# 03/17/1975

# IWDM Study Library

# Second Lecture of Imam W. Deen Mohammed

### By Imam W. Deen Mohammed

In the name of Allah, the Beneficent, the Most Merciful, to Whom we forever give praise and thanks for his blessing us with a black savior—who met and became a savior. Because G’d in the person manifest himself and he met one in the person of Master W. F. Muhammad. We forever thank him for the great blessing of the Honorable Elijah Mohammed—who has worked hard with us all of the life that was given to him after his mission in this earth with us. He worked hard all those years—all of the time. And gave himself totally to the establishment of this great mission. A mission divinely given to him by the Lord of the Worlds. That he has not failed us. He has enabled us to see that he is present though earthly or bodily he is absent. And we can only see his presence because Allah, the one who supported him, is never absent.

My dear brother and sisters, Muslims, followers of the great leadership established by my father. I greet you with the Arabic greeting of peace and happiness. —As-Salaam-Alaikum!

We will begin with a reading from the Holy Qur’an. We thank you for your presence here today. All praises is due to Allah! This is a great day for us. We heard our great leader say many times, “We will be the winner”. I will read from the Holy Qur’an—chapter 6, verse 161-“Whoever brings a good deed will have 10 fold like it and whoever brings an evil deed will be recompensed only with the like of it. They should not be wronged”. I turn now to chapter 7—we read now from chapter 7 verses 6 and 7—“The certainly we should question those whom the messengers were sent and we shall question the messengers –then surely we should relate to them with knowledge and we are never absent”.

So with these quotations from the Holy Qur’an, we begin our talk with you—hoping Allah will guide us, because only Allah can guide. And I hope that Allah will open our eyes to see guidance, because only the Almighty G’d can open our eyes. And I hope that Allah will soften our hearts to his righteousness. So that we can receive in our hearts his truth, because only he controls the heart. We are living today in a great day of the manifestation of Allah’s presence. The scripture has told us from Genesis to Revelation of the coming of G’d. It presented to us a G’d that had hidden himself from the world of opposition, from the world of challengers and oppressors of the truth. He hid Himself to give the world of opposition a chance to prove themselves powerful enough to undo His work. The Bible tells us of two forces or two people or two companies. One is described as agents of Almighty G’d or saints of Almighty G’d or the friends of Almighty G’d—who go about in the earth searching the earth to find those that they can present to G’d as being worthy. Then we have the other company, the enemies—the wicked—the satan and his disciples called shaitan in the Qur’an—and his devils—who also go about in the earth, you find this in Job I believe. They go also about in the earth, but they are seeking those that they can bring before G’d to prove them unworthy. Those that want to show a worthy person to Almighty G’d are those who have G’d and His great truth and His great purpose for them. But those who want to show G’d’s people or the people of the earth as being unworthy are those who resents G’d’s great plan. They are enemies of G’d. They are the ones who began with the great satan who got proud and boastful when G’d said to the Angels, “I am going to make a man of black mud or earth fashioned into shape”, and He said, “when I have duly proportioned him and when I have breathe into him of my spirit-meaning My truth-then fall down and make prostration or obeisance to him”.

And the proud satan, the proud devil—he became puffed up with pride and could not find it in himself to bow down to something that would be made from lowly material. He could not find it in himself to bow down and submit to that which had not a superior origin as the devil thought that he himself had. He was not a devil before he rebelled. He was the chief among the Angels. But when he rebelled, he became fit to be called satan—which means the enemy-and that is the enemy of G’d and man. He said, “I am better the he. You made me of fire”. Fire in the scripture means knowledge—the knowledge that is gotten from the study or in the study of the physical world. No revelation brings this knowledge that the satan or the enemy boasted in. That knowledge comes by the efforts of the mind an its interaction with the physical creation. Just like the child playing with objects in the house, he learns something of those objects and come into a knowledge of the home environment. Man grows up to manhood and his knowledge increases and he becomes a scientist and he studies the earth and the environment—the water, the air, the sun, the heavens and what is beneath the surface of the earth—and he comes up with a great accumulation of knowledge. This knowledge is knowledge out of the physical creation. The physical sun is a part of the whole or the total physical creation. And that physical sun is a ball of fire. And that ball of fire enables us to see with the physical eye the other physical objects in our environment. So the sun enables us to see objects that we can’t see when there is darkness. The knowledge that we get out of the study or from the study of the physical world serves as light for the mind to show us that of the physical creation that the physical light cannot show us.

So, knowledge is a sun, a mental sun. A sun for the mind of the people. Knowledge enables us to walk about in dark areas because we have knowledge of the dark areas. A man can walk about in his house without the lights being turned on in the house because he has another light –that is the light of knowledge—the knowledge of his home. He knows the rooms, he knows the stairways—so the lights can go off—the power failure can come and he still can make his way about in his home. That is because he has another light—the light of knowledge. This is the light that the enemy of G’d boasted in. This is what made him so proud. It made him think that he is superior to the man that G’d said he would make and fashion and breathe into him the word of his own knowledge—you see? Satan felt superior to him because he had not seen the knowledge of Almighty G’d manifest in man or in the man that G’d would make. That is in the messengers, in the prophets and messengers, and the righteous servants of Almighty G’d. The enemy had not seen G’d make a righteous man and give him his knowledge. So he thought that something made from the ignorant people, something made from those who just are nothing but a mass of flesh—like earth fashioned into shape—but without the learned mind.

Something like that—an uneducated person—how is he worthy—so worthy that “I have to bow down to him G’d “. But, G’d in his answer –said, “I know what you know not”. G’d knew His plan. He knew what the man was capable of doing. He knew that His man would not have to come through the schools of the scientists. He knew that His man would not have to come through the studies of the world. That He, being the All Knowing, who makes possible the science—we call physical science, human science or world knowledge—that He could make a man from nothing and give him in a short time knowledge from Himself and that knowledge would enable that man to stand above the scientist of the world. He knew that His knowledge in that man would be greater light And when the light comes, it would make the light of the world –that is the light of physical arrived at knowledge—it would make that light –the light of the scientist, the light of the world—it would make that light appear as darkness. And the Book says, ”The light of this world is darkness with G’d”.

All praises due to Allah! So, He says, “When I have fashioned him and have duly proportioned him”-what does this mean? The man comes up on the earth as a child and when he is first delivered out of the womb of his mother, he comes into the world that may be bright with day light, but is totally dark to the baby because the baby simply knows nothing of this new world. And that baby, because of its mother, clings to its mother. It feels an identity with its mother. It knows it came from a warm environment and it clings or it pulls to, or it draws to the warmth of its mother. This baby is a child of want. It has not come into the knowledge of the world and developed into the stages that was intended by the Almighty G’d for it. It is just fresh and new into the world. Out of one womb of darkness into another womb of darkness. But this baby begins to grow as a creature begging, a creature in a metaphorical way—a creature praying even from the womb, praying for food and protection. So, G’d, in His great wisdom in the script book, he tells man when he grows to be a big man on the earth and thinking that he is the boss of everything---G’d says in his great scripture, “reflect! Go back and think on how you came into being”! You didn’t come into being boasting. You didn’t come into being ruling anything. You didn’t come into being dictating to the world. You came into being helpless. You came into being as a beggar. You came in hungry and My mercy in forming of your mother provided you with food and with protection and with comfort. And then He raised them out of that. And brought him into another form. He formed the man from a creature of want into a creature of emotion. The first creature—and I say creature—I mean of the creation.

The first human creature was a creature of want. But wanting and having the want answered brought appreciation in that creature and brought about love in that creature for that mother who is answering that hunger, answering that want—that made that creature, formed that creature—a creature of emotions. The creature smiles and show pleasure when it’s needs are answered. And the creature frowns or cries and shows pain and discomfort when the needs are not answered. And this brings about an emotional human being. One that responds to its emotional needs. So, G’d, then in the womb of emotion-nourishes this creature, he hammers on this creature, he fire, he blows the billows of flames on this creature and he burns him and he, then, cools him so much that he almost freezes him. Then he handles him so delicately sometimes as though he is back in the womb with no pain, with no cares what so ever. He carries him from one extreme to the other in the womb of emotion to see if he is worthy of recognizing that he is in the hand of a mighty G’d. And out of the womb of emotion, if he is worthy, he grows to love knowledge. Because, his emotions arouses in him a curiosity. How come I am dashed from one extreme to another? How come I am heated to the extreme and then cooled to an extreme. How come I am comforted until I am just filled with joy? Then, I am starved until I feel emptiness and almost death. He begins to ask questions of the activities that are going on in the emotional womb. And then, asking these questions makes him grow into knowledge. And then he becomes a creature or a man of knowledge.

When, he becomes a man of knowledge, then he stops responding so much to emotions. He trusts the solid ground of knowledge. And he questions emotion to see if it is befitting of me to give in to this emotion. Will it shame my knowledge or will it credit my knowledge? Should I cry like a baby or should I look for strength in knowledge?

I am not telling you that we should hold within us our tears and our suffering. But I am saying to you that we should not encourage the giving of our mind and our heart over to the winds of emotion until we have first looked at the scene, looked at the picture and have seen ourselves and that it is befitting in the daylight or in the knowledge that we have. Is it befitting, now, that I give myself to the gust of wind of emotion. And if it is not befitting of me as a man or as a woman of knowledge, then I don’t encourage myself to boo-hoo like a baby or to shout and dance. Because, it might not be the time for shouting and dancing. And it might not be the time for boo-hooing.

The book teaches us, that is, the Bible teaches us that there is a time and a season for everything under the sun, then we as men and women of knowledge must first ask the question because our leader has taught us to think five times before we act, think five times before we speak. He said that maybe then you will be acting rightly or speaking rightly. So, we as men and women of knowledge—we should take the time to see, to question a thing and see if this is the proper thing to laugh in or laugh with or to laugh about. Is this the proper time to laugh. Is this the proper time to shed tears—you see? This is the way men and women of knowledge responds to things. You know if you go to a baby and you tell the baby that you have to make a decision or I have to place a decision on you—“child you can’t eat chocolate candy anymore”. The first reaction that you get is an emotional reaction and it is hard to get from that baby a reaction to knowledge. Simply because that baby is growing out of emotion—he is a form of emotion growing into the form of knowledge.—right? So, you will reason with that child. You will take the time and the patience to make the child see that this is the right thing to do. “I know it hurts baby”—so, you try to make him see the reason, the knowledge in this. That it is harmful, that it is bad for him. And if you are successful, the child will accept it. But, you had to first battle with the child’s emotional nature—right?

Now, if you go to a child who has become knowledgeable. A child who has shown himself to be capable of reasoning with things, you don’t have to pat him for so long. You don’t have to have so much patience with him. You can go right to him and say, “look, this chocolate candy is harmful to you. We think that you are eating too much of it. So, you better give it some thought and reduce your intake of chocolate or cut out the intake of chocolate all together”. Thus, you can go right to the point. You don’t have to come from an emotional side to get co-operation from an emotional form—you see?

When men comes into knowledge now they have to be reached with knowledge. Men and women of knowledge, they just don’t react, respond immediately to emotions. The wind or gust of emotion just won’t bring a quick response from men and women of knowledge. They want to look at it, because, it is not yet true light. And we hesitate before storms of darkness. All right, now, the man of knowledge and the woman of knowledge when you come to them with knowledge—right away—you get a reaction, right away you get a response. They don’t hesitate. When you first find men and women of knowledge hesitating before a call or before an approach, it is because the approach is filled with the darkness of emotionalism. And they hesitate because knowledge won’t permit us to walk in darkness without a light. All praise is due to Allah!

In the physical world that has not known the reality of G’d, the men and women of knowledge are the superiors in the world. They are the g’d’s of that world. So, in the book they are called the angels of G’d. Now, there are many angels of G’d. G’d has angels serving him in the heavens. Angels that are agents, forces working behind and in those things that we see operating in the heavens. But, we can’t see in those things operating, the forces that are responsible for their operation—you see? So, there are also the angels that work in the skies or in the higher regions of the physical creation. Once man with his knowledge find those angels and discover them in the light of his knowledge, they are dropped from angels and they are given new names. But, until man discovers them in the light of his knowledge, he calls them angels—meaning that they work for G’d but they work outside of his sight. I can’t see it so it is an angel. But, once my vision is expanded , my knowledge is expanded to capture the forms and the reality of those angels that operate in the higher skies, then I can’t call them angels anymore. The man of knowledge then becomes their superior.

So, we find in one book that G’d says that He made man a little below the angels. And in another book, we find that G’d says He made man a little above the angels. So, these angels that operate in the physical creation as forces behind or in physical creation, they are nothing but agents. They are nothing but hidden forms of the physical creation. They are powers and forces that were called in ancient times angels and g’ds. But, when we discover them in reality, we don’t call them angels and g’ds anymore.

So, Genesis refers to the angels and g’ds and it uses the term angel and g’d almost interchangeably. But once we come into the knowledge of just what these realities are, then we leave the old language of Genesis and come into the modern language of later revelation—you see? Now, in the man’s environment or in the man’s realm, the human realm, the realm of man—that world, the world of human beings—the angels are the powerful men and women of knowledge. The chief satan, the enemy there,--he is the head of the human world of knowledge. He is the wisest of them all. He is the chief—right? Yes!—he is the chief. And the book says that satan was the chief. Now before G’d manifests his power to give new knowledge, to give knowledge from Himself to creation, to man—the satan knew no other knowledge but the knowledge that had come to him from the study of the world. He knew no other knowledge—so he was the chief among the angels and he was not above them. He was not satan. But the moment the G’d manifest his doings and the satan saw a knowledge coming into being brighter then his knowledge, then he began to get jealous, he began to envy. He didn’t want to share the throne. He didn’t want to accept that he should step down and give first place in the house of Almighty G’d to the man that G’d makes with his own hands. He said, “G’d you didn’t bring me up from the ignorant of the world. You didn’t bring me up from the stupid society. You didn’t bring me up from the illiterate. You didn’t bring me up from the uncultured, from those who have no human refinement. You brought me up from fire.

The scientist is born of knowledge. He is not born of what we call mud fashioned into shape. He is born of knowledge and knowledge is like fire. Fire can disintegrate things –break things and separate the parts—take it out of form and break up its parts and scatter it back to its original places. The fire breaks the things up and it will throw the water—the liquid back with liquid. It will throw the gases back with the gases. It will throw the liquid back with the liquid, the gases back with the gases and the solid back with the solids—Right? This is what fire will do. So fire have in it the nature and the power to break up the nature of things that have been formed—and throw them back where they belong to show us from where their form came—you see? So it is the great power of the scientists of the world. They have the knowledge to break up the forms that G’d has formed and show us where these forms came from—from where the pieces came together to unite and make the form that we see. So, they are proud of this great knowledge.

But this fire –now—think of the fire, the fire is also something that is dangerous. It is dangerous because it does not permit to be given a definite shape—is that right? It is not like earth. It is not even like liquid. Liquid—if you pour it into a container, it will stay in the shape of the container that you put it in. And the earth, if you it in a shape, it will stay in that shape until you take it out of it’s shape. But once you let fire loose, fire has to be controlled—is that right? Alright! So, you see here that the satan here, the enemy—he is proud—because he says, “nothing controls me”. “I am not like that mud fashioned into shape.

I don’t have to stay the way things put me. Nature put him like that and he has to stay there until I give him knowledge. But, myself, I am a creature of knowledge. I am a creature of fire. No earth controls me. I scatter the forms that is fashioned of mud. I breaks them down. I show their inner parts. I show their composition to the world. So, I am the one you made to show the world the composition of this man you fashioned out of mud that stays there. And, I directs him as I please. I breaks him up and put him together”. I am talking about the ignorant, the unlearned of the world and the wisest scientist of the world. They break up, they manipulate, they break up, they disintegrate, they decompose, they reform the ignorant of the world. You are in their hands. They are your g’ds until G’d does something to you. But, G’d says, “nevertheless, I know what you do not know”. Certainly, I know that you have mastered him. Certainly, I know you have been his superior and that you have had him in your hands. But, I am not saying that I am going to make simply mud fashioned into shape. I am saying that I am going to make my man from simple mud fashioned into shape. He won’t be the thing that you have been handling. But, I am going to begin with the most inferior in your power, under you power and I am going to begin another creation on him”. So, look at what G’d said. G’d said, “When I have duly proportioned him, when I have given him his emotional form and have settled him in the right quantity and the right quality emotionally, and when I have duly proportioned him as a creature of knowledge and I have given him the right amount and the right quality of knowledge, and when I have established him as a begging, humble, and pleading creature—when I have proportioned –proportioned means to put the right amount of this and the right amount of that—thus when, I put the right amount of each of these things that go into the making of my man, then I am going to do something else. See, the trouble with you satan is that you are all fire and don’t have the other forms. You have grown out of the pleading, the begging, the wanting form. You think that you want for nothing. You think that you have no one to cry to. I am going to make a man who still has baby in him. He will have the right amount of baby in him. He will still cry to me and say father. He will still look to me and call on me as father. I am going to make him of knowledge but he will have the right amount of knowledge in him. He won’t be like you. He won’t be proud. He will recognize that he is not the G’d, that he is not the superior. He won’t be unruly like you. He won’t be fire that can’t be contained. His fire will have something to contain it. He will have with him the form of submission. And, submission pulls by its force of gravity, and it holds the flames down and won’t let them escape to do damage. So, he will also be a creature of knowledge that will be duly proportioned in that knowledge and will have quality knowledge. Your knowledge is polluted knowledge. That is why it rages all out of control. Your knowledge has been polluted by the darkness of your dark being—not being dark in the sense of white and black—like black mud and white chalk—but darkness in the sense of the absence of light. You know the Book says that satan was a black creature. Black here is not black in the physical sense. It is black in a moral sense, black in a spiritual sense and black in a mental sense. Because the Book says his knowledge is blackness, meaning that it is darkness. All right, follow me now and I guarantee that if you listen that you will learn and if you learn, you will become superior in the earth. All right now, So, He said when I have duly proportioned him, when I have put the right amount of baby in him to call upon me, to realize that it needs protection—it needs someone to answer its hunger. When I put the right amount of baby in him

To be completed in a couple of weeks