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# IWDM Study Library

# The Second Resurrection: The Light Behind the Veil(Part 1)

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In the Nation of Islam, divine knowledge is of greatest importance. We, as Bilalian people, have always had hearts that were filled with compassion because our nature is a loving nature. But love without knowledge is not good enough to sustain us in this day and time.

I thank Almighty G-d, Allah, for His Presence with us today. His Presence enables us to love with real love, to know each other with real knowledge, and to do what we have to do with understanding.

We want to look at the first two Attributes of Allah mentioned in the Holy Qur'an because understanding them will aid us as we are resurrected from our previous womb into the womb of the total light of Divine.

The Book says that Allah is "Al-Rahman" (The Most Gracious) and "Al-Rahim" (The Most Merciful).

The work of "Al-Rahman" suggests many things to us that are like the work of a father. It is to bring about a divine creation in the moral nature of the man: his righteousness, high principles of conduct, excellence of character, and the dignified mind that lifts the man above petty, unclean, and ignorant things.

The earth cannot create this kind of being. It takes the work of Allah, a reunion with the Divine Source. This converting back to the divine nature comes from the Power of Divine Being.

The work of "Al-Rahman" is again like the work of a father because the father likes to see his child with strong virtues. He likes to see it grow in an image that will be a compliment and an asset to him.

The father will risk losing the closeness of the child for the sake of having it come into the natural form. It is just nature for a man to work to preserve his child because he knows he lives through that child. Beneficence signifies more of a masculine attribute because it implies giving freely, disregarding selfish motives.

Allah, "Al-Rahman," creates the moral and dignified man through the free giving of His divine word, the Holy Qur'an. He puts the Word of Qur'an in the man and it creates him in the image and likeness of Divine.

When we say creation, in this sense, we are talking about creation that builds life in a person—a creation that feels the hardships, the miseries, and the agonies in a person. It is the human that reaches out mentally and morally to another being. It embraces that being, not just because it has a beautiful physical attraction but because it has a beautiful inward attraction. This is our real "life."

The Divine Word of Almighty Allah unlocks the mind, turns the light on in our being, and makes a spiritual sun to rise within us. It shines upon the dead matter in our mind, our soul, and our spirit. It causes us to take on form in the likeness of Divine Word which carries the germ of the Divine Mind.

The greatest manifestation of the Beneficence of Allah is the creation of man (mind) in His likeness. After creating us, He gives us a strong staff (Holy Qur'an) to walk with and to measure our steps.

The Book says the word of "Al-Rahman" created the moral, upright being and made him to know the clear evidence. Whenever the Divine wants to test the understanding of the man or the man wants to measure the intensity of his own light, we are blessed with divine criteria, the clear evidence (Qur'an).

Now we have come to the Second Resurrection, and our vision is (as the Book says) "certain vision." There is no question about what we see. We know what we see.

Our speed of progress today will be faster because the light is brighter today.

This is not because there is a superior office or a superior man today, but all of this is brought about by the Second Resurrection.

The Book teaches us of two resurrections.

The First Resurrection brought great fruits and great manifestations or expressions of Divine Being.

The Second Resurrection brought in complete light. In the Second Resurrection there is no more the light of the sun and the moon, but G-d Himself (the Light of the world.)

The Holy Qur'an teaches us, in the Surah entitled "The Resurrection." that there would come a time when the moon would be buried in darkness and the sun and moon would be joined together.

We have been dealing with light as symbols. The sun and the moon are symbols for a real light. Symbols are, in themselves, darkness because they can only serve to show us in darkness a way to some light. A dark symbol, if you can read it, can bring light to the mind.

Although the sun shines light and the moon reflects light, they are both dark symbols until we know the reality of them. When we come into the full reality of them, we know that they are lights that stand as symbols of another great light.

If you come face to face with that light, you will need no more light of the sun and the moon. The sun represents the light of scripture. The moon represents the light of the prophet or the messenger.

We see in the Messenger of G-d, a reflection of the scripture.

He is the moon of G-d's Word. When he speaks, we get scripture or the light of the sun.

The Book says that G-d put a heavy word upon His Prophet. The Word of G-d is always heavier than the prophet.

The light of revelation (sun) rules the world just as the physical sun rules the world.

What has ruled this world of scriptural people?

It has been scripture.

The New Testament ruled the Christian world. The Torah ruled the Judaic world. The Holy Qur'an ruled the Islamic world.

These scriptures were as suns that ruled the world.

In the Second Resurrection, we don't need the sun or the moon because G-d, Himself, will be the Light.

We will come to see Him face to face. We won't go to the scripture for light. We go to G-d for light. Then we leave G-d and look at the scripture and see more light.

Because I am the first in the Second Resurrection, you will have to depend upon me for some time for this understanding of the light.

Scripture has not directed me. It is my sight upon the Image of Divine that has been the light to dispel darkness from the pages of scripture.

G-d is already "the Light of the world" with me. It will take you time to come into the understanding of just how He is the Light of the world and why scripture is not.

The scripture, itself, is still part darkness. It was to remain that way until the Second Resurrection. But the Second Resurrection brings to us the Source of the Light of the very Being, the very Essence, the very Conscience, the very Mind, and the very Word that manifests Itself through the voice or mind of the holy people and arrives on paper in the print of the scriptures.

There is light in the Bible from Genesis to Revelations, but you won't be able to get it until you come face to face with the G-d.

The Holy Qur'an is uninterrupted, pure Light from cover to cover.

There is uninterrupted light from cover to cover in the Bible, too, but it is not pure. Even with the mistakes in the Bible, they couldn't put out the light.

The Book says that in the beginning was the Word. That doesn't mean the word on the page. That word is a long way from the beginning. The Word that was in the beginning is the Word of real light that lights the world in the Second Resurrection.

As we come into the understanding of the pure source of Bible scripture, we see the light behind the veil. The body of the Messenger of G-d is a veil because in him is the light. We can't see the light unless we look behind the veil or he opens the veil and lets out some light.

Just as the individual is a veil in his physical make, the scripture is a veil in its physical print. This world has been trying to interpret the scriptures for some time. They have come up with much truth and much light. To this very day, however, they have been unable to take the veil away.

This is mentioned in the Old and New Testaments as well as in the language of the ancient Egyptian religion. It said that G-d was veiled and no one has seen the face or removed the veil.

The message is this: Truth came and it had to be covered up to bring about the works of Almighty G-d. Today we are here, in the resurrection, to remove the veil.

In the First Resurrection G-d began to raise us up out of the graves by beginning to unveil the truth. In the Second Resurrection the truth is not just unveiled in a sense of scriptural interpretation, but we come to a kind of natural interpretation that also serves to finish the scriptural interpretation.

You will understand this eventually. We have been taught many things in the teachings of the great Master W.F. Muhammad and the Honorable Master Elijah Muhammad that have prepared us for this time—the time of the Second Resurrection.

The teachings have brought us along the road to a certain point towards our destination in scriptural interpretation.

When we take it from that point and carry it on into the Second Resurrection, we will understand that this movement is a continuing movement and not a new movement. It is a shifting of gears or a transition, not a new thing.

We are not in the dark. We are not in doubt. We are not doing this Divine work with the physical hands that you see.

This Divine work is being done by the hands of the Supreme Being and He makes no mistakes. May Allah bless you with the light of understanding.