh) like Jesus Christ, like the Christians see Jesus Christ, not like we're suppose to see him. They want to make Muhammad (pbuh) like the Christians see Jesus Christ, a mystery.

Q. 7.172; Children of Adam testify Allah is their Lord

When thy Lord drew forth from the children of Adam from their loins their descendants and made them testify concerning themselves (saying): "Am I not your Lord (who cherishes and sustains you)?" They said: "Yea! we do testify!" (This) lest ye should say on the Day of Judgment: "of this we were never mindful."

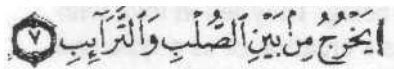
Question:
Verse from Qur'an when we drew from your loins we formed from the Children of Adam from their loins, their descendants and made them testify am I not your Lord who cherishes and sustains you? They said, yes, we do testify. Lest you should say on the day of judgment of this we were never mindful.

Imam W. Deen Mohammed:

I remember that reading. This is saying in plain language that G-d created human beings to know upon the strength of their own nature to know that they were not their own creators and to know that they were not their own providers. G-d created the world and created the things, the

food and everything that we use. We are sustained by that, that we found here when we came here from our mothers, or go back to the first man, from the loins of Adam.

Q. 86.7; Man is from between backbone and ribs



7. (Man) proceeding from between the backbone and the ribs:

The loins means where life issues. It says man is made from the life fluid that issues from between the loins and the ribs. This is in Qur'an, also. So here is another mention of loins, man's life actually forming there and issuing from there, "Baynes sulbe wat taraa-e-be" and translated, means between the loin and the rib. We say "this child is from our own loins" right? This is my piece of cake. I'll get hung up here and I'll be talking for too long.

It's only saying in plain language that G-d made man, created human beings in their natural human form. If they trace it back to the first man that He created, that means that you're staying in line with the original nature.

You will have to admit that your own human nature that you got from G-d's first man that He created lets you know that you are not G-d and that you didn't provide the sky that gives you rain to have your crops grow. And the sun that shines to feed that crop and the earth that gives form to it, you did not create that. That was all here before you. You found it, so your nature will guide you to testify that G-d provided me with my sustenance. That is what it is about.

All the other talk is just to give this line of reasoning. You go off from your own nature and start thinking you are the masters and you are the one that should be in charge of the food supply. It is not yours. G-d gave it to you.

Let's read it again now since we are seeing it that way. "What your Lord drew forth from the children of Adam, from their loins their descendants and made them testify". So it looks like G-d is saying He took something from the

children that came from Adam, from their loins. This is just talking about their descendants, that's all.

It means from Adam, the children of Adam, his descendants. G-d required of them that they testify and they testified.

"And made them testify concerning themselves". That means every natural man, he knows the truth about himself, he knows he is not G-d. He knows he didn't create the things we have to use to sustain our life. He knows that. "And made them testify (saying): "Am I not your Lord (who cherishes and sustains you)?" Food sustains us. The air, all of these things that G-d created that are necessary for life, vital to the existence of life and growth and progress for life, G-d made those things. G-d provided us with that, even ourselves.

But He also said, "and your Cherisher". Your Cherisher means you were not even able to take care of yourself. That is what the Qur'an is comparing, the two, the individual and the society. And it says just like a baby that is born, comes here knowing nothing, needing help, can't manage itself, it needs parents. Societies are born like that, primitive, ignorant, un-evolved, not enlightened etc. They are like babies. So here is a baby and also a type of a society that is a baby and the Hon. Elijah Muhammad said "We are a baby nation".

Q.16.120; Abraham was a community

"Abraham was indeed a model (community) devoutly obedient to Allah (and) true in faith and he joined not gods with Allah:"

So here the society is just like the baby. The type is the human and the society is the collective body always in the Scripture. My friend the grand Mufti of Syria Ahmed Quftaro, I was over there and I listened to many of his lectures. And in one of them he said, "Abraham was a community". A few years later, maybe two or three years later, I was with another Imam, not from here in America, not from our association and he said, "You know Abraham was a community". So I said "What is this"? I heard that in Syria, now I'm hearing it again. When I

experience things like that I believe it is Allah (swt) not those people. Allah (swt), through the people, wants me to think about that and I did.

Q. 18.110; I am a Human like you

"Say: "I am but a man like yourselves (but) the inspiration has come to me that your Allah is one Allah: whoever expects to meet his Lord let him work righteousness and in the worship of his Lord admit no one as partner."

John 14.20; I in the father, You in me and I in you

"At that day ye shall know that I (Jesus) am in my Father, and ye in me, and I in you."

I came to the conclusion that Christ Jesus is a community and it means that the Prophets are types, and the person in the picture of an individual is not the biggest message. The bigger message is that this type represents a collective body and it is clear that Jesus, his body, represents his followers in the Gospel, in the New Testament. But we should understand that Abraham is a community. Christ Jesus is a community, and Muhammad (pbuh) is a community.

So Muhammad (pbuh) is a community and he said the same thing Christ Jesus said. Jesus Christ said, "I in you and you in me". And Muhammad (pbuh) said what G-d told him to say. G-d said, "Say to them, oh Muhammad, I am a mortal just like you". So his model is for the collective body. All of us are supposed to be in his model, his "Uswatan hasanatan", his symmetry, his well balanced, beautiful symmetry.

Symmetry sounds like sym a tree

Now balance not only refers to the physical body, but balance refers to the mind. We say "Oh that guy is unbalanced, man". We know what it means in common language, "he is off". So it is not just a picture of the people in their physical body. More importantly it is a picture of their human constitution. Their human

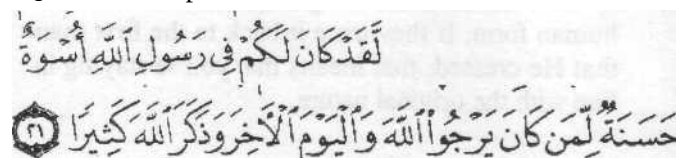
constitution is well balanced, a beautiful symmetry.

And look at the language symmetry--"Sym a tree" It goes back, too, to the time of man's culture before it was revealed in Scripture. The Greek philosophers, the scientists, they studied the human being. They fell in love with the human being as a creation or as a type and they were the first in my understanding to actually draw a man in this balance like a cross.

His arms stretched out showing that he has perfect balance and his arms are the same length, so when you stretch them out they improve the balance. The tight rope walkers they stretch their arms out like the crucifix so that they can do that great skill of walking on the tight rope. So you get greater balance when you stretch your arms out.

Uswatan Hasanatan see as the collective body

Q. 33.21; Prophet is an excellent model



"Ye have indeed in the Apostle of Allah a beautiful pattern of (conduct) for anyone whose hope is in Allah and the Final Day and who engages much in the praise of Allah."

We should understand. We see Prophet Muhammad (pbuh) in his individual life and in his individual body, but we should see his "Uswatan Hasanatan" as the collective body. The Qur'an says "Certainly you will find in Muhammad (pbuh) a model to emulate, to copy for any who believes in G-d and the last day". This is for righteous people. This model is for righteous people, for believers in G-d and the last day. Others might not want to be in that symmetry. They might want things in the world and they do not want to be held to that kind of symmetry. But that is the symmetry. That is the mold that G-d made for man. "Fee ahsane

taqweem", that's translated as the best mold G-d made for human beings.

Mark 5.34; Go your faith made you whole

"And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague."

When life is consistent inside, when life is united, when you are united within yourself, when there is harmony for the constitution of your life within, when there is harmony for it, you have a beautiful symmetry uniting it. The New Testament says that Jesus Christ said to the lady that was with him "Go, you have become whole. Your faith has saved you". And in another verse he said "You have become whole". That is the greatest blessing, to be reconciled within where your rational life is not in conflict with your spiritual life, but they complement each other. That's the balance for the two.

Q. 24.24; Hand, feet testify against you

"On the Day when their tongues their hands and their feet will bear witness against them as to their actions."

So getting back to this, our own souls will bear witness in the judgment. It will testify against us. The Prophet (pbuh) said and the Bible said this too, that the hand you use will testify against you. It will say "Lord, he used me wrongly". Your feet, your eyes, everything will testify, if you use them wrongly.

So this is in line with that kind of reasoning, when it says He required of the children of Adam that they testify "Am I not your Lord?" And they testified, they said "Yes, we do testify". How are we to understand this in our common everyday life? Brothers, sisters, men and women, when they hear the plain truth their minds know it is the truth. Their heart knows it is the truth. If they could just be cut off from having any judgment over what their own minds and hearts are doing and instead of having the rationalization, the escape route, cut them off from their rationalizations and from their escape

route and they will speak straight from the heart and straight from the truth of the mind. They will say "Yes, this is the right Religion".

But there is something blocking it. It is their fear of losing something, their hunger to gain something that is unacceptable. These desires that cannot be accepted are blocking them from speaking actually what their soul, heart and mind wants to say. So when they are cut off in the judgment, they are going to be cut off from the ability to grab a rationalization or an escape route and their own souls are going to speak out and say "Yes, we do testify". That is what it is saying.

Question:

Should we as adults practice the same to start some type of standard when getting ready for prayer?

Imam W. Deen Mohammed: This is easy, a common sense question and I'll give a common sense answer. Now they gave the situation first and then they asked a question. The situation is this. She said when it's time for prayer the adults take charge and they have the children correctly form the lines and stand correctly for prayer. The question, I repeat it again. "Should we as adults practice the same?" Thank you for helping us. I don't have to answer that question. She just wanted us to be aware of this problem....those things that are hurting the communication, are out of it, or giving the wrong communication are taken out.

Question:

Is it more sound to call people that are not Muslims, people of the Book rather than non Muslim?

Imam W. Deen Mohammed:

But non Muslims are also people of the Book. They're Christians and Jews. They are non Muslims.

Question:

Sometimes when we call people non Muslim it has such a bad connotation and I wanted to know is it better to call people that are not Muslim, referring to them as people of the Book, instead of calling them non Muslims.

Imam W. Deen Mohammed: That is negative. I would say normal and reasonable use of the expression non Muslim does not necessarily say that we have a language problem. But when we constantly refer to Christians and Jews or the people of the Book as non Muslim that is a problem, because they are Christians and Jews. So why say non Muslims? So the sister has a point and I agree with you.

Question:

During Ramadan, up until what time should a person eat in the morning? Should we be finished by Fajr, when Fajr comes in?

Fajr prayer time

Imam W. Deen Mohammed: The time for Fajr is the time to begin preparing for prayer, for Fajr. If you are up and already prepared, that's okay, too. But you don't have to get up ahead of the dawn and wait for a sign of the dawn and be ready when the sign of the dawn appears. I don't know hardly anybody that does that. You wait when the dawn appears. The Muadhan, the person that's responsible to recognize when the dawn appears, he is to make his ablution, prepare himself then dress and make adhan. So the dawn is growing, but we are to meet the dawn when it appears and start getting ready.

The dawn lasts up until you can distinguish a shadow, you can see a shadow. When the light gets strong enough to cast a shadow you are too late to make the morning prayer. So the Fajr prayer time is not at one second or one instance, one point. It has a time expanse, a stretch like the other prayers. We like to be as timely as possible, so the better is to catch it when it appears to be night. But the dawn has appeared and those who live in the open lands and where rain hardly comes like _____ and places like that the sky is all clear. And some seasons the sky is

clear every night, so they can see easily the time for Fajr prayer. The time for Fajr prayer is the same time for stopping your eating and drinking to start your fast.

When the white line of dawn is separate but running parallel with the black line of night, when you can see that white line running parallel with the black line of night, that is the time to begin Fajr. And it is also the time to stop eating.

Now Muslims are to guard against extremes. You are not to start eating at 8 O'clock and keep eating until Fajr time. You need to stop eating in time to get you a good rest and then wake up. In Ramadan it's different. You're suppose to wake up before Fajr time. You wake up before Fajr time because when it comes, you can't eat or drink. So you get up before Fajr time, in the middle of the night, if you want to. These short days you don't need to do that. Get up for prayer. What are you going to get up to eat for? That isn't good for your health, short day and short night. The night is coming and before 7 O'clock it is getting dark outside, you need lights on.

Suhur means to watch Matt

26.41; Watch and pray

"Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak."

So if you finish your Tarawih prayers, if you want to drink something, drink something. If you want to eat a little bit more light stuff, eat a little light stuff.

Don't eat that heavy food. Eat something light. Go to bed and sleep and if you want to wake up again that's your business. If you need to wake up again in the middle of that short night and eat some more and drink some more you help yourself. I don't want to do that. It's better for our health that we don't break our night and our time is taxed so heavily. Most of us you need to sleep at night. Don't get up for Suhur, sleep at night. We know it has importance in

symbolism. It has importance in ritual, the suhur. It addresses something in ancient time or in days long gone, but people still practice it.

The Bible calls the watch, keep watch, keep vigil and they did it in the night. So this is to preserve that knowledge and the needs for the soul, for us. Actually, if you get up you shouldn't get up to eat because you know you are not hungry. You know you could sleep the little short night, so you're not hungry. But if you get up it should be for Tahajjud prayer, that's important. When you get up and make the Tahajjud prayer, it's not Fajr time yet, so you can take some dates or a little food, drink, some water to help give your body enough liquid for all the rest of the day. That will be good. But to say you need to get up and have breakfast after you ate that big meal at 7 or 8 O'clock, to me, it is ridiculous.

Allahu Akbar. We say this at the beginning of our salat. We say it after the last rakat of every salat. It's a signal to those who are following in prayer as well as the person doing it. It signals the next movement, all except the one coming up out of ruku. We don't say "Allahu Akbar". We say "Sami Allahu leman hamidah".

Question:

We say it five times and in every rakat?

Six takbirs

Imam W. Deen Mohammed: Allahu Akbar, One, Allahu Akbar, two, Allahu Akbar, three, Allahu Akbar, four, Allahu Akbar, five, is it five or six? Six, because you're either going to stay down there or you're going to come up again, six Allahu Akbars.

Question:

What is the deeper meaning and / or reason for this format?

Prayer is picture of the rise and fall of civilization

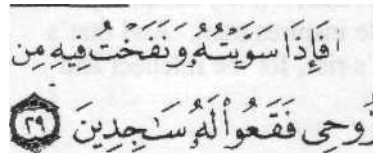
Imam W. Deen Mohammed:

Our individual and collective group, the Imam is leading us. We don't need the collective body to get this message. All of us are doing the exact same thing, right? This actually is a picture of the rise and fall of civilization. Civilization begins with man balancing his spirit and balancing his senses, balancing his life, standing erect, not like a monkey, not like an ape, but like homo erectus.

Society is first spiritual

It begins with man standing erect and from that position, in that position, the first society was a spiritual society. You know we all came from Adam but was Adam's society, a spiritual society? If it was, why did G-d say to the angels "When I have breathed into him...", because he had not yet received the breath.

Q. 15.29; When I breath My spirit make obeisance



"When I have fashioned him (in due proportion) and breathed into him of My spirit fall ye down in obeisance unto him."

Allah (swt) said "When I have breathed into him of My spirit then you make obeisance to him." So that says that he was not yet in his spiritual life. He had not been inspired by G-d. The spirit had not entered him. So this is saying that man without inspiration from G-d inspiring him, spiritually, he's not yet in the form that G-d wants for him and therefore the angels don't have to submit to him. They are not required and they shouldn't submit to him. They should help him but not submit to him, because he's not qualified for that kind of recognition. The angels will not serve him if he's not inspired by G-d. The angels will serve him only when G-d's spirit has entered him and he's inspired by G-d. Then the angels will make submission to him and serve him. Allahu Akbar.

Revelation, inspiration on different levels

So Adam in his first form as a mortal human being, he's not qualified. And look at the men they are around here now, but think back in time when man's society was not enlightened, when man was not civilized. Who wants to submit to him? Nobody. But when Revelation comes, or when he is inspired and man is inspired by G-d by way of the highest form, which is Revelation, when G-d communicates to His man by way of Revelation. But there are different levels of communication coming from G-d, different levels of inspiration.

Man is firstly inspired by G-d's creation. So this is G-d inspiring him, but not directly from Himself, from His omniscience. We can say, to man's need for knowledge and guidance. He's not coming direct, but through His creation He inspires man, through Allah's (swt) beautiful, wonderful creation He inspires man. And that's the beginning of man's rise, for the intellect and for the cultural life.

When the beautiful creation inspires in him a higher sense of worth and purpose for himself, then he engages this beautiful creation to utilize it for his own community and society, so that it beautifies his society. Beautiful garments he comes up with from Allah's (swt) creation and other things from Allah's (swt) creation. So this is the beginning of it.

Qiyyamah represent spiritual balance

Qiyyamah, we were talking about standing up erect Qiyyamah. So our prayer does not start with primitive, savage, inhuman man in a human body. He's inhuman though he's in a human body. It starts with man as a human being when he has been inspired by the positive things that Allah (swt) put in His creation to inspire him to move in the direction of excellence, for himself, for his own life and for his own society. Then he's standing erect, he's in a spiritual balance. That's what this position is communicating,

spiritual balance, not just physical balance. He achieves spiritual balance with spirit. I love this!

I've told you how I have been just fascinated when I observe a baby standing up for the first time and keeping his balance. You can see his face. He's so proud and he looks at you like he's saying "Did you see what I just did. Why aren't you showing signs that you're excited, too?" And the mother and men, too, we know that when we see the baby do that for the first time we show excitement, and we say "Woo, he stood up. He's standing. He's not falling, he's standing." It's a wonderful feat to stand erect for the first time.

Now, what brought that baby up on its feet? Two things. He saw you standing, that's the first thing. He saw that a human being, his human relatives can do it. That's what he saw, firstly. He saw you do it. And he keeps struggling to do it, or she, and they have to balance. They get up and wobble. They have to hold the balance. I've seen them get up and wobble, actually, and steady themselves.

How do we know it's a spiritual balance? Because once you do it and it's easy for you, you don't give it thought anymore. So it's a spiritual balance. It doesn't require you to think about it. You need a lot of help from the psychiatrist if you've got to consciously think "I'm standing, I'm standing, I'm standing". If you think you have to have conscious attention in order to stand, please get some help quickly. And I wouldn't be surprised if somebody hasn't gone that far away from reality. They might be consciously thinking "I'm standing, I'm standing, I'm standing".

It's a great spiritual feat for human life to stand up and get that balance and once you get it it's so easy for you "Ennama al usree yusraa, surely with difficulty comes ease."

Question:

Will you give the importance of the prayers at the Masjid in groups?

Group, sunnah prayer symbol of knowledge for society

Q. 31.28; Death and resurrection is as a single soul

And your creation or your resurrection is in no wise but as an individual soul: for Allah is He Who hears and sees (all things).

Imam W. Deen Mohammed: Yes, I just said that our prayer is a picture of the rise and fall of civilization but it also says the death and your death is as the death and the resurrection of one person, one individual.

So civilization falls because the one individual type falls. As long as there is one individual type remaining the civilization will not fall. Is that clear? Yes, if there is one individual type remaining that represents the collective body, because it's in everyone of us. That's why we have to do, not only congregational prayer, but we have to do private prayers, alone. We have to be able to do our prayers alone without an Imam. We have to be our own Imam, sisters and brothers.

We have to be our own Imam and lead ourselves in prayer because as long as one of us is in this life...and it says "Hayya alas Salat". "Hayya, life, come to life, come to prayer." "Hayya alal Falah, come to success, come to life, the real life." As long as there is one of us in this real life there's hope for everybody. The civilization will not fall as long as there is just one of us with this light.

Civilization's rise, fall rep excellence of human life

But understand that it is a picture of the rise and fall of civilization and the rise and fall of civilization is not the rise and fall of industry. The rise and fall of civilization is the rise and fall of human life in its excellence.

Where did it start? With my mind paying attention, "Allahu Akbar". My ears are open and I'm paying attention. It starts with attention to something. Isn't that how civilization starts, man giving attention to the wonders of the heavens, man giving attention to the wonders of human life and he's turned onto something that he loves and enjoys? After a while, he can't pull away from it and he keeps carrying it further and further. He keeps building a logic more and more and after a while he is established as the teacher and he has a big following. And he's bringing them into the light, into the news. That's how it starts.

Qiyam to Ruku

Now when I recognize, in my highest evolution, I recognize that the Creator, Allah (swt), is greater, greater than what? Greater than the creation, greater than what? Greater than me. Allahu Akbar! After I realize that and I give recognition, I glorify G-d. I recite His communication to me, how He inspired me, what He brought me to understand and to know. I rehearsed it and then I am humbled, go down to my knees to remember I wasn't always standing on my feet. I was walking on these and these (hands and knees) like an animal. And I praised G-d when I acknowledged where He brought me up from. And because I praise Him like that, we say, "Sami Allahu leman hamida", G-d hears who praises Him.

Genesis 28.12; Ladder angels ascending and descending

"And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it."

Then we go down immediately to Sajdah, right? And I say "Allahu Akbar glorify G-d". That's why I say glorify G-d going up and down. When your business is crumbling, glorify G-d.

When your life is falling apart, glorify G-d. When they all say you're down and out, glorify G-d. If you do, you're going to rise backup.

So you go down to sajdah, "Allahu Akbar" and you touch the floor in sajdah with the nose, forehead, palms, knees, toes and the left foot is like dead. You're not up on it at all. You're sitting on it. It is lying down like it's dead. The left foot it is symbolic of the ignorance that you use to support your whole body with, the unconscious support.

It says "I have nothing to do here. This is a higher responsibility than I've been carrying". Isn't it wonderful?

Forehead sym rational mind nose sym intuitive powers

The forehead is symbolic of your rational mind, your rational thoughts. The nose is symbolic of your intuitive powers, in this language. Just like you can pick up something existing maybe a mile away in the wind with your nose, your intelligence can pick up things existing that you can't see, but it can pick it up in the spirit and you become aware. You say, "Yes there's something out there. I don't see it, don't hear it, but there's something out there". Haven't you said that? "I better go out and check the garage. I'll be back, baby, there's something out there". She didn't hear anything. You didn't hear anything, but something registered on your spirit. She said "Hey go out there and check the garage" and you go out there and find the door was left open or the lights were left off. It might be a number of things, right? I've experienced that and I'm sure in some kind of way you have had the same experience. So the nose is symbolic of that.

Gen 2.7; He breathed into his nostril he was living soul

And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

Scripture says "And he breathed into his nostril", right? This is not Qur'an, but this is the Bible. He breathed into his nostril he breath of life and the man became a living soul. So this is the psyche, instinct and powers that every human being has. Women have manifested,

sometimes, much more than men, but all of us have it. And that's why the man of the Ruh was born of a woman and not of a man; the man of the Ruh, Jesus Christ, peace be upon him, the Messiah; born of a woman not of a man. Why? Because he was given Ruh from G-d and his role that he has in the ascension of society and man is spiritual "Ruheeyah". "Ruheeyah" means it is spiritual sciences, the spiritual life. Adam is in the ascension that G-d showed to Muhammad, the Prophet (pbuh), in the rise and visit that he made. That is called the Night Visit.

Prophet in seven heavens

Adam is on the first level, representing the mortal man. Jesus Christ and John the Baptist on the second level, representing the spiritual man. And Joseph, Yusuf, is on the third level representing the intuitive man, the psychic man. So these are steps in the evolution of the man who has to be responsible for society.

He first has to be in the material world made from the earth like Adam, then he's made spiritual. G-d inspires him. He's made spiritual, then spiritual life eventually, like friction, the activity of it bursts forth in him and he becomes psychic, intuitive, having psychic powers. And then when he becomes psychic he sees his creation as three levels, wasn't it? There was three levels. He sees his creation as a marvelous creation. Now he's really excited, "I didn't know the human being could have this kind of power. I didn't know the human being could have this kind of perception. I didn't know the human being could see through walls." Not literally, you understand what I'm saying.

Q.40.7; Knowledge, mercy over reach all things

"Those who sustain the Throne (of Allah) and those around it sing Glory and Praise to their Lord; believe in Him; and implore forgiveness for those who believe: "Our Lord! Thy reach is over all things in Mercy and Knowledge."

He marvels over his own creation and in doing that his intellect becomes so energetic, so active that he's now just excited about the wonderful

environment that G-d placed him in, a knowledge environment and a merciful environment. The Qur'an says "G-d has extended everything as a gift of knowledge and mercy". He's excited about it. Idris, the fourth level. So on the fourth level you get...

Q. 87.2-4; He who created, perfected



2. Who hath created and further given order and proportion;
3. Who hath ordained laws. And granted guidance;
4. And Who bringeth out the (green and luscious) pasture.

Idris brought academic pursuits

Let me share something else with you. Allah (swt) says in the Qur'an "Khalaqa fasawa, qaddara fahada. Thumma jaiala maria". This is the vegetation, the culture. So here are five steps. Idris, they say, brought the writing. But I think he brought more than writing. He brought academic pursuits, Idris, because the language tells us, his name tells us, he brought academic pursuits. Idris comes from the word that means "to know" and that's what man's curiosity goes after, knowledge. To get knowledge, that's what it means, to want to know. His name says that.

Aaron Moses the language of the culture

Aaron is on the fifth. Aaron was given to Moses as a helper and what is his help that he gives Moses? But not just speech, Moses could talk. He gives him the language. He gives Moses the language of the culture. So he represents the culture, that's the fifth.

Moses represents government

And after him is Moses, right? Did Moses come to lead his people to cultural life? And Moses represents government, teaching, but

government, specifically, the organization of man in society. He had to organize the society and he established also the law and the rule, did he not? He did, so he represents government.

Six takbirs

So here you have culture and the next step, government, organized society. That's six. We only want to go to six because we said six takbirs. So we don't need to go to seven. We only need to go to six.

So here you have the government complete with Moses, right? So the rise of man in society or civilization is his rise as a human being without knowledge of how to establish society, government and rule, etc. That's what it is. So when he rises to that level he should glorify G-d and if he glorifies G-d, he will receive help from G-d, Revelation, Qur'an, that we recite in that standing position.

If he glorifies Him, he's going to receive communication from G-d, Revelation, guidance, help for his life. Now when he realizes that G-d gives all this wonderful help to him, it humbles him. He has to go down and recall the time when he was lost as an animal, going on fours, crawling on his hands and knees; not as an individual, but as a society, as a community. He sees his life before he was civilized and inspired by G-d as a life of an animal and he sees the position of the baby crawling around on his hands and knees as a message from G-d saying "Were not you as helpless as an animal going on all fours? And I stood you up".

G-d stood him up, as I said, either by communicating to him directly as G-d communicates on the highest level of inspiration and communication to Prophets;

or, He communicated through His creation to man and enabled man to rise in knowledge and in his form of life for the collective body as a society, as a social creature, with men in a social community. This is wonderful.

Jalsa sitting represent support from the masses

So now when you look at what we're doing in this prayer, we are giving, we're enacting, we're acting out the rise and fall of man as a civilized being. And look, when you finish and come up from sajda the last time, you sit. You're supported by your thighs, your legs, right? Now if you want the support of the masses, perform as G-d wants you to perform and you can set and rest on the throne. That's really the masses that support you. The seat of it is the masses that support you. But isn't it your innate life, your original life before the world spoils it? Isn't that also what you sit upon and it support you? Din AJ Fitraa.

This is also the people. You're sitting upon the people, those who do nothing but support you spiritually, just ready to offer spiritual support. But those who support industry, the right leg, the masses who support industry and progress for the society, they are over here, the spiritual support. This comes from Egypt, too. When you go to Egypt, I've seen it. I'm sure you who've been there, too. There is a huge statue of the ruler and instead of his legs you look at, you look at two young men. His left and right legs are not legs, really, they are two men.

Most of these sciences in Religion go back to ancient Egypt. They were advanced long before the rest of the world and they got the spiritual sciences long before the rest of the world. This is my understanding. And the rest of the world got something from them and started using it, not that they didn't have anything. Yes, they had some things, but when they discovered Cairo they said "Hey, this is bigger than us. This is deeper than we've been". So they borrowed from it.

You're sitting comfortably on the throne and you've testified while on the throne. Now you have established government and you are sitting on the throne. You don't have to stand up. You've got the society standing up. You have stood up the society, now you can relax. You can sit on the throne.

As you say, "Peace", start right here, at the heart, under your chin, under your mouth, right there with your heart and you say, "As Salaamu Alaikum", right there at your heart and you are one person.

As Salaam Alaikum to conscious and unconscious ones

But you say peace be unto the many, you the many. The human heart has the capacity to hold the whole human family. It can expand to house the whole human family and you recognize the great capacity of the human heart that G-d has expanded for you. And you say, "As Salaamu Alaikum, my heart houses all of you. My heart reaches out to all of you, As Salaamu Alaikum and because I have come to this beautiful state as a thinker and as a lover of mankind, I can now tell the conscious order of society peace be unto you. Peace be unto you, you industrialists. Peace be unto you, you government people. Peace be unto all of you, As Salaamu Alaikum and the mercy of G-d. G-d's mercy is with us now because we have conformed in the best mold that He created for our development as human beings. As Salaamu Alaikum wa Rahmatullah."

The one who has performed and conformed extends his greeting to those in the conscious working of society, responsible for upholding the beauty and life of society over here on the right. Then because he and them are awake and conscious now they can communicate the same to the ignorant and dead. You see he's dead. The foot, this one is dead. As-Salaamu Alaikum wa Rahmatullah and all of us, as we say "Taqaballah may Allah accept our prayers", we greet each other "Taqaballah", praise be to Allah.

Matt 24.27; Lightening shine from East to West

As the lightening shines out of the East even unto the West so shall the coming of the son of man be. This was dawning in my father before

it came out in me. My father wrote in the Pittsburgh Courier. He said "The most beautiful prayer is the prayer service in Al Islam". So he had come to see it, come to know how they performed it or at least had witnessed it and he said it was the most beautiful, greatest form. Now here his son is explaining the deep meaning and beauty of our prayer. So the light was dawning in my father and now it has illuminated in his son.

"Are you saying you're the Christ?" No, I say I'm nothing. No, I'm not the Christ. I am saying that the same phenomenon that has been revealed in these great beings has happened again in the United States of America through my father and me. And that's nothing but the truth and I would be a liar and I wouldn't have any courage, I would have no appreciation for what G-d has done, if I wouldn't tell you that. Yes, I would be hiding what G-d has done. It's not me, it's what G-d has done.

Let's make this question the last one. That's because it's so clean, it's meant to be the last one. The paper is so clean and white, it just looks whiter than all the rest of the papers.

Child molestation Allah will compensate

This person is concerned for a child that has been molested. So which one question should be more important? None of them should be more important than this. This happened some time ago, but it still bothers the child and that's understandable. The child was molested when the child was young, like 10 years old it said.

What support can we give the child? And whoever knows and loves this child, the support is for all those who have been touched by what happened. The support is for all of them. It says the question is Qur'anic support.

The innocent are always in the care of G-d, always. That's first what you should know to tell this person; that the innocent are always in G-d's care and whatever has happened, it has not been ignored by G-d.

And G-d comes to the victims and takes their hurt and their injuries and make their hurt and their injuries work for them to bring them to a better and richer life than they could have possibly had if they had not been made victim or suffered those horrible things.

If the child will accept that and believe that G-d made all of us free, the bad people free, too, and they have to be tested. They have to be free so G-d will have them earn grace, earn mercy, earn forgiveness, earn the paradise upon their own decision, own efforts.

And they have to be free so that means some of us are going to have to be their victims when they want to do those things. They are going to be judged by G-d.

Now I'm an innocent victim. G-d has ordered the world this way and I'm a victim. Because He ordered the world this way, I am a victim. So G-d has to reward me now, compensate me in a greater measure than I was hurt, or than I was injured. So these victims should know that. If they would just accept G-d's Will, accept G-d's Way, say "Okay, I believe, I accept if G-d ordered the world this way, I accept and I suffer. But I know G-d cares about me and this is a trial for me". If they will accept that position, their whole mind and soul and spirit and everything will then be in a condition to go forward with their lives, free from the scars, the hurt, the losses, free from those scars, free from those hurts, free from those losses.

Those losses will not be an impediment. They will not be a weight, weighing the person down so the person can't go forward with his or her life. If they would just accept the way of G-d and know that whatever G-d allows the world to take from the innocent, G-d is obligated by His own reality. He says, "I'm obligated by Myself. That's what He says. He's obligated by His own reality to more than compensate you or give you back what you had before you were injured. He's going to give you back much more than you ever dreamed you could have, if you would just accept that.

The first thing He will do is free you from being hurt and held back by your injuries and then He

will open up the world of life to you and you will be able to achieve what you were never able to achieve if you had not had your soul afflicted so deeply. That's all I have to say. Allahu Akbar. So we're going to end it there.

Now we need to address business and I'll go it very quickly. It will only take a few minutes. I need brother John Haqq. He has a sample. I want to introduce, give you this new information, but I want to introduce it with this sample. Soon, en sha Allah, I'm going to ask the Muslim Journal editor, she can ask the staff. I'm going to ask the Muslim Journal editor to carry brief short descriptions or profiles of the new people we have in positions of responsibility under my leadership in the Chicago area. One of them is brother John. He was my secretary on Stony Island years ago. He was my secretary after Abass Rasul. In fact, I think he was even working at that time. But after Abass Rasul the whole weight was on him. He was national secretary. And I know I have an office that represents my ministry, my activities, my works. I won't say, ministry, my administration and my dawa, etc. My office cannot be local. I'm your leader and you are national, so my office has to be national and it is national. Even without you, it would be national, because now Christians invite me from different...actually, it's international.

But for us in America, it has to be national. So I'm going to introduce Brother John, soon, in the Journal The name of the ministry will change from W.D.M. Ministry, to The Mosque Cares, that's all. The project is that model that we would like to have built in the Chicago area, near Chicago, of community life for Muslims. We have it going up in different cities. In Atlanta, they have made a lot of progress with it. So we will have a model, en sha Allah, soon in the Chicago area, in the Southwest suburbs of Chicago.

I can't tell you next year or two years. All I know is we are going to get busy trying to make it happen and we are busy right now trying to make that happen. So that's going to be called The Mosque Cares Project, not for profit

organization, recognized by the IRS or government.

Masjid, school complex can build in one day

And en sha Allah we are going to bring in the best that we have to help us so that this can be done as economically or as reasonably as possible, so that we don't waste money. The Jehovah witnesses they believe in what they are so much their professional people don't ask for any money. That's their donation.

Their brick layers and their people, they come to the location where they are to build a new Kingdom hall and I'm told that they can put it up in one day; put up a building in one day and they're gone back home. I believe we can do the same thing. I do. We can do the same thing and, en sha Allah, we're going to do it. But this project is going to be a little bigger than a Kingdom hall, now.

The structure is going to be busy and more structures will be involved in this project than just one. It will be many structures that we want to put up in this project.

If it's not already in the Journal I think it's in the journal, isn't it? Don't we have a drawing in the Journal? I think so.

So you will see a drawing in this latest issue of the Journal.

.... artist to do a drawing it gives us a picture. It's not exact. We don't need an exact drawing. We just need to give you a picture of what we want to do. And that's what it does, it gives us a picture.

Question: Inaudible.

Imam W. Deen Mohammed:

Yes, you do. If you spend money in the way of G-d it doesn't get lost, it grows. I don't think you will ever come to me and I turn away. So why don't you come again if you have to?

There is a need for persons who have the schooling and the ability to help me with this responsibility. I have and there's a need for us to take care of not just local needs but also the needs for the whole community. We won't be the only ones doing it. All of you leaders, you should focus on the whole community. We are a community, not a local group. We are a community, so whatever we are doing locally, it should have the big picture always before it.

So he'll be introduced in the paper, again. A lot of you know him very well as "The Mosque Cares" national secretary, the new name for WDM ministry and we're going to introduce others. We have a brother who came from California and he was introduced to me by brother John. We have videos on him. He was lecturing as Imam, giving lectures, khutbahs, and I was very much impressed.

And he is on the Halal council on the West Coast with the immigrant community and us I believe. He knows the professional language of the meat business, the Halal slaughtering, grading etc. So he has been with us for some time now and we are realizing some new areas for business opportunity because of him. And he comes with vision, with plans, so we are benefiting from that, too. And pretty soon...in fact, we hope to put them all in the paper at the same time with John Haqq and others. He will go in the papers to introduce him, not pictures, we want to introduce their qualifications and tell you that they have been included in our staff.

He's over here, I just saw him, Brother Tariq Ansari Aquil. I saw somebody that looked almost like him. Without my glasses I'm almost blind. No, I'm not. It isn't that bad, but I do need my glasses when I'm looking at people trying to distinguish and trying to read like I'm trying to do here.

So we're going to have new people to introduce to you and whenever anybody comes to join, to help me, the devils get busy. So like you pray for me and I am helped by your prayers-I know it-please also pray for those who have to work

and share the responsibility with me. Pray for them, also. We need your prayers. We finished this.

There is a good suggestion from the editor of our newspaper, Sister Aisha Mustafa. She says she will put these questions in the Muslim Journal with my answers. We will see if we can do this with some discretion because there might be a question that we don't want to expose to the public. So we will have to do it with some discretion. And I'm sure the editor is overly qualified to handle this, so we will leave them with her and, en sha Allah, she will get my answers and they will go in the paper.

Quickly, let me share with you some things that I think you should know. We are using great sums of money of your investment to take advantage of investment opportunities. If you just hold money you're going to lose money. You have to invest money wisely and you will keep money. It's better and I already have your approval for it. I'm not doing anything that you did not give me approval for. It's better to invest money in profitable real estate than to have it sit up in a bank and get nothing, almost. So your money, cash is not in the bank, but it's a better situation now. Your money is in property that can be profitable and will, en sha Allah, be profitable for us.

Two condominiums. That makes us landlords. I might have to ask some of you brothers to come and whip somebody that's not paying their rent and I hope they get the message, because I sure believe in the raw man just like I believe in the refined man. We need that raw man sometimes. The job sometimes calls for a raw man, not for that guy with a clean shave and his hands never got dirty.

And I hope they get my message, because I'm serious. I'm very serious. I'll go to jail, myself, before I let what happened in the past happen. I'll go for killing somebody and I'll kill as many as I can before they catch me. And don't think I'm foolish. I don't want you to see that I'm tough. You won't even see me and I'll kill you. G-d knows I will. "Oh that doesn't sound like a religious, Imam, to me". Do you think

Muhammad, the Prophet (pbuh), was ordered to send his men to fight against the oppressors and the persecutors and he didn't pick up a sword and lead them in battle? Now I'm his follower man. I follow him. I think you know that.

Shea butter produce for under arm deodorant

I love science. I've loved it ever since I can remember and I experiment with food. But there are some other things I can experiment with safely. Now I haven't done this alone, but I lead this experiment. I conceived it and I lead this experiment here, experimenting on this shea butter product. And I have here, you can see it, I have here an underarm deodorant that has no aluminum. And there are a lot of people out there that look for deodorant that has no aluminum. They are allergic to it. They can't take it. It will make sores under the arm.

So here is a product that has a big place in the market but it needs the high professionals and their highest labs or technology to give it approval. And we already sent it to a highly professional big lab that makes and examines such products to see what they need, what they're short of, what can be improved. So, en sha Allah, very soon this will be coming back to us. It will be jarred and we will have Nashea Halal Deodorant.

Halal determined by safety and refined taste

If poison metal, aluminum is in the under arm deodorant and we know I'm a welder. I know aluminum is a poisonous metal. So if it's in that and it's causing problems to human beings who are sensitive to it, it is not Halal. Halal is based upon its being good and in the judgment of refined taste, that's what makes it Halal. So the refined man doesn't want to drink blood like the savage. He doesn't want to chew raw meat and get blood running down his jaws and out of his mouth like the savage. So Halal, no blood. You have to let the blood out. A refined man doesn't want to eat something smelling and stinky. It's old, rot has set in.

He doesn't want to eat something that rigor mortis has set in on. Look at all the things we're not suppose to eat in the Qur'an and if you think about a refined man, he doesn't want it.

Now by habit the refined man in the world that is not Muslim eats pork. By habit, but now that they are becoming more and more conscious of the pig, more and more of them are not eating pork. And it's not because of Al Islam. They aren't Muslim, but more and more of them are not eating pork.

So the things that Allah (swt) tells us that's permissible, or things that can be tested by the refined taste of the most refined human being, Allah (swt) is satisfying the fine taste of the most refined human beings.

If Allah (swt) made me a pig why should He give me filet mignon, halal, no blood in it? Why should He give me and I'm a pig? He made me a pig, my appetite is for garbage and slop and whatever. I don't care, fresh or tainted. So if He made me that why should He give me something that He didn't make me for? He didn't make human beings to be pigs. He made human beings to be refined creatures and to have the best taste. So Halal for us is what Allah (swt) gives us as the doctor prescribing what we need, what our system and our life says we need. Isn't that beautiful? I think you follow me all the way. I don't think you're missing a thing. I don't believe you are.

Revelation prescription in our creation

So we're trying to get away from superstition, any mystery. We're trying to see that Allah (swt) didn't want us in the dark. He gave us Muhammad (pbuh) and the Qur'an to bring us out of the dark into the light. And what He has prepared for us He has written it from the prescription that's in our creation, the creation that He already did. In that is the prescription for Al Islam. In that is the prescription for Halal Tayyebah, lawful and good. And that expression wasn't introduced by Muhammad the Prophet (pbuh). It's in the Bible, lawful and good and that's the expression that's in the Holy

Qur'an; not just lawful, Halal and Tayyebah, lawful and good.

It doesn't hurt me that we are spending all this time. I just hope it's not hurting you, because the Lord knows I can do it until the sun goes down and comes back up again. It is my life. This is my life. I do believe that it will prolong my life and I could do this without eating, without drinking and I wouldn't be conscious and my body would have a transition and support me staying with what I'm doing. I believe I can perform something that can go in the Guinness book of records, also. Believe it or not, because the same G-d that created this Wallace that's inside this body, created this body. And this body is not its own body. This is Wallace's body. G-d gave me this body and this body will make a transition to support the things that I'm going for, for my G-d. I know it's deep and heavy, but for me it's light, because I have already gone through the "usree", the struggle to understand.

We have purchased a building, all paid for. We aren't going to lose it to the mortgage holders, no mortgage and again that was my father's way. Why finance something and pay triple for it when you are yourself already in position to be your own financier. So why go pay another financier to finance something and make you pay twice or three times for the thing that you want to purchase. That's stupid.

Now we know business sometimes is presented with fantastic opportunities and you don't have the money. Now that's different. Go borrow it when you're sure, positive, it's a positive guarantee that if you go borrow that money what you do with it is going to bring a lot of return and quick returns. You'll be able to pay them back and advance your business, your interest, so we do it. I'm not against borrowing. When the right situation comes to borrow, we will borrow. But as long as we are able to finance it our self we don't have to borrow, we shouldn't borrow.

We had at one time about two million dollars in cash. Now we have only about a half million in cash and because of this, I put a hold on all withdrawals of investment monies. The facility where we process the meats a lot of you been there. It's really a facility we all can be proud of, right? I mean people with money can be proud of that facility and we are poor people. We're very, very proud that we have that facility. That facility has finally got customers to order products and to make it work. It should take care of itself, now.

We just need tighter management and it should take care of itself. I will not approve it taking money any more from our investors and I'm one of them. I have invested a little bit myself. We can't take that money. We have to stand on our feet. I told them "Swim or sink". And if they can't stand on their own feet, if they can't swim, if they sink, I'm prepared. I know it will be shocking to you. I'm prepared, if I have to close it down, stop the operation until, if it takes me 6 months, a year, until I get people that can go in there and take care of it and do the things that they're suppose to do.

And if we have to go do that, somebody is going to get a lashing. If it is found that they just did this because they're lazy or negligent or did not have this concern high in their priorities, if that's discovered, somebody is going to get a lashing. And I've got some people ready to lash. In fact, they're just bored to death. They need some action, bad. I've invested my life in this and I'm willing to give my life for it. G-d is my witness. "Is he threatening us?" You bet your life I'm threatening. If you're a guilty one, if you're one of the guilty ones, I am threatening you, sir, and you can turn it over to your lawyer or anybody else. Help yourself.

I have my situation taken care of. The courts can't get any of my property. I don't have any. All they can do is lock me up. I'm ready to go. I want to be in the cave. I want them to lock me up so I can do some deep studying and write a whole lot of great books. So that will be a vacation for me.

At this age, I might be rejuvenated. I get in there, waking up every morning, eating that good food, hot and healthy, working out on the bags and getting into shape, that might be a blessing in disguise. I've been to jail. I know what it is. It's nothing easy. It's hard, but in light of what we're doing to protect it, or to leave something on your mind, that will stop the next person from disrespecting what we're doing. That's no price for me to pay, to go to jail, no sir. And I know what they say. "Yeah, he was trying to convince the brothers to break the law and go to jail, that jail isn't anything". No, this is only for me. That's why I say I'll do it. I don't want you to go to jail. I'm old and I can do a lot in jail. I don't want you young brothers going to jail. You stay out here and keep doing this work. I'll go to jail.

And I hope we won't have to do that. I don't think we'll have to do that, but I'm prepared for it. We have to be prepared to do what we have to do, if we are forced to do it; forced to do it. I said we don't want to do anything like that. We want to abide by the laws of this land, but we know sometimes the laws of this land are not strong enough and not fast enough, too slow. We would be broke trying to get the guilty party punished, paying the courts and the lawyer. We aren't going through that kind of stuff. No, that's the end of that.

In fact, when I was put in the position of chief minister, I said "No, these monies we aren't paying. No, we don't need a lawyer. We don't have that kind of money". And we're still here.

So we have that piece of property and we're getting ready to buy some land. And I wouldn't do it unless G-d had made me feel that I should do it. I don't move until I feel that G-d is making me feel I should do it. So there's some land on 159th street not far from our facility and we can get it. We're negotiating for it. I think we're right at closing. So we're going to use money for that and we're going to buy some more real estate land.

Mac Donald's is adjacent to it. A new Kentucky fried chicken is right across the street from it. A shopping center is right across the street from it. The price to me is great. I'm told that the price we paid for the processing facility, the meat processing plant, it was really a great opportunity. And if we wanted to just sell it the way it was, we could make a hundred thousand dollars more than we paid for it.

So these are real good investments and this land is a good investment. We've had everything done. They searched it back for 50 yrs to see if there is any problem with it and they have cleared the history for us and I think we're getting ready to close on it. So we're going to be on a business strip. We're going to have enough land to accommodate parking and everything. I believe it's about eleven lots but we don't have to put a business on every lot. We can accommodate the business' parking needs and everything and put maybe two or three businesses on those eleven lots. And we'll be right there with everybody else, with McDonald's, with Kentucky Fried Chicken. And we already have the products. All we need to do is build a facility, build a beautiful economic structure on the road side. And on the back side, that they can't see, no need to put a whole lot of money in that back side; just make it strong and rugged to endure weather, etc., and take the products we already have and have fast food restaurant to sell our products that we already have.

And as soon as it makes money and clears itself where it can support itself, another one. Duplicate it. We have the products. Duplicate it, another one and another one and another one until we have a chain of them. That can happen within a year or two. In this modern times that can happen within a year or two. So keep your hopes up, this is your money.

CPC Comtrust owned by all investors

You can get your attorney, or we can have our attorney give a description of this organization we call CPC/Comtrust to you in the paper. The owners of this business are every investor. You're the owners, so if we had to sell

everything we've got, right now, the law would hold us responsible to give you your share of these properties. So your money grows better in a profitable piece of real estate than it does in some bank. The situation is better for you and why am I saying this? Because I've already heard in the air, whispers, "You know they're running out of money". We're not running out of money. We have capital assets and we have cash. You're not running out of money when you have clear capital assets. You can quickly convert those over into cash if you have to. So don't let the whispers mess up your spirit and cause you to not be excited about what we're doing. We are at a more exciting point in our growth now than we have ever been. Yes, it is.

And the big project we intend to have. You know we have friends in big places and when those friends see our model, The Mosque Cares project in our paper, some of them especially knowing that it's in good hands with professional people working with us. We have a business lawyer. He's not a Muslim, but he's a terrific man. He's a great man. He's a great friend. So we're situated to go for progress. They are going to say "Oh, the Imam wants to get help as a faith-based community and he's asking for private business to give grants to make contributions". It's going to come.

The government is already ready. The government has been ready. If we have the right thing the government will also invest. They will give us grants. They will help us build The Mosque Cares project.

Some things we don't need their help with. Housing, we can have their involvement in some housing, but most of the housing, my position is we don't need anything but people who like this area and want to live in this area with Imam W. Deen Mohammed.

The houses are not going to be higher than the market value. If anything, they are going to be lower than the market value, the price. And whatever you can qualify for, government grants, or government help, the government will help finance and pay for your property. We'll

have the set up where you can do that. Recently, I said, don't think you're going to be left out of this project because you're poor and don't have money to buy a home.

We accept new home building stamps not just food stamps and some of you qualify for government help. So if you qualify for government help, you have the stamp to make your purchase. I'm trying to bring you up to date on what's happening here that I think maybe you don't know and should know. This is very important.

We have three residents in our condominium that we pay for with our money, investor's money. They weren't able to pay the rent for a long period of time. I don't give you a problem without giving you a solution, or I don't give you a burden without relieving you of that burden. So we have given them a long stretch of time. They have been living on the property and not paying the rent. We intend to get rent from the

They have to do the thing they have to do to get the rent. If they can't, we have to put other people there. All three of these person work for my office. The ministry is the guarantee that your money will not be lost. We're going to get rent but what we haven't gotten does not mean that's money that has been taken from the investors, that you have lost. It's not. The ministry, if we have to, we will pay all of that rent that's in the arrears. We will pay it all up and put that money in CPC's account. The ministry will do that, but I'm thinking and I do believe, I have faith that we're going to get the rent and they will pay that. They will bring up their arrears.

I may just excuse the arrears because they work for us. But if I excuse the payments that are in the arrears I told you already, I will get it from the ministry and put it in the CPC.

So CPC is helping the ministry and that's the way it should be. But it should be a business relationship with the ministry, not charity. We did not go into this business as a charity setup

and we won't accept that. We will not accept that. If we give charity we will give it individually, or we will give it with the consent of all the investors. Say "We made 10 million this month", that day may come sooner than you think. "We made 10 million this month. Let's give 2 million to The Mosque Cares project". We might do it. If we all agree, then we'll give charity. Business people are suppose to give charity. But it's your money. I have to do it with your consent.

We can't do it for you. We have to do it with your consent. And I wouldn't approve of you doing it until we are comfortable. This isn't charity. We'll give charity the way we give charity. We won't use this business to give charity, no indeed.

Now I hear people saying "This is our community". If you don't have any investment here, buddy,; you're talking crazy talk. "It's ours". I know what makes it "ours". When we put something into it, that's what makes "it ours". Now what you're going to get is charity and you better keep your mouth shut or you might not get that. This "is ours". You stick up men, you aren't going to stick us up. We'll stick you down, praise be to Allah. We're in a good situation and getting into better and better situations all the time..

Prophet's ummah every believer is the police

We run into problems, that's life. You're going to run into problems. But as soon as you run into it, take care of it. Take charge and Muhammad the Prophet (pbuh), I told you he didn't have a police force; a civilization that became big and great with no police force in his time and long after his time. We don't have any police force. Every believer is the police. Every believer who sincerely believes in what Allah (swt) wants us to do and supports my leadership you are our police. So if you see something wrong don't you grumble about it. You get some attention to that problem. Go to the ones that are suppose to be responsible, the ones that can do something about it and you don't let up off of them, don't

leave them alone until they do something about it.

I go in the meat market and I check because we're human, we can mess up, or we can forget something ,or neglect something ,or not know that something is hurting us. I find pastries and animal meat, I don't care if it is Halal, something in me tells me you aren't suppose to have it by a bean pie or by a lemon cream pie. You're not suppose to have the animal meat in that same case with that. So I told them and came back the next day. Most of it had been removed but a big long roll of cheese was still there and some meat still in the case with the pies. If I came to a store like that, I wouldn't want to come back. I don't care how beautiful and how wonderful your products were.

If I came there and saw that you didn't know how to be sensitive enough or you weren't sensitive enough to see that cooked pies, pastry, bread are not to be put with animal meat. I don't care if the animal meat is cooked, you don't put them together, not with pastries.

But I also saw meat that looked like it was not cured, not processed, not deli meat, that's ready to eat, also in the case. So I told them. You think I'm going to let it go? No, I'm going there Monday and I'm going to look at it again. And I'm going there everyday, because I know how some of us are.

If you come two days and don't come any more, they think you forgot it. So they relax after a while. You come there and bloody liver is next to the lemon cream pie, then I'm going to Halal something. I'm going to want to Zabiha something and will do it. I will Zabiha something, G-d knows I will. I'm ready to go to jail. I would actually take the cleaver and sever the head from the body or just split the head right in two and before they know it they're gone and I'll be on 6 O'clock news doing powerful dawa.. I've been prepared for this for a long time. "You're not concerned that you're going to jail? You might be executed? No, not

at all. I'm going directly to heaven when I die. And I'm not a terrorist I'm a peacemaker. An ounce of prevention should be worth a pound of cure.

So actually I'm giving you the ounce of prevention right now. Don't make me kill you because I can kill you. I don't care how tough you are. My method is too much for you buddy. Just like I lead you in this teaching, I also lead you in everything else, believe me, because G-d is with me. So I'm superior as an executor. I'm superior because G-d is with me. So don't think you can't be executed by this frail 68 year old man. You'll be executed, buddy. The only way is, you have to kill me before I get to you and you can't do that because I have all kind of protection seen and unseen. And I'm telling you nothing but the truth that I know. Yes, I do. And if you don't believe in the unseen I have a lot of protection that you believe in buddy.

I love every one of you, Allah (swt) knows it. Look, all of us are from lost life, from slavery and from the lost way and now we're together. You, think I want to lose any one of you? I don't care how bad you are, you think I want to lose any one of you? You belong to us, I don't want to lose you. Whatever we can do to keep you, we want to do it. So we have to do Maghrib prayer, Iftar. First, we have to break fast and do Maghrib prayer

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Father I in the father, You in me and I in you 37;

Feeling Sense of feeling made man believe in G-d 20;

Fish Moses fish straight in channel 24;

Five

f- David took five stones is spiritual logic 11; f- Fifth day birds created means freedom 23; f- Perception and five senses are one 23; f- Woman had five husbands 17; f- Use five before you loose five 17;

Forehead sym rational mind nose sym intuitive powers 43;

Freedom Fifth day birds created means freedom 23;

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Get

g- down refers to the gnostic Christian order 3, 10;

g- down from here heaven 10, 11;

g- Grape vine is gnostic G-d said get ye down from here 17;

Gnostic

g- Get down from here refers to the Christian order 3;

g- Mystics, gnostic didn't intentionally go wrong 11;

g- Grape vine is gnostic G-d said get ye down from here 17;

gods

g- have you seen Lat, 'Uzza god 13; g- worship to bring us near Allah they say 13;

Goliath killed with his own s-word, secret word 12;

Government Moses represents 44;

g- Juice from grapes rep spiritual leaders, people
l;
g- symbolic of spiritual people 7;
g- vine is gnostic G-d said get ye down from
here 17;

Grass

g- man as grass 9;
g- Grass rep science of origin of life 17; g-
reveals to you where it came from 3;

h-1

Hajj 11;

Halal determined by safety and refined taste 49;

Heaven

h- Get down from here 3; h-
Prophet in seven heavens 43;

Hell for satan 15;

Horizon Prophet on highest horizon 13; Human I
Prophet Muhammad am a Human like you 37;

Husband

h- Woman had five husbands 17; h- Wxmian 5
husband means rep community left senses 18;

I

i- Jesus I in the father. You in me and I in you
37;

i-1 Prophet Muhammad am a Human like you
37;

Iblis Jinn posing as an angel 14; Ice Isis ice
becomes a cold snake 15; Idris brought academic
pursuits 44; Inspiration Revelation, inspiration on
different levels 43;

Intention

i- How it helps your spirituality and your spirit 12;
i- matters are judged by it 12;

Intuition Sixth sense perception combined senses
24;

Isis

i- Isis ice becomes a cold snake 15; i-
crossed her father made cross 15; i- killed
Osiris social religion by cold spiritualism 15,
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16;

j-1

Jacob Ladder angels ascending and descending
43;

Jalsa sitting represent support from the masses
45;

Jesus

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die before he see the Lord's Christ 19; j- a word
and spirit of G-d 13; j-1 come not to destroy the
law 22; j -1 in the father, You in me and I in you
37; j- pray sajdah 10; j- taste him mentally 20; j-
They killed Jesus not 17; j- teacher the science
of the human family 21; j- to be seen as light and
enlightenment 20; j- to be seen spiritual
knowledge body 22; j- transfiguration 20; j-
turned water to wine 14; j- why you arrest me at
night 14;

Jew Let us come to agreement raise no lords 2;
Jihad Mustaqeem, Sabeel forms cross upright
Jihad 16, 17;

Jinn

j- Jinn devolved to become satan 14; j-
posing as an angel 14;

John Baptist seven heavens represent spiritual
man 43;

Joseph seven heavens represent intuitive,
psychic man 43;

Juice j- 'Asr from grapes rep spiritual leaders,
people

13;

j- mean blood 11;

k-1

Kabah sign of pure origin of all humanity 13;

Knowledge

k- Grass rep science of origin of life 17;
k- mercy over reach all things 44;

1-1

Ladder angels ascend, decent 43;
Lamb book took 19;
Language Arabic perfect for the Religious message 3;
Lat have you seen Lat, 'Uzza god 13;
Law I come not to destroy the law 22;

Leader Left arm represent religious people 35;

Left 1- arm represent religious people 35;

Leg symbolic of unconscious activity 34;
Light first in heaven then on a level plane 9;
Lightening shine from East to West 46;
Logic David took five stones is spiritual logic 11;
Lucifer how thou fallen son of morning 14;

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m - is from between backbone and ribs 36; m -
Get down from here 3; m - man as grass 3;
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Menses

m - Aisha during Prophet said bring mat from Masjid 36; m - Prophet recited Qur'an Aisha menses 36;

Mercy, Knowledge over reach all things 44;

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m - Ears hear but mind not paying attention 25;
m - Spiritual reality can take over the attention 24;

Molest Child Allah will compensate 39;

Moses

m - Aaron rep language of culture 44; m - arms is a cross 21; m - fish straight in channel 24; m - represents government 44; m - right, left arms raised war control human nature 21;

m - rod means his science is greater than falsehood 22;

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m - Mystics, gnostic didn't intentionally go wrong 11; m - reject yet cling to our world like a vine 5;

Muslims are the chosen people 22;

Mustaqeem

m - Sabeel forms cross upright Jihad 16, 17; m - Sabeel horizontal struggle 17;

n-1

Nation of Islam fell because spiritual life not established 24;
New Testament Blood is the New Testament 1;
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Nose

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p-1 Path

p- is really a discipline 3; p- Mustaqeem, Sabeel forms cross upright Jihad 16, 17; p- Sabeel horizontal struggle 17;

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Prophet every believer is police 52;

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p- Sajdah make two brings to life 28;

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p- community believers the police 52; p-1 am a Human like you 37; p- Let us come to agreement raise no lords 2; p- levels Six takbirs 37; p- night journey 8; p- on highest horizon 13; p- in seven heavens 43;

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q- Revelation prescription in our creation 41;

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r-1

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Rape Child molestation Allah will compensate 46;

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Right side is symbolic of your conscious effort 34;

Rod Moses means his science is greater than falsehood 22;

Ruku, Qiyyam 35;

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Sajda

s- Jesus sajdah 10; s- make two brings to life 28;

Salih means fair and open 8;

Satan

s- hell for him 15;

s- Jinn devolved to become satan 14; s- Lucifer how thou fallen son of morning 14;

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s - Qiyyamah represent spiritual balance 34;
s- Society first spiritual 41;
s- Spiritual body houses soul and expresses it 22;
s- Spiritual reality can take over the attention of the mind 24;
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Woman

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12-1-2001 **z-1** Index



12-2-2001 **Radio broadcast Ramadan**
Session III

Sunday 7:15 a.m. Masjid Taqwa Chicago, 111.

Imam Warith Deen Mohammed

Thank G-d we're going to have the radio broadcast sponsored by the Harvey Islamic Center where Imam Darnell Karriem is resident Imam, we are his guest on his program. We have ten minutes I'll talk to you this is my time now, my session, my time, praise be to Allah (swt). We want everything clear because you know sometimes we forget, too many things get in the view, we get lost if too many things get in the view, praise be to Allah (swt).

See I told you this is the time that's good for discussion, right after Fajr prayer up until the sun is very bright outside in the sky, this is knowledge given to us from the very early stage of the teaching of Al Islam by Muhammad the Prophet (pbuh). And the night time for Tahajjud, prayers the prayers that are said in the night between midnight and dawn right in the middle somewhere when the night is intense. In the night, get up, make your prayers called Tahajjud prayers.

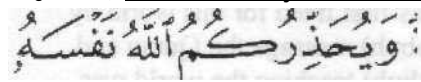
Q. 73.6; Night prayer best for framing the Word

Truly the rising by night is most potent for governing (the soul) and most suitable for (framing) the Word (of Prayer and Praise).

That time Allah (swt) said to Muhammad the Prophet (pbuh) He said that time is best but they translate it for framing the Word. It means for putting your thoughts together in a very clear way. So G-d guides us by inspiration and we said in the session last evening this inspiration is on different levels.

The highest level is when G-d communicates to a man that He's going to make, give the message to the world that was not there before, new knowledge that G-d is going to give a man that was not in the world before, that's the highest level. That's Moses, Jesus, Muhammad and others

Q. 3.28; G-d cautions you with His soul



"Allah cautions you (to remember) Himself." Q.

99.5; Allah inspired the earth

"For that thy Lord will have given her (earth) inspiration."

Matt 24.27; Lightning shine from East to West

"For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be."

G-d says "wa yuhadhru kumullahu nafsahu" He speaks to you Himself and He revealed to the mother of Moses. He reveals even to things that seem to be lifeless. The Qur'an says and the earth is going to behave as though G-d has revealed to it. So that's to let us know the language, don't be stupid brother, the earth is not a man, the earth is not a living animal or organism that's going to hear G-d's Word.. But G-d if you can understand it, G-d is going to reveal to the earth. It means G-d reaches everything with His communication.

And the Bible has this to, it says the same thing when it says that the whole world became light, the light started at the throne where the Holy One was and it came from the throne, it went out from the throne and it kept going until it made the whole earth become light.

So I think what it said in the Qur'an is to be connected with what it said in the Bible for us to understand it. The Bible is saying the whole earth became light and Allah said in Qur'an the earth is going to, behave as though He revealed to it.

That means the light is reaching the whole earth, that means the whole earth will be reached with the light. And we're living in a time when the common people are more educated than they have ever been in the history of mankind, common people.

So actually education has finally reached humanity that was first freed for this world by Muhammad's (pbuh) message the Qur'an and Muhammad's (pbuh) teaching the world was first free for enlightenment. There was no public education before Muhammad (pbuh), Muhammad (pbuh) made education public under Allah (swt), under G-d serving Allah (swt) he made public education an obligation for every male and female to be educated. We had to wait just here recently in the history of America for us to have public education, the education of all people, the education of all males and females in society.

The grand Mufti of Syria, he said Muhammad (pbuh) is the leader of the good side of the modern world Muhammad (pbuh) is its leader. So actually were living in the time and light of Muhammad (pbuh) still, if you understand it, as the grand Mufti understands it of Syria, and as I understand it thank Allah (swt). We're living in the time of Muhammad's (pbuh) leadership and we're living in the time of his light, praise be to Allah (swt). I can say a whole lot in two minutes.

Q. 4.157; They didn't crucify Jesus

"That they said (in boast) 'We killed Christ Jesus the son of Mary the Apostle of Allah'; but they killed him not nor crucified him but so it was made to appear to them and those who differ therein are full of doubts with no (certain) knowledge but only conjecture to follow for of a surety they killed him not."

Now we're going to have a business meeting sometime after the Thuhr prayer en sha Allah and we're going to talk about assets liquid, frozen, etc. The Qur'an says, "Nor did they crucify him, we got our assets back, rigor mortis did not set in. And they did not crucify him but was made to appear that way.

Now you know if you make noise it's going on the air, so everybody should be perfectly quiet like they used to tell us in the Temple of Islam you shouldn't hear a pin fall, we want to keep the pin in the hand. This is really a beautiful sight all of you all up in the morning like this, only G-d can to this.

Imam Darnell Karim:

Welcome to another broadcast of Imam W. D. Mohammed and guest. I'm your host Imam Darnell Karim of the Harvey Islamic Center. We welcome you to this historic broadcast that we air each week and praise be to G-d we will begin with our traditional prayer.

With G-d's name, the Merciful Benefactor, the Merciful Redeemer, all praise is due to G-d, the Cherisher and Sustainer of the worlds. Most Gracious, most Compassionate, the sole judge on the day of Judgment. We worship You only and we turn to You begging assistance. Guide us on the straight way, the way of those on whom You bestow blessing, not those who incur wrath nor those who go astray, Amin.

We begin this broadcast with giving the greetings of As Salaam Alaikum, that is the peace be upon you, the peace is from Allah (swt) the Lord and Sustainer of the universe, the Lord of all the worlds. We pray that the prayers and the peace be on Muhammad the last Prophet (pbuh), the universal Messenger of Allah (swt) to all people. We witness that there is none worthy of worship except G-d, the Lord, the Creator, one G-d, and we witness that Muhammad (pbuh) is G-d's Messenger and Last Prophet to whom the Qur'an was revealed Amin.

We thank you for joining this historic broadcast as we always say each week and we thank Allah (swt) for it we thank G-d that a certain amount of dedicated people decided that we wanted to have Imam return to the air. And one of our brothers we always say "it will never go off again" we don't like to hear those terms but sometimes things happen but G-d willing the message of Imam W. Deen Mohammed certainly as we know is not only for us as a community the Muslim American Society but for humanity. So we pray to G-d and we ask you to help us in this continued effort.

We say to you Ramadan Mubarak, blessed Ramadan as you know this is the month of Fasting for the Muslims universally and so far we have had a great blessed Ramadan and we continue to ask G-d for a blessed Ramadan and as we know we do it solely for Him, we say when we fast we're fasting for G-d.

Today we have a special program we have our leader our honoree of which the broadcast is all about Imam W. Deen Mohammed known as Muslim American Society leader we welcome you Imam Mohammed to your broadcast and we say we thank you for the opportunity for the Ramadan session that you give each year and we appreciate that.

Imam W.D. Mohammed:
Thank you its always my pleasure to be here.

Imam Darnell Karim:
And also we like to say this broadcast is live from the Taqwa Islamic center where our good brother and we say our doctor, Dr. Ramadan is the resident Imam who is the host this year for the Ramadan session and we've had a good time and we had a blessed time and we thank him also Dr. Ramadan for the hosting.

We begin the program for today and we are anxiously waiting to hear from our leader things that he has been teaching us for the last two days and we're really into the spirit now. We have people from around the country I think if we named every state we would not have the time. From the East, West, North and South

many Imams are here from around the country. Educators and we welcome all of you all and we pray to Allah (swt) that your stay has been pleasant, welcome, but however we would like to acquaint, we have a vast radio listening audience this radio station touches five states. And it covers all of Chicago and the suburbs and we thank Allah (swt) for that exposure and we should take advantage of it too. We been on air for almost 3 years and we thank G-d for that and its growing, growing.

We would like to acquaint those who are not acquainted with the Religion with the simple principles of our faith and practices. First we believe there is one Creator for all people Who has created every single thing and we believe that we are joined by Jews and Christians and may others in that belief. They may express it differently but that is the belief of most people, that there is one Creator responsible for all creation and He is the Creator for every individual. We believe that the Creator is present everywhere, has power over everything and that He can reach a human being and correct whatever problem that human being has and set that human being on the path of guidance and make that human being the leader of humanity.

Secondly our basic belief is that we believe that G-d has revealed Books among them the Torah or what is now known as the Old Testament, we believe in the original Torah that was revealed to Moses, we believe in the Gospel revealed to Jesus. Thirdly we believe in all of the Books that were given by G-d to His holy servants (all of the Prophets).

The fourth we believe that there are certain agents that serve G-d and that those agents are not within the ordinary grasp of the human imagination. Those agents are called angels, we believe that those angels serve G-d and serve also man's affairs, human affairs.

The fifth basic belief is that we believe in the judgment that there is coming a final judgment and we are being judged now and are being rewarded and punished now. We believe that full judgment and full punishment and full blessing won't come until the final time.

That final time has been decided by G-d and has been revealed to His Prophets, it is called the last day, the day of Din, the day of judgment, the day of requital.

Our sixth basic belief is that we believe that the Almighty is executing His justice at all times through His law, the law that rewards and punishes us. There is a law operating throughout creation that rewards and punishes, it rewards the behavior that is in accord with the Will of G-d and it punishes the behavior that is not in accord with the Will of G-d.

The next is the pillars of Al Islam, and once our leader mentioned that one of the explanations of the mighty five, we believe in the simple principle called in our religion Al Islam. Those simple principles are not just to believe in G-d but to practice that belief by living in accord with that belief.

The first being to testify, as we say, Ash hadu an la elaha illallah wa Ash hadu anna Muhammadan rasullah, translation, I witness that there are no other gods besides one God and we further declare that Muhammad (pbuh) to whom the Qur'an was revealed is Allah's (swt) last Prophet, he is Allah's (swt) Messenger but yet he is Allah's last Prophet.

The second of the pillars is salat, prayer. We are to pray to G-d we beseech Him for internal cultivation, internal goodness, external cultivation and external goodness and we are to seek G-d through pray to remove from us all corruption, all evil intent and shameful deeds and those prayers are said five times daily. One being the dawn prayer which is just before the sun rises it is called Fajr which has two steps called rakats movements. And the second is called Thuhr prayer which contains four rakats four steps. Then the afternoon prayer called Asr has four steps, rakats and then we have Maghrib the sunset or after the sunset we have three movements called rakats and the last Eshaa we have four rakats of the prayer.

Those are the names of the prayers that Muslims practice and we seek G-d through these prayers for us. The prayer is an institution and at the same time an internal discipline for the mind or intellect of the individual as well as a discipline for the society or group, and the congregation

The third we believe in is zakat, charity the Muslim practices charity and charity is every good act that respects the Will and judgment of G-d. And the best charity is that charity done expecting no benefit in return from it we do it solely for G-d .

The fourth we believe in is fasting we are now in the Fasting month of Ramadan some people may fast one day, two or three days in a month or may not fast at all during other months but Muslims are people who practice fasting during the month of Ramadan. And fasting is an institution we fast all together and we have definite lines of discipline to follow.

Then we have the fifth the Hajj the Pilgrimage to the holy precincts, the Hajj. Pilgrimage is for the pleasure of Almighty G-d we take this trip and are in a community of equals before justice and before G-d. This trip serves to bring man's consciousness to the need of unity of all communities on this earth Allah (swt) G-d calls all together in one fraternal order. One order of people serving G-d.

Our honorable radio listening audience those are some of the simple principles of our Religion of beliefs and practices in our Religion so we thank you for that, we pray to G-d that you have learned some of the information that we are constantly giving you on this broadcast and especially the public addresses and even more our personal interview that we have with Imam W. Deen Mohammed.

So now brothers and sisters at this time radio audience as I introduced our leader Imam W. Deen Mohammed today I want to always give recognition because I cannot have this without saying those people who are the supports who make this broadcast possible.

We want you to know that you are very important and certainly we appreciate your contributions because without your contributions this program could not be made possible. Those people are Shirley Aziz, K. Mustafaa, Ruby Abdul, Muslim Journal newspaper, Mustafaa Hamid, Islamic center of Gary Indiana, Ephraim Bahar Center Chicago, Taqwa Islamic Center, Frederick Johnson, Midwest coalition of business men and professionals of Milwaukee, Imam Shaheed Abdul Ghanee, Rashidah Saleem, Sultan Islamic Center, Walter Mujahid, Baseemah Abdullah, Nadia Mujahid, Ronald Mutadah, Racine Islamic Center, Maria Maten, Aminah Ghanee, Naeemah Lateefah, Maria Rahman. Thank you so much for your support and we pray to Allah (swt) that He reward you much for what you do to make the broadcast possible.

So now at this time I would like to welcome Imam W. Deen Mohammed to the broadcast and I say to you As Salaam Alaikum and welcome Imam Mohammed

Imam W.D. Mohammed: Wa Alaikum As Salaam Imam Darnell Karim, I'm very pleased to be on this program again. You are doing a good job and a beautiful job. I was listening to you the way you presented Al Islam, very beautiful and very good.

Imam Darnell Karim:
All praise is due to Allah (swt).

Imam W.D. Mohammed: And G-d says in our Holy Book "I need not that you feed Me" and he also said "The blood that you sacrifice does not reach Me but your obedience reaches Me," and we strive to obey our Lord and Creator, G-d. We all are His servants serving him.

Imam Darnell Karim:
Imam I think about when you make a statement like, you know sometimes you hear the Christians they will say something about it or mention something good and they will say "Well I'm blessed" .

Imam W.D. Mohammed:
I get that a lot from my Christian friends.

Imam Darnell Karim:
But I go back to all of us many Imams who are present here today, that they will bear witness to much of what most of what I do as an Imam, and I'm a student of yours and I'm proud to say it. Just as others from Harvey or from where ever they might be, that is a great honor in that. And I'm saying that to say that Allah (swt) has blessed me as Imam under your leadership, that things that I was reading about the basic pillars and the way that I explain the Religion in society out there to people, it's made me a leader in society. I thank Allah (swt) for that.

Imam W.D. Mohammed: And we thank for you and for the good circumstances that has accounted for your rise into leadership and also my rise into leadership.

Imam Darnell Karim: The
praise belongs to G-d.

Imam W.D. Mohammed:
Who needs no servicing like a bad car.

Imam Darnell Karim:
I was thinking about things in the spirit that you mentioned as you were talking in the beginning of this Ramadan session on Friday with the Jumah prayer and you spoke a lot on faith. And we were saying we want to keep with that spirit throughout to the very end and certainly we want to have that spirit right with this radio broadcast.

Fasting to purify entire life for G-d

Imam W.D. Mohammed: Ramadan is a time for fasting and fasting really means refraining yourself from those doing things that will take your life into a bad condition. We are to do that all through the year we know but in Ramadan we take an intensive course sometime in Al Islam as Imam, leader and it's an intense concentration on what Allah wants.

So it's a whole month on intense studies and intense concentration that we get the best of what Allah (swt) wants.

So once a year the priest Aaron once a year according to the Bible he would lead the people in atonement and the blood would be cleansed, the bad blood once a year. Now here we have whole month once a year that's actually for purification its for about great purification of the soul and the carnal life or the flesh, mortal life bring it to conform to the Will of G-d.

So most of us say we fast during the day yes we do, that's fasting from food, fasting water, fasting from these things that the flesh needs but we fast from the time the Ramadan starts. The new moon of Ramadan we can't see it until it appears in sky and most of the time it appears during night or when sun has gone down. And we begin fasting always when we see the moon whether it appears in the day, whether it appears in at the sunset, whether it appears in the night, whenever we see that new moon we start are fast then.

But how are we fasting? Don't of just think food, material things, we're restraining ourselves, we're not to argue in the month of Ramadan not in the day, not in the night, we're not to do anything that will lead us into a situation where we forgotten G-d. That this while month is for devotion to G-d with our whole being, body, mind, spirit, soul everything.

Imam Darnell Karim:

You know when you mentioned - - maybe you explained it before but people are constantly asking certain questions about - according to rituals without knowing what we're doing. So we'll say Ramadan Mubarak and then at the end of the month we say Eid Mubarak and sometime people they will get caught up into the saying of how do you respond and its meaning and the connections with that, can you explain that?

Eid Means return

Imam W.D. Mohammed: Yes, you just did, but I would continue your explanation. These are saying that are formal sayings in Al Islam, "Eid Mubarak", not rituals these are sayings. Eid means, actually it means holiday, it refers us to a holiday, celebration time. Eid is a time for celebration, it's a holiday. But what does Eid actually mean? Eid means returning, coming back, it's a return, and the holiday, the Eid is our celebration days after the fast is complete for this month, and the bigger Eid is Eid Al Adhaa which will be celebrated after the Hajj, about three months later after the Eid Al Fitra, the celebration of fast, Eid Al Fitra.

Now Eid is a return, it returns every year, that's what it means, it keeps returning every year, every year it returns and that's exactly what life is a return, and we have to return to G-d with the whole life, the whole life has to return G-d Who made it. G-d made it and he freed it, human life. He made human life and He freed it, freed it when He gave us the ability to think on our own and to do what we want, that's when He freed this life He made when He created this life. But because we are free we go through all the seasons and some of the seasons take us away and we can't find the way back home, and summer is one of those and behind summer is fall and we come back to G-d every spring.

So when we say Eid Mubarak what we are saying means blessed holiday, it means may you have a blessed holiday, may you have a blessed return.

Imam Darnell Karim:

When we mention the word in the Qur'an, G-d highly glorified mentions the times of the prayer and I noticed that in one of the verses of Qur'an, at least in the English translation of the Qur'an it says "Wai Asr" by the time, and then we hear the word "Sai" it's time, and then "Waq" and mauqut, so the connection here G-d is using the word "Waq" mauqut.

Imam W.D. Mohammed:

Prescribed for you at specific times, that's what that means in Arabic, now what is your question?

Imam Darnell Karim:

The question is why is it that the word "Sai" would not be used rather than "Waqt" I understand that its in revelation it says its time for prayer but it doesn't say "Sai" it says the word "Waqt and mauquf'so there is a connection with the prayer itself.

Time terms: Asr, Waqt, Sai'

Imam W.D. Mohammed: Yes there is also as you said there is "Asr" is used as time so these are terms that are formed in religious knowledge and not in the secular world or in the worldly knowledge. This is the language of the Religion that we use "Asr". We don't use "Asr" for time in our worldly conversation its only a religious term, "Asr" for time. And "Waqt" is used, but "Waqt" is a more inclusive time. "Sai' changes from country to country, from zone to zone "Waqt" does not and I'm wearing a "Sai", "Sai'tee" my watch. Its inclusive universal.

Imam Darnell Karim:

So the "Waqt" is in accordance with

Imam W.D. Mohammed:

Its inclusive universal.

Imam Darnell Karim:

We were about two months ago we did the Jumah at Rush hospital there and one of the Rabbis...

Imam W.D. Mohammed:

You're going to keep going and ask me a question I can't answer.

Imam Darnell Karim:

But my question is when I'm sitting by my teacher so I have to ask my teacher these things

Imam W.D. Mohammed:

You're aware of all those students out there in your radio audience.

Jumah and other prayer times no change

Imam Darnell Karim: He mentioned word about the times of the prayers and he said that they couldn't hardly adjust the time and then he said that ok now most of the centers around the country, Mosques decided that it should be at 1 o'clock , if it's summer, winter or whatever and he was saying a lot of the centers adjusted to that and concluded that we do the same thing. But the other statement that kind of stayed with me more than anything is "but its not obeying".

Imam W.D. Mohammed: Right, that's correct Qur'an doesn't permit, it doesn't say you can do these times to make it convenient for yourself, if you have work to do, a job to do that's important or if the time is not good for your situation, for your program, your Eid program, adjust it so that everybody will have a convenient time to do it, that's not permissible, we're disobeying.

Imam Darnell Karim:

You know for understanding in our Religion, because we do want to focus that on obeying G-d.

Imam W.D. Mohammed:

We have big help in the Qur'an and in Muhammad's (pbuh) big enough to take care all of our needs and our questions. Muhammad the Prophet (pbuh) did not lead people in prayer, he did not establish prayer, G-d did not have him establish prayer until he had been preaching for over 10 years. He prayed himself but it was not established for everybody, he had been teaching for over 10 years, that's about half of the time he was living, preaching and giving the message of Al Islam on this earth. Why? Because he was persecuted, because he was in a system and under a system of others that was not Islamic.

And when he got the invitation from the people of Medina, prayers and peace be upon our Prophet, to come there and have a place where he could freely preach and establish Al Islam and the Islamic community, then he established prayer.

So what am I saying? I'm saying that we live in a system that has been established by non Muslims and it is a good system for non Muslims, but it is not a system that permits - - look how much time the Christians have for their holidays. They are out of school for two weeks, I know because I have a son in public school and he's going to have winter break, he's going to be two weeks out of school. And when Easter comes another time out of school, how much time do we have for our holiday under this system?

Khair best of practical and spiritual life

Q. 3.110; Muslims are the best community brought out

"Ye are the best of peoples evolved for mankind, enjoining what is right forbidding what is wrong and believing in Allah. If only the People of the Book had faith it were best for them; among them are some who have faith but most of them are perverted transgressors."

So we should be working to do what G-d ordered us to do and this is not only preach but have your own community life. And we need to have the whole life, G-d says "you are of the best community evolved for mankind under G-d". G-d is telling us that we're obligated as a community of Muslims to do the same thing that the people of the book did or that the followers of Abraham did and we're also in the following of Abraham or under the order of Abraham under the leadership of Muhammad (pbuh).

G-d said to us "Have the best community" "Khaira ummatan", and this "Khaira" means practical things, it's a reference to practical things and the best of spiritual things, it's a reference to both, I repeat practical things and the best of spiritual life.

He says you're "Khaira ummatan ukhrajat len nas." There are some who speak Arabic that's listening to you in your audience right now and in this room right now where we are, so they understand that. But for the benefit of the many who don't understand the Arabic, it says you are of the best evolved community best for practical needs, best for spiritual needs. And you have been evolved, raised or raised up for the good of all people. So this tells us that we're obligated to do the same thing that Jews and Christians have done.

Jews and Christians have provided for their whole life. They have a system of education, system of economics, they have provided for their whole life, and Jews insisted they have a territory even for that. As far as I am concerned I don't think that necessary, I believe G-d wants us to have our plan for our future in a suitcase and we can go anywhere we want to go with our suitcases ____ establish it, that's what I believe. We're not fulfilling this request that G-d makes, actually it's imperative not a simple request, it's imperative we must do it. We must also have our China town, our stores, our homes, our church bells ringing, time to come to church, our holidays and off times. How can we have that? We must also have our industry and our businesses and the majority of our people working for Muslims in these businesses as Muslims and as Americans isn't that a wonderful thing to go after? And G-d says go after it in the Qur'an..

Friday is the holiest day for Muslims. I'm repeating what a preacher said on Larry King's show and I was on there with him, he was explaining our Religion for us, he said "Friday is holiest day for Muslims".

Q.10.57; Qur'an healing for your hearts

"O mankind! there hath come to you a direction from your Lord and a healing for the (diseases) in your hearts and for those who believe a Guidance and a Mercy."

Bukhari 7.603; Honey heals

Jabir ibn 'Abdullah said: I heard the Prophet saying, "If there is any good in your medicines, then it is in a gulp of honey, a cupping operation, or branding (cauterization), but I do not like to be (cauterized) branded."

Imam W.D. Mohammed:

Are you saying medicine? I'm sorry my hearing is 68 yrs old, medicine and spirituality, yes for us in our Religious language there is a definite connection Allah (swt) says it is healing for that, that is in the breast, it is a healing. And our Prophet (pbuh) he recommended the pure bee's honey as remedy for many things. We have to caution ourselves too it has the same affect on diabetic people, so we have to be aware that it can be harmful if you're diabetic. So don't take too much honey. But he also suggested honey is not only for taking it internally but also for some external problems. And I'm not an authority on this medicine side but I am a student of that, that heals what is in the breast.

Imam Darnell Karim: And we're coming to the conclusion of the broadcast for today and Imam certainly its always a pleasure and honor having you on the program live so we can share these blessings and things that you give us in the Religion.

Imam W.D. Mohammed:

Wonderful, I thought I heard myself alive when I was listening to your program in the car?

Imam Darnell Karim:

Yes that was live, that was you. I say it this way, I see you on television, news, I say that's me too.

Imam W.D. Mohammed: And when I hear you talking about me I'm hearing myself live on the program because you do that a lot sometime I think you're Warith Deen Mohammed.

Imam Darnell Karim: Well I say it this way and I'm stating it for myself, I say "when I see you on television, I see you in the news, I see you all over, I feel good because I say that's me too."

Imam W.D. Mohammed: That is how I want you to feel because I don't live for Wallace D. Muhammad, I live for the ummah, the whole community and for every individual member in it.

Imam Darnell Karim:

Well we're with you Imam and we're not going to lose the spirit. We're going to keep going with this

Imam W.D. Mohammed:

Thank you and we all have to do this job, the same job I'm doing.

Imam Darnell Karim:

The Comtrust will give us information here many of us are aware of it, and in the conclusion of this program for today, for those who would like to receive some WDM ministry publications, Dawa material you can call the 708 number and certainly our Muslim Journal for a wealth of information in our Journal you can call where sister Aisha Mustafaa is the editor there. And certainly we always encourage you to come and visit the Comtrust. The Comtrust Halal meat and products are introducing the Eggmate.

And certainly we are asking you continuously to send your contributions to help the message of Imam W Deen Mohammed. To make your checks or money order to the WDM ministry to PO Box 1061 Calumet City Illinois 60409. And we ask you to continue to support the ministry of Imam W Deen Mohammed we're ending now.



12-2-2001 Ramadan Session III

8:30 am. Masjid Taqwa Chicago, 111. Sunday

Imam Warith Deen Mohammed

Congratulations another beautiful radio program. Now you have your notes paper with your pencils and pens. What I promised myself and you, what I was going to do, I made my extra sajda at home for Allah's (swt) blessings on our session. Before we start actually going into this session of Islamic studies, the Ramadan session, I want to mention a couple of people, a couple of brothers that I have come to know very recently we were so close together to one another and they have been in the community before I became the leader, young youthful and productive. One is brother Norman of Grand Rapids Michigan who does a wonderful job of promoting Islamic understanding and information through Dawa, inviting.

Dawa means inviting, calling people to look at Al Islam to see what Al Islam is, and what we are, and the other brother that I want to acknowledge his presence in our community as a worker, Imam and business man Noel Seifullah also from Grand Rapids. Now these two brothers one is a businessman, Noel Seifullah respected very highly by noteworthy people of Grand Rapids, Michigan. His personal friend who is an African American who is the most popular painter or artist in the State of Michigan and maybe in whole United states. The artist is terrific, Paul Collins, I got to know him I had seen some of his paintings but didn't know him.

He is a friend of Imam Noel Seifullah and to me that is something that you all should know that here is Muslim is a brother who is very successful in the public eye not just in the Muslim's eyes but in the public's eyes of Grand Rapids and has such a special friend as Paul Collins as his friend that he can call on

everyday, see everyday anytime if he wants to. This artist has produced thousands of very valuable paintings, he has done work for the Pentagon.

He has done things for them, they have requested him to do things, and the hotel where we stayed perhaps, I believe it is, the finest hotel in Grand Rapids, they got a whole gallery, you can walk through it halls, two rooms I think and then a store in the hotel on the first level where you can go and buy his art. So this is no ordinary artist, Paul Collins he's a terrific artist he's our Michelangelo, African American people's Michelangelo, great artist.

His specialty is working with light and I saw one of his paintings hanging on the wall and I thought there was a light because they do that sometimes. I thought a light was on the painting, it was not, it was the light he put into that painting, the man is terrific. I didn't say that to introduce Paul Collins, but that shows you how strong an impression he left on me, his works I only wanted to introduce those two outstanding believers, Muslims that belong to this community, we should get to know them I think their works have been in the Muslim journal recently but I think they should appear again in the Muslim journal and some information on these two persons, Muslims should be given to our readers so they can become acquainted with them.

We want to know who is doing things for this community.

We aren't interested in these brothers that say "Yeah this is our community brother, this is our property" and don't give a dime in charity, don't want to do any work, they don't come and clean up a thing. They won't volunteer to do anything; "its our community brother" you're going to get a bullet in your head talking that and I am not going to shoot you either, if I shoot you it will be an invisible bullet.

We need to recognize those persons, we have to help our people if you live in this country which is the leader in productivity and so much ahead of other nations, if you don't keep yourself aware of the good positive things your own

country is producing you will cheat self out of spiritual, intellectual and mental benefits of living in this land.

When you know the progress it helps you because our country so progressive, when you don't pay attention you're cheating your spirit. It lifts my morale and spirit and we want the American public with a high strong morale but we won't have it unless people are responsible for doing their job.

Likewise you who are associate members in this community, in Al Islam if you're not informed you are cheating your morale. We who are in position we fail our jobs if we don't bring this information forward, we have to value Muslim Journal it is best now to bring information to this association of Muslims we have to encourage all members to read even if we have to buy a paper for another Muslim, we give it to non-Muslim Christians.

Or give the paper as our charity freely not just going to a box, I do most of my charity when I'm in the public to persons I know need that help in the public to Muslims and non-Muslims that's where most my charity goes.

Okay this is the last day of our sessions, it began this morning with Sahur and Fajr prayer, we're now getting near to 9 o'clock almost quarter of 9 a.m., 8:45 a.m., almost and Thuhr prayer will come at 11:45 a.m. and that's about two hours from now and that will conclude the sessions. But it will conclude the Islamic studies session during the time of Ramadan with me, but it will not conclude our sessions. We're going to have a meeting with the business people, with the investors and CPC and also with the distributors who represent our big investors.

National youth dawa correspondence course

I think we're going to have another meeting, it won't be Ramadan session but we will also have a meeting with parents who are here and have your children with you who are interested in knowing more about the national youth dawah

correspondence course that we have. It's going fine, we're collecting the tapes, every tape is kept, and we're going to transcribe the tapes and we're going to form our correspondence course from the material in these tapes. They will be summarized and given in print and with introduction and explanation from me that will be added to it and with a simple test monthly. Our students will get that mailed to them and they will do their test, examination and mail the examination back to us.

Certificate for Imam training

At the end of the year before we start the next year we will grade them and tell them whether they qualify for a certificate saying:

This certificate represents 1 year of training in Islamic studies for Dawa. Instructor Imam W. Deen Mohammed, congratulations.

That's how the certificate will look and after two years if the student stays with us for two years they will get another certificate showing that they have completed two years and if they are smart like most of our children are, they'll be qualified at that point to teach the Religion, to non-Muslim and to Muslims at that point. But that won't be the end of their education, they will continue to receive education from me. This training that they will get will put them in a very strong position to listen to my lectures and get out of my lectures what the average ear can't get. And they will be able to continue their education on their own and become very learned in sha Allah to be the protectors of our community for Allah (swt).

When we conclude at noon I understand that these facilities they didn't understand that we were going to need to do other things afterwards, but we do. They are going to have to be used by others, the space has been rented out to others, this is a very good situation that we have here, brother Ali's furniture business, this is beautiful, this is wonderful. And he knows about this, we should know about this, this is a big thing that is going on here. He accommodates Jumah, and Islamic programs, our Imam is the resident

Imam here, this is his Masjid, the Masjid is here.

But he also accommodates banquets for Muslims and also for Christians and Spanish people, they have their service, actually a church service is going on, he's got so many areas and so much space he has. So I think the church will have to come in this space here. Two church services going on that shows you that they're busy. And we admire them for that it is the lazy sleeping people that want to do nothing and sleep all the time those are the ones we don't have anything good to say about them.

Genesis 29.14; Bone of my bone flesh of my flesh

And Laban said to him, Surely thou art my bone and my flesh."

Imam Darnell Karim you know what the supporters of the religious leaders that were advancing their interest in the world said? They said "We are bone of your, bone and flesh of your flesh", so what they were saying, they were saying that not to him, they were saying that to those who would be opposing that man. " You think you're opposing him, we all are Warith Ud Din Mohammad."

We're to address leadership and the support for leadership in Al Islam. Firstly the support from G-d, the Qur'an, His Word and the human Messenger Muhammad the Prophet (pbuh) the one that G-d assigned the responsibility to convey it or to announce it, increase it and give it to human public, the human world. And to demonstrate it, to live it so his followers would see how they are to live G-d's Word in the world.

Ethos

Secondly support from ourselves or our self, now why is self here? I told them to say "self not "selves", why did I say self? In the interest of having us unify and if you understand it, the stronger the interest is that brings people

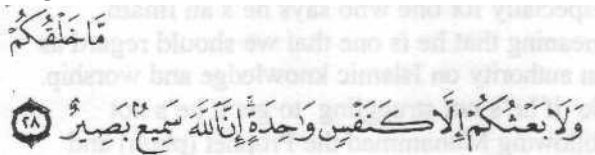
together, the stronger their single identity will be, not as individuals but as a group.

In the world of the language they speak of group ethos e.t.h.o.s. I think it is spelled , you should write that because these terms they have meaning and they help your education, the group ethos. This great group ethos come from material things as well as some immaterial things or non material things but ethos itself is spiritual.

The Ethos of the African American people it is our culture, the influence of our culture, in our spirit, the influence of our culture in our expressions etc. The influence, the spirit of our culture on our choices of food, choices for friends etc., this is ethos of a group.

Group life dies all of us die

Q.31.28; Life, death and Resurrection as a single soul



The Qur'an says "And your creation or your resurrection is in no wise but as an individual soul: for Allah is He Who hears and sees (all things)."

This is a term that the secular world has given us, they are not giving the religious people something new, G-d wants us to be one spirit, though we are separate spirits. He wants us to be one spirit though we are separate minds, He wants us to be one mind also. The bigger mind for us should not be our separate mind but our one mind as a group, or as a body and really the whole Ummah all the Muslims in the world should have Muslim mind, Muslim spirit, Muslim behavior, Muslim sensitivity etc. That makes for the one life of the Muslims, that's what G-d says, "And your death and resurrection is as that of one individual", because when that group life dies all of us die.

When that group life dies that represents our single self all of us die mentally, spiritually, morally maybe and every other way. Sometimes it just hit us in one area, mentally, Mr. Fard he said "The mentally dead," he said he came to the mentally dead. But if you're mentally dead I think you're dead. I think the medical world recognizes that too. If there is no more mental life he's dead, you can keep him around if you want to but as far as we are concerned you can unplug him, that's the medical world.

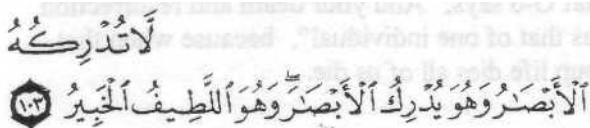
The Qur'an the Word of G-d, Leadership

So we have this language here and we're going to be speaking in, addressing "The Qur'an the Word of G-d, Leadership." I know some Imams and they are very sincere, I love them, they love the community, they are doing a lot for this community, but they don't see that education in Al Islam is a high priority especially for one who says he's an Imam meaning that he is one that we should regard as an authority on Islamic knowledge and worship. So if he's not struggling to get it he's not following Muhammad the Prophet (pbuh) and he's not following even the average follower that was in the following of Muhammad (pbuh) during his lifetime. If they didn't know anything, then no one thought he was too dumb to learn, every follower of our Prophet (pbuh) was trying to learn how to write, because they wanted to read the Qur'an. They were trying to learn how to read and write, it was the dawning of a great surge in the life of the people for education.

Beginning of man in the Qur'an is as an intellect

Education extracted from the universe of G-d

Q. 6.103; No vision can grasp Allah His vision is over all



The Qur'an says: "No vision can grasp Him but His grasp is over all vision: He is above all comprehension yet is acquainted with all things."

The beginning of man in the Qur'an is actually the beginning of man as an intellect, as a student in G-d's universe that is also the university over all universities. Why do we say that? All universities have gotten nothing but a piece of G-d's universe, all universities only have pieces of G-d's universe. And they took pieces of G-d's universe and they studied it and they gave the information to the students and they give them degrees according to how they progress with that, is that not so?

Mishhhkat Al Masabah lp.l40#238; (Siddiqi) Qur'an explicit implied

Ibn mas'ud reported the Prophet (pbuh) said: "The Qur'an was sent down in seven dialects. Every one of its verses has an explicit and implicit meaning and every interdiction is clearly defined."

The study of man, my anatomy, my skin, my hair, my teeth, what's the name of that dentist we got here? Dr. Salaam we know them just the teeth now, a whole college, nothing but on the teeth that G-d made, take teeth away the whole college can't exist.

See how simple this is? That is why it says that He's not only the hidden G-d, He is also the present, He's visible not directly, you can't see Himself, but you see Him in His works. And how did I see the painter? In his works, how you see me? In my works. And that's the way you see G-d, in His work, and His work is what makes all other works possible. Nothing else can happen without G-d's Will and also what He has done.

Leadership must learn Arabic

So the leadership of this community must get out of that mind that you've been in, no matter how good your intentions are, you must get out

of that mind that says, "well I can't learn that Arabic".

Brother I had such a love for the future that I thought the Hon. Elijah Muhammad wanted us to go in, the direction and future that I thought he had established for us, that I just automatically rushed to the things that I thought would help me be of value in that future.

I just rushed to it and you can too, we just rushed to it nobody, had to force us, our parents didn't have to force us to go to school to learn Arabic did they?

Imam Darnell Karim:
We were self motivated.

Imam W. Deen Mohammed Self motivated, correction brother, we were motivated by that great picture, that big picture that the Hon Elijah Muhammad gave us. And being motivated by that big picture and the picture given to us individually, the picture was given to us individually. So I didn't have to go outside of myself to be stimulated or pushed forward, then I became self motivated. I'm agreeing with you but I just want to give that background support.

You can take a break any time you like, you two fellows, but be sure and give me two more supports they will replace you, one on the right, this is Jihad time and the enemy forces are great. So like Moses was with the army in the war I told you about that and he had to have a man on right side and man on left supporting his arms.

I don't care if you didn't go to school at all, if you are an Imam you have taken on responsibility and you have to do the same thing we did. I remember a slow student, we didn't have all bright, fast students like Imam Darnell Kariem, we had slow ones didn't we? We had one who was very slow, I won't tell you his name, don't say his name. We loved him, he was in the class everyday just like we were, and he was getting benefit from that class although he was too slow to get where Imam Darnell Karim got, where my youngest brother Akbar got and where I was able and some others were able to

go. But he was there he was struggling too, to learn. We can't dismiss anybody and his title was just student, your title is Imam.

Imams must study and remain on the job

How are you going to exempt yourself from the obligation to be educated for that position you got? You can't do that, you are a good person, you are a valuable person, you're not lazy, we love you, we value you, we are not going to encourage anybody to get another Imam, you're our Imam, we want you to stay that Imam. But we want you to change your attitude towards Al Islam, Islamic knowledge and using Arabic to block you.

Get somebody to lead the prayers in Arabic, but you learn what that person knows in English if Arabic is your problem, learn it in English. And when it comes to leading the prayer you let your assistant or another brother lead the prayer, you give the Khutbah in English but I want you to know that you are obligated to know what that brother is saying in Arabic, you are obligated to know what it says in English.

All the ministers of the Hon. Elijah Muhammad had to know how to say the prayers, you couldn't be a minister for the Hon. Elijah Muhammad and you didn't know how to say "Surely I turn myself to Thee oh Allah (swt) trying to be upright to Him Who originated the heavens and the earth" etc., to the end. "And glory to Thee oh Allah and Thine is the praise and blessed is His name, exalted is His majesty and there is none to be worshiped beside Him." All of the ministers of the Hon. Elijah Muhammad had to learn that, that's Qur'an, that's Islamic knowledge, that's Islamic teaching.

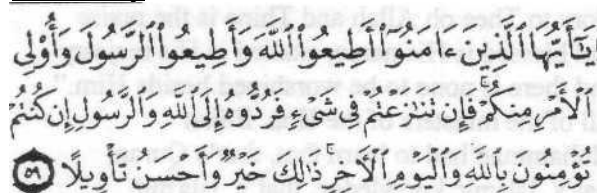
So don't give us those excuses any more we are re-organizing and re-doing everything and I'm authorized by you, you say I'm your leader so I'm authorized by you to talk down to every other Imam in this community, I'm authorized by you. And when I say talk down, you have me higher than them, that is what you say to me, now if I'm not understanding it please let me

know I could come down my spirit is not arrogant. I will come right down there and I will sit on the floor with the brother that can't lead the prayers and be happy if that's what you want. I'm here for you, not for me, my ego does not need it, believe me but I have a job to do, you put me in this position so I'm obligated to do my job, ok.

So I say I'm authorized by you to talk down to every Imam in this community, but I don't and they know I don't. I do not talk down to any of them. I do not impose anything on them and I don't say "hey you dumb so and so, why don't you put up or shut up"? I don't do that.

So your obligation is to train yourself to use the number one and most profitable, beneficial tool that Allah (swt) gave Muhammad (pbuh) and all of us, the Qur'an, the Word of G-d, you have to learn how to use it for the benefit of the Muslim community. Muhammad the Prophet's (pbuh) life, his history of his life and particularly the history of our Prophet (pbuh) the teacher of Al Islam. He is the first teacher, he's the boss teacher over all of us. Your obligation is to know your teacher and to be able to follow your teacher, in teaching in the methodology the way of teaching Al Islam, that's your obligation when you say you're an Imam.

Q.4.59; Obey Allah, Prophet and those you put in authority



The Qur'an says: "O ye who believe! Obey Allah and obey the Apostle and those charged with authority among you. If ye differ in anything among yourselves refer it to Allah and His Apostle if ye do believe in Allah and the Last Day: that is best and most suitable for final determination."

And I hold you responsible if you say I'm your leader, I hold you responsible to do that, you're responsible to me, if I'm your leader you are responsible, you don't have that attitude, I know you don't only a very few of you. You don't have that attitude that says "I'm responsible to Imam W. D. Mohammed he's my leader", but you are.

Let's go to the court and see what the court says, the Christian court, Christian judge in the court or the Jewish judge in the court. Let's go and ask them are these Imams of this community that I'm the leader of, are they accountable to me for how they preach Al Islam, for how they speak it? The judge will say, "Yes aren't you their leader, didn't they make you their leader? Yes they are". So the law supports me in what I'm saying to you, the law of the world, United States, Christian world supports me in what I'm saying.

Any leader in Christianity, Jew, anybody, Buddhist will tell you, "Yes you're accountable to your leader" for how you represent that Religion. Didn't you make him your leader? And Allah (swt) says obey His Messenger and obey those that you put in authority.

Q. 62.5; Donkey carrying books on his back

Qur'an says: "The similitude of those who were charged with the (obligations of the) Mosaic Law but who subsequently failed in those (obligations) is that of a donkey which carries huge tomes (but understands them not). Evil, is the similitude of people who falsify the Signs of Allah: and Allah guides not people who do wrong."

Some say, "Oh the Imam he did his job, he led us to Qur'an and sunnah." Well how come you're not there if I led you there? They say "The Imam has done his job brother, we don't need to be using the Imam's name brother, we don't buy that anymore, it's the Qur'an and sunnah", ----- they are like donkeys carrying a huge load of book on his backs, that's scripture.

Donkeys weighted down with books on his back and can't read a page out of a single book and I'm talking about read, "Iqra bismе rabbuka al ladhee khalaqa," that reading you can't do.

If you could do it you wouldn't be in the position you are in, you would be in a much better situation than you are in, if you could read that Book. I wouldn't have a problem with you if you could read that Book, it wouldn't be a problem for me, the community or nobody else, except satan and his group.

Support for the leadership of this community from G-d, and we want to know how from G-d; someone says "Well I am supported by G-d, I pray to G-d all the time, I pray to Allah (swt), I am supported by Allah (swt). Yes like a baby is supported by Allah (swt), just like a drunk straying lost in the streets and in the alleys is supported by Allah (swt).

Allah (swt) doesn't let go those people, He still cares for them and they are supported, but you're not supported as an Imam by Allah (swt) I don't care how much you pray to Allah (swt). If you don't have his Word that He gave to support us and this community, you not supported by Allah (swt), not as an Imam if you don't know the Qur'an.

He gave us His Word that's our support and that's our life. Not only our support that our new life His Word is our support and also the life the Word supports.

Secondly support from ourselves and I intentionally told the typist "don't say ourselves" say our "Self, that's to remind me to teach you how we should see ourselves. When we're at home with our family we see ourselves individually. When we're pursuing our separate interest in the world, we see ourselves as individuals. When we are looking at ourselves as members of this Muslim community or this society of the Ummah we are not to see ourselves as individuals.

Once you identify yourself in the community of Al Islam you cannot see yourself anymore as an individual.

You should be one life with all our brothers and sisters and your interest should be one interest for all of your brothers and sisters. Your mind should be one mind for all of your brothers and sisters. Your heart should be one heart for all of your brothers and sisters and that's the way the real believers in Religion live with their brothers and sisters as a religious community. The best of Christians that's them that describes them, not just Muslims. The best of Jews, that describes themselves and others, great Religions the best of them that describes them as members of a group.

Jinn made a Muslim Q. 51.56; Jinn, men

created to worship Allah



The Qur'an says: "I have only created jinns and men that they may serve Me."

Al Hadith vol 3p.131#7 Prophet Jinn made a Muslim

Ibn Mas'us reported the Prophet (pbuh) said: "There is none among you who was not entrusted with an intimate friend from the **jinn** and with an intimate friend from the angels. They asked: 'And you too, oh Messenger of Allah?' He said: and I too, but Allah (swt) helped me to prevail over him and so he submitted and he does not enjoin me but with good." -

They are not there seeing themselves individually No, not even me, you think I look at myself? I look at myself privately because I have another private side. I have the jinn, Wallace D. Mohammed and I have the Muslim, Wallace D. Mohammed. And like the Prophet (pbuh) said and many of us can say "my jinn has become a Muslim, my jinn is Muslim too", that's the fellow I call Wallace D. Mohammed, he has become a Muslim too. But he is no

where as prepared and strong as Imam W. Deen Mohammed.

So Wallace D. Mohammed follows Imam W. D. Mohammed, listens to Imam Wallace Deen Mohammed, will check himself by what Imam W. Deen Mohammed does and says and wants yes, because Imam W. Deen Mohammed is much better than Wallace D. Mohammed the jinn, although Wallace D. Mohammed the jinn is a Muslim too, because he is following Imam W. D. Mohammed, thank you, praise be to Allah (swt).

Sunnah prayers each one recites alone

Micah 4.4; Every man sit under on fig tree and vine

"But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it."

You know we stand alone don't we? You stand alone, you don't have any followers behind you during the sunnah prayer you say "Emaaman" I'm in the in position of Imam directing myself to the Kabah Allahu Akbar, did I make a mistake? Five by itself won't do, you need five and five to make ten.

So our prayer is teaching us that everyone is supposed to be his own leader, I'm alone but I'm supposed to say I'm an Imam "Emaaman" means as an Imam "istqbal Kaba" giving my attention to the Kabah, Allahu Akbar and then we can begin to pray. We are leading our self, Scripture says "every tub shall sit on its own bottom", this is a prediction that's told the answer has come in Al Islam. It says "Every tub shall sit on its own bottom" and "every man shall have his has own vine and fig tree", it is a vine it's not like the tree.

Vine symbol of the spirit inside the physical body

The spirit is not like a tree, a tree is rooted in the earth strong and it goes up on its own life, a vine

loves to have some other life or some other dead thing, some other structure to go up on, that's the spirit. Your spirit can't be established without another structure, just like a plant, I don't care what it is, it can be a blade of grass or it can be a tomato bush or whatever it is, even a big tree, it cannot rise up without water going up in it.

And if water stops going up in it, it will get flimsy and die, right? Well the spiritual life is the vine that crawls up inside our physical structure, without it, it's flimsy, it needs our physical structure for it's rising up and for its expression through the physical. But if it's not there the physical is going to dry up and crumble, fall down, that's beautiful isn't it?

Isn't it beautiful how the best life supports the life that we think is the strongest for the human being, the vine that grows in the midst of the life of the human being if it's not there, that spiritual life growing up inside, if that's not there it's just like water missing in a plant, the plant will dry up and die, and eventually fall and crumble to the ground. Limb breaks off, big tree limb breaks off and falls down.

But by the way too much water, if you exceed the amount that G-d wants for water, then too much water inside or outside destroys the life. We talked about those who get drunk in the spirit right? And they want to take that vine up to G-d. You can't reach G-d with that spiritual life, it will die like a tree submerged in water.

The best support from ourselves is support from our informed self, informed in the teaching of Qur'an and the life Muhammad (pbuh), that's the best of our self.

So those learned people among us males and female who have learned the Qur'an and are able to teach it, and that's what Muhammad the Prophet (pbuh) told us: Learn and teach it to somebody else, and those who get knowledge just to have it for themselves they are not even recognized in Al Islam. If you don't get it to give it to others, you're not even recognized in Al Islam, those who learn it then they teach it to others.

So that's the best support from myself, is to share the gift of mercy to us through Muhammad (pbuh) with others, that's the best support with this community, with the members of the community.

Charity, luxury tax

And the next support G-d says "and Jaahedu" struggle in the path of G-d with your own soul, that's your soul, when you're giving of your knowledge, giving of your spirit, you're giving of your own soul. But He said also with your possessions or your wealth. Your wealth this not always a cash, your wealth is in your fixed assets sometimes and the government can tax your fixed assets if it becomes big. In fact you don't even have to be in business, you got a lot of expensive cars, you're going to come under the luxury tax. So we're not asking anything in Al Islam that we can't find support for in your life already, you're already recognizing these things that we're asking you to do in Al Islam. And the world imposes some of these things on you.

So we should look at our wealth not as cash money only but look at your holdings, your fixed assets, your capital wealth in the form of fixed assets and also money, cash. If you live in a house that cost two hundred thousand dollars, that's wealth, that's money. You wear \$500 and \$800 suits that's money; "Ok at the end of the year I got \$5,000 left in my account, I'm going to give 2.5% in charity, what about 2.5% of your Rolls Royce, what about 2.5% of your expensive equipment you got in your business? All of that is your wealth. You're getting away with giving no more charity than a blue collar worker in the community who got none of that and perhaps doesn't even have a car, he has to take the city transportation. And he's giving more than you or as much as you, that's not justice, that's not fair.

Q. 65.7; Man spend according to his means

The Qur'an says: "Let the man of means spend according to his means: and the man whose

resources are restricted let him spend according to what Allah has given him. Allah puts no burden on any person beyond what He has given him. After a difficulty Allah will soon grant relief."

So the leaders have to be aware of this and each give according to his means or according to his wealth, each according to his possession. I'll put it that way because each according to his means, the communists took that from the Islamic language and that's the communist's expression. But in the Qur'an it says "each according to his ability or his capacity", so those who have more are supposed to give more, those who have less you can't impose upon them to give like those who are supposed to have more, that's not Islamic justice and there's no mercy either.

Imams should work like the members

And Muhammad the Prophet said (pbuh) G-d's justice and His mercy are together just and His mercy exceeds His justice.

Just like His forgiveness exceeds His wrath or His punishment is bigger than His wrath or His punishment, so you have to qualify yourself and you have to do the things you are asking others to do. If you don't have cash brother Imam, you give more than just come out there talking on Friday for 15 minutes or two hours. For two hours of work you want your light bill paid by the believers, you want your rent paid by the believers, you want all of these bills paid by the believers, you want some spending money in your pocket from the believers for just 15 minutes or just 2 hours of work.

You're supposed to be working everyday, you're supposed to be the leader of all the workers in your congregation, you're suppose to demonstrate by your leadership as a worker that you qualify to be their leader too as a worker. This isn't a separation of church and state, we have to accept the whole responsibility for the secular life and also what they call the spiritual or religious life, we accept responsibility for all of it because all of it comes under G-d and Al

Islam for us, G-d has obligated us to do that. So they are going to work 40 hrs a week or 30 hrs a week 35 hrs or whatever and you are going to work two? And you are going to tell them to give you their money to pay all your bills and leave you with some money in your pocket, and if they don't do that you are going to make your khutbah "Them".

And they get no teaching from the Qur'an, they get no teaching on the sunnah of the Prophet (pbuh), because you have to make all your khutbah "Them".

They ought to do what an Indian told me they did. I was in prison with Indians they came from Dakota and I was up there near the north in Sandstone, Minnesota, and this Indian told me, he said "we are Catholics now" but he said "We had to get their respect first." He said "The priest used to come out and talk down to us and the priest used to tell us about heaven and they had a big picture of angels all going up to heaven".

He said "they were all white they weren't Indians. He said "so one time the bucks got together they were just tired of him" and he said "and we grabbed him by his robe and drug him out of the church and threw him on the ground outside the church". I'm not telling you all to do what the Indians did but we're supposed to help each other to take this community and have it go where it has to go.

It's not just my responsibility, not just your responsibility, it's our responsibility, nobody is exempt from this responsibility. Someone says "Oh the Imam is doing his thing, that's why we don't like for him to have his program, he's not suppose to be in charge of no program".

Believe me they try to keep me from having a program too that I'm presiding over, these weak ones who are afraid that they going to be exposed and they will be.

Allah taught Adam, mankind

Q. 2.31-33; Adam told angels their names

31. And He taught Adam the nature of all things; then He placed them before the angels and said: "Tell Me the nature of these if ye are right."
32. They said: "Glory to Thee of knowledge we have none save that Thou hast taught us: in truth it is Thou who art perfect in knowledge and wisdom."
33. He said: "O Adam! tell them their natures." When he had told them Allah said: "Did I not tell you that I know the secrets of heaven and earth and I know what ye reveal and what ye conceal?"

Islam gives us a picture of the first man G-d created and the first man G-d created was a man who knew something, G-d created him to know something.

And G-d pointed to him, as such a creature, He said to the angels "tell Me your names if you know." Now this doesn't mean your name, they weren't names Rasul, Bin Bella and names like that, that wasn't the name. Name also is supposed to hold definition, name is also a definition, definition means it tells or defines what that thing is. Car is a definition, not only a name, and when we look up car in the dictionary that name, that word holds the definition and so it is for everything. When we look it up in the dictionary and that word, that name holds a definition.

Allah Taught Adam the content

So in the Qur'an when G-d says "and He taught Adam the names" it doesn't mean He taught him the name like Jibril, He didn't tell him "that angel is Jibril", you think that is what He meant? No, He meant He taught Adam the name of their content, their label name. He gave Adam their content or label name so he could read to them how to define yourself. Do you know how to define an angel? The angel said to G-d "no, we have no knowledge except what You have given to us." He said " Adam tell them how to

define the angel", I'm breaking it down for you, so when Adam did it they all submitted.

You don't get this kind of knowledge, science without using a rational mind, you just can't be good and holy, you got to good and holy You don't get the - the rational mind will never get the great universe and the highest plane of knowledge unless it is good, innocent and the highest plane of knowledge unless it is good, innocent. But that is not going to qualify you to get that knowledge on its own, by itself. Your goodness is not going to qualify, your goodness only qualifies you to get G-d's help to get that knowledge, but you are going to have to use your rational mind, your intelligence to progress and get knowledge to progress in knowledge, be educated you have to use it.

Well G-d was saying "angels are not in My scheme, My universe to go to school, My human beings, I created them to be the being that will eventually want to go to school and I gave them this whole universe". And you angels are in this scheme too that I created and My human being that I created this whole universe for, called universe he is going to study you too, you are in this universe and you don't know your own definition, you don't know your own scientific name. But that human will learn your name and he will be able to tell you your own names.

So what is that saying? For a Muslim, for the Religion of Al Islam and for the believers, adherents, the creation of man is also the creation and more importantly the creation of a creature that will study G-d's universe and use knowledge that is also mercy because G-d said "knowledge is also mercy" and we know that. It is the nations that have made the greatest progress in knowledge and education that have the most mercy for their citizens, isn't that a fact? You all are blessed, I'm blessed, but I didn't need all this, I would have been blessed if left alone without this. I say I was blessed already to be the son of the Hon. Elijah Muhammad and have you all love me and my father's love; and love me because of my father, I was already blessed. And his special son could have had money, I could have had more money

than Farrakhan got. I could have had much more than that so if blessings mean what you got in your mind as blessing I was blessed already, greatly blessed.

So when I said you're blessed I'm talking to you, you're blessed, your blessings is great because Allah (swt) has helped you through your man, your brother in this association Imam W. Deen Mohammed, you're blessed.

We use to struggle in the Temple of Islam to try to understand what we were to learn and take and go out in the world and profit by it, it was a struggle. Now it's so easy for me to give you the things you need to free your life for G-d and to make your life beautiful and comfortable, yes it's easy, so simple.

In the garden of the water and in the garden of the land no problem I can work in it and show you what the land can produce I will get in the water I'll work the water show you what the waters can produce, it's so easy for me now. I don't believe there is another group of religious people that are blessed like we are, it could be I can't say I know that, but I say I don't believe it. I don't believe there is another group of people anywhere blessed like we are blessed.

So we have covered this, now let's go to the things we have in place, we have Dawa in place in this area we have this Taqwa Islamic center here, we have the Harvey center here represented by my dear friend and — well we were students together too, we were students in the university of Islam here, associate in the studies of Arabic and Al Islam going way back to the time we were sitting in class together, I was a student you were a student. We have Darnell Karim as the Leader, he has the Harvey center and we have about two others that I'm aware of maybe three Imams in our association in the Chicago area, in Chicago close nearby Chicago.

I can't say we have the Masjid on 47th Street because the spirit that we have is not there and the language we have is not there and the leadership we have is not there. I cannot identify that Masjid built by monies from my brother

Jabir and from Muhammad Ali the champion, the greatest heavyweight ever to step in the ring, that my brother Jabir managed for a long time and got a lot of money, built by them. I cannot say as much as I would want to say and he tells me "this is your Masjid". I don't want to go in it buddy, wrong spirit, wrong Language, wrong people leading it. Jabir is not leading it, he got others leading it that stay way away from my method of propagating Al Islam and teaching it. They stay way away from it and they let everybody know over there that they are staying way away from it, so the others will stay way away from it.

Some of you all say "how come the Imam don't embrace his brother and use that beautiful Masjid? His brother says that's his Masjid"? You go there if you like, but don't come back here please because they are going to spoil your spirit, they are going to spoil your mind, they are going to take you where we're not suppose to be going.

So if you want to go there, you go, believe me and I'll love you still, you'll say "Well the reason why you haven't seen me is because I go to your brother's Masjid on 47th Street" and I'll say "It's good to see you sister, good to see you Allah (swt) bless you. You're looking wonderful." I won't even discuss it with you.

And if you choose to go to a Pakistani Masjid and you tell me, "Well the reason you haven't seen me I attend the Masjid in Villa Park", oh I'll be happy because my man, my friend and my brother Hamid is the Imam there and his mind is good, his spirit is wonderful. So if you go there, wonderful. But if you go there he is going to say, after a while if he see you there all the time he is going say "How is Imam Warith Deen Mohammad? Do you ever go see him? And he is a very learned person in Al Islam, a great leader.

You know we got people among us too, they listen to what I say, they come here and they sit with us, mostly females,² and they listen to what I say with the ears of the Pakistani, with the ears of the Indian, with the ears Egyptian, with the ears of another people, race. Now I'm not

against the race but I want to know what's wrong with you, an African American with an Egyptian ear on your head? Especial after G-d has given us the best ears. We got the best ears, what you doing with Egyptian ear on side of your head? And they're growing they don't stay like the Egyptian ear, they just keep growing and there is a big donkey, two big ears we are ridiculous, that means you can laugh at it.

Q.53.43; Allah granted laughter and tears

The Qur'an says: "That it is He (Allah) Who Grants Laughter and Tears;"

Some say "We shouldn't laugh, Muslims should never laugh." Allah (swt) says in Qur'an it is G-d, Allah (swt) Who give you laughter and tears"

You're in trouble talking your Islam in front of Imam W. Deen Mohammed, you better talk the Deen in front of W. Deen Mohammed, and that's my Imam, I got through talking for I was speaking for my Imam, Imam Warith Ud Din Mohammed. We have in place these Masjid centers or these centers that are Masjid centers, also Islamic center. Islamic center doesn't mean is it not a Masjid, anywhere we make sajda that's a Masjid in a group. If we have a place that we come on Fridays and we make sajdah there in prayer, that's a Masjid. We say center because we don't want to give the idea this is an elaborate structure, it is not an elaborate structure, this is a beginning but it is a Masjid and it is also an Islamic center because it is a center for us to come to for our Islamic activities but the Masjid also Islamic center, that what a Masjid is, a Masjid is an Islamic center. A center for us to come to get our religious life fed and guided.

We also have schools, many places we don't have foil time schools, we only have part-time, school, weekend school, but if we have a school all of us are supposed to know about it, and all of us are supposed to be interested in it. And if it

takes our volunteered help, if we're qualified to help them with it, we who have time to volunteer, spend of your own selves and your possessions. We who have time to volunteer we should volunteer and help those schools.

Money only a medium of exchange

Money is not the value, what money represents is the value. Money represents what I can do for my life, I can do five dollars worth of good with my life. I can do \$5,000 dollars worth of good with my life. Five million dollars, five hundred thousand dollars of good with my life. It represents how much I can be helped by currency, by money, that's what it represents, it's only. It's a medium of exchange in the money world.

A medium means that the real thing is carried by this, like the medium for us getting these lights is electricity and the electric wires that brings us these lights is the medium. But what is the real value? To be able to see what we are doing, is the real value.

So if you got time do like they did in the beginning The Hon. Elijah Muhammad would never have made as much progress as he made if he had leaders and helpers all asking for money, "Well how much am I going to get paid"? We didn't get paid, not with money, we got paid with satisfaction that we had helped advanced the cause. Well where is your charity of that nature? So not just your money, there is a man here, my friend, my friend for a long time, he gives money but he also gives time, he gives ideas, he volunteers, he works in Comtrust, a volunteer.

You are an example for us brother, how we should give of ourselves, not only our money but of ourselves, you give of yourself and you give of your possessions. He was moving and G-d gave him to me I guess.

He didn't have to be moving, I guess G-d gave him to me to show him to you to say "Here is help for what you're trying to say to them". He's not the only one, there are many, but he is

exemplary in this area, he is exemplary, in fact in any area he's exemplary, thank you my friend and brother.

Some say "Oh what do you mean? Brother is enough? Well how come we say "Asdeqa" of Muhammad? "Asdeqa" means friends of Muhammad. Its from "Siddiq", it means friend, "Asdeqa" means his friends, Abu Bakr was his friend, Umar was his friend, he had friends not just brothers. That's what I need, some friends like Muhammad (pbuh) had, not just brothers. "Oh I'm your brother" be also my friend like Muhammad (pbuh) had.

Islamic community begins with Masjid and school

We have, I mentioned a Masjid and centers, I mentioned schools because those are the most important ones, they are the beginning of our community life.

Our community life begins with the Masjid and the school and that's why our plan that we have that is going to come out in our paper, the Muslim Journal pretty soon. Sister Editor told me it hasn't come yet but it's going to be in there soon. The plan shows as we asked them to do, it shows that the Masjid and school is going to be heart of the project, the whole plan.

Birth of child celebrate it Bukhari 7.380;

Aqiqa celebrate child birth

Salman bin Amir Ad Dabbi narrated: I heard Allah's Apostle saying, " Aqiqa is to be offered for a (newly born) boy, so slaughter (an animal) for him, and relieve him of his suffering." (Note: It has been quoted in Fateh-Al-Bari that the majority of the religious scholars agree to the Hadith narrated in Sahih At-Tirmizy that the Prophet was asked about Aqiqa and he ordered 2 sheep for a boy and one sheep for a girl and that is his tradition "Sunna".)

Blacks lost because left Southern family tradition

And along with a place for weddings, a place for celebrating childbirths, we're supposed to celebrate the gift of life, celebrating child birth and this is not bidah. Most Muslims of the world celebrate the birth of a new Muslim in their community, especially Africans. You know Africans, the black man he got something, we don't have a lot that they have, they have money and a whole lot we don't have. But the one thing the black man got and that is a strong and beautiful family life, when he sticks to his own tradition. But when he comes out of his own tradition he's wasted as a family, so our families are wasted in this culture, because we came out of our southern family tradition.

The Africans got it, we didn't get it over here, only it was in our genes, so the same thing that's over there is in the life of the Southern African American of old and a lot of them today they still have it.

They care about family, family is first and neighbor is next isn't that right, isn't that beautiful? That's Al Islam, that's the Qur'an, that's Muhammad (pbuh) it was already in us by nature. To care about family and care about the neighbor; "Oh I can't stand Mary's situation over there, that girl needs some eggs, some of these, honey take her some of these eggs". And that could be flour, that can be butter, milk, that could be meat, that can be anything she needs. That could be a tub to wash her clothes in, "take her this wash tub over there", when we didn't have tubs like they got we washed, took baths in the big round tub, galvanized tub, tin tub we called it. "Take that tub over there so she can wash her children, she doesn't have a tub".

That was the Muslim bearing witness to what Muhammad (pbuh) said "Every body is born a Muslim and it is the circumstance that they are put in that makes otherwise". So we have that as our life and I guess that's why we are really excited to be Muslim, and we really want to be Muslim, but look like we just want the name and after we get the name we just sit down; "Oh yeah I got that old time Religion where is my

rocking chair? " I got that old time Religion", "Jaahedu fe sabillah be amwalekum and anfusekum" you got to be active, struggle in way of Allah (swt) with own persons and with your possessions.

He (Darnell Karim) is reminding me that when we were taking Arabic we had a lesson, one of our lessons was on the - one page out of the book was on "Haquq Jaree" the rights of my neighbor, that's right. So that's Islamic teaching and it was naturally in us, we respected the demands of our neighbor on us, the rights and demands of our neighbor on us. The family first, neighbor next and the neighbor second to your family, the neighbor was so important until actually the children would think that the neighbor's child was into the same status, was on same level as of importance as we, as **the** children.

Now you say "Imam you were born in Detroit." Really I was born in Hamtramck, Michigan and it's still a separate township from Detroit. I was born there, but it's Detroit, it's ok to say Detroit, I say it too.

But I was born in the life and in the influence of my mother. I didn't even have a father in my house until I was almost a teenager, in fact I was a teenager. Before I knew my father in our house, I knew him through her. He was not there himself. He was either in danger for his life as a free man or he was in prison for five years and more locked, so he was not there.

But I was blessed because my mother was a church woman, you hear what I'm saying? My mother was a church woman and the good influence of church life, she sang in the choir, she was a strong church woman.

I Corinthians 11.3; Head of woman is
husband

"But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God".

The good influence of the church life made my mother not follow the man that she would kill you over, and that was the teacher of my father. She knew him personally just like my father did. And she knew how he helped her husband and how the whole life changed for the better. She would kill you over the teacher of my father, Mr. Fard Muhammad or W. D. Fard, yes she would. But Mr. Fard told her something and the church influence would not permit her to do it. I won't tell you what it was, but he told her something and the church influence would not permit her to do. What he told her would cause her to not respect what the church said, "The head of the woman is the man", that's what the church language says. The head of the man is G-d, the head of the woman is the man, do we have any former preachers in here, can I get an amen? You hypocrites look at me as if you say, I know you're preachers among us, look like saying "I am not going to give you any help now you're on your own."

No wonder you weren't successful in church, you're weaker than water. I beat up on people sometimes, I'm a boxer by nature I got a tremendous straight jab, left jab, I don't like to throw hooks. But that left jab, straight right and that upper cut that's enough for me I don't have to hook you.

The Mosque Cares

We got these assets in place, the ministry, WDM ministry, for us it already has changed we don't think of it as WDM minister anymore and that's been going on for months now, we think of it as The Mosque Cares and that's important — the people working with me they can't grasp this, and I bet you I can give it to you all out there and here too with me, you will get and you will have it for all time.

But I have to keep reminding them "Say no this is the language" not Mosque Cares, we don't have a blackboard I like to work on the blackboard, I'm a teacher by nature too. I wish we had the blackboard but we don't, I'd put it up there but just visualize the language written.

Imagine you're looking at a blackboard and I have just wrote on the blackboard - see the mind is terrific, Muhammad (pbuh) didn't have any black board, I never heard that he had a piece of chalk writing on something or a piece paper writing on something as he's talking. But he had power to make the picture come so clearly before you that it was just like you looking at a blackboard.

So let's imagine there is a black board and I'm writing on the blackboard, ok here I go, T, cross the T, h.e. - - oh I love it don't you all love it? You can teach and talk about anything you can teach at the same time. Capital T.h.e., capital M.o.s.q.u.e. - you're writing this now with me on the blackboard back there.

The Mosque means the Masjid "so why don't you just say Masjid brother Imam? We want to reach everybody we don't want a friend out there that might love what we're doing to wonder "What does that means?" They can go to the dictionary and look up Mosque, some of the dictionaries I think are starting to put Masjid in them, it will come if it's not there, it will come soon. Once Masjid is common then we won't have to say the Mosque.

And the last word is capital C.a.r.e.s., we are writing it now on the blackboard, The Mosque Cares that's the name. Now imagine we just wrote on the board, you don't have to do it, your mind is powerful it's so great G-d created it to when he created Adam. And we descended from him all of us.

Now you want to read on the board it has been written On there already "Mosque Cares" what is the difference? Mosque cares says - - that's not a clear expression to say it cares about it's work, it's responsibility or it cares about it's role in the community, it cares about it's obligation to human beings. It does not say it if you say "Mosque cares" it needs more to be put before it, it needs "The" before it to say The Mosque Cares. Without "The" it's not saying that. You know what it's saying if you just have Mosque Cares"?

It's saying the Mosque has some cares, some concerns and we want you to look at these concerns of the Mosque it cares. And right away you might think of clothing, the Mosque maybe passing out, you might think of things the Mosque is giving out.

You might think of tangible things most likely if you say Mosque Cares, it means the things that the Mosque is involved in doing as service to somebody, for somebody or something, Mosque Cares. It's like Catholic charities, right? So the concern in the heart is not what you're looking at when you say Mosque Cares, you're looking at the objects that we have that's helping somebody that we're responsible for, they are in our possession, they're the Mosque Cares.

But when you say The Mosque Cares that is a statement emphatic it's saying that the Mosque cares about it's responsibility, you won't find us negligent, that's what it says to people who understand English. Now you got that big ear you borrowed from somebody, you may not be hearing English, you might not be hearing English. The Mosque Cares. So I insist upon the language I keep telling the office, I say, "No don't say Mosque Cares, say The Mosque cares" I say "That a statement, that's a whole sentence, it's saying something and it's complete. The Mosque Cares.

We tell each other that don't we? "I care." That's a statement and that's the statement we are making for the Mosque the Mosque Cares. And I want all of you to follow suit, not to name your organizations that, but make sure that you know your Mosque is supposed to care.

The Mosque should care about it's responsibility to G-d, to the congregation, to the neighbors, to the society of man, the human family and some of you do. In Ramadan some of these Masjid and centers they feed a lot of poor people and they don't ask them are they Muslim. Here something else is important, I'm going to have to get to what I came here for this morning, I didn't give it to you yet and the time span is almost out for the angels to be present with us

and all that extra invisible help to be present with us after Fajr prayer to help us do the things that we have to do. Just like I had help from the angel that stood my brother up and made him walk across here so I could give you an example of the kind of charity, the kind of giving that I was talking about, point to an example.

What we have in place, we have businesses and not just the leadership effort, we have to be aware of the stronger businesses we had before CPC and Comtrust, before we started this. We had brothers and sisters in business, good business people, how come we don't know about them? Because you don't read the Journal I guess.

The Journal occasionally features outstanding members in this community, read the Journal please, you need that help. And we did have the leadership behind such effort because I have always been encouraging you to be productive, go into business we'll support you.

Business needs community and individual businessmen

You don't have to wait for Chicago to do it like we did in the old days. You do it yourself wherever you are if you can, that's the way we grow even though we have now this effort CPC and Comtrust and distributorship, all this, I still want you to know that we can be much bigger if you continue to have your own as separate and individual. Centralizing things it just won't give us the maximum result or the maximum good that we can produce as a community, it won't. We need both, we need a group effort but we also need the effort by the individual to continue.

CPC garment factory in Senegal

We have CPC, we have Comtrust we have the building where CPC's office is and Comtrust business activity that is nothing but the operation of CPC. Comtrust does nothing but pay salaries to people, we do not have any shares in Comtrust we only have shares in CPC. So Comtrust is the working arm or the business arm for CPC and I hope just one of it's business arms because we're investing in real estate with

your permission. So our real estate purchases will also be another working arm of CPC.

We have gone to Africa, The Hon. Elijah Muhammad said reach over there to them and have them reach us, you know in that picture he demonstrated to us? Well we have gone to Africa, we have bought land, we have put a building there belonging to us. I say us, I mean the investors and I'm one of them, it's in Africa in Senegal. And we are buying equipment, power machines, and we're going to have a clothing factory, garment factory very soon operating.

Within three to four months or before you're going to get the announcement that our clothing factory, garment factory in Senegal has opened up, is operating, Allahu Akbar.

If you don't have courage to do what white people and others produce and be aggressive in a positive sense as business people are doing, you might as well stay out of this competition; some say "Oh we can't handle that, in Africa? We can't handle that." The white man is handling it, African American Christians handle, we got some big African American business men, they are bigger than all of us, all of what we're doing put together won't be as big as one of them, that's right. We have the potential and capacity to be bigger than they are and some of them think we're already bigger than they are.

They meet me and they're so humble and respectful and actually they have more money than we got, they have more going for them in terms of achievement in business than we got. But they think "the Nation of Islam is big", they say "Imam W. Deen Mohammed you know and his community, big". So when they come to me they're humble the business people and some of them, they have much more material accomplishments than we have.

But we have the bigger potential, the much bigger future if we would just go for it. So en sha Allah we will be big, we're setting up to be big, that's what we're doing.

Now the money that we invested to put that sewing factor in Senegal, if we want to do the same thing in the United States of America we would have to have 50 times the amount of money we're spending there. How come? The business men of other nationalities they know why, they know these answers because of the gross national product of that country is so much smaller than ours that their material standards are so much lower and their wages are so much lower. What we earn in one biweekly paycheck, the average American, will be more than they earn in a whole year. So we don't want to go over there and do what some of you would do. See you have to have wisdom and knowledge, not just wisdom. Some of us don't have knowledge with our wisdom. We're trying to be wise and show wisdom and all we got is wisdom and feelings, we got our wisdom and some feelings.

So the first thing that starts acting and working in your mind and in your heart is, "Well we should do that because the white man does it. We shouldn't go over there and give them those low wages, we should pay them what we earn over here, what we want for ourselves. Love for your brother what you love for yourself. And I do, if I don't have to pay a hundred phone bill then I'm going to love for myself what I love for him. If he doesn't have a phone, I don't have a phone, "Yes brother you shouldn't pay a phone bill you don't have a phone. No you shouldn't have a car you don't have anywhere to go.

You don't need a winter coat you go out in your shirt sleeves all the time, you don't need this much money to give IRS, there isn't anything to be taxed. You don't need money to go to B.J.'s, you do not have any B.J."

I do love for my brother what I love for myself, but I have to distinguish between my reality and his reality. Don't ask me to change my reality and put myself over there on his reality and don't ask me to take him out of his reality and put him in my reality and pay him like he's in my reality, he's not in my reality.

So that isn't fair, I'm going to give him all that money, if I give him the money I got, I'll be poor and he'll be rich, is that not right?

If I give him the amount of money I'm getting, my pay or yours, the average one of you, he will be rich because with that amount of money he will have the amount of money that his fellow citizens in his situation earns in a whole year, just one check, one biweekly check. So you need wise people to lead you and G-d has blessed you to have it, we are wise we are not stupid, this man isn't stupid he's, not stupid he's wise. Your feelings don't come between me and what I suggest, you are wise. Yes that's true he's wise, he got the intelligence to see and distinguish importance, the importance in things and also the relationship of things, how they relate to each other, the related importance, he's able to see that and that's wisdom. And then we should have diplomacy that's wisdom too, diplomacy is wisdom.

So we're going to have a clothing factory, isn't that wonderful? We're going to be just like other big businesses, K-Mart, Wai Mart, Marshall Fields, all of them go overseas.

They went where the labor, where the cost of living is lower, therefore the labor is lower, you don't have to pay as much. And everything is cheaper, they went over there, that's why they call it "One world market" or the "One world Order".

You can't have your situation limited to your geography any more, you can't even compete on our turf if you can't reach out like other are doing on your turf and get benefit's from overseas, the benefit from another area. And I said a long time ago I don't think you knew what I was saying, I said "Every body got an ET," I said, "But where is our ET?"

They can make a call back home, well we got it now he said, the Hon. E. Muhammad extend those lines over to Africa, your motherland. Well we have done it. We got property there and we got equipment there and the building looks nice. It's going to be in the paper I think

soon, a picture of the building. And we're going to have an operation started up there soon, within months, less than six months. I have an appointment, I hope I can keep it, I hope it won't be any longer than a minute, no longer for the brother and the sister to say the greetings.

I hope the sister is with him because he's her husband and everything, but I met the sister and some members of her family before I met him, he's the husband and her business partner.

But I want you to know brother, please don't come without her because I won't be able talk to you, I recognize the person that brought me the interest first. That's your wife but that's the person that brought me the interest first, so you have to have her there if I'm going to talk to you.

They got beautiful designs, Khaliq design and Khaliq means creator. Khaliq designs are beautiful and they got more variety on the level that we can work with than any other designers I have seen so far. But that doesn't mean we're going to work with them only, no we have other designers, their products, their designs are also excellent, we have to have their designs too. So we're going to work with Khaliq but we're also going to work with others too. CPC we usually invite all designers that have presentable garments to design, we invite all of them and we're going to continue to do that.

And when you see them and we know that the believers like them, that there is a market for them out there not only among us but also among non-Muslims, there's a market in the non Muslim population, we're going to buy them, we're going to buy your design. And if you work with us en sha Allah we're going to be successful.

Now look how wonderful it is, we can take your design now sisters and brothers, we got some brothers who are also excellent, we can take your designs now to our clothing factory in Senegal and have them made in Senegal so that it will put us in a situation like Kmart, J.C. Penny those other stores that you know about in

your areas, put us in a position like they are in so that the cost to us gives us a situation to compete in the market place. Because we won't be paying any more than they're paying, or if it is it will just be, the amount will not make that much difference that we're paying. We will be able to sell comfortably priced our garments right on the same price level with JC penny, if we have that quality. With Marshall Fields if we have that quality, with Wal-Mart, Kmart if we have that quality and we aren't going below that quality. Because let me tell you, poor African American don't like shopping at Kmart for their clothing, they have too, but they don't like it. We are a people of high taste. That tells me that G-d means for you to get there, financially. He wouldn't put that taste in your mouth if He did not mean for you to eat it, have a taste for it.

Real Estate transactions

So I'm telling you what we have already 11 lots about five minutes from my house, about five minutes or less from CPC, we're about to close on it so it looks like Allah (swt) is going to bless us to close on it. And the price is good, if you don't do nothing but hold the land you have made a profitable investment, so we have it. MacDonald's will be right across the little alley space from us. Kentucky Chicken will be across the street from us, Canterbury shopping center is across the street from us. So we have a lot of businesses and a lot of business activity there, it is a prime location in Markham for us and we going be there en sha Allah.

I don't think we have to borrow money, but if we have to, we have people, in fact the bank told me just recently, said "You Mr. Muhammad, you know you get \$100,000 any time you want, you don't have to do anything but come and ask for it, they will give us a hundred thousand. And the interests are low, at their lowest right now, see how Allah (swt) blessed us? He knows the timing, He has the superior clock, superior timepiece, He knows the time, He knows exactly when you are going to need, the help that you will need. And we're told by the wise, saintly people, and by Muhammad the Prophet (pbuh) and by G-d Himself, it just came to me

Allah (swt) says in Qur'an, His time you can't advance not by any degree, you can't hold it back by any degree. See we change our time back an hour, it's fall, up an hour, "it's spring". Well G-d's clock you can't change it by any degree, it's going to happen right on the time He says it's right to happen, it's going to happen then.

That should make those from among the "Saabereen" those who patiently wait and bear until the Lord's time comes for us, that was Job in the Bible, they told him "Fool why don't you get up and stop looking ridiculous waiting on your Lord?"

And Job said "I'm going to wait until my time comes." And it's in the Qur'an too. "Ennallahu mas Saabereen" Surely G-d is with those who patiently bear, bear the burden patiently, your time is coming. One president said "Yes your time has come and it has gone", that was President Reagan talking to the African American leadership asking for more government help. He said "Yes your time has come and it has gone".

Now we don't want that to happen to us, we got the time now the lending interest rates are at the lowest, let us support my Imam and your Imam Warith Ud Din Mohammed, let us support him as Allah (swt) tells us to support our leaders who obey Qur'an and the sunnah, the way, the tradition of our Prophet (pbuh). He said, "they say" the exemplary leaders or the Muslims said they say "Samianaa wa atanaa" we hear and obey. We don't hear and disobey, we don't hear and start discussing, it came from authority that we respect and accept. So we don't start discussing it, it comes from the highest, there is no more discussion, when the supreme court makes a decision. Time out of room for debate, right?

Numbers 16:1-3, 12-13; Dathon Rebelled

"Now Korah, the son of Izhar, the son of Kohath, the son of Levi, and Dathan and

Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took men: [2] And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown: [3] And they gathered themselves together against Moses and against Aaron.

[12] And Moses sent to call Dathan and Abiram, the sons of Eliab: which said, We will not come up: [13] Is it a small thing that thou hast brought us up out of a land that floweth with milk and honey, to kill us in the wilderness, except thou make thyself altogether a prince over us?

When I get your support to do something, I'm not going to do anything without your support, I got your support to open these businesses, I got your support to use your money to invest in real estate, I got your support at the CPC meeting. So I'm not doing anything disrespecting you what I'm doing is what you freed me to do. Now when I do it you shouldn't be saying "I don't know." And those who are among us like Dathan was among the Hebrews when they were struggling to get out of Egypt and get to their promised land, you start your whispering, "The Imam is our leader and I'll never do anything but follow the Imam he's my leader, we love the Imam but Allah (pbuh) has blessed him to be the best one to teach us the Qur'an and this Religion. He promised us he's going to have a translation of the Qur'an. I don't know about what he's doing now in the business." That is that Dathan.

Every body else has taken off garments of pharaoh and they were out in the desert in common people clothing, Dathan is sitting in his chariot, they're walking across the sand, he's sitting in his chariot, horse drawn and he still got on robes that he wore in Egypt land and he tells them. "Moses been gone a long time." I came out with Moses too, but he been up there too long." Yes trying to weaken the faith in followers so the leadership will be left without helpers. The sneaky whisper who whispers into

heart of men and then he draws out of sight so nobody will see what he did.

We are here we have this time, we are going to have to be here anyway, so I've already addressed the business, now in a few minutes I hope this won't take long, I don't think it will. I want to address again our life as Muslims and our knowledge that we should.

I want to share something with you that I have gotten since I saw you yesterday. Do you believe Allah (swt) is my teacher? I want you to know there is support for it in the Qur'an and there is support for it in the teachings of our Prophet Muhammad (pbuh).

Q. 6.88; Allah guides whoever He pleases

"This is the guidance of Allah: He giveth that guidance to whom He pleaseth of His worshippers. If they were to join other gods with Him all that they did would be vain for them."

In the Qur'an Allah says He guides whom whosoever He pleases. It didn't say only Prophets, He guides whomever He pleases and whomsoever He gives guidance, has guidance for sure and from whomever He withholds guidance, there is no guidance.

G-d will give a Mualim a teacher

And there are much more support from the Qur'an I can give to support what I just told you that G-d is our teacher. I know Muhammad (pbuh) is our teacher, our living teacher in history but, also G-d is our teacher if you qualify for that mercy from Him.

Muhammad the Prophet (pbuh) left a saying, it is Hadith and it says that G-d will give us a Mualim, a teacher, G-d will give us one, a teacher, that's the saying of Prophet Muhammad (pbuh). This is Hadith, it didn't say G-d has given you a teacher in Muhammad (pbuh), it says G-d will give a teacher. The whole Hadith, the spirit of the Hadith is a

prediction telling what's coming in the future. G-d will give the believer, the Muslim, His ummah a teacher.

This knowledge and this belief and understanding is all over the Muslim world and they know it, their leaders know it. But go back and tell your guru, that you call sheik so and so, go back and tell your guru what I just said and he'll say "what?"

Bidah brother, bidah, bidah this is innovation, it is forbidden in Al Islam, no.

What has happened to Imam Wallace Deen Mohammed telling you something like this? I love our brother, but what he is doing now brother is bidah, bidah ". Because he had his plan before he came to America and his plan was to come to what he thinks is a baby nation, ignorant, naive gathering of believers under Elijah Muhammad's son.

So he made a plan to come here and sell you miswak, sell you prayer rugs, sell you kufis, etc., and sell you Qurans, and sell you books, he got big business on his mind and I'm going to kick his ass back home with the donkeys, Allahu Akbar. I don't know you all — I want to make sure you heard the last thing I said. I said with the donkeys, I'm going go kick his ass back home with the donkeys that he came from.

I say with the other asses he left over there, he left them because he had no room over there to be nothing but an ass. So he came to the land of the free where he thinks he can be a capitalist. I'm going to cut his capital off. I know I can do it because you're with me, Allahu Akbar. They don't know we got a part of ourselves that G-d awakened and that part of us doesn't sleep, they aren't going to catch us sleeping, praise be to Allah (swt)

Don't make trouble for us unnecessarily and don't make trouble for yourself, don't go out there and go asking them "What do you think of this? The Imam said this — is this in Qur'an? " If you got to do that just stay over there with them, why come back here?

We will still love you, we love them, they are pitiful but we still love them, they are our brothers in the human family and also in the religious name Al Islam, Muslim. So as long as we carry those names we will embrace them, it doesn't mean I'm going to say "He's my enemy", no, he's a donkey, he's not my enemy. If I don't have a car I'll ride one if I don't have anything else better.

When I finish this second part of my morning session with you, our morning session, I'm going to ask the business representatives here, we have David Hasan who is helping us promote this business CPC and Com trust. And we have sister Baseemah with us here today en sha Allah.

The new man that we added who is very professional and offers us a lot of very valuable help is brother Tariq Ansari Aquil, he's here. We will have the business open today so en sha Allah I want him - - if David can give us about five minutes, I hope he can give everything in about five minutes, and go to the most important thing, keep focused, it's difficult.

And we want sister Baseemah has been working closely with us. She's not even with us any more in CPC but when she came she came to help me with the ministry, with the dawah, she's very, very, she has some very special help she can give us in that area. But we needed her so badly at CPC until she came in there and she just put her hand on the wheel right away, she sees what needs to be done and she puts her hands on the operation right away. And she was helping us so much until she just got locked in right there. Because of her knowledge of what we have been doing recently since she's been there about a year now or more maybe. She's still needed to help us with CPC and I think she'll be there always, I don't see a time when she will not be helping us with CPC as well as helping us with the Dawa department, with my administration and religious office for religious propagation and understanding and teaching etc.

I want Baseemah to come and share with you, but don't cover the same ground, please we don't have much time we don't want to cover

the same ground, what you know David will do. Let David have that, don't you try and do it but bring what you think David may not be aware of or what he does not have a hand on and give what you think is important and what perhaps others will neglect to say and give it to us and please try to do it within ten minutes. So I hope you are making notes because if you don't you've already lost focus.

You should write on a piece of paper that you're going to keep right in your hand, it says "Five minutes for David, ten minutes for Baseemah". Baseemah ought to have it in her hand, "Ten minutes are up I got to get out of sight, get back where I came from" or just get away from there. So the people know another speaker is coming.

Brother Tariq Ansari Aquil, we have titles for each of these persons, for these people that I'm telling you about, their titles that name their job area that we have assigned to them. It will come in the Muslim Journal soon we hope. Tariq Ansari has known meats, he has been a representative for the Muslim Halal council in the California area and he does work with a Masjid in California with the Imam there and he makes very impressive and good contribution to the Masjid work also in California. His interest is strong in both areas, both in the area of promoting Al Islam and the Muslim community as a Religious responsibility in the community and he also has interest in halal, promoting the support for halal.

G-d gave us Halal and we're obligated to find a way to have our whole life Halal, to eat Halal we're obligated to do that. So he is a strong voice for this, for obedience to G-d in Halal, in the area of Halal, the obligation to have Halal Foods.

So en sha Allah I want him to at least introduce his interests, to you some of you know him and you have heard him and perhaps have seen him too. He just came, he gave a talk, a presentation, we have the habit of saying talk because that's what we do all the time, talk.

He gave a presentation, more than just talk in California recently, I think it was in Long Beach

where Imam, my friend and brother pioneer, Imam Haroon hosted the conference they had. So en sha Allah (swt) we'll ask him - - he will give en sha Allah us a quick look at his interests and concern for us that requires all of our support at least in spirit if not in body or with currency, with money.

It does require all of our support to participate in the business, it's not charity. Business with me is business and is going to stay business, it's not charity.

Anfusequ Means general spending

So if you do something you're supposed to be treated as the person who is doing something for business and if you invest you're supposed to be treated as an investor who is investing in business, not a person who is giving charity. Nobody is going to treat your money as charity, this is not charity, this is an investment. Does G-d say do that too? Yes "Anfequ" means general spending, "Anfequ fe sabilillah" this is another kind of spending. So business is a necessity in community life and business is the responsibility of the ummah and it falls on every person.

So it's your religious duty if you're religious, if you're qualified to help business or to go into business and increase the business of the Muslim community it's your religious duty to do that. We don't separate money and Religion, we don't separate government and Religion. Our whole life is for G-d, our whole is the life of the Religious person.

So no matter what our profession is, it is a religious duty on us to make that contribution to society, a contribution that G-d is pleased with. So get out of saying, "Oh now he's talking money, I followed him as long as he was talking Islam, but now he's talking money," Islam is mathematics and mathematics is Islam, you bought that didn't you? I am not saying that, I'm saying Al Islam is a requirement, business is a requirement in an Islamic community.

Business part of Religious life Q. 62.9-10;

Call to prayer made leave business

9. O ye who believe! when the call is proclaimed to prayer on Friday (the Day of Assembly) hasten earnestly to the Remembrance of Allah and leave off business (and traffic): that is best for you if ye but knew!
10. And when the Prayer is finished then may ye disperse through the land and seek of the Bounty of Allah: and celebrate the Praises of Allah often (and without stint): that ye may prosper.

G-d instructs us to respect our business obligation. "When you have finished the Jumah leave business and come to the prayer," Jumah gathering, and when you have finished go back to your business". G-d didn't say that it isn't part of your Religious life. It has to be part of your religious life if he tells you to go back to it. He did not say "Remember that Friday is a day of rest, close your shops, He did not say that". And if you do that you aren't following Al Islam. That's why our shop is open for your money right now, it wants some Halal dollars. If you got it selling dope please keep it take it somewhere else, it's a curse on it.

So soon in a few minutes I'm going to remove myself from your sight en sha Allah and ask the business people to come up.

So five minutes David Hasan first, Baseemah next ten minutes, that's fifteen minutes and Bro. Ansar who is also our meat Inspector for USDA and Halal requirements for health, quality products, healthy products, Halal products, etc. We have to keep the best standards, this is also Al Islam, Qur'an, we have to keep the best standards.

So he is really an officer that we have given responsibility for inspecting our meat market, meat processing plant and to make sure that the quality stays up, that it meets USDA standards that they enforce, they will enforce if they catch you violating them.

And that it meets the Halal standards that our Religion should enforce on us and that we should enforce on ourselves if we don't come up to those standards. So en sha Allah he will speak to us for ten minutes. So we have five, ten, ten, 25 minutes.

Q. 2.61; Go to any town find what you want

"And remember ye said: "O Moses! we cannot endure one kind of food (always); so beseech thy Lord for us to produce for us of what the earth groweth it's pot-herbs and cucumbers it's garlic lentils and onions." He said: "will ye exchange the better for the worse? Go ye down to any town and ye shall find what ye want!" They were covered with humiliation and misery; they drew on themselves the wrath of Allah. This because they went on rejecting the signs of Allah and slaying His messengers without just cause. This because They rebelled and went on transgressing."

Now let me share this with you, something here. It's continuing what we discussed earlier and you all asked questions, I would have loved that your questions would have been mostly from the notes that you had taken. Some of you did but the majority of you did not, your questions came from other things, not from those notes you took or from what you heard during the session.

Egypt is very big part of the history of mankind, and it is recognized in the Bible and the Qur'an. Egypt is recognized for it's importance in life and history of world or mankind. We mentioned that the Qur'an connects the cross with ancient Egypt before Muhammad's (pbuh) time and before Moses' time. Egypt was there before the time of Moses and before the time of Christ Jesus and before the time of Muhammad the Prophet peace be upon them.

Egypt had already evolved or advanced as a human community and as a scientific order, so you hear what I'm saying?

We can't emphasize that too much, a scientific order, they had great love and respect for knowledge, science and nature based or nature held knowledge that also gives us exact sciences, they had a great respect for it. And it was not just for their material world it was also for their spirit world. So their Religion was a religious order that had great interest and respect for the order of nature and the sciences that you can read in nature or get from the study of nature.

So no wonder then, that these Scriptures mentioned Egypt and their leadership. There was a time in the history of this great people or great civilization that they challenged G-d because they thought that they really knew G-d and they thought that their Pharaoh or ruler was god. Now when the Qur'an was giving us the story of Moses in his interaction with Pharaoh when he was bringing his people out of bondage, out of slavery, out of bondage to Pharaoh, we get these words in Qur'an from G-d that Moses' people were told: that if such as garlic, onion, lentils and other pot herbs, if that is what you want and if that's what you came out of Egypt for, then go to any Egypt".

It says to go any Egypt, so Egypt then is not really a geographical area, Egypt is a picture of a state of the society. That is what is important for us in understanding how we should see Egypt. That state of their society was there in that geography, but that state of society is a problem for all human beings. So it says "any Egypt" which tells me it's going to be duplicated, it is going to be imitated or it has already been duplicated in other countries or in other civilizations before Egypt or with Egypt. And it is going to be a problem down the road into the future if it says "Then go to any Egypt, if that is what you want".

Now brothers and sisters, some of you that is all you want, some pot of herbs, you want onions and lentils and garlic, that's all you want. That's all this so-called secrecy that you have in your secret society, that's all it is they give you.

They don't give you nothing but onions, garlic, lentils, pot herbs, smell the good aroma it's good, you like to season your foods with it and eat it, that's all they are giving you. So all you came for and all you are here with me for is to get esoteric language, secret language, is that all you are here for?

Go to any Egypt and get it, we're on the way to the promised land, praise be to Allah (swt).

Now let us understand something else about ancient Egypt in it's greatness in terms of it's powerful, mystifying and mystical. Do you think those people that were able to develop agriculture, preservatives to preserve their foods, preservatives to even preserve their dead for thousands of years. I been over there I saw their dead better than a thousand years old 2,000 years old, maybe three. The skin still there, hair still there, features still there, do you think those people were that high in science and they were stupid to think that those physical monuments were gods and had power to speak and stuff? No, that was their secret language.

The masses saw those things and the masses perceived them to be gods and all that, but the wise leaders who built the society and had those things erected, those monuments erected, they knew better. They weren't stupid they were wise. It doesn't mean that they were on the right path, I'm not saying that, obviously they were not, they were oppressors. They held the knowledge from the masses, from the common people and gave it to the select few that they had to serve in their order of rule. So I know they were oppressors but they were not stupid. So when they give us a picture of a cow in heaven, in the sky with stars all in the sky, the heavenly cow, don't think they're stupid enough to think a cow is in heaven.

We know there's a bull in the constellations of the heavens, right? They got the cow on earth and they put him in the heaven, no they didn't mean that they didn't put the stars in this cow that is up on the ceiling in this ancient structure that they built over there, the ruins of the pyramids and etc., they didn't put them up there with the stars forming a cow.

They put the cow up there and then put stars all in the cow they didn't put the design that's made by stars in that group that we call the bull or something in the constellation of the stars, ok . So they were talking about something else. This is their Religion, this is their symbolism in their ancient Religion.

Egypt Cross has science of human nature

So we talked about them having the cross too, didn't we? The Qur'an traces the cross back to their time, if they had a cross, the cross just wasn't a cross, a symbol. That had science, it had to be interpreted, it had science and they knew the science. That's how they were able to put people they wanted to put on the cross, they were able to put them on the cross because they had the science that was in the symbol. The symbol was nothing but a picture that held for them the science.

Cross Horizontal represents human life, behavior

The horizontal bar tells them and holds for them the knowledge of the human nature, human life and behavior, that's represented by a horizontal piece. And the vertical piece going straight up, likewise it held the science and knowledge for them of what that represents in human nature and the human behavior. And you see one checks the other, one goes across the other.

Ankh Egyptian key

We look at what I gave you yesterday of ancient Egypt religious symbol, we looked at it and we were addressing it as harmful, as something we should reject. Yes it is harmful, in our studies, we should not accept foreign teaching in our studies that is used to oppress society, to hold the common people down so they would never rise and share the power and the benefit's with the select few we shouldn't. But at the same time I want to tell you today what I was moved to tell you at home, that although this is incorrect for us don't think this is stupidity, this is high science.

And you can use that science for good and you can use it for harm. I mentioned a good cross and a bad cross, I said the cross is a symbol representing good, it's a symbol representing bad.

hi Egyptian the ancient religious symbol is called the cross of life or the key of life, the cross, Isis Cross is called the key of life or the Ankh in their language. Now in Christianity they have a key they call the key of life and death, and that key was supposed to have been passed on from the teacher that G-d sent into the world to Peter the first head of the Catholic church.

It is said he was given that key from his master, Peter is supposed to have been the first head, chief of the Catholic order, Peter.

G-d needs no servicing, we give Him our service

So this is the science for regulating life and death or science for servicing life and death. And you (speaking to Imam Darnell Karim) said on the program, I didn't address it directly, you said servicing Allah (swt), that was a bad mistake, you didn't mean to say servicing Allah (swt), Allah (swt) needs no servicing, we need servicing, a broken machine needs servicing, G-d needs no servicing.

G-d needs servants, we give Him our service but we don't service G-d, He doesn't need our help to service Him, that's ridiculous, but you didn't mean it, I know you didn't mean it, you mean serve Allah (swt) or serving Allah (swt). And you meant our service for Allah (swt) **not** servicing Allah (swt).

So this is science, the history of the science of the human psyche rose for modern science which is called psychology or some branch of psychology back to the religious community. It was the religious community that held the sciences of human psyche before the secular world got it. The Catholic Church still trains it's priests in the science of treating, healing the human psyche and when they see trouble for the human psyche they follow the old language "You're possessed by spirit's that are foreign to you and your life."

And they conduct what they call the exorcism, they still do it, it's not something they have stopped, they still do it.

They conduct something they call the exorcism on these victims of foreign spirit's to drive out of them these foreign spirit's so they can return to their normal mind.

These are sciences, don't think Religion is not without science, it was the first to have the sciences, these sciences that have become now psychology, psychoanalysis, psychiatry etc., they were the first to open up that field of study, inquiry and practice to the world, the religious people. And it's not limited to one continent, such people existed and still exist on every continent. You call them the medicine man, you may call him the witch doctor, whatever you called him he is one in that kind of science.

Egypt was the most advanced in science, period, not just the sciences of the human psyche or nature the inward life but also sciences of physical things as well. The human body, the skin, sciences of the skin etc., they also had science of agriculture, the sciences of plant life. I'm not saying they had it just like that, but they were already into those sciences. The ancient Egyptians were already into those sciences.

The science of colors they were well into it and they have produced colors that - 1 saw a wall, the paint on walls thousands of years old, and really they look better than this paint I'm looking at right now, it has been preserved for that long. So they did have superior knowledge in some of these sciences and history and Scripture bear witness to that, that Ancient Egyptians were very high up in the sciences, perhaps higher than any other people. The Greeks had sciences too but no place is like Egypt. And the Egyptians used their sciences to control their public.

Knowledge of nature controls people

Q.31.28; Creation, death and Resurrection as a single soul

The Holy Qur'an chapter 31 verse 28 says:
"And your creation or your resurrection is in no wise but as an individual soul: for Allah is He Who hears and sees (all things)."

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You control all the people through the knowledge of the nature of any one person, because all of us have the same creation. We have the same life, the life is human and the human life has it's definition. When we define human life in all of it's complexity we will know everything about human life, and when you know everything about it. We have not been able to do that yet, not even the greatest effort by man has succeeded in defining all the different natures and aspects or features of human existence or human life, no they haven't succeeded yet. And I don't think they ever will. But we're making progress.

Study creation and self but not G-d

Should we stop going in that direction? No we should go in that direction. Allah (swt) created us to engage this world and we're part of it with our intellect, with our intellectual interest and curiosity, so no we're not to stop that progress. We are to respect all of our disciplines and we are to respect Allah (swt) but we're not to back up from studying anything of man and the world, not G-d though. See that's where the World has gone wrong, even the Muslim world. You don't study G-d directly, you don't go to Him directly, not even to speak to Him, not even to ask Him a question, not even ----- and certainly not to study His being or Himself, no we don't do that, that's disrespect, great disrespect. What He wants you to know about Himself He will give it to you, He will reveal it.

You study Him through the things you know, yourself, the stars, the sky, astronomy, the earth that bears plants, agriculture, study Him through these things.

The nature of weather, the nature of the heavens, the nature of the rivers, the waters, that's where He's communicating to you that which you need to know about Him as the Creator of this. Who is not only creating things for you but He's speaking through these things to you and He's not going to speak to you in any other way except through creation.

G-d spoke to Moses

Q. 4.164; G-d spoke to Moses

The Qur'an says: "Of some Apostles We have already told thee the story; of others We have not; and to Moses Allah spoke direct."

Exodus 3.13-14; G-d spoke to Moses

"And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? [14] And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you."

Q. 7.143; Moses fainted at mount trying to see G-d

"When Moses came to the place appointed by Us and his Lord addressed him He said: "O my Lord! show (Thyself) to me that I may look upon thee." Allah said: "by no means canst thou see Me (direct); but look upon the mount; if it abide in it's place then shalt thou see Me." When his Lord manifested his glory on the mount He made it as dust and Moses fell down in a swoon. When he recovered his senses he said: "Glory be to Thee! to thee I turn in repentance and I am the first to believe." (Allah) said: "O Moses! I have chosen thee above (other) men by the mission I (have given thee) and the words I (have spoken to thee): take then the (revelation) which I give thee and be of those who give thanks."

G-d spoke to Moses, this is in Scripture but did He speak to Moses directly. Did Moses see G-d? No, He spoke to him as Scripture says from behind a veil, there was a partition between G-d and Moses. And in the teachings of the Qur'an the partition was obviously the mountain wasn't it? That was the partition between him and G-d, for G-d said "If you will see Me Moses then look at the mountain." What it is telling him "you cannot see Me directly, if you will see Me look at the mountain", said "and if the mountain stays in it's place you will see Me."

But when he tried to see G-d through the veil that was the mountain, it was too difficult for him, he passed out, he swooned. When he passed out he wasn't looking at the mountain and G-d said "If the mountain stays in it place," it means for your perception, if you keep seeing it you will see Me. He couldn't, it was too much he was trying to do so, the mountain couldn't be seen, he passed out, he couldn't see G-d through the mountain, he gave up he passed out. When he came back to his consciousness the mountain was still there but it had disappeared for a measure of time because he passed out. So he did not see G-d directly.

Q. 6.103; No vision can grasp Allah His vision is over all

"No vision can grasp Him but His grasp is over all vision: He is above all comprehension yet is acquainted with all things."

Allah (swt) says plainly "Laa tudrekuhul absaru" the sights do not reach Him, they can't catch Him. It didn't say eyesight, every sight you got, rational perception, whatever perception, spiritual perception, none of your perceptions can catch G-d. You can only see Him by looking and seeing Him in His works. The angel Jibril is the great medium of communication for G-d with man, Jibril. And it says that Jibril appeared before Mary as a man in every respect.

So the picture of Jibril is the picture of a man and the imagination of those who study this, who drink this wine, the imagination is stretched. Now in Al Islam Jibril he is a giant, the towering of his head is up in the sky somewhere, he's so huge, his shadow just makes the whole area dark. If he walks through Chicago, Chicago would be in an eclipse for a while until Jibril passed through, his shadow will block out all light, that's how huge he is.

Jibril is the medium, I won't discuss it with you at this time, Jibril is an angel, that's what he is, that is what he is going to stay, the angel, he's the arch angel, he's the chief angel that G-d uses to bring the messages from G-d to man, that's the truth and that's enough for right now. G-d has blessed me with insight into this - -didn't G-d tell Adam, He said "tell them their names"? So if my first father was created to have the ability to tell Jibril his name, it did not say, "Tell them their names all but Jibril," it said Tell the angels, tell them their names."

Q. 2.33; Adam tell the angels their names

He said: "O Adam! tell them their natures." When he had told them Allah said: "Did I not tell you that I know the secrets of heaven and earth and I know what ye reveal and what ye conceal?"

If my father who is Adam was given the ability when Gd created him to tell Jibril his name, then it's possible that G-d can help me get back to that ability my father had that is in me by nature. Adam is in me, whatever was in Adam is in me, and in every one of us because we are his extension. G-d created him to be extended in us, his presence goes with him when he dies and his presence is left with his children, whoever were his children. And now we are his children. Who knows how much time has elapsed between him and us but we still hold the genetic clock and the genetic pattern that G-d gave him.

Your creation, resurrection is as one soul

Q.31.28; Your creation, resurrection is as one soul

"And your creation or your resurrection is in no wise but as an individual soul: for Allah is He Who hears and sees (all things)."

Al Hadith lp.567#9; Adam created sixty man created resurrect on

Abu Huraira reported the Prophet (PBUH) said: "Allah (SWT) created Adam according to His image, his length was sixty cubit's.... He said whosoever shall enter Paradise will be in the image of Adam. Constitution continued to diminish after him until now."

Prophet Muhammad (pbuh) said "and no one rises or is resurrected except on the pattern of Adam." You hear that? That is what Muhammad (pbuh) said and then Muhammad (pbuh) goes on and tells us something about his pattern. Said his pattern was 60 arm spans.

Now to you that's a huge creature, I guess like those huge monuments in Egypt, to me it is science. So we don't want to play their science cheap while we reject their symbols and reject the way common people perceived them and their symbols, that is stupidity once you are educated in this, that's stupidity to think that, that monument has power. It is nothing but a monument. The weather is corroding it, the excavators are chopping on it, digging them up, some of them are buried under dirt, so we know there isn't anything to those things. As physical structures they're nothing, they're like a brick or any other statue you make, they are nothing. But they in their language, in their concept, as a concept a piece of communication, they are a teaching and they are science.

If the cross came from Egypt, let us make the connection now. I have been studying on this for years and years and I have great knowledge about this, for several years I have had great knowledge on this.

But today while I was at home my mind, without me being interested in doing this, my mind went to the cross and I was just held there. And after I dwelled on the cross my mind said "This is not for you, share this with them when you go back, when you see them" so I'm sharing it with you now.

The connection with Egypt is science. Now the horizontal of the cross, this part of the cross, if you take it back to Egypt before it was made as the cross they have in the West. Because you know the Egyptian cross is not like that. It is actually made to be a symbol of human body without a head on it, that's what it's made to be. It's a ring and it's called a key, it's a ring, you put your hand in the ring, and then the part you put in to unlock, you hold the ring and you stick the straight part in the lock to unlock it. So it is a key, it is called a key of life.

So it is actually it is supposed to represent a human body, so Isis she holds a human body in her hand. Now let us use common sense. See once, G-d inspires you in which way to go with your thinking then your common sense is the means of getting where you have to go and they are the feet. G-d already gave you the spirit and directed you where you have to go, but you have to use your own feet now, walk where He told you to go, walk with me brother, you hear that? I said walk with me brother.

Ankh key knowledge put in head to control the person

So she is holding a headless body and what she has in her hand in Egyptian language is called the key of life. That key represents the science of the human psyche, it is light, what it wants and what controls it. Because once you have the science of the life of a thing you have power to control it if G-d doesn't intervene, you hear what I said? If G-d doesn't intervene, you have the power to control it.

When it comes to the West, the cross, it is not a key or a headless person and a ring, except for, in some religions and in some of their religious studies or sciences or inquires, or on the level on certain orders of the ascension of the people in the order of rule. Then you may find among them the common cross, but they also have a cross with a circle at the top, right or something they can put their hand in, a ring.

Now if you could put your hand in it, and it is above the shoulders you could put your hand in the person's head, that's what it's saying. I can put my hand in his head and control him, it doesn't mean his physical hand, his control. The hand only means an instrument for controlling things and doing things. So I can put my instrument for controlling, manipulating him and doing things with him I can put my hand, my knowledge, the hand of my knowledge of life, I can put the hand of my knowledge in his head and I can control his whole life.

So what did these rulers want for their civilization? They wanted to control the life of their people, that's what it is telling you.

Now they want to control the life of their people, if they want to control the life of their people then they are doing it without the people's knowledge, they are oppressors. And that is why that Egypt, that had that science and contending with Moses, who wanted to free the people, and who wanted to get to his people to free them or raised up from among his people to free them, that government and it's rulers were oppressors, they were enslavers. They did not have to have any chains on anybody, handcuffs or nothing, they did not need that, they had their hand in their head.

Now don't you know the wicked of our time who are blessed to go back to those ancient sciences and are in government and are in other secret organizations, don't you know the wicked among them are doing the same thing to our public, to our masses, to the human family in America and everywhere today? They have their hand in heads of the common people. And they

are controlling life and death for the people, not physical life and death, cultural life and death, mental life and death, spiritual life and death and every other life and death except the physical, they aren't thinking about this life and death. They say "Hell he can live forever as far as we're concern in his physical body. We got something for him to do always, but we want him to die as a man".

Some of them are ignorantly controlling the masses with this science, they don't think they're doing anything wrong, they think that G-d selected them to keep the animal under control. Some Muslims think the same thing, some Muslim leaders in the Muslim world think the same thing. They read where G-d said that He permit's you to have your sheep "Ghanam", they think that this is to mean that G-d has allowed them to be shepherds and owners of sheep like people in Religion in the Muslim world.

The say "Oh they can never be no more than sheep, they don't know what to do with this Religion and they don't know what to do with their lives. Their life has to be in our control and we have to take care for them and they have to benefit us. So as our sheep, as our sheepish Religious community all the knowledge that they get, we're going to shear that wool that is our wool, it shouldn't belong to them. What Imam W. Deen Mohammed teaching our sheep? We have to take that wool, that's our wool, G-d has permitted us to have these sheep." But this is no sheep you can see.

So it is a science, this language is high you can't just take it like you take ABC blocks and pictures in kindergarten you have to come up to the university level and learn how to interpret language, symbols etc. and all of you can't do it you need a teacher. So I'm going to close this out now.

Isis and Osiris Matt 2.13-5; Joseph

fled to Egypt

And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. [14] When he arose, he took the young child and his mother by night, and departed into Egypt: [15] And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.

Isis becomes snake crosses path of father Osiris

In ancient Egyptian, this is great that G-d has given, just this morning, great knowledge. In the ancient Egyptian religious symbol for their language, Isis crossed the path of her father who is supposed to be god and she was his daughter. Some reading of this event that took place in the myth, we have to say myth, which means imaginary thing, but that imaginary language it represents real things and real knowledge and real sciences. In the myths, Isis becomes a snake as we said, but I have to go back in order to progress again. She becomes a snake and she crosses the path of her father Osiris, the Sun. You see where they get this language, "Son of man"? So Egyptians had that language before the Bible, before the Jews and the Christians had it.

So the sun, and the Bible says "And she took her child to Egypt" isn't that what the Bible says? Said and the blessed mother Mary was inspired to take her child to Egypt. This is Bible, I'm pretty sure, I read the Bible and studied it more than once.

So don't think there is not a connection, there is a connection, the Qur'an isn't saying something in space and there's no support for it.

Isis rep the moon turns into a snake

The Qur'an is saying what there is support for in the Scripture that came before. So we go back to Egypt for this cross to understand this cross better. Isis she crossed the path of Osiris. Isis is supposed to be moon, the moon is cold, the sun is hot. So Isis is supposed to be the moon and she transformed herself into a snake, a snake is cold too. Snake is in Scripture no need to talk on that it's too much, I want to get right to what we're talking about.

She forms herself as a snake and she crosses the path of her father Osiris. If she crossed him couldn't it also suggest that for a time she eclipsed him and brought him under her darkness? Because the object that eclipses the other put the other under it's darkness, so if she eclipsed the sun, if she crossed the sun's path then what we have to believe is that it is saying she brought darkness upon her father.

Isis is spiritual science or social science from matter

And, her darkness prevailed for a while at least over his life or against his life. What is this actually talking about? She represents the spiritual sciences, the spiritual sciences is the product or the child of the material sciences, you hear what I'm saying? But we don't call it spiritual sciences for human beings, we call it social science, man in a material world. Man had to be in a material world before he got any sciences. It was only when he was put down in a material context and started to engage the material context that he came into any science or any knowledge at all. You don't come into any knowledge at all until your curiosity engages this material world.

Osiris represents social community and the sun

But this is not material only, but social sciences, the science that we get in a material context or in a material environment that puts a burden on man to do, and to take charge, to cultivate and to support himself with the material help.

When that happens, economics and business and everything other thing happens, it causes man to be socialized. It brings man together as a social community. So that's the beginning of man as social community, this is represented by Osiris and represented by the sun.

The sun rises and it puts light on the material world and on us, it enables us to see it and engage it with our mind. The sun also rises in some parts of the world and heats them up and it keeps them hot all year around.

But in parts of the world like this one and Europe and here the cold comes and the heat goes, we have to wait for the seasons to bring us back a time when the sun can hit us more directly with it's rays and to give us warmer weather. This is science.

This idea of Prophets and even of Adam himself as the sun and his descendants as the son of man, this language has to be understood as I am explaining it to you now. It's not talking about man as individual as much as it's talking about the science of man as an individual. And the science of man as an individual is the science of man collectively as a community, as a society. I know some of you follow me and you have no problems because you trust me, some of you got PhD's but you're not even here because you want to tell the others "I have a PhD". They are going to say "Where was so and so wonder why he wasn't here. I guess it's because the Imam he doesn't have that much to offer if he had it, brother so and so would be here, he has a PhD in theology or in this and in that".

So they know how to hurt you and weaken your faith by just being absent, now don't think everyone that is absent is that kind of person, because you will be going after your friends, don't think that. But among them are those that have that mind and those tricks and they do tricks.

These symbols represent the science of human life, and you don't have to study the science of every human, you don't have to examine everybody to know the anatomy of everybody.

Take one and all of them have the same anatomy.

You don't have to examine the skin of all of us to know the science of the skin of all of us. Find one, we all have the same science in our bodies.

So if you want the sciences find anyone of us and you'll know the science of the whole group. So if you know the science of the psyche or the soul and the emotionality and the spirituality, that invisible life, this is the real true essence of human life. If you study that and come to know that science, you don't need to study everybody, you can study one man and you got the science for every man. So that is to say if you get the key to life for one man you got the key of life for every man and every woman and every child.

So Osiris represented that science, the sun in it's mythology is not the sun that we going to start eating when it goes down, that's not that sun, that's just concepts. That's why the Qur'an says of all these physical concepts, sun, moon, star, everything, it says they are nothing but "Ghuru". It means, not the real thing, when you go to that to find the real thing it will vanish, it will escape you, it's "ghuru" deception. That the meaning of "ghuru" I was trying to find the English word for "Ghuru," it's nothing but deception it will deceive you. You go to it, you think this is what it is, no that's not it. This does not mean the corn I ate yesterday is not real, it is real, real in the world of common language. But in the world of revealed language it has no reality as corn that I eat except I'm eating it as a body knowledge with my mind.

I just saw Muhammad Ali on Readers digest so the same language that's used for digesting food is used for digesting the knowledge, Readers Digest so stay with it, keep focused. I have to remind some of you, you lose the knowledge you already got looking at something else, you're going to need those legs to walk on buddy, I said walk with me.

Q. 14.24-5; Tree gives good fruit every season

24. Seest thou not how Allah sets forth a parable? A goodly Word like a goodly tree whose root is firmly fixed and it's branches (reach) to the heavens
25. It brings forth it's fruit at all times by the leave of it's Lord. So Allah sets forth parables for men in order that they may receive admonition.

So what warms up society for the human family, what gives us a warm climate? Social life and social sciences will give it to us when we want to have it if it's in the hands of somebody that, if we want to control the society we can give ourselves summer when we want to. We can give ourselves winter when we want to, we can give ourselves fall when we want to. And we can give ourselves a renewal, spring when we want to if we control or have the social sciences, the key of the social life. We can unlock the life for spring, we can lock up their life for winter and carry them through all the seasons.

And Allah (swt) says He promises us a tree that will give it's fruit's in all seasons. Winter is not going to come over it and kill it, and it has to come back in spring. It will have eternal life and it will give us it's fruit's in every season.

So that means G-d is promising us in the Qur'an that Peter's key isn't going to work on us. He will not have the control of life and death for Muslims because G-d has given us a life that will have it's fruit's in every season. It will not be affected by the seasons of winter, spring, summer and fall.

Now when Isis crossed Osiris she eclipsed him, so what is that? Doesn't that picture put in our mind the sun going like that and the moon going across it, forming a cross in sky? Isn't that a picture of a cross in the sky? A heavenly cross, a cross above the heads of the people, out of the reach of the people? A key of life and death?

Q. 22.18; The sun and the moon make sajda

The Qur'an says: "Seest thou not that to Allah bow down in worship all things that are in the heavens and on earth, the sun the moon the stars.

Sun Social science, moon spiritual science make sajda

Allah (swt) says in the Holy Qur'an "As Shamsu wal Qamare yasjudan" these signs are supposed to obey G-d, they are supposed to make submission to G-d, they are supposed to make their sajda to G-d, as we do that means my head and all the science in my head. My sun and my moon in my head and all the other heavenly stars and bodies in my head are supposed to make sajda to G-d. That should be clear.

Q. 21.104; Make a new heaven and earth

The Qur'an says: "The Day that we roll up the heavens like a scroll rolled up for books (completed), even as We produced the first Creation so shall We produce a new one: a promise We have undertaken: truly shall We fulfill it."

Rev. 21.1; New heaven and earth

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea."

And the Christians are told in their Scripture where it says "And G-d will bring about a new heaven and earth", is that what it says? What is it saying? They are coming from the same discomfort of the soul and spirit that the slave came from when he said or when she said "That old rugged cross that emblem of suffering and shame, one day I'm going to change this old rugged cross for a starry crown". They are coming from the same discomfort, the people in the religious life, in the Religious history or following the Scripture. They are coming from the same kind of discomfort when they say "One day G-d is going to bring in a new heaven and earth."

And I hope He will I don't want any headless cows in my heaven and I sure don't want all this mess down here on earth. So we need a new heaven and a new earth.

So what it means, is we need new leaders who will give us a new perceptions of heaven **and** earth so that we will have a new heaven and a new earth, that's all we have to do.

Give people new perceptions of heaven and earth and they will have a new heaven and a new earth. When you brothers read, some of you brothers I don't know, you're not believers because you won't even follow your Imam to learn. If you learn the wisdom of Qur'an it will convince you that you're supposed to be a believer, it's so superior to the world's knowledge that you have, to what you get out there in the secular world, what you have gotten in your life, it's so superior to that, the Hon. Elijah Muhammad talked about the supreme wisdom and he told us the pamphlets he gave us was supreme wisdom, I say G-d confused his life and gave him language pointing to this time. Now you got supreme wisdom

Spiritual sciences made a snake cold

So Isis now, she eclipsed her father, let us take it in plain language. The spiritual sciences made itself a snake, and what is the snake? It doesn't mean it became a snake really, but the spiritual sciences became a snake, what does the Scripture say the snake is? The most subtle of all the creatures. What does it mean? The most clever, the wisest and it said "And be as wise as the serpent, wise as the serpent but as humble as a dove", isn't that the Christian language? In other words be peaceful but carry the cross, the key of life.

So the spiritual sciences are described as not giving off heat like the sun it is hot, the moon is cold like a snake. And the spiritual sciences are mystifying like a snake, you know a snake, everybody knows a snake, but the snake still mystifies man. As advanced as we are in our country, the United States of America in sciences the snake still mystifies the learned. They still have it as a symbol in medicine and

when they go to the zoo and look at them something makes them change mood. Their mood when they start looking at the snake, a snake changes the mood. So they still have that power to mystify. He's a strange creature alright, crawling, moving about with no legs, some can go fast too, moving on the skin. The skin pushing him along, driving him along, strange creature but the wisest of all. That's the spiritual sciences.

The spiritual science does not move on legs, the spiritual sciences is different from all other sciences and the spiritual sciences, when you get strong in the spiritual sciences it because you have cut off your interest in the social sciences. You cannot progress too much in the spiritual sciences until you cut your interest off from being engaged by material world and social sciences. You have to put your concentration in the spiritual science, that is described as cold region of your mental inner life because it's not heated up by the sun of the social spirit and life.

You have to put your mind there and when you put your mind there you will start, something will happen, something will trigger in your curiosity, it will be triggered and you will start to perceive things in the spiritual realm. But to keep advancing that activity you have to come back to the social.

That's why it says "See how the moon and the sun goes in the heavens and the moon following it? "The moon follows it, but it follows it at a distance and at times the moon is by itself in our heaven, the sun is not there. But pretty soon we are going to see a time when the moon and the sun are going to both appear in the sky at same time.

Gen. 1.2; The spirit moved on the face of waters Genesis Chapter 1 verse 2

"And the earth was without form, and void; and darkness was upon the face of the deep. And the spirit of G-d moved upon the face of the waters."

So the moon or the quest for the spiritual science, the deep sciences, it can't go but so far, and something dawns in the soul and in the intellect. And it says "The spirit moved on the face of the waters, and darkness was upon the deep and the spirit moved along the face of the waters and darkness was upon the deep. And G-d said let there be light and there was light. And what was the first light? The moon, the moon was the first light.

Prayers can be combined

We can combine prayers, now if you want to go pray you go pray but don't say I'm violating something, I'm not violating anything. If you can shorten prayers because you are going to New York to see your wife or to make some money, how come we can't combine prayers or shorten prayers because we're trying to understand the guidance of G-d?

Isn't that more important than you going to New York or some place for your private business? And G-d permit's you to shorten prayers or combine prayers because your traveling in your own interest. So you all can't keep balance, can't keep focus. I can, I conform to the "Uswa" of Muhammad the Prophet (pbuh), I got balance, I can keep it, praise be to Allah (swt).

Cross means a check, stop

Allah (swt) blessed me this morning, not for me for us, we were talking about the eclipse of the social sciences caused by the spiritual sciences thwarting the social science or blocking the social science.

Isn't the cross used also for a check, it means to check, it also means to stop, to check to stop, this is in our common language. If you got a driver's license you better know what the cross means, cross means don't go in there, cross means stop etc. In common language we say "He crossed him" you know what that means. We say "Oh he crossed him man, that dirty cold son of a gun man. He crossed his own buddy man, his own partner", right?

Ice Isis means cold

So this language - - see if the language started somewhere don't think it's gone anywhere; in Egyptian religious myths and their language and symbolism it says that after Isis did her thing - - look what Isis' name tells us. Ice is the beginning of her name I.C.E., ice, so it says cold too, right? But ice also says the water is no more liquid, the water is solid, the water is no more flowing, it has stopped, it has been sealed. You can't make it flow in our pen anymore you can't use it in the studies any more, it's locked up, the water is locked up, it is ice.

So it tell us more than that, that was the high spiritual science. It tells us that they developed that spiritual science so that it would be locked up and the people would not able to drink or use the spiritual sciences except to cool their drinks. You put ice in your drink to cool it. So don't think these sciences have gone anywhere, satan is wiser than us and also the saintly people are wiser than us they preserve their sciences. Satan preserves his for his order, the saintly preserve theirs for their order.

Ice cubes in water

So it tells us more about her. Now it is necessarily bad? No, not necessarily bad, it's not bad if you are going to have - - keep water too if you don't have enough money ice is bad. But it isn't bad if you got ice cubes of spiritual sciences and the pure water of spiritual science. It's not bad if you put the ice cubes in water and it is nice, but like I said if you don't have nothing but ice then it's a curse on you. And ice when you put it in the water or in other drinks, if the temperature is not freezing the ice pretty soon melts and blends in with other the other drink with that, that you put it into, right? Well that's how, the secret, the spiritual knowledge in science is.

You take it into your spirituality but you're a human being, your temperature will soon melt it and it will become nothing but your own water of your spirituality.

Ice freeze represents spiritual conviction

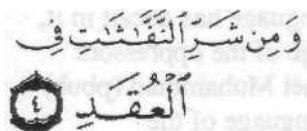
It is a science, how to freeze up the waters of the people's spirituality and sometimes it's good and sometimes it's bad as I said before. How is it good? It represents the spiritual conviction, conviction means to lock up. Convince means to bring you to self and become at rest or rested, rest that pursuit of yours by convincing you. So your conviction is also the solidification of your spiritual progression. It progressed to a point where you were convinced into it and it became you conviction, so it becomes solid.

So solid in the liquid means conviction and once you're completely convinced and it becomes your conviction you don't really keep moving with that. Like it's our conviction to worship Allah (swt), it's our conviction to pray, that's our conviction, so we don't say "Teach me why we have to do it", you don't keep pursuing it. You're not in a progression trying to reach some conclusion, you've already reached your conclusion, you're convinced and that's your conviction, that's called your conviction.

So solid always represents convictions, but language varies from school of thought to school of thought, from religion to religion, from school of thought to school of thought.

Blow on knots means on firm conviction Q.

113. Blow on knots



The Qur'an says: "From the mischief of those who practice Secret Arts; "

In a surah where it talks about the evils of witchcraft it says "who blows upon the knots" in a rope. The picture is a rope. And the rope has a knot in it. It says "he blows upon the knot" , "men sharren nafathatte fil uqah" "Uqah" is knot, so this is a knot, knots come in ropes. So evil is blowing , it says whisper, it means blowing on the knot.

So the witch doctor, it's talking about something that actually used to happen. The witch doctor something like these readers now, advisors, these readers you go in there, psychics and etc., but it's really witch doctor practice.

See the witch doctor practice is for the witch doctor to tell you "This is your problem right here", he makes something and he says "This is your problem right here". And he says "puff and the knot comes a loose and he says "Your problems are no more it's ended".

And if you have faith in him you go away feeling it's over, it's ended so they make money doing that.

Blowing on the knot. But it is not talking about that little petty fellow there, it's talking about a bigger witch doctor that blows. That blows, the translator says "Blows on your convicted or on your firm conviction" whispers into your firm conviction or into your firm resolution. You have resolved that you're going to be this kind of person for G-d. And here comes this sneaking one and blows on your strong conviction meaning that he influences, he puts his spirit and his influence on your strong conviction and you succumb to his influence and you break your tie, you break your conviction.

So this knot in Al Islam can be a good thing but since it's in other religions as ice cube, as ice, how come Al Islam didn't borrow that language? Because that language has deceit in it, it coming from the language of the oppressors and Islam rejects it. Prophet Muhammad (pbuh) was guided to reject the language of the oppressors except to use it to reveal it, expose it and condemn it. Though some things the Qur'an does not expose directly but it exposes them indirectly.

In exposing the ice house it is done indirectly when G-d says giving you the concept for your conviction or the symbolism for your conviction a rope with a knot in it, not ice. Who wants to be that cold except Isis?

Is America the Isis? No, if you follow the symbolism in America's political symbols there is a picture of a lady who represents the new moon for the American society. And she is standing, I believe it's a female, she's standing with her foot on a picture of the moon.

And I believe that's in accord with the Religion that says the moon shall be put at his feet, is that right? So it has this woman who represents the new religious society of America with her foot on the moon. The moon, the serpent, that serpent also depicted as the moon has been conquered, she's standing with it under her foot, subdued.

So that tells us that the founding fathers and the people who carried on their tradition for us in America they do not accept the Isis Religion for controlling or the Isis method in Religion or science in Religion for controlling the life of their following, and that's good to know.

In her head if I'm not mistaken I think her head shows illumination and her head has become the sun. A body that was going to subject the spiritual sciences with all their benefit's and deceit's to the social sciences with all of it's benefit's and deceit's, did I say that right? I don't know it just came out automatically.

Jesus they crucified him not Q.

147; Jesus they crucified him not

The Qur'an says: That they said (in boast) "We killed Christ Jesus the son of Mary the Apostle of Allah"; but they killed him not nor crucified him but so it was made to appear to them and those who differ therein are full of doubts with no (certain) knowledge but only conjecture to follow for of a surety they killed him not."

Galatians 3.13; Cursed whoever dies on a tree

"Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:"

John 19.33-35; Jesus pierced his side

[33] But when they came to Jesus, and saw that he was dead already, they brake not his legs: [34] But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. [35] And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe."

The cross in the West is the cross that they say Jesus Christ was put on and died on, but the Qur'an says, Allah (swt) says in the Qur'an "They neither killed him nor crucified him", but it was made to appear that way to them." Who is it talking about? The crucifiers who in their own mind thought they were crucifying him, but G-d says, revealed to Muhammad (pbuh) they didn't kill him, they didn't crucify him.

And the expression "Salabuhu" I mentioned yesterday, "Wa ma Salabuhu"; "Salabuhu" means rigor mortis didn't set in. They did not kill him because rigor mortis did not set in.

Now what is it talking about rigor mortis did not set in? Rigor mortis must have set in, he died on a cross and they said they had to break his legs is that what they said in the New Testament? They had to break his legs it's so stiff from rigor mortis, they had to break his arms.

But it's very tricky, deceitful language. They broke his legs, who was that? That was the people who arrested him, they broke his arms, didn't they? They were not his people, it wasn't his followers that broke his legs, the people who arrested him broke his legs. It said the soldiers had to break his legs when they took him off the cross. It's been a long time since I read that and I have gone into much more important things and that's the truth. I think it says the soldiers did it, it could have been his own people, his followers who did it, but who ever did it, they did wrong. If Peter did it, he did something wrong because this position does not communicate bad for Jesus Christ, it says what the Qur'an says, he died a Muslim he did not die on the cross.

Horizontal symbol of working in the world

The cross in their imagination is like a tree it says "cursed is he who dies on the tree", right? That is the saying in the Bible, and the cross can be a symbol also of a tree couldn't it? Just like it is not a complete symbol of our human body but at least the symmetry, the balance of the human body, the symmetry or balance, the vertical and the horizontal. We need these arms to reach out and do our work, this is the horizontal in the world, and (the legs), we need this to stand erect in the spirit as a human being, standing erect not crawling and not bent over like an ape moving about or something. So this is the excellent picture of the human being, life and balance, excellent picture this cross.

Crucifixion is on tree of cultural life

So it is not a bad sign if we are talking about the life and the good of the human being and not using it as a key to control him, just as the life is a good sign, but as a control it could be a bad sign in the wrong hands right? So he didn't die on the cross, the cross that you perceive and you who perceive the cross that you perceive he did not die on your cross. You didn't kill him and you didn't crucify him, the cross that you perceive is the tree of your cultural life.

And you thought you lifted him up, suspended him, separated him from the social bases and suspended him in the air, your air gets colder as you go up, the air is warmer as you go down gets colder as you go up, Isis this spiritual science gets cold as you go up.

Moses raised the Serpent on a cross

Numbers 21.8-9; Moses raise Serpent on cross

"And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. [9] And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten

any man, when he beheld the serpent of brass, he lived."

James 3.6; Tongue is a fire

"And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell".

The cross that I mentioned that Moses had the people erect and put a brazen serpent high up in it at the horizontal connection, what is that saying? Before this happened Moses was bothered by his people, troubled by his people, he couldn't even lead them without them constantly questioning and arguing with him and argued with each other. So the Bible said that they were cursed with the flying, fiery serpents that were tongues, that were cursed to be fiery serpents. This is one of the curses that was put on the people of Moses for giving him trouble and not following him peacefully, just questioning him and annoying him all the time with questions, doubt, suspicion.

Fiery serpents was the argumentative

One of the curses was that their tongues made fiery serpents. What does it mean? G-d cursed them with language that was argumentative, fiery, had them arguing with each other, debating with each other over what to do and who's right, should we follow Moses, so that was a curse on them.

They were a cursed with tongues that were fiery serpents, serpents of fire, tongues of fire that was like fiery serpents. A serpent is an animal that's cold, if he gets heated up the quality, it was brazen, brass serpent, the quality of his mind and intellect is going to be lost. He's going to become less intelligent, that's what it means by the quality burning out, become tinkling brass, can't make intelligent sounds any more, his brazen mind has become burned out brass or tinkling brass and I know how it sounds, I'm a welder, it sounds dead, flat. But when it's quality brass it has a nice sound, a ring.

I'm giving you the explanation for these things and you're looking at me and look away like you're crazy maybe you are, I'm sorry for you if you are because you're in a place to get life for your, for your heart, for your soul, for your good future. You're in a place to get life.

Hayy the first word of the Adhan means life

Allah (swt) calls us to life. Hayy, the first word of the Adhan means life, to come alive, be alive, come to prayer, be alive, come to life, this is a raising of dead. Be alive, come to success, the call to life. Calling the dead matter to be alive, come to prayer and come to success this is the call. You can't do that if you're going to rebel against the guidance, I'm trying to help these poor people, yes they are, they're poor people.

You want to see our brother die when life has come to him, you want to see him stay there dead somewhere looking at you? I don't, I don't want any of you to be dead, life is here. So it hurts me if you can't be alive, it hurts me that you can't come to life and progress with us in this life and have success as G-d intends for us, yes it hurts me. I'll come and break your jaw with a left hook or a right cross if that is what it takes to wake you up to life, but I know that it won't help you.

Don't beat child

I don't even hit my children physically, I don't do that, it won't help. They have to have it in their heart to obey, don't be beating your children physically. If they don't have it in their hearts to obey you then your whipping them and beating them and hitting them will not help at all.

You have to first reach their hearts and when they love you and respect you, then they will obey you. And then a whipping will work because they will be ashamed, they are hurt that they disobeyed you. So the whipping is going to tell them and remind them, "Yes I did wrong, I deserved that and I don't want that whipping again. That will help me remember to do what

mama told me". But you can't whip the dead they don't feel it.

The followers of Moses were cursed with tongues there were as fiery serpents, that was a curse on them.. So to heal them of this curse Moses had his people build a tall cross and he told them to put a brazen serpent at the joint or the connection where the horizontal and the vertical meet and connect, he told them to put the brazen serpent there. So if I was going make that figure myself or draw a picture of it, I would draw it as two pieces of wood, one a two by four or something, going up high and then a shorter piece of two by four going up a little distance leaving like a head space from itself to the top, from the horizontal to the top.

And instead of connecting showing the nails holding it together or something else, I would have them held together by a brazen serpent. And the serpent would be twisted around the two, the connection to hold the two pieces in place. And I'm a welder, that can be done. I can heat the brass, bend it while it's hot around at that base and tie those two parts together very tightly and firmly and when the snake cooled it would stay that way. When the brass snake that I did this, used to do this cooled it would stay that way.

Now this wasn't done, this is symbolic, this is just an imaginary picture of what was done in the life of those people, this is science.

Brazen serpent is the argumentative mind

What is the brazen serpent? The brazen serpent is the argumentative mind, brazen means bold, not affected by shame, openly bold, brazen is from brass. Some people have argumentative minds or intellect like that, they are just as shameless as they can be. They will say disrespectful things of G-d and they are religious leaders, I know you have heard it, you've been with them, haven't you, in dialogue?

Well I know you have to have heard them disrespect their

G-d. They say things that make us feel so bad, we feel so uncomfortable in their presence. The way they mention

G-d, the way they use His name and the things that they suggest, the attitude that they suggest that we should have towards the study of G-d, it makes you feel so uncomfortable as a reverent believer in G-d. And I'm talking about heads of Religion that I sit with and I'm sure you sat with them and I'm sure you had discussions with them.

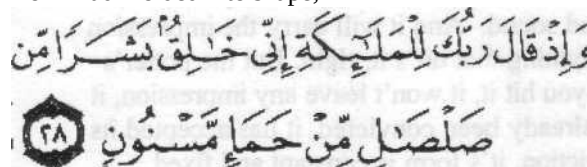
So there's still some brazen ones around on the earth, brazen. When they get in discussions they seem like they lose respect, brazen and they are wise though, they're educated in the science of the Religion so they are wise so they can be called serpents. Scripture says, "The serpent was the wisest, the most subtle of all the creatures"

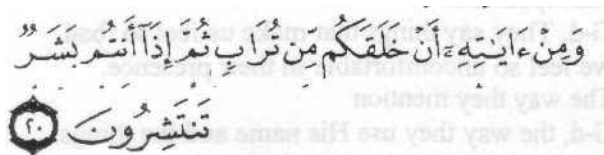
So Moses for their healing, he put the serpent up there and it said that every one who looked at that. Now before they were cursed and in Christianity they say our first father Adam was cursed, right? And all of us fell under his curse, right? Well they say also in the Bible that these people of Moses were cursed to have this condition, fiery tongues as fiery serpents. And the healing for them is the cross with the burnt serpent, burned so much, that serpent lost his quality, in other words he lost his life. So being fixed in that position means he's dead and he has not life to give off sound. This is in the Qur'an too.

Adam made of clay and sounding clay

Q.15.28; Man made from sounding clay

The Qur'an says: Behold! thy Lord said to the angels: "I am about to create man from sounding clay from mud molded into shape;





The Qur'an says: "Behold! thy Lord said to the angels: "I am about to create man from sounding clay from mud molded into shape;"

Gen 2.7; Adam made from dust

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

Job 33.6; I am formed of clay

"Behold, I am according to thy wish in God's stead: I also am formed out of the clay."

The Qur'an speaks of Adam being made of clay and it speaks of Adam also being made of sounding clay, potter's clay is the thing that gives off a sound. You can hit the vessel with your fingernail or anything hard and it gives off a sound, like a ringing sound. So what is it saying, what is that saying? Still in the same vein, I'm not skipping about, you may think I'm skipping about, you who have respect for me, to follow me, you won't think I'm skipping about. I'm talking to a few of them, nothing but a few are in here like that, the great majority of you, you are fine.

So it is saying Allah (swt) is saying in Qur'an that He didn't make man just of clay, to be a clay body because fresh clay you hit it, it's dead, gives off a dead "thump," that's a dead sound for any musician that's a dead sound or in the language of any musician, that's a dead sound the sound of fresh soft, clay when you hit it, it's a dead sound. And it will carry the impression of anything that hit's it, right. But the potter's clay you hit it, it won't leave any impression, it has already been convicted, it has accepted its conviction, it's form is constant and fixed.

But the fresh one it hasn't come into a life of conviction yet, we're using these things just to talk about human beings, human nature, human science. It hasn't come into a life of conviction yet so you hit it, it makes a dead sound and it carries the indentation, it shows the indentation, shows the impression of everything. Isn't that a child, a new born baby? A new born baby you say something to it you can't get back any sound, it's like a dead body like it's not life there, like you hit just nothing but flesh "thump" but once that baby gets older, you can educate that baby and that baby gets conviction, that baby turns out to be potter's clay. And you can touch it and it gives off a beautiful sound and won't leave any indentation it holds it's form. You can break it now but then you destroyed it, if you break it you destroy it. And we don't want to do that to our babies I know, destroy then.

And we also use such potter's clay vessels to drink water in, right? To drink water out of, they become containers for us. Wonderful language this language of concepts for Religion, language of concepts, images etc.

Says when any man of them was afflicted with this problem or this curse comes and they saw this sign, they were healed. So what were they really healed by? We don't want to be on the level of the people who are ignorant of this language, we want to be on the level of the people who know this language, and have been taught this language. So what were they healed by? What is the serpent in the healing, what is the cross, why is there no head there? We say "Oh man that guy got so angry and excited he lost his head", that shows you how the idea stays with us, they don't go anywhere.

They're passed from generation to generation, the idea is there though the knowledge has gone, the connection has gone for the knowledge, we say "oh that guy has lost his head man".

The mind loses its balance not the original nature

So here is a symmetry, the balance is there, meaning that nobody every loses their balance,, you never lose your original nature G-d gave you, you don't lose it. The life G-d made the human body will always conform to the balance it's your mind that has been taken, your mind has lost the balance not your body that G-d created.

Body never disobeys Allah stand for it at the funeral

Q. 24.24; Hand, feet tongue speak out last day

The Qur'an says: "On the Day when their tongues their hands and their feet will bear witness against them as to their actions."

Al Hadith Vol.1 p.326#82w; Stand for coffin

Abu Musa reported that the Prophet (pbuh) said: "When the bier of a Jew, Christian or Muslim passes by you, stand up for it. You do not stand up for it but you stand up for those angels who are with it."

Do you know Muhammad our Prophet (pbuh) the most wonderful balance G-d has created, you know he said to someone who asked him "Oh servant of G-d why do you stand up for a dead body?" They were carrying a dead body to it's resting place and he saw them and he stood up. He said "That body has never disobeyed it's master". So he stood up for it.

Flesh not sinful you bid it to do bad things

We may think that it is saying that body never obeyed the person that was alive in that body, that's correct, but that body has never disobeyed Allah (swt) that's also correct. The body never disobeyed Allah (swt) some may say "Oh all these sinful things the flesh is doing". We don't buy that belief or that language in Religion that the flesh is sinful.

The flesh is Muslim but Allah (swt) put that flesh into your hands and under your control and you have bid that flesh to do bad things. And when you were assigned to that flesh as it's khalifah, as it's master and you did not keep that flesh as it should have been kept in obedience to G-d.

It was given to you, it was an obedient Muslim and you permitted it to become a corrupt assistant to you, a partner to you in your corruption.

That's why it is said to you in Al Islam, this is also in Christianity, that the body, parts of the body will speak out in judgment against you it will say "G-d he used me for this, G-d he used me for that. Can't blame the body, G-d gave the body to you.

You are it's master, so the body won't be condemned in the judgment, you will be condemned in the judgment and the body will tell G-d.

Meaning that the body will not speak to G-d, the body cannot speak to G-d we know that. But it means that G-d will see the body and the body communicates to G-d, what G-d made. I made this body to obey him, to served him, to be his servant, for him to do what he wants to do in life on earth.

So his hand wasn't made for what he used it for, it is as though the hand is speaking out, but the hand is speaking out only as a concept. In other words the angel is reading your record and giving it to G-d. And when the angel presents your hand to G-d the hand says to G-d from the angel "This is the hand you made G-d, it is holy, it is a Muslim, but he used it to do corrupt things." So the hand is saying to G-d "He used me unlawfully, he used me against Your Will, he used me against my nature, You didn't create me to do these things, he did these things."

So this brazen serpent healed them how? They were not stupid, they were wise, when they saw that this language was saying "You all are hot headed and your wisdom, the way you use it in anger, and in heated debate, it's being heated up

and it's losing its quality. And pretty soon it's going to be like dead brass, tinkling brass, it means dead brass. It's going to be like dead brass when all its fine qualities have gone.

And your intellect is going to be way up there, that's where you want to go, you want to go higher than your leader, you want to go up higher than G-d if you can, way up there. He (Moses) erected a high cross, it wasn't a short one, high cross in the wilderness with a brazen serpent at the top someone will say "How do you know"? Forget you I don't have time for you, the time is out, we don't have time for you, I had time earlier I shouldn't have given you that time.

It's a cross you have to look up, way up there. So it was telling them what was wrong with them and it was telling them in a way that it made them feel terribly ashamed. It said "Yes that's right we're losing the quality of our intellect by just engaging anger and debate, heated argument at the time."

So they began to cool, that hot serpent, that fire burning serpent cooled and died up there, became dead, so they say "no we don't want that death, we don't want to kill our own intellect, our own intelligence we better heed the sign, this healing sign, we better heed it" and they were healed.

Don't take the ark on the battlefield

Now it says "As serpent was lifted up in the wilderness so shall son of man be lifted up," so this is where they get this cross with Jesus on it. That's what the Bible says this is not me talking, that's what the Bible says. I wish some of you preachers were brave enough to challenge me because we can help advance this cause if you give me some opposition, we can, believe me it ■ would help us. That's why they were told "Don't take the ark out on the battlefield, don't ever take the ark out on the battlefield again" because they did it once and lost it, in the battle. If they lost it then they were not strong enough to keep it anyway.

And if they got to keep it out of the battle that means it can't stand up to fierce fighting with the intellect, because it's not fighting with physical weapons it's fighting with the intellect.

So they got something that's inferior anyway, I don't want the ark, it can't stand to come out in the battle I don't want it. It came out in the battle once and you lost it, I don't want it. I want something that will stand up in the battle, something I don't have to hide and keep at home "Oh don't come out." That means what they are telling you is "what we're giving you all is too weak to come out in the open and fight against the rational man, don't come out in the war with the rational man with this stuff we've given you, let Imam W. Deen Mohammed talk but you keep quiet. I want you to see your teachers are our slave masters and Al Islam came to free you.

So "as the serpent was lifted up in the wilderness so shall the Son of man be lifted up". So when they put Jesus on the cross is that a good thing for Christians or a bad thing? Bad but also good because they say the cross is sacred, and he is sacred, and his and crucifixion is sacred. That's what they say.

And they say he was sent in world for that purpose, to die to save the world from its sins, to heal the world, that's the logic, by his death the whole world is saved and the sins are healed, the sins are removed or they are healed. This is the saying.

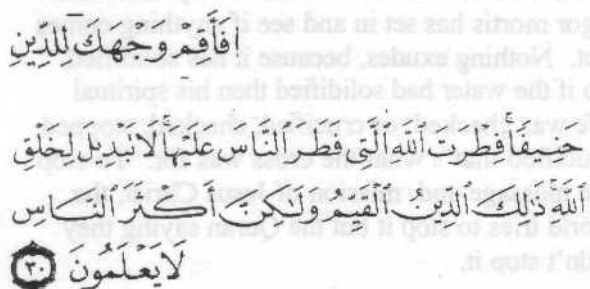
Q. 4.157; Jesus they crucified him not

"That they said (in boast) 'We killed Christ Jesus the son of Mary the Apostle of Allah'; but they killed him not nor crucified him but so it was made to appear to them and those who differ therein are full of doubts with no (certain) knowledge but only conjecture to follow for of a surety they killed him not."

So how are we understand that? Jesus died a Muslim, a Muslim means in obedience to G-d his Creator, conforming to the best nature that his G-d gave him when He created him, that's what that means, that he stayed a Muslim.

So this sign is a sign that he stayed a Muslim, it means he kept the balanced symmetry, it doesn't mean he was crucified, it means he died a Muslim..

Q. 30.30; Let there be no change in the nature Allah made



The Qur'an says: "So set thou thy face steadily and truly to the Faith: (Establish) Allah's handiwork according to the pattern on which He has made mankind: no change (let there be) in the work (wrought) by Allah: that is the standard Religion: but most among mankind understand not."

His head shows that he is not using it, the head is as' though death has come, it is limp, right? Do we change the nature Allah (swt) gave us? Will we let our minds or do we use our heads to make alterations on the nature G-d made? No, the Qur'an says "Let there be no alteration on the nature established by G-d.

So if this is what we want you to see our nature, our mind is dead while we're showing you our nature, G-d show us our nature I don't want to talk about it just show the nature, the nature speaks for itself and I'm not going to change what it's communicating to you, not with my involvement of my mind.

Cross broken is the secret knowledge given freely

Bukhari 3.425; Cross will be broken

Abu Huraira reported Allah's Apostle said, "By Him in Whose Hands my soul is, son of Mary (Jesus) will shortly descend amongst you people (Muslims) as a just ruler and will break the cross

and kill the pig and abolish the Jizya (a tax taken from the non-Muslims who are in the protection of the Muslim government). Then there will be abundance of money and nobody will accept charitable gifts.

So my head is dead now to what G-d is saying to you directly with your nature that He made. So this is a good sign.

But the people were so ignorant in the days of our Prophet (pbuh) he couldn't trust his public with that kind of knowledge. But I'm trusting you with it. And the time was coming, the prophecy it's prophesied by the Prophets, the time is coming when the cross will be broken, this is one of the hadiths, the cross will be broken, it means the secret will be broken and the knowledge would be given freely to you . "Are you that one"? That's nothing that I'm interested in don't waste my time I'm nothing, I'm Wallace D. Mohammed, I follow Imam Warith Ud Din Mohammed, now if that guy would answer you it would be alright with me but he choose not to, praise be to Allah. .

Q. 3.102; Die not except as a Muslim

The Qur'an says: "O ye who believe! fear Allah as He should be feared and die not except in a state of Islam. "

So Jesus really didn't die in their perception on a cross, right? But by another perception he died but not on a cross, on the perfect balance that G-d created for his human nature. He lived in the balance, and he kept that balance and he died in that balance, Qur'an says "die not unless you are Muslim" and he did not die except in that perfect balance G-d created for the human being.

This symmetry it can't be everything no hair on it, this symmetry can be shown without meat, we don't need flesh to show this symmetry. We can take the skeleton and show this symmetry, can't we? We don't have to have hair, that's why you have the wood without bark, the wood without leaves, the cross as a symbol of wood means the tree has no leaves.

The tree has no branches except to balance, the tree has shed, has lost its leaves, it's dead, it's a dead tree. But in the dead tree is a pattern for that, that will be put on the tree to make the tree complete again right? The basic pattern is still there. What's important for the pattern is vertical balance and horizontal for the balance, right?

A tree if you force it to grow crooked, with obstructions, it will force the tree to grow crooked. Its branches will grow so that the weight is balanced, though the trunk is crooked the branches will still work to achieve balance, they will grow to achieve balance by sending themselves out to put that weight in such way that the straining will not be on the trunk, isn't that wonderful?

Even if there is an obstruction in way the life of tree still is struggling for balance and will achieve it some way or another. It's a beautiful sign the man that sung that song there is nothing as beautiful as a tree, Al Helper sang that song. Beautiful song and a beautiful artist.

So this is not a bad sign if you understand how to perceive it, it is perception that causes it to be bad. It says "And they were made to perceive it like that", that he was actually crucified and killed.

Cross is a check

The sign says if you perceive it correctly, the sign says that he died in the balance. So if he died in the balance he died a Muslim, if he died a Muslim, he was not killed and neither was he crucified because crucify means to stop his vital life, crucifixion, you know the cross is a block we said a check.

So the crucifixion is explained as a check or block, it's explained by the language revealed to Muhammad (pbuh) it says "Wa ma salabuhu" and they did not cause rigor mortis to set in.

Jesus crucified not stabbed and water came out

So what is the proof they didn't? In their own report was the proof as Ahmed Deedat says and a few other of the Pakistanis, I only heard it from them. That when they stabbed him, pierced him in his side out came blood and water. You go out there and stab any dead animal on the road in the side or anywhere that rigor mortis has set in and see if anything comes out. Nothing exudes, because it has solidified. So if the water had solidified then his spiritual life was checked, or crucified, checked, stopped, crucified that's what the cross was for. To stop the message and mission of Jesus Christ, the world tries to stop it but the Qur'an saying they didn't stop it.

John 2.7-9; Jesus turned water to wine

Jesus saith unto them, Fill the water pots with water. And they filled them up to the brim. [8] And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. [9] When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom,

Matt 26.28; Blood is of new testament

"For this is my blood of the new testament, which is shed for many for the remission of sins."

They didn't stop the light, the message because he said what is the water? The water is wine? What is the wine? The wine is blood.

What is the blood? The spirit of the doctrine, so they didn't stop it, they did not cause rigor mortis to form in that body, where that spirit of the doctrine could not flow in the body Christ and out to the world. Even if you pierce the body, they aren't that good. You pierce something with a sharp instrument, but you pierce something also with your intellect, with your sharp intellect you pierce it.

So even though they keep it locked up to themselves, if you have the sharp instrument of intellect to piece their body like I have done, then out comes water and blood. They didn't let me in, I took my spear that was lead by my heart, that's the point of the spear, some of them they let you know how it is, actually took a heart at the end of the spear. So I got into them with my sharp intellect and with my heart leading me and I got into their body and I didn't find Christianity to be dead, I didn't find Christ to be dead.

I found his message still flowing alive, the water that he made to be rejuvenating, spirit uplifting, not wine but made, he took the flat water of their language and he gave it some red, a little social interest, interest in mankind and it turned to be red and it excited their imagination and excited their spiritual life like wine oh they became uplifted, excited it, rejuvenated it, isn't it wonderful?

So actually I can say when I'm dead, take a glass of wine in remembrance of me and eat some unchanged bread with nothing from the animal in it. Don't put any yeast in it, eat some leavened bread in remembrance of me. Take the wine for the spirit of my gospel, I told you I have no gospel but my father told the leaders that I was free to go anywhere I wanted and preach and he looked at me and said son "and preach that gospel", so now I'm using my father's language it isn't mine, I don't buy what my father said I have no gospel.

And I say and take the bread in remembrance of doctrine of my gospel, I can say that to you, yes I could because I have given you the knowledge of the flat language of their spiritual teaching and I have turned their flat waters into exciting liquid that stipulates your imagine, it excites your intellect, it enlivens your heart and spirit and affects you like good wine, that's just a fact.

And believe me don't think that you're standing back and saying "I don't buy it" don't think that it hurts me. I'm hurt for your sake. I have more people supporting me percentage wise than Jesus had, he only got a few out of the great

multitude that he talked to. I got more, a better percentage than he got. It doesn't mean that I'm better or anything, no I'm under him, he's a Prophet, I'm not a Prophet, I'm under him, he's a Prophet I'm not a Prophet I'm under the Prophet. It only says to you that this is a new time and people are not as crazy minded and not as sick in the head as they use to be in those pagan days when they were just animals in human form. And the people were invited to become human. Most of them were nothing but animals in human form, only a small percentage of the population back then were human in their human form most of them were nothing but animal in human form.

So it was much harder for them to get the many, civilization has progressed so much I guarantee you I have a thousand to one with me percentage wise, percentage wise they only got like one percent person I get a thousand. It does not speak for my work in comparison with the leader's work back there, it speaks for the progress of this society on earth. That's why there is going to come a time in the progress of the society on earth when we can't hide things and we're going to have to give everything openly, it won't be nothing we're supposed to keep secret.

Pray silently in the day, aloud at night Q.

58.10; Secret counsels can't harm believers

The Qur'an says "Secret counsels are only (inspired) by the Evil One in order that he may cause grief to the Believers; but he cannot harm them in "the least except as Allah permit's; and on Allah let the Believers put their trust." You keep secrets from minds that are so dumb and so prone to violence and ignorance that it is risky for you trust them with knowledge, you don't give knowledge to fools. There is no one that is a fool now, we live in advanced time for human society especially in America. You go to some countries you'll find there are still some animal, human beings walking around, they are really animals in human form, but in this

society, you got to have a mental problem if you are not rational as well as spiritual.

Matt. 26.55; Jesus taught in day they arrested at night

"In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me."

So you can trust rational with knowledge and Jesus is a sign that there's coming a time when you will have to, that's why it says "Why you arrest me in night when all the time I spoke in the open?"

He wasn't speaking of that time, that language is a prophecy, it's projecting the future time, it was addressing the future time when he will be projected into the future time, 2001, into our present time. And in our present time you, we are not to hide him in the dark. Don't you know this is given to us in Islam too? I'm not watching the time, to me this is more valuable than your time, I'm on G-d's time clock, this clock is not as important as G-d's time clock.

Pray silent means Revelation give to spiritual not rational

Noon pray: 4 rakats Jumah: 2 educate 2 for prayer

Now we say prayers mostly silently in the day in the light, don't we? So that's a sign that the communication of the Revelation is not given to the rational world, it is given to the spiritual world of which the moon is the light over it. But one day G-d is going to give you a renewal of light, symbolized by the two Eids. And you will speak in the day time, your voice will be heard in the day time on those Eids.

Also the noon prayer, you have to educate people you're obligated one day a week to educate these people that live in the dark. And

you're permitted to make education as important as prayer, four rakats for the noon prayer, take half of it to speak out and educate them on this Revelation. To show that with G-d education and Revelation are equal in importance, equal.

Qur'an says "He didn't reveal it except you be informed and educated." I am through, if you're not with me now I don't want you. And I want you to know that, you might hang around to sneak a hearing because I have showed you how to get up to the heavens now so you might hang a round to sneak a hearing but know that you will be met with flying, fiery missiles fired at you. Thank you I'm through.