# 05/28/1978

# IWDM Study Library

# SIGNIFICANCE OF THE TIMES OF PRAYER (Part 1)

### By Imam W. Deen Mohammed

Presenter: Imam W. Deen Mohammed, Assalaamu Alaikum.

Imam W. Deen Mohammed: Allahu Akbar. Dear beloved Muslims, people, Assalaamu Alaikum. All praise is due to Allah, the Guardian, Evolver, Cherisher, Sustainer, the Protector of all the worlds. We ask His mercy, guidance, His forgiveness. We pray peace and blessings be upon the universal Messenger, Prophet Muhammad, to whom the Qur’an was revealed, on all the righteous servants, upon us, Muslims in America and throughout the world. Ameen.

Dear beloved Muslims, indeed a great pleasure for me to be here again this Sunday afternoon here in Chicago, addressing the world community of Al-Islam in the West. I understand that there are over a hundred locations that are tuned in to us today. All praise is to Allah. In fact, I'm told that we are even being heard outside of the United States and Bermuda. All praise is to Allah.

Insha-Allah, one of these days we will be able to visit these areas, especially out of the United States. Because, I'm telling you it's really a beautiful experience just to go to Bermuda, the scenery is beautiful, like a little paradise out in the sea, out in the ocean. Very beautiful there.

I'm telling you, all we need is some strong believers like we had in the days of Prophet Muhammad, salla Allahu Alaihi wassallam, peace and blessings be upon him. And I'm telling you the little small places like that will become suddenly acquainted with Al-Islam from every side and every quarter. The truth is spreading all over, and we do have very good people outside the States and in the States who are doing a wonderful job. As we grow stronger and stronger in the understanding and the knowledge of our religion, we will be more able to spread the truth to others.

We all are growing, and all praise is due to Allah, He has set us on the path of growth. Allah says in the Holy Qur’an that he has created us, created you so that you will grow. Allah doesn't like His creation to stand still. Our Allah loves to see growth in us-- physical growth, moral growth, intellectual growth, every kind of growth that is useful to the society, and that is accepted by the law of Almighty G-d. We should be trying to make it a reality for ourselves.

The Muslim is not going to be satisfied to be on the bottom. But Allah says rise. He has to obey G-d and rise up from his laziness, from his idleness, from his petty complaints, that hold him down like shackles, yoke. They have to rise up from the selfishness that keep them from doing a work that will rise them up from the lower level of society. You know, many of us allow selfishness to hold us down. Before we do a work, we want to know that it benefits me and me only. When in the world can we do in the world that will benefit me and me only?

You'll never be able to do much in the world unless you like to see other people benefit from what you do. That's the Muslim way. Well, as you know, this is four Sunday, but this is also teaching day, called Taaleem, Taaleem. This is day for teaching, Taaleem. But I'm not going to give you one of the standard sermons today. We're going to do some teaching and it has to be related to the teachings of the Qur’an, the life, works of Prophet Muhammad, salla Allahu Alaihi wassallam, peace and blessings be upon him. It has to be Islamic in its base and its purpose.

We've come a long way and I thank Allah that we are finally getting where we wanted to go. We know that the Qur’an has always been the Supreme Book, the Supreme Message among us. It was a kind of mystery message, we weren't allowed to really get into it, under the Honorable Elijah Muhammad, but we were told to respect it and we were even given rules to follow so that we would have no question in our mind as to what kind of respect the Holy Qur’an deserves.

We were told to never touch it unless our hands are clean. We were told to never put it under another book. If you have a stack of books and the Holy Qur’an is one of those books, The Honorable Elijah Muhammad said put the Holy Qur’an on top of them. The Honorable Elijah Muhammad said, "In your home, keep it in the highest place in your home, the highest place in your home."

The Honorable Elijah Muhammad said many other things. Like, he said things that even make us wonder about his beliefs and respect for the Holy Qur’an. But we do know that He taught us to respect it and to put it higher, in the highest place in our homes, and by doing that he put it in the highest place in our mind. No true follower of Honorable Elijah Muhammad can lie about that. We all know that the Holy Qur’an was the highest in our mind. He never told us to treat any other literature with the reverence and kind of respect that he commanded for the Holy Qur’an.

Yes, now we say, "Well, we're following, Chief Imam, we're waiting, we're watching him." We want to know where he is going. What is his program? We're going to the Holy Qur’an. And what is his program Al-Islam. That's what it's always been. The program is always that, Al-Islam. We were just not quite as equipped to carry it out every other day. And the direction has always been the Holy Qur’an.

The Honorable Elijah Muhammad used more Bible than he did the Holy Qur’an. But he said, "The Bible is the graveyard of my people." See, it is a poison book. He said, "The Holy Qur’an is a perfect book, holy book, hasn't been mixed or tampered with in any form." And he said, "Islam is the salvation of my people." He didn't say politics. He didn't say Black Nationalism. He didn't say Pan-Africa. He said, "Islam is the salvation of my people." He didn't say Elijah Muhammad, or Wallace D. Muhammad. He said, "Islam the salvation of my people," and you think need people from the old days, we got that in black and white too. But, "Islam is the salvation of my people." Yes.

He doesn't say Jakub History, said that Islam is the salvation of my people. What savior do you expect? He said, "After me, the judgment." Yes, judgement is needed after that, "After me, the judgment." Isn't that what he said? What?

He said, "No successor, nobody will succeed me, I will finish my work," I will bear witness, he finished his work and I do not want to pick it up anymore. Yes, this is a new work, Honorable Elijah muhammad came in like a war squadron, firing bullets and dropping bombs, tearing up the city, with psychology. Shock- effect psychology. After you bombard a people with the bombs of psychology, the shock-effect of words that appeal to their personal needs, to their fears, to their prejudices, to their wants, to their human needs, after you've come in with the bombs, the warplanes, and the bombs and the guns of shock-effect psychology, don't you need somebody to turn your lights on in your life? And give you a straight direction? Yes.

So all praise is due to Allah, he has blessed us to see the light and to come out of our war field and get back on the straight path of human development, human excellence, and the unification of human beings on this planet Earth. Do you destroy a people, and the world with it? Or do you destroy a troublemaker so the rest of the world can get together and live at peace. Yes. The war is to do in the troublemaker, and once the troublemaker is done in, the rest of these people organize to reconstruct their human life. Oh, the Chief Imam, I do not understand him, I do not know what he is doing.

Really, you cannot see out of this war, the battlefield. You cannot see that the battlefield is just something temporary. People do not live their lives out on the battlefield. The bands for the future are not in the battle, the battle is only a means for getting to the real business. The real business is human life, people have to live. People have to live with each other, people have to work with each other, people have to have the freedom of mind, to do what they have to do to solve their human problems. And there is no freedom of mind when you're carrying around great mysteries that are not being solved. So, let us thank Allah that we have lived to see the judgment day, and you know we were told that many of us would go down.

He didn't say only the Caucasians was going to be judged and condemned, because many of us would be condemned right along with them, because we followed their wicked ways. Isn't that right? When I came into this office, and became your Chief Minister now Chief Imam, which means minister but not in a priestly sense, Imam is just one who leads the congregation. When I came into this office, I found many of our own people have fallen victims to the wickedness of the wicked world that we ourselves as ministers of Honorable Elijah Muhammad were constantly preaching and condemning. Yes.

He said most of his followers would leave, there is going to be a great falling away. Many of us are still looking for the great falling away. You do not have to be outside of the house to be falling away, there was a house full people who had fell away. He said, "Well, you know, there is going to be a great falling away," so we expect things to get real bad. We're not going to have people around here to support programs, people weren't around then to support the programs. They had brought in contrary programs, foreign, wicked programs that were hurting the good life that Honorable Elijah muhammad had nourished with the virtue of preaching of the scriptures. Yes. So, see, who can show you the way if you think you know everything.

But, if you do not think you know everything, you can see the light today. I would not have come into no understanding if I thought I knew everything. I knew I did not know everything, I knew I needed much understanding, that there was more unknown than that there was known. And I sought guidance and I respected it wherever I found it, that is why I come standing right here before you now as Chief Imam of the world community of Islam in the West.

You cannot rise up in this world, or in any world, thinking that you know more than everybody else, thinking that you have come to the apex of human achievement, of the knowledge or have reached the sky. "I am on top of the Mount Everest, I'm supreme." You will never make it that way. You have to be humble; you have to be aware of your own shortcomings, and your own human limitations.

G-d has said that he made the human being in the most excellent mode, the most excellent mode. The design that G-d gave the human beings for human excellence is the greatest in all the creations. Human beings, because of that gift from G-d, he is able to reach the height of growth in this physical creation, reach the height that put him over all the animals, all the plant life, even bring into his service, sun, moon, stars, wind, rain, everything, lightning. Do you know this is a reality? That lightning has been brought into human service?

That the sun has been, and is now being brought into human service? Not just as an object out there shining on us and ruling our solar system, the physical solar system, but as a utility out there. Just like iron in the Earth, or gas in the Earth, or the wind that used to turn the windmill, or the wheels that is used to turn the dynamo for electricity.

These things are utilities for us and human beings have devised methods and devices that enable him to get this utility, and we are devising now things that enable us to get utility from the sun. All of these things have been rendered as a service for the human being by almighty G-d, and G-d says that also he has made the human being 'Du'ifa-Da'ifa,' which means weak, and he says that the man has been made in the most excellent form but, consequently, he is reduced to the lowest of the low because he thinks himself self-sufficient, thinks himself 'the almighty I' who can take charge of his affairs and work out his own future and bring peace and success and prosperity to himself while ignoring the guidance of G-d.

This kind of independence, arrogance on the part of the individual brings him down to the lowest of the low. Yes, but we have to understand that we are a creation of G-d and that we also are the design of G-d. G-d designed us. We didn't design ourselves. G-d created us and G-d designed our make, our nature, our human make and he knows best how to service the machine when something go wrong with it. He knows best what kind of manual, what kind of direction the machine should be given in order for it to remain in good shape, serviceable.

We don't know. Allah knows. What am I telling you? Unless you admit that there's a supreme being not human being, over you, before you, before creation itself, bigger than you, bigger than creation itself, not like you, not like anything of creation, until you accept that you are not on the right path and you're not-- there is not a possible way to save you until you first acknowledge G-d as being other than you, before you, your Maker, your Creator, your Designer.

Until you acknowledge that you can't go anywhere. There's no possible exercise that can be dreamed up or worked out that can exercise you into divine form. There's only one divine, that's G-d. You could exercise yourself into obedience and that's what you should do. Exercise yourself into obedience to almighty G-d, but don't think that you could come to some knowledge that will bring you into a divine mind. The only divine mind is the word of G-d. You're listening to the word of G-d, you're listening to a divine mind. The human mind is not divine and can never be divine.

Some people think that the human being is like a light bulb, that if you connect him up with divine power, he will come a divine light. Is the light bulb a divine light? By that I mean, is the light bulb a light of itself? No. It can't come on until it's made and then put into the electricity, connect it to the light source and it comes on right? Do you think the light bulb can tell you how the light came on? The light bulb wasn't made to tell us how the light came on. The light bulb knows nothing. He only shines because it was connected to a light and it has been designed to reflect that light out of carrying that live electricity. Is that right? Yes.

So, a human being-- if a human being speaks wonderful words of wisdom and we see a light there, should we think that the human being then has the power to turn the light on? The bulb can't turn the light on, or he would just fortunate to be in the right situation and in the right condition at that moment or at that instance. He might not even know himself the light came on. The people may say we saw a light. He probably did not even know it himself. He has no power over it.

He can't turn it on and off for himself. No human being has any divine power. That's what I'm telling you. No human being has any divine power. No human being ever had divine power. "Oh, what about these healers who touch you and you're healed?" The Scripture says Jesus touched people and they were healed. Then, he said your faith has saved you. He didn't say my power saved you. He said, "Your faith has saved you."

Faith in what? Faith in G-d, that this is a G-d-fearing man, and this G-d-fearing man is close to G-d. If I get close to him, I will be closer to G-d. If I obey him, I will be obeying G-d, or G-d will love me for my obedience to this G-d-fearing man. If people have that kind of faith G-d will reward that faith. G-d will reward that faith, but the individual himself has no power. "I do nothing of myself." Isn't that what Jesus says in the New Testament? I do nothing of myself. Had no power to do anything. And of the future, to look into the future and to see what would happen tomorrow, he says, "No man knows, not even the son."

If we listen to the words of revelation, the words of Scripture, closely enough and don't let our own blind ignorance, our own short knowledge blind us to what the page is saying, we could come out of a lot of this ignorance that we've been in without even becoming Muslims. What I'm saying is, the Christian doesn't have any excuse to be in the ignorance that most of this world is in. Her children doesn't have any excuse to be in ignorance, in the depth of it as most of this world is. Yes, all praise is due to Allah.

There's still some people, they're so much in love with themselves that they can't see the light. No matter what I say, no matter how plainly I say it, there's still some people who want to call me a prophet, call me a messenger, call me a divine being. I drink water and I eat food. I sleep and then I wake up I don't know what the hell was going on while I was asleep. I go to the washroom and I use water and soap just like everybody else and sometime I have to take medicine and sometime your problems worry the hell out of me.

But all praise is due to Allah. He cannot be affected. He cannot be affected or effected by anything. He was before everything and he didn't make nothing to be a problem to him. That's G-d, that's not me. All praise is due to Allah. We have to come to right understanding. That's the only way. When we come to right understanding and follow it, ah, we are on roads to progress, real progress, lasting progress. You can come in with modern equipment, modern machinery and you can throw up something overnight.

Well, you've got to learn how to. If you expect to see an equal. You want to be equal? Well, there are leaders of this world around us and the world we're in that are looking all the way into 2500. That enables them to know and prepare better for 2000. You see? But you, the only thing you're worried about is the next election. You've been trained to think in two years and in four years. Welfare and preferential treatment. We've got to come out of that. And Al- Islam is the way, sure way, without a doubt.

Let me quickly now turn to the Qur’an. Allah says in the Qur’an, Allah Ta'ala says in the Qur’an. Ta'ala means 'Most High, Supreme Being.' Allah says, "This day, have those who reject faith, given up all hope of your religion. Yet fear them not, but fear me. This day have I perfected your religion for you, completed my favor upon you, and have chosen for you Islam as your religion."

Almighty G-d that looks for us. Through his universal prophet Muhammad, peace and blessings be upon him. Again, G-d says, "Dhalikal Kitaabu Laa Raiba Fih,HuDan lill Muttaqim "This is the book. No errors are in it. It is a guide for the ones that want to go straight." "He says the Holy Qur’an will bring peace to my mind and clear up everything, but I can't find it, I don't get any help when I read the Holy Qur’an." Well, then, stop reading and pray that G-d make you one of the Muttaqin, one of those who want to go straight.

Can you follow a straight line when you want to walk crooked? You only try to follow straight lines when you want to walk straight. You know, we used to walk rails. You know, those pipes they used to make and put them around the lawn to keep you off the lot? We used to walk those rails. You couldn't walk those rails unless your mind was a hundred percent on walking straight. You get up there with your mind, your mind is not on walking straight, you're going to fall off that rail right away.

Is that much for G-d to ask of us? Just to want to walk straight? Just to want to be straight in our lives? That's not much to ask. He didn't ask you to come as angels. He didn't ask you to make everything perfect in your life. No. You can come as a sinner, but come with the desire to stop sinning and walk straight. If you don't come with that desire, don't expect to be guided by the straight truth.

No, the straight truth won't guide somebody that want to walk crooked. Again, Almighty G-d, The Most High, says in this Qur’an, "IN it there has not been the committed, it has been protected by G-d. There has not been committed in it any crookedness--" Some people show up a straight way, but hidden in the undercurrent of what seems to eye to be straight, is crookedness, but Almighty G-d has said that, "No, in this Qur’an there has not been allowed any crookedness."

There is no secret wisdom here that differs with the language of the book. There is no two readings, one contrary to the other. Oh, is that true of other scriptures? Yes, sir ree Bob. And we can prove it at any given time. Yes, yes.

Allah says, "Had this revelation been revealed upon a mountain, the mountain would have shaken." Down into the-- dust shook itself and rolled down as sand. Yes. Isn't that powerful, powerful description for the word of G-d. That if it had been revealed to a physical mountain, that physical mountain would have shaken and just crumbled itself, rolled down as sand, loose sand. Yes. Allahu Akbar.

What does that say to us? Don't we sometimes think in our own selfishness, in our own arrogance, don't we sometimes say, "I don't need it. You all need that, but I got money, I got education, I don't need it." We think the call to G-d are for those who don't have any human strengths, any human intelligence, any human power. "I don't need that.

That's good for you all, I congratulate the Imam, he's doing a lot of good for those people. Sometimes the smallest person that he's referring to is taller than he is. But all of his education, his PhD's and other things. He's stooping lower often than the smallest person he's referring to." Yes. But that's how they estimate the word of G-d.

And Allah says in the Qur’an, "No just estimation have they made," they have made an unjust estimation, they have miserably underestimated G-d and his plan. Yes. Allah says again, "Say, 'We have heard the mockery, the taunt, of those who say we are rich and G-d is poor.' Say, 'No, G-d is rich and you are poor.' "

Isn't that how they regard the sincere, humble people? "Oh, they have nothing to offer, we have everything to offer them. They have nothing to offer us. But they have vote that they'll go out blindly to the polls." They don't think we have moral, guidance to offer them. They don't think we have intellectual insight to offer them. They don't think we have social maturity to offer them. They don't think we can put their life on a sound foundation and solve their social problems, or their community problems. They're wrong.

We got everything to offer them if we are Muslims following G-d's way. Those that resist G-d and His ways have nothing to offer us. We do ourselves a good favor not to accept anything they offer because usually what they offer you is something to entrap you. I'm telling you the truth, yes. They want to entrap you. Those that respect the words, if they respect the word of G-d then we respect them. We trust them.

If they show no respect for the word of G-d, we trust them not at all. I don't want their friendship. I don't want their charity. I don't want nothing from a people that don't have any respect for the word of G-d because I know their help will be a hurt to me and in the long run its not going to help it is going to hurt me. Allah has given us guidance to protect us. What has Allah said?

Says the Muslim is the waliy of the Muslim. The Muslim is the protected friend of the Muslim. Says and don’t take the Christians or the Jews for your protecting friends because they are the protecting friends of each other. Some people may be quickly upset by this before giving some thought to it. A religion that won't allow Muslims to have friendship with Christians and Jews, what kind of religion is that? That's not right. You didn’t understand.

It didn't say rafeeq, it didn't say saadiq, it said waliy. Waliy is just not a friend. Waliy is a friend that I trust with my goods, with my Holy Qur’an. Say, "Brother, hold this book for me until I get back." The Muslim knows the respect I have for this book. I can trust him to hold a Holy Qur’an until I get back. The Christian don't know the etiquette for the Holy Qur’an. He might put his pork chop on top of it. No, I don't mean unwrap. I mean in the packet.

You understand. No Christian is fool enough to put bloodied pork chop on top of any book. Can I trust Christians and Jews with my children? Have they been taught how Muslim children are supposed to be raised? Can I trust them with a mosque? Have they been taught how to care for this mosque? Can I trust them to protect the Islamic way of life when they reject, willfully or unwillfully, the way of life and they don't know the Islamic way of life? If they know it, they don't accept it.

Can I trust them to keep the way of life? No. That's what Allah is saying. Do not trust Christians and Jews to protect your society. They are trained to protect the Christian society, and you are trained to protect the Muslim society. You be your own friend and protector for your own community. That's the guidance of G-d. That's the guidance of G-d. Look how wonderful Allah is. Allah knows our prejudices, our racial prejudices, in a religious prejudice, and religious hatred.

Allah knows that. Allah says, "Protect the houses in which the name of G-d is pronounced." Allah says that had not a people been empowered, or raised up, made strong to resist the oppression of another people. Churches, synagogues, churches, monasteries in which the name of G-d is pronounced, would have been toppled, torn down. Yes. Prophet Muhammad in Medina made it a law that the Muslim protect the churches, synagogues, the religious houses of worship of other people.

Yes, the Muslims have to protect them. It means if the house was unprotected and there was some wicked person or wicked group attacking or tearing down or desecrating the sanctity, the sacredness of that church or that synagogue, it was the Muslim's duty to even fight them physically, to drive them away from disrespecting a house of G-d. This was Prophet Muhammad.

He established that and he said that, "As long as there's Christians and the Jews or other people, especially the Jews." He spoke of the Jews. "As long as they live as decent citizens in the Muslim society in word, they would have the freedom to practice their religion, to do business, to live a free life in the Muslim society, in the Muslim country." This is Prophet Muhammad. You see? I get people who come tell me, "You're having interfaith meetings with the Christians and the Jews.

You're talking of friendship with the Christians and the Jews. The Holy Qur’an says, Don't take Christians and Jews for friends." You learn to read the Holy Qur’an before you tell me what the Holy Qur’an says. You don't know what the Holy Qur’an says. Can you read Arabic? Don't take Christians and Jews for friends. If that was so, you would find the whole Muslim world in a uproar, or at least a sufficient number in an uproar saying the president of Egypt is now really, clearly in the fault.

We can really put our judgment on Egypt-- president for that now in Egypt, because he has offered the hand of friendship to Jews. Nobody accused him because they know better. The ones who were ignorant, nobody listened to them. The ones who have knowledge to be listened to, they know better. The king of Saudi Arabia, he has a good, friendly relations with the United States and President Carter.

Not only him, most of the rulers in Al- Islam have pretty good relations with other religious communities. Many of them have excellent relations with other religious communities.

There are Interfaith council led by Muslims, Jews, The World Council of Churches, and others, they are all meeting together to fight the common problem for people who respect and love G-d. We all have common problems.

We don't want to see the name of G-d treated lightly, the word of G-d treated as a pornography book, a cheap piece of literature. That's what we have in the world. We don't want to see crimes grow so big that people lives are contained by the criminal instead of by the word of G-d or by the law of righteousness and justice. We don't want to see that. How are we going to defeat it? How are we going to fight it and defeat it when it comes from the Christian world into the Muslim world? From the Muslim world into the Christian World?

Don’t think dirty water just comes from one quarter. Dirty water comes from all quarters. Dirty water out of the Muslim land comes into the Christian land, and into the Jewish land or into the other lands, and it comes out of the Jewish land into ours. How are we going to defeat it if we don't unite? All the people that don't like dirty water backing up into their home should unite against the dirty water.

To do that, you can't go around saying Muslims are not to take Christians and Jews for friends. The Muslim is to take everybody for a friend until he proves to be an enemy. Once he proves to be an enemy, we don't take him for a friend any longer. We are not to take anybody for a protecting friend, a friend to protect our interest other than a Muslim who has proven his worth in the community.

Not any old Muslim man that say he's a Muslim or any old sister that say As Salaam Alaikum or Walaikum Salaam. It has to be somebody that has proven to be outstanding in the way of Allah. Right. There are some of you I wouldn't let you hold my Holy Qur’an and you call yourself Muslim. Right. Because you are not yet ready? Some of you don't plan to get ready. Isn’t no need to fooling ourselves.

This is a new day. I'd like to read another verse from Qur’an, Chapter 39 The Crown. Verse 4, "Had G-d wished." That is, "Had Allah wished". Some of us don't think as to G-d and Allah are the same. Of course G-d and Allah is not the same. That's understandable, right? I mean that shouldn't be a problem to anybody's mind. But the real G-d and Allah are the same. "Had G-d wished," If G-d wished, or had wanted to take to Himself a son, he could have chosen whom He pleased, out of those whom He just create.

All these sons that G-d has created on this Earth. Why did He have to go and do something strange to give Him a son? None of us are worth G-d's missioning? You mean to tell me all the human beings that G-d made, His whole creation just not worthy? Not a one fit? Not a one can be made fit without an artificial in simulation? No. G-d says in this Qur’an that if He had wanted a son, He'd just pick one out of all these men.

World is just full of men. If He want one, He'd just pick one of them. He already had him and didn't have to stoop to your level to have him. He had him from the mighty position of G-d Almighty. Create the Earth, create the animals, plants and everything, and create people but all of us were sinning. That's the beauty of it. The sinning world can never kill out the nature that G-d has put in man.

That's the beauty of it, but if we say the whole world was sinning and there was nothing left usable, that's not beautiful. That's not beautiful. That tell me that the nature that G-d had put in men and women had fallen, had died out, and there was nothing left to be used to build the Kingdom of G-d. That's terrible. That's a terrible thing to say for G-d. That G-d made the human beings, populated the world with men and women, but there was not a single one on Earth fit that he had to have a child, a man without a father. That He had to be the father himself, and he had to find a mother that no man had touched.

It doesn't say much for G-d. All of these good, strong, thanksgiving people around here on this Earth, and they've always been, He found Mary. Didn't He? He found the mother of Christ, He found Mary. She was fit. She was fit because she hadn't had sex. You so pitiful. Pitiful, pitiful, pitiful. She hadn't had an intercourse with Satan. She hadn't had an intercourse with lies and corruption in religion. That's the germ of man that hadn't touched her. That's what that means. That's the more important understanding. That's what separates the men from the boys.

So, He found a Mary, didn't He? Sister will say, the woman but no man was -- it didn't fit. No man was fit. No leader was fit. The leadership was unfit. There was worthwhile people in the society so G-d chose people from the society that were still fit and they became pregnant, pregnant with love for G-d, with desire to serve G-d. They dedicate themselves for the service of G-d, and G-d guides the best one among them to be their leader.

He becomes their leader, and it's an Immaculate Conception. That G-d can bypass the world's knowledge, the world's teaching and inspire man without the aid of the teachers to rise up above the teachers of the world. That's an Immaculate Conception brothers and sisters. If you're talking about a woman walking around here pregnant, her stomachs sticking out, I don't agree with you that that's the immaculate. That's common. You see, well, if it's immaculate if no man touched it. It's still common because nobody will believe it.

If it was possible, let the Pope's daughter come out with a baby, and he said the Holy Ghost did it. She will be excommunicated and you will never know it. The Pope will hide her and her sin from the whole world. Allah hasn't put that nature in the men. Allah has not put it in human nature to believe that a girl would come here with a big stomach and have a baby like our baby.

If the stomach didn't grow at all, and the doctors had nothing to do with it, it just took out to the bed. She was just in the bed and all of a sudden a child appear, and he looks just like the mother, and it takes to the mother. We might have to kind of believe that, followed or at least` investigate it. I don't care how good a sister is. She jumps on me and say, "I'm pregnant with the Holy Child of the Holy Ghost." She's going to be pregnant with one year restricted membership.

What does G-d say? The whole world change but G-d's law never change. Everything's going to change. The sun and the moon. The Earth itself is going to fade away and pass out existence one day. It says some things never changes. That is the ordinance of the Divine, ordinance of G-d. That law that He had established to rule, creation never change. I agree with those who used to say and The Honorable Elijah Muhammad was one of them, that G-d would be inviting us to commit a sin, to break a law that He had established Himself.

If He literally, physically had a relationship with a physical woman from this Earth, I guess that's why a lot of these preachers, because they think they are so Divine, they break the law. "These are my daughters, sister Mary, sister Francine. They're all my estrange daughters." You haven't met them. "These are my daughters." I could just look at the people and see the relationship between them. They were no daughters.

We have to see right. The worst wrong we can do is to take G-d's name and use it to hide our wrong. That's the worst of all wrong. Allah says, "They use the name of G-d, they use Allah to hide their sins. They're wrong, they're liars." We're going to be finished shortly don’t worry. I'm going to read from this book, Forty Hadith. Forty saying that Prophet Muhammad, peace and blessings be upon you.

We have this book here, one of the books that we received as a gift book. We ordered some more, we're buying some more, but we received a number as gift. We have a gift book account and we use the proceeds from these books to support our propagation's work and help the community financially. In fact, the proceeds from these books go to-- help us operate our operations of our school. I want to read now some part of hadith.

Prophet Muhammad says, "None of you truly believe, unless he wishes for his brother what he wishes for himself." It's very plain, very clear. "You will not become truly a believer, a full believer, until you desire love, like for your brother, what you desire love, a like for yourself." This is a very authentic hadith, not subject to doubt or question. There are a number of hadith.

Some of them less reliable than others but there are a great numbers of them that are very sound, reliable hadith. This whole book is taken from the book, Excellent Hadith. No doubt is important as in made by so many, and from such reliable resources that there's no reason at all to doubt any part of it. I want to read this again

Because we are not men skilled in law, we are not judges so we have to be taught. We can only be taught by following Allah's guidance, the Qur’an, number one and the life, they recorded of Prophet Muhammad. He lived the message. His life was a demonstration of G-d's way for us. None of you truly believe until his inclination, is in accordance with what I have brought.

We know we have an inclination in trying to think certain ways, behave in certain ways, to desire certain things, to do certain things. We have all of these inclinations, tendencies, desires, impulses, but we have a word here from the Prophet himself. He says that, "No one of us will truly be a believer." Until our desires, our inclinations follow what he brought to us, what did he brings to us the Holy Qur’an. Isn't that what Allah gave him? The Holy Qur’an?

Our desires, our likes, our taste, our inclinations, our impulses must be ruled by Allah through his words. The word of G-d must dominate our whole lives. The whole life brothers and sisters, that's the only way. If you have an inclination or something unacceptable in Islam, the Holy Qur’an says that is not acceptable. Don't rationalize. Don't argue with it. Admit that you are living in disagreement and conform. Reconcile yourself with the guidance of G-d. That's the only way.

Listen to this hadith again, the first hadith. This is Taalim, I haven't forgot what I told you. Don't worry. The first hadith that I quoted, it says, "No one of you will become a true believer. Believe in deed until he first like or desire for his brother what he like or desire for himself." Some of us are devious, mischievous. We can play with this like we play with a lot of other things. "Brother, you don't know the deep wisdom. That applies even to your wife, brother. If I'm with you and I don't have a wife, brother, we're supposed to share."

Now this is a snake. That’s that grafted snake getting ready to strike you and put the poison of Satan in you. What Allah says, "It's perfect." What Prophet Muhammad says, "It's perfect in the light of Allah's guidance." You can't take the hadith and run off with it and apply it without respecting the rule that is superior to the hadith, Holy Qur’an is the higher authority. How am I to know how to practice this? I still can go to the authority, but right way, only a devil would do these things.

Right away the Holy Qur’an tells me not to commit adultery. Holy Qur’an tells me not to go near adultery. When one starts desiring somebody that's not his wife, he is going near to adultery. If I saw it approaching in my mind, a sister that's married or I'm a married man, adultery has already gotten into me and I've started to approach it. Don't go near to the adultery.

That's G-d's law, I can't break it. I can't say, "Yes, but brother, that doesn't mean in every circumstance, brother, or every situation, brother. This is a unique situation, brother. I'm 200 miles from my wife. I haven't touched my wife in two months, brother. Your wife is here, she's a good wife brother and you're supposed to love for your brother what you love for yourself."

I don't tell what these people can come up with. I came up with them, I know what they can come up with without the guidance of G-d. So, the brothers, they agree to this. "Well, brother, okay. This is law. Okay, I have to. You see, okay, she is with me tonight I’ll share with you tomorrow night." Then, when it's discovered, if there was really a Muslim law ruling in the land, do you know what should happen? All the guilty parties should be killed. All of them.

All of the ones who participated in the act should be killed. That's if they're found to be guilty. Let me go one more hadith here. I think one of the most powerful hadiths of Prophet Muhammad, salalahu alaahi wa salaam is that hadith we just quoted that says, "No one of you can become indeed a believer, until his inclination follow what I have come you with." That's the Holy Qur’an. When your inclination go in agreement with the Holy Qur’an and follow the law, not rebelling against it. Follow G-d’s guidance in Qur’an from cover to cover without going against it then you are safe. A brother should love for his brother, a sister should love for her sister, that means we should love for each other what we love for ourselves.

Imam W. Deen Mohammed: What these people can come out with. I came up with them, I know what they can come up with -- without the guidance of G-d. Okay, so the brother, they agree to this. Well, brother, okay, brother I’ll be with my wife tonight and you can be with her tomorrow night. Then when it's discovered if there was really a Muslim law ruling in the land, you know what should happen? All the guilty parties should be killed. Yes, all of them, all of the ones who participated in the act should be killed. Yes, that's if they are found to be guilty.

Now, let me go one more hadith here. I think one of the most powerful hadith of Prophet Muhammad, Sallā Allāhu Alayhi Wa-Sallam, is that hadith we just quoted that says, "No one of you can become indeed a believer until his inclination follow where I have come to you with," and that's the Holy Qur’an. When your inclinations go in agreement with the Holy Qur’an and follow the law, not rebelling against it, follow G-d's guidance, the Qur’an from cover to cover, without going against it then you're saved. You're saved.

A brother should love for his brother, a sister should love for her sister. I mean we should love for each other what we love for ourself. But, first, you have to be a Muslim to know what your brother should have. If you're not a good believer you might love for me your sin. I don't want you loving for me your sin. So, the believer should love for his brother what is lawful first, in Al-Islam. And what is unlawful can not be desired by a believer. We don't know how strong the term Mumin is. Mumin is a very strong term. Don't you know it's not -- 50% of us probably that is Mumin. A lot of us are Muslim. In fact, all of us are Muslim, I believe. But if we come down to how many are Mumin, I don't know.

Mumin means that he trusts his life with G-d. He trusts his life with the word of G-d. He doesn't question or doubt what G-d says or what G-d has promised. If G-d says, "The sun is going to vanish, the moon is going to vanish, the earth is going to vanish, and I'm going to raise you up and question you, and give you a new creation." He accepts it. He doesn't doubt it, he doesn't rationalize it, to try to figure out on his low-level of intelligence how this may be possible in my understanding, or within my scope of knowledge.

No, that's not a Mumin, can probably be called a Muslim. If he is a peace-loving person, if he says there is no G-d but Allah and Muhammad is His messenger, and he says he is a Muslim, he tries to live a Muslim life, we can't say he's not a Muslim.

But a Mumin means one who has accepted all that G-d has said, trusts G-d with his total being, total life, doesn't doubt anything G-d has said or promised. He follows the way with complete faith. That's a Mumin. And Prophet Muhammad said, "No one of you will become that until, first, his inclinations follow what I have come to you with," the Qur’an, the whole Book. And again he said, "No one of you will come to that until he first loves for his fellowman what he loves for himself." Is that right? Yes.

You want to make money? Don't want to make it at my expense. What I mean by that, at my social expense, not ruin my social worth or my social status in the world so that you will become rich. How many businessmen in business who claim to be good Muslims, claim to be good Christians, but will devise a plan or operation to make money that they know is going to undermine the financial stability of other people, that's going to put their financial strength in danger? They don't care. As long as they be strong, right?

That's not a Mumin. Maybe he's a Muslim, maybe this thought hasn't come to his mind. Maybe he hasn't seen his sin. "I'm making this money, I'll donate 2%, 4%, 10% to the masjid," but you're taking down people by 20%, 50%, 70%. You see? Now that’s from the forty hadith in this collection here, Forty Hadith by Dr. Izzuddin Ibrahim. The hadith is not by him. He is the one who got the printer, compiled it and put it in good English.

Yes, the hadith says, "Intention matters are judged by intentions. If your intention is bad, if the act is good, you still committed a bad act. If the intentions are good and the act is bad, you committed a good act." How is this explained? I'll explain it, Insha'Allah, G-d-willing. If you gave the masjid $2,000 for the Zakat and the person you gave it to was not a Muslim, not a good person. You just spent the $2,000 to commit a crime or to pay for a criminal operation. Do you think your $2,000 went for nothing if you were sincere? No. You get credit with Allah for $2,000 to a good lawful Zakat.

Because you didn't know the man was a criminal. You thought he was going to use your money for a good purpose. And you were giving it out of the love for Allah, for a cause that you love. Is that right? So, you get the full reward, the full blessing. Just as if the $2,000 was use for a good cause and did a good work.

Now, let's turn the other way. Say, you gave $2,000 to a good imam, and this good imam used this for a good purpose, to propagate the Word of G-d, the Qur’an, and the way of Allah. But you gave it to get into the confidence -- to become more liked by the imam because you want the imam to do some favors for your business or for you. Your $2,000 earned you nothing but punishment. You tried to deceive the imam and the community, and you tried to deceive even G-d. You're going to reap the terrible consequences.

This is the way of Allah. Isn't it plain and clear? If we want to be right, don't we have a chance to be right in this way? This religion gives us a chance to be good people. It doesn't allow any crookedness nor hypocrisy. You got to be straight. You can give a million dollars in Zakat, but if you gave it to make yourself more popular, if that was the important thing that was on your mind, what it was going to do for your reputation, in the community, you don't get any blessing. You can't even buy the love of the congregation. I've seen selfish, bad-meaning people try to buy a community, try to buy the love, the hearts of the people and I've seen them fail at it. And they give their money and everything, they never get it. Then, I've seen people just give a little bit and the society love them so much because they saw it was coming from the right place. Yes, that's the way of G-d.

So be aware, brothers and sisters, Prophet Muhammad, Sallā Allāhu Alayhi Wa-Sallam, says "Those who migrated to get a wife or to gain some worldly possessions, their migration will be computed thus wise on those bases, but those who migrated for the cause of G-d, their migration was the real migration." Or, even in the day of Prophet Muhammad, peace and the blessings be upon him, there were people who went out of Mecca to Medina, anticipating personal gain. And there were those who went out for nothing else but to please the Almighty G-d and those who went out for personal gain, they have no reward. But those who went out to please G-d they have the full reward.

Isn't this a clear and easy religion? Clear and easy religion, G-d has made it plain and easy for us. Last week -- last Sunday, that is, we were discussing the steps of Wudu', teaching these steps, called Ta'alim, teaching, Ta'alim. And we promised that this Sunday we would discuss Salat, in broader sense. We've mentioned the Rak'ah of Salat, times of Salat and the Salat that we speak out, that is, make audibly, and the Salat that we make silent, we don't speak it out. We just say it within our conscience, within the heart.

Now, let me see if I can quickly give you these comments and we move on. We know that the times of Salat are regulated according to the movement of the sun, is that right? According to the movement of the sun. In the month of Ramadan, we watch two, the major times, time markers or regulators, sun and moon. The moon marks the beginning of Ramadan and also the ending of the fast, is that right?

And the duration, the time that we fast in one day, is marked by the sun, you see. And Allah says to Prophet Muhammad, revealed to Prophet Muhammad in this Qur'an, says to us, "If they ask you concerning the mystic symbols, the sun, mystery of the sun and the moon, just tell them in words of faith," "No mystery, they are only time-markers, they are only time markers." In ancient times, people thought there was a mystery in the moon and a mystery in the sun, and they used to associate these things in the worship.

But Allah brought us a religion, free of superstition, and he tells that they are only time-markers."Oh, that's not necessary in this day and time of chief Imam, we're not pagans, we don't worship idols." Well, I see why you weren't picked to be the Imam. I was on a bus going to a job, a work bus going to, pardon me, to a plant -- class and in Burn Harbor, Michigan and I was on a bus with a brother. We began to discuss religion and we got down to the discussion of G-d, the concept of G-d.

You know what the brother told me? That he'd come to conclusion that the sun is G-d. He told me. He says because the sun shines on everything, saying, "All of us live in the sun, so the sun must be G-d," saying,"You know the Bible, the Book said,'You can't look into His face because if you do, you will die.' " He said, "I tried once to look into the sun, you can't do it." He wasn't insane. This man had a good job and he was able to that job. The man wasn't insane, if he was insane it was scriptural insanity. It wasn't in his mind, it's only in the way that he had understood the Bible, that was extent of his insanity.

So, don't think you know everything, you don't know the sickness and you don't know the answers. G-d knows sickness and he knows the cure, yes. These objects in the sky are time-markers, the sun and the moon. Our Fajr prayer, sometimes called Subh, Salat as-Subh, morning or early-morning prayer, or Shacharit as it is properly called by Moses, Shacharit. The pre-sunrise prayer is the first prayer of the day, then the next prayer is the afternoon prayer, just immediately after noon.

The next prayer is the prayer that's said- Well, can I have the blackboard? You just bring the blackboard and race it for me please as quickly as you can, so we can try to get out of here -the next prayer is quickly said- and we're going to put the diagram on the board let me have them -- is said between Dhuhr, which means when the sun is slightly past the zenith, the zenith is right directly over our head. When it's slightly past the zenith directly over our head and is going a little bit to the west, we say Salat Al-Dhuhr.

When we begin to see the shadow, showing that the sun has went a little bit to the west. At that time we can start saying Salat Al-Dhuhr, the prayer immediately after noon. Dhuhr are sometimes called Zuhr, Z, Zhur. Now, when the sun reaches midway, midway between the setting point and the point of Zuhr or Dhuhr, that is right after the noon, right immediately after noon.

When it reaches the halfway part. Say, you take a pie and you cut it into four pieces. Okay, you have a half a pie, right? You have two pieces in that half. Imagine a half a pie now sitting up on it's head and the rounded part standing up, that's a half a pie. Now you go to the other half, of that half and you split that half and you make it three pieces. Right in the middle of that other piece is where say Asr, Salat Al-Asr.

Now look at these prayers, one, the morning, the Salat As-Subh, or the Fajr prayer, is said before the sun is visible, before we can see it, before it's up. The next prayer is said when it has reached it's peak and has started to go down a bit. The next one is said when it has reached midway between peak and down. The next one is said, Maghrib, after sunset. After it has set, gone down. The last one is said, after the daylight has gone and it's night. Now there are some exceptions made for those who are travelling or something. But were not talking about that. We're talking about right now what we have to do. Why are these times set like this? They have great meaning, rich meanings for us, but the most important message is this, we are not to worship the sun. If we were praising the sun shows itself on the horizon, on the grown, on the water when it's rising, if we would pray at that time, we would be following the ways of the ignorant people, who thought that the sun was a G-d or the embodiment of a G-d or something, and they used to see the sun rising up, and turn to it at morning time, face it, and pray.

If we would pray to it when it hits its zenith -- I know of no -- Primitive people are people of ancient times that prayed to the sun when it hit its zenith. It seems to be just a strange nature, something in us, we don't think of the sun when it hits its zenith, unless it's burning us, real hot, "Good G-d almighty, it's hot." but we are made in nature in us to think of the sun at rising sun and setting time, right, yes, but when it's right up over our heads, we don't think of it unless we think it's hot, "Oh, it's hot." What is the meaning here?

When the sun reaches its zenith, if this is your rising G-d, when the G-d reaches its zenith, then the people should -- Believe me, they're the people who have secretly gave divine meaning to the sun reaching its zenith. They call this point in the clock, the clock, call this point in the clock judgement, like judgement day, the sun reaches its zenith, and the light is taunting, like judgement day.

There's symbolic meaning here, and they wait, they wait for the time when the sun hit its zenith, so that all the wicked will be destroyed, all the wicked will be condemned, they wait for the sun to hit its zenith, the sun of judgement, the sun of divine judgement, you see. We don't pray to it when it's there, when it's right at noon, right perfect there. We don't pray to offer our prayer to G-d, not to it as far as direction, we don't pray to the sun at all, we don't pray at that time.

Now, when the sun begins to decline we pray, and after it has set we pray. If we pray while it's setting in front of us while setting, this was still in the way of the ignorant people, it was the way of the ignorant people. "Oh sun" they pray that it will set on them, "Rise again for us, rise again for us, give us another day" they pray to the sun. At the time it's to protect us against ever falling victim to idol worship, to worship the sun. Allah says in the Qur’an that the sun and the moon obeys G-d, makes submission, or makes prostration, submit to G-d, or follow the law of G-d, sun and the moon, yes.

Let's look at it now from scriptural interpretation. We have looked at it from the lesson of ancient ignorance, idol worship, sun worship, et cetera. Now, let's look at it from the lesson of scriptural interpretation. The sun is a symbolic sign of something and symbolic trivia. The New Testament and Old Testament is verse of a certain kind, a certain prophet, by the name 'Son of Man,' son, S-O-N of man, but there is truth that some of the original writing did not say S-O-N of man, there's S-U-N, the sun, the sun, the sun, the sun, the light, the sun of man.

We know that Jesus, according to the New Testament, refers to himself by that name or that term, 'Son of Man.' When he asked the question, "Who do you say that I, the Son of Man, am?" saying plainly that he was the son of man, but what else is there to be said about this particular person? Right? What does it mean, 'Son of Man,' what is the meaning of this? The sun has been associated with knowledge, knowledge. As man's knowledge grew the symbol grew in richness, more meaning and understanding, it grew until the sun became a symbol of G-d's law, the law, and before the New Testament, what was the light of the world? The law. Is that right? The law was the light of the world.

The Ten Commandments, the Judaic law, the Judaic law was the light of the world. The light of the Judaic scripture was the law, and the people guided by and ruled by the law, is that right? But, when Jesus came a new kind of light came in and he called that light, the light of faith, says, "This world is not my world." And he taught that the light of the world was not light, but darkness, is that right? The darkness of Satan. In other words, he taught that the law had become a burden on the people, and it was a law held in the hands of a hypocritical leadership, that just used the law to take advantage of the ignorant people.

The light has become detriment, a harm in the life of the people. Are you following what I'm saying? All right. He came to condemn that, but not in the sense that we understand it, he came to condemn the abuse of the law, the unfair way in which the law was dealt out, or the law was executed, but what did he say of the law itself? He said, "I came to fulfill." He said, "I come not to condemn or to do away with the law of the prophets." He said, "I come to fulfill" according to the New Testament. Is that right? All right.

Now, if the law was seen as the sun, divine law was seen as a sun ruling the world of the religious people in those set days, and he himself came, because that sun had failed its purpose. It wasn't ruling justly, it wasn't shining the light justly on the people, and he came to fulfill it then what was he? He has replaced the sun, is that right? Jesus Christ had replaced the sun, instead of the sun itself being a symbol of the light, Jesus Christ became the symbol of the light, is that right? Did Jesus Christ became the symbol of the light, or he became the sun, the S-U-N of man? What man? Adam, the first man.

G-d gave the first man divine guidance, to light of life in his world, and it was lost as a written law, but G-d restored it in a righteous man. Isn't that easy to understand? What does the sun, the symbol stand for? Depends on what time you’re talking about. In ancient times the sun stood for the ruler, the ruler himself, his power, his rule. Later on, it came to stand for knowledge, the universal knowledge, truth, universal truth, universal knowledge. Later on it came to stand for the law, in Judaic scriptures. Later in the New Testament, it stands for Jesus Christ, this is the sun, the symbol, the sign.

Now, can't you see it's all the much more important that we do not worship the sun? We don't worship the law, we don't worship man's knowledge, we don't worship the word of G-d, we worship G-d who revealed the word, we don’t worship truth. Truth is established by G-d. What truth is there until G-d creates something? Truth is interpreted out of creation. There is no truth unless you have some reality and G-d is the creator of reality. He is the creator pardon me of reality. Is that right? So He is the creator of truth. Do we worship truth? No, we don't worship truth, we worship G-d. Do we follow truth? Yes, we follow truth. We follow the word of G-d. We follow truth. We follow his holy prophet but we worship G-d.

Allahu akbar. In the New Testament, in the book called Revelations, this prophet says that he was being given revelations and he met with the angel of Jesus Christ himself and he started to bow down. Says, then a voice came out of heaven saying, "Do it not. Do it not. Do not worship the angel of Christ -- Of Jesus Christ." That's what the Bible says. That the voice told this prophet, "Do not worship the angel of Jesus Christ."

I ask the Pope. Ask those who have knowledge in Christianity. They know that the angel that was speaking to him was supposed to have been the soul, the very soul of Jesus Christ himself. That the message was coming directly from the soul of Jesus Christ himself. This is unacceptable in religion, but they know that that's what it means. Means that he and -- It's a known fact because the book -- That part of the -- Of Revelations that came to him through the angel is printed in the same red in those books that distinguish between black print and red print.

It's in red just like the other parts that came directly from Jesus' mouth, according to the New Testament. Is that right? They know and we know that the book says that, "Do not worship Jesus Christ." I'm ready to go before a firing squad. I'm ready to face the Pope, any religious or Baptist leader, anybody you get. I'm ready to face him not tomorrow -- right now. I don't have anything to do more important than that.

I'm ready to face him right now. Let the people listen to both of us. Now this is what national television is needed for. A showdown on truth.

Let the public -- Let all them Christian people -- Let the public, the Muslims, everybody listen to both of us. I will go to their Bible and tell them what it says, and show them proof behind proof, on top of proof, to back up what I see, and I want them to show me what they have to back up they see. Let the people be the judge. No. When we pray we can't -- We got to be careful to carry on this tradition. This is a tradition. Praying this way is a tradition that has been made an institution.

It's never to be abolished as long as there are human beings on this earth. Muslims are to always pray as Prophet Muhammad instructed us to pray. In Jummuah, and in our congregational prayers and everything, just as he instructed us. As a ever-living sign on earth for as long as the earth endures. As long as society endure. A testimony that we are the people that have been given the full light of truth That we have been led to that water that once you drink you don't thirst for another water.

You want nothing but the same water. That we do not worship law. In creation, some people worship natural law. Some people worship divine revelation and they think that merely by giving themselves completely to the divine revelation, they're going to come into some divine being or some divine form. Then, some worship the prophet himself, as many of the Christians have taken Jesus Christ as an object of worship. Is that right? Yes. Our religion is a living testimony.

Our life, our life practice, is a living testimony that we are not one of the people that have fallen victim to the darkness of the world or have gone astray. That we are the ones who have received the light, full and bright. Now, let's quickly go to the board. I don't usually hold you long like this. This is the fourth Sunday. That's right. Thank you very much. We have to get a mic here that we could walk with. You know those entertainers, they walk with mics now. I remember when they used to stand right in one place and sing. All night long.

Now they go all over the place. Take the mic all out in the audience. Signs really help. That's right. Help everybody. Now, I've drawn a line here representing the horizon. That's the level that the earth -- The level that we see the sun coming up from or going down on. When the sun comes up, we see a part of it peak. Is that right? We see a part of it peak. It keeps rising and keeps rising until the whole object is off the horizon -- Have come out from behind the horizon and we see it, right? See the whole object.

What part we see first? The top of it. Is that right? We see the top of it first. Now, when it goes down on the other horizon, the last part we see is the top and the first part that goes down is the bottom. Is that right? It starts going down like that. Allah says in the Holy Qur’an, "In the skies and in the earth as well as in yourself are signs. Instructing signs." Now, let's look at this. If this represents the knowledge of man and the form of his law that he governs society by or in the form of his own life -- In the form of his own life work, his own knowledge.

If it represents the knowledge in the law, in the man. Or in the society -- In the knowledge of society. When it rises, we see the top of it first. Is that right? The top of it first. Don't we see the excellence of knowledge before we know the fundamentals of it? But, what is most important? The fundamentals. A lot of people know how to recite the knowledge but they don't know how it is structured. They don't know the base of it, so they are ignorant. They just can recite things but they don't know it. Is that right?

Look how many of us can recite the different parts of the Constitution of the United States, but how many of us can rule a small town? Or go to the court and defend a small case? Because we don't know the essence, the fundamentals, the base. Is that right? Yes. You see, when knowledge appear in the world before the people, they see the top of it and they begin to praise it before they see the base. "Man, what a great sunrise. What a beautiful sunrise. Look at that sunrise."

That's right. They've only seen just the top of it. Just the peak, right? That's the most beautiful part. The people that love the – It are just a natural thing. The sun when it's rising or when it's sett -- It's beautiful, most beautiful at that time. "Oh, look at that beautiful sunrise." But, granted, rise up and we can see the whole thing. Is that right? You see the whole thing. It goes on up. It's high. As it rise, it get higher and higher. Isn't it the way the knowledge goes? It gets higher and higher. It comes up and it gets higher and higher. Why? Because it's going to be growing in brightness. It's going to be reaching higher heights.

The people are going to be demanding. They climb up a little lower. Yet the more we know, the more the knowledge has arrived. It keeps going up and up and up. Pretty soon it's very high above the place where it started, isn't that right? Look, the sun starts rising up in the East, but we are just -- the moment towards the West, it's way up above those people but it hits the Eastern horizon. Isn't that right?

It gets way up because the people are demanding that it get up. Their knowledge is challenging the sun. The sun of proof, the sun of knowledge, the sun of man. The society of knowledge is challenging it. It has to get higher and higher to stay above them. Just keep ruling. Finally, it reaches its peak. It can't go no higher. It starts falling down, that right? G-d had said, "Find another man," as the limit of that one's knowledge. G-d gave him only so much. Once we exhaust what He has given, what He gave that particular prophet, the sun drops down on that particular society, not so much the prophet or the society.

Then Jesus said, "It's expedient that I go away. I'm the light of the world as long as I'm in the world." He didn't say He's going to be up there always. Now look, don't let them fool you, people. I'm holding this Scripture, New Testament, word per word. "I am the light of the world as long as I'm in the world." When I'm out of the world, you need a new light boy for that. It’s expedient that I go away, what does expedient mean? It means that there are some strong, uncontestable circumstances demanding this thing. This expedient that I go away, so what do you say? The comforter will come.

The Spirit of truth will come and will lead you into all truth. Said the Father will send you another comforter. The world needs somebody to comfort them, to let them know that no, the devil ain't ruling the world. G-d is still in charge. Jesus Christ, the Holy Prophet said, "He will send you another comforter." Isn't that right? But the Sun is going to go down. It's going to hit the Western horizon. When it is going down, there's going to be darkness on all of us. Tell me where the lights went out? It went out in Europe and in America. It went out in the West. That's a fact of history. We don't argue about that.

When it begins to go down, the first thing that is lost is the day. When the sun goes down, the first thing that goes down in darkness is the day. The fundamental, those precious principles that the religion is based upon, will first be lost. Isn't that what happened? First society lost is fundamental, and it happens with all societies. They are born and they pass on like that. Don't you know the Muslim the world? It's not lost, but it is under a lot of darkness. What is the problem? The day is in darkness. No, it's not. Prophet Muhammad said that our religion is based on five principles and we still practice them. Yes, in darkness. The five pillars according to the words of Prophet Muhammad are to bear witness.

Number one, there is nothing we are to worship except G-d and Prophet Muhammad is His messenger. Number two, Salat, Fasting, Zakat, and Hajj. Those are the five. Muslims all over the world still practice those five. Most of them have lost the meaning of Hajj. Most of them have lost the meaning, the richness of Salat. Most of them have lost the true spirit of Zakat. Most of them have lost the real meaning of Fasting. Allah will protect His religion, but what about the people?" They have gotten disconnected or separated from the essentials of their religion that are much like the people were in the times of Jesus.

He says, "You are people who put more importance on ritualism than you do on the Word of G-d." The real Word of G- d. They were people going through formalities, rituals, empty traditions. Now, let's look at the moon. Just take this off and look at the moon. Never think the sun is a G-d. It's not a symbol representing a G-d. Allah says that He has Shahada. He has reduced that sun, brought it down, subjugated it, for humans service the sun and the moon. Again, Allah says that both of them follow a law. The sun and the moon follow a law. They have no power. Talk about laws and they rule the world? Allah says, "Allah follows law."

The truth follows the truth because the truth that we used to call "Al-Haqq," The Word of G-d is also ruled over by, Al-Haqq, G-d himself. The supreme truth is Almighty G-d ruling over what we call truth. Let's see the moon now. The Moon, did anybody think of a moon rise and a moon set? You don't think of that, do you? Why? Because there's something more obvious going on in the moon. Something more or rather be seen that just captures the mind and you don't think of the rising and the setting of the moon. You think of the waxing and the waning of the moon, is that right? Now let's look at the moon faces.

The moon, like this thin crescent, right? Thin crescent appears. If you look close, you can see the visible the sign of the rest of it if you look close on a clear night, isn't that right? The whole thing is there but the light is growing from a thin line. Watch how it grows when the thin line hits, it hits half of it, isn't that right? It hits half of it. The other half is a mystery. It begins to grow inwards, right? The light thickens up inwards and thin thickens up until it covers the whole half and it becomes a perfect half growing inwards. That's a symbol of something. What grows like this? Human understanding of the knowledge.

The light is shining on us. The law is shining on us. We are trying to get it. The truth is coming to us. We are trying to get it. Our mind is trying to get it and grow with it, right? Now, watch how it grow? Let's take the sun again. Some of you are thinking out there and some of you, you still have problems. I hear some of you. Some of you are using the machines from yesterday. I hear those things squeaking. Need some oil on them. Let’s remember, we say this represents truth. It represents, and Jesus Christ, it represents him because he and his life demonstrated this truth.

He didn't use it from the law of Ten Commandments, He demonstrated with His own conduct what the law should really say. The whole truth, it stands for truth, it stands for law. What is the sun now of our world? The Qur’an. Isn't it the sun of our world, the Qur’an? Yes. Now, let's go back to the moon now. Once it reaches the half, how does it grow? Outward, and it grows like this. Again, they go out like that, is that right? The curve keeps going outward until they reach the outward limit, is that right? What does this tell you about the human beings growth? We should study the knowledge and we should grow like this.

When the knowledge hit us, it can't reach us in its depth or in its fundamentals. It reaches us from the surface, right? We first have to understand surface knowledge, simple knowledge, simple knowledge, and as we understand the simple things, the simple things, the simple concepts enable us to understand deeper or more complex knowledge, is that right? Yes. So, we get the surface knowledge and the surface goes from surface into the depth. Men don't want to stay on the surface, "Okay, you told me this, give me some understanding." So the moon seeks understanding, doesn't it? It goes under, under, under and just keeps going in until it gets halved. Then once it gets halved, they start going out, isn't that right?

Once we go to the depth of the thing and get an understanding, we just start pushing out. The man set it within himself until he gets an understanding. Once he gets an understanding, then he set it how can he present this to others. How can he give this now to others who are in darkness? The first half of the moon becomes light, then the other half grows out to reach the boundaries. Now, we can also say that there's two sides to the human light. There are, isn't there? There's the material side, the physical side, and there's the spiritual side. When we first come in the world, the whole light is a blank. No one comes to this earth understanding, nothing.

All come in a blank, and our knowledge begins to grow as surface knowledge on the physical side, isn't that right? You need to know what a milk is, what a bread is, what a cheese is, begin to know what a clock and the time, right? Who mommy and daddy, my brother, you learn these physical things. As we grow, the knowledge of the physical becomes strong enough that we can start learning something about the non-physical, the abstract, isn't that right? Yes, and it grows and grows until it becomes full. So we can apply it that way, and we also apply it in this way, that man's knowledge should grow from the prophet, and his prophecies are made on the strength of truth, knowledge that G-d has given.

He said such and such will happen or such and such will occur. He said this on the strength of what has been given directly from G-d. He prophesied on the strength of G-d's guidance. He is using his own knowledge, that's why we are told that you don't have to submit to prophecy. If the prophecy is that the world is going to end in sin, you don't have to be because he was judging from what he was dealing with and from what he saw into the future. That's not law. Prophecy is not divine law. G-d didn't say it had to happen. If you get to work, get the work, and work hard, you probably can make that prophet a liar. You can make his prediction empty, isn't that right?

I know, some of you say, "No, you can't beat prediction." That's what you think. You can't beat a thing that Allah has said. Well, a prophecy is not what Allah said. Prophecy is what a prophet said on the strength of what Allah said. Yes, I can give you proof. The Holy Qur’an says, and such and such will happen unless Allah changes it. Such and such will happen until Allah decides to change it. Is that right? This is what Allah says in the whole of Qur’an. Allah is over the future, no one can predict the future to staying that way, different. The prophet was told to go to Nineveh, tell that city and people they're going to be destroyed.

The prophet went. He told the people they're going to be destroyed until people start reforming their lives, they start getting better. The prophet said, "Hey, these people are living like nothing will happen and you can't let them embarrass me, G-d. Got me out and tell these people they're going to be destroyed." G-d told him, "Can't you see the people are reforming? What kind of G-d do you think I am?" But you said, certainly I said, "I said it to make them reform and if they hadn't reformed, I would have carried out. What do you think is more important, my ways or what you understood?" Yet, the prophet obviously didn't understand the way of G-d.

G-d said that He was going to destroy the sinning people. Now, if they had been still there, he would have carried out His word, but if they're not there, we're going to destroy innocent people? You crazy fool. Listen, what did the scriptures say of these signs now? They have said, both these signs shall pass away. That's what the scripture said. Blood shall come upon the moon, the moon shall be changed into blood, and the sun shall become darkness. Darkness shall come over the sun. what is that a sign of? That the law shall become of no effect and the old law shall be abolished, and a new perfect law shall be given. It meant that the old scriptures will be done away with and the Qur’an will be established. That's what it means.

What does the moon mean, the moon will be turned to blood? Says men will give up prophesying for human knowledge. Blood is your own life, your own life. They'll give up prophesying for rational knowledge, for human knowledge. They won't prophesy; they will just speak from their human blood, from their human life. Now, I not going to answer the question you got on your mind now because you're acting like this people who followed Moses. You're questioning unnecessarily. He can read our mind, no, but I can get your vibrations if they are strong enough. If Allah wants me to get them, I'll get them. I can't read your mind, ain't nothing wrote on it.

What does the hadith says of the moon? Prophet Muhammad pointed towards the moon and it splits. In its place, a mountain was established. Now, let's close out with this saying of Prophet Muhammad, what does this mean? "When he pointed at the moon, it splits." Why did it split? It was separated, one piece went one away and then another piece went another place. Why? Because some of the prophecies were false, were not inspired by righteous people. They were the prophecies of Jacobite, the wicked Jacobite.

When he pointed at it, means when he addressed the problem in the prophecy, he showed the people clearly that some of these prophecies are corrupt and some of them stand on the word of G-d. He rose up, in their place, a mountain, or he didn't raise it up, Allah did, but there's, in its place, when the paths separated, a mountain came up. What does that mean? That the people shall not be ruled by a prophecy. They shall be ruled by majority consensus. The mountain means a mountain of people forming the strength of a society or forming the power structures from the base to the top.

People ruling and they shall be ruled by majority consensus, called in the Arabic language, ijma, by a majority consensus. In olden days, the people were ruled by prophecy and right now, many of the churches are ruled by prophecy. Is that right? Yes, they have somebody in the church to prophesize and they listen and they follow what they prophesize. Are they priests? Are they head of the church? He said a description? Can he speak for himself what he thinks should be the course that they should follow and what they should do? Is that right? Yes, it's one man interpreting the scripture himself, prophesying, predicting, showing the way.

Prophet Muhammad's mission put an end to that. In Islam, there's no priest class. In Islam, there's no prophesying. We don't follow you. You can prophesy if you want to but we aren't going to follow. We're going to follow the light of the sun. The sun of the Qur’an. Divine light of G-d's truth in the Qur’an. Yes, it says that a mountain came in its place. He formed a government, a society of people to rule, not fear prophets, prophet, predicting. After Jesus passed away, what followed him? A host of prophets performing miracles, making predictions. Is that right? This is the history according to their own words.

Yes, but after prophet Muhammad, were there a bunch of prophets predicting, saying that they got a revelation? Falling off their horses getting on the ground, and saying, "The spirit spoke to me"? No, they would have been thrown out of Al-Islam. The majority of the people, good believers, consensus of the majority. Prophet muhammad, in His lifetime, He didn't have to follow any consensus of the majority. Allah Himself was guiding Him, but He had to do it to demonstrate to us that the ruler must listen to the consensus or to the minds and wishes of the majority of the people.

Even the prophet muhammad, Himself, before doing a thing that He hadn't got clear explicit guidance wording for, He turned to the people, put the matter to them, and said, "What do you think of this?" If a great majority wanted to go in a certain direction, there is living cases, proof that Mohammed went with the great majority. In one case, the great majority was wrong but still, He went with them and the guidance of G-d came and showed them they're wrong. They had been swayed by riches. They saw a chance to come into wealth. The people they were fighting, they had wealth and they wanted to attack them a certain way, but what was on their mind was not pleasing G-d.

On their mind was all the wealth they were going to get once they defeated those people. You don't leave a dead man's wealth on the ground. Some people say "The Muslims took, fought for wealth." No, they fought for G-d and truth, but if you kill your enemy, do you let his wealth rot or let it sit up? No. Where'd he get it from? Put it back into the service of righteousness. Some of you are so crazy, you think you defeat a people, you're supposed to leave their money for the wind to blow around, and the rain to fall on, the wind to blow it around. You're not supposed to use their money. It wasn't theirs. They weren't supposed to have it.

They were robbers and oppressors of the poor and the weak. When you defeat them, you take all they got. Right? Those that survive the battle, the living, you give them what you give others. Say if he had a million dollars, you don't give him a million dollars. A million dollars, where'd you get this from? "I inherited." Well, we're sorry. We can't afford to have such inheritors in this poor society. Now, you prove your qualifications for remaining a full fed member of this society and getting the protection of this society by showing your generosity. How much do you need to take care of yourself and your family?

We have some other good families around here. Don't you want to see those? They don't have pots to cook in. They don't have beds to sleep on. Don't you want to see them with these things? "Yes, yes." Thank you very much. They aren't going to say no when they know the consequence. "Yes, yes, yes." Thank you very much. Nobody took their money. They gave it. The only money that was taken was the money that was taken from courts. Courts can't spend anything. As-Salaam-Alaikum.

[01:08:42] [END OF AUDIO]