### 04/10/1982

### IWDM Study Library

# Ta’aleem Sedalia NC

# Pt 1b

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IWDM: They eat in the communion, they eat a coconut, a cracker. A wafer or something, and it's white. It's supposed to be the flesh that has past died, to the nature of the world. Now it fits, right, they eat it, it fits, and they give some to you too. Hmm, you have a taste too. All right, the flesh can be made right by it dying to a world [inaudible 00:00:42]. That is the Christian terminology is human sensitivity. Because they believe that human beings is by natured worldy, and low, lowerly inclined, right? And they believe that the ability to separate yourself from those worldly tendencies that corrupt the human nature is the divine in you. That that's granting you to do that is the divine in you. Now we don't believe that the strength to do that is the divine in us. We believe that that's the excellence in our moral nature.

 That our law created us with. It's nothing divine, it's human ability, human capacity that allows us to separate from the contaminating things of the world and follow the will of God. Where is the comparison for it? [inaudible 00:01:35] Die that you may live. [inaudible 00:01:40]. Die that you may live. Die to the worldly appetites. Die to the obedience of the human impulse in the world and come alive to the human impulse that has been reconciled with this basic instinct that is basic nature or is in an aim. You see? So now, the life can be reconciled and when the life is reconciled with the will of God then that same life that was unfit to take in, becomes fit. All right. Touch me not, I have not yet ascended to God. Now here the word then must undergo the same kind of a process. The word itself must come from that same process.

 The human being must be separated from the influences of the world and the word, since it has taken on the flesh of the world, it has been distorted by human sensitivity out of touch with Divine will. Then the word must go under the same process. Touch me not, I have not yet ascended. And He raised them up to Himself. Is that right? He raised Him up, the prophet Jesus, He raised Him up to Himself. That means that God took Him from the lowly things, from the accusations, from the false charges, false things that they had associated or attributed to Jesus. He raised Him up from that. No, not that's Jesus. That's not my messenger. This is my messenger on a higher plane. Our Lord did that. But understand how these things happen. In the light of the explanation that we are given.

[00:03:40] So Jesus then addresses them by and it is said that a party of His followers saw Him ascend into the heavens. They saw him ascend into the heavens. Now, the same New Testament also depicts Jesus as a gardener after his death, as a gardener. And he's working in the garden. In the beginning of his mission according to the New Testament He comes up out of water. This is the beginning of His mission. We know about the birth and all, but the beginning of His mission as a prophet according to the New Testament is when He came out of the water, the baptismal water that John the Baptist was baptizing the people in. When Jesus came up out of that water it says that a dove alighted upon his shoulder, is that right? Alighted. Alighted upon his shoulder. And a voice came from heaven saying, "This is my anointed." Is that right? This is my anointed. So here baptism, the baptismal water was necessary before he became a seer. "This is my anointed." He has been baptized. And Jesus saw this as a necessity, but John didn't see it as a necessity.

 He said, "I'm surprised that you come to me to be baptized." And Jesus instructed him, "do your job. Baptize me." Because he is a sign. The original nature needs no baptizing. Jesus represents something that's inherent, something that's pure in the original nature, and it needs no baptizing. So John when he started this, "You need baptizing?" The Bible doesn't tell it all. If he had told it all he would have said, "John, I'm acting out a script." I am assigned, I'm acting out a script and you have to baptize me because I really represent what happened to the word of God and the word of God is [inaudible 00:06:21] the world so you have to baptize me so it'll go on the record that I'm a sign of the word was cleaned. Forgive me if I shout. It's not becoming of a man to shout. I'm trying to control myself, but if I do forgive me. [inaudible 00:06:53]

 Now this should be clear for Muslims and no Muslim should have any problem following Muhammad. He is the bigger dimension. I was addressing a secret order in Chicago. I can't even think of their name now. I forgot their name. They're well known and very popular and I didn't ask them to talk to them. I didn't even know them. They asked me to come and address them and when I walked in before I even spoke, do you know what he said? He said, "I'm sure you boys down have the awe that they in Saudi Arabia." Now every one of us was thinking they were talking about the crude oil, that they refined all that. But knowing what kind of people I was visiting, I understood what he meant. When I left he didn't talk like that.

 He had a whole lot of respect when I left. And it was based on the little insight that [inaudible 00:08:21] had left me with. He had respect. If he could hear me now he might say, "Those boys in Arabia should come to you for some more oil." Because these are problems that they have not yet addressed in the right way. I'm on a subject right now that they have not addressed in the right way. And that's why many Muslims of the Muslim world still are superstitious, mystified, and the Christians, Jews, and others can convert the Muslims over to their ways because they have a false idea of what Jesus is in our language, in the language of the Muslims. They don't know what He is. So the Christians can fool them and make them feel small. Say look, by your own confession you all are saying that Jesus is a bigger man than Muhammad. But they can't do that to us. Praise be to Allah.

 Three verses. Look at the great revelation in just three verses. [inaudible 00:09:44] One verse. [inaudible 00:09:53] Two verses. [inaudible 00:10:00] Three verses. Just three verses, but look at that. Volumes of knowledge in those three verses. Actually we've just quickly touched upon these verses. Now if the wisdom in these verses express, it's expressed, it's not hidden ... You know, once I saw a man looking for his car keys and his car keys were in his hand. Yes, he was looking for his car keys like this. He said, "where are my car keys? Anyone see my car keys?" And when I saw it, I chuckled too like you are doing. And then later I found out that I do the same thing. I go, "Has anybody seen my car keys? Brother anybody see my car keys?" "Yes, you have them in your hand." "thank you very much."

 So you see it can there, but your mind is not in the right direction. This book is clearly expressed. This is not hidden here. I can, anybody [inaudible 00:11:27] I can show them that in here. Plain as day. So it's not hidden. This book is not called the hidden book. It's called [inaudible 00:11:41]. The Clear Evidence. [inaudible 00:11:48] means explain things. Make it clear. How do we know? That's how it's used in the Koran. Everything that I saw, the foundation for it is in the Koran. And when Moses confronted the Jews to get them to reform, to turn back form the wrong direction that they were in, they wanted signs from Moses to prove that Moses was qualified for that role that he was stepping into or claiming for himself.

 Come to us. Show us. Make it clear. What you mean. And now we know when the scripture says Moses, but we're not sure that you have that much knowledge yet. You're claiming to be heavy boys like we are, all right. God says slaughter the cow. Tell us what it is Moses. So what is the cow that God says for us to slaughter? Then Moses set about to identify what that cow was and at every expression of what that cow was until he finally said something conducive. They said, "Consult your God again Moses. We don't believe you have just everything we got. Moses, go back. Get some more. You're not in our ball field." And Moses came back with a second explanation. "Consult the Lord Moses. To make it clear to us what she is, what this cow is." And when he told them that it was a cow that was pampered, there were no words. They said, "That's enough Moses. You're embarrassing us. Please don't tell no more. Don't tell no more on us. That's enough."

 See Moses came to them very respectfully and he was telling them things that would hurt them, would offend them, but they wouldn't respond, they wouldn't recognize him, he cut them to the quick. He goes, "all right I'll get a response from you." Then he described to us. "Look if you tell the people this, Moses, we are in trouble." Said, "Don't tell the people that we have any lead plans, that deprives the people of the knowledge and we get them to support us and we don't have to work for what we get. We just take it easy and be protected by them. We are sacred, off limits to them and holy. If you tell them that we are an oppressive thing in the society we would be finished. We'd be ready to kill them Moses." And they did it even though their inclinations were not in accord with it. They went and did what God ordered. They killed it. But their inclination was not in accord with it. Meaning that they wished that they could kept that same thing in the world, but they couldn't because Moses had the goods on them.

 And they knew that if they insisted upon it, Moses was going to raise, was going to disclose it, was going to make it known and that would eventually bring the wrath of the people upon their heads. So to avoid the wrath of the people they accepted to kill that order. That cow. Now look how terminology, look how language is effected down through the ages. Now cow is something that is despicable almost, right. I remember people from the South, up in the North, call each other heifer, that's an insult. You heifer, you. That's an insulting word, heifer. And cow, coward. You are cow directed, coward, coward, cow directed. Okay, so that's despicable. Spineless person, no courage, coward. You see.

 So what is it addressing? What is it addressing? It's addressing the same honor. That people who have to hide themselves in a cloak of mystery and keep knowledge above people's head, they are cowards. And that's what they are. They are cowards. And any community that has to practice secrecy to survive is a coward community and I'm talking about the scholars in Islam. I'm talking about rabbis and the so called scholars in Christian academia. They're all nothing but cowards. I respect Kadafi more. At least he's got the courage to stand on what he believes. But this world, they believe that power is in hiding what you got. Now, the evidence that they use against me to say that's wrong what you're doing, you're not supposed to do what you're doing. The evidence they use against me is from their schools of thought. From their saints, so called saints [inaudible 00:17:59]. Hardly will they quote the Koran because if they quote the Koran we will be on clear grounds for argument.

 So they're not going to attack from what I'm doing. In fact they don't even come to me with the [inaudible 00:18:16]. But they'll go to you. They see one of you, they say he's a bright young man. We don't want him support Imman. We want him in our camp. So they come to you and say look, we like the Imman. He's sweet meat. We like him, he's a holy man, but he doesn't have understanding. Say brother, let us give you the knowledge. You have to have [inaudible 00:18:46]. You have to have this, you have to have that. And they give you a few things to charm you, but they can't charm me. When they give it, I see a serpent crawling. I say, "Oh you want a pharoah's boy. Watch my magic. I'll through out a fire rod."

 So why have I chosen this subject for today? Because the problem in education is the separation of the intellect from the original nature of the human being. That's the problem of education in the world. And if we can understand the revelation of God and come again to reconcile our rational processes, intellectual process, wherefore the law has revealed in the Koran, we will be safe, we will be on sound ground. We will progress and there will be no limit. No limit. Allah says in the Koran that he has made servants of you, whatever you see in the sky and on earth. And there was a race and God revealed this immediately, almost instantly. There began a race to get what God said is possible for the intellect. And the wicked went out because they got to hear it. The wicked went out to get out and the righteous went out to get it. The wicked got ahead of the righteous because the righteous are not greedy.

 The righteous get so much and are satisfied. They're not greedy. So the righteous get so much, that's the end of it. Say, "oh, why don't you build a steel skyscraper?" So you build a brick one, a stone one. No, a steel one. Say, for what? Oh just because the possibility is there. This is the wicked, right? The wicked say, oh just because the possibility is there. Build a skyscraper now. So the righteous think, oh I don't have no need to live in no steel skyscraper. We're satisfied with what we got. The wicked now runs up a steel skyscraper and the people of the world look at the righteous and look at the wicked. So, oh boy, the wicked is bad.

 So eventually the wicked charmed the people of the earth with their marvelous feats, yes. Now, what the righteous forgot was this, that you are at war with the wicked. You are not supposed to let the wicked perform his magic before the babies of the world. And don't come out and say babies. Excuse me. I'm about to say something that's unfit for the [inaudible 00:22:45]. You're supposed to come out of your sin. The sin in human form against the attempts of the wicked to distort their form and take it out of the nature. And the righteous have not been on their guard. Cause the sin, the innocence of human beings from the magic of the wicked world, you have to be foremost in the [inaudible 00:23:15] so you can anticipate his move before he makes it and so be careful, he is coming and this little worm intends to bring your image down, your dignified nature down. So watch out for him. Here is what he's doing. Inform the world. Stay in touch, battle. Stay in for the battle. The Muslims dropped out of the war. They dropped out of the battle.

 They accepted the mentality that the Bible give the people. That wickedness has a time and the Gods don't want you to interrupt what he's doing because that's God ordained, that the wicked should do those things. That's what ... That's not the Koran, that's the Bible's mentality. That's not the Koran. We don't believe that any wrong is ordained. Only right is ordained. Praise be to Allah. So I hope that now we see better the great office of Muhammad and blessings beyond him. He is all of them wrapped up into one and then more. Because he has received the guidance from Allah for all times. That means his mission goes further than the mission of Abraham and the priests beyond him. His mission goes further than the prophet Abraham and Father Abraham was just a servant of the passover. The passover from one kind of orientation into another kind of orientation that would enable the freedom of the intellect, the free [inaudible 00:25:14] of the intellect.

 Now Muhammad, he comes now with the final phase of it. And what is that phase? The correct application, the correct implementation of the knowledge. That wasn't given to the prophets before. That was only given to Muhammad. So if you want to know how to apply the revelation, the word of Allah, and how to implement it in the world, in the whole light of the human being, so the whole possibilities of the human life, you cannot follow any prophet but Fa Muhammad, the holy one that makes that possible for us.

 No Stalin the world, no [inaudible 00:26:02] in the world, no [inaudible 00:26:04], nothing that's coming will ever change that fact. Whatever comes it must point back to that fact. If he has any credentials at all, he will point back to that fact that Fa Muhammad is the concept for the whole expression of all that God has locked up in the human nature in the right way. There's a wrong way and a right way. Now he mentioned earlier that Bilal also typifies or heeds the signs of the messiah. Yes. Bilal represents the heart factor, the human heart factor. Fa Muhammad represents the intellect and many of us don't understand how Bilal can go into the garden of head of Fa Muhammad. It only means that your heart must be approved first and Bilal is a symbol of the heart of Fa Muhammad. That's all. He symbolizes the heart of the prophet Muhammad. And Prophet Muhammad had his own heart. But Bilal was used as a sign of the heart of Fa Muhammad. He was sincere.

 He had no design on the world, he had no attachment to the world of things. He was merely trying to survive and be as good as he can until his time was up on earth. And when the truth came, he realized that his voluntary induction into slavery was sinful. So he said, "No this wrong. I thought it was all right. I thought it was all right to work for a man that has more power. He gives me living. He allows me to exist. And I give him a third. But now this prophet from God says this is slavery, that I'm only the servant of Allah and I have given myself into a servitude that's not befitting my nature." So he said, 'I'm sorry Master. You know I don't have nothing against you personally. I have been obliging you all these years, but now no, no, no, no, no one Lord. One of them." And his master tried to change his mind by heaping misery into his mind, right. He refused it. No, no, I will even die. Do what you want to do. One Lord.

 The heart is right, oh it's strong. The intellect is not strong without the strength of the heart. The intellect will do what is expedient. Can't you understand again what the Crucifixion or the killing of Christ is or his prophets? The book says, it is expedient that I go away. Meaning that the principle of expedience suppresses the heart. Suppresses the tendencies in the heart. It is expedient that I go away, you so. So this expedience is the principle of the intellect. The heart has a different expedience. The heart says, it is expedient that everything else go away in order that I may retain my righteousness. But the intellect without the soundness of the heart, the intellect says that it is expedient that my righteousness go away, that I may survive. Isn't that the principle that the world preys on?

 It is expedient that my righteousness go away. That my flesh may live on. But the Muslim says Allah ... Come and kill us, we're happy, we want to go fast, fast to heaven. But now in the process remember that you may go faster to Hell than we go to heaven. Allah. This is a Muslim. Praise be to Allah. Now look like I have gone over the time. We pray Allah's guidance stays on us. Stay with us. We pray that our hearts heal for Allah's sake, come away from attachments of the world, and attach ourselves, our hearts that is, only to Allah, to his messenger, to the Koran and whatever else is established by those.

 We pray that the blessings of Allah be with us, that he forgive us for our sins, that he guide our hearts, and save our hearts from deviating after guidance. Oh Allah bless Muhammad and the followers of Muhammad. Keep safe the promise that you made for him and for his followers. Amen. Peace and blessings up on the prophet, upon his descendants, upon his companions, upon the righteous servants, all of them and upon the believing people here and throughout the world. Amen.

 Dear beloved Muslims we have an obligation to live the Muslim life as it is presented in the Koran and it was demonstrated in the life of Prophet Muhammad and the life of his excellent companions. Peace be upon the prophet and may Allah be pleased with the servants. Dear beloved Muslims we are making an effort now that perhaps greater than most of can imagine and it is so because it is an independent effort.