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# IWDM Study Library

# BIBLE TERMINOLOGY(Parts 2a-3a)

### By Imam W. Deen Muhammad

Imam W Deen Muhammad: It's very good to see you brother Minister.

All praises to Allah

Quickly I'll make a little announcement here. We have formed a body of ministers representing the ministry here along with myself. It's Minister James Shabazz, Minister Anita Akram, Minister Naim Akba, Minister Karim Abdelaziz, who is the Regional Minister, and Minister Nasir Ahmed. Minister Nasir Ahmed is the young minister, most of you know him, young brother, very active and hardworking brother. So he will be at it.

Yesterday we only had four, I believe, but this morning I met with Minister Nasir Ahmed and after talking with him I remembered that he is really needed as part of this body here, the Ministers body here at the mosque. Is he here today? Where is he? All right will you stand so- some of them don't know you, I don't think.

That's Minister Nasir Ahmed, and by the way, he's doing very well in his studies too- his Qur’anic studies. He told me he's ready to read Qur’an to me in Arabic, I told him I'm ready to hear when he gets ready.

It's very important to take notes especially if the professors are instructing you in Islamic studies. It's very important to have your notebooks and keep your notes and keep them in order, in the order that he's given them, because if you don't keep notes you want to be asking questions because you forget. We have to spend a lot of time and get as much as we can because as ministers we are far behind.

We don't want to waste a lot of time and we want to take advantage of all the time that he can give us. So if he talks about one hour, good, he talks for two hours, better, if he talks the whole day long, still better because we don't have that much time and we're way behind so we want to catch up. If you keep your notes up I feel that in a month or so, you'll have some ministers here who'll equal many of the Imam in the Muslim world.

That's one thing the Imams they know there, they went to sleep, not everywhere but many places where the Christians and western influences came, people went to sleep. They kind of went to sleep and the Imams, I've been among them, and they have standard khutbahs and they give them all the time, with no new spirit, just dead spirit. Just reading, like reading something, the spirit is not into it.

The Islamic world really needs strong ministers who can read the Qur’an and understand and I think we're well on the way. We thank our brother, who came with us, come to help us. We thank him. And you see there's no difference in Muslims right? Muslim is a Muslim.

We will change the subject now from Islamic studies to our Bible terminology, understanding the Bible as it is. Our belief that if we can reach the Christians through their language, we will attract them to Islam faster and once they come to Islam then we can teach them the language of the Qur’an but we shouldn't teach anything just for the sake of teaching. Whatever we say it should be to bring the people closer to Islam.

Whatever we teach in the Bible it shouldn't be the same things that they know, that have misled them. It should be a kind of criticism, we should be teaching the Bible to criticize it so that they can see the falsehoods in the Bible. That's what the Nation of Islam has been doing now for forty something years, as you know. Been teaching the Bible, but teaching the Bible to show us the mistakes and the falsehoods in the teachings of the Christian world.

As you know we have been talking about the stages of development which are necessary for human beings to reach his full development. The same developments we have said are in the society. We spoke of the physical development and by physical, we included the biological man with his biological appetites and drives and what not.

The power, the appetites and powers are forces in the flesh body. We described the first appeal that was made to us by master Fard Muhammad- An appeal to get us to wake up in our physical bodies, not that we were physically dead as flesh, but we were physically dead as a society because we weren't taking care of our physical needs. Then we talked about another development which is the development of the mind.

We said that involvement in the physical world increases; wakes up the mind, the intelligence, the rational power and increases the intelligence development. That mere contact with the physical world, with an interest in the physical world begins to expand or build a body of knowledge that enables us to form some kind of rational understanding of things.

Then we also spoke, we said that master Farad, he called our attention to the physical needs but he also asked us to become awake or alive in our mental body.

The honorable master Elijah Muhammad would often say that, "My mission is to raise the mentally dead." Is that right? Right. Though he was attracting us with physical things, he was interested in waking us up in our minds, because without the mind being awake then there is only so much physical progress we can make. The physical interest will begin to feed the mind and invite the mind to come out into the physical environment and explore it.

But if we don't open up our minds to the knowledge that is out there in the environment for us, then the mind will only develop so much and the physical development can only come in some kind of relationship or proportion with the mental development. He said his mission was to wake the mentally dead, the sleeping dead, and the mentally dead. This is Bible language-When we study the Genesis, we see that the creation of the Genesis man is really the creation an intelligent being, the mind.

In the holy Qur’an, this Adam, is understood by Muslims to be a prophet and if Christians would really study the Genesis very carefully, they would see that Adam in the bible is also a prophet because the Adam is not the first man or the first human being. As you know the first Genesis talks about the creation of the world and it speaks of the existence of male and female.

Then there comes the story of Adam after that, is that right? The story of Adam is supposed to be a repetition of the first story explaining it more in detail but it's another story showing us that as the physical creation was made so is the mental creation made. The mind is made and the way that the creation is made and we know that we only have creation to feed on mentally is that right? Unless there comes a revelation.

If mind has fed on creation, then mind must be in the image of creation but the bible has so many confusing things, it speaks of the image of G-d and this is confusing because G-d says make no images. He said make no images so this is very confusing to say man is in the image of G-d. Then if man is in the image of G-d then people can make an image of G-d in the likeness of a man and that's exactly what they did.

They went astray with the teaching of not understanding. G-d's man, the prophet, is made in the likeness of G-d's attributes as we know. We have the attributes of Allah in the Holy Qur’an and we are told to create ourselves by ourselves, take on the attributes of Allah. In taking on the attributes of Allah we become like Allah in attributes but never in human image. So the Genesis man is the genesis of the mind and not the genesis of flesh and blood.

Flesh and blood was before that particular Adam. Actually what we're getting is a kind of allegorical story of the creation of the world- The whole world and everybody but that message is beneath- it is quietly given in the story. The surface message, the message that's right out there in the front, the main message- is the genesis of the people who received scripture revelation and we might call them the Hebrews, the Jewish people.

There trying to give their story tell us how they came to be a people. There are so many translations and interpolations; the bible has become a book that carries many stories and many messages. It carries messages from pre-Hebrew, pre-Judaic times, carries the message of Babylonian religion and history. It carries the message of the Jews and it carries other messages.

As you read through the bible we get the Greek influence, polytheism is influencing it, the so-called heathen influence comes in

so in order to understand it we have to try to find what is the main message in the book because there so many messages. So we have to try to find out what is the main message and you find that in the bible there are certain major prophets given and these bible writers, or the so-called Jewish people, have not used the prophets to establish the prophet himself, they've used the prophets more to speak their own history and their own life.

So you find prophets are guilty of all kinds of crimes, prophets are guilty of deceit, of intrigue, that is because that these people are speaking their own history through the body of the prophet, in the name of the prophet. So we don't accept the bible as it is, Master Farad told the honorable master Elijah Muhammad that the bible is a poisoned book.

He, in one of is late talks to the public, calls it the graveyard of his people so we understand that but he still used the bible heavily to wake up the people. He said "You have died in the bible so I have wake you up in the bible." We can go and approach our people with Qur’anic teachings direct and invite them to Islam, which would get many of them into the faith.

But the Christian leadership, they'll never accept the Holy Qur’an.

Not all of them together, you will hear a minister here and a minister there but they won't accept the Holy Qur’an until they understand what the Holy Qur’an is talking about. They have to understand that the Holy Qur’an is talking to them from the same G-d that the bible is talking to them and the scriptures of the Holy Qua-ran are not foreign to the scriptures of the bible but they are the scriptures of the bible.

But they are the scriptures of the bible that have been revealed, again, in there right form and without all of the forgeries that we find in and we understand in the bible scriptures.

If they understand that and if they can hear the language of the bible in the Holy Qur’an then they will give an ear to the Holy Qur’an but if they don't hear the bible in the language of the Holy Qur’an, these people go on believing that though your religion might be better than mine in some respect but I'm in love with it.

You know how people are. They say "Your religion is better than mine but it's not that much better that I can change my whole life and take on your religion." Human beings find all kinds of reasons to justify what they do. They look and they find all kinds of reasons but if we are successful, Inshallah will be successful.

If we are successful in showing them the bible, it's real message and it's silly messages and it's poison messages- if we are able to show them this then they will have to either rewrite the bible or just become Muslim. If they rewrite the bible they'll be a step closer to the Muslims, right?

IWDM: If they rewrite with our pen, because we are the ones who are leading this thing, if they rewrite with our pen then they just have to accept our leadership. So one way or the other Inshallah we're going to get the Christians into Islam.

The bible, I believe it's in Romans, says that from the time of Adam to the time of Moses there was death- Death reigned from Adam to Moses. We know between Adam and Moses came Abraham and Abraham is called the father, Father Abraham. So if death reigned from Adam to Moses then what happened to Abraham? He was an outstanding, father-like image, in fact he is the father even in Islam he's not father in the sense of earthly father but father in the sense of a earthly leader or religious leader.

He's called the leader, the Imam. He was the first Imam for the Jews, Christians and also for the Muslims. The Jews built their argument on what is established in Abraham. The Christians build their argument on what was established in Abraham and the Muslims build our arguments on what was established in Abraham. The Holy Qur’an says the pattern or order of Ibrahim, the upright one, is that right? All right, so we all go back to Abraham. Here the Bible is saying that Moses was the beginning of life and all before Moses was death or death reign. Death was in control, death was in power.

Now if we look at this particular saying and then look at the Genesis itself-- what the Genesis is talking about-- it's talking about the creation of man. G-d said, "Let there be light and that the light be separated from the darkness and the snake coming and appealing to the new man that G-d has made and suggesting to him things that cause him to turn from G-d's guidance and start following the society, the world that had no guidance.

So we see in all of this that there is a movement to bring the mind to life, the man was made of clay, in other places it is said that he is made of dust, the dust of the earth and of clay. Genesis tell us that water rained down on earth and a Spirit went up into heaven. "The Spirit went up at me, and then water rain down from heaven, the Spirit went up from the earth and water rain down from heaven and wet the earth." So here is something else coming into play now, water is mixing with earth.

Here we have a combination of water and earth to produce life, not flesh-blood, blood-man going to pop out of the physical ground like a plant because water rain come down from the-- physical rain came down from heaven, we know better than that but this is the picture.

It is a picture that has to be interpreted, it has to be explained so we understand that water is something that is necessary to bring about human life and the water is symbolic of that thing that.

What is characteristic of a human being? A human being is distinguished from other creatures in that we are morally conscious. Other creatures, they don't have to be morally conscious, they have their control governed by natural law, by instincts, is that right? And their instincts keep them in check but for the human being, his moral knowledge checks him. His fear of G-d, his moral knowledge, is that right?

Water is symbolic of this human nature. This kind of nature has to come into physical man in order to produce the kind of mind that G-d wants, G-d doesn't want any kind of mind.

There is one kind of mind that is dead with G-d and there is another kind of mind that is alive with G-d. A mind that is just alive to physical needs or to self-worship is not a mind that is alive with G-d. Is that right?

So that kind of world is a kind of world that is dead. But that mind that is alive to G-d, alive to moral development, that mind is called 'mind that is alive,' So though the mind is the object of the religious movement- the development of awakening of the mind is the goal of the religious movement- that mind is not just to be awakened to anything, that mind is to be awakened to Almighty G-d, to moral development.

So it says that G-d made the man in Genesis, speaking through the language of the Bible now, G-d made the man and put him in the garden and the man was tempted, he was tempted through his flesh. The snake invited Eve to pick up the forbidden thing to break the law of G-d, is that right? And Eve represents the fleshly appetite, the fleshly forces, and resources.

These passions and heated appetites that rises up in the flesh. Eve, the word Eve in the Hebrew language, is 'Hava' I believe it is'. In Arabic, it's 'Hawa' which means nothing but air. It means active air. This is a poetic name for the passion in the flesh. Remember that the people, the language is there, the inspiration of G-d is the inspiration of G-d but our language is our own language.

When the Qur’an came to Prophet Muhammad the Arabic language is heavily exercised. Qur’an Al Arabia, an Arabic Qur’an. This is written many many times. So the language is Arabic, is that right?

The language was chosen because it's an expressive language, a language rich in expression and a language according to the Encyclopedia Britannica, it's a language that has retained more of the original language than even the Hebrew which is said to be older. Encyclopedia Britannica said the Hebrew language is older than the Arabic language but Arabic retained more the original expression than the Hebrew language.

In that sense, it is older than Hebrew language. If it is newer in its script-- what you call it when you write the language, you understand?-- If it is new in character, but old in preserving the right meaning then this is the older language. That is what the Encyclopedia Britannica says.

All right, but the point is that when G-d speaks to us, He speaks to us in our language or through our language. When He reveals His message, he reveals that message in a human being and when He sends that message to us, the message must come in a human being. So as the message must come in a human being, the message must come in the language of human beings.

So the language is our own language, its human being language. Originally, the language is formed naturally and the language is a good language. If the world- the universe- speaks to us, the universe will speak directly to us but if someone distorts truth and gives us false ideas of what reality is then language become false. Is that right?

Crowd: Right.

IWDM: Right, the language becomes false. If we study the language of the Bible very carefully with few intentions, good intention and with knowledge- we have to have some knowledge- with knowledge of the whole Qur’an and with knowledge of Islam, we will see that these ideas were spoken to the mind from the natural environment and then man getting G-d's knowledge, G-d revealing Himself through these things to man, man then used these things that he had already known then to establish or to build up a terminology

Pictures and terminologies to which to speak the new knowledge, the revelation of G-d. If Adam now, from Adam to Moses is a reign of death, and we know between came the Prophet Noah, who was supposed to be the beginning of life after the destruction of life. Is that right?

Because the Bible says that G-d repented him, that he had made world, so he was dissatisfied with the world of Adam- the descendants of Adam- and He destroyed it with a flood, so the Bible says. After destroying it with a flood, Noah became the leader of the world and he and his direct descendants populated the world again according to the Genesis. Is that right?

If Noah now was a beginning of the generation again, then how come Noah is not-- how come life wasn't reigning?

in the days of Noah. What was there in the days of Noah to prevent life from reigning? All the sin had been destroyed, is that right? If there was death, what kind of death? G-d had already killed the sin according to the bible, he had wiped off the sin, the sinners were gone, and there was only Noah. It looked like it's to say that the life reigned from Noah on, is that right? Noah represents not a prophet, not a human being, but Noah represents a movement in the religious society and that movement is the spirit movement.

You know after the waters had caused a great flood and drowned out the life, the bible says that the winds came, is that right? The winds came and blew on the water and when the winds began to blow, the waters began to subside and finally with enough blowing of the winds the waters were all receded- they all receded back to their boundary- is that right?

Now, we know that the bible preachers have said that the winds means war, wind means trouble, wind means a lot of things but we know also that the wind means 'Hawa.'

These Semitic people, Jewish people, they always speak with two tongues; they never speak with one tongue. As the Indians said of the Caucasians who came to the west, he says, "The white man speaks with forked tongues" well the bible speaks with forked tongue, it's speaking one direction and another direction, all the times, two directions.

Here we have wind meaning one thing, and wind meaning another thing, and the doctors of the Hebrew script, they say that the bible speaks of two breaths; one is the breath of the world and the other is the breath of G-d. What is Noah's breath? This breathing that breathed upon the water, what breath was this ? Was it the breathe of knowledge, what was it? Obviously, it was not knowledge, the force was not the force of knowledge- it was the spiritual force- love is a spiritual force, compassion is a spiritual force.

The ancient people knowing the heart is here and the lungs are there, identified the breath that the air that is moving around in the vicinity of the heart as the winds of compassion, so the force will speak of the winds of compassion, is that right?

They will speak of the winds of compassion coming from these old ideas. The winds that came from Noah were the wind of compassion, meaning that much death had come, many people had been destroyed, and the world was in a bad condition.

If compassion comes after destruction, it wins the hearts of the people. Then compassion comes after destruction and it begins to win the hearts of the people and the waters began to go back into their boundaries, here people were checked by blowing on them the winds of compassion, this is what we call the spirit- it gives the people the spirit, is that right?

The winds of compassion give the people the spirit, or make the people a spiritual community.

Here is the beginning of a spiritual community, not spiritual in the sense of rational understanding, not spiritual in the sense of moral understanding, but spiritual in the sense of a love for G-d. The mission now begins again after the fall of the man according to the Genesis, the man has fallen, he has fallen, the leadership has fallen, his generations have gone in to sin, and increased their sin until they came to a major destruction in the life of that world, you see.

Then Noah comes down after all of this destruction and he breathes the winds of compassion in the name of G-d, breathes the winds of compassion and the people begin to turn to G-d or be influenced by divine compassion, not that they had knowledge, not that they had rational balance or had moral understanding but that they were moved to love G-d because love was G-d was a good G-d, you see.

The bible says, "As it was in the days of Noah, so shall it be in the days of the son of man," the Christians now come and take up the same message they left you Noah's message. Here the world is in great sin, we don't know how to reach them with knowledge, we don't have enough rational knowledge to convince them with rational knowledge, let's use the message of G-d- G-d, after destruction, he blew the winds of compassion on the people so they present Jesus as the perfect love and began to appeal to the people to get them to turn their hearts towards G-d.

They're not concerned about their morals right away, they're not concerned about giving them some rational understanding, they just want them to love G-d, is that right? You see the receiving of this, but look here, from Adam to Noah we have Adam as the physical thing, is that right?

A physical man, a man made of the ground, who was told the right things but if you look at clay, the words clay I believe is (tein) then there's another word for clay in Arabic I believe it is?

There was a word in Arabic, I believe, it has the same meaning as baby, here we have the man, Adam -the prophet Adam- representing a baby society, here is the mission, the religious people in a baby form. That's why that society fell, because it was in a baby state. The society was born in the old world.

The religious movement then starts in the desert, in a wilderness, in a world that wasn't populated by human beings, the religious movement started in a world- this biblical movement- started in a world that was populated by human beings, a world that's new, wealth, and strengh, violence, and all these other things. A baby community coming in to a world like that, it can be tempted, because it's rational body hasn't developed enough yet, you understand?

This Adam represents the physical man who is trying to come into spiritual birth, but before he can come into spiritual birth, because of his infantile baby state of mind and knowledge, the strong people in the society are able to tempt him with the knowledge. We don't have to go way back there in the days of Genesis to see this, we can look all the world right now and wherever in the world you find religious people who are a spiritual body but had little rational knowledge when the test came they failed it, isn't this a fact of history?

When the test came they failed it because the people who have a lot of rational knowledge they are able to get into those people's mind and attract them to physical things, to worldly things, to material things and they are able to get into their body of knowledge and twist their knowledge without them knowing how those wise devils are twisting it, they twist their knowledge and lead them to the

Imam W. Deen Muhammad: Noah became that spiritual body and we have Adam who is trying to come to birth as a rightful man in the faith. But before he can do it he is tricked and the society falls. The society is the seed by the strong men of the world and they fall. They fall, it's going to corruption, great extent of corruption, and then G-d comes and appeals to them with compassion to bring them back on the right path.

Then later Abraham comes. Abraham comes; we are talking about the major developments now in the Bible. Abraham comes and Abraham is 'The Faithful One', the one who has faith. The Christians call him, 'The faithful one'. The New Testament establishes the Christian position in Abraham's position.

Abraham was judged righteous because of his faith. They say it's the faith that's more important. Not work, not good deeds, but faith is more important. So they put heavy the emphasis is on faith to attract the people to believe in G-d, with a whole lot of problems. We don't need to be taking up that time, we just want to move through these prophets, their major prophets, who are not actually prophets in the Bible as much as they are teachers of the religious movement among the Judaic people.

Abraham is called in the New Testament, 'The Man of Faith'. But Abraham, according to Holy Qur’an, had something to base this faith on. Abraham began with rational inquiry according to the teaching of the Qur’an. Abraham was sitting out and his mind came open. He didn't get the Holy Ghost and jumped up and down.

Abraham's mind came open. He's sitting out by himself and he observed the bodies of the heaven, how they rose and how they set. He observed stars, how they fall and burn out.

In observing all these things, it's suggested that his rational sense that these things are not things that I could worship. I could worship a G-d who is over this, a G-d who designed these things, and made this order. That's who I could worship.

According to the Qur’an, Abraham came to faith by rational inquiry. His heart was turned to G-d, but he did not lose his mind. It's different than the case of the New Testament people who say, "First lose your mind and G-d will come into your heart." They say, "Lose your mind and G-d will come into your heart." Forget about deeds and rational arguments. But have faith. Give your hearts to G-d.

So this is a blind faith and that's not the faith of Abraham. Abraham's faith was a faith that was built upon some rational understanding. Abraham is the dawning of the man, of the new life.

After Abraham, there comes the next major man who's Moses. Moses is the next major man. The New Testament says that death reigned until Moses and then life started. Well, actually what they're saying, the live ones-- what they are saying is that Abraham was the dawning of life. That life got its body, its development in Moses.

Moses saw fire in a burning bush. Moses lifts up the serpent in the wilderness. This serpent is symbolic of the mind, the intelligence, the subtleties of the mind, the rational mind, if it operates alone just lines. Then the mind establishes a true rational. But if the mind is influenced and becomes selfish, or subjective, then it won't be objective, and what it establishes as a rational will be false.

The snake is the subtle things in our minds that know how to weave around. The snake crawls, he seeks the low places and he lives in the holes, he lives under stones. If he climbs the trees he climbs the trees that would give him a hiding place. He likes hiding places and he likes the low places. There are many descriptions of the snake that's very good for describing this devious mentality that tries to establish falsehood in disguise of rational argument.

So this is a snake. Now the so-called gentiles, they listen carefully to the snake. They thought that the snake meant the same thing that it meant for the Hebrews, that it meant for the gentiles, to the pagan. They thought it was a symbol of fertility. They identified the snake with the male organ. They think that the snake whispering to Eve was a sex thing tempting the man to fall. They missed many times, so the Holy Qur’an called them Darleen. Not of those who missed the mark, went astray.

Now we move from Moses and we come to Jesus. Moses, he established rational argument so well that a law was brought into existence, a law for the society. A law: do not do this, do not do that. He showed them that certain things were bad because they made you sick. They were bad because they were unclean, they were filthy. He wasn't spooked up. He didn't tell the people "Don't do this, because an evil spirit is in it." He says, "These things are unclean. This will hurt you." So he established some kind of hygiene discipline for them and brought a body of laws that enables them to form in a complete society.

Here is the fulfillment of the dawning of the rational knowledge. It fulfills. What does that rational knowledge want? Rational knowledge wants to organize society. That's why we want rational knowledge. We want to organize our life. Once the man has organized his life then the natural provision from that is to organize life of the society. So this is the object of rational knowledge, its government. We can talk a lot, but let's keep moving.

We come now to Jesus. After the world, a lot of moral people have defied the masses of the education. What's going to happen? We have some law, we have strong government, but the masses don't know how to relate to it. Eventually, the masses ought to go on to create too much trouble for the government.

The masses are going to become too much of a threat for the law to contain them. When that happens, what the lawmaker do? Instead of seeing with the eye of compassion or with the eye of G-d through mercy, they increase the law. This is what historically happens. Historically, man has increased the law to bring the people, the masses, into submission.

And increasing it he only makes it worse. Pretty soon G-d has to come into the life of the people. Because they can't handle their affairs. So, G-d wakes up a man and He shows the man that these laws are blind laws. Jesus called the scripture of the Semitic people, the Hebrews, 'doctors of law', and whatnot. He calls them 'dead letters'.

These things lost their effect. Just like taking a stick and hitting him every time he disobeyed. You have to hit him when it's the right time to hit him and you have to talk to him when you know that the hitting is not effective anymore.

So you had to use some kind of balance. But if you just keep hitting him, pretty soon he becomes dead, shallow. You keep hitting the place, the same place all the time, a shallow grows there and it can take the blow and not feel it.

IWDM: So the people became dead to the instructions or to the Hebrews' law with Ten Commandments and just law, law, law. Pressuring the people with law, but not giving the masses understanding.

The law was not applied equally. It wasn't applied fairly. If it had been applied fairly then the learned people would have made the proper adjustments. Since the learned people are free from the law and the poor people are suffering the law, they have no intelligence to question the law and debate it rationally, and say, "Look, it's time for a change in the application of this law. The law was good back then in those days, but now you need a new interpretation. Conditions have changed, circumstances have changed, and my situation has changed."

IWDM: Let's talk about this law. The masses, since they were deprived of education, they couldn't question their leaders. So G-d has to come and rescue the masses. Jesus comes, and He comes like Noah, blowing the winds of compassion. But Jesus came at a time also that was a time that had left in the world much rational knowledge. Jesus, though He blew of winds of compassion, in the winds of compassion was also some rational teaching.

But since he didn't emphasize the rational development and he emphasized moral development, we call Jesus a moral prophet. He spoke some morals arguments. He didn't speak so much from the rational standpoint, but from the moral standpoint. Is it morally right for you to do these things? Don’t your sentiments; Don’t your nature tell you something.

He appealed to their moral strength rather than to their rational strength. He appealed to their moral strength. He's called 'One Who Was Pure'. He's called, 'Pure', I believe that's the word. Is it pure? One who would pure, that G-d purifies. One that G-d purifies.

This means clean up. He spoke from His cleanliness and appealed to the sentiments of the people to wake up some compassion in them for those people that they were neglecting and abusing.

Here we have a moral man. If we go back now, we see a physical man Who starts trying to come to life in Adam, we see a spiritual man who's trying to come to life in Noah, we see a rational man who's coming to life or quickening in Abraham, and we see a rational man established in Moses. We see a moral man in Jesus.

After Jesus now comes Muhammad, peace be upon Him, comes Muhammad. Muhammad now, He's the balanced man, the proportionate man, the completed man. There are six, 1, 2, 3,4, 5, 6, but can we call clay man ? No can we call something that never got its mind open? No. So many human beings walk around with bodies, with eyes, nose and everything we got but if they can’t reason we can’t identify them as human beings. We have to identify them as animals. Because they are animals.

If a man is not awake in his conscience, if his rational faculties are not working for him, the man is virtually an animal. He might be a good animal. I'm not saying he's a bad animal. There are good animals and bad animals. Some of us don't have any rational light in our minds and we're good animals. There are some who don't have rational light and they're bad animals. But that doesn't mean they're not animals. They're all animals and anybody can get on them and ride them like an animal, can gather them like animals, can breed them like animals. The good ones and the bad ones.

But ones the rational light comes into the mind then there's no more an animal. We have to treat that thing as a human being, as a man. Is that right? So we don't look at our form in Adam though Adam is the beginning. We don't look at our form in Noah, because Noah is the beginning. We are not physical and we are not spiritual, we're a combination. We are a combination.

People who become too physical, they stray from the path; and people who become too spiritual without their rational minds coming to light, they stray from the path. As the Holy Qur’an in the chapter called The Life beautifully gives it, "There are some who looked at the light and they're blinded by the light. They don't see it. They go off on a spiritual trip and miss the light." So they become dead too.

We see here the developments of the light from Abraham, Moses to Jesus, and then Muhammad. We have three and then Muhammad. We're not in the physical and our form is not in the spiritual, but our form is in a combination and a combination of the two brings about some kind of rational understanding.

If a man will have spiritual force moving in him and will also be interested in the physical world, then he has the combination of physical and spiritual. The combination of these two working in him is going to develop his rational mind. It's going to bring his rational, what is the word, element. The rational elements are going to come to life.

But if he doesn't have these working, he can remain rationally dead and live a thousand years. If a man only can see physical things, the physical is working in him only; he will never become a rationalized person.

Now you might say, "What about these rich people? They're rationally alive." If they were rationally alive, do you think the world would be in the state it's in? The conditions here speak for something that had no rational light. So there're many who know how to count money, that doesn't mean they're rationally alive. But with the two working in the person, the person has a chance of coming to rational life.

The two came together in Abraham. The two came together. The physical and the spiritual came together in Abraham. This was the beginning of the life, the rational life. Then in Moses it was established as a society, a law, and everything was established for the society. In Jesus an adjustment was made because these things got out of balance, got out of line. Then Prophet Muhammad comes to bring the three into proper proportion and balance. The three forms of the human being. The human being is physical. The human being is spiritual and the human being is rational. We're all of these things. We have all of these forms. These forms have to be brought into some kind of balance and in the right proportion.

Prophet Muhammad, He was given the last revelation, that knowledge is complete. Not part of it. Not just the first phase of it. Noah's phase, Adam's phase, the other phases, but no. He was given all of it and then He was given the remainder so that He could give the people the complete picture of human life and human society.

So Prophet Muhammad is the completion, the completed man, the completed Servant of G-d that is completed in the development, in the mental and spiritual development, in the social development. He's the completed man. He comes to give the world the complete picture of a human being and the complete picture of the human society.

In the Holy Qur’an it speaks of three columns of smoke that'll go up. This is the judgment. The judgment says that there will go up three columns of smoke. The Holy Qur’an also speaks of three selves: Nafsul Ammarah.

I heard a minister Akbar he was talking on this and he said Nafsul Amor. He was thinking about the Spanish, amor, which means love.

IWDM: So he's trying to remember, he was close to it. He's trying to think of Nafsul Ammarah. and he said the Amor. That's Spanish, which means love or desire. Which is the same, it has the same-- but there's a difference in the Arabic word, because the Arabic is Nafsul Ammarah and la is an intensifier. Am I correct, sir? We have here a doctor.

IWDM: I don't have to make mistakes. I have someone to correct me and I wish you would correct me if I go wrong. The la is an intensifier, is that right? La ammarah means that it's not just desire. There's nothing wrong with desire, but its desire intensified to the extreme. If they're blazed enough. If this warm air of life in us becomes a fire, that's when it is destructive and that's when it's forbidden and dangerous.

So when our desires are made wild, the fires are blazed up and made wildfires. This has been bad for human beings. So it says Nafsul Ammarah. The self that is inclined, leaning towards wild fiery passions. That self is headed for sin. Can you give me the Arabic in the Qur’an what it says Nafsul Ammarah?

IWDM: Surly is guiding a man to sin. Now I have it.

IWDM: Then there's Nafsul Ammarah and then there is Nafsul Lawwamah. Nafsul Lawwamah is the self-accusing spirit it says. What are talking about? These things exist in the conscience. Man is moved by conscience. Aren't we persuaded by conscience?

So Nafsul Lawwamah means that conscience that is dominated by flesh appetite. The forces of the flesh and the appetites of the flesh. It hasn't risen above that to have an appetite for the refined things of life. Its appetites are still in the flesh body or in the animal nature.

So Nafsul Lawwamah this kind of thing is moved, it's tilted towards the sin. Just a little tip and it's gone. We need something to check it. Something to give it a check, a balance.

What gives it that check or a balance is rational understanding. Rising up to wake the rational mind. So that's the Nafsul Lawwamah. When man has some rational body, some rational knowledge, then he can question his inferior conduct and bring that inferior conduct up to a proper balance.

Then there is also Nafsul Mutmainnah. Nafsul Mutmainnah means the tranquil self. That self that has found peace and rest within itself. Simply because G-d has entered into it and it has found that its relationship with G-d. Its relationship with G-d has given it satisfaction and peace. Therefore, it is at peace with creation. Peace with creator automatically brings about peace with creation. This is Nafsul Mutmainnah.

The honorable Master Elijah Muhammad speaking from many, I would say mythology and religion. He didn't speak just from the Qur’an and just from the Bible, but He spoke some different mythologies and religion. In His latest talks, His late talks He talks on the three wombs of dark. He didn't explain it, but He just talked on it. Three wombs of darkness.

These concepts, you'll find them-- three-four concepts, you'll find them universal. Christianity has a Trinitarian idea and they apply this to G-d instead of applying it to the human nature. They apply it to G-d and make G-d three persons or three natures or three persons.

In Hinduism, Buddhism, you'll find that there are these three things. G-d the creator, G-d our savior, our preserver, and then there's another G-d, the destroyer. You'll find this kind of thing is universal. It's universal because man eventually grows to realize that he is being influenced by three different kinds of-- no sir, this is okay. It's not that it's hot, but you just get tired of staying in one position.

IWDM: I know you all are in a worse shape than I am.

IWDM: This three principle things in the human nature being life is easy to understand, because he understands he has a physical pull on him, he has to eat, and he has to do these physical things. Then he understands that he has a mental pull on him. Things are attracting him to his mind and his mind is getting involved in them. He understands that he has a spiritual interested in things. There is compassion is his heart, there's love there, there's fear there. No matter how tough or mighty we get, there's always something that can attract fear in us and shake us.

IWDM: So a human being knows that he is influenced by these three things or three principles operating in his life. But the Holy Qur’an doesn't want us to operate in broken patterns like this. It doesn't want the man to think of himself as a physical man, as a spiritual man, and as a rational man. But just think of yourself as man.

When you think of yourself as man and see that all of these things are not really independent things in you, but these things are just the phases or descriptions of your nature. These things are working in harmony and agreement, and it's only your ignorance that causes these things to disagree and establish one separate and independent of the other, a physical one there and a spiritual one there, and a rational one here. We don't have any three persons in G-d. We don't have any split up persons in ourselves. We are one people, one life, is that right?

The Holy Qur’an says, "In the judgment there will go up three columns of smoke which tell us if anyone who has conceived themselves as being a three part creature, then that's going to be destroyed in the judgment. That thing has to be burned up."

They are the Nafsul Ammarah, there's that self. But this self is seeking to become the real self. It doesn't want to stay there. The Nafsul Ammarah, the human being, doesn't want to stay Nafsul Ammarah. It wants to grow. It wants to become what G-d wants us to become, not Nafsul Ammarah.

The Nafsul Lawwamah, it doesn't want to stay Nafsul Lawwamah. Is there any peace whipping yourself all the time? That's not peace. If the conscience is constantly whipping itself, that's not peace, that's torment.

The Nafsul Ammarah and Nafsul Lawwamah, these want to mature. They want to grow, they want to make the whole man. The whole man is not going to be fragmented, split parts. He's going to be a whole.

The Holy Qur’an says that three columns of smoke will go up. This means that these forms are not real except in our own conscience. They're real in our conscience. If we think of ourselves as a physical person in our conscience, we become a physical person in our conscience. If we think of ourselves as a purely rational person in our conscience, we will begin to operate as a purely rational person in our conscience. If we think of ourselves as a purely spiritual person in our conscience, we will begin to operate as a purely spiritual person.

All of these false forms have to be burned out, they have to be removed so that the true man will come into existence. The true man will be Nafsul Mutmainnah. He won't be spiritual. He'd be Nafsul Mutmainnah and Nafsul Mutmainnah, that satisfied, tranquil, peaceful man would be a combination of all of these things. He will be physically moved, he will be physically involved, he will be interested in the physical things. He will be rationally involved. He would be morally involved. He will be socially involved. The man has to become as the Christians say in their language, 'The Kingdom of G-d Come'. Jesus said in the New Testament language, "The Kingdom of G-d is in you."

What is the movement now in my conclusion? What is the movement of all of these Genesis stories? It is the movement of human life into an orderly society and Alhamdulillah Allah Subhanahu wa Ta'ala and the Christians they say that The Kingdom Come. They don't say that it's here and the Revelation says that the revelator saw, the kingdom come and out of the sky, meaning that G-d is going to reveal His kingdom. That's what the revelator is saying.

That G-d is going to reveal the social order that man should have on earth. It's going to be a right one. It's going to be a light one, ripe with the light of knowledge and moral strength. But G-d is going to reveal it and Jesus says in the prayer, "Thy kingdom come." Prophet Muhammad comes. Prophet Muhammad came and He brought the social order. He brought the kingdom.

But Jesus said it's in you. What does that mean? It's yet to come. If it's in me, then it's not yet manifested out then it's in my seed, my generation. It means in the generations to come will be the kingdom of G-d.

Thank you. Allahu Akbar.